

Notes for the Study of

ἡ καλη

διαθηκη

By: Terry Cook

## Table of Contents

Parts of Speech.....	P. 8
Nouns.....	P. 10
Case.....	P. 13
Nominative.....	P. 13
Genitive.....	P. 16
Dative.....	P. 28
Accusative.....	P. 39
Prepositions.....	P. 46
Adjectives.....	P. 65
Pronouns.....	P. 78
Article.....	P. 96
Verbs.....	P. 96
Linking Verbs.....	P. 98
Ειμι.....	P. 99
Contract Verbs.....	P. 106
μι Verbs.....	P. 108
Voice.....	P. 109
Active.....	P. 117
Middle.....	P. 118
Deponent.....	P. 120
Passive.....	P. 124
Mood .....	P. 130
Indicative.....	P. 132
Subjunctive.....	P. 134
Optative.....	P. 140
Imperative.....	P. 141
Tense.....	P. 144
Present.....	P. 153
Imperfect.....	P. 159
Future.....	P. 162
Aorist.....	P. 163
Perfect.....	P. 168
Pluperfect.....	P. 172
Infinitives.....	P. 177
Participles.....	P. 190
Adverbs.....	P. 214
Conjunctions.....	P. 219
Principle Parts.....	P. 228
Sentences and Clauses.....	P. 233
Glossary.....	P. 253

*I have firmly decided to study Greek; nobody except God can prevent it. It is not a matter of personal ambition but one of understanding the most Sacred Writings. -Ulrich Zwingli*

The common equivalencies used in transliteration of Greek letters are as follows:<sup>1</sup>

α- A	alpha	= A
β- B	beta	= B
γ- Γ	gamma	= G
δ- Δ	delta	= D
ε- E	epsilon	= E
ζ- Z	zeta	= Z or dz
η- H	eta	= E
θ-Θ	theta	= TH
ι- I	iota	= I
κ- K	kappa	= K
λ- Λ	Lambda	= L
μ- M	mu	= M
ν- N	nu	= N
ξ-Ξ	kasee (xi)	= X
ο- O	omicron	= O
π- Π	pi or pee	= P
ρ- P	rho	= R
σ, ς- Σ	sigma	= S
τ- T	tau	= T
υ- Υ	upsilon	= U or Y
φ- Φ	phi (fee)	= PH
χ- X	chi (key)	= Ch
ψ- Ψ	psi (pcee)	= PS
ω- Ω	omega	= W (long over it)

“Language was originally spoken so that letters are but arbitrary symbols invented to represent sounds.”<sup>2</sup>

---

<sup>1</sup> The first written manuscripts of the New Testament were “uncial” texts, which were written in capital letters without spaces or punctuation. For example: ΕΤΑΠΕΙΝΩΣΕΝΕΑΥΤΟΝΓΕΝΟΜΕΝΟΣΥΠΗΚΟΟΣΜΕΧΡΙΘΑΝΑΤΟΥ = “he humbled himself and became obedient to death” (Philippians 2:8).

<sup>2</sup> Dana and Mantey; A Manual Grammar of the Greek New Testament; P. 20.

# ἐν ἀρχῇ

As will become immediately clear, what follows is built on foundational work done by many others<sup>3</sup> and as we go along, the importance of these foundational contributions will become clear<sup>4</sup>. The purpose of this treatise is to help explain Greek grammar and syntax with an approach that is different from the usual Greek textbooks or supplements. The goal of this supplement is to clarify and reinforce the material presented in the textbooks given in the bibliography, *after* the students' initial reading.

Very important to the use of this guide is understanding the layout so that the user will be able to make the most of the material. The design includes hundreds of “notes” from these textbooks on all the features of New Testament Greek that I felt might be important to a 2<sup>nd</sup> year Koine Greek student whose primary interest is the ancient Greek New Testament. I have provided information on syntax and grammar, definitions<sup>5</sup> (which appear at the end), explanations, and examples from both English and Greek- referring to the Greek New Testament when appropriate. It is my hope that when used as intended this guide will help students to gain a solid foundation upon which to understand the New Testament in its original language and that this guide might lead the student to pursue subsequent study and gain a thorough mastery of the language. Again, this guide is not intended for use as a stand-alone study guide but aims to provide the interested person a supplement to one or more of the many fine textbooks available.

It is thought that this essay might be profitable for use in self-study,<sup>6</sup> for use in the classroom, and as an independent reference tool.

Remembering Man's Chief End

Terry Cook

Soli Deo Gloria

---

<sup>3</sup> A representative listing occurs in the bibliography at the end.

<sup>4</sup> I am a student of New Testament Greek and in no sense am I an expert. I wrote this guide during a time I was a 2<sup>nd</sup> and 3<sup>rd</sup> year Greek student in an effort to assist my own learning of NT Greek. I am aware there are deficiencies in this guide. This guide is not intended to be a student's one and only resource and used as intended this guide will be helpful as a supplement to many of the textbooks listed in the bibliography. However, this guide is best used in concert with the Dana & Mantey textbook.

<sup>5</sup> I have found that all grammarians and users do not employ some of the terms consistently.

<sup>6</sup> It is the rare individual who can acquire competence in ancient Greek through self-study and a textbook(s). Most people acquire proficiency with the right mix of teacher, textbook, patience and hard work. Whatever method one uses towards learning Greek, this tool may prove useful.

Come, let us go down and confuse their language so they will not understand each other.  
-the LORD

In expressing our ideas and thoughts we use two kinds of words- spoken words and written words. Writing is a comparatively late development in the progress of mankind from caveman to the present day. No one knows when or where writing originated<sup>7</sup> but apparently mankind has been making understandable sounds for quite some time. From those first utterances, language developed as a fundamental means of social interaction and information sharing<sup>8</sup>.

Not until people wished to communicate with those at a distance, or thought they had something worth handing down to future generations, did they feel the need to commit their words to written form. So, from simple oral communication the need arose for written forms of communication. Mesopotamian writing systems have been traced to the end of the 4th millennium BC and some historians believe Chinese writing systems may predate those of the Mesopotamians by a millennium or more. As long ago as this sounds, writing is a relatively new means of communication in the history of humankind.

“Ancient” Greek covers a broad range of language. The Proto-Greek<sup>9</sup> language is the common ancestor of the Greek dialects, including the Mycenaean language, the classical Greek dialects Attic-Ionic, Aeolic, Doric and North-Western Greek, and ultimately the Koine and Modern Greek.

The Greek of Plato (427 - 347 B.C.), the epitome of classical Attic<sup>10</sup> writing style, is very different than that used by Homer (8<sup>th</sup> century B.C.). The *Koine*<sup>11</sup> Greek of the New Testament is very different to that of Plato and Homer; indeed the transition to Koine is one of the most radical periods of change in the language.<sup>12</sup> Many people whose native tongue was not Greek attempted to express themselves through the medium of the classical Attic dialect resulting in an

---

<sup>7</sup> Historians draw a distinction between prehistory and history, with history defined by the advent of writing. The cave paintings and petroglyphs of prehistoric peoples can be considered precursors of writing, but are not considered writing.

<sup>8</sup> With the advent of writing, formal rules about language usage tend to appear.

<sup>9</sup> Proto-Greek dates from the late 3rd millennium BC.

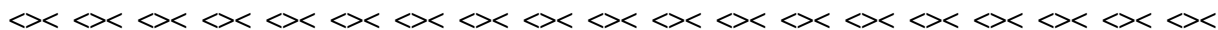
<sup>10</sup> The Greek language has five recognized periods. These periods are: (1) The Proto-Greek or Formative Period, to about 900 B. C.; (2) the Classical Period, 900 B. C. to about 300 B. C.; (3) the Koiné Period, ca. 300 B. C. to about 300 A. D.; (4) the Byzantine Period, ca. 300 A. D. to ca. 1453 A. D.; and (5) the Modern Period, ca. 1453 A. D. to the present. This treatise shall primarily concern itself with the third period, Koiné Period, since the New Testament was written in the Koiné Greek.

<sup>11</sup> Other names are Alexandrian, Hellenistic, and Common; Koine dominated the Mediterranean world from about 300 BC to 300 AD.

<sup>12</sup> During the time of Alexander (356 - 323 B.C.).

erosion and simplification of the language.<sup>13</sup> This resulting form of Greek is known as the “common language” or Koine<sup>14</sup> and is the language that the New Testament was originally written.

“Koine is not simply Classical Greek on the decline”<sup>15</sup> but was, “the vehicle of expression of all who spoke Greek in the postclassical period.”<sup>16</sup>



---

<sup>13</sup> Writing/speaking systems universally develop and change based on the needs of the people who use them. Over its history the changes involve vocabulary, where new words are invented, old words fall out of use, and current words pick up new meanings and lose old ones. Spellings change, pronunciation changes, even syntax and grammar change as a language evolves. Koiné Greek is a transitional form of communication: at the start of the period, the language was virtually identical to Classical Ancient Greek, whereas at the end of the period the language had more in common with Modern Greek than Ancient Greek.

<sup>14</sup> Everything written in Koine is not identical. A reader of the Greek New Testament who finds John easy going will soon discover that 1 Peter and Hebrews and even Luke’s Gospel are something quite different. There is also a difference between the Greek of Philo or Josephus and the Greek of much of the New Testament.

<sup>15</sup> Black, D.A.; *Linguistics for students of New Testament Greek*; P. 162.

<sup>16</sup> *Ibid*, P. 160.

*For my part, it was Greek to me. -William Shakespeare*

- “When we are taught to read, first we learn by heart the names of the letters, then their shapes and their values, then, in the same way, the syllables and their effects, and finally words and their properties, by which I mean the ways they are lengthened, shortened, and scanned; and similar functions. And when we have acquired knowledge of these things, we begin to write and read, syllable by syllable and slowly at first. It is only when a considerable lapse of time has implanted firmly in our minds the forms of the words that we execute them with the utmost ease, and we read through any book that is given to us unflinching and with incredible confidence and speed”<sup>17</sup>
- “The average student learning NT Greek typically knows Greek grammar better than English grammar after a couple of years of study.”<sup>18</sup>
- The real New Testament is the Greek New Testament<sup>19</sup> written in the vernacular Koine that was the language of the common people as well as of the cultured in the first century A.D. All English Bibles are simply a translation of the Greek New Testament. There are 5,437 different words in the GNT. They occur a total of 138,162 times.<sup>20</sup> But there are only 313 words that occur 50 times or more. These 313<sup>21</sup> words account for 110,425 word occurrences, or 79.92% of the total word count. Of the 5,437 words, 3,600 occur 4 times or less. 1,100 words occur 10 times or more<sup>22</sup>. The fact is, if we commit to memory all the GNT words occurring 50 times or more, we have learned only 6% of all GNT lexical forms.
- Like English, many Greek words may be nouns *or* verbs, according to their use in the sentence. Some such words are: *judge, love, work, bite, fly, and rose*. Other words may be adjectives or nouns, such as: *base, last, stout, spring, kind*. Other words may be adjectives or verbs, such as: *lean, clean, blunt, idle, and free*.

---

<sup>17</sup> Dionysius of Halicarnassus, late 1st century B.C., Greek rhetorician and historian.

<sup>18</sup> Wallace, Daniel B. (1999 2002). *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*; P. 575.

<sup>19</sup> This guide is intended solely as an aide to the study of the Koine Greek of the New Testament written in the last half of the first century AD.

<sup>20</sup> Metzger says 137,328 (P. 1). The exact number of words will fluctuate depending on the variant manuscripts.

<sup>21</sup> We should not be fooled into thinking that we have a complete grasp of NT Greek vocabulary if we know these 313 words. Of the 313 words the definite article ὁ and καί account for more than 26% of all the GNT lexical forms. According to Metzger every 7<sup>th</sup> word is a definite article and every 15<sup>th</sup> word is καί and every 25<sup>th</sup> word is αὐτός. “The ten most frequently used words comprise about 45,000 of the total 137,328 words, and the approximately 170 words that occur more than one hundred times each comprise about 100,000 words of the total text (that is, about five-sevenths of the New Testament)” (P. 1).

<sup>22</sup> According to Metzger more than half of the GNT words occur less than three times (P. 1).

- The order of words in a sentence<sup>23</sup> is usually NOT, as in English, that of grammatical dependence, but rather the order of thought. Important or emphatic words come first, after the connecting particles. Prepositions and the article precede their nouns; and qualifying terms are grouped in a harmonious balance around the principle ones. Anything that precedes the verb (except for obligatory word order) is generally prominent.
- Many Greek grammatical devices, like the aorist tense and the case system, do not have a precise English equivalent and may therefore be difficult to account for in translation or may even be untranslatable.
- “There is no single Greek word that has an *exact* equivalent in a single English word.”<sup>24</sup>
- The Greek alphabet contains 24 letters, including 7 vowels: α, ε, ι, ο, υ, η, ω.

And 17 consonants:

Liquids: λ, μ, ν, ρ

Sibilants: ζ, χ, σ, ψ

Mutes:

Gutturals κ, γ, ξ

Labials π, β, φ

Dentals τ, δ, θ

The only consonants that may stand at the end of a Greek word are ν, π, and ς (ξ, ψ).

- The longest word in the Greek NT is in Acts 10:41 with 20 letters:  
ροκεχειροτονημενος. Including the article, it means, “the ones chosen.”
- Every neuter word has the same form in the nominative and accusative.
- Both the masculine and neuter have the same case endings in the genitive and dative. This is *always* true.

<> <> <> <> <> <> <> <> <> <> <> <> <> <> <> <> <> <> <> <> <>

<sup>23</sup> Since the grammatical function of a word is determined by its form, not its position, Greek word order is generally much less predictable than English. For example 24 combinations of words in Greek can express the phrase “God loves a cheerful giver”. See Goetchius, Eugene Van Ness; *The Language of the New Testament*; P. 24.

<sup>24</sup> Colwell, Ernest Cadman & Tune, Ernest W.; *A Beginner’s Reader Grammar for New Testament Greek*; P. 12.



# PARTS OF SPEECH

*Proper words in proper places - Jonathan Swift*

- Of the approximately 138,000 words in the GNT all can be divided into seven *classes*<sup>25</sup>. These classes of words are called **Parts of Speech**.<sup>26</sup> Parts of speech are groups of words that have one or more grammatical or syntactic characteristics in common.
- Learning about the parts of speech<sup>27</sup> is the first step in any grammar study since, “The parts of speech are the basic building blocks of the sentence.”<sup>28</sup>
- The part of speech to which a word belongs is determined by its function in the sentence. “Each word in a sentence has a given role to fulfill; accordingly the words are classified into various groups. These are called “parts of speech.” Such parts of speech are the verb, the noun, the adjective, the conjunction, the article, the pronoun, etc. Each of these is governed by its own set of rules.”<sup>29</sup>
- Parts of speech are “Classes of words grouped according to grammatical function (e.g., noun, pronoun, verb, adverb, adjective, preposition, conjunction, etc.). In linguistics, sometimes called syntactic categories.”<sup>30</sup>
- “By parts of speech we mean the various classes under which all words used in speaking and writing may be arranged.”<sup>31</sup>
- The concept of dividing words into parts of speech is generally credited to the ancient Greek grammarian Dionysius Thrax (170-90 B.C.) of Alexandria.<sup>32</sup> Thrax wrote the only known grammar of ancient Greek, “Art of Grammar”, which concerns itself primarily with a

---

<sup>25</sup> The Greek language actually has ten different *types* of words: article, noun, adjective, pronoun, verb, participle, adverb, preposition, conjunction and interjection. The article, the noun, the adjective, the pronoun, the verb and the participle are inflectional and they have various types in the language. The noun is declined according to the number (singular, plural). The adjective is declined according to the gender (masculine, feminine, neuter) and the number as above. For each gender and number there are four different types for the nouns and the adjectives (nominative, genitive, accusative, vocative). The verb has number as above, but also tense and voice (middle, passive, active).

<sup>26</sup> Parts of speech come in many varieties and may appear just about anywhere in a sentence. To know for sure what part of speech a word is, we have to look not only at the word itself but also at its meaning, position, and use in a sentence.

<sup>27</sup> One cannot tell what part of speech a word is until its function in a sentence is determined.

<sup>28</sup> Long, F. J. (2005). *Kairos: A beginning Greek grammar* (P. 1). Mishawaka, IN.: Fredrick J. Long.

<sup>29</sup> Hadjiantoniou, P. 14.

<sup>30</sup> DeMoss, M. S. (2001). *Pocket dictionary for the study of New Testament Greek* (P. 95).

<sup>31</sup> Nunn, H. P. V. (1913). *A short syntax of New Testament Greek*. (P. 1).

<sup>32</sup> Formal grammars are systematic arrangements of a languages usage that has been developed by observation.

morphological description of Greek, but does not tell us anything of the syntax<sup>33</sup> and style of the ancient language.

- In Greek, traditional classifications of words are in one of the following parts of speech: noun, pronoun, verb, adjective, adverb, preposition, conjunction, participle, and the article. This guide is built around these parts of speech. Additionally I have included a glossary of important terms and designations for the study of Greek grammar.

	GENDER	CASE	NUMBER	TENSE	PERSON	MOOD	VOICE
VERBS			yes	yes	yes	yes	yes
NOUNS	yes	yes	yes				
ADJECTIVES	yes	yes	yes				
INFINITIVES				yes			yes
PARTICIPLES	yes	yes	yes	yes			yes
ADVERBS							
PRONOUNS	yes	yes	yes		yes		
PREPOSITIONS							
ARTICLES	yes	yes	yes				
CONJUNCTIONS							

---

<sup>33</sup> A brief discussion of Morphology and Syntax can be found in the glossary section of this guide.

# NOUNS:

*It is Greek, it cannot be read. -Francis Accursius*

- There was a time when I thoroughly enjoyed solving the cryptograms<sup>34</sup> in the daily newspaper. When I first took on the task of learning Greek I hoped it might be similar to working cryptograms; it is not. Greek is much, much harder!<sup>35</sup> Thankfully, some things in Greek are similar to English. For example, nouns generally have the same function in Biblical Greek as they do in English. In Greek as in English a Noun is the name of anything and the principal function of nouns is to name the things of which we say, or assert, something in a sentence.

As most of us remember from high school days, in any type of expression where it occurs, a noun stands in a certain relationship to the other words, and this relationship is determined by the meaning we want to convey<sup>36</sup>. In Greek a noun must be put into the *nominative case* with the appropriate ending if it is the subject of a verb;<sup>37</sup> if it is the *object* of a verb Greek puts it into the *accusative case*.<sup>38</sup>

- According to the functions served in a sentence, words are usually as one of seven parts of speech<sup>39</sup>. Nouns are words that may be used as a direct object, indirect object, object of preposition, and object complement.<sup>40</sup> Take the noun *friend* as an example: “My *friend* lives nearby” (subject); “I called my *friend*” (direct object); “He gave my *friend* a call” (indirect object); “The running back jumped over my *friend*” (object of preposition); “I forgot my *friend's* address” (possessive).

- Four distinct features of the noun can be singled out:

- 1) Five cases<sup>41</sup>.
- 2) Two numbers<sup>42</sup>

---

<sup>34</sup> A cryptogram is a short piece of text encrypted with a simple substitution cipher in which each letter is replaced by a different letter. To solve the puzzle, one must recover the original lettering.

<sup>35</sup> Although difficult, one does not need a secret decoder ring. Perseverance, hard work and good texts are the “secret”.

<sup>36</sup> Not every noun in a sentence is a subject.

<sup>37</sup> It is the Verbs not the Nouns that are the core of Greek writing.

<sup>38</sup> Case is discussed on P. 13.

<sup>39</sup> See above P. 8.

<sup>40</sup> A word or phrase that adds to the sense of another word in the sentence. Often it is a word or phrase used after a verb to complete predication; objects complete the action of the verb and tell *what* or *whom* about it.

<sup>41</sup> Case is a matter of *function*.

<sup>42</sup> Number is that modification of a noun, pronoun, or verb that denotes singular or plural. If the subject of a verb is the person or the group of persons *speaking*, the verb is in the *first person*. If the subject of a verb is the person or the group of persons *spoken to*, the verb is in the *second person*. If the subject of a verb is the person or the thing or the group *spoken of*, the verb is in the *third person*.

3) Three genders.<sup>43</sup> Every Greek noun has a gender, masculine, feminine, or neuter. First declension<sup>44</sup> nouns are usually (but not always feminine and second declension nouns are usually masculine or neuter.

4) Declensions 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup><sup>45</sup>

CASE	NUMBER	GENDER	DECLENSION
nominative	singular	masculine	first
accusative	plural	feminine	second
genitive		neuter	third
dative			
vocative			

Most important in the identification of a noun is its Case<sup>46</sup>. Gender and number are next, and finally the declension.

- An indefinite noun refers to one member of a class, without specifying which member.
- Nouns denoting *action or process* are often formed with  $-\omicron\iota\varsigma$ ,  $\mu\omicron\varsigma$ ,  $\epsilon\iota\alpha$ , or  $\mu\eta$ .

❖ NOUNS ARE WORDS THAT DESCRIBE PEOPLE, PLACES, OR THINGS, AS FOLLOWS:

#### PROPER NOUN:

The name of an individual person, place, or thing. Proper nouns in Greek as in English are capitalized.

Examples: *John, Mary, London, England.*

Greek proper names often have the article:  $\tau\tilde{\omega}$  Παύλω = Paul,  $\tau\tilde{\omega}$  Βαρναβᾶ = Barnabas.

#### COMMON NOUN:

- A Common noun is the name that all things of the same kind have in common (Latin *communis*, belonging to all).

A subject and its corresponding verb must be consistent in number; i.e., a singular subject needs a singular verb; a plural subject needs a plural verb. However, a frequent oddity of NT Greek is the neuter plural subject is usually followed by a singular verb! A pronoun should agree in number with its antecedent.

Again, singular nouns must take singular verbs, and plural nouns must take plural verbs: Neuter Plural nouns are frequently considered as collective nouns, and, therefore, take a singular verb about 60% of the time. For example: ἀκούει τὰ τέκνα τοῦς λόγους = the children hear the words.

<sup>43</sup> *Gender* is a purely grammatical concept and applies only to grammatical categories and language textbooks are careful to insist *masculine* isn't the same as *male*, nor is *feminine* the same as *female*. According to the traditional distinction, nouns and adjectives have a *gender*, while people and animals have a *sex*. Gender determines how the noun is linked to its modifiers in a sentence. Gender determines the grammatical agreement between words and related inflected forms, i.e., the rules of grammatical gender require that masculine, feminine, and neuter FORM nouns take masculine, feminine, and neuter referents accordingly.

<sup>44</sup> See P. 255.

<sup>45</sup> Declension is a grammatical subclass referring to the inflected *form* of a word.

<sup>46</sup> See below P. 13 for a thorough discussion of case.

- Common nouns are **general** names, that is, a name applied to a group or a member of a group, rather than to an individual. Examples: *boy, girl, town, waiter, country*.

### COLLECTIVE NOUN:

- A Collective noun is the name of a number of persons or things forming one body. Examples: *Committee, council, flock, team, society, faculty, jury, army*.
- Each collective noun is a single thing. That thing, however, is made up of more than one person. You cannot have a committee, team, or family of one; you need at least two who compose the unit. Collective nouns, such as *family, majority, audience, and committee* are singular when they act in a collective fashion or represent one group. They are plural when the members of the collective body act as individuals.
- *A collective noun requires a verb in the plural when the individuals in the collection are thought of as individuals acting separately; but, when the collection as a whole is thought of, the verb should be singular.*

### ABSTRACT NOUN:

- The term “noun” includes a person, place, or concrete thing, and also a quality. An Abstract noun is the name of some quality, state, or action considered apart from the person or thing in which it is embodied.
- Examples: *goodness, dedication, whiteness, honor, purity, curiosity, humility, servitude, deceit, faith, relaxation, hope, trust*. In other words, our five senses cannot detect this group of nouns: we cannot see them, cannot hear them, cannot smell them, cannot taste them, and we cannot touch them.
- An Abstract noun is a word that signifies a concept, quantity, quality or state (or theoretical, e.g., man vs. manliness) as in *hatred* and *sportsmanship*. It is the opposite of a concrete noun, which refers to something material, tangible or real (wall, ocean, etc.).
- “Abstract nouns by their very nature focus on a quality.”<sup>47</sup>
- A qualitative noun places the stress on quality, nature, or essence. It does not merely indicate membership in a class of which there are other members (such as an indefinite noun), nor does it stress individual identity (such as a definite noun). Unlike generic nouns, a qualitative noun often has in view one individual rather than the class as a whole.

---

<sup>47</sup> Wallace, P. 226.

# CASE:

*From that moment, I did not cease to pray to God that by his grace it might one day be permitted to me to learn Greek -Heinrich Schliemann*

- At the top of the priority list for learning Koine Greek is to learn case endings and case functions. About 60% of all words in the GNT use case endings. Case refers to a change in the form of a word, which indicates how that word is used in a sentence, that is, how it relates syntactically to other words in the sentence. Regarding case Croy says, “Case is the characteristic of greatest importance for syntax”<sup>48</sup>.
- Case is that feature of language<sup>49</sup> that indicates the syntactical function (or structural relationships) of nouns, pronouns, adjectives or participles. By their case forms these parts of speech indicate their grammatical relationship to other words in a sentence.
- The term “case,” relates to substantives<sup>50</sup> and adjectives (and participles) and classifies their relationship to other elements in the sentence.
- It is not the order of words but the Case form that decides which word is the subject (usually Nominative) or the object (usually Accusative).
- Combining the stem<sup>51</sup> of the noun with an ending forms noun *Cases*. The ending of the word shows the *case form*. Primarily, there are four<sup>52</sup> different case forms in Greek:<sup>53</sup> nominative, genitive (+ ablative), dative (+ locative, and instrumental), and accusative.<sup>54</sup>

NOMINATIVE: Article: ὁ ἡ το οι αι τα

- 31% of all case forms.
- The case of specific designation. The nominative case *generally* indicates that the noun is the subject of a sentence or clause. Nouns appear in the nominative case chiefly when they are the subjects of the verb. “If a sentence does not contain a word in the nominative, the subject is

---

<sup>48</sup> Croy, Clayton; A Primer of Biblical Greek; note, P. 13.

<sup>49</sup> While English distinguishes cases we don't decline English words into cases like the Greek language does.

<sup>50</sup> *Substantive* is an inclusive term for nouns or anything used like a noun.

<sup>51</sup> The stem is the static part of a word that contains the lexical meaning of the word. See P. 291.

<sup>52</sup> Or five when the Vocative is different from the nominative.

<sup>53</sup> However, Greek has eight distinctive case *functions*.

<sup>54</sup> The accusative and dative (if used) express relationships around the predicate as they relate to the nominative.

included in the verb itself; you can tell what pronoun to use as the subject by the ending of the verb.”<sup>55</sup>

- It “is the naming case, pointing out the subject, predicate noun, appositional noun, or person addressed.”<sup>56</sup>
- The Nominative singular form is the lexical form for all nouns regardless of declension.
- The nominative case is not used with a preposition.

### SUBJECT NOMINATIVE:<sup>57</sup>

Though the Nominative cannot be strictly defined as the case of the subject, yet *its chief use* is to specify that which produces the action or presents the state expressed by a finite verb<sup>58</sup>.

### PREDICATE NOMINATIVE:<sup>59</sup>

- “The predicate nominative is a use of the nominative with verbs of being.”<sup>60</sup>
- “The predicate nominative is approximately the same as the subject and is joined to it by an equative verb, whether stated or implied. The usage is very common.”<sup>61</sup> Example: “The Lord *is* my Shepherd.” Shepherd and Lord are virtually interchangeable.
- “A predicate nominative can occur only with an *equative* verb.”<sup>62</sup>
- A Predicate Nominative is a second nominative case substantive used with a linking verb<sup>63</sup> that renames, defines or in some way further explains or categorizes the subject of the sentence.
- Predicates are nominative, just as subjects are nominative. Case does not distinguish the subject from the predicate. In certain constructions the article is used to distinguish them: the subject has the article and the predicate does not.
- The thing emphatically defined by the sentence; a Nominative used predicatively. Linking verbs such as εἰμι, γίνομαι, and ὑπαρχω never take a direct object; they require the Nominative case after them. This is called the Predicate Nominative.<sup>64</sup>

---

<sup>55</sup> Mounce, William D.; Basics of Biblical Greek; P.129

<sup>56</sup> Perschbacher, NTGS, P. 118.

<sup>57</sup> Grammatical categories often have a variety of possible uses, with the exact force being determined by contextual factors. Don't think of grammatical categories as bureaucratic regulations designed to hamper your understanding but ask yourself “Does this usage, improve the clarity or precision of the sentence?”

<sup>58</sup> A verb is considered **FINITE** if it *can occur on its own in an independent or main clause* and conveys *person, aspect/tense, and mood*. In Biblical Greek the finite verbal forms are those that are *not* infinitives or participles. A verb is considered **NONFINITE** if it *cannot* occur on its own in an independent or main clause and does *not* convey person, aspect/tense, and mood. In Biblical Greek the infinitives and participles are nonfinite verbal forms.

<sup>59</sup> Predicate nominatives are sometimes called *subject complements*.

<sup>60</sup> Vaughn, P. 23.

<sup>61</sup> Wallace, P. 40. Quite often the linking verb is omitted but is usually easily supplied from the context.

<sup>62</sup> Wallace, P. 39.

<sup>63</sup> Linking verbs express a state of being rather than an action.

- The object of the copulative (linking) verb employs the nominative rather than the accusative case and is called the *Predicate Nominative*. Copulative verbs<sup>65</sup> express a state of being rather than an action. These verbs *link* together a subject and an object that are in apposition,<sup>66</sup> which are closely related if not identical.
- A Substantive in the Nominative case that is joined to a subject by a linking verb<sup>67</sup> and refers to the same person or thing as the subject.
- Predicate nominatives are never in prepositional phrases
- The Predicate Nominative distinguishes the less definite of two nominatives linked by an equative verb (stated or implied). The other, more definite nominative is the subject nominative<sup>68</sup>; the PN will be the one without the article in most instances.

Ἡλίας ἄνθρωπος ἦν = Elijah *was* a man (Ja 5:17).

ὁ πατήρ ἡμῶν Ἀβραάμ ἐστίν = our father *is* Abraham (Jn 8:39).

ὁ πατήρ μου ὁ γεωργός ἐστίν = my father *is* the vinedresser (Jn 15:1).

- “The nominative case noun (or noun phrase) that functions as the complement of a copulative verb is called a *predicate nominative*. The predicate nominative will either identify (John is the president) or qualify (John is a president). It should be distinguished from a predicate adjective,<sup>69</sup> which employs an adjective in the predicate instead of a noun. The verb is usually a form of εἰμι, as in 1Jn 4:8 ὁ θεὸς ἀγάπη ἐστίν (God is love); sometimes γίνομαι, as in John 1:14 ὁ λόγος σὰρξ ἐγένετο (the word became flesh); and occasionally ὑπαρχῶ, as in Luke 8:41 οὗτος ἀρχὼν τῆς συναγωγῆς ὑπῆρχεν (This one was a ruler of the synagogue). There are two nominatives in each of these sentences: a subject nominative and a predicate nominative”.<sup>70</sup>

#### NOMINATIVE OF ADDRESS/APPELLATION:

A title or proper name in the Nominative. Another case might normally be expected but because of the special character of the person or place a nominative is used.

<sup>64</sup> Sometimes called the Subject Complement.

<sup>65</sup> The most common copulative verbs in the GNT are εἰμι, γίνομαι, and ὑπαρχῶ.

<sup>66</sup> The juxtaposition of two elements (words or phrases) with the second renaming or defining the first.

<sup>67</sup> In the nomenclature of some grammarians the linking verb is referred to as a *copulative* or *equative*. Here, the terms are used interchangeably.

<sup>68</sup> In some cases the subject nominative and predicate nominative can be reversed with no change in meaning.

<sup>69</sup> Predicate adjectives follow linking verbs and modify the noun or pronoun that is the subject of the clause. In “the ball is red”, *ball* is the subject, *is* is the linking verb and *red* is the predicate adjective. Predicate adjectives may be compound as in, “A good pitcher *is courageous and intelligent*.”

<sup>70</sup> Young, P. 11.



- Used primarily with the article, the nominative may function the same as the Vocative.

ὤμεῖς φωνεῖτέ με· ὁ διδάσκαλος, καί·ὁ κύριος = You call me *teacher* and *lord* (Jn 13:13).

#### INDEPENDENT NOMINATIVE:

The Nominative names an idea rather than an object.

#### NOMINATIVE OF EXCLAMATION:

When it is desired to stress a thought with great distinctness, the nominative is used without a verb. “Apples!” “Wretched man that I am!”

#### GENITIVE: Article: ΤΟΥ ΤΗΣ ΤΟΥ ΤΩΝ ΤΩΝ ΤΩΝ

- 25% of all case forms are Genitive. “The genitive is the most exegetically significant case to understand for exegesis”.<sup>71</sup> The genitive has the richest variety of uses, as it is normally is used to define, describe, qualify, restrict, or limit a noun. In this respect it is similar to an adjective<sup>72</sup>, but is more emphatic.<sup>73</sup>
- “The genitive case is difficult to define in a general overarching sense. It is often called the case of description and definition, but those are only two of its functions, which are more than any of the other cases.”<sup>74</sup>
- “The genitive is the case of description. When a word appears in this case, it specifies or qualifies the word or idea it modifies.”<sup>75</sup>
- One noun may be used to *define* the character or relations of another; grammarians have termed that function *Genitive*. When a word appears in the Genitive, it *specifies* or *qualifies* the word or idea it modifies. The root meaning of the Genitive is to ascribe a quality or character. It may employ an essential relationship or an essential quality.
- *The basic function of the Genitive is to describe and define.* It does so by attributing a quality or relationship to the substantive it modifies. It limits the meaning and application of a

<sup>71</sup> A Graded reader of Biblical Greek; Wm D. Mounce, P.144.

<sup>72</sup> “If the genitive is primarily descriptive, then it is largely similar to the adjective in functions.” (Wallace, P. 79). “The chief thing to remember is that the Genitive often practically does the duty of an adjective, distinguishing two otherwise similar things...” (Moule, P. 38). “The genitive may be used as a predicate adjective describing the subject” (Hewitt, P. 197).

<sup>73</sup> “When genitives modify nouns, they may function in several relationships to that noun” (Easley, P. 100).

<sup>74</sup> Perschbacher, NTGS, P. 127.

<sup>75</sup> Summers, Ray; Essentials of New Testament Greek Revised by Thomas Sawyer, P.17.

substantive. It does so by answering the question, “what kind?” In this way the Genitive functions very much like an adjective.<sup>76</sup>

- “The genitive case is used to add more definiteness than the substantive, adjective, or verb, or preposition would otherwise have. It will tell the kind, specify, define, limit, or designate something about the word to which it is related that the bare word itself would not convey.”<sup>77</sup>
- The Genitive case is an *adjectival* or *descriptive* case;<sup>78</sup> a noun in the Genitive case is generally connected with another noun that it qualifies very much in the same way as an adjective. The Genitive case is often expressed in English by the use of the preposition “of” or by appending an “s” to a substantive thereby expressing possession.
- The genitive clearly carries with it an idea of *limitation*. The basal function of the Genitive is to *set more definitely the limits of an idea as to its class and kind*.
- A Genitive preceding the word it modifies (instead of following, which is normal word order) is emphatic.
- An articular genitive (alone or with ἄπλό or ἔκ) can indicate the whole of which something is a part. It often follows a number word or an indefinite pronoun.
- A quality that could have been ascribed with an adjective might be put in the genitive.
- “...the substantive in the genitive comes variously to signify a possessor, origin, cause, matter, object, etc. In the New Testament, the genitive in construction has also the force of a qualifying adjective.”<sup>79</sup>

#### GENITIVE OF DESCRIPTION:<sup>80</sup>

[*characterized by, described by*]

- The adjective is not the only method in Greek to describe a substantive. The same force belongs to a noun in the genitive case, especially the genitive of *description*. Here the Genitive substantive qualifies the noun, describing it in more detail.
- “In English we may refer equally to a “song of joy” or to a “joyful song.” We can speak of a “house of logs” or a “log house”. In both English or Greek, many attributes of nouns may be

---

<sup>76</sup> Some grammarians use the term “adnominal” to describe a Genitive noun functioning like an adjective.

<sup>77</sup> Hewitt, P. 197.

<sup>78</sup> “The genitive is primarily adjectival in force” (Wallace, P. 79).

<sup>79</sup> Perschbacher, P. liv.

<sup>80</sup> Some grammarians may label this the “qualitative” or “attributive” (Vaughn) or “Hebrew” (Zerwick).

given equally in an adjective form or in genitive case form.”<sup>81</sup> Some grammarians refer to this use of the genitive as the *descriptive genitive*.

- Specifies an attribute or innate quality of the head noun. Semantically similar to simple adjective, but more emphatic in force. This genitive could be converted into an attributive adjective.
- “It must be borne in mind that it is often impossible to define and determine the exact sense, in which the genitive case is used.”<sup>82</sup> In certain instances the Genitive noun qualifies the subject noun, describing or defining it in more detail (by denoting an attribute). Among the various usages into which grammarians have classified the extensive variety of the genitive, many consider this to be the “catch-all” of genitive categories. However, this category should be rarely used since most genitives (all of which are more or less descriptive) will carry a more specific nuance. Therefore, use this category only if the genitive does not fit into another category.

κριτῆς τῆς ἀδικίας = unrighteous judge (Lk 18:6).

ὁ ζῆλος τοῦ οἴκου σου = the zeal of your house (Jn 2:17; describes the *type* of zeal).

τοῦ ναοῦ τοῦ σώματος αὐτοῦ = the temple of his body (Jn 2:21).

τὸ σῶμα τῆς ἁμαρτίας = the body of sin (Ro 6:6).

ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς  
= which we have looked upon, and our hands have handled, concerning *the word of life* (1Jn 1:1).

#### GENITIVE OF POSSESSION:<sup>83</sup>

[*belonging to, possessed by*] Quite common<sup>84</sup> however a genitive should not be labeled possessive unless this is the *narrowest* sense it can have.

- Sometimes the Genitive case identifies the noun or pronoun as the possessor of something. That is, in some sense the genitive noun *owns* the object indicated by the head noun. Ownership can be broadly (not necessarily literal) defined, beyond possession of physical property.
- In place of an adjective a possessive genitive may be used as in, ὁ Κυροῦ φίλος = Cyrus’s friend (literally “friend of the Cyrus”).

<sup>81</sup> Easley, P. 103.

<sup>82</sup> Bullinger, E. W. (1898). *Figures of speech used in the Bible* (P. 996).

<sup>83</sup> There are a number of traditional categories for understanding the Genitive noun. Not all grammarians agree on every point of understanding the diversity of the Genitive.

<sup>84</sup> This is perhaps the most common and frequent use of the genitive case.

- Genitive substantives denoting possession may generally be changed to equivalent phrases such as, *Arnold's treason = the treason of Arnold*. Here the preposition *of* indicates *possession*, the same relation expressed in English by the apostrophe (') and *s*. -The *earth's* surface is made up of land and water. The surface *of* [belonging to] the earth is made up of land and water.
- The use of this Genitive defines, describes, and limits by denoting ownership.

την κοιλίαν **της μητρος** = mother's womb (Jn 3:4).

την δόξαν **αυτου** = His glory (Jn 1:14).

την οικίαν **Σίμωνος καὶ Ἀνδρέου** = the house of Simon and [of] Andrew (Mk 1:29).

### GENITIVE OF RELATIONSHIP:

Relatively Rare. Familial relationship.

- “This is perhaps the most interesting of all the usages. It offers a great variety in the manner of expressing the peculiar relation intended; and this relation can be gathered only from the context, and from the general analogy of Scripture truth”.<sup>85</sup>
- In this use of the Genitive a person is defined by the attribution of some genital or material relationship. The usual construction simply presents the Genitive of the person related, *omitting the noun* that indicates the relationship as in-

Μαρία ἡ **του Κλωπα** = Mary, the [wife] of Cleopas (Jn 19:25).

Σίμων **Ἰωάννου** = Simon, [son of] John (Jn 21:15).

ἡ μήτηρ **αυτου** = his mother; the mother [of] him (Jn 2:5).

### ADVERBIAL GENITIVE OF TIME:<sup>86</sup>

[By, during, at, within]

- Indicates the time within which an event occurs, e.g., nighttime, as opposed to daytime. The genitive of time expresses *kind* of time (or time during which). This Genitive often functions like an adverb.
- In certain contexts the Genitive indicates a period of time within the limits of which some action occurs or some situation exists<sup>87</sup>

<sup>85</sup> Bullinger, Figures of speech used in the Bible P. 995.

<sup>86</sup> The names we give these relationships (description, possession, time, etc.) are moderns conventions designed to help us nonnative speakers to more easily understand the contextual meaning.

<sup>87</sup> Hale, P. 104.

οὗτος ἦλθεν πρὸς αὐτὸν **νυκτὸς** = this man came to him *in/during the night* (Jn 3:2).

δὶς **τοῦ σαββάτου** = twice *within a week* (Lk 18:12).

ἥξει δεκα ἡμερῶν = he will come within ten days.

#### ADVERBIAL GENITIVE OF PLACE:

“This genitive indicates a place where something occurs.”<sup>88</sup>

καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ **τῆς γῆς** = and then all the tribes *on earth* shall morn (Mt 24:30).

ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ **ὑδατος** = that he might dip the tip of his finger *in water* (Lk 16:24).

ἔκρουσαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς **τὰς πέτρας τῶν ὄρεων** = they hid themselves in the caves and *in the rocks of the mountains* (Rev 6:15).

#### ADVERBIAL GENITIVE OF REFERENCE:

[*with reference to, with respect to*] This usage is not common.

- This Genitive usually modifies an adjective; limits the frame of reference to the adjective.<sup>89</sup>
- “A genitive substantive that denotes the idea of reference.”<sup>90</sup>

διδάχη **του χριστου** = “teaching of [*with respect to*] Christ.” (2Jn 9).

καρδία πονηρὰ **ἀπιστίας** = an evil heart *with respect to unbelief* (He 3:12).

#### SUBJECTIVE GENITIVE:<sup>91</sup>

[*of*] This use is common.

- The word in the genitive functions as the subject or produces the action of the verbal idea implied in the noun it describes.
- “We have the subjective genitive when the noun in the genitive produces the action.”<sup>92</sup>
- “The use of the genitive case to designate the subject of the action implied in the word it modifies.”<sup>93</sup>
- “The idea is that the noun in the genitive case functions as the subject of the verbal idea implicit in the noun it modifies.”<sup>94</sup>

<sup>88</sup> Perschbacher, NTGS, P. 134.

<sup>89</sup> See D&M P. 78.

<sup>90</sup> DeMoss, P. 62.

<sup>91</sup> Subject being “me”.

<sup>92</sup> D&M, P. 78.

<sup>93</sup> Sumney, P. 13.

- “This genitive modifies a noun of action and functions as the subject of that action.”<sup>95</sup>
  - ἡ ἐπιθυμία τῆς σαρκος = the lust of the flesh (1Jn 2:16) (the flesh lusts)
  - ἡ ἐπιθυμία τῶν ὀφθαλμῶν = the lust of the eyes (1Jn 2:16) (the eyes lust)
  - τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ = Who shall separate us from **the love of Christ?** (Ro 8:35). *The love of Christ* indicates the love Christ has for others.
  - ὕμεις ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν = You do the works of *your father* (Jn 8:41).
  - τὸ κρῖμα τοῦ θεοῦ = the judgment of *God* (Ro 2:3). The judgment rendered by God.
  - ὁ κήρυγμα Ἰησοῦ Χριστοῦ = the preaching of *Jesus Christ* (Ro 16:25).
  - ἀφ’ ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου = For from you the word of the Lord has sounded forth (1Th 1:8).

#### OBJECTIVE GENITIVE:

- A word in the Genitive modifying a noun of action may sustain one of two relations to the idea of action in that noun.
  - a. It may indicate that which *produces* the action (subjective) or
  - b. It may indicate that which *receives* the action (objective). Only the context can make clear which of these meanings is intended.
- The objective genitive is quite frequent in the GNT. “This genitive modifies a noun of action and is the object of that action.”<sup>96</sup>
- Some constructions could be either Subjective or Objective Genitive;<sup>97</sup> only context can tell—e.g. “love of God” can mean either *loving God* or *God loving us* (or some other object).<sup>98</sup> This ambiguity could possibly be deliberate on the writers part.
- If the noun in the Genitive *produces* the action, it is a subjective genitive. The Objective Genitive *receives* the action. It acts like an object to the action of the word it modifies. If the noun in the Genitive is an Objective Genitive the words, *in, to, toward, against* and *concerning* may sometimes be helpful in translating.
- “The objective genitive expresses the object of a feeling or action”.<sup>99</sup>

<sup>94</sup> Long, F. J. P. 110.

<sup>95</sup> Perschbacher, NTGS, P. 130.

<sup>96</sup> Perschbacher, NTGS, P.129.

<sup>97</sup> Sometimes called a “plenary” Genitive.

<sup>98</sup> Even within these categories there can be ambiguity, i.e., the genitive might belong to one or more categories.

ἡ δε' **τοῦ πνεύματος** βλασφημία = the blasphemy *against the Spirit* (Mt 12:31).

ην διανυκτερευων εν τη προσευχη **του θεου** = he was spending the night in prayer *to God* (Lk 6:12).

ὁ ζῆλος **τοῦ οἴκου σου** = the zeal *toward* [or *concerning*] *your house* (Jn 2:17).

ἐὰν δὲ παραβάτης **νόμου** ᾖς = but if you are a transgressor *against the law* (Ro 2:25).

ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς = for the love of Christ compels us (2Co 5:14).

ὁ θερισμοῦς **τῆς γῆς** = the harvest *of the earth* (Rev 14:15).

- These grammatical categories are not mutually exclusive. Sometimes a genitive may be both objective and descriptive, and “sometimes both the subjective and objective ideas may be contained in the same genitive.”<sup>100</sup> Context must determine function.

#### GENITIVE OF APPOSITION:

[*which is/are, that is, who is, made of, namely, consisting of*]

- A Genitive that refers back to its own substantive- to the same person or thing- *temple of his body* (Jn 2:21); *sign of circumcision* (Ro 4:11); *the shield of faith* (Eph 6:16).
- A noun that designates an object in an individual or particular sense may be used in the Genitive with another noun that designates the same thing in a general sense.
- Simple apposition requires that *both nouns* be in the same case (whether nom., gen., dative, acc., voc.), while the Genitive of Apposition requires only the second noun to be in the genitive case.
- The Genitive of Apposition explains the substantive, making it more specific; it is a defining or explanatory use of the genitive with a head noun of *any case*.
- The substantive in the genitive case refers to the same thing as the substantive to which it is related. The equation, however, is not always exact. The genitive of apposition typically states a specific example that is a part of the larger category named by the head noun.

Every genitive of apposition, like most genitive uses, can be translated with *of* + the genitive noun. To test whether the genitive in question is a genitive of apposition, replace the

---

<sup>99</sup> Vine, W. Vine's you can learn New Testament Greek!

<sup>100</sup> Perschbacher, NTGS, P. 130.

word *of* with the paraphrase *which is* or *that is, namely*, or, if a personal noun, *who is*. If it does not make the same sense, a genitive of apposition is unlikely; if it does make the same sense, a genitive of apposition is likely.

- In a *genitive of apposition* construction, the head noun: 1) will state a large category, 2) will be ambiguous, or 3) will be metaphorical in its meaning, while the genitive names a concrete or specific example that either falls *within* that category, clarifies its ambiguity, or brings the metaphor down to earth:

- 1) “the land of Egypt” (category-example)
- 2) “the sign of circumcision” (ambiguity-clarification)
- 3) “the breastplate of righteousness” (metaphor-meaning)

αὐτός ἐστὶν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας = he is the head of the body, [which is] *the church* (Col 1:18).

Ἰσαΐου τοῦ προφήτου = Isaiah *the prophet* (Mt 4:14).

#### PARTITIVE GENITIVE:

[*which is a part of*] Relatively Common.

- A noun may be defined by indicating in the Genitive the whole of which it is a part.
  - “some of the Christians”
  - “one of them”
  - “a tenth of the city”
  - “a piece of cake”

περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν = *about the fourth watch of the night* he came to them, walking on the sea (Mk 6:48).

ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε = The days will come when you will desire to see *one of the days* of the Son of Man, and you will not see [it] (Lk 17:22).

#### GENITIVE ABSOLUTE:

- “A noun (or pronoun) *and Participle* in the Genitive case *not grammatically connected with the rest of the sentence.*”<sup>101</sup> In a Genitive Absolute the subject of the main verb is different from the noun or pronoun used with the Participle.<sup>102</sup>

<sup>101</sup> D&M P. 80.

<sup>102</sup> Always a genitive anarthrous participle.



- One of the most common variations of the circumstantial participle is the genitive absolute. In this construction a temporal, causal, or conditional subordinate clause (or any other adverbial idea) is added loosely to the main clause.<sup>103</sup>
- A noun or pronoun and a participle may stand together by themselves in the Genitive case, if the noun or pronoun does not denote the same person or thing as the subject or object of the sentence.
- The genitive absolute is so-called because it IS absolute, independent of any syntactic construction with an element in the main clause. If the circumstantial participle does not refer to a noun (or pronoun) elsewhere in the sentence, it is put in the genitive case, together with its complements, and called a genitive absolute. Therefore, it is called an absolute construction because it has no formal grammatical connection with the rest of the sentence.
- The Genitive Absolute is generally introduced by the conjunctions *when, since, although* etc.
- The uses of the Genitive Absolute is best understood by considering two Scriptural examples:

καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός = when the demon was cast out, the mute spoke (Mt 9:33).

χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον = since the bridegroom was delayed, they all slumbered and slept (Mt 25:5).

- WITH APPROXIMATELY 312 INSTANCES, FURTHER ILLUSTRATIONS ARE ABUNDANT.

## GENITIVE OF CONTENT:

[*full of, containing*] Fairly Common.

- Specifies the contents of the word it governs. “This genitive indicates the content of the word it qualifies. It is usually preceded by *μεστος, πληρωμα*, or some word indicating someone or something as a container.”<sup>104</sup>

οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων = for they were not far from land, about two hundred cubits, dragging the *net full of fish* (Jn 21:8).

πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν = *you have filled Jerusalem with your teaching* (Ac 5:28).

Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον = and when they

<sup>103</sup> Many writers used a GA construction when they could have made the participle agree with an element in the main clause.

<sup>104</sup> Perschbacher, NTGS, P. 135.

heard and became *filled with anger*, they cried out (Ac 19:28).

### GENITIVE OF MATERIAL:

[*made out of, consisting of*] Quite Rare in the NT.

- A Genitive substantive that specifies the material of which the head noun consists. According to Dana and Mantey the genitive of material belongs in the same class as the ablative of means.

ποίησον οὖν σεαυτῷ κιβωτὸν ἐκ ξύλων τετραγώνων = So make yourself an ark *of cypress wood* (Ge 6:14).

### ABLATIVE.<sup>105</sup>

[*out of, away from, or from*]

- In the five case system Genitive includes *Ablative*. The Ablative case uses the same form as the Genitive but has a distinct function. Far less common than the Genitive.
- The Genitive case denotes *description* whereas the Ablative case is used to express the idea of *separation* or *source*. It indicates such things as source, point of departure, or origin.
- Denoting separation<sup>106</sup> or the idea of movement *away from* something. The apostle sends the servants [away] *from* the house. “Its basal significance is point of departure.”<sup>107</sup>
- The Ablative is involved not only in the literal removal of one object from the vicinity of another, but in any idea which implies departure from antecedent relations, such as cause, origin, and the like. In distinguishing between the Genitive and Ablative cases one should question whether the stress is on kind (Genitive) or separation (Ablative).
- The ablative case often appears with the prepositions, ἀπο, ἐκ, παρὰ, and ὑπο. Verbs compounded with ἀπο, ἐκ, and παρὰ take the Ablative where these prepositions bring to the verb the idea of separation.

### ABLATIVE OF SEPARATION:

[*out of, away from, from*]

- The ablative case is a case that expresses a variety of meanings including *separation*. Usually this genitive will be dependent on a verb (or verbal form) rather than a noun. The ablative case signals, separation, cessation, prevention, hindrance, difference, etc.

---

<sup>105</sup> Most contemporary grammarians consider the genitive and ablative under the broad heading “genitive”.

<sup>106</sup> Either static or movement from.

<sup>107</sup> D&M P. 81.

- “The noun in the genitive indicates separation from the person or thing indicated by the other substantive. This use is found most often with the prepositions *αΠΟ* and *ΕΚ*.”<sup>108</sup>

ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν = shake off the dust *from your feet* (Mt 10:14).

ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ = *having been alienated from the citizenship of Israel* (Eph 2:12).

### ABLATIVE OF SOURCE:

[out of, derived from, by, dependent on, or sourced in]

- The ablative of source substantive signifies the source or origin of the other person or thing indicated in the other noun.
- An ablative substantive is often introduced by the prepositions *αΠΟ* and *ΕΚ*<sup>109</sup> to indicate source.

καὶ ὄχλος τῆς πόλεως ἰκανὸς ἦν σὺν αὐτῇ = and a large crowd *from the city* was with her (Lk 7:12).

διὰ τῆς παρακλήσεως τῶν γραφῶν = through the encouragement *from the Scriptures* (Ro 15:4).

δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου = having received the word in much affliction with joy *given by the Holy Spirit* (1Th 1:6).

### ABLATIVE OF MEANS:

[by] This usage is quite rare.

- The genitive substantive indicates the means or instrumentality by which the verbal action is accomplished. It answers the question, “How?”
- “By far the greatest number of the occurrences of this construction in the New Testament are with the preposition *ΥΠΟ*.”<sup>110</sup>

καὶ ἔσονται πάντες διδασκτοὶ θεοῦ· = they shall all be taught *by God* (Jn 6:45).

### ABLATIVE OF COMPARISON:

- The genitive substantive, almost always after a comparative<sup>111</sup> *adjective*, is used to indicate comparison. The genitive, then, is the standard against which the comparison is made (i.e., in “X is greater than Y,” the genitive is the Y). This usage is relatively common.

<sup>108</sup> Perschbacher, NTGS, P. 138.

<sup>109</sup> Perschbacher, NTGS, P. 140.

<sup>110</sup> D&M P. 82.

- A genitive after a *comparative* adjective requires the word “than” before the genitive instead of the usual “of”: “Chocolate cake is *better than* lemon”.

ὁ πατήρ **μείζων** μου ἔστιν = the father is *greater than me* (Jn 14:28).  
μείζων is the comparative adjective; μου is the genitive of comparison. Therefore: “ὁ πατήρ [X] is greater *than* μου [Y, the Son].”

οὐχὶ ἡ ψυχὴ **πλεῖόν** ἔστιν **τῆς τροφῆς** καὶ τὸ σῶμα **τοῦ ἐνδύματος** =  
Is not life *more than food* and the body *more than clothing*? (Mt 6:25). πλεῖόν is the comparative adjective and τῆς τροφῆς and τοῦ ἐνδύματος are the genitive nouns being compared.

ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσῃ ὧν οὗτος ἐποίησεν = When the Christ comes, will he do *more* miraculous signs *than* this man? (Jn 7:31).

πόσῳ **μᾶλλον** ὑμεῖς διαφέρετε τῶν πετεινῶν = Of how much *more value* are you *than* the birds? (Lk 12:24).

μὴ σὺ **μείζων** εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ = *are you greater than our father Jacob*? (Jn 4:12).

ὁ χριστὸς ὅταν ἔλθῃ μὴ **πλείονα** σημεῖα ποιήσῃ ὧν οὗτος ἐποίησεν =  
When the Christ comes, will he do *more* signs *than* these which this man has done (Jn 7:31). The comparative adjective is πλείονα and ὧν is the ablative noun.

#### GENITIVE OF DIRECT OBJECT:

- Like the other oblique cases,<sup>112</sup> *the Genitive can be used as the direct object of certain verbs, after certain prepositions, and after certain adjectives and nouns whose lexical nature requires a genitive: ακουω, αντεχω, αμελεω, βασιλευω, επιθυμεω, καθαπτω, κατηγορεω, κατακυριευω, κυριευω, ορεγω, τυγχανω, υπομιμνησκω, etc.*
- “Many verbs take a genitive direct object: verbs of sensation (hearing, touching, taste, smell), emotion, ruling, accusing, etc.; also, some κατά compound verbs.”<sup>113</sup>
- “A number of verbs characteristically take a genitive direct object. These verbs commonly correspond in meaning to some other function of the genitive, e.g., separation, partitive, source, etc. The predominant uses can be grouped into four types of verbs: sensation, emotion/volition, sharing, and ruling.”<sup>114</sup>

<sup>111</sup> Expressing comparison, “as”, “even as”.

<sup>112</sup> Oblique cases are those other than the nominative, i.e., genitive, dative, accusative.

<sup>113</sup> Chapman, Greek New Testament Insert.

<sup>114</sup> Wallace, P. 131.

- Although the accusative is the normal case for the direct object, some verbs require a genitive case direct object rather than an accusative case. A lexicon will normally indicate these types of verbs. Easley lists the following seven categories of verbs:<sup>115</sup>

- Verbs of perceiving or sensing such as ακουω<sup>116</sup> (I hear) and γευομαι (I taste).
- Verbs of touching or taking hold of such as επιλαμβανομαι (I seize) and απομαι (I take hold).
- Verbs of sharing in or eating such as μετεχω (I partake of) and μεταλαμβάνω (I share in).
- Verbs of taking charge or ruling such as αρχω (I rule) and κυριευω (I am master of).
- Verbs of remembering such as μνημονευω (I remember) and μιμνησκομαι (I keep in mind).
- Verbs of desiring or despising such as επιθυμew (I desire) and καταφρονew (I despise).
- Verbs of departing, removing, ceasing, abstaining, missing, or lacking such as λειπω (I lack) and αφιστημι (I leave).

τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν = then *he touched their eyes* (Mt 9:29).

καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου = and Peter *remembered the word* of the Lord (Lk 22:61).

καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει = and the sheep *hear his voice* (Jn 10:3).

οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν = But those who are counted worthy *to obtain* that age, and *the resurrection* from the dead (Lk 20:35).

**DATIVE:**<sup>117</sup> Article: τῷ τῇ τῶ τοῖς ταῖς τοῖς

- Although there are over 9,200 occurrences of the dative case form in the GNT it is the least common of all the forms.
- “The dative case is not as exegetically significant as the genitive.”<sup>118</sup>

<sup>115</sup> P. 105.

<sup>116</sup> This means ακουω can take either the accusative or genitive case for its direct object. We may encounter confusion when ακουω is used as a direct object and found with the genitive case. For example: ακουω του Ιησου. Students will mistakenly translate this *I hear of Jesus* or *I hear about Jesus*. This is incorrect, as it makes it seem as though only a report or rumor about Jesus is heard. Instead, this sentence means that *I hear Jesus directly*.

<sup>117</sup> The Dative can usually be recognized by the iota in its ending. The Dative/Locative/Instrumental case(s) accounts for 15% of all case forms. The GNT Dative breakdown is: 4375 nouns, 3565 pronouns, 2944 articles, 936 adjectives and 353 participles.

- The dative case is the case of the *indirect object*<sup>119</sup> designating the person or thing to which something is given or for whom something exists or is done.
- “The root idea of the dative case is *personal interest*”<sup>120</sup> pointing out the person *to* or *for* whom something is done. It can also express the purpose or result of an action.
- Dative is the case explaining *for whom* or *in whose interest an act is performed*. The dative case shows most commonly that *the substantive is the indirect object of the sentence*. In other words, *it is the person or thing to which something is given, said, done, or shown; the person or thing indirectly affected by the action of a verb*. A good way of translating the dative word into its English equivalent conveying personal interest is “*to*” or “*for*”.
- The Dative case answers one of three questions: “To/for whom?” “How?” Or, “Where?” If the dative answers the question “how?” then usually a translation using “*by*” or “*with*” will work. If the dative expresses the destination in time or space translate with “*to*” or “*by*”.
- “While the force of the genitive is generally adjectival, the force of the dative is basically adverbial... Also, the genitive is usually related to a noun, while the dative (as the acc.) is usually related to a verb.”<sup>121</sup>
- “The dative case is the case of personal interest or relations, location, or means, along with other specialized functions.”<sup>122</sup>

#### DATIVE OF INDIRECT OBJECT:

- This category is far and away the *most common* of the dative uses.
- The dative substantive is that *to* or *for* which the action of a transitive verb<sup>123</sup> is performed.<sup>124</sup> When the transitive verb is in the *active* voice, the indirect object receives the direct object (“the boy hit the ball *to me*”); when the verb is in the *passive* voice, the indirect object receives the subject of the verb (“the ball was hit *to me*”). The indirect object is the receiver of the direct object of an active verb, or of the subject of a passive verb.

The key is:

- a. the verb must be transitive; and

---

<sup>118</sup> Wallace, P.139.

<sup>119</sup> See P. 259 for a thorough examination of an Indirect Object.

<sup>120</sup> Vaughn, P. 48.

<sup>121</sup> Wallace, P. 76.

<sup>122</sup> Perschbacher, NTGS, P.144.

<sup>123</sup> *Transitive* is a verb or verbal construction that has or contains a direct object. The verb denotes a transition from one substantive to another. The indirect object will *only occur with a transitive verb*. Transitive can belong to any voice in Greek. See P. 104.

<sup>124</sup> “That to which a verbal process is given or done” (Long, Gary; Grammatical Concepts 101 for Biblical Greek; P. 55).

b. if the dative can be translated with *to* or *for* it is most likely indirect object.

λέγει **αὐτῷ**· ἀκολουθεῖ μοι = he said *to him*, “follow me” (Mt 9:9).

πάντα ἀποδώσω **σοι** = I will give [*to*] *you* all things (Mt 18:26).

ἤνοιξεν **τοῖς ἔθνεσιν** θύραν πίστεως = He opened a door of faith *to the Gentiles* (Ac 14:27).

ἐαυτοὺς ἔδωκαν πρῶτον **τῷ κυρίῳ** = they first gave themselves *to the Lord* (2Co 8:5).

### DATIVE OF ADVANTAGE OR DISADVANTAGE (AKA, “INTEREST”):

- The Dative of Indirect Object emphasizes *to* whom something is done, the Dative of Advantage emphasizes *for* whom, and the Dative of Disadvantage *against* whom something is done.
- “In expressing personal interest the dative often bears a positive or negative aspect in the light of its context.”<sup>125</sup> This dative designates the person who has an interest in or benefits from the verbal action- OR –designates the person who is disadvantaged or negatively affected by the verbal action.
- The dative of advantage has a “to” or “for” idea, while the dative of disadvantage has an “against” idea. The dative of advantage occurs more frequently than disadvantage, though both are common enough.
- The translation *for the benefit of*<sup>126</sup> etc. is helpful for getting the sense of this dative. Also, “to whom”, “for whom”, “against whom”.

μη θησαυριζετε **υμιν** θησαυρους επι της γης = Do not store up *for yourselves* treasures on earth (Mt 6:19).

ωστε μαρτυρειτε **εαυτοις** = so that you witness *against yourselves* (Mt 23.31).

Ἦ τις βασιλεὺς πορευόμενος **ἐτέρῳ** βασιλεῖ συμβαλεῖν εἰς πόλεμον = or what king thinks seriously about going to war *against another king* (Lk 14:31).

ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα **θεῷ** ζήσω = For, through the Law I died to the Law, so that I might live **to** God (Ga 2:19).

### DATIVE OF POSSESSION:

---

<sup>125</sup> Hewitt, P. 201.

<sup>126</sup> *For, the benefit of or in the interest of* for the dative of advantage, and *for/to the detriment of, to the disadvantage of or against* for the dative of disadvantage.

[*belonging to, his, her*]

- The Dative case is also used to express *ownership*; the Dative owns the noun to which it is related.
- The dative of possession is used almost exclusively with the equative verbs (εἰμι, γινομαι, and υπαρχω), and the object to be possessed is typically the *subject* of the verb.

καὶ οὐκ ἦν **αὐτοῖς** τέκνον = and *they had* no child or, no child belonged to them (Lk 1:7 literally, *and there was not a child to them*).

ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα **αὐτῷ** = a man of the Pharisees, *named* [to him] Nicodemus (Jn 3:1).

ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ **τοῖς τέκνοις ὑμῶν** = For the promise is [*belongs*] to you and [*belongs*] to your children (Ac 2:39).

#### DATIVE: OF REFERENCE/RESPECT:

[*with reference to, concerning, about, in regard to, according to, on account of*]

- “The dative [of reference] may define or express the limits within which a noun, an adjective, or a verb is to be understood.”<sup>127</sup>
- An author will use this dative to qualify a statement.
- “Sometimes it is easy to confuse a dative of reference/respect with a dative of sphere.”<sup>128</sup>

πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν **τῷ υἱῷ** τοῦ ἀνθρώπου = all the things written through the prophets *concerning the Son* of Man (Lk 18:31).

οἵτινες ἀπεθάνομεν **τῇ ἁμαρτίᾳ**, πῶς ἔτι ζήσομεν ἐν αὐτῇ = how shall we who died [*with reference*] to *sin* still live in it? (Ro 6:2).

ἐγὼ γὰρ διὰ νόμου **νόμῳ** ἀπέθανον = For through the Law I died [*with respect to*] the Law (Ga 2:19).

#### DATIVE OF DESTINATION/RECIPIENT:

- “This is a dative that would ordinarily be an indirect object, except that it appears in verbless constructions (such as in titles and salutations). It is used to indicate the person(s) who receives the object stated or implied”.<sup>129</sup> This dative is often found in greetings, salutations, or benedictions.

Παῦλος... **πᾶσιν τοῖς οὖσιν** ἐν Ῥώμῃ = Paul... *to all those living* in Rome (Ro

<sup>127</sup> Hewitt, P. 201.

<sup>128</sup> Wallace, P. 145.

<sup>129</sup> Wallace, P. 148.



1:1,7).

**μόνῳ σοφῷ θεῷ**, διὰ Ἰησοῦ Χριστοῦ = *to the only wise God*, through Jesus Christ (Ro 16:27).

καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ **ταῖς ἐκκλησίαις** τῆς Γαλατίας = and all the brothers with me, *to the churches* of Galatia (Ga 1:2).

#### DATIVE OF MATERIAL:

- “The dative substantive denotes the material that is used to accomplish the action of the verb. This use is fairly rare.”<sup>130</sup>

- “The dative noun indicates the material with which something is performed.”<sup>131</sup>

- “The noun in the dative will usually be a quantitative word (although an occasional metaphorical application will be seen). The difference between this usage and that of means has to do with whether or not the item used is a tool. If it is a tool, the dative indicates means; if it is not, the dative indicates material. (For example, one writes with ink and with a pen. The ink is the material, the pen is the means.) The difference between this and the genitive of material is that the genitive of material is related to a noun while the dative of material is related to a verb”<sup>132</sup>.

Μαριὰμ ... ἀλείψασα τὸν κύριον **μύρω** = Mary ... anointed the Lord *with ointment* (Jn 11:2).

ἐγγραμμένη οὐ **μέλανι** = not written *with ink* (2Co 3:3).

οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως **παντὶ λίθῳ τιμίῳ** κεκοσμημένοι = The foundation of the wall of the city were adorned with *every kind of precious stone* (Rev 21:19).

#### DATIVE OF DIRECT OBJECT:<sup>133</sup>

- Like the Genitive,<sup>134</sup> occasionally a Dative will serve as a *direct object* of a transitive verb (even in these cases, the questions “Whom?” or “What?” works to identify the direct object). These verbs may be simple or compound, but they all emphasize a close personal relation like

---

<sup>130</sup> Wallace, P. 169.

<sup>131</sup> Perschbacher, NTGS, P. 150.

<sup>132</sup> Wallace, P. 170.

<sup>133</sup> Depending on the nomenclature of the grammar, some grammarians use the terms *objective dative* or *dative of personal interest* synonymously with the term Dative of Object, or, at least as a subset of the category. See Davis, P. 71.

<sup>134</sup> See above P. 27.

trust, distrust, envy, please, satisfy, serve, etc.;<sup>135</sup> see Mt 8:34; Mk 5:2; Jn 4:51; Ro 8:12; 1Co 16:15; Ga 5:26.

- “A number of verbs take a dative as a direct object, e.g., απειθεω, λατρευω, πιστευω, προσκυνεω, ακολουθεω, υπακουω.”<sup>136</sup>

ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς and a great crowd followed *him* (Jn 6:2).

ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἅ ἐὰν θέλητε ταῦτα ποιῆτε = For the sinful nature desires what is contrary to the Spirit, and the Spirit [desires] what is contrary to the sinful nature. They are in conflict with *each other*, to prevent you from doing things you might want to do. (Ga 5:17).

## LOCATIVE:

- In the five case system Dative includes Locative and Instrumental; in the 8 case system Locative and Instrumental are separate. The Locative and Instrumental cases use the same inflectional form as the Dative but “the distinction in function is very clear.”<sup>137</sup>
- A noun may be used to indicate the *location* or *position*<sup>138</sup> of an object or action, for which the *Locative* is used.
- A dative/locative substantive is often used with the preposition ἐν (in) and πρός (to, towards) to reference a particular physical location. However, the dative may also be used alone to indicate location.
- The locative generally answers the question, “Where?” indicating position in space or time (a point within limits<sup>139</sup>). Usually using the English *at, in, among, by, among, upon, beside* or *on*.
- “The root idea of the Locative case is location or position.”<sup>140</sup> So, in its simplest terms we define the locative as the case of *position*. It indicates a point within limits and corresponds in idea with the English *in, on, among, at* and *by*. “The location (time or place) or sphere where a verbal process takes place.”<sup>141</sup>

## LOCATIVE OF PLACE (LOCATION):

---

<sup>135</sup> Robertson, P. 539.

<sup>136</sup> Perschbacher, NTGS, P.144.

<sup>137</sup> D&M P. 83.

<sup>138</sup> “In simplest terms we may define the locative as the case of *position* (D&M, P. 87).

<sup>139</sup> D&M, P. 86.

<sup>140</sup> Vaughn, P. 54.

<sup>141</sup> Long, P. 55.

- When the limits indicated by the Locative are *spatial*<sup>142</sup> we call it the *Locative of Place*.
- Is often used with the preposition ἐν (in) and πρὸς (to, towards) to reference a particular physical location. However, the dative may also be used alone to indicate location.

ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως = and as he drew *near to the gate* of the city (Lk 7:12).

ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ = they put it *on [the head of him] his head* (Jn 19:2).

οἱ ...μαθηταὶ τῷ πλοιαρίῳ ἦλθον = the disciples came *in the little boat* (Jn 21:8).

προσεληλύθατε Σιών ὄρει = you have come *to Mount Zion* (He 12:22).

### LOCATIVE OF TIME:

[*when*]

- The locative of Time may be used to refer to a particular point in time, in contrast to the genitive of time which describes time as time within which or during which.
- “A dative case substantive indicating when the verbal action is accomplished or for how long it occurs”<sup>143</sup> as in ἥξει τῇ ὑστεραία = he will come *on the next day*.
- The locative indicates *point of time*, answering the question, “When?”

ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης = Does not each one of you *on the Sabbath* loose his ox or donkey from the stall (Lk 13:15).

Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο = and *on the third day* there was a wedding (Jn 2:1).

μυστηρίου χρόνοις αἰωνίοις σεσιγημένου = a mystery kept secret *for many ages past* (Ro 16:25).

καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ = and that he was raised *on the third day* (1Co 15:4). The phrase *the third day* is in the dative/locative case, showing the time in which Jesus will be raised. In this sentence, there is no Greek word present that is translated into the English word *on* so it is added to show the meaning of the locative of time.

### LOCATIVE OF SPHERE:

[*in the sphere of or in the realm of*] This is a common use of the locative.

<sup>142</sup> Relating to, occupying, or having the character of space.

<sup>143</sup> DeMoss, P. 42.

- The *locative of Sphere* substantive indicates the *sphere* or *realm* in which the word to which it is related takes place or exists. Often this word is a verb, but not always. It is easy to confuse a dative of reference/respect with a dative of sphere.
- Dative of Sphere refers to an abstract realm, whereas the dative of location refers to a specific physical location.
- “This indicates an abstract, logical or figurative realm as compared with a temporal or spatial location.”<sup>144</sup>

Αἱ ...ἐκκλησίαι ἐστερεοῦντο τῇ πίστει = The churches were growing *in the realm of faith* (Ac 16:5).

προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῷ = I will pray *in the spirit*, and I will also pray *in the mind* (1Co 15:14).

ἕκαστος καθὼς προήρηται τῇ καρδίᾳ = let each one as he has purposed *in his heart* (2Co 9:7).

### INSTRUMENTAL:

[with, by, or by means of]

- “It is not always easy to draw the line of distinction between the locative and instrumental in Greek after the forms blended. Sometimes indeed a word will make good sense, though not the same sense, either as locative, dative or instrumental.”<sup>145</sup>
- The Instrumental case uses the same form as the Dative but has a distinct function.
- Like the Genitive the dative case has a wide variety of uses. It is used most often in one of three general categories: *Indirect object*, *Location*, or *Instrument*. “The function of the instrumental... is manifestly *means*.”<sup>146</sup>
- Instrumental indicates the person or instrument associated with a statement or action. It can readily be associated with the English preposition “with”- as in, “he came *with* his father”, “the apostle teaches *with* laws” or “he shot the deer *with* a bow.”
- Sometimes a noun indicates the *means* described in an expression of thought. Such use we call the *Instrumental case*. “An instrumental dative describes the instrument by which an action

<sup>144</sup> Perschbacher, NTGS, P. 148.

<sup>145</sup> Robertson, P. 526.

<sup>146</sup> D&M, P. 89.

is accomplished.”<sup>147</sup> The Instrumental case expresses *means or instrument*. “The means by which a verbal process happens.”<sup>148</sup>

### INSTRUMENTAL OF MEANS:

[*by, through, by means of, with*] Frequent.

- *This is the most common, the simplest, and most obvious use of the instrumental. It is the method for expressing impersonal means.*<sup>149</sup> “No usage of this case is more common than that of means.”<sup>150</sup>
- The simple dative without any preposition sometimes expresses means or instrument (by means of). This dative substantive is used to indicate the *means or instrument* by which the verbal action is accomplished. To express the means or instrument by which something is done we often use the prepositions *with* or *by*. The instrumental of means generally answers the question, “*How*” as in, διδασκει λογω σοφιας = he teaches with [How? by means of] words of wisdom, or, βαπτιζουσι υδατι = they baptize with [How? by means of] water or, διδαχομεν την αληθειαν παραβολαις = we shall teach the truth by means of parables.
- “The dative indicates the impersonal means<sup>151</sup> by which something is performed.”<sup>152</sup>
- When the dative expresses the idea of *means*, the instrument is used *by an agent*. When agent is indicated, the agent so named is *not used* by another, but is the one who either performs an act directly or uses an instrument. Thus, a dative of means *can* be (and often is) used of *persons*, though they are conceived of as impersonal (i.e., used as an instrument by someone else). For example, in the sentence, “God disciplined me *by means* of my parents,” “God” is the agent who uses the “parents” as the *means* by which he accomplished something. The parents are, of course, persons! But they are conceived of as impersonal in that the focus is not on their personality, but on their instrumentality as used by an agent.

ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι = I baptize you *with water* (Mk 1:8).

οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον = but the other disciples came *by the little boat* (Jn 21:8).

---

<sup>147</sup> Mounce, GRBG, P.9.

<sup>148</sup> Long, P. 55.

<sup>149</sup> The difference between the Instrumental Of Means and the Instrumental Of Agency is that “agency” is personal (defined as: done, made, performed, used by or coming directly from a human being, God, an angel, demon, etc.; any being possessing a “will”) and “means” impersonal.

<sup>150</sup> Robertson, P. 532.

<sup>151</sup> Impersonal means is that which an (implied) agent uses to perform an act.

<sup>152</sup> Perschbacher, NTGS, P. 145.

εἰς ὑπακοήν ἑθνῶν, λόγῳ καὶ ἔργῳ = to the obedience of the Gentiles *by word and deed* (Ro 15:18).

τῇ γὰρ πίστει ἐστήκατε = For you stand *by means of faith* (2Co 1:24).

**χάριτί** ἐστε σεσωσμένοι = it is *by grace* you have been saved. (Eph 2:5). Paul is saying, “you have been saved *by means of grace*”.

#### INSTRUMENTAL OF CAUSE:

[*by, because of, on the basis of*]

- The *Instrumental* case expresses a variety of meanings including *Cause*. The substantive in this Instrumental indicates what caused (or basis of action) the action of the verb to be performed. “It goes behind the intermediate means to the original cause or factor producing a result.”<sup>153</sup>

- “Similar to, but not the same as, the instrumental of means. The dative of *means* indicates the *how*; the dative of *cause* indicates the *why* (it may reference an external cause or internal cause, thus, *motive*); the dative of *means* indicates the *method*; the dative of *cause* indicates the *basis*.”<sup>154</sup>

οὐ διεκρίθη τῇ ἀπιστίᾳ = he did not waver *because of unbelief* (Ro 4:20).

ἠλεήθητε τῇ τούτων ἀπειθείᾳ = you were shown mercy *because of their disobedience* (Ro 11:30).

τῷ ἐκείνου πτωχείᾳ πλουτήσητε = [*by or because of*] his poverty you might become rich (2Co 8:9).

φόβῳ θανάτου διὰ παντός τοῦ ζῆν ἔνοχοι ἦσαν δουλείας = *because of* fear of death they were subjects of bondage throughout their lifetime (He 2:15).

See also Lk 15:17; Ro 11:20, 11:31; 1Co 8:7; 2Co 2:7, 2:13, 12:7; Ga 6:12; 2Th 2:12; He 13:16; 1Pe 4:12.

#### INSTRUMENTAL OF MANNER:

[*With, in (answering “How?”)*]

- The dative is frequently used to show the *manner* of an action. The instrumental of manner substantive indicates the manner or method that the action of the verb is performed or an end achieved.

- The key is to first ask whether the dative noun answers the question “How?” and then asks if the dative *defines* the action of the verb (dative of means) or adds color to the verb (manner). In

<sup>153</sup> Vaughn, P. 57.

<sup>154</sup> Wallace, P. 167.

the sentence, “She walked with a cane with a flare,” “with a cane” expresses means, while “with a flare” expresses manner.

τὸ δὲ ἀνίπτους χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον = but to eat *with unwashed hands* does not defile a man (Mt 15:20).

πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς but And every woman who prays or prophesies *with her head uncovered* dishonors her head (1Co 11:5).

#### INSTRUMENTAL OF MEASURE:

[*by*] This usage is fairly rare.

- “Two points of time or space are separated by means of an intervening distance.”<sup>155</sup> *There is a beginning and an end.*
- The dative substantive, when following or preceding a comparative adjective or comparative adverb, may be used to indicate the extent to which the comparison is true or the degree of difference that exists in the comparison.

#### INSTRUMENTAL OF ASSOCIATION:

[*with, with you, with him, along with, in association with*] This usage is relatively common.<sup>156</sup>

- “A dative case substantive that indicates someone or something with which one associates. The preposition *with* usually conveys the sense accurately.”<sup>157</sup>
- The Instrumental of association substantive indicates the person or thing one associates with or accompanies the action of the verb; indicates the person(s) or thing(s) that accompany or take part in the action of the verb.
- Although there is a close relation between means and association, one should be careful to distinguish them. In the sentence, “He walked with his friend with a cane,” “with his friend” expresses association and “with a cane” expresses means. The difference, of course, is that for the purposes of walking the cane is necessary, while the friend is expendable!

τῷ Θεῷ κατὰ τοῦ Ἰσραήλ = he pleads *with God* against Israel (Ro 11:2).

καὶ συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι = And the rest of the Jews also played the hypocrite *with him* (Ga 2:13).

---

<sup>155</sup> D&M, P. 90.

<sup>156</sup> Robertson gives 78 examples.

<sup>157</sup> DeMoss, P. 41.

Χριστῷ συνεσταύρωμαι = I have been crucified *with Christ* (Ga 2:19).

#### INSTRUMENTAL OF AGENCY:

[*by, through*] According to Wallace this is an *extremely rare* category in the NT with “the only clear texts involve a perfect passive verb.”<sup>158</sup>

- The personal agent of a passive action; indicates “the agent performing the action of a passive verb.”<sup>159</sup>
- “The dative substantive is used to indicate the *personal* agent by whom the action of the verb is accomplished.”<sup>160</sup>
- A good *rule of thumb* for distinguishing between agent and means is simply this: the agent of a passive verb can become the subject of an active verb, while the means normally cannot- “means is impersonal and agency is personal.”<sup>161</sup>

εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον = but if you are led by the Spirit, you are not under law (Ga 5:18).

#### ACCUSATIVE: Article: ΤΟΥ ΤΗΝ ΤΟ ΤΟΥΣ ΤΑΣ ΤΑ

- The accusative is the most widely used oblique case form in the GNT accounting for 29% of all case forms.
- “The chief use of the genitive is to limit the meaning of substantives; the accusative limits mainly the verb. Again, the genitive answers the question, ‘What kind?’ The accusative answers the question, ‘How far?’ That is to say, the genitive limits as to *kind*; the accusative limits as to *extent*.”<sup>162</sup> “It limits as to extent, duration, direction, and so on.”<sup>163</sup>
- “The genitive and the accusative are similar in that both are cases expressing some kind of limitation.”<sup>164</sup> The *genitive* limits as to *quality* while the *accusative* limits as to *quantity*.
- The dative is concerned about that to which the action of the verb is related, located, or by which it is accomplished, while the accusative is concerned about the extent and the scope of the

---

<sup>158</sup> P. 164.

<sup>159</sup> Perschbacher, NTGS, P. 151.

<sup>160</sup> Wallace, P. 163.

<sup>161</sup> Perschbacher, NTGS, P. 151.

<sup>162</sup> Vaughn, P. 30.

<sup>163</sup> Ibid, P. 63.

<sup>164</sup> Wallace, P. 76.



verb's action. The Genitive also limits the meaning of words. For the most part, however, the Genitive limits nouns whereas the Accusative limits verbs.

- The accusative measures an idea as to its content, scope, direction. *It is primarily used to limit the action of a verb as to extent, direction, or goal.* It answers the question, “how far?”
- “The accusative case indicates the extent to which an action occurs, or it may express the referent about which an assertion is made. This is most frequently encountered as direct object. In ‘I see the beautiful angel,’ the act of seeing extends to angel. In ‘I read the book,’ reading has reference only to book. Note that the noun in the objective (accusative) case is following a transitive verb, i.e., a verb whose action transfers from the subject actor to another noun.”<sup>165</sup>
- The Accusative is the case of limitation. *The action extends to and is limited to the object.* The accusative case often shows that the noun is used as a direct object or the object of a preposition.
- The root idea of the accusative is limitation as to extent, content, scope, direction duration and end. The root meaning embraces three ideas: the end, or direction, or extent of motion or action. Limits the action.
- The accusative substantive frequently functions semantically as the subject of the infinitive as in:

ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους = he sent his servants to call those who had been invited (Mt 22:3).

ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με = let the children come to me (Lk 18:16).

δεῖ σε πάλιν προφητεῦσαι = it is necessary for you to prophesy again (Re 10:11).

- If a noun is the subject of a verb it must be put into the Nominative case with the appropriate suffix<sup>166</sup>. If the subject of a verb is the *object of the verb* it is in the Accusative case. Thus, “men see apostles” would be ἀνθρωποι βλέπουσιν ἀποστόλους, where the suffixes –οι (nom pl) and –ους (acc pl) indicate subject and object.

## ACCUSATIVE OF DIRECT OBJECT:

---

<sup>165</sup> Hewitt, James; New Testament Greek; P. 18.

<sup>166</sup> “The suffix is a formative element standing between the root and the declensional or conjugational ending. Suffixes limit or particularize the basic meaning of the root. Some suffixes have special meanings, and when these are known it is often possible to deduce the general significance of an unfamiliar Greek word by analyzing the root idea in the stem as qualified by the suffix” (Metzger, P. 42).

- The accusative case usually marks a noun, pronoun or other substantive as the object of the verbal action, i.e., functions as the *Direct Object*.<sup>167</sup>
- The accusative noun receives the action of a transitive verb. This is far and away the most frequent use of the accusative. “The accusative of direct object is the main function and occurs more often than all the other uses combined, with the exception of the accusative with prepositions. The direct object is found with all the moods of the finite verb, with participles, and with infinitives.”<sup>168</sup>
- It refers the action of the verb to some object which is necessary to the completion of its meaning.

ΠΕΤΡΟΣ ΒΛΕΠΕΙ ΦΙΛΙΠΠΟΥ = Peter (subject) sees Philip (direct object).

ΦΙΛΙΠΠΟΣ ΒΛΕΠΕΙ ΠΕΤΡΟΣ = Philip (subject) sees Peter (direct object).

- “The accusative substantive indicates the immediate object of the action of a transitive verb. It receives the action of the verb. In this way it limits the verbal action. This usage is so common as to be routine: when one sees an accusative substantive, he/she normally should think of it as the direct object; conversely, when one anticipates the direct object, the case expected is usually the accusative.”<sup>169</sup>

ἀλήθειαν λέγω = I speak *truth* (Jn 8:46).

ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου = I will declare your *name* to my brothers (He 2:12).

ὕμεις δὲ ἠτιμάσατε τὸν πτωχόν = but you have dishonored the poor man (Ja 2:6).

## ACCUSATIVE OF TIME:

- Occasionally, the accusative case is used to communicate the *extent of time*, as opposed to the genitive case, which communicates *kind of time* and to the dative case, which communicates *point of time*.
- Answers the questions, “How far?” or “How long?” as in ἤλαυνε πεντε ἡμέρας = he marched five days.

καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα = and

<sup>167</sup> The Direct Object is a Substantive that directly and immediately receives the action of a Transitive Verb. Example: βλεπομεν γην = we see land. See P. 253 for further information on the Direct Object.

<sup>168</sup> Perschbacher, NTGS, P. 153.

<sup>169</sup> Wallace, P. 179. A small number of verbs have their direct object in the genitive or the dative.

after fasting for *forty days and forty nights* (Mt 4:2).

ἔμεινεν ἐκεῖ **δύο ἡμέρας** = he stayed there *two days* (Jn 4:40).

### ADVERBIAL ACCUSATIVE:

- The adverbial accusative qualifies the action of the verb rather than indicating *quantity* or extent of the verbal action. The adverbial accusative is not common.
- In this construction the accusative functions as an adverbial modifier in that it *qualifies* the action of the verb rather than indicating *quantity* or extent of the verbal action. It is NOT the direct recipient of the verb but qualifies the verb. Modifies or limits a verb in an indirect way.
- “An accusative case substantive that modifies the verbal action. Normally categorized under more restrictive headings, such as manner, extent, etc. (e.g., accusative of extent).”<sup>170</sup>

The Adverbial Accusative may be used in three senses:

#### 1. MEASURE/EXTENT/SPACE:

- “An accusative case substantive that delimits the extent of the verbal action in terms of how far or how long”.<sup>171</sup>
- “Accusative of measure indicates quantity (how much, extent) or distance in space (how far).”<sup>172</sup>
- “The accusative substantive indicates the extent of the verbal action. This can either be how far (extent of space) or for how long (extent of time). The usage is quite rare with space, though somewhat common with time. Supply before the accusative *for the extent of* or (with reference to time) *for the duration of*.”<sup>173</sup>
- τί ὧδε ἐστήκατε **ὅλην τὴν ἡμέραν** ἀργοί = Why have you been standing here idle *the whole day*? (Mt 20:6). In this context the accusative indicates a period of time throughout which a situation continues.
- καὶ ἐκεῖ ἔμειναν οὐ **πολλὰς ἡμέρας** = and they did not stay there *many days* (Jn 2:12).
- δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην **ἀπέχουσαν σταδίους ἑξήκοντα** ἀπὸ Ἰερουσαλήμ = two of them were traveling that same day to a village which was *sixty stades distance* from Jerusalem (Lk 24:13).

#### 2. MANNER:

---

<sup>170</sup> DeMoss, P. 15.

<sup>171</sup> DeMoss, P. 14.

<sup>172</sup> Perschbacher, NTGS, P. 161.

<sup>173</sup> Wallace, P. 201.

- Here an accusative frequently acts like an adverb “in that it qualifies the action of the verb rather than indicating quantity or extent of the verbal action. It frequently acts like an adverb of manner, though not always (hence, the alternative category title is really a subcategory, although the most frequently used one). Apart from the occurrence with certain words, this usage is not common”.<sup>174</sup>

δωρεὰν ἐλάβετε, δωρεὰν δότε = *freely* you have received, *freely* give (Mt 10:8).

### 3. REFERENCE:<sup>175</sup>

- “Here the accusative substantive restricts the reference of the verbal action. It indicates with reference to what the verbal action is represented as true. Before the accusative substantive you can usually supply the words *with reference to* or *concerning*.”<sup>176</sup>
- An accusative substantive that is used as a point of reference for the main verb of the clause.
- “an accusative case which indicates that ‘in respect to which’ something is being affirmed.”<sup>177</sup>
- “An accusative case substantive that indicates what the verbal action is referring to.”<sup>178</sup>

ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι = then the men sat down, *with respect to number-* about five thousand (Jn 6:10).

### COGNATE ACCUSATIVE:<sup>179</sup>

- The verb and its object are derived from the same root.<sup>180</sup> “The verb and its object are related etymologically.”<sup>181</sup>
- Essentially the cognate accusative repeats and explains more fully the idea expressed by the verb.
- When an Accusative of the direct object contains the same idea signified by the verb. An accusative noun used alongside a verbal cognate,<sup>182</sup> as in:

Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν = If anyone sees

<sup>174</sup> Wallace, P. 200.

<sup>175</sup> Some grammarians may refer to this accusative as a *general accusative* or accusative of *respect* (Swetnam).

<sup>176</sup> Wallace, P. 203.

<sup>177</sup> Swetnam, J. (1998). Vol. 16/1: An introduction to the study of New Testament Greek. Includes indexes. (2nd, rev. ed.). Subsidia biblica (P. 210). Roma: Editrice Pontificio Istituto Biblico.

<sup>178</sup> DeMoss, P. 14.

<sup>179</sup> Some call this an accusative of content.

<sup>180</sup> Don't confuse the terms “stem” and “root” with regard to a Greek verb. A verb “stem” is the form of a root from which all conjugated forms in a particular tense/aspect can be seen to be derived; the “root” of the verb is the form from which all the tense/aspect “stems” can be said to be derived. A “root” is a word that cannot be created by another word.

<sup>181</sup> Hewitt, P. 203.

<sup>182</sup> Etymologically related words; word sets.

his brother *sinning a sin* (1Jn 5:16).

τὸν καλὸν ἀγῶνα ἠγώνισμαι = I have *fought* the good *fight* (2Ti 4:7).

καὶ ἐφοβήθησαν φόβον μέγαν = and they *feared* a great *fear* (Mk 4:41).

### DOUBLE ACCUSATIVE:

- Some verbs require more than one object to complete their meaning.
- A double accusative<sup>183</sup> is a construction in which a verb takes two accusatives one answering the question “Whom?” the other the question “What?”, as in:

ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα = I will also ask *you* [accusative case, DO] *one thing* [another DO, also in the accusative case] (Mt 21:24).

καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα = And when they had mocked Him, *they took the robe off him* (Mt 27:31).

ἐκεῖνος ὑμᾶς διδάξει πάντα = this one will teach *you all things* (Jn 14:26).

οὐκέτι λέγω ὑμᾶς δούλους = no longer do I call *you servants* (Jn 15:15).

οὐδέν με ἠδικήσατε = you did *me no* wrong (Ga 4:12).

### ACCUSATIVE ABSOLUTE:

Very rare.

A noun or pronoun in the Accusative is the subject of the action of a Participle also in the Accusative and grammatically unrelated to the subject of the main clause.

### ACCUSATIVE WITH OATHS:

[*by*] This usage is not common in the NT.

- The accusative substantive indicates the person or thing by whom or by which one swears an oath. “I adjure”,<sup>184</sup> regularly followed by an accusative.

**VOCATIVE:**<sup>185</sup> The case of simple address.<sup>186</sup> In the plural this case always has the same form as the nominative. The vocative does not have a definite article. “A nominative case with the article prefixed is sometimes used for the vocative.”<sup>187</sup>

<sup>183</sup> This is a common usage of the accusative.

<sup>184</sup> This is an old word seldom used meaning to charge, bind, command or enjoin solemnly, as under oath.

<sup>185</sup> There are roughly 300 occurrences of the vocative compared with approximately 24,600 occurrences of the nominative.

<sup>186</sup> “About sixty times in the New testament a nominative case noun is used to designate the person being addressed” (Young, P. 12).



## Prepositions:<sup>188</sup>

“For it is written...” -Jesus

- “The Emperor Augustus was noted for his excessive use of prepositions in his effort to speak more clearly.”<sup>189</sup> The Preposition<sup>190</sup> is a specialized fixed-case word used to help substantives. They give emphasis or intensity to a word and often indicate direction, location or time.
- “The prepositions will richly repay one’s study, and often the whole point of a sentence turns on the prepositions.”<sup>191</sup>
- Common English prepositions:

about	before	down	of	to
above	behind	during	off	toward
across	below	for	on	under
after	beneath	from	onto	underneath
against	beside	in	out	until
along	between	inside	outside	up
among	beyond	into	over	upon
around	but	like	past	with
at	by	near	through	without

- Prepositions of time:
  - a. *at* two o'clock
  - b. *on* Wednesday
  - c. *in* an hour
  - d. *in* January
  - e. *since* 1992
  - f. *for* a day
- Prepositions of place:
  - a. *at* my house
  - b. *in* New York, *in* my hand
  - c. *on* the table
  - d. *near* the library
  - e. *across* the street
  - f. *under* the bed

---

<sup>188</sup> The discussion that follows is not intended as a comprehensive classification of the meanings and uses of all prepositions (“proper” and “improper”), which occur in the GNT. Attention is focused on common uses of the major prepositions. There is no treatment of the meaning of prepositions in compounds.

<sup>189</sup> Robertson, P. 556.

<sup>190</sup> There are 10,384 uses of prepositions (so-called proper) in 5,728 verses; four out of five verses have at least one.

<sup>191</sup> Robertson, P. 636.

- g. *between* the books
- Prepositions of Location: *in*, *at*, and *on*
  - a. *in* school
  - b. *in* the car
  - c. *at* home
  - d. *at* the library
  - e. *on* the bed
- Prepositions of Movement: *to*
- A Preposition will always be part of a Prepositional Phrase. A prepositional phrase must have at least two words, the preposition and its *object*.
- Prepositions do not function alone. A Preposition is a word *joined with*, and generally placed before, a noun or its equivalent, so that *the preposition together with the noun forms a phrase equivalent to an adverb or adjective*.
- A preposition is a word used with a noun<sup>192</sup> or pronoun to show the relation of the thing denoted by the noun to something else. The preposition is generally in a position just before (*pre*-position) the noun.
- The preposition shows a relationship; it relates the noun to some other word in a sentence. A thing may be *under* the table, *at* the table, *on* the table, *by* the table, *between* the table and the wall.
- Prepositions indicate the relationship of a substantive to the larger grammatical structure of which it is a part; therefore, prepositions have functions similar to case endings.
- Prepositions are words that are used to describe the relationship of a noun (substantive) to another word or words in a sentence.<sup>193</sup>
- Prepositions are invariable words that add a certain precision to the case meaning of *a noun or pronoun*<sup>194</sup> and show the relationship of the noun or pronoun to the rest of the sentence: Terry went *to* Athens; we live *in* Ohio; I saw Sarah *with* him.
- Prepositions are words that developed in order to help define a more precise and explicit relationship of a noun to other words in the sentence. They may also introduce phrases, and they may be singular or compound.

---

<sup>192</sup> The noun that follows a preposition is called the object of the preposition.

<sup>193</sup> Prepositions do not function alone. Prepositions ordinarily are one element in prepositional phrase and the phrase is not complete without a second element that we usually call the “object” of the preposition.

<sup>194</sup> Whose case is determined by its relation to the verb or to another noun.



- A preposition has been over-simply described as “anywhere a mouse can go”, such as, “under”, “in”, “around”, “through”, and so forth. In Greek, as in English, prepositions are most often found in *prepositional phrases* that consist of a preposition and a noun. The noun is considered the object<sup>195</sup> of the preposition. For instance, “*in* your heart” or “*from* the Lord.” Prepositions are words that developed in order to help define a more precise and explicit relationship of a noun to other words in the sentence. For example, a Greek noun in the genitive case may carry the sense of “from” without an actual preposition being used. But if the writer wanted to make clear that it was “out from” something, he would include the preposition meaning “out from”. In this situation the noun that was the object of the preposition would still be in the genitive case. In fact, every Greek preposition requires that its object be in a specific (pre-defined) grammatical case.<sup>196</sup>
- Prepositions help out the meaning of the case in a given context. The notion that prepositions “govern” cases must be abandoned. *It is the case that indicates the meaning of the preposition, and not the preposition that gives the meaning to the case.*
- Prepositions are used with cases<sup>197</sup> either to *clarify, strengthen, or alter* the basic case usage. Therefore, *the use of a particular preposition with a particular case never exactly parallels-either in category possibilities or in relative frequency of nuances-the use of a case without a preposition.*
- “A preposition is governed by its case, in some way helping the case to manifest its meaning and to perform more precisely its various functions.”<sup>198</sup>
- The case retains its original force with the preposition and this fundamental case-idea must be observed, however, “prepositions are used to bring out more clearly the idea of case. They help the cases; the case calls in the preposition to aid in expressing more sharply the meaning of the case. It is the case which indicates the meaning of the preposition, and not the preposition which gives the meaning to the case.”<sup>199</sup> Take παρα, for instance, with the ablative, the locative

---

<sup>195</sup> The object of a preposition is the noun or the pronoun that is closely associated with the preposition. A prepositional phrase starts with the preposition and ends with the object. Example: *I looked into the chimney*. The prepositional phrase is “into the chimney”. The word *into* is the preposition. The object of the preposition (noun) in this sentence is *chimney*. In English the object of a preposition usually comes after the words *the* or *a*.

<sup>196</sup> In this sense we can say that the preposition governs the particular case of the noun it is modifying.

<sup>197</sup> Some prepositions take more than one case. When the case changes, the meaning of the preposition also changes.

<sup>198</sup> Porter, P. 140.

<sup>199</sup> Davis, William Hersey; *Beginners Grammar of the Greek New Testament*; P. 44.

or the accusative.<sup>200</sup> The preposition is the same, but the case varies and the resultant idea differs significantly.

- Prepositions ordinarily are one element in prepositional phrase and the phrase is not complete without a second element that we usually call the “object” of the preposition. The Greek preposition  $\epsilon\kappa$  can only have a substantive in the genitive case as its object, as in  $\epsilon\kappa$   $\tau\eta\varsigma$   $\omicron\iota\kappa\alpha\varsigma$  (out of the house); the Greek preposition  $\pi\alpha\rho\alpha$  may have as its object a substantive in the genitive case, a substantive in the dative case, or a substantive in the accusative case; the meaning of the preposition will vary depending on the case of its substantive object

- *In Koine Greek, the object of the preposition may be in the accusative, genitive or dative case:*

If the noun is in the **Accusative**, the preposition may indicate, *movement towards*.

Prepositions followed by an accusative case:

$\pi\rho\varsigma$ ,  $\epsilon\iota\varsigma$ ,  $\alpha\nu\alpha$ ,  $\kappa\alpha\tau\alpha$ ,  $\upsilon\pi\epsilon\rho$ ,  $\upsilon\pi\omicron$ ,  $\epsilon\pi\iota$ ,  $\pi\epsilon\rho\iota$ ,  $\pi\alpha\rho\alpha$ ,  $\mu\epsilon\tau\alpha$ ,  $\delta\iota\alpha$

If the noun is in the **Genitive**, the preposition may indicate, *movement away from*.

Prepositions followed by a genitive case:

$\alpha\pi\omicron$ ,  $\epsilon\kappa$ ,  $\delta\iota\alpha$ ,  $\mu\epsilon\tau\alpha$ ,  $\pi\epsilon\rho\iota$ ,  $\pi\alpha\rho\alpha$ ,  $\kappa\alpha\tau\alpha$ ,  $\epsilon\pi\iota$ ,  $\upsilon\pi\epsilon\rho$ ,  $\alpha\nu\tau\iota$ ,  $\omicron\pi\iota\sigma\omega$ ,  
 $\pi\rho\omicron$ ,  $\upsilon\pi\omicron$

Prepositions indicating *rest* or *fixed position* govern the **Dative**.

Prepositions followed by a dative case:

$\epsilon\nu$ ,  $\sigma\upsilon\nu$ ,  $\pi\alpha\rho\alpha$ ,  $\pi\rho\varsigma$ ,  $\epsilon\pi\iota$

- Most prepositions signal one of three relations (local, temporal, mental or ideal) but the primary representation is local: (1) *motion to*  $\epsilon\iota\varsigma$  (into),  $\pi\rho\varsigma$  (to); (2) *motion from*  $\alpha\nu\alpha$  (up from),  $\alpha\pi\omicron$  (from),  $\delta\iota\alpha$  (through),  $\epsilon\kappa$  (out of),  $\kappa\alpha\tau\alpha$  (down from); (3)  $\alpha\nu\tau\iota$  (over against),  $\epsilon\nu$  (in),  $\epsilon\pi\iota$  (upon),  $\upsilon\pi\epsilon\rho$  (over, above),  $\upsilon\pi\omicron$  (under, beneath),  $\mu\epsilon\tau\alpha$  (behind),  $\pi\alpha\rho\alpha$  (beside),  $\pi\epsilon\rho\iota$  (around),  $\pi\rho\omicron$  (before, in front of),  $\sigma\upsilon\nu$  (with). However, it is not always possible to trace clearly this basic spatial sense (the “root meaning”) in extended metaphorical uses of the preps. With regard to the main ideal relations, the preposition may be grouped as follows (reflecting principal usage): (1) origin ( $\alpha\pi\omicron$ ,  $\epsilon\kappa$ ,  $\pi\alpha\rho\alpha$ ); (2) cause or occasion ( $\delta\iota\alpha$ ,  $\epsilon\pi\iota$ ,  $\epsilon\kappa$ ,  $\alpha\pi\omicron$ ); (3) purpose or object ( $\epsilon\iota\varsigma$ ,  $\pi\rho\varsigma$ ,  $\epsilon\pi\iota$ ,  $\upsilon\pi\epsilon\rho$ ); (4) result ( $\epsilon\iota\varsigma$ ,  $\pi\rho\varsigma$ ); (5) association or identification ( $\sigma\upsilon\nu$ ,  $\mu\epsilon\tau\alpha$ ,  $\epsilon\nu$ ,  $\delta\iota\alpha$ ); (6) relation ( $\pi\epsilon\rho\iota$ ,  $\upsilon\pi\epsilon\rho$ ,  $\pi\rho\varsigma$ ,  $\epsilon\iota\varsigma$ ); (7) agency

---

<sup>200</sup> The Greek may be used with substantives of more than one case.

(ΥΠΟ; sometimes ΑΠΟ, ΔΙΑ, ΠΑΡΑ, or ΕΝ); (8) instrumentality or means (ΔΙΑ, ΕΚ, ΕΝ); (9) correspondence (ΚΑΤΑ, ΠΡΟΣ); (10) opposition (ΚΑΤΑ, ΠΑΡΑ, ΠΡΟΣ).

- Prepositions frequently show the direction and location of the action expressed by a verb. Prepositions are also capable of expressing relationships of place, time, manner, degree, and many other nuances, but they cannot do that on their own.<sup>201</sup>

- In general, the more common a preposition is, the more varied are its uses. Therefore, prepositions can cause particular difficulties- the same preposition, even when used with the same case, is not always translated the same way. A repeated Preposition may bear two different senses<sup>202</sup> with the same case within the same sentence.<sup>203</sup>

- Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως = Now after Jesus was born in Bethlehem of Judea in the days of Herod the king (Mt 2:1). Here we have two prepositional phrases using the same preposition. In the first there is a locative use to designate the place *where* Jesus was born (Bethlehem) and in the second we find a temporal use designating *when* Jesus was born (in the days of Herod the king).

- Prepositions do not change in form, as do nouns, verbs, adjectives, etc.; prepositions ending with a vowel (except ΠΡΟ and ΠΕΡΙ) drop that vowel when the next word in the sentence begins with a vowel: ΕΚ becomes ΕΞ, ΚΑΤ becomes ΚΑΘ, ΜΕΤ becomes ΜΕΘ. ΠΑΡΑ becomes ΠΑΡ, ΥΠΟ becomes ΥΠ̇, (or) ΥΦ̇.

- Some prepositions have different meanings when they occur with a particular case. The meaning of a preposition depends upon the case of its object. For example, the preposition ΔΙΑ means “through” if its object is in the genitive, but “on account of” if its object is in the accusative.<sup>204</sup> The object almost always immediately follows the preposition.

- There are 8 prepositions that occur with One Case: ἀνά, ἀντί, ἀπό, εἰς, ἐκ, ἐν, πρό, σύν.

---

<sup>201</sup> Many words that are used as prepositions can be used as adverbs. Some examples are *up, down, around, in, and out*. When a Greek word that is normally a preposition is used by itself, it is usually functioning as an adverb. Example: The dog went in. The dog went in the house. The word “in” is an adverb in the 1<sup>st</sup> example and in the 2<sup>nd</sup> example it is a preposition. Prepositions, like adverbs tell *where* or *when* but the difference between a preposition and an adverb, is that an adverb describes in one word, whereas a preposition is always used in a prepositional phrase (more than one word).

<sup>202</sup> And *on occasion* an author may use a single preposition in a dual sense.

<sup>203</sup> E.g., 2 Co 2:12, local and telic ΕΙΣ expressing movement and purpose; He 9:11f., instrumental ΔΙΑ and ΔΙΕ expressing attendant circumstances; 2Pe 1:4, local and instrumental ΕΝ.

<sup>204</sup> A preposition does not technically *govern* the case of a noun but rather adds a certain precision to the meaning of the noun whose case is determined by its relation to the verb or to another noun.

- There are 6 that occur with Two Cases: *διά, μετά, κατά, περί, ὑπέρ, ὑπό* *περί, ὑπέρ* and *ὑπό* have both ablative and genitive.
- Only three Greek prepositions use three cases: *ἐπί*, (accusative 464, genitive 216, locative 176) *παρά*, (genitive 78, accusative 60, locative 50) *πρός*.

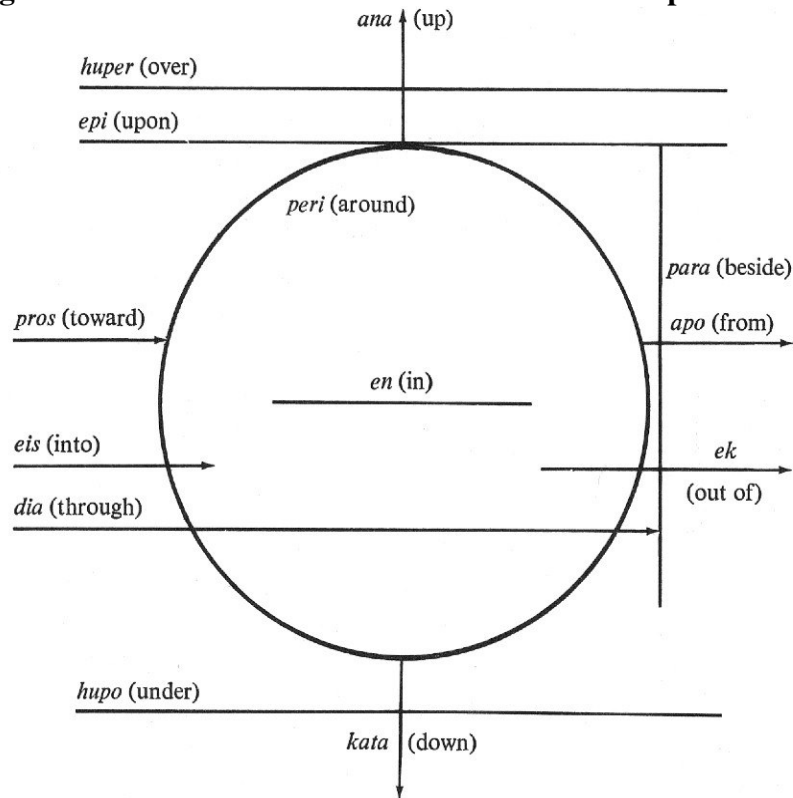
### Case of the Object of the Preposition

	Genitive	Dative	Accusative
<i>ἀνά</i>			up, upon, each, in the midst (13)
<i>ἀντί</i>	for, instead of (22)		
<i>ἀπό</i>	from, away from (646)		
<i>εἰς</i>			in, to, into (1767)
<i>ἐκ</i>	out of, from, of, as a result of (914)		
<i>ἐν</i>		in, within, at, on, among, by, with, towards (2752)	
<i>πρό</i>	before (47)		
<i>σύν</i>		with, together with (someone) (128)	
<i>διά</i>	through, by means of (387)		because of, on account of (280)
<i>μετά</i>	with, among, in the midst of (366)		after (105)
<i>κατά</i>	against, down (from or into), upon (74)		according to, along, on, through, over, (down) along (399)
<i>περί</i>	concerning, about (something) (294)		around (39)
<i>ὑπέρ</i>	in behalf of, for (130)		above (19)
<i>ὑπό</i>	by, on behalf of, for, by (someone) (169)		under (51)
<i>ἐπί</i>	on, over, in, in the time of, on account of (220)	at, on the basis of, on, upon, on account of, by (187)	on, to, against, upon, onto (483)
<i>παρά</i>	from, from beside, from (from someone) (82)	beside, rest beside, with, near (53)	alongside, beside (59)

πρός “show advantage” to, at, on, near, by, close to, motion toward a person or thing. towards, with, to, beside, against, at  
 (beneficial) toward before [Predominately] shows

**Genitive                      Dative                      Accusative**

**Diagram of the Directive and Local Functions of Prepositions**



(From Dana and Mantey, *Manual Grammar of the Greek New Testament*)

ἀνά      13x *Only used in the accusative*

- While ἀνά is very common in composition with verbs in the GNT, only thirteen examples of the preposition (along with its accusative substantive) occur in the GNT.
- Root meaning: *up, upwards*. In composition prefixed to a verb: *up, back, again*. Other meanings, *among, between, in the midst of, in the middle of*.

ἀντί      22x *Only used in the Gen/Ablative case.*

- Root meaning: *face-to-face*. The root sense of ἀντί is *(set) over against, opposite*. In composition prefixed to a verb: *face-to-face, in exchange for, instead of, as a substitute for*,

*opposite*. Has the idea of substitution; *in place of, for, in return for, as*. ΑΥΤΙ clearly denotes a substitutionary exchange = *in exchange for*. Abraham offers up the ram as a burnt offering *instead of* (ΑΥΤΙ) Isaac his son (Ge 22:13).

δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν = to give his life as a ransom *for* [as a substitute for] many (Mt 20:28).

- “ἀντι with the genitive indicates, among others, substitution, equivalence, reason, exchange, and contrast.”<sup>205</sup>
- In compounds: *instead, in return, against, in opposition (stand against, oppose)*.

ΑΠΟ 646x It implies separation and is *used only with the gen/ablative*. With the basic meanings:

1. to denote separation from a person or place, *from, away from, out of*;
2. to denote a point from which something begins *from, out from*;
3. to indicate distance from a point *away from, far from, withdraw from*;
4. to indicate source or origin *from, out of*;
5. to indicate cause or reason *because of, on account of, as a result of, for*; to indicate means (with, with the help of, by).

*Primarily indicates source or separation.*

*Joseph went up from [ΑΠΟ] Galilee; out of [ΕΚ] the city of Nazareth.*

ἀπερχομαι I depart from

ΔΙΑ 668x

- Root meaning: *through*. Principal meanings are *by means of, on account of, because of*.
  - δια with genitive and accusative substantives indicates agency, space, time and cause.
  - δια sometimes signifies *passing through and out from*, a sense reflected in Mt 4:4 “...every word that proceeds *from* [ἐκπορευομένω δια] the mouth of God” and 1Co 3:15 “he himself will be saved, but only as one who escapes *through fire*,”- δια πῦρος.
- WITH THE GENITIVE: (1) spatial: *through, by way of* (Jn 10.1); (2) temporal: (a) of a whole duration of time *through, throughout* (Lu 5.5); (b) of time within which something takes place *during, within* (Mt 26.61); (c) of an interval of time *after* (Ac 24.17; Ga 2:1); (3) modal; (a)

---

<sup>205</sup> Perschbacher, NTGS, P. 190.

denoting manner *through, in, with* (Lu 8.4); (b) of accompanying circumstance *with, among, in spite of* (Ac 14.22); (4) causal; (a) of the efficient cause in consequence *of, by, on the basis of, on account of* (Ro 12.1); (b) of the intermediate agent *of an action, by means of, by, through, by agency of* (Ga 1.1; 1C 1.9).

□ WITH THE ACCUSATIVE: *because of, on account of, for, for the sake of*. (1) spatial, through (*through* which an action passes before its accomplishment) και αυτος διηροχετο δια μεσου σαμαρειας και γαλιλαιας = and he was going *through* the midst of Samaria and Galilee (Lu 17.11); (2) causal, to indicate a reason- on account of, because of, for the sake of (Mt 13.21); (3) in answers giving reason and inferences- δια τουτο- therefore, for this reason (Mk 11.24).<sup>206</sup>

παρα 194x

- Root meaning: *beside*. In composition prefixed to a verb: *beside*.
- WITH THE GEN/ABLATIVE: *from*. Generally the idea is *from (the side of)* (almost always with a personal object). Coming from the closeness of a person from (beside), from (the presence of); to denote the author or originator of an action.
- WITH THE DAT/LOCATIVE: *near, by the side of, in the presence of, with, among, before*. In general the dative uses suggest proximity or nearness. To signal nearness: *near, by, beside*.
- WITH THE ACCUSATIVE: *to the side of, by, beside, along, beyond, along(side) of, by, at*. παρα is used to denote motion, as answering the question “to what place?” to (the side of), toward, and to denote nearness, as answering the question “where?”

εκαθητο παρα την οδον προσαιτων = he was sitting *by the side* of the road (Mk 10:46).

- Used adversatively (with the accusative): *against, contrary to, without regard for, beyond* (Ro 4:18; He 11:11).
- Its signification is “by the side of,” “beside,” para with the acc. (60 times in the NT) designates movement “to a position beside”; with the genitive (78 times), movement or procession “from beside” (Jn 1:6; but note Lk 6:19, where παρα follows a verb compounded with εκ); with the dative (50 times), rest or position “beside” (Lk 9:47; Jn 8:38; 19:25, the latter being the only NT use with a thing, not a person).

<sup>206</sup> See Friberg, T., Friberg, B., & Miller, N. F. Vol. 4: Analytical lexicon of the Greek New Testament P. 108.

- In comparisons its sense is best translated by “than”.

ΕΚ 914x *Only used in the Gen/Ablative case.*

- ΕΚ and ΑΠΟ are very nearly synonymous.
- Root meaning: *out of, from, from within, from out of*. In composition prefixed to a verb: *out of, away*. Other meanings: *on, by means of, because of, through, as a result of, by*.
  - ♦ εκβαλλω I cast out.
  - ♦ εξέρχομαι I go out.
- Denoting motion away from a place. Denoting direction; from which something comes from, out of.
- Originally ΕΚ signified an exit “from within” something with which there had earlier been a close connection. Therefore it naturally came to be used to denote origin, source, or separation. So, for example, the preposition is used of the material out of which something is made (Mt 27:29), the country of one’s origin (Ac 23:34) or a person with whom a connection is (to be) severed (Jn 17:15). Having this root sense, ΕΚ is sometimes equivalent to the subjective genitive (e.g., 2 Co 8:7). The notion of belonging is more prominent than that of origin.

ΕΙΣ 1,767x *Only used in the Accusative case.*

- Indicates motion, direction, purpose, time, result, reference and opposition.<sup>207</sup>
- Its primary idea is of *motion into any place or thing* but with a wide range of meanings according to the context- of *motion or direction to, toward or upon any place or thing*.
- Its root meaning is *into, within, in*. In composition prefixed to a verb: *into, in, as in εισελθειν*, “to go into”. The antithesis is expressed by ΕΚ, *out of*. Other meanings found in the GNT (not exhaustive)- *because of, upon, for the purpose of, against, among, as, with respect to/with reference to, to, toward, for, in order to, on*.
- As with most prepositions, its significance can vary considerably depending on how it is used in context.

ΕΝ 2,752x

- “The uses of this preposition are so many-sided, and often so easily confused, that a strictly systematic treatment is impossible.”<sup>208</sup>

<sup>207</sup> Perschbacher, NTGS, P. 196.

<sup>208</sup> Perschbacher, NTGS, P. 203.



- Root meaning: *within*. In composition prefixed to a verb: *within, in*, as  $\epsilon\nu\epsilon\rho\gamma\epsilon\omega$ , “work in”. *on, as*  $\epsilon\nu\delta\upsilon\omega$ , “put on”.
- The primary idea is within, in, *withinness*, denoting static position or time, but the many and varied uses can be determined only by the context.
- WITH THE LOCATIVE CASE: *in, at, on, within, among, when, while*.
- WITH THE INSTRUMENTAL CASE: *by, with, by means of, because of, into*.
- $\epsilon\nu$  has a wide range of meanings according to the context. It often translates as “into” 573 times, “to” 281 times, “to” 207 times, “for” 140 times, “in” 138 times, “on” 58 times, “toward” 29 times, “against” 26 times, and translated miscellaneously 321 times.

$\epsilon\pi\iota$  890x

- Root meaning: *on, upon*  
 $\epsilon\pi\iota\beta\alpha\lambda\lambda\omega$  I cast *upon*  
 $\epsilon\pi\iota\tau\iota\theta\eta\mu\iota$  I place *upon*
- Basic Uses:<sup>209</sup>
  1. With Genitive emphasizing contact:
    - a. Spatial: on, upon, at, near, over
    - b. Temporal: in the time of, during, before
    - c. Cause: on the basis of, by
  2. With Dative/Locative emphasizing position. One of the meanings of with the dative is to state, *that upon which a state of being, an action or a result is based, whether it is an emotion, a fear, etc.*
    - a. Spatial: on, upon, against, at, near
    - b. Temporal: at, at the time of, during
    - c. Cause: on the basis of
  3. With Accusative emphasizing motion or direction:
    - a. Spatial: on, upon, to, up to, against
    - b. Temporal: for, over a period of
- Other meanings: *in, against, for, after, on account of, in the time of, in addition to*.
- Basically  $\epsilon\pi\iota$  indicates position *on* something that forms a support or foundation;  $\epsilon\pi\iota$  is the opposite of  $\upsilon\pi\omicron$  (“under”) and differs from  $\upsilon\pi\epsilon\rho$  (“above”) in implying actual rest upon some object. In this primary local sense of “on,” “upon,”  $\epsilon\pi\iota$  is followed by the acc., the genitive or the dative, often without distinction in meaning (e.g., with  $\kappa\alpha\theta\eta\mu\epsilon\nu\omicron\varsigma$  and  $\tau\eta\rho\omicron\nu\omicron\varsigma$ , Rev. 4:2 acc., 4:9f. gen., 21:5 dative; see also Mt 25:21).  $\epsilon\pi\iota$ , the one NT preposition *used frequently*

<sup>209</sup> According to Perschbacher the “difference in meaning between the cases are not necessarily or apparently distinctive” (NTGS, P. 208).

with three cases (acc. 464 times, genitive 216, dative 176), has a versatility of use that is matched only by  $\epsilon\nu$ . From the simple spatial meaning of  $\epsilon\pi\iota$  there naturally developed a multitude of derived senses, so that the preposition may express, addition; superintendence; cause or basis, circumstance; and purpose or destination.

κατα 473x

- Root meaning: *down, down from*. In composition prefixed to a verb: *down*.
  - The primary, intrinsic meaning of  $\kappa\alpha\tau\alpha$  seems to have been either “down”<sup>210</sup> (expressing vertical extension) or (less likely) “along while remaining in contact with” (expressing horizontal extension).
  - Often the noun that follows  $\kappa\alpha\tau\alpha$  specifies the criterion, standard or norm in the light of which a statement is made or is true, an action is performed, or a judgment is passed. The preposition will then mean “according to,” “in conformity with,” “corresponding to.”
  - $\kappa\alpha\tau\alpha$  is translated in the KJV in an astounding thirty-four different ways, among them are, *about, according to, after, against, among, apart, as, aside, at, privately, and daily*. This leads to the assumption that  $\kappa\alpha\tau\alpha$  has a surprisingly wide variety of meanings, which may not be the case.
- WITH THE GENITIVE/ ABLATIVE: *down, down upon, down from, against, throughout, by*. “Contrary to many grammars and lexicons, the primary meaning of  $\kappa\alpha\tau\alpha$  with the genitive in the NT is not down from nor down upon but against, indicating opposition or hostility.”<sup>211</sup>

και ωρμησεν η αγελη **κατα** του κρημνου εις την θαλασσαν = and the herd rushed *down* the steep bank into the sea (Mk 5:13).

πολλοι γαρ εψευδομαρτυρουν **κατ'** αυτου = for many bore false testimony *against him* (Mk 14:56).

- WITH THE ACCUSATIVE: *according to, along, at, in accordance with, along, through, toward, up to*.

ανεβην δε **κατα** αποκάλυψιν = and I went up [to Jerusalem] *according to, in accordance with or because of* a revelation (Ga 2:2).

- Other possible meanings: *with reference to, pertaining to, in, before*.

περι 333x

<sup>210</sup> As a check of the listing in the New Englishman's Greek Concordance shows. It is surprising to note that out of the four hundred and seventy three occurrences in the GNT only three times  $\kappa\alpha\tau\alpha$  has been translated as *down* in the KJV.

<sup>211</sup> Perschbacher, NTGS, P. 214.

- Root meaning: *around, in a circuit about*. In composition prefixed to a verb: *around*. That which surrounds a thing but does not belong to the thing itself but is beyond it.<sup>212</sup>
- The basic, local sense of περι is “around”, “on all sides” or “encircling”. In its derived, figurative meanings, it designates a center of activity, an object around which an action or a state revolves. Thus οι περι του Παυλου, “the ones around Paul”, “those around Paul”, or “Paul and his companions” marks out the apostle as a center with several satellites.
- Standing absolutely at the beginning of a sentence, περι (δε) means, “(now) concerning” and marks a new section of thought.
- WITH THE GENITIVE: to denote the purpose, object, or person to which an action relates *about, concerning*- και ευθεως λεγουσιν αυτω περι αυτης = and immediately they told him *about* her (Mk 1:30).
- WITH THE ACCUSATIVE: *of place around, about, near* (Lk 13.8) an object encircled by something- *around, near, about*- και εκαθητο οχλος περι αυτον = a crowd was sitting around him (Mk 3:32).

♦ Other meanings: *in behalf of, with*.

μετα 469x

- Root meaning: *in the midst of, association with, among others*. In composition: *with, after*.
- μετα is almost entirely synonymous with συν.
- WITH THE GENITIVE: *with, in company with, among* (nearly always with a person).
- WITH ACCUSATIVE: *after, behind*- και μετα τρεις ημερας αναστηναι = and *after* three days rise again (Mk 9:31).

Rarely used in compound verbs.

προ 47x

- Root meaning: *before*. In composition prefixed to a verb: *before*.

προαγω I go before.

προγινωσκω I know beforehand.

- WITH THE ABLATIVE: *before*. Used only twice in the GNT outside the Ablative.

προς 700x

- Root meaning: *to, toward*. In composition: *near, toward, for*.

---

<sup>212</sup> Metzger, P. 84.

- Friberg lists four clear uses of  $\pi\rho\omicron\varsigma$  including as an adverb (*besides, over and above*).
  - Other meanings: *for, with reference to/pertaining to, on, on account of*.
  - In its basic spatial sense  $\pi\rho\omicron\varsigma$  denotes actual motion or literal direction.
  - It is generally true that with regard to literal movement  $\epsilon\iota\varsigma$  denotes entry (“into”) and  $\pi\rho\omicron\varsigma$  approach (“up to”), and (correspondingly) that  $\epsilon\iota\varsigma$  is used with impersonal objects and  $\pi\rho\omicron\varsigma$  with the personal.
- WITH THE GENITIVE: *necessary for, beneficial toward*. (Ac 27:34).
  - WITH THE LOCATIVE: *at* (only about 6 in the GNT, and 23 in the LXX).
  - WITH THE ACCUSATIVE: (almost exclusively): *to, toward, beside, against, with, at*.

Friberg lists seven distinct uses of  $\pi\rho\omicron\varsigma$  when used with an accusative noun.

$\sigma\upsilon\nu$  128x Of the 128 GNT usages of  $\sigma\upsilon\nu$ , 75 are in Luke/Acts.

- ONLY WITH THE DAT/INSTRUMENTAL CASE: *with, together with*. It is used almost exclusively with persons, and implies close fellowship or cooperation.
- Root meaning: *together, with, together with*.
- The predominate usage of this preposition is to indicate accompaniment/association: *with, in association (company) with*.
- Other meanings: *besides, in addition to*.

$\upsilon\pi\epsilon\rho$  149x

- Root meaning: *over, above*. In composition: *over, more than, beyond*.
- When the preposition expresses some advantage or favor that accrues to persons, its sense is “on behalf of” (representation) or “in the place of” (substitution). When things gain the benefit, the meaning will be “for the sake of,” which approaches a causal sense (“because of”).
- To act on behalf of a person often involves acting in his place.
- Other meanings: *concerning, with reference to, (after a comparison adjective it may be translated) than*.

$\upsilon\pi\epsilon\rho\beta\alpha\lambda\lambda\omega$  I throw over or beyond.

$\upsilon\pi\epsilon\rho\epsilon\chi\omega$  (I have or hold over), I am superior.

$\upsilon\pi\epsilon\rho\nu\iota\kappa\alpha\omega$  I am more than a conquerer.

- WITH THE ABLATIVE: *for, for the sake of, in behalf of, instead of*.
- WITH THE ACCUSATIVE: *over, above, beyond-*

ΣΚΟΤΟΣ ΕΓΕΝΕΤΟ **ΕΠΙ** ΠΑΣΑΝ ΤΗΝ ΓΗΝ = darkness came *over* all the land.

ΥΠΟ 220x

- Root meaning: *under*. In composition: *under, below*.
- WITH THE ACCUSATIVE: *under*.
- WITH THE ABLATIVE: *by* (agency). Agency is expressed more frequently by ΥΠΟ in the GNT than by all other methods combined. ΥΠΟ plus an ablative = the agent by whom an action is performed.
- Besides standing alone, Prepositions may also form Compounds, in which they are joined to a verb or a noun.<sup>213</sup> This usage of prepositions is quite frequent. For example the prepositions ΑΠΟ and ΕΚ are each combined about 100 times in the GNT to form compound words.
- Many of them have been used as prefixes with verbs to qualify the meaning of a verb in a manner similar to the way an adverb qualifies the meaning of a verb.
- Nearly every Preposition may be prefixed to a word and thus add a new idea to the word or modify or even intensify the meaning of that particular word. A very frequent use of prepositions is in composition with words for the purpose of expressing emphasis or intensity, as in γινωσκω (I know) and επιγινωσκω (I know fully), θλεπω (I see) and διαθλεπω (I see clearly). A preposition can affect the original verb in that they frequently indicate direction, location or time as in ερχομαι (I go), and εισερχομαι (I go in), ἄγω (I lead), ἀπάγω (I lead) away, γινωσκω (I know) and προγινωσκω (I know beforehand); sometimes, an entirely new and perhaps unexpected meaning is given to a compound word as in γινώσκω (I know) and ἀναγινώσκω (I read).
- The meaning of prepositions when compounded with verbs, nouns, etc. is not always the same as that which they have when they are connected with the case of a noun. Sometimes, the meaning of the preposition is combined with the meaning of the verb. For example καταβαίνω means *I go down*. This is the combination of βαίνω, which means, “I go” and the preposition κατά, which means “down”; similarly, αναβαίνω means, “I go up”.

The same function is performed by prepositions in the English language; thus “overburden,” “under-stand,” “with-draw.” Compound verbs are very common in the New Testament.

---

<sup>213</sup> Prepositions are commonly combined with adverbs as well, especially those denoting time or place.

- Grammarians have traditionally referred to prepositions that can be compounded with verbs as “proper”;<sup>214</sup> those that cannot are termed “improper.”<sup>215</sup>
- Many words that are used as prepositions can be used as adverbs. Some examples are *up*, *down*, *around*, *in*, and *out*. Prepositions, like adverbs tell *where* or *when*. The difference between a preposition and an adverb is that an adverb describes in one word, whereas a preposition is always used in a prepositional phrase (more than one word).

Example: The dog went *in*. *In* is used as an adverb because “in” is expressing where the dog went *in*; one word, and it is not part of a prepositional phrase.

The dog went *in* the house. *In* is used here as a preposition. “In” is a preposition in this sentence because it is used in a prepositional phrase; where the dog went “in” is described in more than one word.

---

<sup>214</sup> Some 18 in the NT.

<sup>215</sup> According to Porter the following 42 words (used approximately 548 times) are all the so-called improper prepositions which appear in the GNT: ἄμα, ἄνευ, ἀντικρυς, ἀντιπέρα, ἀπέναντι, ἄτερο, ἄχρι(ς), ἐγγύς, ἐγγύς, ἐκτός, ἔμπροσθεν, ἐναντι, ἐναντίον, ἔνεκα, ἐντός, ἐνώπιον, ἔξω, ἔξωθεν, ἐπάνω, ἐπέκεινα, ἔσω, ἔως, κατέναντι, κατενώπιον, κυκλόθεν, κύκλω, (the dative of κύκλος), μέσον (the accusative of μέσος), μεταξύ, μέχρι(ς), ὀπισθεν, ὀπίσω, ὀψέ, παραπλήσιον, παρεκτός, πέραν, πλήν, πλησίον, ὑπεράνω, ὑπερέκεινα, ὑπερεκπερισσοῦ, ὑποκάτω, χάριν (the accusative of χάρις), χωρίς (IGNT, P. 179).

## PREPOSITIONAL PHRASE:

“And they searched the Scriptures daily, whether those things were so.” —*Luke*

- A prepositional phrase (PP) is a group of words preceded by a preposition and does not include a finite verb. The prepositional phrases of the Greek New Testament often carry a significant information load semantically and theologically and frequently pose a challenge for both exegete and translator.
- The preposition shows the relation of the *idea* expressed by the principal word of the phrase to that of the word that the phrase modifies. Syntactically, prepositional phrases may be attached to a noun or a verb. They may consist of a single noun or a complex Noun Phrase.<sup>216</sup> Semantically, the roles of PPs are established largely on their relationship to the Predicate.
- A PP begins with a preposition (*in, on, under, over, around, of, about, through, etc.*) followed by an object (noun or noun phrase) and any modifiers. The noun is usually considered the object of the preposition. For instance, “in your *heart*” or “from the *Lord*.”
- There may be other, optional words (modifiers) in the PP, coming between the preposition and its object. Prepositional phrases look like this:

Pattern 1: Preposition + noun- He drove *to work*.

Pattern 2: Preposition + pronoun- Terry gave a pencil *to him*.

Pattern 3: Preposition + article + noun- Sarah drove *to the market*.

Pattern 4: Preposition + optional modifiers + noun- Gail drove *across the new bridge*.

The PP begins with a preposition and ends with the noun object of the preposition.

- By definition, a preposition connects a noun or pronoun to some other word in the sentence. The whole prepositional phrase then acts as a modifier of this word, and may function as an adverb or an adjective.
- A noun can be fashioned into a modifier using a preposition. A preposition followed by a noun constitutes a prepositional phrase. *David hurried to meet Goliath*. *To* is a preposition and introduces the phrase; *meet*, is a verb and the phrase is completed by the noun *Goliath*.

“I looked *into the chimney*.” The prepositional phrase is *into the chimney*. The word, *into*, is the preposition. The object of the preposition in this sentence is the noun *chimney*.

---

<sup>216</sup> A noun phrase includes a noun and any number of modifiers that function with the noun as a single syntactic unit.

- “The mouse ran *up the clock*.” The words *up the clock* make up the prepositional phrase- *up* is the preposition and the noun *clock* is the object of the preposition. The prepositional phrase is telling where the mouse ran. It is not really needed in the sentence, but it is giving more detail, or making the sentence more interesting for the reader. A sentence may have more than one prepositional phrase.

- Some sentences will have more than one prepositional phrase:

The children hid under the bench near you.

The men rode to work and they walked across the bridge.

- Prepositional phrases, may function like adverbs, modifying verbs, adjectives, adverbs or prepositions, and answer the same range of questions as any adverb:

How? They rode *on a bus*. *in a hurry*; *with the ball*; *through the door*.

When? Our guests *arrived at night*. *after the party*; *at midnight*; *before lunch*.

Where? The story *begins in Ohio*. *at the station*; *near London*; *on the riverbank*.

Why? *for my sake*; *because of the cold*.

We walked to church at a slow pace. (Walked where? Walked how?)

- Sometimes, prepositional phrases function like adjectives and modify nouns or pronouns e.g, οἱ ἐν τῷ οἴκῳ ἄνθρωποι, *the men in the house*.

Functioning as an adjective they tell you *which man*:

The man *in a hurry* is waiting for his wife.

The man *at the station* gave me a dollar.

The man *from Ohio* lives there.

The man *with blond hair* is skipping work.

The man *behind the shed* is smoking.

The girl *in the red coat* lives here. (Which girl?)

The story *about the dog* was not funny. (What kind of story?)

Also... ...flowers *of many kinds*.

...one *of the disciples*.

...the road *to town*.

...a piece *of cake*.

The same prepositional phrase can be adjectival or adverbial, depending on its function in the sentence. The object of a preposition can also be a pronoun, like in this sentence: I looked *at you*. When there is a pronoun as the object, the words *the* or *a* do not occur in the prepositional phrase.

- In seeking to determine the meaning of a prepositional phrase the NT exegete should (at least ideally) consider: (1) the primary meaning of the preposition in itself (i.e., the local relation) and



then its range of meanings when used with a particular case; (2) the basic significance of the case that is used with the preposition; (3) the indications afforded by the context as to the meaning of the preposition; (4) the distinctive features of preposition usage in the NT which may account for seeming irregularities.

- When *any* prepositional phrase (genitive, dative, accusative) indicates *to whom an action is done*, then it is functioning as an indirect object.
- When an article precedes a prepositional phrase, the prepositional phrase is likely functioning adjectivally or substantivally as in: οἱ ἐν τῇ ἐκκλησίᾳ = those who are *in the church*. In He 13:24 οἱ ἀπὸ τῆς Ἰταλίας (those from Italy) the article turns the entire expression into a noun phrase that syntactically functions as the subject. Another example is 1Jn 2:15 τὰ ἐν τῷ κόσμῳ (the things in the world), where the noun phrase functions as the direct object.

τον ἀπ' ἀρχῆς “The one from the beginning.” If the article is masculine or feminine, it means “the one(s)...” if it is neuter, it means “the thing(s)...”

ἐγνώκατε τὸν ἀπ' ἀρχῆς = you knew the [one who was] from the beginning (1Jn 2:13).

- The Greek New Testament abounds with Prepositional Phrases that have no Prepositions in them so a preposition must be added to the translation.

## • **ADJECTIVES:**

*It is the language itself and not a grammar about that language that the student who wishes to learn to read Greek needs to confront. –Funk*

- There are over 7,600 adjectives in the Greek NT. “Adjectives have theological importance that is hard to rival. They can modify a noun (attributive), assert something about a noun (predicate), or stand in the place of a noun (substantival).”<sup>217</sup>
- An adjective is a word joined to a noun or pronoun<sup>218</sup> in order to supply information (explains or characterizes) about certain qualities of the person or thing denoted by that noun/pronoun.

Adjectives describe nouns telling *what kind*:

He wore a brown suit. *What kind of suit? Brown.*

Adjectives describe nouns telling *how many*:

Most adults attend church. *How many adults? Most.*

Adjectives describe nouns, telling *how much*:

I have more money than you have. *How much money? More.*

Adjectives describe nouns, telling *which one*:

The baseball belongs to those boys. *Which boys? Those.*

- Like the noun and the article, the adjective is declined,<sup>219</sup> and, like the article, it must agree with the noun it modifies in case, gender,<sup>220</sup> and number.<sup>221</sup> This means if a noun is feminine, plural, and in the dative case, any adjectives that modify that noun must also be feminine, plural and in the dative case.
- An adjective is a word that is subject to inflection<sup>222</sup> in three genders, as well as in all cases and both numbers.
- An adjective may be made to agree with any term it qualifies in gender,<sup>223</sup> number and case. Nouns, on the other hand, are inflected in only one gender (although some nouns fluctuate in gender). *Adjectives are declined in conformity with patterns discerned in nouns.*

---

<sup>217</sup> Mounce, P. 63.

<sup>218</sup> If an adjective is not substantival it will have a relationship with a noun or pronoun.

<sup>219</sup> Adjectives are declined like nouns having 3 sets of endings for the respective genders.

<sup>220</sup> “Adjectives have variable gender. The word *αγαθος*, for example occurs with inflections for masculine (Lk 6:45), feminine (Lk 8:8), and neuter (Lk 11:13).” (Palmer, Michael W.; *Levels of Constituent Structure in NTG*; P. 36).

<sup>221</sup> The agreement of nouns and adjectives will not always involve the agreement of endings.

<sup>222</sup> The Greek language makes use of an elaborate system of *inflections* to indicate a variety of grammatical features. Nouns, adjectives, and pronouns are *declined*; verbs are *conjugated* (prepositions, particles and adverbs are not inflected). As the number of inflections is very large, (as many as one hundred and twenty for a single verb), they are hard to memorize. Moreover these forms vary substantially across several classes of verbs without changing their meaning.

- An Adjective denotes some fact which describes, distinguishes, modifies (limits or describes) or qualifies a noun, pronoun or another adjective being used as a substantive; “*beautiful garden*”. When adjectives are used with substantives, they add detail and specify it as something significant and distinct from something else. They will tell what kind- *blue skirt*, which one- *that girl* or how many- *dozen doughnuts*, how much- *abundant grace*, how many or whose- *his Bible*.

The words that tell *what kind* are called *descriptive adjectives* (almost any noun can function as a descriptive adjective: *street sign, desk blotter, baggage room, idea man*). Those words that tell *which one, how much, or how many*, are called *limiting adjectives*.

- Adjectives do **not** modify verbs, adverbs, or other adjectives.
- Although the endings of the article, the adjective and the word it modifies are all often the same, this is not always true. *Adjectives must agree with their noun in gender, number and case, whatever the endings may be*. The article, where it appears, is always a reliable guide to gender, number and case.

The article and the adjective agree with the noun in case, gender, and number, but not necessarily declension.<sup>224</sup> In other words, the endings of the article, adjective, and noun do not have to look alike.

- Any adjective may be used as a substantive (utilized in the same structures in which a noun is used), and take the appropriate endings. The factor that determines the ending of an adjective modifying a noun is gender and not the declension of the noun.

- Ask these questions of the text in order to translate the adjective:
  1. *What gender and number is it?* Gender and number are determined by the noun it is replacing. Often you can follow natural gender in deciding how to translate. ἀγαθός = “a good man,” ἀγαθαί = “good women,” ἀγαθόν = “a good thing”. An extra word (“man,” “woman,” “thing,”) must be added to make sense of the construction in English.
  2. Does the Adjective have an article? If so then it must be attributive; if no article is present, then it could be either attributive or predicate. Is there a noun that the Adjective is modifying? If so, then it must be adjectival; if not, then it must be substantival.

---

<sup>223</sup> Adjectives have variable gender. For example, the word ἀγαθός occurs as a masculine (Lk 6:45), feminine (Lk 8:8), and neuter (11:13). This variable gender appears to be determined by some aspect of the grammatical context.

<sup>224</sup> A declension is a group of nouns or pronouns or adjectives that have similar inflectional forms to show their function in a sentence.

3. Does the context of the sentence seem to demand the verb “to be” but the verb is not there? If so then an anarthrous adjective is likely predicate; otherwise, it is attributive.

- Adjectives can be identified by function or position in a sentence. Most adjectives can come between an article and a noun, and can stand singly before or after copulative verbs.

#### ATTRIBUTIVE - PREDICATE POSITION:

- *The position of the article is crucial in translating the Adjective.* When neither the adjective nor the noun has an article, the construction may be translated as attributive or predicate; context must decide. The adjective is most commonly placed in what is known as the *attributive position*. In this position the article appears directly before the adjective as in ὁ ἀγαθὸς ἀνθρώπος.

- *When the article immediately precedes the Adjective, translate it Attributively.* When the article is absent, the context will determine whether the construction is used attributively or predicatively.

- If an adjective is in the attributive position, it is not making the central statement or thought in the sentence concerning the noun it is modifying. It is only ascribing an attribute or quality to the noun, while the predicate part of the sentence is making the grammatically more fundamental statement about the noun. The Attributive and Predicate positions of the adjective are determined by word order, especially in relation to the definite article.

- *The article immediately precedes an adjective in the attributive position.*<sup>225</sup> The article can also modify the noun. The attributive adjective<sup>226</sup> can appear in two different positions; both are translated in exactly the same way.

- ♦ article-adjective-noun- Attributive (often called the *ascriptive* attributive)- this usage is quite common.

ὁ **ΚΑΚΟΣ** γεωργός = the *wicked* farmer.

- ♦ article-noun-article-adjective- Attributive (often called the *restrictive* attributive)- This construction also occurs frequently.

ὁ γεωργός ὁ κακός = the farmer the wicked [one].

- ♦ noun-article-adjective- Attributive- This is the least frequent of the attributive positions,

---

<sup>225</sup> We should be careful to distinguish the Attributive and Predicate *Adjective* from the Attributive and Predicate *position* of the article. An Attributive Adjective nearly always has the article but may not. The Predicate Adjective occurs almost always without the article. *The article does not determine the relation of the adjective to the noun.* This is determined by the mode of description by which the Adjective presents the noun-whether the adjective is incidental or principal in the statement.

<sup>226</sup> One that directly modifies a substantive, as opposed to a *predicative adjective* that modifies a substantive indirectly.

occurring only a few times.

- When a Greek adjective is placed either *before* or *after* the article and its noun but *never between the article and its noun*, this position is called the Predicate Position.<sup>227</sup> When the adjective is in the predicate position, the adjective itself is actually making a statement about the noun.<sup>228</sup> The noun and the adjective could by themselves be a complete simple sentence.<sup>229</sup>
- When the adjective is in the predicate position, a form of the verb “to be” may or not be explicitly present in Greek, but will always be in the English translation of the phrase. For example, πιστὸς ὁ θεός “God [is] faithful.” These two words by themselves form a complete simple sentence in Greek. The first word, “πιστὸς” means “faithful” and the second word, “ὁ θεός” of course means “God”. So, this is the predicate position of the adjective and in translation, we must insert the appropriate form of the word “to be” to capture the sense of the predicate position.
- The Predicate Position is a construction that appears with an equative verb and consists of an articular noun and an adjective or participle that is not immediately preceded by the article. Thus it predicates something about the noun:

ὁ γεωργὸς **κακός** (or) **κακός** ὁ γεωργὸς = the farmer [is] *wicked*.  
ὁ γεωργὸς ην **κακός** = the farmer was *wicked*.

- When the adjective is in the predicate position, it will **not** follow the definite article connected to the noun.
  - ♦ adjective-article-noun- Predicate- This usage is relatively common.
  - ♦ article-noun-adjective- Predicate- This usage is relatively common.

Note that the subject may be known from the predicate whenever the subject has the article and the predicate does not: e.g., ἀγαπῆ ἐστὶν ὁ θεός - God is love. Here ἀγαπῆ is the predicate because it does not have the article, while θεός does have the article.

- When the article is present, the relation of adjective to noun is easy to determine.<sup>230</sup> When the adjective is *within* the article-noun group (i.e., when it has an article immediately before it), it is attributive to the noun and therefore modifies or qualifies the noun in some way. When the

---

<sup>227</sup> When the adjective is in the predicate position, it will *not* follow the definite article connected to the noun.

<sup>228</sup> I.e. it is in the predicate part of the sentence or clause.

<sup>229</sup> The adjective used attributively does **not** form a complete sentence.

<sup>230</sup> The article rarely precedes a Predicate Adjective.

adjective is *outside* the article-noun group, it is *predicate* to the noun and therefore makes an assertion about it.

When the definite article is absent<sup>231</sup> the adjective may appear either before or after its noun. This type of construction occurs almost 2400 times in the NT, over one fourth of all adjective-noun constructions. Conceivably, the anarthrous adjective-noun construction could express either an attributive or predicate relation. For example, βασιλεὺς ἀγαθός could mean either “a good king” or “a king is good.”<sup>232</sup>

The only exception to these rules when the article is present is with pronominal adjectives (i.e., words that function sometimes as adjectives and sometimes as pronouns, such as πᾶς, ὅλος; see definitions below). These may stand in a predicate *position* but have an attributive *relation* to the noun. Other than with pronominal adjectives, then, when the article is present, the adjective’s (structural) position to the noun will determine and be the same as its (semantic) relation to the noun.<sup>233</sup>

- Adjectives are used as:
  - a. an attributive identifying or describing a noun by attributing some quality to it
  - b. as a predicate stating something about the noun with which it is used rather than simply identifying it. “The deed is good”, “good” is the predicate adjective (the verb “to be” is usually stated or implied); or
  - c. as a substantive performing the full function of a noun by standing alone in the singular or plural with or without the article.

Article Before the Adjective

No Article before the Adjective

A noun is next to it	No noun next to it	Noun with an article next to it	Noun without an article next to it
Attributive	Substantive (Independent)	Predicate	Check the Context
ὁ ἀγαθὸς ἄνθρωπος	ὁ ἀγαθός	ὁ ἄνθρωπος ἀγαθός	ἀγαθὸς ἄνθρωπος
ὁ ἄνθρωπος ὁ ἀγαθός	ἡ ἀγαθὴ	ἀγαθός ὁ ἄνθρωπος	ἄνθρωπος ἀγαθός
ἄνθρωπος ὁ ἀγαθός	τὸ ἀγαθόν		
The good man	The good man/person The good woman The good thing	The man is good	A good man/A man is good

<sup>231</sup> When the definite article is absent the relation of adjective to noun is more difficult to ascertain.

<sup>232</sup> Wallace, P. 310.

<sup>233</sup> Wallace, P. 309.

- The neuter singular is ordinarily used as an abstract noun:<sup>234</sup> ΤΟ ΧΡΗΣΤΟΥ ΤΟΥ ΘΕΟΥ, “the goodness of God”.
- Simple Rule for Adjectives *with Nouns with the definite article*:
  - a. If the article immediately precedes the adjective associated with the noun, the adjective is attributive.
  - b. If there is no article before the adjective associated with the noun, the adjective is predicate.

#### ADJECTIVAL USE OF THE ADJECTIVE:

- When an adjective functions adjectivally, it can either be in the attributive position<sup>235</sup> or in the predicate position,<sup>236</sup> in which case you may need to supply the verb “is”.<sup>237</sup>
- Adjectives usually come before the noun, or between the article and the noun, in Greek. This is called the *attributive* position, in which **the noun and adjective become joined into one idea**: καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας = and all the brothers [the ones who are] with me to the churches of Galatia (Ga 1:2). When the adjective follows the noun, it is in the *predicative* position, and some form of the verb “to be” may need to be supplied.

#### ATTRIBUTIVE USE OF THE ADJECTIVE:

- The Attributive Adjective modifies a substantive by ascribing a quality or attributes a characteristic to it, by giving an incidental description of it as in ὁ ἀγαθὸς ἄνθρωπος “the *good* man”.
- An Attributive Adjective qualifies its noun without the intervention of the verb “to be” or any other verb; in a sentence that contains a verb *other than a copulative verb* the adjective functions attributively.
- An attributive adjective is always dependant upon the substantive it modifies. It never occurs by itself without its substantive (if there is a noun to modify, then the adjective is attributive). If an article modifies the noun, whether definite or indefinite, the attributive adjective is

---

<sup>234</sup> See above P. 12.

<sup>235</sup> Immediately preceded by the article. If the article occurs immediately before the adjective, then we have either an attributive or substantival adjective.

<sup>236</sup> Not immediately preceded by the article.

<sup>237</sup> See *Ellipsis*, below.

sandwiched between the two: a *hard* table, the *hot* poker. When an adjective precedes the noun, pronoun, or substantive it modifies, it is in the attributive position.

- In Greek, attributive adjectives typically appear in one of two constructions. The adjective may appear between the noun and the article or the adjective will follow the articular noun and have its own article.
- In the phrase “the faithful disciple” the adjective “faithful” is an example of the attributive use. But speaking of a certain disciple already known to us we may want to make a further statement about him: “this disciple is faithful.” This is the predicative use of the adjective.<sup>238</sup> In this example the verb “is” made all the difference. In Greek this verb is not necessarily used but is always implied when an adjective is used in the predicative sense. In absence of this auxiliary verb, the distinction between an attributive and a predicative adjective is made in the following way:
  - a. The article *always* precedes the *attributive adjective*.
  - b. The article *never* immediately precedes the *predicative adjective*.

#### PREDICATE USE OF THE ADJECTIVE:

- In contrast to the attributive adjective, an adjective may also be used as the complement (nouns and adjectives that follow a linking verb<sup>239</sup> are called predicate complements) of a copulative verb (copulative verbs are also called linking or equative verbs) such as εἶμι.

Our dog is obedient. *Obedient* is a predicate adjective describing *dog*.
- A Predicative Adjective is connected to its noun by the verb “to be” or some other copulative verb, and forms with the verb and its subject a complete sentence.
- The adjective used as a predicate makes an assertion about the noun with which it is linked. When used in this manner, the adjective may be linked to the subject by a linking verb or it may be in the predicate position without an implicit verb.
- “When an adjective functions as a predicate, it does not modify another word but rather asserts -predicates- something about the subject.”<sup>240</sup>
- A predicate adjective<sup>241</sup> tells us what is predicated of, or asserted about, a person or thing. The adjective describes, qualifies or distinguishes the noun by making an assertion about it. In

---

<sup>238</sup> In the predicative use of the adjective a predicate adjective is separated from the word it modifies by a linking verb.

<sup>239</sup> Is, are, was, were, etc.

<sup>240</sup> Mounce, P. 66.

<sup>241</sup> A predicate adjective is an adjective following the verb “to be”.



the sentence, “the word is good” the adjective *good* is a Predicate Adjective; with the verb *is* it makes an assertion about the subject, *the word*.

- Example:

ATTRIBUTIVE adjective: A *red* car.

PREDICATIVE adjective: My car is *red*.

- The Predicate Adjective modifies a noun by making an important additional statement about it, while the Attributive is an incidental description of the substantive about which the statement is made.
- The general rule is that an anarthrous adjective related to an anarthrous noun is normally predicate. This is especially true when the order is noun-adjective. In this construction there are approximately 127 predicate adjectives and only 40 attributives.
- An adjective functions predicatively only when it meets three criteria:
  1. the adjective is anarthrous,
  2. the presence of an explicit or implicit substantive (with or without the article), and
  3. the construction includes a copulative verb. However, unlike English, a copulative verb does not have to be explicit in a Greek predicate construction. The omission of the copulative verb does not compromise the force of the predicate adjective.

A. ὁ λογος εστιν ἀγαθός	ἀγαθός εστιν ὁ λογος
Translation: The word is good.	Translation: The word is good.

B. ὁ λογος ἀγαθός	ἀγαθός ὁ λογος
Translation: The word is good.	Translation: The word is good.

C. λογος ἀγαθός	ἀγαθός λογος
Translation: Word [is] good.	Translation: Word [is] good.

#### SUBSTANTIVAL USE OF THE ADJECTIVE:

- The Adjective is abundant in the variations of its use in Greek. Adjectives can function adjectivally (like an adjective as described above) or substantivally (like a noun). In these instances, the adjective does not modify a noun but is itself a substantive as in “*the good* die young”, or “*the poor* you have always with you”. These adjectives are functioning substantivally.
- If there is not a noun for the adjective to modify, or if the Adjective is used independent of a noun, the adjective must be functioning substantivally (implies a noun or takes on the lexical nuance of a noun); i.e., *performs the full function of a noun*.
- The adjective used as a substantival noun: only *the good* die young; a word to *the wise*.

- Usually, though not always, a substantival adjective will have the article with it to point out that its use is indeed substantival. Thus, ὁ ἄγαθος may mean “the good man” and ἡ ἀγαθὴ may mean “the good woman”, *without the use of a noun*.
- Adjectives used substantivally are regularly (but not always) preceded by the article. The five adjectives in Mt 11:5 (τυφλοὶ, the blind, χωλοὶ, the lame, κωφοὶ, the deaf, νεκροὶ; the dead, πτωχοὶ, the poor) do not have the article yet the substantival use is not in doubt since there are no other possibilities.
- Case is determined by the words function in the sentence. If, for example, the adjective is in the nominative case, it must be either the subject or the predicate nominative.
- Case endings change the meaning when an adjective is used substantively. Substantival adjectives have their case determined by their function, while their gender and number are determined by what they stand for (I gave a book to the good men, good women: τοῖς ἀγαθοῖς τοῖς ἀγαθαῖς). The masculine gender can also be used generically as in, οἱ ἀγαθοί which could be “the good ones” or “the good people.”

### Summary of Adjectival Constructions

**ATTRIBUTIVE:** Adjective may function attributive and modifies the substantive by attributing, ascribing, restricting a quality or quantity of a substantive, with or without the article.

- ♦ Articular Article may occur with the attributive adjective.
  - a. First ὁ ἄγαθός λογος (frequent; style or emphatic).
  - b. Second ὁ ἄγαθός ὁ λογος (occasional; style or emphatic).
- ♦ Anarthrous Article will not occur with the attributive adjective.

**PREDICATIVE:** Adjectives may function predicatively to make an assertion or statement about, or indicates some quality, quantity, or characteristic of the articular or anarthrous substantive. A linking verb is implicit or explicit.

- ♦ Position ὁ λογος ἐστιν ἄγαθος (typical construction)
- ♦ Articular The article may occur with the substantive.
- ♦ Anarthrous Article may not occur with the substantive. Because of the anarthrous construction, it may be confused with the attributive usage.
- ♦ Position καρπους καλους

**SUBSTANTIVE:** Adjectives frequently function as a substantive, whether or not the substantive<sup>242</sup> adjective is articular:

- ♦ Articular Substantive adjective is usually articular.
  - a. Singular ὁ ἀγαθός βλέπει τον αποστολλον.
  - b. Plural οἱ ἀγαθοὶ βλέπουσι τον αποστολλον.
- ♦ Anarthrous Substantive adjective is sometimes anarthrous.
  - a. Singular ἀγαθός βλέπει τον αποστολλον.
  - b. Plural ἀγαθοὶ βλέπουσι τον αποστολλον.

**COMPARATIVES:**<sup>243</sup>

- Adjectives can express degrees of comparison.<sup>244</sup> An adjective can be used in an absolute sense (a *good* man) or to indicate a comparison of the noun it qualifies (a) with certain other nouns (a *better* man), or (b) with all others (the *best* man). There are, three degrees in the adjective: positive, comparative, and superlative.

- ♦ The Positive degree expresses the simple quality.
- ♦ The Comparative degree expresses a greater or a less degree of the quality.
- ♦ The Superlative<sup>245</sup> degree expresses the greatest or the least degree of the quality.

<u>positive</u>	<u>comparative (than)</u>	<u>superlative (of)</u>
large	larger (than)	largest (of)
fast	faster	fastest
careful	more careful	most careful
interesting	less interesting	least interesting

- Comparatives and superlatives in Greek are not always to be understood in the sense more X and most X. A comparative adjective is sometimes used where no comparison is expressed, and indicates a higher degree than a positive. English here uses *rather* or *too* as in, ὁ Κύρος ην πολυλογωτερος - Cyrus was *rather* talkative.

- The difference between the comparative adjective and the superlative is not that of kind, or degree, but of *number*. When two things or groups of things are compared, the comparative degree is commonly used; when more than two, the superlative is employed.<sup>246</sup> In the NT, however (and Koiné Greek in general), there is much overlap in usage among these categories.

<sup>242</sup> A substantive is a noun, pronoun, or any word functioning like a noun. This could include items like an adjective, participle, or infinitive used as the subject or a direct object of the sentence. A substantive may be one word or a group of words. See below P. 292.

<sup>243</sup> Comparison is often made by using a Genitive case noun (see above). Also, Biblical Greek uses παρα, ἤ and υπερ for comparison. Additionally, Greek has *comparative adverbs*, which are discussed, in the section on adverbs.

<sup>244</sup> Comparison is a modification of the adjective to express the relative degree of the quality in the things compared.

<sup>245</sup> Not *good* or *better* but *best*; not *hot* or *hotter* but *hottest*.

<sup>246</sup> I.e., one cannot use the superlative when only two objects are being discussed. Incorrect: The tallest of the two buildings. Correct: The taller of the two buildings.

- The comparative degree refers to two things (or sets of things) as distinct from each other, and implies that one has more of the quality than the other. The comparative degree is generally followed by *than*.

“London is larger than any city in Europe.” **Correction.** -The second term of comparison, *any city in Europe*, includes London, and so London is represented as being larger than itself. It should be, “London is larger than any *other* city in Europe”, or, “London is *the largest city* in Europe.”

- The superlative degree refers to one thing (or set of things) as belonging to a group or class, and as having more of the quality than any of the rest. “The superlative form (degree) is rather rarely found in the NT, the comparative being used in the sense of the superlative.”<sup>247</sup>

“Solomon was the wisest of all the other Hebrew kings.” **Correction.** -*Of* (= *belonging to*) represents Solomon as belonging to a group of kings, and *other* excludes him from this group -a contradiction in terms. It should be, “Solomon was the wisest of Hebrew kings”, or “Solomon was *wiser than any other* Hebrew king.”

- Greek adjectives have special endings to indicate a comparison -ιων, or -τερος, -α, ον, (added to the adjective stem).<sup>248</sup>

μέγας (great)	μείζων (greater)
σοφός (wise)	σοφώτερον (wiser)
μικρός (small)	μικρότερος (smaller)

- The superlative is rare in the New Testament, but is formed by adding to the stem of an adjective -τατος, -η, -ον or -ιστος, -η, ον.

μικρός (little)	μέγας (great)
ἐλάσσων (less)	μείζων (greater)
ἐλαχιστος (least)	μειζότερος (greatest)

- The adjectives of the first and second declensions, form the comparative and superlative degrees by adding to the stem the endings -ότερος, -ότερα, -ότερον and -ότατος, -οτάτη, -ότατον respectively, and are declined exactly as the basic adjective is.
- In Greek grammar there are two other constructions used to express a comparison; one construction is to write the conjunction ἤ (than) and place the second element of the comparison

<sup>247</sup> Hadjiantoniou, P. 75.

<sup>248</sup> Greek also uses ἤ (than) or ὡς (as) for comparison.

in the same case as the first element. The second construction is to place the second element of the comparison in the genitive case (without ἢ ‘than’) regardless of the case of the first element. For example, John’s Gospel uses the latter construction when he writes, ἀγαπᾷς με πλεόν τούτων = “Do you love me more than *these*?” (Jn 21:15).

PROPER ADJECTIVES: Proper adjectives are formed from proper nouns and are always capitalized.

Proper Nouns:	America	France	Mexico
Proper Adjective:	American	French	Mexican

DEMONSTRATIVE ADJECTIVES: The Greek words οὗτος- αὕτη- τοῦτο - οὗτοι- αὗται- ταῦτα- ἐκεῖνος- ἐκεῖνη- ἐκεῖνο- ἐκεῖνοι- ἐκεῖναι- ἐκεῖνα- are generally studied in a discussion of pronouns<sup>249</sup> and I have followed normal convention in that regard,<sup>250</sup> however, in certain contexts these words function as adjectives. According to Perschbacher<sup>251</sup> the demonstrative adjective/pronoun οὗτος<sup>252</sup> is used as an adjective 29% of the time and the demonstrative ἐκεῖνος is used as an adjective about 60% of the time in the GNT.

- Demonstrative Adjectives are used to point something out and are translated with the English words *this, this (one), these, and that, that (one), those*.

*This* girl is short. Look at *these* people.  
*That* building is far away. *Those* trees are large.

- *This* and *that* describe singular nouns. *These* and *those* describe plural nouns.
- οὗτος indicates that which is relatively near and ἐκεῖνος indicates that which is relatively distant.
- Demonstratives can be used with a noun, as an adjective<sup>253</sup> (I would like *that* flavor of ice cream), or without a noun, as a substantive (I did not ask for *that*). “When the pronoun modifies a substantive, the article precedes the substantive, whereas the pronoun may precede the article or follow the substantive. It is always in the predicate position.”<sup>254</sup>

<sup>249</sup> When any of these words do NOT describe other words in a sentence, they are functioning as a pronoun or substantive as in: *That* is his. Who said *that*? What is *this*? *These* are hers. *This* is your hat.

<sup>250</sup> See below P. 82.

<sup>251</sup> NTGS, P. 248.

<sup>252</sup> Approximately 71% of its occurrences are functioning as a pronoun (Perschbacher). This substantival use is found in both numbers, three genders (64% are neuter), and all four cases (46% in the accusative case).

<sup>253</sup> Thus agreeing with their antecedent in gender, number, and case.

<sup>254</sup> Perschbacher, NTGS, P. 250. “The pronoun follows the substantive 77% of the time” (ibid). Note that this is not like other adjectives which when found without the article; they are translated as predicate adjectives (e.g. “the book is red”).

- With the demonstratives, the article must always be used, however, demonstratives cannot come immediately after the article when used as an adjective. It must appear either before the article or after the noun. So, the phrase “the apostle” would look like this: ἐκεῖνος ὁ ἀποστολος or ὁ ἀποστολος ἐκεῖνος; “that book” would look like this: ἐκεῖνο τὸ βιβλιον or τὸ βιβλιον ἐκεῖνο.

παῖσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι = I forgave you all *that* debt (Mt 18:32).

τί ποιήσει τοῖς γεωργοῖς ἐκείνοις = what will he do to *those* tenants? (Mt 21:40).

ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβῆς = *this* man [was] righteous and devout (Lk 2:25).

τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις = then they will fast in *those* days (Lk 5:35).

οὗτοι οἱ ἄνθρωποι δούλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσὶν = *These* men are servants of the Most High God (Ac 16:17).

Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις = Therefore encourage one another with *these* words (1Th 4:18).

μετὰ τὰς ἡμέρας ἐκείνας = after *those* days (He 10:16).

## PRONOUNS:

“ἀκούσατε τὰ ῥήματά μου” –*Job*

- In NTGreek, pronouns occur over 16,500 times; about four out of every five verses.
- Pronouns<sup>255</sup> are used to replace nouns (in one of the noun functions, i.e., subject, object, etc.)<sup>256</sup> and avoid monotony. Instead of saying “Terry gave Sarah a memo Terry wrote, and Sarah read the memo,” we’d use the nouns *Terry*, *Sarah*, and *memo* only once, and let pronouns do the rest: “Terry gave Sarah a memo *he* wrote, and *she* read *it*.”
- Pronouns most often function as a substitute for a noun or *noun phrase*. For instance Luke does not use the noun phrase, “John, the son of Zechariah” (3:2) for each subsequent reference to John. Instead, he relies upon the use of personal pronouns as substitutes for the full noun phrase. In cases like these, the reader refers back to the preceding context to determine the antecedent.<sup>257</sup>
- The basic rule for the Greek Pronoun is that it agrees with its *antecedent*<sup>258</sup> in gender and number<sup>259</sup> but its case is independent of its antecedent, and determined by its function in the sentence (there are many exceptions) just like a noun.
- pronouns by definition have in actuality or by implication an antecedent or referent. Remember a pronoun is a word that stands in place of a noun or substantive. So the best exegetical question for any pronoun is what is its antecedent or referent? A pronoun does not always agree with its antecedent in case, but it should agree in gender, number and person (*Person is that modification of a noun or pronoun that denotes the speaker, the one spoken to, or the one spoken of. The First Person denotes the one speaking. The Second Person denotes the one spoken to. The Third Person denotes the one spoken of*):

- a. The *girl* picked up *her* books [3<sup>rd</sup> person, feminine, singular]<sup>260</sup>
- b. The *man* removed *his* hat [3<sup>rd</sup> person, masculine, singular]

<sup>255</sup> Many of the words called pronouns may also function as adjectives. See P. 76.

<sup>256</sup> Or noun phrases as in Mk 15:32 where ἀὐτῷ refers to ὁ χριστὸς ὁ βασιλεὺς Ἰσραήλ and Mk 16:3 where ἐαυτὰς refers to Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη.

<sup>257</sup> A pronoun is a word that takes the place of a noun or stands in for an unknown noun. The noun that the pronoun replaces is called its antecedent. Examples: 1. Mary wondered whether she should go to the party. “Mary” is the antecedent of the pronoun “she”. 2. The test was difficult for Dave, who had not studied. “Dave” is the antecedent of the pronoun “who”.

<sup>258</sup> The noun for which a pronoun stands is called an *antecedent*.

<sup>259</sup> If the antecedent is plural, use a plural pronoun; if the antecedent is feminine, use a feminine pronoun, and so on.

<sup>260</sup> In Greek if I want to say that a book is “her” book, I might use a noun in the Genitive case. The Genitive case indicates the owner of something else.

So, if for example you see a neuter relative pronoun (ὃ, ἃ, etc.), look for a neuter antecedent.

- A pronoun agrees with the nearer of two antecedents.
- If a Pronoun and a Verb agree in both *number* and *person*, then they are said to agree; if they agree, they are likely talking about the same person or thing.
- Some pronouns are embedded in the structure of the sentence (e.g., verbal endings) or could be inferred by some other means.
- The great majority of the Greek pronouns are found in 1<sup>st</sup> and 2<sup>nd</sup> declension. The interrogative, indefinite, and indefinite relative are declined in the 3<sup>rd</sup> declension.
- Pronouns may be used as subjects as in, “*He* and *I* will be in the library.” When Pronouns are used as Subjects, they appear in the Nominative form. Nominative case pronouns may also be used as predicate nominatives.
- When Pronouns are used as Direct Objects, they appear in the Accusative form: “Dad advised *him*.” When Pronouns are used as Indirect Objects, they appear in Dative form. “Dad gave *him* advice”.
- Pronouns may be used as objects of prepositions as in, “A helicopter circled above *them*.”
- When functioning substantively, pronouns do not take the article.
- Some pronouns do not take the place of a noun, while others seem to have been assigned the role of an adjective. Grammarians are not agreed as to what distinguishes a pronoun from an adjective. Young notes, “the distinctions between different kinds of pronouns and even between pronouns and adjectives are often blurred.... Pronouns that function as pronouns agree with their *antecedent* in gender and number. Those that function as adjectives agree with the noun they modify in gender, number, and case.”<sup>261</sup>

### **Major Pronominal Categories:**<sup>262</sup>

#### A. ἀλλήλων

1. Instances: 100
2. Use: Reciprocal pronoun

#### B. αὐτός

1. Instances: 5596
2. Uses
  - a. Personal pronoun (usually third person)

---

<sup>261</sup> Young, Richard A.; Intermediate New Testament Greek A Linguistic and Exegetical Approach; P. 71.

<sup>262</sup> From Wallace P. 353-355.



- b. Possessive pronoun (genitive case)
  - c. Intensive pronoun (including identifying adjective)
- C. **ΕΑΥΤΟΥ**
  - 1. Instances: 319
  - 2. Use: Reflexive pronoun
- D. **ΕΓΩ**
  - 1. Instances: 1804
  - 2. Uses
    - a. Personal pronoun
    - b. Possessive pronoun (genitive case)
- E. **ΕΚΕΙΝΟΣ**
  - 1. Instances: 265
  - 2. Uses
    - a. Demonstrative pronoun
    - b. Personal pronoun
- F. **ΕΜΑΥΤΟΥ**
  - 1. Instances: 37
  - 2. Use: Reflexive pronoun
- G. **ΗΜΕΙΣ**
  - 1. Instances: 864
  - 2. Uses
    - a. Personal pronoun
    - b. Possessive pronoun (genitive case)
- H. **ὄδε**
  - 1. Instances: 10
  - 2. Use: Demonstrative pronoun
- I. **ὅς**
  - 1. Instances: 1406
  - 2. Use: Relative pronoun (definite)
- J. **ὅστις**
  - 1. Instances: 145
  - 2. Use: Relative pronoun (indefinite)
- K. **οὗτος**
  - 1. Instances: 1387
  - 2. Uses
    - a. Demonstrative pronoun
    - b. Personal pronoun
- L. **πόῦ**
  - 1. Instances: 33
  - 2. Use: Interrogative pronoun (qualitative)
- M. **πόσος**
  - 1. Instances: 27
  - 2. Use: Interrogative pronoun (quantitative)
- N. **σεαυτοῦ**
  - 1. Instances: 43
  - 2. Use: Reflexive pronoun

#### Ο. σύ

1. Instances: 1067
2. Uses
  - a. Personal pronoun
  - b. Possessive pronoun (genitive case)

#### Π. τίς

1. Instances: 546
2. Use: Interrogative pronoun

#### Q. τις

1. Instances: 543
2. Use: Indefinite pronoun

#### Ρ. ημεῖς

1. Instances: 1840
2. Uses
  - a. Personal pronoun
  - b. Possessive pronoun (genitive case)

Grammarians classify pronouns into several types, including:

1. PERSONAL: *I, my, me, we; you, your; he, she, it, they, his, hers, their. We walk*
2. REFLEXIVE: *myself, yourself, herself, themselves*
3. DEMONSTRATIVE: *this, these; that, those. This is funny*
4. INTERROGATIVE: *Who? What? Why? Where?*
5. INDEFINITE: *someone, something, anyone, anybody, a certain one*
6. RELATIVE: *who, which, what. Peter, who came to town, is my friend. What you say is wrong.*
7. RECIPROCAL: *each other, one another*

### PERSONAL PRONOUN:

- Personal pronouns are far and away the most frequently used pronouns in the GNT with 10,779 occurrences. Two out of three pronouns belong to the personal pronoun classification. About half of the instances in this class involve the word αὐτός.
- The personal pronoun is one of eight types of pronouns in NTGreek that comprise more than eight percent of all words in NTGreek. The personal pronoun is found in three persons,<sup>263</sup> and the third person in three genders exactly as in English: ἐγώ, σὺ, αὐτός, ἡμεῖς, ὑμεῖς - I, me, you, he, we, us, you (pl) they.

---

<sup>263</sup> 1<sup>st</sup> person, 2<sup>nd</sup> person, 3<sup>rd</sup> person.

- A personal pronoun is a pronoun with three possible persons<sup>264</sup> and singular or plural number. “A word that replaces a noun in the discourse and indicates the speaker or writer (first-person), the person spoken or written to (second-person), and the person or thing spoken or written about (third-person). Examples: *I* (first-person) will tell *you* (second-person) all about *it* (third-person).”<sup>265</sup>
- PP’s refer to a person, and may be used in three ways:
  1. Reference to the person speaking (first person): *I* ate my lunch.
  2. Reference to someone spoken to (second person): Have *you* given your speech?
  3. Reference to the person spoken about (third person): I wanted to give it to *him*.
- The personal pronoun is declined like a noun or adjective, but has no vocative case. The third person personal pronoun must agree with its antecedent in gender and number, but not always in case.
- All pronouns have case. The genitive is the most common case, accounting for about 40% of all personal pronouns. In fact, the most common way of expressing possession in Biblical Greek is by the genitive case of the personal pronoun as in: τὸ βιβλίον μου “my book”; ὁ οἶκος αὐτῆς “her house”.
- Except for special uses for the personal pronoun in the nominative case<sup>266</sup> all personal pronouns in whatever case<sup>267</sup> are in the predicate position (no article).
- No Gender in 1<sup>st</sup> or 2<sup>nd</sup> forms. Only the 3rd person singular has gender: *he, she, or it*.
- As expected, personal pronouns change their forms according to their function: ἐγώ (“I” – subject), μου (“my” – genitive), and με (“me” – accusative). All of these different forms refer to the same person, but cannot be used interchangeably. The reason is that *a pronoun’s case is independent of its antecedent*.

		1 <sup>st</sup> Person <sup>268</sup>			
		Singular		Plural	
Nom	ἐγώ	I	ἡμεῖς	we	
Gen	μου or ἐμοῦ	my (of me)	ἡμῶν	our (of us)	
Dat	μοι or ἐμοί	to me	ἡμῖν	to us	

<sup>264</sup> Koine does not have a 3<sup>rd</sup> person PP, but uses the Genitive of αὐτός instead; see D&M P. 122.

<sup>265</sup> Friberg, P. 437.

<sup>266</sup> Personal pronouns are not used in the nominative case unless there is emphasis upon them.

<sup>267</sup> Nominative, genitive, dative, accusative.

<sup>268</sup> The person speaking is sg; the person speaking plus others is pl.

Acc με or εμε me ημας us

\*The forms εμου, εμοι, εμε are the forms used when emphasis is desired. After prepositions, the emphatic forms of the PP are ordinarily used.

### 2<sup>nd</sup> Person<sup>269</sup>

	Singular		Plural	
Nom	συ	you	υμεις	you
Gen	σου	of you	υμων	of you, your
Dat	σοι	to you	υμιν	to you
Acc	σε	you	υμας	you

### Third Person Singular

	Masculine		Feminine		Neuter	
Nom	αυτός	he	αυτή	she	αυτό	it
Gen	αυτοῡ	his	αυτης	hers	αυτοῡ	its
Dat	αυτω̄	to or for him	αυτη̄	to or for her	αυτω̄	to or for it
Acc	αυτον	him	αυτην	her	αυτό	it
Plural						
Nom	αυτοῑ	they	αυταῑ	They	αυτᾱ	they
Gen	αυτων̄	theirs	αυτων̄	theirs	αυτων̄	theirs

- “We also occasionally find the article used as a third-personal pronoun (cf. Lk 1:29).”<sup>270</sup>

## REFLEXIVE:

- A term for a pronoun that names the same person or thing as the subject. I hate *myself*.
- Reflexive pronouns refer back to (put emphasis on) the subject of the clause (compound word involving *-self*: *my-self*, *him-self*, *your-selves*); indicates action of the subject upon itself.
- Reflexive pronouns indicate that the subject performs actions *to* or *for* itself; therefore, the action in the sentence passes back to the subject.
- Reflexive pronouns are those ending in *-self* or *-selves*. They *reflect* or *refer* to the subject of the verb, meaning the *subject and object are one*.
- Since a Reflexive refers back to the subject, they never occur in the nominative case.

<sup>269</sup> The person spoken to is sg; the persons spoken to is pl.

<sup>270</sup> D&M, P. 122-123.

- A pronoun that denotes mutual participation in an act on the part of the subject (singular or plural) of the verb in a particular clause. A reflexive pronoun is distinguished from a reciprocal pronoun, which is a pronoun that refers to an interchange between two or more groups, and is thus always plural.
- The force of the reflexive is *frequently* to indicate that the subject is also the object of the action of the verb. The pronoun thus “reflects back” on the subject. But since the reflexive pronoun also occurs as *other than* the direct object, this description is incomplete.
- Although predominantly the Reflexive Pronoun is used as a direct object, this is by no means its only function. “On a broader scale, the RP is used to *highlight the participation of the subject* in the verbal action, as direct object, indirect object, intensifier, etc. Especially common is the pronoun as object of a preposition. As might be expected, then, the Reflexive Pronoun only occurs in the oblique cases. In this respect, *it overlaps to some degree with the Intensive Pronoun* in oblique cases.”<sup>271</sup>

A. AS A DIRECT OBJECT: Ὅστις οὖν ταπεινώσει ἑαυτὸν = therefore, whoever will humble *himself* (Mt 18:4).

B. AS AN INDIRECT OBJECT: ἵνα ... ἀγοράσωσιν ἑαυτοῖς βρώματα = in order that ... they may buy food for *themselves* (Mt 14:15).

C. AS AN OBJECT OF A PREPOSITION: ἔλεγεν γὰρ ἐν ἑαυτῇ = for she was saying *within herself*. (Mt 9:21).

εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς = Therefore, the Jews said to *themselves* (Jn 7:35).

- “Reflexive pronouns are formed by combining the personal pronouns with αὐτός. “Of myself” (ἐμαυτου) is αὐτου with a prefixed ἐμ- from ἐμε (“me”). “Of yourself” (σεαυτου) is αὐτου with σε (you) prefixed. “Of himself, herself, itself” (ἐαυτου, ἐαυτης, ἐαυτου) is αὐτου with a prefixed ἐ. First and second declension forms of the αὐτός, -η, ο, type are used for reflexive endings.”<sup>272</sup>

	Singular			Plural		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
1st Person	<i>the person speaking</i>			<i>the person speaking + others</i>		

<sup>271</sup> Wallace, P. 350.

<sup>272</sup> Hewitt, P. 45.

	(				
	(	ΕΜΑΥΤΟΥ	ΕΜΑΥΤΗΣ	ΕΑΥΤΩΝ	ΕΑΥΤΩΝ ΕΑΥΤΩΝ
	)	my own of myself			of ourselves
	:	ΕΜΑΥΤΩ	ΕΜΑΥΤΗ	ΕΑΥΤΟΙΣ	ΕΑΥΤΑΙΣ ΕΑΥΤΟΙΣ
	,	to myself oneself	to		to ourselves
	(	ΕΜΑΥΤΟΥ	ΕΜΑΥΤΗΝ	ΕΑΥΤΟΥΣ	ΕΑΥΤΑΣ ΕΑΥΤΑ
2nd Person		<i>the person spoken to</i>		<i>the personS spoken to</i>	
	(	ΣΕΑΥΤΟΥ	ΣΕΑΥΤΗΣ	1st, 2nd, and 3rd persons have the	
	)			same form in the plural	
	:	ΣΕΑΥΤΩ	ΣΕΑΥΤΗ		to yourselves
	,				
	(	ΣΕΑΥΤΟΥ	ΣΕΑΥΤΗΝ		
3rd Person		<i>the entity spoken about</i>		<i>the entities spoken about</i>	
	(	ΕΑΥΤΟΥ	ΕΑΥΤΗΣ	ΕΑΥΤΟΥ	
	)				
	:	ΕΑΥΤΩ	ΕΑΥΤΗ	ΕΑΥΤΩ	
	,	to himself		to itself	to themselves
	(	ΕΑΥΤΟΥ	ΕΑΥΤΗΝ	ΕΑΥΤΟ	

**DEMONSTRATIVE:**

- 1,293 in GNT.

- Demonstratives are words that specify or point out a person, thing or object. They may be used with nouns<sup>273</sup> or adjectives or by themselves as pronouns.
- The Demonstrative Pronoun is a pointer, singling out an object in a special way. Refers to distance or nearness, and point out people and objects. *This* computer; *that* sweater; *these* books; *those* pens.<sup>274</sup>
- “The demonstrative pronouns are used to point out and designate certain objects in distinction from others.”<sup>275</sup>

- ♦ ΟΥΤΟΣ ὁ ἀνθρώπος = this man
- ♦ ὁ ἀνθρώπος ΟΥΤΟΣ = this man
- ♦ ἑκεῖνοι οἱ ἀνθρώποι = those men

- Demonstrative pronouns have the capability of standing in for whole propositions, and not just nouns or noun phrases. For example in Luke 4:43 we find the demonstrative Οὗτος used to refer back to a whole proposition from the preceding clause. People were trying to get Jesus to stay and continue ministering, but Jesus counters this by stating:

καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ **τοῦτο** ἀπεστάλην = “I must preach the kingdom of God to the other cities also, because for *this* purpose I have been sent.” The demonstrative pronoun **τοῦτο** refers back to the proposition *preach the kingdom of God to the other cities*.

- The three demonstrative pronouns used in the NT are οὗτος, ἐκεῖνος, and ὅδε.<sup>276</sup> οὗτος-αὕτη- τοῦτο- οὔτοι- αὐταί- ταῦτα- regularly refers to the *near* object (this singular, these plural) and ἐκεῖνος which regularly refers to the *far* (remote) object (that, plural: those). There are exceptions to this rule in that both demonstratives sometimes function like personal pronouns. As well, they may on occasion “violate” the general rules of concord that pronouns normally follow.
- The NT authors do not always maintain the “near/far” distinction with the demonstrative pronouns οὗτος and ἐκεῖνος. In John especially, the demonstratives are used interchangeably with the personal pronoun and often simply mean “he.”

<sup>273</sup> If a Demonstrative is used to modify a noun, it is probably best to call it an adjective. See P. 76.

<sup>274</sup> Οὗτος and ἐκεῖνος in Koine Greek.

<sup>275</sup> Hadjiantoniou, P. 73.

<sup>276</sup> ὅδε is rare, occurring only ten times.

- Although technically οὗτος and ἐκεῖνος are demonstrative pronouns, sometimes their demonstrative force is diminished. In such cases, they might be functioning as third person personal pronouns with a simple anaphoric<sup>277</sup> force. This usage is especially frequent in John, occurring more with ἐκεῖνος than with οὗτος.
- Demonstratives are sometimes used as substantives and stand-alone. When they qualify a noun the noun always has the article.

Examples of the demonstrative pronoun functioning as a substantive:

ἐκεῖνος ὁ ἄνθρωπος *that* man.

τούτον τὸν ἄνθρωπον *this* man.

οὗτος πιστεύει *this* [man] believes.

οὗτοι ἔχουσιν τὴν ἐξουσίαν = *these* have the power (Rev 11:6).

αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ = for *this* is the love of God (1Jn 5:3).

- As stated earlier, pronouns most often refer back to some antecedent in the preceding discourse. However, one often finds demonstratives used to point *ahead* to something. In other words, demonstratives are not always used to refer back to something. They are also used to refer ahead to something that has not yet been introduced. This use of demonstratives has been referred to as, “appositional” by A. T. Robertson (P. 698), or as “proleptic” by Wallace (P. 318).

Consider this use of demonstratives in 1 John 4:8-10: “The one who does not love does not know God, for God is love. By *this* (τούτῳ) the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. In *this* (τούτῳ) is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins” (NASB). Luke 10:11 is another good example: πλήν **τούτο** γινώσκετε = Only know *this*...

**οὗτός** ἐστὶν ὁ υἱός μου ὁ ἀγαπητός = *This* is My beloved Son (Mt 3:17).

**τούτο** ποιήσω = *This* I will do (Lk 12:18).

**τούτο** δὲ γινώσκετε = But know *this* (Lk 12:39).

περὶ γὰρ ἐμοῦ **ἐκεῖνος** ἔγραψεν = for [he] *that one* wrote about me (Jn 5:46).

σὺ μαθητὴς εἶ **ἐκείνου** = You are a disciple of *that one* (Jn 9:28).

<sup>277</sup> Referring back to or substituting for a preceding word or group of words.



τοῦτο μόνον θέλω μαθεῖν = *this* only I want to know (Ga 3:2).

- “When a demonstrative functions as a pronoun, its case is determined by its function in the sentence. Its number and gender are determined by its antecedent, just like any pronoun.”<sup>278</sup>
- Demonstrative pronouns should not be confused with demonstrative adjectives,<sup>279</sup> which are the same words in different constructions.<sup>280</sup> Words that are *in form* Demonstrative Pronouns can function either like a pronoun<sup>281</sup> as shown above or like an adjective.<sup>282</sup> “The same word can be either a pronoun (“*That* is mine.”) or an adjective (“*That* car is mine.”).”<sup>283</sup>
  - ♦ Pronoun: *This* is my book.
  - ♦ Adjective: *This* book is mine.
- The article ὁ, ἡ, τό, may occasionally be considered as Demonstrative. Combined with the particle δε, ὅδε, ἧδε, τόδε, its meaning is more precise; “this one”, “this here”.

	<b>Singular</b>		
	<b>Masculine</b>	<b>Feminine</b>	<b>Neuter</b>
Nom	οὗτος	αὕτη	τοῦτο
Gen	τούτου	ταύτης	τούτου
Dat	τούτῳ	ταύτῃ	τούτῳ
Acc	τούτον	ταύτην	τούτο
	<b>Plural</b>		
	<b>Masculine</b>	<b>Feminine</b>	<b>Neuter</b>
Nom	οὗτοι	αὗται	ταῦτα
Gen	τούτων	τούτων	τούτων
Dat	τούτοις	ταύταις	τούτοις
Acc	τούτους	ταύτας	ταῦτα
	<b>Singular</b>		
	<b>Masculine</b>	<b>Feminine</b>	<b>Neuter</b>
Nom	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
Gen	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου
Dat	ἐκεῖνῳ	ἐκεῖνῃ	ἐκεῖνῳ

<sup>278</sup> Mounce, P. 107.

<sup>279</sup> See above P. 76.

<sup>280</sup> Demonstrative adjectives have exactly the same form as demonstrative pronouns.

<sup>281</sup> When they stand alone in which case it will agree in gender and number with its antecedent; its function in the sentence will determine its case.

<sup>282</sup> Thus agreeing with the noun they modify in gender, number, and case.

<sup>283</sup> Mounce, P. 107.

Acc	ἐκεῖνον	ἐκείνην	ἐκεῖνο
		<b>Plural</b>	
	<b>Masculine</b>	<b>Feminine</b>	<b>Neuter</b>
Nom	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
Dat	ἐκεῖνοις	ἐκεῖναις	ἐκεῖνοις
Acc	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα

## INTERROGATIVE:

- 500 in GNT. Always has an acute<sup>284</sup> accent.
- An Interrogative Pronoun is the pronoun regularly used to ask direct or indirect questions.

The most common interrogative pronoun is τίς, τί, typically asking an *identifying* question:

“Who?”, “Whose?”, “Whoever?”, “Whom?”, “Which”, or “What?”.<sup>285</sup>

- Interrogative pronouns do NOT have antecedents.
- The interrogative is usually used as a *substantive*; less often it will modify a noun, in which case it is an interrogative *adjective*.<sup>286</sup>

As a substantive: εἶπεν δέ **τις** αὐτῷ = *Someone* said to him (Mt 12:47).

As an adjective: ἄνθρωπός **τις** ἐποίει δεῖπνον μέγα = A *certain* man was preparing a great dinner (Lk 14:16).

Examples of the interrogative as a *pronoun*:

τί λεγει = *What* does he say?

τί δειλοὶ εἰστέ = *Why* are you afraid?

τίς διδασκει τὰ τέκνα = *Who* is teaching the children?

τίς υπεδειξεν ὑμῖν = *Who* warned you?

τίς γυνή ἦν ἡ μαρία = *Which* woman was Mary?

τίνι τῶν ἀνδρῶν ἐλάλησας = To *which* of the men did you speak?

τί ἐποίησεν ἡ μήτηρ σου = *What* did your mother do?

τίνος ἡ εἰκὼν αὐτῆς = *Whose* image is this?

Examples of the interrogative as an *adjective*:

τί βιβλίον θελεῖ ἡ γυνή = *What* book does the woman want?

τίνα μισθὸν ἔχετε = *What* [kind of] reward do you have?

<sup>284</sup> See P. 237.

<sup>285</sup> Mostly, τίς is “who” and τί is “why”.

<sup>286</sup> Interrogative pronouns do not always function as pronouns; occasionally these “pronouns” function as adjectives (this is not uncommon among pronouns). Therefore, we should understand that the label *interrogative pronoun* is simply a label that does **not** always accurately describe the interrogative’s *function* in a text.

τίς βασιλευς ου θελει δυναμιν = *What* king does not want power?

*Which* road leads to Emmaus? From *which* town did you come? *What* vineyard do you want? What do you want? Whose car did you drive here? For whom will you vote?

- When used adverbally the interrogative pronoun means “why” as in: τί με ζητεῖτε

ἀποκτεῖναι = *Why* do you seek to kill Me? (Jn 7:19).

- ποῖος, an interrogative pronoun/adjective (referring to one among several of anything; Mt 22:36), used far more sparingly in the NT (only 33 times), normally asks a *qualitative* question: “What kind?” or “What sort?”

Here are two examples:

Ἀλλὰ ἐρεῖ τις· πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται = “But someone may ask, ‘How are the dead raised? And with *what kind* of body will they come?’” (1Co 15:35).

ποιῶν οἶκον οἰκοδομήσετέ μοι = What [kind of] house will you build for me (Ac 7:49) Further illustrations are abundant.

- πόσος (27 times) usually asks a *quantitative* question: “How much?”, “How great?”, “To what extent?” or “How many?”.

Example: ὁ δὲ λέγει αὐτοῖς· πόσους ἄρτους ἔχετε = and he says to them, ‘*how many* loaves do you have?’” (Mk 6:38).

	Singular		Plural	
	Masc & Fem	Neut	Masc & Fem	Neut
Nom	ΤΙΣ	ΤΙ	ΤΙΝΕΣ	ΤΙΝΑ
Gen	ΤΙΝΟΣ	ΤΙΝΟΣ	ΤΙΝΩΝ	ΤΙΝΩΝ
Dat	ΤΙΝΙ	ΤΙ	ΤΙΣΙ(Ν)	ΤΙΣΙ(Ν)
Acc	ΤΙΝΑ	ΤΙ	ΤΙΝΕΣ	ΤΙΝΑ

**INDEFINITE:** ΤΙΣ ΤΙ ΤΙΝΕΣ ΤΙΝΑ

- Obviously, the term means *not definite* as in- *someone, some, something, any, anyone, a certain one, anything, anybody, a certain thing*. “Everyone knows that happiness is elusive.”
- The indefinite pronoun provides a means of general reference without being specific; μαθητῆς ΤΙΣ = “a *certain* disciple”, ΕΙΠΕΝ ΤΙΣ = “a *certain* man said.” It can be translated *anyone, someone, a certain, or simply a(n)*.

- The indefinite pronoun/adjective (τις, τι) is sometimes used to introduce a member of a class without further identification. It is used both substantively (as a true pronoun) and adjectivally (with a noun).

Examples of the indefinite as a *pronoun*:

ἐάν τις εἴπῃ, ὑμεῖς ἀκούσετε = If *someone* speaks you will listen.  
 εἶδομεν τινα ἐκβαλλοντα δαιμονια = We saw *someone* casting out demons.  
 οὐκ ἔχουσιν τι κατὰ σου = They do not have *anything* against you.  
 τινες τῶν ἱερέων ἐπίστευσαν = *Some* of the priests believed.

Examples of the indefinite as an *adjective*:

ἀνὴρ τις ἦλθε πρὸς τὸ ἱερόν = A *certain* man went to the temple.  
 αἱ ἀδελφαὶ ἦλθον ἐπὶ τὴν ὕδωρ = The sisters came upon *some* water.  
 ἐγένετο ἱερεὺς τις = There was a *certain* priest.  
 ἱερεὺς τις ἦν ἐν τινὶ πόλει = A *certain* priest was in a *certain* city.

The indefinite pronoun is identical in form to the interrogative apart from the accents. τίς is the interrogative pronoun (e.g., “who”). τις (no accent) is the indefinite pronoun (e.g., “anyone”).

## RELATIVE PRONOUN:

- Approximately 1,407 in GNT. *Who? Whom? Whose? That? What? Which?*
- “The only relatives in the N. T. (not counting adverbs) are ὅς, ὅστις, οἷος, ὅποῖος, ὅσος, ἡλικός, and ὅ in the Apocalypse.”<sup>287</sup> The two main relative pronouns are ὅς, “*who, which, whom*” and ὅστις, “*whoever, whomever, whatever*” (who and whom are used to refer to human beings). The former occurs some 1405 times in the Greek New Testament, while according to Friberg the latter occurs only 147 times.
- Relative pronouns are used to connect substantives that are related to each other.
- Relative pronouns introduce one type of subordinate clause called a relative clause (which “relates” to the primary clause).
- “Relative pronouns are widely used to bring clauses into relation to each other. Usually the relative pro-noun follows its referent, with which it agrees in number and gender, while taking the case which accords with its function in its own clause.”<sup>288</sup> There are several kinds of

<sup>287</sup> Robertson, P. 710.

<sup>288</sup> Porter, P. 132.

exceptions to this grammatical concord such as attraction, where the pronoun (or its referent) changes its case to conform to the element in relation with it.

- “A pronoun referring to a noun in another clause; ordinarily used to mark the subordination of its own clause to that noun. The subordinated clause is called a *relative clause* (q.v.). Example: The boy, *who* ran faster than anyone else, won the race.”<sup>289</sup>
- The relative pronoun is used to *relate* one substantive to another, usually in another clause of the sentence. Typically, they are “hinge” words in that they both refer back to an antecedent in the previous clause and also function in some capacity in their own clause.
- Relative Pronouns often act as conjunctions as they join one clause to another.<sup>290</sup> The Relative Pronoun *who, that* etc. is used to connect two clauses in a sentence like a conjunction: it always refers back to some noun or pronoun in the first of the two clauses, which word is called its antecedent.
- Relative pronouns may function as connectives as well as stand for a noun: “The coach said *that* he was retiring.”
- The antecedent normally determines the gender of the pronoun. If you see a neuter relative pronoun, for example, look for a neuter antecedent. A Relative Pronoun normally will agree with its antecedent in number as well as gender. However, when the antecedent is made clear by the context, it may be omitted. Thus, ὃς can mean *he who*; ἣ *she who*; οἱ *the men who*.
- The relative pronoun *agrees with its antecedent in gender and number*, but, like the personal pronoun *its case is determined by the function it performs* in the specific clause. If it is the subject of the verb in its clause, it will be put in the nominative; if the direct object, generally in the accusative; if the indirect object, in the dative. “In spite of the above rule, not infrequently in the NT text, the relative pronoun is put not in the case which its function in the dependent clause would require, but in the same case as its antecedent. This irregularity is called ‘attraction’ because the pronoun, so far as the case is concerned, is attracted by the case of its antecedent.”<sup>291</sup>
- Sometimes the gender of the RP does not match that of the antecedent. Sometimes the case of the relative is “attracted” to that of the antecedent and at other times, though much less often, the antecedent is drawn to the case of the RP (known as inverse or *indirect attraction*).

---

<sup>289</sup> Friberg, P. 437.

<sup>290</sup> Though a preposition that governs the pronoun may come first.

<sup>291</sup> Hadjiantoniou, P. 102. *Attraction* is a term used to describe the conformance of the case, gender or number of a word to the case (etc) of another word in the context when it really should be different according to syntactic rules.

- The case of the RP, unlike its gender and number, usually has no relation to that of the antecedent, since it is normally determined by the function it has in its own clause. Sometimes however, it is attracted to the case of the antecedent. This is especially common with the attraction of the *accusative* of the RP to either the *genitive* or *dative* of the antecedent.<sup>292</sup> Inverse attraction takes place when the antecedent is attracted to the case of the RP.
- “A relative pronoun usually has two uses: it serves in some function in an adjectival relative clause<sup>293</sup> and it connects that relative clause with the rest of the sentence by pointing to the clause’s antecedent (the word it modifies or refers to).”<sup>294</sup>
- ὅς used with ἄν has the indefinite force and may be rendered “whoever”. The Indefinite Pronoun τις may be used with ἄν in the sense of “anything whatever”.
- All have accents.

	Singular			Plural			
	Masc	Fem	Neut	Masc	Fem	Neut	
Nom	ὅς	ἥ	ὅ	οἷ	αἷ	ἄ	Nom
Gen	οῦ	ἥς	οῦ	ῶν	ῶν	ῶν	Gen
Dat	ῶ	ἡ	ῶ	οῖς	αῖς	οῖς	Dat
Acc	ὄν	ἦν	ὄ	οὓς	ἄς	ἄ	Acc

#### INDEFINITE RELATIVE PRONOUN:

*Who? Whoever? Whatever? Whichever? Everyone who? All who? Whosoever? Whatsoever?*

- ὅστις occurs about 144 times in the GNT, but only in about 27 instances does it function as an indefinite.<sup>295</sup>
- So named because it is a *combination* of the Relative pronoun ὅς and the Indefinite pronoun τις. The Indefinite Relative Pronoun occurs almost exclusively in the nominative<sup>296</sup> singular and plural:

1. Singular- ὅστις, ἥτις, ὅτι
2. Plural- οἷτινες, αῖτινες, ἄτινα

<sup>292</sup> That is to say, in places where we expect to see an acc. RP, sometimes we see a genitive or dative because of attraction

<sup>293</sup> As its subject, direct object, object of a preposition, etc.

<sup>294</sup> Hadjiantoniou, P. 101

<sup>295</sup> Robertson, P. 727.

<sup>296</sup> All but half a dozen instances are in the nominative case.

- In general, ὅστις is indefinite while ὅς is definite (though ὅς used with ἄν also has an indefinite force).<sup>297</sup> “Although classified as definite and indefinite (ὅς, ὅστις respectively), little if any distinction is found between the two in the NT.”<sup>298</sup>
- “Many grammarians believe that any distinction between the relative and indefinite relative pronouns is lost.”<sup>299</sup>
- The “definite” relative pronoun has antecedents, however, “indefinite” relative pronouns do not.
- “ὅστις, ἥτις, ὅτι usually occurs in the nominative case; (1) as an indefinite relative referring to anyone or anything in general whoever, whatever, everyone who, anything that (MT 5.39); (2) qualitatively, to indicate that a definite person or thing belongs to a certain class which very one, (such a) one who (MT 2.6; 21.41); (3) in a causal sense, to emphasize a characteristic quality.”<sup>300</sup>
- The Indefinite Relative Clauses that in English are marked by the suffix *-ever* added to the relative word (who- ever, where- ever, when- ever), have in Greek ordinarily the Subjunctive with the particle ἄν or εἰαν.<sup>301</sup> Example: ὅς γὰρ εἰαν *for whoever wishes*.
- “Although traditionally used, “indefinite” is not the best choice of terms for this pronoun. The notion needs to be defined broadly: It is typically either generic in that the RP focuses on the whole class (thus, “whoever” = “everyone who”) or qualitative in that the RP focuses on the nature or essence of the person or thing in view. In this second sense, it can usually be translated intensively (“the very one who,” “who certainly,” “who indeed”). Distinguishing between these two is not always an easy matter, however.”<sup>302</sup>

**ὅστις** γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· **ὅστις** δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ = *Whoever* has will be given more, and he will have an abundance. *Whoever* does not have, even what he has will be taken from him (Mt 13:12).

ὁ δὲ ταράσσων ὑμᾶς βασιτάσει τὸ κρίμα, **ὅστις** ἐὰν ᾗ = But the one troubling you (*whoever* he might be) will bear God’s judgment (Ga 5:10).

<sup>297</sup> Wallace P. 343.

<sup>298</sup> Perschbacher, P. 242.

<sup>299</sup> Porter, Idioms of the Greek New Testament P. 133.

<sup>300</sup> Friberg, p. 286.

<sup>301</sup> The particle ἄν (or ἐάν) introduces into the sentence an element of generalization or uncertainty.

<sup>302</sup> Wallace P. 344.

POSSESSIVE (ADJECTIVE): εμoς (my), mine, ours, oς (your), theirs. Infrequent.

- Koine does not have a 3<sup>rd</sup> person PP, but uses the Genitive of αὐτός instead.
- The article and ἴδιος are also used (often emphatically) to denote possession.
- Sometimes used when emphasis is desired.

γνώσσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε = all will know that you are *my* disciples (Jn 13:35).

ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν = *your* word is truth (Jn 17:17).

ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν = *my* joy is the joy of you all (2Co 2:3).

RECIPROCAL:

- “One another”.
- Represents an interchange of action between **plural** subject members.
- Reciprocal pronouns express a relationship back and forth; expresses mutual relationship.
- The Reciprocal Pronoun is used when there is mutual interaction between members of a plural subject.
- The Reciprocal Pronoun conveys the meaning of two people reciprocating an action: “one another.” It has no nominative or vocative and is found only in the plural; in the NT only in the masculine gender. Like the reflexive pronoun it occurs only in the oblique cases. It is as follows:

Genitive: ἀλλήλων “of one another”

Dative: ἀλλήλοις “to one another”

Accusative: ἀλλήλους “one another”

διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις = through love serve *one another* (Ga 5:13).

Ἀλλήλων τὰ βάρη βαστάζετε = bear the burdens of *one another* (Ga 6:2).

NEGATIVE PRONOUN:

οὐδεις and μηδεις



## Article:

- The article is used about 20,000 times or one in every 7 words.
- “There is no more important aspect of Greek grammar than the article to help shape our understanding of the thought and theology of the NT writers.” “Its presence or absence is the crucial element to unlocking the meaning of scores of passages in the NT.”<sup>303</sup>
- “The syntactical functions of the Greek article are unlike those of any other word.”<sup>304</sup>
- “The basic rule in interpreting the article is as follows: Nouns which have an article are either definite or generic; nouns without an article are indefinite (“a” or “an”) or qualitative.”<sup>305</sup>
- The basic function of the Greek article is to point out, to draw attention to, to identify (in terms of predominant *function*, it is normally used to *identify* an object), to make definite, to define, and to limit. Generally, though not always, substantives with the article are definite or generic, while those without the article are indefinite or qualitative. It would probably be an accurate summary statement to say that the presence of the Article emphasizes identity, the absence of the Article quality.
- Whenever the article occurs the object is certainly definite. When it is not used the subject may or may not be. However, the function of the article is *not* primarily to make something definite that would otherwise be indefinite. It does *not* primarily “definitize.” There are a number of ways in which a noun in Greek can be definite without the article. The Greek noun has an intrinsic definiteness, an *implicit* article; therefore, the *explicit* article does more than merely ascribe definiteness.
- The article intrinsically has the ability to *conceptualize*. The article is able to turn just about any part of speech into a noun and, therefore, a concept. For example, “poor” expresses a quality, but the addition of an article turns it into an entity, “the poor.”
- The Article standing alone can be used substantively as in ὁ “the man”, ταις “to the women”, and τα “the things”.
- The article can take on a characteristic of a substantive when used with, adverbs, adjectives, prepositional phrases, particles, infinitives, participles, and even finite verbs. As well, the article

---

<sup>303</sup> Wallace, P. 208.

<sup>304</sup> Vaughn, FN P. 9.

<sup>305</sup> Ibid, P. 79.

can turn a phrase into a substantive.<sup>306</sup> This incredible flexibility is part of the genius of the Greek article. Such usage is quite frequent overall, more so with the adjective and participle than with other parts of speech.

- The article is sometimes used to refer back to someone prior to the last-named subject.
- When a nominative article refers to a person or persons previously mentioned in an oblique case, it will be translated as though it were a personal pronoun “he”, “she”, or “they” depending on its gender and number.
- “It is to be observed that the article is an unfailing means for determining the gender of substantives.”<sup>307</sup>
- “The article in Greek is much more than just the word “the.” It is a “weak demonstrative,” which means it can perform as a demonstrative (“that”), a relative (“who”), or even sometimes a personal pronoun (“he,” “one”), depending on the needs of the context.”<sup>308</sup> “The Greek article is, strictly speaking, a pronoun.”<sup>309</sup>
- An Article followed by a Participle is often best translated<sup>310</sup> into English by a relative clause.

The use of the article with  $\pi\alpha\varsigma$ :

$\pi\alpha\varsigma$  = every

$\acute{\omicron}\ \pi\alpha\varsigma$  = the whole

## THE REGULAR USES OF THE ARTICLE:

To Denote Individuals. Points out a particular object. In general, the presence of the Article emphasizes particular identity, while the absence of the article emphasizes quality or characteristics; focuses attention on a single thing or single concept, as already known or otherwise more definitely limited: things and persons that are unique in kind.

To Denote Previous Reference (anaphoric). The anaphoric article is the article denoting previous reference. The first mention of the substantive is usually anarthrous because it is merely being introduced. But subsequent mentions of it use the article, for the article is now pointing back to *the* substantive previously mentioned. The anaphoric article has, by nature, then, a pointing force to it, reminding the reader of who or what was mentioned previously. It is the most common use of the article and the easiest usage to identify.

---

<sup>306</sup> According to Wallace, “this is a fairly common use of the article” (P. 236). See Ac 11:2; Ga 2:12, 3:7.

<sup>307</sup> D&M, P. 39.

<sup>308</sup> Mounce, P. 85.

<sup>309</sup> D&M P. 39.

<sup>310</sup> We should not imagine that there is one simple way to “translate” an article, or a participle for that matter.

- Denotes the use of the article without an accompanying substantive where the article refers to something already mentioned or implied.
- The use of an Article without a noun often means that some earlier noun is being repeated; a definite article standing by itself usually implies some noun that has been used recently in the text.

With Abstract Nouns. Abstract nouns by their very nature focus on a *quality*. ***However, when such a noun is articular, that quality is “tightened up,” as it were, defined more closely, distinguished from other notions.*** This usage is quite frequent.<sup>311</sup>

- Abstract nouns like the word ἀγάπη are abstract rather than particular. Therefore, on the one hand, most abstract nouns will be qualitative; on the other hand, abstract nouns will *not* normally be generic because no *class* in view, just a certain quality.
- Abstract nouns are ordinarily general in their character and application, and therefore indefinite. But when a NT writer wants to apply an abstract noun in a special and distinct way an article is added. Thus ἀληθεια, *truth*, means anything in general which presents a character of reality and genuineness, but ἡ ἀληθεια means that which may be relied upon as in accord with God’s revelation.

With Proper Names. By the nature of the case, a proper name is definite without the article. The definite article before proper nouns usually does not influence the translation.

The Generic Use. This is the use of the article with a noun that is to be regarded as representing a class or group. It comprehends a class or group as a single whole and sets it off in distinction from all other classes (distinguishes one class from another). It individualizes a group rather than a single object and points out that group as identified by certain characteristics.

- It is best to see the generic article as simply distinguishing one class from among others, rather than as pointing out a representative of the class.

With Pronouns. The basal function of the Greek Article is to point out individual identity. A suggestion of the essential function of the Article is to be seen in the fact that it is used regularly with the pronoun ΟΥΤΟΣ and ΕΚΕΙΝΟΣ, inasmuch as they distinguish some individual from the mass.

With Other Parts of Speech. (adjectives, adverbs, participles, infinitives, phrases and clauses).

---

<sup>311</sup> Articular abstract nouns are far more frequent than anarthrous abstracts.

- Whenever a sense of individuality is sought in any form of expression, the article is used. As Moulton says the definite article “separates some from others, individualizing something as this and not that.”<sup>312</sup>

### THE SPECIAL USES OF THE ARTICLE:

1) With nouns connected with *καί*. When two nouns of the same case are joined by *καί* (two nouns in different cases are never joined by *καί*) they refer to *different* persons; if the first of two singular nouns has the article and the second does not, *the two are one person*.

2) As a pronoun. The article is not a true pronoun in Koine Greek, even though it derived from the demonstrative. But in many instances it functions in the place of a pronoun. The article is often used in the place of a *third* person personal pronoun in the nominative case. It is only used this way with the *μὲν... δέ* construction or with *δέ* alone. These constructions occur frequently in the Gospels and Acts, almost never elsewhere.

- The article by itself can be used as a possessive (his) pronoun and a relative (that) pronoun and may sometimes have the full force of a demonstrative pronoun.

Example of an article being used as a Possessive pronoun:

καὶ ἐκτείνας **τὴν** χεῖρα = and having stretched out *his* hand (Mt 8:3).

It is important to note that unless a possessive pronoun or at least an article modifies a noun, possession is almost surely *not* implied. For example, in 1Ti 2:12 the instruction for a woman not to teach or exercise authority over *ἀνδρός* most likely is not related to her husband, but to men in a more general way.

3) With the subject in a copulative sentence (a sentence with a linking verb). The Article sometimes distinguishes the subject from the predicate in a copulative sentence. The noun with the article is normally the subject and the noun without the article is normally the predicate.

4) The article is frequently used to point out a substantive that is, in a sense, “in a class by itself.” It is the only one deserving of the name. Example: *ὁ* προφήτης εἶ συ = Are you *the* prophet? (Jn 1:21).

- “The Definite Article can turn Adjectives, Participles, Adverbs and even Prepositional phrases into Noun Equivalent.”<sup>313</sup>

---

<sup>312</sup> P. 36.

<sup>313</sup> Nunn, P. 59.

Adverb: ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται = Love does not work evil to the neighbor (Ro 13:10).

### THE ABSENCE OF THE ARTICLE:

- Greek writers usually included the Article when they wanted to identify and specify, and did not include it when the emphasis was quality and essence.
- It is not necessary for a noun to have the article in order for it to be definite. But conversely, a noun *cannot* be *indefinite* when it has the article. Thus a substantive *may* be definite without the article, and it *must* be definite with the article.
- When a substantive is anarthrous, it may have one of three forces: indefinite, qualitative, or definite. There are not clear-cut distinctions between these three forces; the *qualitative* aspect is sometimes close to being definite, sometimes close to being indefinite.
- “There is no need for the article to be used to make the object of a preposition definite. However, this is not to say that all prepositional objects are definite. An anarthrous noun as object of a preposition is not necessarily definite. It is often qualitative (e.g., ὑπὸ in He 1:2), or even occasionally indefinite (cf. μετὰ γυναικὸς ἐλάλει—”he was speaking with a woman” [Jn 4:27]). Thus, when a noun is the object of a preposition, it does not require the article to be definite: if it has the article, it must be definite; if it lacks the article, it may be definite. The reason for the article, then, is usually for other purposes (such as anaphora or as a function marker).”<sup>314</sup>

### THE POSITION OF THE ARTICLE:

- *When the Greek article modifies a word, the article always precedes the word.* Sometimes, the article may be separated from the word it modifies by two, three, or more words. Regardless, the article will precede the word it modifies.
- When the article precedes the adjective it is said to be in the attributive position.<sup>315</sup> The second attributive position is *article-noun-article-modifier*; the third attributive position is *noun-article-modifier*.
- When the article does not precede the adjective it is called the predicate position.

---

<sup>314</sup> Wallace, P. 247.

<sup>315</sup> See discussion on P. 63.

- When the Article is repeated with an adjective that follows the noun, it distributes the emphasis equally between the adjective and noun, and causes the adjective to function as an appositive.
- When a participle has the article (we find the article with the participle more often than with ordinary adjectives), it is thereby attached to the noun as a qualifying phrase, as a sort of attribute; without the article the participle functions as a predicate. The attributive participle may come between the article and noun, just as the attributive adjective.

	<u>Singular</u>			<u>Plural</u>			
	Masc	Fem	Neut	Masc	Fem	Neut	
Nom	ὁ	ἡ	το	οι	αι	το	the
Gen/Abl	του	της	του	των	των	των	of the
Dat/Loc/Inst	τω	τη	τω	τοις	ταις	τοις	to the
ACC	του	την	το	τους	τας	τα	the

## VERBS:

“When I use a word,” Humpty Dumpty said, in a rather scornful tone, “it means just what I choose it to mean, neither more nor less.”

“The question is,” said Alice, “whether you can make words mean so many different things.”

“The question is,” said, Humpty Dumpty, “which is to be master, that's all!”

Alice was too much puzzled to say anything; so after a minute Humpty Dumpty began again. “They've a temper, some of them- particularly verbs: they're the proudest- adjectives you can do anything with, but not verbs- however, I can manage the whole lot of them! Impenetrability! That's what I say!”

*Lewis Carroll, Through the Looking Glass*

- Any student of Biblical Greek who has seriously confronted the verbs and sought to master them understands very well what is meant by, “... adjectives you can do anything with, but not verbs”. The Greek verb system is immensely complex<sup>316</sup> and it is far less systematic than any first-year grammar book with its simplistic paradigm-charts makes it out to be.
- “Of all the parts of speech the verb is the most important and dynamic component of the sentence. “The verb is the pivot around which the other parts of the sentence revolve.”<sup>317</sup>
- A sentence consists of a *subject*,<sup>318</sup> and a *predicate*. A verb is a word that says something about the subject of the sentence, and is an essential part of the predicate. In fact, since Greek verbs contain a subject by default, a complete sentence can consist of a verb by itself. A verb may express an action, express a state, or a linking of ideas or things. A *finite* verb consists of a stem and an ending, like a noun, but now the ending expresses the person<sup>319</sup> and number of the subject of the verb, as well as the tense relations. Quite often a verb form is made up from stem + tense sign + personal ending.
- There must be a verb in every sentence (either stated or implied). Verbs are words that express action, occurrence, or a state of being. With an *action* verb the subjects are doing something:
  1. The old man *died* in his sleep.
  2. Dad *needs* your help.

<sup>316</sup> According to some estimates there are approximately 500 forms of the Greek verb.

<sup>317</sup> Hadjiantoniou, P.14.

<sup>318</sup> What is talked about.

<sup>319</sup> Grammarians have divided references to persons into three categories: The first person is *I, me, my, we, our*, and so on. The second person is you (sg or plural indicated by the ending). The third person is *he, she, they, their, his, hers, him, her*, and so on.

3. She doesn't *recognize* the face.

With a *linking verb* (state of being verb) the subjects aren't actually doing anything:

1. Four birds *were* Robins.
2. The man *is* a teacher.
3. The man *was* at home.

- A finite verb is a word that both expresses action or state of being and makes an assertion about the subject of a sentence or clause. A verb, when finite, is the **doing** or **being** word of its clause. It must agree with the subject in **person** and **number**. A finite verb varies according to **person, number, tense, mood, and voice**.
- The subject of a verb must always “agree” with the verb. That means that if a subject is singular the verb must be singular. If the subject is third person, the verb must be third person.
- A pronoun and a verb are said to agree if they have the same person<sup>320</sup> and number.<sup>321</sup>
- The Greek verb ending *always* indicates the subject; i.e., the subject of the verb is contained (in pronoun form) inside the verb itself (i.e., the verb expresses its own subject). Therefore, one word in Greek can be an entire sentence: λέγω = I say or I am saying, εἶδεν = he saw, ἐχάρη = he rejoiced. Because the verb has no need for the pronoun, when a pronoun is used with a Greek verb, it is done for emphasis.
- Because the Greek verb always indicates person, the Greek sentence does not require an expressed subject so a verb by itself may be a complete sentence. For example, both ἐγὼ εἶπον and εἶπον mean “I said” and meets the criteria for being a complete sentence.
- Greek verbs are built from verbal roots<sup>322</sup> primarily by means of stems,<sup>323</sup> and prefixes, suffixes and endings. They are conjugated<sup>324</sup> according to voice, mood, tense, person and number (Number and Person of a verb are those modifications that show its agreement with the number and person of its subject.). Conjugating a verb means, “running it through” the three persons of the singular and then of the plural.

---

<sup>320</sup> Person, as used in grammar, refers to the three possible subjects of speech: the person speaking- 1<sup>st</sup> person, the person spoken to- 2<sup>nd</sup> person, and the person or thing spoken about- 3<sup>rd</sup> person.

<sup>321</sup> Number is the characteristic that makes a word singular or plural.

<sup>322</sup> One root word can take many derivational suffixes and change formation or meaning.

<sup>323</sup> The stem is the basic building block of the verb. All prefixes and suffixes are added to the stem.

<sup>324</sup> Verbs are *conjugated* (or *parsed*, see below P. 281) and nouns declined. This activity is a necessary part of learning the details of words in order to understand their meaning.



- A verb agrees with its subject in person and number. With two or more subjects connected by *and*, the verb is plural. With two or more singular subjects connected by *or* or *nor*, the verb is singular.
- The typical Greek verb is composed of 4 parts:  
The verb stem,<sup>325</sup> The Tense Stem, The Connecting Vowel, and The Verbal Suffix.
- The personal ending of a verb, as well as modifications of the stem of the verb, express person, number, tense, voice and mood and agrees with its subject in Number and Person. The subject of a verb must always agree with the verb. A subject and a verb are said to agree if they have the same person and number.

### LINKING VERB:<sup>326</sup>

- Most verbs indicate action, but some express a static condition or state of being, not of action. Nearly all such “inactive” verbs are *linking* verbs.<sup>327</sup> A linking verb can “couple” two nouns or pronouns or a noun and an adjective: “This *is* my brother”; “The dog *looks* sick”. The most common linking verbs<sup>328</sup> are the many forms of “to be” (is, are, was, were, am, etc.).
- A linking verb does not express action but links the subject to another word that names or describes it. Linking a noun with another noun or modifier, a linking Verb does not take an object and is not used passively.
- This verb does not express action but only a state of being. It serves to link the subject with another noun (predicate noun), or adjective (predicate adjective).
- Linking verbs are non-action verbs (like *is* or *was*) connecting the subject to its recipient. They serve as a *link* between two words to complete the meaning of a thought.
- Linking verbs are verbs used to equate, identify, or join together one interchangeable substantive with another, as in:

He *is* a good friend. *is* links he and friend.

Spain *is* a nation in Europe. *is* links Spain and nation.

As with intransitive verbs,<sup>329</sup> linking verbs do not take a direct object since there is no action transferred.

---

<sup>325</sup> Many verbs have more than one stem (see below P. 291).

<sup>326</sup> Linking verbs are also known as copula verbs, joining verbs or equative verbs. The verb εἶμι is the most common verb of this type.

<sup>327</sup> Linking verbs do not express action. Instead, they connect the subject of the verb to additional information about the subject.

<sup>328</sup> Linking verbs are few in number.

<sup>329</sup> See below P. 105.

- Some verbs cannot form a complete predicate by themselves<sup>330</sup> and so they require a noun or adjective which is called the predicative noun (nominative) or predicative adjective to complete its meaning. For example: τα ρηματα α εγω λαλω υμιν πνευμα εστιν και ζωη εστιν = “The words that I have spoken to you *are* spirit and *are* life” (Jn 6:63b). Notice here that the noun *words* is equated with the nouns *spirit* and *life* by the linking verb *are*. It could be said that *words* are equal to *spirit* and to *life*.

Further examples:

<b>Subject</b>	<b>Linking Verb</b>	<b>Predicate Noun</b>
Barry	is	a pilot.
He	was	the underdog.
Lisa	will be	an architect.
I	am	she.

<b>Subject</b>	<b>Linking Verb</b>	<b>*Predicate Adjective</b>
Dogs	are	cute.
Ginger	is	tall.
Stephen	was	faithful.

\*The predicate adjective describes or indicates a quality that the subject has; it limits or describes the subject.

## ειμι:

- The most frequently occurring verb in the GNT is ειμι, which appears in more than 30 different grammatical forms in approximately 2,450 passages of the NT distributed throughout all the NT writings. It is the most common, yet not the only linking verb; it links or connects subject and predicate.
- ειμι<sup>331</sup> is *always* a linking verb between subject and predicate. It is also frequently used in periphrasis.
- The verb ειμι belongs to a class of verbs called “Copulative Verbs:<sup>332</sup> because they serve to couple or link together two nouns or a noun and an adjective. Such verbs cannot make a statement by themselves, but must be followed by a noun or an adjective to make a complete predicate. This noun or adjective is called a predicative noun or adjective,<sup>333</sup> or the complement. These predicative nouns or adjectives are not put in the Accusative case like the object of a

<sup>330</sup> Because they do not make sense when they stand by themselves.

<sup>331</sup> ειμι does not follow the normal patterns for regular verb endings, hence, it is called an *irregular verb*.

<sup>332</sup> Grammarians label ειμι as a copulative verb because it links the two major parts of a sentence- the subject and predicate.

<sup>333</sup> see P. 71.

transitive verb<sup>334</sup>, because they are not objects. They must always be in the same case as the subject of the verb, and, in the case of predicative adjectives, they must agree with the subject in number and gender as well as case.<sup>335</sup>

- The verb εἶμι does not have an object, it has a predicate. Compare these two sentences:
  1. The girl slapped a player.
  2. The girl is a player.

The verb “slapped” takes an object- it tells us who the girl slapped. The verb “is” (like the Greek verb εἶμι), has a predicate, which tells us something that is *predicated* about the girl. The predicate makes statements about the girl herself.

- The verb εἶμι has two primary meanings:
  1. It is used in the sense of “to exist” (in an absolute sense, to live, to reside,” or “to occur.” A verb of existence) as in the sentence “God *is*” or, “In the beginning *was* the Word” (Jn 1:1).
  2. It is used to join together two nouns or noun equivalents which denote the same person or thing when the person or thing denoted by the one is said to be identical with the person or thing denoted by the other. Examples: William *was* Duke of Normandy. I *am* the governor. This *is* he.

As the nouns or noun equivalents joined together by the verb to denote the same person or thing, *they must always be in the same case*. It is grammatically incorrect to say, “I am him”, or “it is me”, because *him* and *me* are in the Accusative case, and *I* and *it* are in the Nominative case.

- G.B. Caird has identified four “main types” of copula usages in Greek:<sup>336</sup>
  1. Identity. Is the law sin? (Ro 7:7).
  2. Attribute. No one is good except God alone (Mk 10:18).
  3. Cause. To be carnally minded is death (Ro 8:6).
  4. Resemblance. The tongue is a fire (Ja 3:6).
- The Verb εἶμι does not take an object; the noun, adjective, etc., which qualifies the verb εἶμι is not the object of the verb, but a predicate *renamer* or describer of the subject, because this verb does not indicate any action on the part of the subject, but makes a statement about certain qualities, states, or conditions of it. Therefore, it is not an object in the sentence (the verb

---

<sup>334</sup> See below P. 109.

<sup>335</sup> Nunn, P. 20.

<sup>336</sup> The Language and Imagery of the Bible; (0715615793); P. 101.

εἰμι is not the only verb which does not express an action on the part of the subject. The verb γίνομαι (I become), and others, also take a predicate nominative).

- εἰμι can also be used alone as a full predicate and in such cases normally means, “be present, exist, live, stay,” or impersonally “there is, it happens, it is.”
- In connection with prepositions εἰμι designates the origin, the affiliation, the alignment, or generally the place of things or persons.

Examples:

<u>Subject</u>	<u>Verb</u>	<u>Predicative noun or predicative adjective</u>
The man	is	a prophet
ὁ ἄνθρωπος	ἐστί	προφήτης
God	is	good
ὁ θεός	ἐστίν	ἀγαθός
We	are	slaves
	δοῦλοί ἐσμεν	
You	are	just
	δίκαιοί ἐστε	
The tongue	is	evil
γλῶσσά	ἐστί	κακή

Note. The various parts of the verb “to be” should not be placed as the first word in a sentence.

Present	Imperfect	Future	Subjunctive	Imperative
εἰμι	ἤμην	εσομαι	ω	-
ει	ἦς	εση	ἦς	ισθι
ΕΣΤΙ(ν)	ἦν	εσται	ἦ	ΕΣΤΩ
ΕΣΜΕΝ	ἦμεν	εσομεθα	ωμεν	-
ΕΣΤΕ	ἦτε	εσεσθε	ἦτε	ΕΣΤΕ
ΕΙΣΙ(ν)	ἦσαν	εσονται	ωσι(ν)	ΕΣΤΩΣΑΝ

#### Inflected forms of εἰμι

εἰμι	1st Sg	present	indicative I am
ει	2nd Sg	present	indicative you are
ΕΣΤΙ (ν)	3rd Sg	present	indicative he/she/it is
ΕΣΜΕΝ	1st Pl	present	indicative we are
ΕΣΤΕ	2nd Pl	present	indicative you are

εἰσι (ν)	3rd Pl	present	indicative	they are
ἦν	1st Sg	imperfect	indicative	I was
ἦς	2nd Sg	imperfect	indicative	you were
*ἦσθα	2nd Sg	imperfect	indicative	you were
ἦν	3rd Sg	imperfect	indicative	he/she/it was
ἦμεν	1st Pl	imperfect	indicative	we were
*ἦμεθα	1st Pl	imperfect	indicative	we were
ἦτε	2nd Pl	imperfect	indicative	you were
ἦσαν	3rd Pl	imperfect	indicative	they were
ἔσομαι	1st Sg	future	indicative	I will be
ἔσῃ	2nd Sg	future	indicative	you will be
ἔσται	3rd Sg	future	indicative	he/she/it will be
ἔσομεθα	1st Pl	future	indicative	we will be
ἔσεσθε	2nd Pl	future	indicative	you will be
ἔσονται	3rd Pl	future	indicative	they will be

\* Rare

### PARTICIPLE

#### Singular

	MAS	FEM	NEUT
NOM	ων	ουσα	ον
GEN/ABL	οντος	ουσης	οντος
DLI	οντι	ουση	οντι
ACC	οντα	ουσαν	ον

#### Plural

NOM	οντες	ουσαι	οντα
GEN/ABL	οντων	ουσων	οντων
DLI	ουσι(ν)	ουσαις	ουσι(ν)
ACC	οντας	ουσας	οντα

### INTRANSITIVE VERB:

- “A verb may express an action or a state of being. If the action expressed by the verb exercises an influence on persons or things other than the subject, the verb is called transitive; if no such influence is indicated by the verb, it is called intransitive.”<sup>337</sup>
- Verbs are called “Transitive” when they *take an object* (e.g., “The car struck *the man*”; “they washed *the car*”), and “Intransitive” when they do **not** take an object (e.g., “I stand”; “he failed”; “the audience laughed”). The Verb, together with the words that (grammatically) follow it, is known as the predicate. Some verbs form an “Incomplete Predicate” without the addition of a “Complement” (e.g., “They seem *to know*...” “They seem” is incomplete without the complement “to know”). The most common verb of this type is “to be” (εἶμι): except when it means, “to exist”, this verb requires a “Predicate Complement” (just like “=” in an equation requires a number before and after it). Another such verb like this is “to become” (γίνομαι) e.g., “He *became* flesh...”.
- Not all verbs have objects. An Intransitive verb is any verb with a meaning so clear that it does not require a direct object. For example, *Fish swim*. The verb *swim* does not require an object to complete the sentence. No action passes from a doer to a receiver. Those verbs that express action that does not pass over to a receiver, and all those which do not express action at all, but simply being or state of being, are called *Intransitive Verbs*.
- An intransitive verb has two characteristics. First, it is an *action verb*, expressing a doable activity like *arrive, go, lie, sneeze, sit, die*, etc. Second, unlike a *transitive verb*, it will *not* have a *direct object* receiving the action.

Huffing and puffing, we *arrived* (intransitive verb) at the classroom door with only seconds to spare.

Terry *went* (intransitive verb) to the campus bookstore for a new notebook.

To escape the hot sun, the dogs *lie* in the shade under our tree.

Around fresh ground pepper, Gail *sneezes* repeatedly.

- An intransitive verb is a verb that does not have a *receiver of the action*:

Their plot *failed*.

The train *stopped* abruptly.

The ball *sailed* over the fence.

---

<sup>337</sup> Hadjiantoniou, P. 14.

- An intransitive verb has an indirect impact on an object. Intransitive verbs do not need objects or complements to complete their meaning. In the sentence “heather ran”, the verb needs no direct object to complete the sense. Similarly “Jesus wept” is a complete sentence without an object.
- *Transitive verbs require an object to complete their meaning.* For example, in the sentence, *Terry found a dollar*, the verb *found* isn't enough to give the sentence meaning. We need to know what was found. Intransitive verbs do not require an object. For example, *Gail jumped*, or *Sarah sneezes*. Both of these are complete thoughts.
- A verb that has an object is called a Transitive verb. A verb that does not have an object is called an Intransitive Verb. Sometimes verbs can be used with or without an object:
  - A. Transitive (with an object): *I ran the marathon.*
  - B. Intransitive (without an object): *I ran.*
  - C. Intransitive (without an object): *Jack is swimming.*<sup>338</sup> *Terry reads* in the morning.
- Intransitive verbs are so called<sup>339</sup> because they indicate an action that does not affect or pass over to any person or thing besides the subject of the verb. Examples: “I stand”. “The sun shines”. These sentences are complete statements in themselves.
- Intransitives produce very simple sentences because the action of the verb does not carry over into any object. It is complete in itself. Let’s *eat*. When an action verb is transitive however, it carries its action outward onto something and needs at least one object to receive the action. I *ran* the *race*. The wrestler *throws* his *opponent*. The instructor *gave* *directions*.
- An intransitive verb is a verb that does not transfer action to a noun (a direct object). Therefore it is a verb that, by nature, does not have a direct object. In essence, the action begins and ends with the subject of the sentence. For example, “pray unceasingly” (1Th 5:17). The understood subject of the sentence is ‘you’. There is no transfer of motion to a direct object. There are no further words necessary to make the sentence complete.
- An intransitive verb does not have a passive.
- An intransitive verb is not the same as a linking verb.
- Many verbs may function as a transitive verb or as an intransitive.

---

<sup>338</sup> *Is* is normally a linking verb, but in “Jack is swimming” the verb is “is swimming,” which is a form of “swim,” not a form of “to be”.

<sup>339</sup> The name of a verb structure in a language does not define the structure. Use defines the structure.

- *Intransitive* verbs do not take a direct object and cannot be transformed into a passive (“she came to the church” *cannot* be changed to “the church was come to by her”).

### TRANSITIVE VERB:

- Verbs are called *Transitive* when they take an object (e.g., “The car struck *the man*.”), and *Intransitive* when they do not take an object (e.g., “I stand”).
- Transitive verbs are so called because they denote an action that necessarily affects or passes over to some person or thing other than the subject of the verb. The verb denotes a *transition* from one substantive to another.
- A verb in which the subject acts on another thing is called *transitive*. The verb “see” is transitive, and in the example, *I see the cat*, “I” is the subject, and “cat” the direct object, of the verb. As we know, direct objects are put into the accusative case to make the meaning clear.
- *The man caught* makes no complete assertion, and is not a sentence. If I add the object complement *fish*, I complete the assertion and form a sentence- *the man caught fish*. The action expressed by *caught* passes over from the man to the fish. Transitive means *passing over*, and so all those verbs that express an action that passes over from a doer to something which receives, are called Transitive verbs.
- A transitive verb is one which *must have a direct object* expressed in order to make a complete sentence; that is to say a transitive verb is a verb that has *a receiver of the action* to complete its meaning:
  - a. He *repaired* the transmission on our truck (transmission receives the action).
  - b. The pitcher *threw* the ball (ball receives the action).
  - c. Mr Bush *mowed* his grass (grass receives the action).
- “I throw”, “I repair”. These statements are not complete; we ask immediately, “What do you throw or take?” The name of the person or thing affected by the action of the verb must be supplied in order to make a complete sentence—I throw *a ball*, I repair *a transmission*. The name of the person or thing that is affected by the action of the verb is called the *direct object*.
- A transitive verb expresses an immediate impact on its object. Requires (mostly) a direct object: *Alison loved her cat*. The action passes directly from the subject to the object noun or pronoun. Action is not restricted to the subject.
- Transitive Verbs are verbs that require a Direct Object to complete their meanings. In Greek the object of *most* verbs is in the Accusative case. Some verbs, however, take objects in the



Genitive and others take objects in the dative.<sup>340</sup> Many Transitive Verbs also have Indirect Objects. The Indirect Object denotes the person or thing for whom or to whom something is done.

- A transitive verb is a verb that ‘transfers’ the action to and affects a noun (or substantive). This noun that it transfers motion to is called the ‘direct object’. Therefore by the very nature of a transitive verb, it is a verb that mostly requires a direct object. Conversely, if there is a verb that has a direct object, it must be a transitive verb. Without a direct object, the transitive verb would cause the sentence to be left hanging and seem incomplete.

For example “*Do [not] quench the spirit*” (1Th 5:19<sup>341</sup>). The understood subject of the sentence is ‘you’ (required because of the imperative mood). If the sentence ended with “Do not quench,” the question could not help but be asked, “Do not quench what?” The verb *quench* requires a direct object to complete the meaning of the sentence. Thus the noun *spirit* is added as the direct object of the verb.

- Grammatically, a transitive verb is one that takes a direct object and can be put into the passive voice (has active, middle or passive voice). Lexically, the kinds of transitive verbs that take dative indirect objects are generally those that, in the strict sense, move the direct object from one place to another. Thus, “give,” “repay,” “send,” “bring,” “speak,” etc. naturally occur with indirect objects, while verbs such as “have” or “live” do not. Further examples:

Intransitive- *become, seem, appear.*

Transitive- *make, declare, choose, think, consider.*

- *Transitive* verbs generally take a direct object and can typically be transformed into a passive construction as the following examples demonstrate:

a. *The boy hit the ball* can become *the ball was hit by the boy.*

b. *The entire book was read by only half the class* could become *only half the class read the book.*

c. *Solutions for poor hitting are being sought by the coach* can become *the coach is seeking solutions for poor hitting.*

## CONTRACT VERBS:

- Most Greek verbs have stems that end in consonants; Contract Verbs are those verbs whose stem ends in a vowel (α, ε, ο) and undergo contraction when this vowel (this final vowel is

---

<sup>340</sup> See P. 27 and P. 32.

<sup>341</sup> Strictly speaking the verb, is “quench”, however, there is a very important adverb “not” inserted here.

called the *contract vowel*) comes into contact with the vowel of the personal ending. For example, in the verb ἀγαπάω the stem ends with alpha (α).

- Contract verbs add the same endings as *omega* verbs, but when the final stem vowel (α, ε, or ο) comes into contact with a connecting vowel the two vowels will “contract” or “merge” into a single vowel or diphthong. This *contraction occurs only in the Present and Imperfect*.

-αω, -εω, -οω Contract verbs: ἀγαπάω, φιλέω, τυφλώω.

- “If a verb has a stem ending in one of the short vowels α, ε, ο, a contraction takes place with the last vowel of the stem combining with the first vowel of the ending to produce one long vowel or diphthong.”<sup>342</sup>

- Contract verbs can pose quite a challenge for the beginning and intermediate student of Greek. It is important to understand that contract verbs are simply a matter of *spelling*. There is no difference in meaning or function for contract verbs. All that it means is that in the present system (present tense, imperfect past tense, present participles), the endings of the contract verbs use different vowels than the *omega verbs*. This is because the present stem of the contract verb ends in a vowel, which causes changes to the vowels in the personal endings, added to the verb.

- When we look up a contract verb in a lexicon,<sup>343</sup> it will show the uncontracted form. So, for example, the word ποιέω is given in the lexicon, and this is the lexical form of the verb, but we will never actually see this form used.<sup>344</sup> The epsilon (ε) and the omega (ω) *contract* resulting in ποιῶ. As you can see, this contraction also has an effect on the accentuation of the ending as well. The unusual accentuation (a circumflex over the theme vowel) is usually your best clue that you are dealing with a contract verb.

- When endings are added to the verb the final vowel of the stem and the connecting vowel of the ending contract according to the following chart:

	ε	η	ει	η	ο	ω	ου	οι
ε	ει	η	ει	η	ου	ω	ου	οι
α	α	α	α	α	ω	ω	ω	ω

<sup>342</sup> Hadjiantoniou, P. 118.

<sup>343</sup> A *lexicon* is a dictionary. In a normal lexicon the range of possible meanings of a word are listed along with passages that reflect a particular meaning.

<sup>344</sup> The short vowels are contracted out so that the dictionary form φιλέω becomes φιλῶ, ἀγαπάω becomes ἀγαπῶ in the present indicative.

ο    |    ου    ω    οι    οι    ου    ω    ου    οι

### ΜΙ VERBS:

- The entire Greek Verb system may be divided into two basic conjugations: the –ω- (omega) conjugation, and the –μι- conjugation; the great majority of NT Verbs belong to the omega conjugation.
- The μι verbs are so called because the lexical<sup>345</sup> form ends in μι rather than ω (omega) verbs (διδωμι, τιθημι, απολλυμι). These verbs are very old verbs (which have disappeared from modern Greek) that are not numerous in the GNT, but some of them are very common, especially in a compound form.
- Their conjugation differs from that of the “ω” verbs only in the present and imperfect indicatives, and a few of the present and second aorist<sup>346</sup> forms outside the indicative. In the indicative, most have a first aorist active with κ replacing σ as the characteristic consonant; outside the indicative, most have a second aorist active. In the other tenses, their conjugation is identical or very similar to that of the “ω” verbs.

The endings of the present active indicative are:

–μι    –μεν  
–ς    –τε  
–σι    –ασι

The endings of the imperfect active indicative are:

–ν    –μεν  
–ς    –τε  
–σαν

**AUXILIARY VERBS:** An auxiliary verb (or helping verb) occurs with a main verb.

Examples:

- Gail *has* made chocolate chip cookies.
- Sarah *is* talking to her teacher.
- I *do* not like beans.
- The cat *was* chased by the black dog.

<sup>345</sup> The form of a word as it appears in the lexicon. Usually the 1st person singular, present indicative active is used for verbs (It's customary, to list contract verbs in the uncontracted form of the 1 sg present indicative despite the fact that one doesn't ever see the uncontracted forms), the nominative singular is the lexical form for nouns; for adjectives, the masculine nominative singular.

<sup>346</sup> Two structural types of aorist exist- first and second. There is no difference in grammatical significance.

e. You *must* eat your spinach.

## VOICE:

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ -*Isaiah*

- We can single out five distinct features of the verb: mood (there are 4 moods in each voice), tense, person, number and *Voice*. Voice is the form of the verb that shows how the subject is related to the action. If the subject is acting or producing the action the verb is in the “active voice”; if the subject is being acted upon, or receiving the action the verb is in the passive voice; both doing and receiving (at least the results of) the action (middle).
- Active voice indicates that the action is directed away from the subject; middle voice indicates that the action engages the subject; and passive voice indicates that the action is directed towards the subject.
- The *voice* of the verb expresses whether the action of the verb is performed by the subject (*active voice*), whether the action of the verb as performed by the subject reflects back on the subject (*middle voice*) or whether the action of the verb is performed on the subject by some independent agency (*passive voice*). “I see the cat” is active. “I am seen by the cat” is passive, while “I see myself in the mirror” is middle.
- Voice relates the action of a verb to its subject:
  - Active: subject performs the action: *I baptize new Christians.*  
*I examine the wound I received.*
  - Middle: subject involved in the action: *I am baptizing myself.*  
*I examine myself for wounds.*
  - Passive: subject has the action performed to it: *I am being baptized.*  
*My wounds are being examined.*
- Basic voice signals or identifiers and their significance are (from Chapman, P. 47):
  - lexical form = active (or active meaning if it’s deponent)
  - lexical form plus middle or passive ending = middle, passive, deponent
  - θη infix<sup>347</sup> = aorist passive
  - μεν infix = middle or passive participle
  - σθαι = middle or passive infinitive

## ACTIVE:

- With about 20,700 occurrences, the active voice accounts for about 73% of all verb forms.

---

<sup>347</sup> An inflectional element appearing in the body of a word. An infix is one or more morphemes added to a root morpheme in the formation of a word. The construction of words determines the meaning of the parts.

- Active voice refers to the form of a transitive verb, the subject of which performs an action upon an external object or person.
- The subject is *active*, performing the action.<sup>348</sup> In the active voice, the subject of the verb is also the agent, i.e. the doer of the action (“we prosecuted them”) or the person or thing of which the state expressed by the verb is predicated.
- In general it can be said that in the active voice the subject *performs, produces, or experiences the action* or *exists* in the *state* expressed by the verb.

#### INDICATIVE MOOD

Present	Imperfect	Future	Aorist	Perfect	Pluperfect
λύω	ἔλυον	λύσω	ἔλυσα	λέλυκα	(ἐ) λελύκειν
λύεις	ἔλυες	λύσεις	ἔλυσας	λέλυκας	(ἐ) λελύκεις
λύει	ἔλυε(ν)	λύσει	ἔλυσε(ν)	λέλυκε(ν)	(ἐ) λελύκει
λύομεν	ἐλύομεν	λύσομεν	ἐλύσαμεν	λελύκαμεν	(ἐ) λελύκειμεν
λύετε	ἐλύετε	λύσετε	ἐλύσατε	λελύκατε	(ἐ) λελύκειτε
λύουσι(ν)	ἔλυον	λύσουσι(ν)	ἔλυσαν	λελύκασι(ν)	(ἐ) λελύκεισαν

#### SUBJUNCTIVE

Present	1st Aorist	2nd Aorist*	Perfect
Λύω	λύσω	λίπω*	λελύκω
λύης	λύσης	λίπης	λελύκης
λύη	λύση	λίπη	λελύκη
λύωμεν	λύσωμεν	λίπωμεν	λελύκωμεν
λύητε	λύσητε	λίπητε	λελύκητε
λύωσι(ν)	λύσωσι(ν)	λίπωσι(ν)	λελύκωσι(ν)

#### IMPERATIVE

Present	1st Aorist	2d Aorist*
λύε	λύσον	λίπε*
λύέτω	λυσάτω	λιπέτω
λύετε	λύσατε	λίπετε
λύέτωσαν	λυσάτωσαν	λιπόντω or λιπόντων
λύέοντων	λυσάντων	λιπέτωσαν

### MIDDLE:

- The middle voice is used approximately 3,500 times in the GNT. English does not have a middle voice.

<sup>348</sup> The subject is *going, knowing, becoming, teaching, reading, etc.*

- “In the majority of cases, the middle has the same meaning as the active.”<sup>349</sup>
- “There is often no difference in meaning that we can trace between the Active and Middle voices of a verb.”<sup>350</sup>
- “The difference between the active and middle is one of emphasis. The active voice emphasizes the *action* of the verb; the middle emphasizes the *actor* [subject] of the verb.”<sup>351</sup>
- “Defining the function of the middle voice is not an easy task because it encompasses a large and amorphous group of nuances. But in general, in the middle voice the subject performs or experiences the action expressed by the verb in such a way that emphasizes the subject’s participation”<sup>352</sup> e.g., *The man groomed himself*.
- The middle voice denotes that the subject is both an agent of an action and somehow concerned with the action.
- In the active voice the subject of the verb performs an action, but in the middle voice the subject is involved in the action, but the specific manner must be determined from the context. In some way the action is in the interest of the subject.
- In general, in the middle voice the subject *performs* or *experiences* the action expressed by the verb. The subject performs or experiences the action of the verb, but also participates in its results or acts upon himself, for himself, or in his own interest.
- This voice depicts the subject as participating in the action or the results of the action; either directly or indirectly the action is upon the subject or something that belongs to the subject.
- The middle voice has many shades of meaning. The sense of the middle voice is similar to underlining the subject or putting it in italics. A reflexive pronoun (*-self*) is sometimes useful in an English translation.

## A. DIRECT MIDDLE

*The Direct Middle is rare.*

- Only the direct middle truly stands halfway between the active and the passive (in that the subject is both the agent and receiver of the action).<sup>353</sup>
- “The subject may perform an act directly upon itself. This is known as the direct middle.”<sup>354</sup>

---

<sup>349</sup> Mounce, P. 231.

<sup>350</sup> Nunn, P. 64.

<sup>351</sup> Wallace, P. 415.

<sup>352</sup> Ibid, P. 414.

<sup>353</sup> Wallace P. 415.

<sup>354</sup> Hewitt, P. 82.

- A direct middle refers the results of the action directly to the agent, with a reflexive force.
- This is semantically equivalent to an active verb with a reflexive pronoun as object: simply add himself, herself, etc. as direct object to the verb. The subject acts on himself or herself.
- Examples: ἀπήγξατο (Mt 27:5), συγκαθήμενος and θερμαινόμενος 9 Mk 14:54), ἀποκόψονται (Ga 5:12), περιβαλεῖται (Rev 5:3).

#### INTENSIVE MIDDLE:<sup>355</sup>

- “More often, the middle voice will occur when the subject is acting so as to cause an effect in the subject’s own interest. This is called the indirect middle. In this instance the actor (subject) is emphasized as taking part in the action expressed by the verb.”<sup>356</sup>
- “The use of the middle voice to indicate that the subject acts with self-interest.”<sup>357</sup>

#### Characteristics of the Intensive Middle:

- a. The subject acts for (or sometimes by) himself or herself, or in his or her own interest.
- b. The subject thus shows a special interest in the action of the verb.
- c. This is a common use of the middle in the NT; apart from the deponent middle, it is the most common.
- d. This usage is closest to the general definition of the middle suggested by many grammarians.
- e. The intensive middle calls special attention to the subject...the subject is acting in relation to himself somehow.
- f. The Greeks employed the middle voice to emphasize the part to be taken by the subject in the action of the verb whereas in English we would resort to italics.

Example of an intensive middle: ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες **κομίσησθε** [aorist subjunctive middle] τὴν ἐπαγγελίαν = For you have need of endurance, so that having done the will of God, *you may receive* the promise (He 10:36; cf. Mt 27:12, 24; Lk 10:42; Ac 5:2; 2Co 1:23; Ga 4:10; Eph 1:4, 5:16).

## C. DEPONENT MIDDLE

<sup>355</sup> Some grammarians may label this an *indirect middle*, dynamic, indirect reflexive, or *benefactive* middle. However, “Some grammars, distinguish the intensive middle from the indirect middle, arguing that the intensive middle focuses attention on the subject, as if the intensive pronoun (αὐτός) had been used with the subject, while with the indirect middle it is as if the reflexive pronoun in the dative case had been used. This is a helpful distinction” (Wallace, P. 420). I agree with Wallace’s reason for including all these terms under one heading: “We have lumped them together because, pragmatically, they are too similar to distinguish in most situations” (Wallace, P. 420).

<sup>356</sup> Hewitt, P. 83.

<sup>357</sup> This is DeMoss’ definition for an *indirect* middle (P. 72).



- A verb is said to be deponent if a middle, middle-passive, or passive form takes the place of a missing active form and is active in meaning.
- Deponent verbs look like they are middle or passive, but they are translated active.
- “Deponent verbs are middle or passive in form but active in meaning.”<sup>358</sup>
- This is the most common middle in the NT, due to the heavy use of certain verbs. The following is a partial list of deponent verbs:

- βουλομαι = “wish, want, desire.”
- γίνομαι = “be, become, happen.”
- δέχομαι = “receive.”
- έρχομαι = “come.”
- λογίζομαι = “consider, reckon.”
- εγείρομαι = “regard, consider, conclude.”

- Deponent verbs are usually identifiable by their lexical forms, which appear with passive endings. Middle/Passive Endings:

-μαι - σαι - ται - μεθα - σθε - νται  
 -μην - σο - το - μεθα - σθε - ντο

**by Neva F. Miller**

Deponent verbs are those for which no active forms are found. The term *deponent* basically means displaced or laid aside and is applied to verbs that are thought to have become defective.

### Deponency and Voice

As a grammatical term, the category of deponent verbs has to do with that form of a verb called voice. The voice of a verb is construed to show how the participants in the action expressed in a verb relate to that action. There are three voices in the Greek verb system: active, middle, and passive. In the active voice, the subject of a (transitive) verb performs the action expressed in it. The result of the action passes through to affect the expressed or implied object of the verb. For example, “*The boy caught a big fish.*”

The middle voice shows that not only does the subject perform the action in the verb, but that the effect of the action comes back on him. He does the action with reference to himself. He is involved in the action in such a way that it reflects back on him. The action calls attention to him in some way. For example, “*I washed myself.*”

---

<sup>358</sup> Mounce, P. 153.

The passive voice differs from the active in that the subject is acted on, that is, receives the action expressed in the verb. For example, “*The child was fed*”. The passive voice differs from the middle in that the subject receives the result of the action from an agent other than himself. For example, “*The child was washed by his mother*”.

Grammarians recognize that as the Greek language moved through its various stages, the passive voice was a later development and gradually replaced the middle voice. That means that we sometimes find the reflexive quality of a verb constructed in a passive voice rather than in a middle voice. This essay reflects a synchronic view of the Greek language, that is, a view of its structure at a particular time, in this case the first century A.D., at the time the New Testament was written. Thus, in relation to deponency, we find the reflexive quality of a verb constructed sometimes in the middle voice, sometimes in the passive voice.

### The Problem of Deponency

But a problem has developed in our efforts to understand the Greek verb system. Largely through failure to understand what is being communicated, verbs that show no active voice forms have been relegated to a category called deponent. These verbs occur only in the middle and/or passive voice. Two assumptions have often been drawn from this phenomenon: (1) in the earlier stages of the development of the language, every Greek verb had an active form; and (2) in later developments of the language some verbs lost their active forms and thus became “defective.”

Why are verbs without active forms assumed to be defective? Likely, it is because we can easily see that the subject performs the action in the verb. For example, this category of verbs includes those meaning *help, fight, eat, think, and learn*. At first glance, it appears as if these verbs are middle or passive in form but have an active meaning. Thus, grammars typically describe deponent verbs as those that are middle or passive in form but have an active meaning. It is thought that the original active form was somehow lost or laid aside.

### Attempted Solutions

In line with this definition, some grammarians attempt to explain deponent verbs by saying that their voice forms do not conform to their meaning. That is, deponency occurs when the form of one voice (usually active) has been discarded in a particular tense, but the meaning that would have been intended by that form has been transferred to another voice. For example, the active form  $\pi\iota\pi\tau\omega$  (“I fall”) has a future middle  $\pi\epsilon\sigma\theta\upsilon\mu\alpha\iota$ , built on its

second aorist stem  $\epsilon\pi\sigma\omicron\nu$  rather than on the present stem. This is called a deponent future in grammar texts. Beginning students are taught to translate such a future form as if it were active: "I will fall." The student can only conclude that since we do not understand and cannot explain the information that deponency intends to communicate, we should simply translate such verb forms as active, since they appear to communicate in a rather clumsy way concepts that appear clear enough in other languages as active verbs.

But that is not necessarily the case, as A.T. Robertson pointed out. Each occurrence of the middle should be examined for its own sake and allowed to express for itself the precise idea it communicates. As a class, so-called deponent verbs probably never had an active form at all and so never laid it aside.

Furthermore, if there is any language that is not clumsy or defective in its ability to communicate thoughts and ideas, it is the Greek language. In particular, its verbal system is rich in its growth and wealth of meaning, so that it became a finely tuned instrument for communicating various turns of thought. It has a wonderful ability to set forth ideas in a logical manner and to make vivid the action it is portraying. Philosophers searched deeply for origins and meanings relating to behavior and were able to use the Greek language to tell us clearly the conclusions they were coming to. Poets and others skilled in the art of speaking used it for the finest expressions of human thought. In this language, dramas were written and presented to teach people lasting social concepts. Alexander the Great, the youthful leader of the Macedonian Empire that spread over the Mediterranean world and as far east as India more than three hundred years before Jesus, had a high regard for the Greek language. Everywhere he spread his conquests he founded Greek-style cities and required people to learn the Greek language and culture. As a result, the Greek language developed into the common language of the empire. In Alexandria, Egypt, Jewish scholars translated the Hebrew Scriptures into Greek (a version known as the Septuagint). The New Testament writers also wrote their accounts and letters in Greek. Thus the grand teachings of God's redemptive plan for mankind were originally expressed through Greek concepts, and the people could understand those teachings in the common language of their day.

And so it is unreasonable to suppose that such a fine and useful language should have developed in a clumsy way, with its ability to communicate precise meaning hindered by defective verbs. It is more reasonable to accept the challenge of explaining so-called

deponent verbs on the basis of what the voice forms of those verbs communicate. In agreement with that, some grammarians contend that the term *deponent* is a misnomer and should not be used at all as a category of verbs. It has been suggested that it is more appropriate to call this category the dynamic middle, since the meaning in the verb involves significant movement that comes back in some way to cause the agent of the action also to become affected by that action. In other words, an emphasis is put on reflexive action, and the subject, when he is the agent of the action, becomes the center of gravity. The agent does something that benefits himself. The action is not transferred away from him, since the action in the verb does not pass through to affect an object that is only outside of him. He stays involved. For example, in the verb *fight*, the action in the verb is meaningless unless the subject stays involved in that action (recall the saying “It takes two to fight”). It is hard to imagine what the original active form, if such existed, would have had as its meaning for verbs like *answer, try, doubt, fear, touch*.

### An Alternate Approach to Deponency

Since the middle voice signals that the agent is in some way staying involved in the action, it is appropriate to ask, how is the agent involved? Is he benefiting himself (e.g., *I eat*)? Is he interacting positively with someone else (*I welcome*)? Or is he interacting negatively with someone else (*I leap on*)? Could it be that he is communicating with someone else, so that if he did not stay involved as the speaker, the verb would become meaningless? And how could a person feel ashamed unless there were interaction with his own thoughts and feelings?

If we accept the theory that so-called deponent verbs express personal interest, self-involvement, or interaction of the subject with himself or with others in some way, we will be better able to accept that the non-active form of the verb is valid for communicating a meaning on its own, and we will be challenged to look for that meaning. (Neva F. Miller).<sup>359</sup>

### PASSIVE:

- 3,933 occurrences.
- Voice refers to the relationship between subject and verb. If the subject is passive or being acted upon by or receives the action expressed by the verb then no volition or even awareness is

---

<sup>359</sup> Miller, Neva F. , “A Theory of Deponent Verbs,” Appendix 2 of Friberg, Timothy and Barbara, and Miller, Neva F., Analytical Lexicon of the Greek New Testament, Baker Books: 2000, pp. 423-430).

implied on the part of the subject. That is, the subject may or may not be aware; its volition may or may not be involved, but awareness and volition are not stressed when the passive is used.

- If the *subject* is *doing* the action, the transitive verb is in the *active voice*. If the *subject* is *receiving* the action, the transitive verb is in the *passive voice*.

Consider the following two sentences:

*The bull tramples the ground.*  
*The ground is trampled by the bull.*

In the first sentence, the subject is “bull” and the bull is *actively* trampling. The verb “tramples” is in the Active voice.

In the second sentence, the subject is “ground” and the ground is *passively* being trampled. The verb “is trampled” is in the Passive voice. The active voice takes the form of “A does B”; the passive takes the form of “B is done [by A].” If the subject is not performing the action, but rather receiving it, he is passive.

- “In all languages a statement can be made in two forms: active and passive. An active sentence can be turned into a passive one and vice-versa without the content of the statement being affected; e.g., “the apostle teaches the disciple”; “the disciple is being taught by the apostle.” We have, therefore, in the verb the active and the passive voices.”<sup>360</sup>

*I picked the rose.* Said another way: *The rose was picked.* In the first sentence the verb *picked* has an active subject, and in the second sentence the verb *was picked*, has a passive subject.

The following sentence is in active voice:

Jones built the house. Here *Jones* is the subject and the actor or “doer”.

The following sentence is in passive voice:

The house was built by Jones. Here *Jones* is the actor but *building* is the subject. So, as we see the active voice indicates the subject has the semantic function of actor/doer.

- ♦ Active: The audience applauded his performance.
- ♦ Passive: His performance was applauded by the audience.
- ♦ Active: Our players are hitting the baseball well.
- ♦ Passive: The pitcher is being hit hard by our players.
- ♦ Active: Tom laid the book on the table.
- ♦ Passive: The book was laid on the table by Tom.
- ♦ Active: Why do people still persecute me?

---

<sup>360</sup> Hadjiantoniou, P. 79.

- ♦ Passive: Why am I still being persecuted?

The choice of the active or passive voice often depends upon the point of view the author wants to emphasize. The verbs that are active stress the *doer* of the action; in the passive voice, it is not the doer that is stressed by the verb but rather that which is affected by the action of the (transitive) verb (“*They* were prosecuted”).

Χριστὸς ἐγὴγεῖται “Christ has been raised” (passive) not “Christ has raised himself” (active). The point is whether the subject of the sentence is doing anything, or having something done to it. “I have been giving” is active, while “I have been given” is passive.

- The passive voice occurs sometimes with an agent (or means) expressed, sometimes *without* an agent (or means) expressed.
- All uses of the passive (except the deponent) occur with and without an agent.
- The presence or absence of an agent is not an intrinsic part of the passive’s meaning, but belongs to the force of the clausal construction in which the passive is used.
- There are several reasons why the agency is not expressed:
  - a. The suppressed agent is obvious from the context.
  - b. The focus of the passage is on the subject therefore an explicit agent might from this focus.
  - c. The nature of some passive verbs is such that no agency is to be implied.
  - d. The verb in question is functioning as an equative (linking) verb.
  - e. The verb in question is an implicit generic agent.
  - f. The explicit agent might be obtrusive and render the sentence too complex.
  - g. There is a suppression of the agent for the purpose of rhetorical effect.
  - h. The passive voice is also used when God is the unspecified doer of the action; some grammarians call this a “divine passive”: *κατα αποκάλυψιν ἐγνωρισθη μοι το μυστηριον* = by revelation *there was made known* to me [by God] the mystery (Eph 3:3).
- Two types of agency can be expressed in Greek:
  1. Ultimate agency<sup>361</sup> indicates the person who is ultimately responsible for the action (υπο, απο, παρα)
  2. Intermediate agency is where the ultimate agent uses an intermediate agent who carries out the act for the ultimate agent (δια). The subject of a passive verb receives the

---

<sup>361</sup> The ultimate agent indicates the person who is ultimately responsible for the action, who may or may not be directly involved.

action that is expressed by *διὰ* + genitive.

- “You can often identify a passive verb by placing “by” after the verb and seeing if it makes sense. ‘I was hit.’ ‘I was hit by what?’ ‘I was hit by the ball.’ ‘Was hit’ is a passive verb”.<sup>362</sup>
- “The aorist passive is translated with the helping verb ‘was’/‘were’ and designates an event of undefined aspect, normally in past time.”<sup>363</sup> For example Paul uses three aorist passive verbs: *τρὶς ἐρραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα* = three times I *was* beaten with rods; once I *was* stoned; three times I *was* shipwrecked (2Co 11:25); and *ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν* = by one spirit *we were* all *baptized* into one body (1Co 12:13).
- The passive verb has a different ending from the active voice and this alerts us to the passive meaning. “Almost every time you see the *θη* you can assume the verb is an aorist passive.”<sup>364</sup>
- Only in the future and aorist tenses are there distinct forms for the passive and middle voice. In the present, imperfect, perfect, and pluperfect tenses, the middle and passive forms are identical.
- “The passive voice describes the subject as receiving the action of the verb. Because the passive and middle voices have the same forms in the present, imperfect and perfect tenses, it is sometimes difficult to distinguish them. Context and the specific meaning of the verb are the determining criteria.”<sup>365</sup>
- The middle and passive are the same in form, except in the future and aorist. Although for purposes of parsing, many teachers of Greek allow students to list these as simply “middle/passive,” for syntactical purposes a choice needs to be made; the passive voice is far more common.

*εἰ δὲ Χριστὸς κηρύσσεται* = Now if Christ is preached (1Co 15:12)

	<u>ACTIVE</u>	<u>PASSIVE</u>
Pluperfect	I had loved	I had been loved
Perfect	I have loved	I have been loved
Imperfect	I was loving	I was being loved
Present	I love/am loving	I am loved/am being loved
Future	I will love	I will be loved

<sup>362</sup> Mounce, P. 148.

<sup>363</sup> Mounce, P. 213.

<sup>364</sup> Ibid, P. 214.

<sup>365</sup> Perschbacher, NTGS, P. 269.

	Imperfect		Perfect		Pluperfect	
	Sg	PL	Sg	PL	Sg	PL
<b>Active</b>	I was seeing. You were seeing. He was seeing.	We were seeing. You were seeing. They were seeing.	I have seen. You have seen. He has seen.	We have seen. You have seen. They have seen.	I had seen. You had seen. He had seen.	We had seen. You had seen. They had seen.
<b>Middle</b>	I was seeing for myself. You were seeing for yourself. He was seeing for himself.	We were seeing for ourselves. You were seeing for yourselves. They were seeing for themselves.	I have seen for myself. You have seen for yourself. He has seen for himself.	We saw for ourselves. You saw for yourselves. They saw for themselves.	I had seen for myself. You had seen for yourself. He had seen for himself.	We had seen for ourselves. You had seen for yourselves. They had seen for themselves.
<b>Passive</b>	I was being seen. You were being seen. He was being seen.	We were being seen. You were being seen. They were being seen.	I have been seen. You have been seen. He has been seen.	We have been seen. You have been seen. They have been seen.	I had been seen. You had been seen. He had been seen.	We had been seen. You had been seen. They had been seen.
	Present		Aorist		Future	
	Sg	PL	Sg	PL	Sg	PL
<b>Active</b>	I am seeing. You are seeing. He is seeing.	We are seeing. You are seeing. They are seeing.	I saw. You saw. He saw.	We saw. You saw. They saw.	I shall see. You shall see. He shall see.	We shall see. You shall see. They shall see.
<b>Middle</b>	I see for myself. You see for yourself. He sees for himself.	We see for ourselves. You see for yourselves. They see for themselves.	I saw for myself. You saw for yourself. He saw for himself.	We saw for ourselves. You saw for yourselves. They saw for themselves.	I shall see for myself. You shall see for yourself. He shall see for himself.	We shall see for ourselves. You shall see for yourselves. They shall see for themselves.
<b>Passive</b>	I am being seen. You are being seen. He is being seen.	We are being seen. You are being seen. They are being seen.	I was seen. You were seen. He was seen.	We were seen. You were seen. They were seen.	I shall be seen. You shall be seen. He shall be seen.	We shall be seen. You shall be seen. They shall be seen.

	Present	Imperfect	Future	1st Aor	2nd Aor	Perfect
<b>Active</b>						
1Sg	λυ ω	ε λυ ο ν	λυ σ ω	ε λυ σα	ε λαβ ο ν	λε λυ κα
2Sg	λυ ε ις	ε λυ ε ς	λυ σ εις	ε λυ σα ς	ε λαβ ε ς	λε λυ κα ς
3Sg	λυ ε ι	ε λυ ε (ν)	λυ σ ει	ε λυ σε (ν)	ε λαβ ε (ν)	λε λυ κε (ν)
1PL	λυ ο μεν	ε λυ ο μεν	λυ σ ομεν	ε λυ σα μεν	ε λαβ ο μεν	λε λυ κα μεν
2PL	λυ ε τε	ε λυ ε τε	λυ σ ετε	ε λυ σα τε	ε λαβ ε τε	λε λυ κα τε



3PL λυ ο υσι(ν)    ε λυ ο ν    λυ σ ουσι(ν)    ε λυ σα ν    ε λαβ ο ν    λε λυ κα σι (ν)

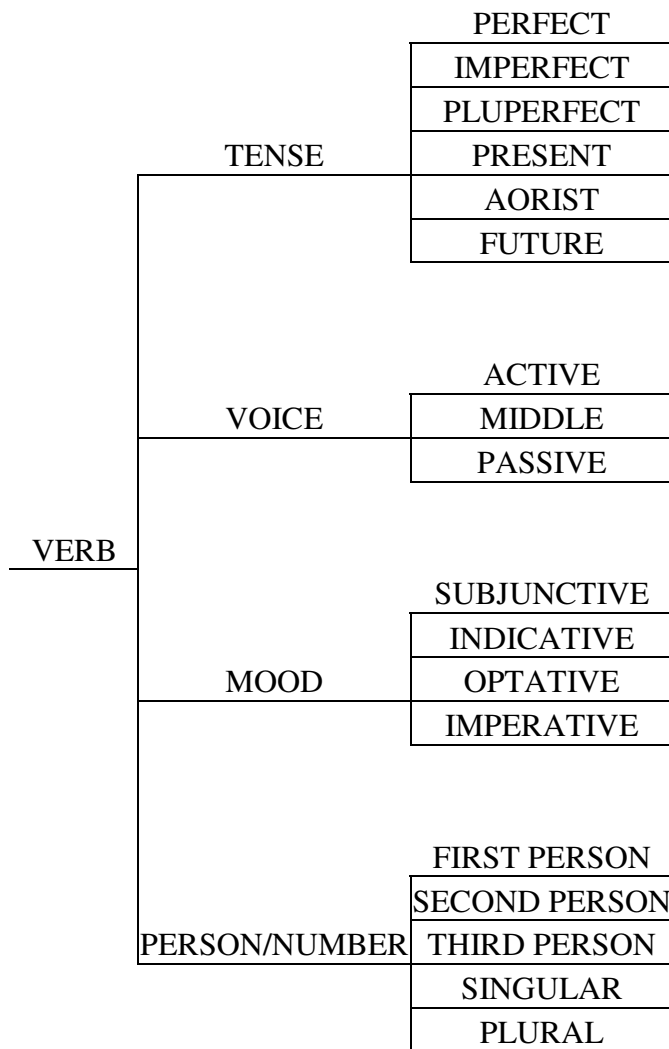
**Middle**

1Sg	λυ ο μαι	ε λυ ο μην	λυ σ ο μαι	ε λυ σα μην	ε λιπ ο μην	λε λυ μαι
2Sg	λυ η	ε λυ ο υ	λυ σ η	ε λυ σ ω	ε λιπ ου	λε λυ σαι
3Sg	λυ ε ται	ε λυ ε το	λυ σ ε ται	ε λυ σα το	ε λιπ ε το	λε λυ ται
1PL	λυ ο μεθα	ε λυ ο μεθα	λυ σ ο μεθα	ε λυ σα μεθα	ε λιπ ο μεθα	λε λυ μεθα
2PL	λυ ε σθε	ε λυ ε σθε	λυ σ ε σθε	ε λυ σα σθε	ε λιπ ε σθε	λε λυ σθε
3PL	λυ ο νται	ε λυ ο ντο	λυ σ ο νται	ε λυ σα ντο	ε λιπ ο ντο	λε λυ νται

**Passive**

1Sg	λυ ο μαι	ε λυ ο μην	λυ θησ ο μαι	ε λυ θη ν	ε γραφ η ν	λε λυ μαι
2Sg	λυ η	ε λυ ο υ	λυ θησ η	ε λυ θη σ	ε γραφ η σ	λε λυ σαι
3Sg	λυ ε ται	ε λυ ε το	λυ θησ ε ται	ε λυ θη	ε γραφ η	λε λυ ται
1PL	λυ ο μεθα	ε λυ ο μεθα	λυ θησ ο μεθα	ε λυ θη μεν	ε γραφ η μεν	λε λυ μεθα
2PL	λυ ε σθε	ε λυ ε σθε	λυ θησ ε σθε	ε λυ θη τε	ε γραφ η τε	λε λυ σθε
3PL	λυ ο νται	ε λυ ο ντο	λυ θησ ο νται	ε λυ θη σαν	ε γραφ η σαν	λε λυ νται

# MOOD:



- Just as with tense and voice, *mood*<sup>366</sup> is a morphological feature of the verb. Voice indicates *how* the subject *relates* to the *action* or state of the verb; tense is used primarily to portray the *kind* of action.
- In general, mood is the feature of the verb that presents the verbal action or state with reference to its *actuality* or *potentiality*.
- *Mood* is the morphological feature of a verb that a speaker uses to portray his or her affirmation as to the certainty of the verbal action or state (whether an actuality or potentiality).

<sup>366</sup> Older grammars may refer to this as “mode” and some call it “attitude.”

The key is that mood (a) does not necessarily correspond to reality, (b) does not indicate even a speaker's perception of reality, but (c) does indicate a speaker's portrayal or representation.

- There are four moods in Greek: *indicative*, *subjunctive*, *optative*, and *imperative*. The indicative expresses real action and the subjunctive, optative and imperative express potential action. Potential moods express action that is viewed by the speaker or writer as possible, contingent upon certain conditions.
- Mood tells us HOW something is said. *Terry walks*. In this simple sentence the walking is asserted as an actual fact. *Terry may walk*. Here the walking is asserted not as an actual, but as a possible, fact. *If Terry walks out, he will improve*. Here the walking is asserted not as an actual fact, but as a possibility with a *condition*; the condition of Terry's, improving. *Terry, walk out!* Here the walking is not asserted as a fact (we are not asserting that Terry actually does the act), but as a command-Terry is ordered to make it a fact. These different uses and forms of the verb constitute the modification that we call Mood. In these examples the 1<sup>st</sup> verb "walks", is in the Indicative Mood; the 2<sup>nd</sup> and the 3<sup>rd</sup> in the Subjunctive Mood (although the 2<sup>nd</sup> could be an Optative); the 4<sup>th</sup> in the Imperative Mood.
- Mood refers to the kind of reality of the action, or how the action of the verb is regarded:

Moods	Indicative	Subjunctive	Optative	Imperative
Greek Example	λυεις	λυης	λυοις	λυε
Portrayal	certain/asserted	probable/desirable	possible	intended
Translation	you are losing	you might be losing	you may be losing	loose!
	you loose	you should be losing		

- An author often does not have a choice in the mood used (even when there is a choice, the mood used is not always in line with its general force. For example, in the language of prayer, when pronouncing a blessing (such as "May God grant you ..."), the optative is virtually required. Yet this does not mean that the speaker thinks of such a blessing as less likely to occur than if he had used the subjunctive. Prohibitions are often given in the subjunctive rather than the imperative. But this does not mean that the speaker thought that they would be heeded any more than if he had used the imperative. In most instances the choice is already largely predetermined by other factors (such as tense in volitional clauses, a purpose statement in a ἵνα clause). Further, even in volitional clauses, the choice of subjunctive over imperative seems to be

arbitrary or merely stylistic, for no modal difference is detectable. It seems that a speaker has more freedom, generally speaking, in the *voice* he or she chooses than in the mood.

- The Infinitive and Participle are not regarded as Moods.

Verb forms in these moods convey aspect only, and not a time element.

Lexical form = indicative

Long thematic (linking) vowel = subjunctive

οι (αι, ει) infix = optative

Imperative endings = imperative

ειν, ορ, αι endings = infinitive

μειν infix = middle or passive participle

### INDICATIVE:<sup>367</sup>

- “The indicative is the normal mood for speech and writing. It is found on every page of the Greek Testament and in every tense.”<sup>368</sup>
- The indicative states that something happened, e.g. “Peter prays.” The *indicative* mood is by far the most common, and is used to state a fact or make an assertion (as opposed to a command or a wish). The indicative affirms the reality of the action. It affirms that the action has taken place, or that it is taking place, or that it will take place. The Indicative is the Mood that denotes the verbal idea as actual. It is the mood of certainty.
- “The Indicative Mood is used to express information about everyday situations. It is in short the mood of an author’s portrayal of fact and factual statements.”<sup>369</sup>
- The Indicative is the mood of reality where the action is really taking place. The indicative mood also expresses what the speaker conceives to be, or wishes to represent as being, an actually existing state of affairs, whether the state of affairs exists in the past, the present or the future<sup>370</sup>.
- This is the only mood that includes all six tenses.
- “A Greek verb has time significance only in the indicative.”<sup>371</sup>

---

<sup>367</sup> The Indicative is the simplest and most common mood with around 15,617 uses, which accounts for about 56% of all verbs.

<sup>368</sup> Easley, P. 66.

<sup>369</sup> Long, F. J. (2005). *Kairos: A beginning Greek grammar* (P. 26).

<sup>370</sup> When the indicative mood is used, past, present or future must be expressed.

<sup>371</sup> Mounce, P. 290.

- The Aorist Indicative is most frequently used to describe a past event or series of events, viewed as a whole (the action is regarded simply as an event), without any reference to the progress of the action, or the existence of its result.
- There is frequently no difference of meaning between perfect-tense and aorist-tense indicatives.
- A negative answer is expected when we find an indicative verb with μη but with ου an affirmative answer is expected.
- Verb *augments*<sup>372</sup> appears only in the indicative mood.
- There are six tenses in the Indicative Mood:
  - Present: imperfective aspect, present time
  - Future: either perfective or imperfective aspect, expected action or state
  - Imperfect: imperfective aspect, past time
  - Aorist: perfective aspect, past time
  - Perfect: present state of affairs arising from a previous action
  - Pluperfect: past state of affairs arising from a previous action

#### DECLARATIVE INDICATIVE:

- The Indicative is the *declarative* Mood, denoting a simple assertion or interrogation. This is by far its most common use.
- The indicative is routinely used to present an assertion as a non-contingent (or unqualified) statement. The indicative is routinely used to present a simple statement of fact in the past, present or future.

ἐξῆλθεν ὁ σπείρων σπεῖραι = the sower *went out* to sow (Mk 4:3).

Ἐν ἀρχῇ ἦν ὁ λόγος = In the beginning *was* the Word (Jn 1:1).

ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισά ὑμῖν = for everything that *I heard* from my father *I made known* to you (Jn 15:15).

#### INTERROGATIVE INDICATIVE:

- The indicative is the mood that is generally used in making statements or asking questions. “The indicative can be used in a question. The question expects an assertion to be made; it expects a declarative indicative in the answer. (This contrasts with the subjunctive, which asks a

---

<sup>372</sup> See P. 255.

question of moral “oughtness” or obligation, or asks whether something is possible).<sup>373</sup> The interrogative indicative typically probes for information. In other words, it does not ask the how or the why, but the what.

ἐξεστὶν δουναι κηνσον καισαρι η ου = *Is it lawful* to give taxes to Caesar or not? (Mt 22:17).

Ἀβραὰμ ἐώρακας = *have you seen* Abraham? (Jn 8:57).

#### COHORTATIVE INDICATIVE:<sup>374</sup>

- The future indicative is sometimes used for a command, almost always in the OT quotations as in, Matt 19:18: τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις = “You shall not murder,” “You shall not commit adultery,” “You shall not steal,” “You shall not bear false witness”. Matt 6:5 is an example of the cohortative indicative that is *not* from an OT quotation οὐκ ἔσεσθε ὡς οἱ ὑποκριταί = *you shall not be* like the hypocrites.
- The future indicative can be used as a command as in Matthew 1:21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν = You must name him Jesus and James 2:8 Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν = Love your neighbor as yourself. This is sometimes called the cohortative indicative.<sup>375</sup>

#### SUBJUNCTIVE:<sup>376</sup>

- “The subjunctive does not describe what is, but what may (or might) be.”<sup>377</sup> The Subjunctive conveys an element of the tentative, of mild contingency, uncertainty, or merely possible. The Subjunctive mood sees the action of the verb as possible or probable and is most often thought of as the Mood of probability.
- The subjunctive is the mood of moderate contingency, where the action is objectively possible but not reality. The Subjunctive expresses possibility, intention or wish. The

---

<sup>373</sup> Mounce, GRBG P. 164.

<sup>374</sup> Some grammarians may refer to the Cohortative as *Command*, or *Volitive* Indicative.

<sup>375</sup> Young, R. A. P. 137.

<sup>376</sup> 1,865 uses (about 7% of all verbs).

<sup>377</sup> Mounce, P. 289.

Subjunctive expresses a condition in which there is an element of doubt. Uncertain but probable. An objective possibility.

- The subjunctive mood encompasses a multitude of nuances and conveys a variety of meanings including doubt, expectation, volition, intention and desire. It is also used for strong denials, exhortations, negative commands and deliberative questions.
- The Subjunctive is the mood of doubtful assertion. “While definite statements are made in the indicative, the subjunctive is used to make statements in which, in varying degrees, an element of vagueness is involved.”<sup>378</sup>
- The subjunctive is used extensively in the New Testament, but it appears *almost exclusively in the present and aorist tenses* (much more frequently in the aorist. The perfect subjunctive occurs a few times). The distinction between the two tenses lies not in their *time of action* but in *kind of action*. If the verb tense is aorist, the action is decisive; if present, the action is continuous (durative). Key word in the Present Subjunctive: “*continue*”.
- “A verb in the present subjunctive indicates a continuous action; a verb in the aorist subjunctive indicates an undefined action.”<sup>379</sup>
- The subjunctive does not describe what is but what may/might be.
- It is the mood of possibility/probability.
- The subjunctive is unfulfilled, often referring to a future event. Although fulfillment is expected in the future (what *will* or *may* take place) there is no absolute time element in any tense. The present subjunctive expresses *linear* or *durative* or *continuous* action without reference to time. The aorist subjunctive refers to an undefined action.
- In the subjunctive mood there is absolutely no distinction of time between tenses; the aorist subjunctive does not necessarily refer to past time and the present does not necessarily refer to present time. In a sense, all subjunctives point to the future for their fulfillment, without saying anything about its continuance or repetition. The subjunctive points to *what may occur* thus the words “if”, “may”, “could” or “might” often appear in translating.
- *Kind* of action is the key factor in the subjunctive not *time* of action. Tenses in the subjunctive have no time reference- the aorist refers to undefined action (without saying

---

<sup>378</sup> Hadjiantoniou, P. 205.

<sup>379</sup> Mounce, P. 290.

anything about its continuance or repetition), the present to continuous, repeated or habitual action.

- “With regard to the element of time, the same rule applies in the subjunctive which governs the infinitive; i.e., the present is used to indicate a continuous or repeated action: ‘αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεόν: ‘and this is the eternal life, that they should know (and go on knowing) you, the only true God’ (Jn 17:3). Whenever such quality of the action is not suggested, the aorist is used: “ἵνα μὴ εἰσέλθητε εἰς πειρασμὸν: that you may not enter into temptation’ (Mt 26:41).”<sup>380</sup>
- Subjunctives *occasionally* function as the main verb<sup>381</sup> in a sentence but more often subjunctives are used as dependent verbs<sup>382</sup> in a clause, describing some relationship to a main verb. The *time* of a verb in the subjunctive is dependent upon the main verb.
- Usually the subjunctive is found in dependent clauses. “...the subjunctive is mainly used to introduce ‘subordinate’ clauses, which, in one way or another, complete the statement made by the main verb of the sentence.”<sup>383</sup>
- The Subjunctive is often used in clauses introduced by a Relative Pronoun (ὅς, ὅν, ἃς) that does not refer to a definite person or thing. In these clauses the particle *αὐ*<sup>384</sup> is placed after the Relative Pronoun. *αὐ* is usually untranslatable, but it is introduced to add an element of indefiniteness to the clause.
- The single most common category of the subjunctive in the NT is after *ὅτι*,<sup>385</sup> comprising about one third of all subjunctive instances.
- The subjunctive is (virtually) required after ἵνα, but this does not always indicate that the speaker viewed the event as merely probable.
- *ὅτι*, *αὐ* (ὅταν, εἰαν, ὅς αὐ,) ὅπου, ὅπως, ἕως, introduce subjunctive. *ὅτι* (when it appears) is always the first word in a dependent clause.<sup>386</sup>

---

<sup>380</sup> Hadjiantoniou, P. 205

<sup>381</sup> “When the subjunctive is used as a main verb, it indicates exhortation, denial or deliberation” (Easley, P. 72).

<sup>382</sup> “When subjunctive verbs are dependent, they indicate purpose, result, content, condition, or some indefinite relationship” (Easley, P. 72).

<sup>383</sup> Easley, P. 205.

<sup>384</sup> The particle *αὐ* (which occurs 166 times in the GNT) is basically untranslated by a single English word but adds possibility or uncertainty to the action of a verb or making a relative or conjunction indefinite (see Friberg). Metzger, P. 10 says *αὐ* makes “a statement contingent which would otherwise be definite”.

<sup>385</sup> “Anytime *ὅτι* is encountered, think ‘subjunctive is following.’ Rarely will you be in error” (Hewitt, P. 168).



## THE SUBJUNCTIVE IN INDEPENDENT CLAUSES:

- There are four<sup>387</sup> primary uses of the subjunctive in independent clauses: hortatory, deliberative, emphatic negation, and prohibition. The first two are usually found without negatives, while the latter two, by definition, are preceded by negative particles. Hortatory and prohibitive subjunctive appeal to the volition; deliberative may be volitional or cognitive; emphatic negation is cognitive.

### HORTATORY SUBJUNCTIVE:<sup>388</sup>

- Used in the 1<sup>st</sup> person plural<sup>389</sup> in exhortations, the speaker exhorting others to join him in the doing of an action. The words “let us” are used in translation.

**καθαρίσωμεν** ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος = *let us cleanse* ourselves from every defilement of body and of spirit (2Co 7:1).

Εἰ ζῶμεν πνεύματι, πνεύματι καὶ **στοιχῶμεν** = *Since we live by the Spirit, let us also live in conformity* with the Spirit (Ga 5:25).

δι υπομονῆς **τρεχῶμεν** τὸν προκειμένον ἡμῖν ἀγῶνα = *let us run* with patience the race that is set before us (He 12:1).

ἀγαπητοί, **ἀγαπῶμεν** ἀλλήλους = *beloved, let us love* one another (1Jn 4:7).

### DELIBERATIVE SUBJUNCTIVE:

- A deliberative subjunctive is a hortatory subjunctive turned into a question;<sup>390</sup> it asks about *possibility, desirability, necessity, or moral obligation*. The answer is uncertain.
- The deliberative subjunctive asks either a *real* or *rhetorical* question.<sup>391</sup>

Τι **κοιησωμεν** = *What shall we do?* (Mk 12:14).

Τὸ βασιλεα **υμσταυρωσω** = *Shall I crucify* your king? (Jn 19:15).

- When interrogation does not assume an answer in actual fact, but represents deliberation or is employed as a mere rhetorical device, the Subjunctive is used.

τί εἶπω ὑμῖν = *What shall I say* to you?

---

<sup>386</sup> ΟΤΙ also introduces a dependent clause.

<sup>387</sup> Perschbacher (NTGS, P. 319) adds “imperative, giving us five categories. I have chosen to ignore this category.

<sup>388</sup> Some refer to this use of the subjunctive as Volitive or Exhortation subjunctive.

<sup>389</sup> *First person plural* used to exhort oneself and one’s associates. *Rarely*, first person *singular* is used (let me).

<sup>390</sup> Requires deliberation but does not assume an answer in actual fact.

<sup>391</sup> No answer expected.

- The Deliberative Subjunctive is used in interrogative<sup>392</sup> sentences that deal with what is necessary, desirable or possible.
- In Luke 3:10 Jesus has exhorted his listeners to begin to bear fruit and in response they say, τί οὖν ποιήσωμεν = What then shall we [commence/start] do? The aorist tense suggests the start of an action (punctiliar action) whereas the present tense subjunctive might suggest the continuation of an action previously started: τί ποιῶμεν = What should we [continue] do [doing]? (Jn 6:28).

πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης = How *might* you escape the judgment of hell (Mt 23:33)?

τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ = What *might* we do, that we might perform the works of God (Jn 6:28)?

#### EMPHATIC NEGATION SUBJUNCTIVE:

Emphatic negation is indicated by οὐ μὴ plus the *aorist subjunctive* (strong negation-*not even possible!*)

λόγοι μου οὐ μὴ παρέλθωσιν = My words will *never* pass away (Mt 24:35).

#### PROHIBITORY SUBJUNCTIVE:<sup>393</sup>

The Aorist Subjunctive is used in the 2<sup>nd</sup> person with μὴ to express a prohibition or a negative entreaty.

The structure is usually μὴ + *aorist subjunctive*, typically in the *second* person; equivalent to μὴ + imperative: *Do not* (rather than *you should not*) used to forbid an action.

μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης = do not ever commit adultery; do not ever murder; do not ever steal (Lk 18:20).

THE POTENTIAL SUBJUNCTIVE: “The preceding uses of the subjunctive are confined largely to independent clauses, but it is also widely used in subordinate clauses. These commonly imply future reference, and are qualified by an element of contingency. All uses of the subjunctive in object or conditional clauses are included in this class”.<sup>394</sup>

Subjunctive Present	Subjunctive Aorist
---------------------	--------------------

<sup>392</sup> Forming, constituting, or used in or to form a question, as *who?* and *what?*

<sup>393</sup> Also known as a *Prohibitive* Subjunctive.

<sup>394</sup> D&M, P. 172

	Sg	PL	Sg	PL
Active	I may see. I may be seeing. You may see. You may be seeing. He may see. He may be seeing.	We may see. We may be seeing. You may see. You may be seeing. They may see. They may be seeing.	I may see. You may see. He may see.	We may see. You may see. They may see.
Middle	I may see for myself. You may see for yourself. He may see for himself.	We may see for ourselves. You may see for yourselves. They may see for themselves.	I may see for myself. You may see for yourself. He may see for himself.	We may see for ourselves. You may see for yourselves. They may see for themselves.
Passive	I may be seen. You may be seen. He may be seen.	We may be seen. You may be seen. They may be seen.	I may be seen. You may be seen. He may be seen.	We may be seen. You may be seen. They may be seen.

## Subjunctive Endings Summary

### Indicative

Present

Active

ω

εις

ει

ομεν

ετε

ουσι(ν)

Mid/Pass

ομαι

η

εται

ομεθα

εσθε

ονται

### Subjunctive

Present

Active

ω

ης

η

ομεν

ητε

ουσι(ν)

Mid/Pass

ομαι

η

ηται

ομεθα

ησθε

ωνται

1st Aor

Act

σω

ης

ση

σωμεν

σητε

σωσι(ν)

1st Aor

Mid

σωμαι

ση

σηται

σωμεθα

σησθε

σωνται

1st Aor

Pass

θω

θης

θη

2nd Aor

Act

ω

ης

η

ομεν

ητε

ουσι(ν)

2nd Aor

Mid

ομαι

η

ηται

ομεθα

ησθε

ωνται

2nd Aor

Pass

ω

ης

η

θωμεν	ωμεν
θητε	ητε
θωσι(ν)	ωσι(ν)

#### Subjunctive Clues:

ινα	in order that
ινα μη	lest
οπως μη	lest
οταν	whenever
εάν	if
ει	if
ος αν	whoever
οπου αν	wherever
εαν μη	except, unless
εως or εως αν	until

\*If a form looks like a subjunctive, but has a circumflex accent over the theme vowel, it may well **not** be a subjunctive.

### OPTATIVE:

- The Optative is infrequent occurring but 68 times in the GNT. For this reason many grammar books include very little discussion about them. Summers dismisses the optative with one paragraph saying, “For practical purposes this study will include very little of the optative since it occurs so seldom in the New Testament.”<sup>395</sup>
- The Optative and Subjunctive are so closely related that during the Koine period the optative was dying out and being absorbed by the Subjunctive. Perhaps this explains the infrequency in the GNT.
- The optative is the mood of strong contingency (the mood of possibility) and expresses action not taking place but which is subjectively possible. The assertion made by the Optative is more doubtful than that of the Subjunctive (a sort of weakened subjunctive). Used to express a wish.
- The Subjunctive is the mood of probability, the Optative of possibility. The *subjunctive* mood expresses something that is a mental conception, an idea, not necessarily a reality, and the *optative* mood expresses a wish or choice. Expresses a wish, possibility, or potential, e.g. “Peter may pray,” or “If Peter prays . . .”

---

<sup>395</sup> Summers, P 118.

## IMPERATIVE:<sup>396</sup>

- The imperative mood corresponds to the English imperative, and expresses a command to the hearer to perform a certain action by the order and authority of the one commanding. Thus, Jesus' phrase, "Repent, and believe in the gospel" (Mk1:15) is not an "invitation," but a command.
- An imperative is a verb form used in various kinds of commands exhortations, prohibitions, and prayers. It is the mood of volition.

This mood expresses action that is volitionally possible and involves the exercise of the will. One person is attempting to exert influence on another to try to produce an action. Occurs **only** in 2<sup>nd</sup> and 3<sup>rd</sup> person; the implied subject in the 2<sup>nd</sup> person is "you".<sup>397</sup> In the 3<sup>rd</sup> person we normally translate using the word "let".<sup>398</sup>

- In addition to being used to give commands and exhortations, the *imperative* mood is used to give instructions or to establish a condition.
- The imperative mood is the mood of intention. "It expresses neither probability nor possibility, but only intention, and is therefore, the furthest removed from reality."<sup>399</sup>
- The Imperative as a mood is *timeless*, however all Imperatives by their nature refer to future time.
- Like the subjunctive and optative, only aorist and present tense forms of the Imperative are found in the GNT. The Present Imperative denotes a command or entreaty to continue to do an action, or do it repeatedly. The Aorist Imperative<sup>400</sup> conveys action that has not started.
- The Present Imperative,<sup>401</sup> denotes continuous action, action in progress,<sup>402</sup> or habitual action. It may seem appropriate to employ the use of "constantly" or "continually" for a translation of the Present Imperative. "You shall [continually] keep the Sabbath."
- The Present Imperative will be used to denote a command to continue to do an action or to do it habitually (i.e., a continuous act of giving), and the Aorist Imperative to denote a command simply to do an action without regard to its continuance or frequency (a single act of giving).

---

<sup>396</sup> Over 1,800 uses found almost exclusively in the Present and Aorist Tenses; only four are found in the Perfect.

<sup>397</sup> [you] Stop that! [you] Sit here! [you] Salute a superior officer!

<sup>398</sup> ὁ ἔχων ὄτια ἀκουέτω = Let the one having ears hear (Mt 11:15).

<sup>399</sup> D&M P. 174.

<sup>400</sup> There are over 1,000 aorist imperative verbs in the GNT.

<sup>401</sup> There are about 830 present imperative verbs in the GNT.

<sup>402</sup> One might think of a river that flows; the word flow indicates something in progress.

- The present imperative is progressive or durative, referring to an action already in progress, while the aorist is indefinite or ingressive,<sup>403</sup> usually referring to an action that has not yet started.
- Just as the present indicative indicates continued or repeated action, the present imperative commands an action that is intended to be kept in progress or be repeated.
- “The Aorist Imperative, in accordance with the use of the Aorist Tense in moods other than the Indicative, denotes that the action is regarded as a Single Event.”<sup>404</sup> The aorist imperative has to do with the simple act without regard to progress; a point of action with a specific command.
- The negative Present Imperative forbids the continuance of the action, most frequently when it is already in progress; in this case, it is a demand to desist from the action:

τὸ πνεῦμα μὴ σβέννυτε = [you] do not quench the spirit (1Th 5:19).

- The command to a person with whom you are speaking is a direct command, and a command about another person to whom you are not speaking is a more distant command, which is usually translated “let him/her be...”

PRESENT ACTIVE INDICATIVE You are freeing the prisoners.	PRESENT ACTIVE IMPERATIVE Free the prisoners! Keep freeing the prisoners.
PRESENT ACTIVE INDICATIVE You free the prisoners.	PRESENT ACTIVE IMPERATIVE Free the prisoners! Start freeing the prisoners.
PRESENT MIDDLE INDICATIVE You are having the prisoners set free.	PRESENT MIDDLE IMPERATIVE Have the prisoners set free! Keep having the prisoners set free.
AORIST MIDDLE INDICATIVE You had the prisoners set free.	AORIST MIDDLE IMPERATIVE Have the prisoners set free! Start having the prisoners set free.
PRESENT PASSIVE INDICATIVE You are being set free.	PRESENT PASSIVE IMPERATIVE Be set free! Keep on being set free!
AORIST PASSIVE INDICATIVE You have been set free.	AORIST PASSIVE IMPERATIVE Be set free! Start being set free!

**IMPERATIVE OF ENTREATY:** The imperative verb has a variety of concepts including command, direction, charge, injoin, order, require, impose, decree, dictate, prescribe, demand, forbid, prohibit, warn, threaten, counsel, exhort, advise, recommend, suggest, request, invite, dare, challenge and permit.<sup>405</sup> Sometimes the force of the imperative is softened to that of a

<sup>403</sup> The point at which the action begins.

<sup>404</sup> Nunn, P. 83.

<sup>405</sup> See Perschbacher, NTGS, P. 345.

request or a plea. The meaning can be fully expressed by using the word “please” in the translation.

**βοηθησον** ημιν = *Please help* us (Mk 9:22).

**προσθεσ** ἡμῖν πίστιν = *Please increase* our faith (Lk 17:5).

The imperative is conjugated as follows:<sup>406</sup>

Present Act:

2<sup>nd</sup> λυε λυετε  
3<sup>rd</sup> λυετω λυετωσαν

Present Mid/Pass:

2<sup>nd</sup> λυου λυεσθε  
3<sup>rd</sup> λυεσθω λυεσθωσαν

Aorist Act:

2<sup>nd</sup> λυσον λυσατε  
3<sup>rd</sup> λυσατω λυσατωσαν

2<sup>nd</sup> Aor. Act:

2<sup>nd</sup> λιπε λιπετε  
3<sup>rd</sup> λιπετω λιπετωσαν

Aorist Middle:

2<sup>nd</sup> λυσαι λυσασθε  
3<sup>rd</sup> λυσασθω λυσασθωσαν

\*2<sup>nd</sup> Aor. Mid:

2<sup>nd</sup> λιπου λιπεσθε  
3<sup>rd</sup> λιπεσθω λιπεσθωσαν

Aorist Passive:

2<sup>nd</sup> λυθητι λυθητε  
3<sup>rd</sup> λυθητω λυθητωσαν

\*2<sup>nd</sup> Aor. Passive:

2<sup>nd</sup> λαβου λαβεσθε  
3<sup>rd</sup> λαβεσθω λιπητωσαν

The second aorist is formed on the aorist stem. The terms *first aorist* and *second aorist* refer only to *different forms*.

The Imperative 2<sup>nd</sup> person plural (active and middle) endings are the same as the Indicative.

---

<sup>406</sup> The imperative mood is found only in the present and aorist tenses.

## TENSE:

- The verb is the center of the sentence. Verbs turn mere phrases into clauses. They supply the heart, the force of the sentence. Accurate exegesis must begin with the verb.
- Every verb in actual use has five properties: person, number, voice, mood and *Tense*.<sup>407</sup> There are seven tenses in NTG: Present (about 11,500), Imperfect (1,680+), Future (1,620+), Aorist (11,600+), Perfect (1,570+), Pluperfect (86) and Future Perfect (very few).
- The most graphic and expressive word form in Koine Greek is the verb.
- In English, our verbs emphasize the *time* of the action- the familiar *past, present, and future*, with their related forms. But when analyzing a Greek verb one must consider the time of the action *and* the kind of action. *Greek verbs emphasize kind of action, with time relationships being secondary*. That means the Greek verb is more concerned with the *manner* in which the action takes place than the time at which it occurred, though the Greek verb is not totally unconcerned with time factors.
- “Tense functions to express kind of action regardless of mood.”<sup>408</sup>
- “Tense is that feature of the verb that indicates the speaker’s presentation of the verbal action (or state) with reference to its aspect and, under certain conditions, its time.”<sup>409</sup>
- The distinctive function of the verb is to express action. Action as presented in the expression of a verbal idea involves two elements, *time* of action and *kind* of action. That is, the action may be described as occurring at a certain time, and must be described, if intelligible, as performed in a certain manner. Tense deals with these two aspects of verbal expression, kind of action being the chief idea involved, for “*time is but a minor consideration in the Greek tenses*.”<sup>410</sup>
- As respect to time, the Present and Perfect generally denote present time; the Imperfect, Aorist and Pluperfect generally denote past time.<sup>411</sup>
- For the most part, the *mood* of the verb dictates whether or not time will be an element of the Tense. Time is clearly involved in the Indicative. Only in the Indicative mood does Tense also

---

<sup>407</sup> The two primary features of verb syntax are mood and tense. Tense is a *verb form* that indicates something about the action of the verb.

<sup>408</sup> Hewitt, P. 163.

<sup>409</sup> Mounce, GRBG, P. 168.

<sup>410</sup> D&M, P. 177.

<sup>411</sup> this is a general rule only in the Indicative Mood.



indicate time of action: present, past, or future. But, even in the indicative mood, *time* of action is secondary to *kind* of action.

- As respects time: The Present and Perfect denote present time; the Imperfect, Aorist, and Pluperfect denote past time; the Future and Future Perfect denote future time.
- “The tenses of the Indicative in general denote time relative to that of speaking.”<sup>412</sup>
- In general, time is absolute in the indicative, relative in the participle, and nonexistent in the other moods.
- Except in indirect discourse, time is *not* seen with Subjunctive, Optative, Imperative, or Infinitive moods. Thus an aorist subjunctive would have a futuristic (or potential) flavor, while in the indicative it would have a past idea. We can say, then, that for the most part time is irrelevant or nonexistent in the oblique (non-indicative) moods.
- “The action denoted by a verb may be defined both as regards its time, and as regards its *state* or *progress*. Its time may be defined as Past, Present, or Future. Its state or progress may be regarded as Continuous or Incomplete, as Perfect or Complete, as Simple or Indefinite without any reference to continuity or completion.

Example:

Continuous action-	I am writing this treatise. I was writing this treatise. I shall be writing this treatise.
Complete action-	I have written this treatise. I had written this treatise. I shall have written this treatise.
Simple action-	I write this treatise. I wrote this treatise. I shall write this treatise.

The combination of these ideas of time and state should produce different tenses.

Different tense forms to express all these ideas exist in English, but not in Greek. Some of the tenses in Greek perform the functions of more than one English tense, and therefore care is often necessary in translating them; generally speaking however the Greek Present corresponds to the English Present Continuous or Present Simple: the Greek Imperfect corresponds to the English Past Continuous: the Greek Future corresponds to the English Future Continuous or Future Simple: the Greek Perfect corresponds to part of the uses of the English Present Perfect: the

---

<sup>412</sup> Burton, E. D. W. *Syntax of the moods and tenses in New Testament Greek* (3rd ed.) (P. 7).

Greek Aorist corresponds to the English Past Simple and to certain uses of the English Present Perfect” .<sup>413</sup>

- In Greek, it is much more important to state whether an action is *occurring, continuing* or *completed*. The chief function of the Greek Tense is not to denote *time*, but *progress*:
  1. Action as Continuous- the principle tense is the Present, which in the Indicative is used primarily of present time. Continuous action in past time is denoted by the Imperfect tense.
  2. Action as Complete- Here the principle tense is the Perfect, and in the indicative is contemplated from the viewpoint of present time. Complete action viewed from a point in past time is expressed by the Pluperfect.
  3. Action as Occurring- The Tense here is the Aorist. It has time relations only in the Indicative where it is past.

<b>Tense Name</b>	<b>Kind of Action</b>	<b>Time Element (In Indicative Mood)</b>
Present	Progressive (or Continuous')	present
Aorist	Simple (or Summary Occurrence	past
Perfect	Completed, with Results	past, with present results
Imperfect	Progressive (or Continuous)	past
Future	Simple Occurrence	future

- The Present and Imperfect tense verb generally indicate action in progress; the Pluperfect, Perfect and Future Perfect denote completed action; the Aorist represents the action indefinitely as an event or single fact; the Future is used either of action in progress or indefinitely like the aorist.
- The chief function of a Greek tense is not to denote time, but progress. The “time” sense of the tenses only applies to verbs in the Indicative mood. For all other moods—Subjunctive, Optative, Imperative, Participle, Infinitive—the “tense” gives the *aspect* (see below P. 149) of the verb or verbal (participles and infinitives are verbals), and the time of the verb or verbal is a function of the context.

A. Present: present time, continuous aspect (normally): *I am running*.

---

<sup>413</sup> Nunn, P. 65.

- B. Imperfect: past time, continuous aspect: *I was running*. He was opening the door. The act itself is emphasized in various ways.
  - C. Future: future time: *I will run*.
  - D. Aorist: past time, undefined aspect: *I ran*. He opened the door. Action completed, but nothing more implied.
  - E. Perfect: present time, perfect aspect: *I have run*. He has opened the door. Completed, and the door remains opened.
  - F. Pluperfect: past time, perfect aspect: *I had run*.
- The present tense is used to express an action in progress, continuing, or repeated, which naturally is in present time. The future tense is used to describe an action that has not started yet, but will begin perhaps after some preliminary condition is satisfied, and then will continue indefinitely. The aorist tense is used for single or completed actions at any time, past or future. It would be difficult to have a single action completed in the present, so the aorist is usually considered a sort of past tense. However, this is much too rigid a definition, and the aorist must be recognized as the basic tense for single, definite actions that clearly separate past from future, whenever they actually take place, which is made clear by the context. The perfect is used for a completed action that has continuing consequences. By its very nature, the action must have occurred in past time.

*The Tenses in English*

	<u>PRESENT</u>	<u>PAST</u>	<u>FUTURE</u>
<b>SIMPLE</b> Act.	I love	I loved	I will love
Pass.	I am loved	I was loved	I will be loved
<b>CONTINUOUS</b> Act.	I am loving	I was loving	I will be loving
Pass.	I am being loved	I was being loved	I will be being loved
<b>PERFECT</b> Act.	I have loved	I had loved	I will have loved
Pass.	I have been loved	I had been loved	I will have been loved
<b>PERFECT</b> <b>CONTINUOUS</b> Act.	I have been loving	I had been loving	I will have been loving

- “In our view, the unaffected meaning of the tenses in the indicative involves both aspect and time. However, either one of these can be suppressed by lexemic, contextual, or grammatical intrusions. Thus, a proper view of language does not attempt to weave a thread of meaning

through all the instances of a given form. Too many other linguistic features are vying for power.”<sup>414</sup>

- Present, Imperfect, Future, Aorist, Perfect, Pluperfect tenses are expressed by a combination of alterations at the beginning of the verb stem (augments, reduplications<sup>415</sup>), infixes<sup>416</sup> between the verb stem and the personal ending (-σ-, -κ-, -θ-, θησ-) and theme (connecting) vowels gluing the personal ending to the verb stem or to the infix.
- Before forming our final conclusions regarding the significance of a particular use of a tense we should note first the basal function of the tense, determine the contextual relations and the lexical definition of the verb. The specific meaning of a tense in a particular occurrence consists of the combination of its intrinsic meaning and a meaning contributed by the context.

#### LINEAR (OR PROGRESSIVE) TENSES:<sup>417</sup>

- The Imperfect and the Present are concerned with continuous (durative), progressive or repeated action; regarded as in progress, sometimes represented as a line.
- *Progressive* action implies a continuation of action or an activity in progress.
- The linear/progressive focuses on (the action’s) development or progress and sees the occurrence in regard to its internal make-up, without beginning or end in view.
- In English the idea of *protracted action* may be conveyed by saying, “to be releasing” while “to release” is punctiliar. Greek similarly expresses the distinction- βαλλειν (present infinitive) is “to be throwing” while βαλειν (aorist infinitive) is simply “to throw.”<sup>418</sup>

#### PUNCTILIAR (OR UNDEFINED) TENSES:

- A punctiliar action is one that occurs at a specific point in time and may be contemplated in a single perspective.
- Verbal action that is momentary. The emphasis is placed either on the beginning or ending of the action or on the action as a whole.

---

<sup>414</sup> Wallace, P. 511.

<sup>415</sup> Both the Perfect and Pluperfect Tenses add a prefix called *reduplication* to the front of the verb stem. Simple Reduplication is when the initial verb stem consonant is doubled, and an epsilon (ε) is squeezed between the doubled and initial consonant. For verb stems that begin with a vowel, there is no consonant to double. Nonetheless, an epsilon (ε) is added to the front. The result is that the reduplication looks like an augment (ε), although it is not (Long P. 130).

<sup>416</sup> Tense signs added *within* a word.

<sup>417</sup> This is quite similar to what Wallace calls *Internal Aspect*.

<sup>418</sup> See Porter P. 5.

- *Undefined, punctiliar* action is expressed with the Aorist tense<sup>419</sup> and does not specify the kind of action. Punctiliar tenses present an occurrence in summary, viewed as a whole from the outside, without regard for the internal make-up of the occurrence. It simply states that the action took place or is taking place.

#### COMPLETED OR PERFECTED ACTION:<sup>420</sup>

Perfect and Pluperfect. *Perfected* action describes the action as having been completed with the result of the action continuing. The Perfect Tense is a combination of the punctiliar and linear.

<u>Greek</u>	<u>English</u>	<u>Example</u>
Present	Present, present continuous	walk
Imperfect	Past continuous	was walking
Future	Future	will walk
Aorist	Past (simple past) or present perfect	walked/has walked
Perfect	Present perfect	has walked
Pluperfect	Past perfect	had walked

<u>Tense</u>	<u>Greek Example</u>	<u>Meaning</u>
Present	ΠΙΣΤΕΥΩ	I believe or I am believing
Imperfect	ΕΠΙΣΤΕΥΟΥΝ	I was believing
Aorist	ΕΠΙΣΤΕΥΣΑ	I believed
Perfect	ΠΕΠΙΣΤΕΥΚΑ	I have believed

Pres. Act. Ind.	βαλλω	I am throwing (linear event in the present)
Imperf. Act. Ind.	εβαλλον	I was throwing (linear event in the past)
Fut. Act. Ind.	βαλω	I shall throw (punctiliar event in the future)
Aor. Act. Ind.	εβαλον	I threw (punctiliar event in the past)
Perf. Act. Ind.	βεβληκα	I have thrown (punctiliar event in the past)
Pluperf. Act. Ind.	εβεβληκειν	I had thrown (punctiliar event in the past) <sup>421</sup>

#### Verb Translation Guide:

<b>Tense</b>	<b>Verb Translations</b>
Present Active	I am loosing
Present mid/pass	I am being loosed
Imperfect Active	I was loosing
Imperfect mid/pass	I was being loosed

<sup>419</sup> The two Aorist's are concerned with an action simply regarded as an event.

<sup>420</sup> See *STATIVE*, P. 276.

<sup>421</sup> Chart from Porter P. 6.

Future Active	I will loose
Future pass	I will be loosed
Aorist active	I loosed
Aorist pass	I was loosed
Perfect Active	I have loosed
Perfect midd/pass	I have been loosed

- An augment indicates that we are dealing with a past tense verb, i.e., imperfect, aorist or pluperfect. Reduplication indicates either perfect or pluperfect tense verb.
- Certain letters prefixed, inserted, or added to the stem or root of the verb distinguishes the tenses.

Basic tense signals or identifiers and their significance are:<sup>422</sup>

lexical stem (plus nothing) = present  
 augment with lexical stem = imperfect  
 Σ infix = future  
 € infix with contraction = future  
 σα infix = first aorist  
 changed stem = aorist  
 reduplication = perfect  
 κα infix = perfect  
 no thematic (linking) vowel = perfect  
 augment plus reduplication = pluperfect  
 θη infix = aorist passive  
 θηΣ infix = future passive

#### TABLE OF TENSE IDENTIFIERS

€ prefix with	no Suffix	Imperfect or 2nd Aorist
	σ Suffix	1st Aorist
	κ Suffix	Perfect Active
	θη Suffix	Aorist Passive
σ suffix with	no Prefix	Future
	€ Prefix	1st Aorist
	θη suffix (θησ)	Future Passive
θη suffix with	€ Prefix	Aorist Passive
	σ suffix (θησ)	Future Passive
κ suffix		Perfect Active

---

<sup>422</sup> Chapman, P. 46.

Also has an € prefix, and, if the verb stem begins with a consonant, that consonant is repeated before the €.

βεβ, γεγ, δεδ, κεκ, λελ, μεμ, πεπ, σεσ, or τετ, initially with

no Suffix	Perfect middle or passive
κ Suffix	Perfect active

### TENSE/ASPECT:

- Aspect is a somewhat difficult concept to grasp because we tend to conflate the concept of aspect with the concept of tense. The two concepts are, however, mostly independent. Aspect is a grammatical category used to indicate the *duration, repetition, completion, or quality* of the action or state denoted by the verb.
- In analyzing Greek, one notes the form verbs take and categorizes these verbs by “tense”. In English tense relates primarily to time: past, present and future. Greek tenses depict more than time. In general, *Tense* in Greek involves two elements: *kind of action* (aspect) and *time*. Aspect is the primary value of tense in Greek and time is secondary, if involved at all. *Aspect and time are not the same thing!* Aspect is the fundamental driving force behind the Greek verb system. *Aspect is the quality of the action, not its sequence in time.*
- As stated above, *the distinctive function of the verb is to express action*. Action as presented in the expression of a verbal idea involves two elements, *time* of action and *kind* of action. *Kind* of action expressed by the verb is of most importance and the time element is incidental.
- Whereas *tense* describes whether an action happened in the past, present, or future, *aspect* indicates whether it happened only once, happens all the time without stopping, happens intermittently, or is happening now. The American Heritage Dictionary defines grammatical aspect as, “A category of the verb denoting primarily the relation of the action to the passage of time, especially in reference to completion, duration, or repetition.”
- Aspect is the term applied to the use of verbal forms to express an action in respect of not of the time when it occurs, but of its inception, duration, or completion. It is most commonly employed in Greek in connection with the moods (other than the indicative) of the present and aorist tenses; e.g. the present imperative is used for continual actions.<sup>423</sup>

---

<sup>423</sup> Such as: *Keep hitting that dog!* Greek here uses a single word (the present imperative of the verb κρούω) for *keep hitting* but the aorist for single actions- *hit that dog!*

- Verbal aspect defines the action of the verb:
  - ♦ Perfective where the action is complete - aorist tense
  - ♦ Imperfective where the action is in progress - present, imperfect tense
  - ♦ Stative where the action is a given state of affairs - perfect, pluperfect tense
- In English, and in many other languages, the tense of the verb mainly refers to the ‘time’ of the action of the verb (present, past, or future time). In Greek, however, the primary consideration of the tense of the verb is not time, but rather the ‘kind of action’ that the verb portrays. The most important element in Greek tense is *kind of action*; time is regarded as a secondary element. For this reason, many grammarians have adopted the German word *aktionsart* (kind of action; see below P. 251) to be able to more easily refer to this phenomenon of Greek verbs.
- Aspect is a grammatical category associated with verbs that in general, expresses the portrayal of the action (or state) as to its *progress, results, or simple occurrence*.
- Aspect is a property of verbs denoting primarily the relation of the action in reference to completion, duration, or repetition. Aspect indicates whether the action happened once, happens all the time without stopping, happens intermittently, or is happening now.
- There are three categories of Aspect in Greek: Imperfective,<sup>424</sup> Perfective<sup>425</sup> and Aoristic. *Imperfective aspect* focuses on the *process or duration of the action*. *Perfective* focuses on the *state or condition resulting from a completed action*. *Aoristic aspect* focuses on the *verbal idea in its entirety*.
- In the indicative mood the Aorist tense verb usually signifies past action, but in subjunctive, imperative, infinitive, and participle it represents *Verbal Aspect*, and for the aorist that's normally “perfective”- meaning “get something done” or “accomplish something”- as opposed to the verbal aspect of a Present, which is ordinarily “durative”- meaning “action in process, ordinarily not yet completed.” Aoristic aspect is used when the Greek writer doesn’t want you to pay any attention to the duration or completion of the action.

If we think of aoristic aspect as a snapshot, imperfective aspect would be a motion picture. The Greeks could regard an action as a completed event with ensuing results, in which case the aspect is said to be perfective.

He is so smart that he *is learning* Greek and Latin simultaneously. (present)  
 She is so smart that she *learned* Greek in ten days. (aorist)

---

<sup>424</sup> Action has not been completed.

<sup>425</sup> *Perfective* aspect is a verbal category that shows an action has been successfully completed.



She is so smart that she *was learning* Greek before she was six. (imperfect)

He is so smart that he *will learn* Greek easily. (future)

Notice that, in the past, the result can be described as an event (aorist) or as a process (imperfect).

- Aspect is simply a way of describing the difference between sentences like this:

*I walked to the store.* And, *I was walking to the store.*

These sentences are quite similar but the action *feels* different. In (b), we feel like we're in the middle of the action, but not in (a). Both are past tense, but the aspect differs.

- Other examples of Aspectual differences:

- ♦ Go to class.
- ♦ I'm going to class.
- ♦ I went to class.
- ♦ I was going to class.
- ♦ I have gone to class.
- ♦ I had gone to class.
- ♦ I have been going to class.
- ♦ I had been going to class.
- ♦ I will go to class.
- ♦ I will have gone to class.

## PRESENT:

- The Present tense is either simple action as in “I teach” or progressive<sup>426</sup> as in “I am teaching” and nearly always, present time.<sup>427</sup>
- With reference to *aspect*, the present tense portrays the action from the inside of the event, without special regard for beginning or end, but it makes no comment as to fulfillment (or completion). The present tense’s portrayal of an event focuses on its development or progress and sees the occurrence in regard to its internal make-up, without beginning or end in view. It is sometimes called progressive: The present basically represents an activity as in progress.
- The Greek present tense most often reflects the idea *I am going* instead of *I go*, the action being in process, however, the Greek present tense does convey the idea of simple action. λυω could be: *I am untying*, *I untie*, or *I do unite*, ακουω could be *I hear*, *I am hearing* or *I do hear*.

---

<sup>426</sup> Also called Present Continuous. Continuous and progressive are grammatical terms that express incomplete action in progress at a specific time.

<sup>427</sup> The emphasis on the progressive or simple nature of the action is greater than on the time. Many Greek scholars today believe that the Present Tense refers to the present time *only in the indicative* and that this does *not* occur 100 percent of the time.

- “Action in a present tense form is action in progress. There is no statement as to whether the action was ever completed; only that it had a point of beginning and some kind of continuance, at least for a period of time. Only in present indicative forms is any sense of present time involved.”<sup>428</sup>
- The present is most often used for an action that is seen as going on, in the process of happening or being repeated.
- “The Present Tense is inclusive of linear, punctiliar and perfective action and thus some have designated it a zero tense. However, aspect or kind of action<sup>429</sup> is the main emphasis. The present tense is classified according to the following categories: descriptive, aoristic, iterative, customary, gnomic, historical, futuristic, perfective, past action continuing into the present, stative, tendential, impersonal, explanatory, elliptical, and present of indirect discourse. These classifications are based on three contributing factors: the basic idea of tense, the meaning of the verb, and the significance of the context. All three factors enter into the determination of the specific function of a given verb.”<sup>430</sup>
- It is often said that the Present Tense expresses linear<sup>431</sup> action (refers to verbal action that is ongoing or progressive). This is *almost* always true in the subjunctive, optative, and imperative moods and in the infinitive and the participle. It is *usually* true in the Indicative mood, but *some Presents express Punctiliar action* denoting action that occurs instantaneously<sup>432</sup> or at a point in time, as opposed to action that is progressive or ongoing. D&M explain this way: “Since there is no aorist tense for present time, the present tense, as used in the indicative, must do service for both linear and punctiliar action”<sup>433</sup> (and a few even express perfective action).
- Only in the Indicative mood does the Present tense also indicate time of action, i.e., action that takes place in the present.
- The Present Indicative,<sup>434</sup> “normally expresses linear action.”<sup>435</sup>
- The Present Indicative states a fact about something taking place *right now*.
- The Present Subjunctive states a possibility and stresses it as continuous action.

---

<sup>428</sup> Easley, P. 41.

<sup>429</sup> Kind of action is also described under the heading “Aktionsart” in some grammars. See P. 251.

<sup>430</sup> Perschbacher, NTGS, P.279.

<sup>431</sup> Linear action can also be called *durative, ongoing, continuous, or progressive*. *Punctiliar* action is instantaneous.

<sup>432</sup> Like *Blinking*.

<sup>433</sup> P. 181.

<sup>434</sup> There are about 5,533 Present Indicative verbs in 3,498 GNT verses.

<sup>435</sup> Moulton, P. 60.

- The Present Imperative states a command, and it stresses the continuous action of the act.

#### PROGRESSIVE PRESENT:<sup>436</sup>

- In certain contexts the Present tense verb signifies action in progress at the present time, i.e., RIGHT NOW. Here it is used to indicate a scene is progress. The action endures without cessation.
- It represents a somewhat broader time frame than the instantaneous present, though it is still narrow when compared to a customary or gnomic present. The difference between this and the Iterative and Customary Present is that the latter involves a repeated action, while the Progressive Present normally *involves continuous action*. The progressive present is common, both in the indicative and oblique moods.

	Simple Present	Progressive Present
ΠΙΣΤΕΥΩ	I trust	I am trusting
ΠΙΣΤΕΥΟΜΕΝ	We trust	We are trusting
	I go	I am going

κύριε, σῶσον, ἀπολλύμεθα = Lord, save us. We are [right now] perishing. (Mt 8:25).

αἱ λαμπάδες ἡμῶν σβέννυνται = our lamps are [right now] going out (Mt 25:8).

πάντες ζητοῦσίν σε = all are [right now] searching for you (Mk 1:37).

ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς = we would like to hear from you [right now] what *you are thinking* (Ac 28:22).

#### CUSTOMARY PRESENT:<sup>437</sup>

- The customary present is a present tense verb that in its context indicates action that habitually (or regularly) occurs such as, “I eat bananas with my cereal”, “I play the guitar”, and “I drive to work via Main Street.”<sup>438</sup>
- “The customary present is used to signal either an action that regularly occurs or an ongoing state. The action is usually iterative, or repeated, but not without interruption. This usage is quite common.”<sup>439</sup>
- The present tense most often refers to an action or state that is in progress as in, “I am helping him *now*” or repeated (habitual)<sup>440</sup> as in, “I help him *every time*”.

<sup>436</sup> Also known as Descriptive or Durative.

<sup>437</sup> Habitual or General.

<sup>438</sup> What one does *customarily* or *habitually*, but not what people generally do.

<sup>439</sup> Wallace, P. 522.

- “Repeated activity on a regular or habitual basis.”<sup>441</sup>

νηστεύω δις τοῦ σαββάτου = I keep on fasting twice a week (Lk 18:12).<sup>442</sup>

ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν = *we worship what we know* (Jn 4:22).

#### ITERATIVE PRESENT:<sup>443</sup>

- On occasion, a present tense verb may, in its context, describe an event that repeatedly happens such as eating or sleeping. This is commonly called the Iterative Present. It is frequently found in the imperative mood, since an action is often urged to be done.

- This use of the Iterative Present tense verb is different from the Customary Present in terms of time frame and regularity. The intervals are shorter with the iterative, and less regular.

However, several passages are difficult to analyze and could conceivably fit in either category.

- “The iterative present describes an on-going action as a series of events.”<sup>444</sup>
- “Repeated action intermittently.”<sup>445</sup>
- Used to describe that which recurs at successive intervals or is conceived of in successive periods such as “this month it has rained a lot.”<sup>446</sup>

οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις = *we know that You speak and teach correctly* (Lk 20:21).

Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν = *We give thanks to God always for all of you* (1Thess 1:2).

#### GNOMIC PRESENT:

Common.

---

<sup>440</sup> The relationship between the progressive and continuous is not always clear. In general, *progressive* expresses the dynamic quality of actions that are in progress while *continuous* expresses the state of the subject that is continuing the action. For instance, the English sentence “Tom is walking” can express the active movement of Tom’s legs (progressive), or Tom’s current state, the fact that Tom is walking rather than doing something else at the moment (continuous). Another example is the difference between “The cat was sitting on the mat” (continuous: the cat’s state is “seated”) and “The cat was sitting down on the mat” (progressive: at that moment, the cat was in the middle of the action of sitting down).

<sup>441</sup> Perschbacher, NTGS, P. 281.

<sup>442</sup> Conventional terms for morphological paradigms and syntactic constructions like “customary present” and “iterative present” are grammatical categories. The translator must make a decision as to which “category” best fits the context and translate accordingly. Language is not like mathematical formulae but has overlapping semantic fields. Luke 18:12 might conceivably be an Iterative Present or a Customary Present.

<sup>443</sup> The iterative present is common.

<sup>444</sup> Mounce, GRBK, P. 21.

<sup>445</sup> Perschbacher, NTGS, P. 280.

<sup>446</sup> It has rained repeatedly over a period of time, but it is not an established custom or habit.

- On occasion, a present tense verb may, in its context, be used to express a universal truth or commonly accepted truth; to make a statement of a general, timeless fact. The gnomic present describes something that is always true.

It does not necessarily say that something is happening at that very moment, but that something does happen. The action or state continues without time limits. The verb is used “in proverbial statements or general maxims about what occurs at all times. Oftentimes words like “always” or “never” are helpful in translating a gnomic present.

“Men don’t understand women” is a statement of timeless truth, applicable to people everywhere, not just my relationship with my wife, and not just this month!

πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ = every good tree *brings forth* good fruit (Mt 7:17).

οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾶ = You *are unable* serve God and wealth (Lk 16:13).

ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός = for God *loves* a cheerful giver (2Co 9:7).

#### AORISTIC PRESENT:<sup>447</sup>

Relatively common.

- The present tense may be used to indicate that an action is completed at the moment of speaking. This occurs only in the indicative. The Aoristic Present sets forth an event as now occurring.
- The progressive aspect of the present tense is entirely suppressed in this usage. A present fact without reference to progress; that is, punctiliar action in present time.
- The aoristic present expresses undefined action that is identical and simultaneous in time with the act of speaking or that is characteristic of a pronouncement often illustrated by the verb λέγω as in: ἀμην, ἀμην, **λέγω** σοι = truly, truly, *I say* to you (Jn 3:3).

**Ἀσπάζονται** ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας = The churches of Asia *greet* you (1Co 16:19).

#### HISTORICAL PRESENT:<sup>448</sup>

- The Present Tense occasionally expresses time other than present; the present indicative is usually present time, but it may be other than or broader than the present time on occasion.

<sup>447</sup> Also called Instantaneous and Punctiliar Present.

<sup>448</sup> A.K.A Dramatic Present.

- Some phrases which might be rendered as past tense in English will often occur in the present tense in Greek. These are termed “historical presents,” and such occurrences dramatize the event described as if the reader were there watching the event occur. Some English translations render such historical presents in the English past tense, while others permit the tense to remain in the present.
- The historical present is used fairly frequently in narrative literature to describe a past event and depict it as though it were still in progress.
- The historic present does not signal the PAST. The historic present is used for PERFECTIVE events, that is, events that are completed within their context. They are not contemporaneous in a technical sense and are not “in progress” during the surrounding events. It is a literary feature that is best described as an emotive device for making the story *real*, or *actual*. In other words, the historic present in Greek takes a completed, past action and describes it AS THOUGH it were in progress.
- “The historical present is restricted to the third person singular or plural verbs. It is limited to narrative literature and is preceded by a temporal statement which gives the temporal framework.”<sup>449</sup>
- Often, historical presents in the Greek are translated with an English past tense in order to conform to modern usage. Translators recognized that in some contexts the present tense seems more unexpected and unjustified to the English reader than a past tense would have been. But Greek authors frequently used the present tense for the sake of heightened vividness, thereby transporting their readers in imagination to the actual scene at the time of occurrence. However, translators feel that it is wise to change these historical presents to English past tenses.
- λεγει/λεγουσιν is by far the most common verb used as a historical present, accounting for almost two-thirds of the instances.

Καὶ ἀναβαίνει εἰς τὸ ὄρος = And *he went up* to the mountain (Mk 3:13).

ὁ Παῦλος λέγει τῷ χιλιάρχῳ = Paul *said* to the commander (Ac 21:37).

The Greek Present has a great deal of flexibility!

PERFECTIVE PRESENT:

This usage is not very common.

---

<sup>449</sup> Perschbacher, NTGS, P. 282.

- The perfective present is quite similar to the historical present. Wallace says, “The reason for the use of the historical present is normally to portray an event vividly, as though the reader were in the midst of the scene as it unfolds.” But of the Perfective Present he says, “[it is] used to emphasize that the results of a past action are still continuing.”<sup>450</sup>

ἀπέχουσιν τὸν μισθὸν αὐτῶν = *they have received* their reward (Mt 6:2).

#### FUTURISTIC PRESENT:

- The present tense may be used as a confident assertion to describe a future event; it typically adds the connotations of immediacy and certainty.
- Denotes an event which has not occurred, but which is regarded as imminent or as so certain that it may be contemplated as already having come to pass.
- “I am going to Greece at the end of June”. Here the present tense refers to future time.

#### TENDENTIAL/CONATIVE/ VOLUNTATIVE PRESENT:

- “A present-tense verb specifying the will of the subject of the verb but that has not yet come to realization.”<sup>451</sup>
- “This use of the present tense portrays the subject as desiring to do something (voluntative), attempting to do something (conative), or at the point of almost doing something (tendential). This usage is relatively rare.”<sup>452</sup>
- “The tendential idea refers to an action which was begun, attempted, or proposed, but not carried out. Some divide this category into conative (action intended but not undertaken) and inchoative (action started but not completed). The tendential idea can be expressed in English with such words as ‘try,’ ‘trying,’ or ‘attempting.’”<sup>453</sup>

οἵτινες ἐν νόμῳ δικαιοῦσθε = [you] who *are attempting to be justified* by the Law (Ga 5:4).

οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι = these are *attempting* to force you to be circumcised (Ga 6:12).

See also Mt 28:7; Jn 10:32; Ac 26:28; Ro 2:4; 1Co 16:5; 2Co 5:11; Gal 6:12.

#### IMPERFECT:

---

<sup>450</sup> P. 532.

<sup>451</sup> DeMoss, P. 128.

<sup>452</sup> Wallace P. 534.

<sup>453</sup> Young, R. A. P. 109.

- Appears *only in the Indicative Mood* (1,682 times). Nearly 90% of the imperfect verbs in the NT appear in the narrative sections of the Gospels and Acts.
- The imperfect denotes an action that is continuing (in progress) in a past time or is still incomplete in the present.<sup>454</sup>
- The Imperfect shows ongoing action happening in the past. To correctly translate the imperfect into English we often need to use a form of the verb *was*, as in, He *was* sleeping, we *were* shopping or she *was* running.
- The imperfect expresses past time and continuing aspect; continuous or repeated (habitual) action in past time.<sup>455</sup> Something that happened in the past over a period of time.<sup>456</sup>
- “It portrays the action from within the event, without regard for beginning or end. This contrasts with the aorist, which portrays the action in summary fashion. For the most part, the aorist takes a snapshot of the action while the imperfect (like the present) takes a motion picture, portraying the action as it unfolds. As such, the imperfect is often incomplete and focuses on the process of the action.”<sup>457</sup>
- CONTINUOUS (OR PROGRESSIVE) PAST ACTION is the most common use of the Imperfect: “Was (continually) doing”; “was (right then) happening”.
- The Imperfect Indicative states a fact concerning an action that has already taken place in the past and stresses its continuous action.
- The imperfect is the tense that indicates *continued action in the past time*. The imperfect may be translated in different ways, but it always represents continuous or continual action in the past. Its three component parts are augment,<sup>458</sup> stem and the endings.

I loosed = aorist; I was loosing = imperfect

- ❖ **Imperfect Tense-** Expressing linear action, usually in the past, in indicative mood only.
  - Progressive-** Progressive action that took place at some point of time in the past, e.g. “I was going.”
  - Customary-** action in the past; e.g., “I used to go.”
  - Iterative-** Repeated action in the past, e.g., “I kept on, continued going.” “they used to ....”
  - Tential-** Unrealized attempted action e.g., “I tried to go.”
  - Voluntative-** A desire to attempt a certain action.

<sup>454</sup> In the case of the verb “to be,” the imperfect tense is used as a general past tense and does not carry the connotation of continual or repeated action.

<sup>455</sup> In the case of the verb “to be” the imperfect tense is used as a general past tense and does not carry the connotation of continual or repeated action.

<sup>456</sup> Such as “Jesus was healing the sick”.

<sup>457</sup> Wallace, P. 541.

<sup>458</sup> The augment is an exclusive feature of the indicative.



Active Voice	Middle or Passive Voice
I was loosing	I was loosing myself (or) I was being loosed
ε λ υ ο ν ε λ υ ο μ ε ν	ε λ υ ο μ η ν ε λ υ ο μ ε θ α
ε λ υ ε σ ε λ υ ε τ ε	ε λ υ ο υ ε λ υ ε σ θ ε
ε λ υ ε σ ε λ υ ο ν	ε λ υ ε τ ο ε λ υ ο ν τ ο

#### PROGRESSIVE IMPERFECT:<sup>459</sup>

In certain contexts the Imperfect verb is used to indicate progressive action that took place at some point of time in the past. *This is the most characteristic use of the imperfect tense.* This is the imperfect of *prolonged action*. The Progressive Imperfect is used of *action in progress in past time* from the viewpoint of the speaker.

τί ἐν τῇ ὁδῷ **διελογίζεσθε** = What *were you arguing about* on the road (Mk 9:33).

τις ἀνηρ χῶλος ἐκ κοιλίας μητροῦ αὐτοῦ ὑπαρχῶν **εβασταζετο** = a certain man, who was lame from birth, *was being carried* (Ac 3:2).

καὶ πολλοὶ πλούσιοι **ἔβαλλον** πολλά = and many rich people *were throwing in* large amounts (Mk 12:41).

#### CUSTOMARY IMPERFECT:<sup>460</sup>

[*customarily, habitually, usually, regularly, continually*]

- On occasion, an imperfect tense verb may, in its context, be used to indicate customary or repeated action in past time.
- The customary imperfect is frequently used to indicate a regularly recurring activity (repetition like *hand clapping* or *hammering*) in past time (habitual) or a state that continued for some time (general).

καὶ πᾶς ὁ λαὸς **ᾠρθηριζεν** πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ = and all the people *regularly came early in the morning* to hear him at the temple (Lk 21:38).

ὃν **ἐτίθουν** καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ = whom *they [usually] placed* daily at the gate of the temple (Ac 3:2).

Καὶ ὁ λόγος τοῦ θεοῦ ἠϋξάνεν = and the word of God was increasing (Ac 6:7).

#### ITERATIVE IMPERFECT:

<sup>459</sup> Also called *Descriptive* or *Durative*; Easley says, "most Imperfect verbs fall into this category" (P. 52).

<sup>460</sup> Also called *Habitual* or *General*. Perschbacher calls it *Descriptive*.

- “The imperfect is frequently used for repeated action in past time. It is similar to the customary imperfect, but it is not something that regularly recurs. Further, the iterative imperfect occurs over a shorter span of time.”<sup>461</sup>
- “Many grammarians make no distinction between the iterative and the customary imperfect. However, while the customary is repeated action in past time, it has two elements that the iterative imperfect does not have: (1) regularly recurring action (or, action at regular intervals), and (2) action that tends to take place over a long span of time. Thus, in some sense, it might be said that the customary imperfect is a subset of the iterative imperfect”<sup>462</sup>.
- The Imperfect may be used to describe action as recurring at successive intervals (repeated) in past time. Repeated action in the past, “they used to.... he kept on, kept on doing, going, she repeatedly”; “they were continuously doing....”

ὁ δὲ κύριος **προσείθει** τοὺς σωζομένους = and the Lord *kept on* adding [or, *the Lord was continuously adding*] the ones who were being saved (Ac 2:47)

ελεγεν γαρ εν εαυτη εαν μονον αφωμαι του ματιου αυτου σωθησομαι = She *kept on saying* within herself (Mt 9:21).

#### TENDENTIAL/CONATIVE/ VOLUNTATIVE IMPERFECT:

[*was about to, could almost wish, tried, attempted, were trying*]

- Upon occasion an Imperfect tense verb is used to indicate action that has been *attempted but not completed* or action that has been *interrupted*, or *unrealized*.
- This use of the imperfect tense occasionally portrays the action as something that was desired (voluntative), attempted (conative), or at the point of almost happening (tendential) but not having been completed.

ὁ δὲ Ἰωάννης **διεκώλυεν** = But John *tried to prevent* him (Mt 3:14).

καὶ **ἐκάλουν** αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν = and *they tried to name* him after his father Zechariah (Lk 1:59).

**συνήλλασσεν** αὐτούς = he *tried to reconcile* them (Ac 7:26).

#### FUTURE:

---

<sup>461</sup> Wallace, P. 546.

<sup>462</sup> Wallace, P. 546.

- The future tense corresponds to the English future, and indicates the contemplated or certain occurrence of an event which has not yet occurred. In English we use the helping verbs will and shall to express an action that happen in the future.
- The Future Tense expresses action or being as yet to come and “the element of time is very pronounced.”<sup>463</sup> The future tense may indicate that something will take place or come to pass. The portrayal is external, summarizing the action: “it will happen.” The predictive future is far and away the most common use of this tense.
- Of all tenses the Future in Greek is the easiest to spot, since it is in essence a Present form with a -S- (sigma) inserted between [the present] stem and the connecting vowel or ending.
- In conjugating the future in the indicative the basic fact to remember is that σ is the distinctive consonant of this tense. Future tense verbs take the same endings of the present tense (-ω, -εις, -ει, etc.) except a -S- is inserted between the stem of the verb and the ending of the present active, as follows:

λύ -σ- ω I shall loose      λύ -σ - ομεν We shall loose  
 λύ -σ- εις you shall loose      λύ -σ - ετε You shall loose  
 λύ -σ- ει He shall loose      λύ -σ - ουσι(ν) They shall loose

If the stem ends in a...

...labial (π, β, φ) this, combined with σ, produces ψ: πέμπω—πέμψω.  
 ...guttural (κ, γ, χ) this, combined with σ, produces ξ: ἄγω—ἄξω.  
 ...dental (τ, δ, θ) this is dropped before the σ = πείθω—πείσω.

Future Middle Indicative of λυω			
Singular		Plural	
λυ σ ο μαι	I will loose	λυ σ ο μεθα	we will...
λυ σ η	you will loose	λυ σ ε σθε	you will....
λυ σ ε ται	he/she/it will....	λυ σ ο νται	they will...
infinitive: λυσεσθαι to loose oneself			

Future Passive Indicative of λυω			
Singular		Plural	
λυ θη σ ο μαι	I will be loosed	λυ θη σ ο μεθα	we will be loosed
λυ θη σ η	you will be	λυ θη σ ε σθε	you will be

<sup>463</sup> D&M, P. 191.

λυθησεται he will be      λυθησονται they will be  
λυθησεσθαι      INFINITIVE      to be loosed

## AORIST:

- SIMPLE ACTION IN PAST TIME (*time* is indicated only in the indicative mood).
- The aorist is the most common verb tense in the GNT and perhaps the most important tense in the GNT. The aorist indicates the simple occurrence of an action. In the indicative the aorist is generally in past time, but even in the indicative the chief emphasis is on the point-like quality of the action rather than on its time. In the imperative, subjunctive and optative moods there is no indication of time. The Aorist Tense will likely confirm your suspicions that Greek is in fact very different from English.
- The basic significance of the Aorist is to denote the fact of action occurring without reference to its progress or duration. “The Greek aorist takes no note of any interval between itself and the moment of speaking.”<sup>464</sup>
- “The name Aorist means *without boundaries or indefinite*, and denotes that the action expressed by the verb is not defined with regard to its time, progress, or result.”<sup>465</sup> It is important therefore to think of the aorist in terms of *simple occurrence*. If I say in English “He dropped dead!”, that is aoristic, as against, “he was sick and finally passed on.”
- The Aorist Tense is used to express simple, undefined action. In the indicative mood, the aorist tense indicates punctiliar action (action that happens at a specific point in time) generally occurring in the past. The Aorist Tense is distinguished from the Imperfect Tense, which denotes *continuous* action in the past. With few exceptions, whenever the aorist tense is used in any mood other than the indicative, the verb does not have any temporal significance. In other words, it refers only to the reality of an event or action, not to the time when it took place.
- “Unlike the imperfect, the aorist is used to express an action that is not continuous or habitual. ἔγραφον means ‘I was writing’ or ‘I used to write’; ἔγραψα (aorist) means ‘I wrote.’ ...For the sake of a clear distinction between the imperfect and the aorist in the exercises, it is advisable that the aorist should be translated simply as ‘I wrote’.”<sup>466</sup>

---

<sup>464</sup> Robertson, P. 848.

<sup>465</sup> Nunn, P. 68.

<sup>466</sup> Hadjiantoniou, P. 99.

- “It implies nothing as to the continuity or repetition... the aorist does not express duration, neither does it preclude it *as a fact* but views the action, of however long duration, as telescoped to a point.”<sup>467</sup>
- The aorist tense describes an undefined action that normally occurs in the past (in the Indicative). Greater stress is placed on kind of action with the aorist than simply on the time of action.
- “The aorist tense expresses action in its simplest form- undefined; it does not distinguish between complete or incomplete action. The aorist tense treats the action as a point; this kind of action is called *punctiliar*.... This kind of action (punctiliar) is timeless.”<sup>468</sup>
- “The constant characteristic of the Aorist tense in all of its moods, including the participle, is that it represents the action denoted by it’s indefiniteness; i.e. simply as an event, neither on the one hand picturing it in progress, nor on the other affirming the existence of its result.”<sup>469</sup> Aorist tense verbs have no reference to the progress of the event, or to any existing result of it.
- The aorist may be used to describe an action or event in its entirety.
- The Greek aorist indicative is not the exact equivalent of any tense in any other language. “It has nuances all its own, many of them difficult or well-nigh impossible to reproduce in English.”<sup>470</sup>
- The aorist may put the spotlight on the beginning of an action (ingressive, inchoative), cessation of an act (culminative), or on the action in its entirety (constantive), but not on its progress or repetition.
- The present and imperfect portray the action as an ongoing, but the Aorist is the only form that can be used if the event is thought of simply as an event. If you don’t want to stress anything in particular about the verb’s aspect, you choose aorist.
- A lot of different things get said about the aorist but any effort to find a single term that expresses all that the aorist can and does do is questionable. The Aorist is the most prevalent tense<sup>471</sup> in the GNT and there are some scholars who argue that outside of the indicative mood the aorist is simply the default setting for most verbs and has little or no exegetical bearing on a passage.

---

<sup>467</sup> Zerwick S.J., Max, Grosvenor, Mary; A Grammatical Analysis Of The Greek New Testament.

<sup>468</sup> Davis, William Hersey; Beginner’s Grammar of the Greek New Testament; P.78.

<sup>469</sup> Burton, P. 16.

<sup>470</sup> Robertson, P. 847.

<sup>471</sup> And “most important”- D&M, P. 193.

- The Aorist is more frequently used than any other tense. Greek routinely uses the Aorist unless there is some particular reason to use another tense.
- The Aorist is the only form that can be used if the event is thought of simply as an event. Nothing is being said about the beginning or the process of action. The aorist is the default tense that views an action in its entirety as a single complete whole.
- “Aorist tense expresses undefined action as to its progress. It usually refers to past-time action as an event regardless of how long the event was in progress. The aorist does not describe a once for all event but an undefined event (undefined as to the progress or the completion of the action).”<sup>472</sup>
- The tense that usually presents the verbal action simply and in summary fashion.<sup>473</sup> The aorist denotes a single, simple action (punctiliar) in the past. In moods other than the Indicative, the Aorist has very little sense of time at all. In the Indicative mood the Aorist commonly denotes past time. Aorist participles *usually* suggest antecedent time to that of the main verb (i.e., past time in a relative sense). Outside the indicative and participle, time is not a feature of the aorist.
- The aorist tense denotes that the action spoken of is to be regarded simply as an event, without regard to the time in which it occurs or the length of time during which it has been going on. However, the aorist is usually used of events that are spoken of as occurring in past time when used in the indicative mood. The aorist indicative is a past tense form, but it is the augment that makes it so not the term aorist.
- The aorist tense, is defined in terms of a particular type of action- single, punctiliar action. In the indicative it refers almost exclusively to single actions performed in the past.
  - The Aorist Indicative states a fact about something that took place in the past.
  - The aorist indicates a single act at a point in time.<sup>474</sup>
  - Translating the aorist in any given situation depends on its combination with other linguistic features.<sup>475</sup>
- A.T. Robertson has this to say, “The Greek Aorist indicative, as can be readily seen, is not the exact equivalent of any tense in any other language. It has nuances all its own, many of them difficult, or well nigh impossible to reproduce in English. We merely do the best we can in English to translate in one way or another the total result of a word, context and tense. Certainly

---

<sup>472</sup> Perschbacher, NTGS, P. 303.

<sup>473</sup> Such as “John baptized Jesus”.

<sup>474</sup> Past in the indicative, but undetermined in the other moods.

<sup>475</sup> We should not imagine there is but one simple way to “translate” aorist tense forms.

one cannot say that the English translations have been successful with the Greek Aorist...<sup>476</sup> The English past will translate the Greek aorist in many cases where we prefer ‘have’.... The Greek aorist and the English past do not exactly correspond.... The Greek aorist covers much more ground than the English past...The aorist in Greek is so rich in meaning that the English labors and groans to express it. As a matter of fact the Greek aorist is translatable into almost every English tense except the imperfect....” Again, “The aorist is, strictly speaking, timeless.”<sup>477</sup>

- The aorist is like the Imperfect in that it refers to past time. But the Imperfect refers to continuous action in the past time, while the Aorist is the simple past tense. Thus the Imperfect ἐλυον means *I was loosing*, while the Aorist ἐλυσα means *I loosed* (ἐλυσα may mean “I have loosed” as well).
- The Aorist Subjunctive<sup>478</sup> states the *possibility* of an act and stresses its action as a whole or at one point in time. Since only Indicative forms have augments the Aorist Subjunctive has no augment.
- The Aorist imperative states a command that is a possibility dependent on the will of the one addressed, and it stresses the action as a whole or at one point in time.
- There are two ways to form the aorist but there is no difference in the translation of the 1<sup>st</sup> and 2<sup>nd</sup> aorist. Verbs used in the indicative mood of the aorist tense will have an augment.
- σα is the sign of the Aorist system, but we should **Never Assume The Aorist Is Formed In The Regular Way.**

#### CONSTANTIVE AORIST:<sup>479</sup>

- There are various classifications found within the aorist tense including the Constantive Aorist which is fundamental, unmodified force of the aorist tense. The Constantive Aorist contemplates the action in its entirety with no reference to its beginning, end, progress, or result. The action is simply stated as a fact.
- “The aorist normally views the action as a whole, taking no interest in the internal workings of the action. It describes the action in summary fashion, without focusing on the beginning or

<sup>476</sup> P. 847.

<sup>477</sup> P. 848.

<sup>478</sup> The aorist subjunctive occurs 1,395 times in the GNT.

<sup>479</sup> This grammatical category is known by several names including, *complexive, punctiliar, historical, comprehensive* and *global*. Grammarians have attempted to record the grammatical rules of ancient Greek for us. The rules and terminology recorded by these grammarians are not standardized as it might be to a much greater extent in, say, chemistry or physics. Though all grammarians might not use the exact same terms, the same ideas are still there, under variant terms.

end of the action specifically. This is by far the most common use of the aorist, especially with the indicative mood.

- The constative aorist covers a multitude of actions. The event might be iterative [repetition, recurrence, reiteration] in nature, or durative, or momentary, but the aorist says none of this. It places the stress on the fact of the occurrence, not its nature.”<sup>480</sup>
- The constative aorist, “may be viewed from three aspects: instantaneous or momentary action; comprehensive or an extended act or state; and collective, pointing out a series or an aggregate of repeated acts.”<sup>481</sup>

ἐλαίω τὴν κεφαλὴν μου οὐκ ἤλειψας = *you did not anoint* my head with oil (Lk 7:46).

ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα = *once I was stoned, three times I was shipwrecked* (2Co 11:25).

οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ = *to whom we did not yield* even for a moment (Ga 2:5).

#### INGRESSIVE AORIST:<sup>482</sup>

[*came, began, began to, became*]

- The events described by the aorist tense are classified into a number of categories by grammarians. The most common of these include a view of the action as having begun from a certain point or place the focus on the beginning of the action. As Wallace says, “The aorist tense may be used to stress the beginning of an action or the entrance into a state. Unlike the ingressive imperfect, there is no implication that the action continues. This is simply left unstated.”<sup>483</sup>
- “Many aorists could be treated as ingressive or constative, depending on what the interpreter sees as the focus. There is not always a hard-and-fast distinction between them.”<sup>484</sup>
- On occasion, an aorist tense verb shows in its context to emphasize the beginning of an action. This is generally called an Ingressive<sup>485</sup> Aorist.

ὁ δὲ βασιλεὺς ὠργίσθη = *now the king became* angry (Mt 22:7).

καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν = *And astonished by*

<sup>480</sup> Wallace, P. 557.

<sup>481</sup> Perschbacher, NTGS, P. 303.

<sup>482</sup> In the nomenclature of some grammarians this aorist might be referred to as *Inceptive*, or *Inchoative*. Again, different grammarians adhere to different conventions.

<sup>483</sup> P. 558.

<sup>484</sup> Wallace, P. 558.

<sup>485</sup> Ingressive is a verb or verbal form that designates the *beginning* of an action, state, or event.



his answer, *they became silent* (Lk 20:26).

Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ = And after three months we *set sail* in a ship (Ac 28:11).

#### CULMINATIVE AORIST:<sup>486</sup>

- The culminative aorist stresses the cessation<sup>487</sup> of an act or state. Emphasis is placed on the conclusion or the result of the completed action.
- “The aorist is employed in this meaning when it is wished to view an event in its entirety, but to regard it from the viewpoint of its existing results.”<sup>488</sup>

ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν = Now when Jesus finished instructing his twelve disciples, he went on from there (Mt 11:1).

Διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην καθὼς ἠλεήθημεν = Therefore, since it is by God’s mercy that *we have received this ministry* (2Co 4:1).

#### GNOMIC AORIST:

- “A generally accepted fact or truth may be regarded as so fixed in its certainty or axiomatic [self-evident] in its character that it is described by the aorist, just as though it were an actual occurrence”.<sup>489</sup> The aorist can express a general truth and, in many cases can be translated as an English present.
- “The aorist indicative is occasionally used to present a timeless, general fact. When it does so, it does not refer to a particular event that did happen, but to a generic event that does happen. Normally, it is translated like a simple present tense. This usage is quite rare in the NT”.<sup>490</sup>

οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις = those who belong to Christ Jesus *have crucified* the sinful nature with all its passions and evil desires (Ga 5:24).

Οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν = For no one ever *hated* his own body (Eph 5:29).

#### EPISTOLARY AORIST:

- This category is not common. This is the use of the aorist indicative in the epistles in which the author consciously adopts the time frame of the reader, which is different from his own.

<sup>486</sup> Some grammarians may call this a *consummative, resultative* or *effective* aorist.

<sup>487</sup> The point at which the action ends.

<sup>488</sup> D&M, P. 196.

<sup>489</sup> D&M, P. 197.

<sup>490</sup> Wallace, P. 562.

## DRAMATIC AORIST:<sup>491</sup>

- The Aorist indicative may be used for stating a present reality with the certitude of a past event. “The aorist indicative can be used to describe an event that is not yet past as though it were already completed. This usage is not at all common.”<sup>492</sup>
- “in vivacious speech what is enunciated as a consequence of the condition is expressed as if it had already come to pass, the condition being regarded as fulfilled.”<sup>493</sup>
- Wallace has another category which he calls-IMMEDIATE PAST AORIST/DRAMATIC AORIST in which the aorist indicative can be used of an event that happened rather recently. Its force can usually be brought out with something like *just now*, as in *just now I told you*. It is sometimes difficult to tell whether the aorist refers to the immediate past or to the present (dramatic).

ἐάν σου ἀκούσῃ, ἐκέρθησας τὸν ἀδελφόν σου = If he hears you, *you will have won your brother over* (Mt 18:15).

ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ = because in them *the wrath of God will be completed* (Rev 15:1).

## PERFECT:<sup>494</sup>

- COMPLETED ACTION IN PRESENT TIME - HAS~HAD~HAVE
- “The perfect is used less frequently than the present, aorist, future, or imperfect; when it is used, there is usually a deliberate choice on the part of the writer.”<sup>495</sup>
- Moulton has suggested that the perfect tense is, “the most important, exegetically, of all the Greek Tenses.”<sup>496</sup>
- Easley says the Perfect is, “the tense with more theological and sermonic value than any other.”<sup>497</sup>
- “In its most frequent use the Perfect Indicative represents an action as standing at the time of speaking complete. The reference of the tense is thus double; it implies a past action and affirms an existing result.”<sup>498</sup>

---

<sup>491</sup> Some grammarians may refer to this as a *Proleptic* or *Futuristic* aorist. The use of the aorist in a future sense. “...verbs indicating sudden emotion such as an access of joy or sorrow, ready adhesion or the like, are often used in the aorist although they refer to present time.” Zerwick, P.85

<sup>492</sup> Wallace, P. 563.

<sup>493</sup> Zerwick, M. Vol. 114: Biblical Greek illustrated by examples. P. 84.

<sup>494</sup> 1,573 occurrences, 835 Indicatives, 673 Participles, 49 Infinitives, 10 Subjunctives and 4 Imperatives.

<sup>495</sup> Wallace, P. 573.

<sup>496</sup> *Prolegomena*, P. 140.

<sup>497</sup> P. 46.

<sup>498</sup> Burton, P. 37.

- “The Perfect tense conveys three ideas: action which has occurred in the past, which has come to a culmination, and which stands as a completed result.”<sup>499</sup>
- “The Perfect tense is used for “indicating not the past action as such but the present ‘state of affairs’ resulting from the past action.”<sup>500</sup>
- The Greek Perfect is used to represent an action as standing complete, and having an existing result, at the time of speaking. The Perfect means something like: I have done something but it is not done and over-with like the Aorist, but done *then*, and still going on with present implications.
- The Greek Perfect is the tense of completed action; refers to past action that determines a present situation. Something that happened in the past but still has reference to the speakers present. A present state resulting from a past action. Action which has been completed and stands completed in the writers present. Therefore, to say in the Greek Perfect tense, “I have filled the cup” is equivalent to saying, “I filled the cup and it is now full”. Another example, is Galatians 2:19, Χριστῷ συνεσταύρωμαι, which could be understood to say, “*I am in a present state of having been crucified with Christ,*” indicating that not only was I crucified with Christ in the past, but I am existing now in that present condition.
- “Its basal significance is the progress of an act or state to a point of culmination and the existence of its finished results. That is, it views action as a finished product.”<sup>501</sup> Jesus’ last cry from the cross, τετελεσται (“it is finished” or “all has been completed”) is a good example of a perfect tense verb.
- The Perfect Tense expresses *Perfective action*. Perfective action is action that has been completed and stands completed in the present; perfective action involves a present state that has resulted from a past action. The Present state is a continuing state; the past action is a completed action. Therefore the Perfect combines linear and punctiliar action.
- The Greek perfect tense denotes an action completed at the time of writing resultant upon a past action. While dealing with the past to some extent the perfect tense is primarily concerned with present time.

---

<sup>499</sup> Summers, P. 114.

<sup>500</sup> Zerwick.

<sup>501</sup> D&M, P. 200.

- “BDF suggest that the perfect tense combines in itself, so to speak, the present and the aorist in that it denotes the continuance of completed action....”<sup>502</sup> The perfect may be viewed as combining the aspects of both the aorist and present tense. It speaks of completed action (aorist) with existing results (present).
- “Since the Aorist and the Perfect both involve reference to a past event, the Perfect affirming the existence of the result of the event, and the Aorist affirming the event itself, without either affirming or denying the existence of the result, it is evident that whenever the result of the past action does still exist, either tense may be used, according as the writer wishes either to affirm the result or merely the event.”<sup>503</sup>
- The Perfect differs from the Aorist in that it emphasizes the continuing result of the action that was completed in past time- “He is risen” = Perfect “He has been raised” = Aorist
- The aorist “I closed the door” describes a single past action, but tells us nothing about the present state of the door, not even whether it is still in existence. However, the perfect “I have closed the door” means that the door is now closed as a result of my past action of closing it.

Aorist = “I wrote”  
Perfect = “I have written”

- οἶδα is the most commonly used Perfect tense verb constituting over one-fourth of all Perfects in the GNT!

ορᾶω - I see (present)  
εἶδον - I saw (aorist)  
οἶδα - I am in a state of having seen = I know (perfect).

- The Perfect tense has vocalic reduplication.
- Perfects are subdivided into two groups: first perfects, which add κ to the reduplicated stem and second perfects,<sup>504</sup> which lack the kappa (κ). This distinction does not have grammatical significance.

1 <sup>st</sup> Perf Indicative Active	Mid/Pas	Subjunctive
I have loosed	I have loosed myself; I have been loosed	I might have loosed
κ α	μ α ι	κ ω
κ α Ϛ	σ α ι	κ η Ϛ

<sup>502</sup> BDF quoted in Wallace p. 573.

<sup>503</sup> Burton, P. 41.

<sup>504</sup> The GNT has 21 verbs that contain second perfect forms.

κ ε	ται	κ ω μεν
κ α μεν	μεθα	κ η τε
κ α σι	OR	κ ω σι
κ α υ	νται	

### INTENSIVE (RESULTATIVE) PERFECT:

- “The perfect may be used to emphasize the results or present state produced by a past action. This is the strongest way of saying something *is*. The English present often is the best translation for such a perfect. This is a common use of the perfect tense.”<sup>505</sup> “This use of the perfect emphasizes the present state of being, the continuing result, the finished product, the fact that a thing is.”<sup>506</sup>

- The intensive perfect places the emphasis on the ongoing results of an action.

ἤδη **κέκρικα** ὡς παρῶν τὸν οὕτως τοῦτο κατεργασάμενον = *I have already passed judgment* on the one who did this, just as if I were present (1Co 5:3).

θύρα γὰρ μοι **ἀνέωγεν** μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί = because a great door for effective work *has been opened* to me, and there are many who oppose me (1Co 16:9).

### CONSUMMATIVE PERFECT:<sup>507</sup>

- “The perfect may be used to emphasize the completed action of a past action or process from which a present state emerges. This usage is common.”<sup>508</sup>

- “Here it is not an existing state, but a consummated process which is presented.”<sup>509</sup>

- “The emphasis is on the completed event in the past time rather than the present results. As with the intensive perfect, this does not mean that the other “half” of its aspect has disappeared, just that it does not receive the greater emphasis. For example, ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ (*he has been raised* on the third day) in 1Co 15:4, though extensive, still involves current implications for Paul’s audience. (Many perfects are open to interpretation and could be treated either as intensive or extensive [consummative]). One key is that transitive verbs often belong here.”<sup>510</sup>

**πεπληρωκατε** τὴν ἱερουσαλημ τῆς διδασχῆς ὑμῶν = *you have filled*

<sup>505</sup> Wallace, P. 574.

<sup>506</sup> Brooks, Luke A., & Winbery, Carlton L.; *Syntax of New Testament Greek*; (1979); P. 95.

<sup>507</sup> Also called Extensive Perfect; Easley calls the consummative perfect the *pure perfect*; P. 46.

<sup>508</sup> Wallace, P. 577.

<sup>509</sup> D&M, P. 202.

<sup>510</sup> D&M P. 202.

Jerusalem with your teaching (Ac 5:28)

τὸν καλὸν ἀγῶνα ἠγώνισμαι = *I have fought the good fight* (2Ti 4:7).

### ITERATIVE PERFECT:

Infrequent.

- The process of which the completion is represented in the Perfect may have been one of recurrent intervals rather than of continuous progress.

μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς = Did I take advantage of you by any of those whom *I sent* to you? (2Co 12:17).

νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου = But now *they have* also [repeatedly] *seen* [these miracles], and yet they have also hated both me and my Father (Jn 15:24).

### DRAMATIC (AORISTIC OR HISTORICAL) PERFECT:

- Wallace and Dana and Mantey do not agree on this category<sup>511</sup>. Citing Burton, Wallace says, “The key to detecting a dramatic perfect is the absence of any notion of existing results... That is to say, it focuses so much on the act that there is no room left for the results.”<sup>512</sup> But D&M say, “Since the Perfect represents an existing state, it may be used for the purpose of describing a fact in an unusually vivid and realistic way.” Brooks agrees saying, “the emphasis is on the existing state.”<sup>513</sup>
- It seems certain though that this Perfect is used for the purpose of emphasizing an action completed in the past that is conceived in terms of the present time for “the sake of vividness.”<sup>514</sup>

### PLUPERFECT:

- Rare. There are 28 pluperfect verbs occurring 86 times<sup>515</sup> in the GNT.<sup>516</sup>
- Something that happened in the past with the results of action indicated in the past also;<sup>517</sup> the point of time being indicated by the context.

---

<sup>511</sup> Our study is more concerned with the way words function in a sentence rather than with part-of-speech designations in a grammar book. Rules are helpful tools but the so-called rules of Greek grammar and style were not spoken at the burning bush; they're just guidelines and grammarians might disagree from time to time. The student must exercise judgment in deciding which rules apply and which authority to follow.

<sup>512</sup> P. 578.

<sup>513</sup> P. 96.

<sup>514</sup> Robertson, P. 896.

<sup>515</sup> Mounce, P. 237.

<sup>516</sup> All pluperfects in the GNT are in the Indicative and all but three are in the Gospels and Acts.

<sup>517</sup> Though not necessarily at the time of the action itself.

- HAD-HAVE
- The Pluperfect occurs only in the indicative mood.
- “For the most part, the perfect and pluperfect tenses are identical in aspect though different in time. Thus both speak of an event accomplished in the past (in the indicative mood, that is) with results existing afterwards—the perfect speaking of results existing in the present, the pluperfect speaking of results existing in the past.”<sup>518</sup>
- The pluperfect tense refers to an action or state that was completed at some time previous to the time of utterance. If it had continued to the present the Perfect tense would have been used.
- Indicates a past state resulting from an action prior to it. The state continued up to some point in the past, at which time it presumably ceased (otherwise the perfect tense would have been used).
- Expresses action that took place in the past with the effect continuing up to a point, but from the writer’s viewpoint the action and the effect are past experiences.
- The Perfect looks back on the past from a standpoint of the present; the Pluperfect looks back on the past from the standpoint of the past. In both state of being continues to the present, in the Pluperfect only to some point in the past.
- The Pluperfect is to the Perfect as the Imperfect is to the Present.<sup>519</sup>
- The pluperfect is formed on the perfect stem. An augment is often (but not always) used in addition to reduplication.

#### INTENSIVE PLUPERFECT:

The stress is laid upon the reality of the fact and the emphasis may be laid upon the existing results of a past action.

καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγη ἐπὶ τοὺς ἀρχιερεῖς = *And hasn't he come here for the purpose of bringing them bound before the chief priests?*” (Ac 9:21).

#### CONSUMMATIVE PLUPERFECT:

May represent action as a process completed in past time at some point initiated by the context.

πολλοῖς γὰρ χρόνοις **συνηροπάκει** αὐτὸν = *For many times it had seized him*

<sup>518</sup> Wallace, P. 572.

<sup>519</sup> The pluperfect might be thought of as a “past perfect”.

(Lk 8:29).

<b>Active</b>	<b>Middle / Passive</b>
He had loosed	He had loosed himself (or) he had been loosed
ε λε λυ κει ν	ε λε λυ μην
ε λε λυ κει ς	ε λε λυ σο
ε λε λυ κει	ε λε λυ το
ε λε λυ κει μεν	ε λε λυ μεθα
ε λε λυ κει τε	ε λε λυ σθε
ε λε λυ κει σαν	ε λε λυ ντο



## INFINITIVES:

- There are approximately 2,291 Infinitives used in the GNT; Infinitives are found in every book of the GNT. About one in every sixty words of the GNT is an infinitive including 996 Present tense Infinitives, 1,241 aorist,<sup>520</sup> 5 future<sup>521</sup> and 49 perfect Infinitives. There are no imperfect or pluperfect infinitives. 1,756 Infinitives are in the active voice, 294 in the passive voice and 245 in the middle voice.
- There is no other part of speech more widely used in the GNT than the infinitive, neither is there a part of speech more difficult to understand (IMHO) than the Infinitive. Greek manufactures nouns out of verbs by making infinitives.

The infinitive is an indeclinable “non-finite” *verbal noun*. As such it performs some functions of a noun and at the same time displays some characteristics of a verb. Like a verb it is formed from a verbal stem, has tense<sup>522</sup> and voice, (but not person, number<sup>523</sup> or mood) and it is modified by adverbs.

- Sometimes an Infinitive functions as a noun of action and sometimes it is a verbal substantive. Its dual nature enables it to perform a large number and variety of functions.
- Like a noun, the infinitive can have many of the case functions that an ordinary noun can have. It can be the subject or object of a verb, it may function as the object of a preposition, be anarthrous and articular, and be modified by an adjective.
- The Infinitive has the form “to do [something]”. It is treated as one of the Moods of the Verb as it shows Voice (Active, Middle, Passive) and Tense, but does not take personal endings.<sup>524</sup>
- Infinitives express action or state of being, but they make no assertion about the subject of the sentence or clause. Indeed they [technically] cannot have a subject. They cannot constitute a complete sentence. They cannot be conjugated. Infinitives can be Active (to sing, to go, to be, to read), Middle (to seat oneself), or Passive (to be loved, to be struck, to be called).
- The Infinitive by itself presents the state or action denoted by the verb as a concept, without attaching it to any particular person as an agent.

---

<sup>520</sup> 485 in the writings of Luke.

<sup>521</sup> Found in Acts and Hebrews.

<sup>522</sup> Tense does not indicate time of action except for the very rare future infinitive. Rather, tense in the infinitive indicates kind of action.

<sup>523</sup> Its number is always singular.

<sup>524</sup> Although technically infinitives do not have gender, frequently the singular neuter article is attached to them. Approximately 2000 of the 2291 infinitives are anarthrous.

- Since Infinitives have noun features, they may function as direct objects. They may act as a Predicate Nominative when there is a linking verb. Infinitives may also modify nouns or pronouns such as direct objects when they are acting as Adjectives. Infinitives may also modify verbs, adjectives and adverbs when used as an Adverb.
- “It may have a subject, a direct object, or an indirect object. It may have adverbial modifiers. Its function in the sentence may be to express purpose, result, time, or cause. As a noun, it may function as the subject of a sentence or as the direct object of a verb. The substantival nature of the infinitive is also seen in the fact that it may take a definite article and may even be the object of a preposition. In such constructions, the infinitive is treated as a *neuter* noun.”<sup>525</sup>
- In some constructions, the infinitive has a “subject.” In other words, the sentence indicates *who* does the action expressed by the infinitive as in “They wanted him to hit the ball.” “To hit” is the infinitive; the one who performs the action is “him.” In Greek (as in English), the subject of an infinitive (*him* in this case) is in the accusative case.
- Although Infinitives do not technically have subjects, there is often a word in the construction that indicates *who* or *what* produces the action expressed by the Infinitive. Such a word *is usually in the accusative*.

“Paul wanted *him* [accusative case direct object] *to stay* [infinitive] in Ephesus.”

ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με = Let the little children *come to me* (Lk 18:16).

ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά = a curse is upon all who do not carefully obey and *put into practice* [to do them] all the things written in the Book of Law (Ga 3:10).

- The Infinitive may function as a Neuter Verbal Noun:
  1. As subject of a verb = “*To sing* improves the voice.”
  2. As object of a verb = “I gave him something *to eat*.”
  3. As a predicate complement = “I have something *to say*.”
- The infinitive itself does not have different forms for cases and persons and is therefore indeclinable, however, an Infinitive may be placed in any case. How? By giving it the neuter article (if an infinitive has an article, it is always neuter, and as a noun it may be used with different cases of the neuter article) and declining the article. This is what is meant by *articular*

<sup>525</sup> Croy, Clayton N.; A Primer of Biblical Greek, P. 144.

*infinitive*.<sup>526</sup> Essentially the function of an article with an infinitive is the same as with a noun since the infinitive is in origin a noun except that with the infinitive the article often appears for no reason except to supply the case ending that is lacking. "...generally speaking, the Infinitive is regarded as an indeclinable verbal noun which can be made declinable by the addition of the article."<sup>527</sup> It is to be observed though that the conformity of the case of the article with the case relation of the infinitive is not a fixed rule. We may find, for instance, a subject infinitive accompanied by *του* (Ac 27:1).

- The article often gives an infinitive the force of a substantive.<sup>528</sup>
- Nothing distinguishes the noun force of the infinitive more than its use with the article. The article *substantivizes* the infinitive; that is, the prefixing of an article to the Infinitive emphasizes its character as a noun. When preceded by an article it becomes a declinable neuter noun, varying in case as the case of the article varies.

Matthew 15:20 is an example of a phrase containing an Infinitive with an article as the subject of a sentence:

**τὸ δὲ ἀνίπτους χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον** = But *to eat* with unwashed hands does not defile the man.

- The Infinitive Phrase begins with an infinitive and is followed by an object and any modifiers; functions as a noun, adjective or adverb.
- The Infinitive may have a subject, object, or other limiting words attached to it. These words generally come between the article and the Infinitive, and form with it a phrase equivalent to a noun.
- We should take notice of the difference between the aorist and present infinitive. The aorist infinitive frequently denotes that which is eventual or particular, while the present infinitive often indicates a condition or process. Thus *πιστεῦσαι* is to exercise faith on a given occasion, while *πιστεῦειν* is to be a believer; *δουλεῦσαι* is to render a service, while *δουλεῦειν* is to be a slave; *αμαρτεῖν* is to commit a sin, while *αμαρτανειν* is to be a sinner.
- The aorist infinitive may refer to present time as often as the present infinitive does.
- ““To be in the process of” and “to perform the act of” are rough non-idiomatic translations of the present and aorist infinitives.”<sup>529</sup>

<sup>526</sup> “Although infinitives frequently take an article, the article is usually not used to nominalize the infinitive.” (Wallace. P. 234).

<sup>527</sup> Nunn, P. 87.

<sup>528</sup> “The infinitive can also function substantively without the article.” (Wallace. P. 234).

- The infinitive often occurs *after prepositions*.<sup>530</sup> When it does so, the infinitive is *always articular*. However, it would be incorrect to assume that the infinitive is for this reason functioning substantively. One needs the broader picture here: Prepositional phrases are routinely attached to verbs, and consequently adverbial in nature. When the infinitive occurs after a preposition, the preposition combines with the infinitive for an adverbial force.
- If the infinitive functions as a noun it may stand as the subject or as the object of another verb or be governed by a preposition.

USES OF THE INFINITIVE WITH PREPOSITIONS (following the regular meaning for the preposition and case used):<sup>531</sup>

#### Helping Word in Translation

- **ΕΝ (ΤΩ)** - time at which to do something *while, as, when*  
 ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν “*when the parents brought in the Child Jesus*” (Lk 2:27; see also Mt 13:4; Lk 8:5; Ac 11:15; Ga 4:18).
- **ΠΡΟ (ΤΟΥ)** - before doing something *before*  
 προ του σε φιλιππον φωνησαι = before Philip called you  
 προ του βλεπειν αυτον = before he sees (see also Jn 17:5; Ac 23:15).
- **ΜΕΤΑ (ΤΟ)** - after doing something *after*  
 μετα το βλεπειν αυτον = after he sees  
**μετὰ τὸ παθεῖν αὐτὸν** = *after his suffering* (Ac 1:3).
- **ΔΙΑ (ΤΟ)** - because (reason) to do something *because*  
 διὰ τὸ αὐτὸν γινώσκειν πάντας “*because he knew all men*” (see also Lk 6:48; Ac 28:18).
- **ΕΙΣ**, (occurs 63 times) **ΠΡΟΣ** (occurs 12 times) - Mostly Result; actual, conceived, or intended; can be purpose as this example shows: **εις το ειναι βεβαιαν την επαγγελιαν** = in order that the promise might be guaranteed “*ΕΙΣ with the Infinitive also expresses tendency, measure of effect, or result, conceived or actual*”<sup>532</sup> (He 11:3).  
 “*ΕΙΣ with the Infinitive is also used, like the simple Infinitive, to represent an indirect object*”<sup>533</sup> (Mt 20:19; 1Co 11:22).  
 “*ΕΙΣ governing the Infinitive with τὸ most commonly expresses purpose*”<sup>534</sup> (Ro 8:29; Ga

<sup>529</sup> Hewitt, P. 177-178.

<sup>530</sup> Of the roughly 314 articular infinitives in the NT, about two-thirds are governed by a preposition. Conversely, all infinitives governed by a preposition are articular.

<sup>531</sup> “all infinitives with prepositions are articular. In descending order of frequency, the infinitive is found with the following prepositions: **ΕΙΣ**, **ΕΝ**, **ΜΕΤΑ**, **ΠΡΟΣ**, **ΠΡΙΝ ΟΡ ΠΡΙΝ ἢ**, **ΠΡΟ**, **ΑΥΤΙ**, **ἘΝΕΚΕΝ**, **ἜΩΣ**” (Perschbacher, NTGS, P. 370).

<sup>532</sup> Burton, P. 161.

<sup>533</sup> Burton, P. 161.

<sup>534</sup> Burton, P. 161.

3:17).

- ἕως του – time – future *until*
- πριν - time – antecedent *before*

The infinitive with the article τῷ is often used to express cause: οὐκ ἐσχηκα ἀνεσιν τῷ πνεύματι μου τῷ μὴ εὐρεῖν με τίτον τον ἀδελφόν μου = I had no rest in my spirit, *because I did not find Titus my brother* (2Co 2:13).

- The Infinitive will always be used with a finite verb. Certain words routinely have an infinitive to complement them:

ἀρχομαι = I begin  
δεῖ = it is necessary  
δυναμαι = I can  
ἐξεστί = it is lawful  
ζητέω = I seek  
θέλω = I wish  
μέλλω = I am about to  
οφείλω = I ought  
πρέπει = it is proper

#### BASIC USAGE:

##### A. Adverbial

1. Purpose to, in order that, for the purpose of
2. Result so that, so as to, with the result that
3. Time after, while, before
4. Cause because

##### B. Substantival Uses

7. Subject
8. Direct Object
9. Indirect Object
10. Appositional namely
11. Epexegetical

#### PURPOSE:

[*to, in order to, for the purpose of*]

- “The Infinitive is used to express the purpose of the action or state denoted by the principal verb.”<sup>535</sup>

---

<sup>535</sup> Burton, P. 146.

- The infinitive is used to indicate the purpose or goal of the action or state of its controlling (finite) verb. It answers the question “Why?” in that it looks ahead to the anticipated and intended result.
- Purpose can be expressed using the articular infinitive preceded by ΕΙΣ or ΠΡΟΣ.
- If you suspect a purpose infinitive, insert the gloss *in order to* or *for the purpose of* (and translate the infinitive as a gerund), *in order that*.

The kids came to the beach [for the purpose of swimming] *to swim*.

ἐστὶν ἡμῖν **πληρῶσαι** πᾶσαν δικαιοσύνην = it is proper for us to do this *to fulfill* [for the purpose of fulfilling] all righteousness (Mt 3:15).

μη νομισητε οτι ηλθον **καταλυσαι** τον νομον = Do not think I came *to destroy* [for the purpose of destroying] the law (Mt 5:17).

ανθρωποι δυο ανεβησαν εις το ιερον **προσευξασθαι** = two men went up to the temple [for the purpose of praying] to pray (Lk 18:10).

Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς **σῶσαι** = Christ Jesus came into the world [for the purpose of saving sinners] to save sinners (1Ti 1:15).

- Purpose is sometimes represented by the Genitive case of the articular Infinitive ΤΟΥ - purpose (in order) to do something; The Infinitive is used to denote the purpose of the action of the principal verb:

Ἡρώδης ζητεῖν τὸ παιδίον **τοῦ ἀπολέσαι** αὐτό = Herod is about to seek the child *in order to destroy* him (Mt 2:13).

μετέβη ἐκεῖθεν **τοῦ διδάσκειν** καὶ **κηρύσσειν** = “he went away from them *for the purpose of teaching* and *for the purpose of preaching*” (Mt 11:1).

See also, Mt, 21:34, 23:5; Ro 15:13.

## RESULT:

[*so that, so as to, with the result that*]

- Votaw<sup>536</sup> lists 294 purpose infinitives and 96 result<sup>537</sup> infinitives. This does not include the infinitives after prepositions, many of which can go either way.
- The infinitive of result indicates the outcome produced by the controlling verb. In this respect it is similar to the infinitive of purpose, but the former puts an emphasis on intention (which may or may not culminate in the desired result) while the latter places the emphasis on effect (which

<sup>536</sup> The Use of the Infinitive in Biblical Greek, (1896); P. 46–47.

<sup>537</sup> Result and Purpose may in some cases be regarded as more or less the two faces of the same coin. Result may view an event on the basis of what has happened, and purpose may view the same event in terms of its future potentiality.

may or may not have been intended). A number of instances are difficult to distinguish, leaving room for exegetical discussion, but as a general guideline, if in doubt, label a given infinitive as purpose since it occurs about three times as often as result.

- Unlike the purpose infinitive, the simple *to* idea will often not be sufficient. In fact, it will frequently be misleading (even to the point of producing a confusing translation). The gloss *so that, so as to, or with the result that* brings out the force of this infinitive.
- The Infinitive may be used to express the result or consequence of the action of the principal verb. It is quite often introduced by  $\omega\sigma\tau\epsilon$  (Lk 12:1), but is occasionally found standing alone (Col 4:3), with  $\tau\omicron\upsilon$  (Ac 18:10), and with the preposition  $\epsilon\iota\varsigma$  (Ac 7:19).

ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ μνησθῆναι ἐλέους = He has helped his servant Israel, *to remember* mercy (Lk 1:54).

ἦλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά = They filled both the boats *so that* [*with the result that*] *they began to sink* (Lk 5:7).

αἰ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι = and if I have all faith *so that I move* mountains [*the result is I move mountains*] (1Co 13:2; ὥστε and  $\omega\varsigma$  commonly introduce result infinitives).

διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ... γεγονῶς νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν = the law... does not invalidate the covenant confirmed by God. *For if it did* the promise *be would be null and void as a result* (Ga 3:17).

See also, Mk 9:26, Ac 19:10.

### TIME:

- Although infinitives do not express specific time per se, in concert with certain conjunctions they may have time significance.
- This use of the infinitive indicates a temporal relationship between its action and the action of the controlling verb. It answers the question “When?” I have discovered a few grammars that confuse the categories “Antecedent time” and “Subsequent time”<sup>538</sup> so, I will follow the descriptions given by Dana and Mantey described on pp. 216 and 217.

#### A. ANTECEDENT TIME:

[*before*]

---

<sup>538</sup> See Wallace 594-595.

The action of the infinitive of antecedent time occurs *before* the action of the controlling verb. Its structure is  $\pi\rho\iota\nu$ , or  $\pi\rho\iota\nu \eta$  + the infinitive and should be translated “before” plus an appropriate finite verb.

$\pi\rho\iota\nu \eta \delta\iota\varsigma \acute{\alpha}\lambda\acute{\epsilon}\kappa\tau\omicron\rho\alpha \text{ **φωνῆσαι** τ\rho\iota\varsigma \mu\epsilon \acute{\alpha}\pi\alpha\rho\nu\eta\sigma\eta$  = *before* the rooster *crows* twice you will disown me three times (Mk 14:30).

$\pi\rho\omicron \tau\omicron\upsilon \sigma\epsilon \text{ **φωνῆσαι** \omicron\nu\tau\alpha \acute{\upsilon}\pi\omicron \tau\eta\nu \sigma\upsilon\kappa\eta\nu \epsilon\acute{\iota}\delta\omicron\nu \sigma\epsilon$  = *Before* Philip *called* you, while you were under the fig tree, I saw you (Jn 1:48).

#### B. CONTEMPORANEOUS TIME.<sup>539</sup>

[*while, as, when*]

The action of the infinitive of contemporaneous time occurs *simultaneously* with the action of the controlling verb. Its structure is  $\epsilon\nu \tau\omega$ <sup>540</sup> + the infinitive. It should be translated *while* or *as* (for present infinitives), *when* (for aorist infinitives), plus an appropriate finite verb.

$\kappa\alpha\acute{\iota} \acute{\epsilon}\nu \tau\omega \sigma\pi\epsilon\acute{\iota}\rho\epsilon\iota\nu \acute{\alpha}\nu\tau\omicron\nu \acute{\alpha} \mu\acute{\epsilon}\nu \acute{\epsilon}\pi\epsilon\sigma\epsilon\nu \pi\alpha\rho\acute{\alpha} \tau\eta\nu \omicron\delta\omicron\nu$  = *while* [or “as”] he *was sowing*, some [seed] fell on the road (Mt 13:4).

$\acute{\epsilon}\nu \delta\acute{\epsilon} \tau\omega \kappa\alpha\theta\epsilon\acute{\upsilon}\delta\epsilon\iota\nu \tau\omicron\upsilon\varsigma \acute{\alpha}\nu\theta\rho\omega\pi\omicron\upsilon\varsigma \eta\lambda\theta\epsilon\nu \acute{\alpha}\nu\tau\omicron\upsilon \omicron \acute{\epsilon}\chi\theta\rho\omicron\varsigma$  = *but while* men *slept*, his enemy came (Mt 13:25).

$\acute{\epsilon}\nu \tau\omega \beta\alpha\pi\tau\iota\sigma\theta\eta\nu\alpha\iota \acute{\alpha}\pi\alpha\nu\tau\alpha \tau\omicron\nu \lambda\alpha\omicron\nu$  = *when* all the people *were baptized* (Lk 3:21).

#### C. SUBSEQUENT TIME:

[*after*]

The action of the infinitive of subsequent time occurs *after* the action of the controlling verb. Its structure is  $\mu\epsilon\tau\alpha \tau\omicron$  + the infinitive. It should be translated “after” plus an appropriate finite verb.

$\mu\epsilon\tau\alpha \delta\epsilon \tau\omicron \epsilon\gamma\epsilon\rho\theta\eta\nu\alpha\iota \mu\epsilon \pi\rho\omicron\alpha\acute{\xi}\omega \upsilon\mu\alpha\varsigma \epsilon\iota\varsigma \tau\eta\nu \gamma\alpha\lambda\iota\lambda\alpha\iota\alpha\nu$  = *And after I have been raised*, I will go before you into Galilee (Mt 26:32).

$\acute{\epsilon}\kappa\omicron\upsilon\sigma\acute{\iota}\omega\varsigma \gamma\acute{\alpha}\rho \acute{\alpha}\mu\alpha\rho\tau\alpha\nu\omicron\nu\tau\omega\nu \eta\mu\omega\nu \mu\epsilon\tau\acute{\alpha} \tau\omicron \lambda\alpha\beta\epsilon\acute{\iota}\nu \tau\eta\nu \acute{\epsilon}\pi\acute{\iota}\gamma\nu\omega\sigma\iota\nu \tau\eta\varsigma \acute{\alpha}\lambda\eta\theta\epsilon\acute{\iota}\alpha\varsigma, \omicron\upsilon\kappa\acute{\epsilon}\tau\iota \pi\epsilon\rho\acute{\iota} \acute{\alpha}\mu\alpha\rho\tau\iota\omega\nu \acute{\alpha}\pi\omicron\lambda\epsilon\acute{\iota}\pi\epsilon\tau\alpha\iota \theta\upsilon\sigma\acute{\iota}\alpha$  = *If we deliberately keep on sinning after we have received* the knowledge of the truth, there no longer remains a sacrifice for sins (He 10:26).

#### CAUSE:

<sup>539</sup> Or “simultaneous”.

<sup>540</sup> There are approximately 55 occurrences.



[*because*]

- In certain contexts an infinitive may indicate the reason or cause for the action of the controlling verb. In this respect, it answers the question “Why?” Unlike the infinitive of purpose, the causal infinitive gives a retrospective answer (i.e., it looks back to the ground or reason), while the purpose infinitive gives prospective answer (looking forward to the intended result). In Luke-Acts this category is fairly common, though rare elsewhere.

- Translate this infinitive with *because* followed by a finite verb appropriate for the context.
- There is one predominantly used structure for this infinitive category: διὰ τό + infinitive:

διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν = *because of the increase of wickedness* (Mt 24:12).

αὐτος δὲ ὁ ἰησοῦς οὐκ ἐπιστεῦεν ἑαυτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας = *Jesus was not entrusting himself to them because he knew all men.* (Jn 2:24).

#### COMPLEMENTARY:<sup>541</sup>

- A complementary infinitive is, “An infinitive used along with an indicative verb to complete the idea or action of the verb.”<sup>542</sup>
- Wallace says, “The infinitive is very frequently used with “helper” verbs to complete their thought. Such verbs rarely occur without the infinitive”. He further says, “The key to this infinitive use is the helper verb. The most common verbs that take a complementary infinitive are ἄρχομαι [ἄρχω], βούλομαι, δύναμαι (the most commonly used helper verb), ἐπιτρέπω, ζητέω, θέλω, μέλλω, and ὀφείλω. The infinitive itself is the simple infinitive.” Wallace concludes saying, “the complementary infinitive is especially used with a nominative subject” the complementary infinitive is especially used with a *nominative* subject.<sup>543</sup>

Wallace cites about 40 NT examples of this type of Infinitive, but there could be as many as 30 Complementary Infinitives using the helper verb ζητέω, and approximately 89 using the helper verb ἄρχω, as well as roughly 67 using the helper verb μέλλω, and there are about 100 using the helper verb θέλω. This high number of Complementary Infinitives agrees with

<sup>541</sup> D&M do not include this category in their text.

<sup>542</sup> DeMoss P. 33.

<sup>543</sup> Wallace P. 598-599.

Chapman's assertion that the CI is, "the most common usage by far" for infinitives! He further unpacks the CI saying, "An infinitive may be used with a verb of being able, wishing, beginning, must, knowing how, trying, seeking, avoiding, asking, allowing, hindering, being worthy, owing, etc. It complements or completes the thought begun by that verb."<sup>544</sup>

- Fred Long states, "When seeing one of these verbs [ἄρχομαι (ἄρχω), βούλομαι, δύναμαι, ἐπιτρέπω, ζητέω, θέλω, μέλλω, and ὀφείλω] the student regularly should look for an infinitive."<sup>545</sup>

- The Complementary Infinitive may function as a direct object:

Ἰσχυῶ **θεραπεύειν** = I am able *to heal*

- Kantenwein declares the Complementary Infinitive, "completes the meaning of certain verbs such as 'ought' (2 Cor. 12:11), 'love' (Mt. 6:5), 'wish' (Mk. 12:38), 'able' (Mt. 9:28), and 'about' (Mt. 11:14). The completed meaning is: 'ought to have commanded,' 'love to pray,' 'wish to walk,' 'able to do,' and 'about to come.' Similar English expressions are: 'want to go,' 'love to sell,' 'ought to buy,' 'wish to see,' etc."<sup>546</sup>

ινώσκειν δὲ ὑμᾶς **βούλομαι** = But I want you to know (Php 1:12).

ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ **δύνανται νηστεύειν** =  
As long as they have the bridegroom with them *they are not able to fast* (Mk 2:19).

τινὲς εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ **θέλοντες μεταστρέψαι** τὸ  
εὐαγγέλιον τοῦ Χριστοῦ = there are some who are troubling you and *want to*  
*pervert* the gospel of Christ (Ga 1:7).

## **SUBSTANTIVAL USES**

- Used in place of a substantive.<sup>547</sup> Always singular, neuter, with or without an article.

### **SUBJECT:**

- In some contexts an infinitive or an infinitive phrase sometimes functions as the subject<sup>548</sup> of a finite verb exhibiting more clearly its character as a noun. This category includes instances where the infinitive occurs with verbs such as δει, ἐξεστίν, δοκεῖ, εἰμι, γίνομαι etc.

---

<sup>544</sup> (1994). Greek New Testament Insert. (2nd ed., revised.).

<sup>545</sup> P. 221.

<sup>546</sup> P. 76.

<sup>547</sup> See P. 293.

<sup>548</sup> See P. 293.

Example: *To swim* is healthy. *To rescue the swimmer* was easy. As exercise, the girls chose *to swim*.

Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος = For me, *to live* (is) Christ and *to die* (is) gain (Phil 1:21).

- Never found in a prepositional phrase.

ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν = To you it has been given to know the mysteries of the kingdom of heaven (Mt 13:11).

### OBJECT:

- In some contexts an infinitive or an infinitive phrase sometimes functions as the direct object of a finite verb.<sup>549</sup>

- “Mr. Scott notes that there are 992 anarthrous object infinitives in N.T.(Votaw), occurring in every book of the N.T., but most numerous in Luke, and Acts (179) more than the Gospels (156); in Paul 235 times, in John and Epp. 102. There are 109 finite verbs producing these infinitives (δύναμαι has 212, θέλω 128, μέλλω 95, ἄρχομαι 91, βούλομαι 137, ζητέω 33, παρακαλέω 29, ὀφείλω 23).”<sup>550</sup>

- “The Infinitive may be used as the object of a verb. The verbs which are thus limited by an Infinitive are in part such as take a noun or pronoun in the accusative as object, in part such as take a noun or pronoun in the genitive as object, in part verbs which cannot take a noun or pronoun as object but require an Infinitive to complete their meaning.”<sup>551</sup>

- An infinitive or infinitival phrase/clause functioning as the object of a finite verb as in:

ἄφετε τὰ παιδιά καὶ μὴ κωλύετε αὐτὰ **ἐλθεῖν** πρὸς με, = Let the little children [*to*] *come* to me, and do not hinder them (Mt 19:14)

καὶ ἐζήτησαν αὐτὸν **κρατῆσαι** = they looked for a way *to arrest* him (Mk 12:12).

ὅθεν καὶ **σώζειν** εἰς τὸ παντελὲς δύναται = Therefore, he is able *to save* completely (He 7:25). (See also Mt 1:19; Jn 5:18; Ro 14:2; Ga 3:2).

- Sometimes an articular infinitive as in:

νυνὶ δὲ καὶ τὸ **ποιῆσαι** ἐπιτελέσατε = but now you also must complete the doing of it (2Co 8:11).

<sup>549</sup> There may be only 4-5 instances in the GNT.

<sup>550</sup> Robertson, P. 1424.

<sup>551</sup> Burton, P. 153.

οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῶ = did not consider *equality* with God something to be grasped (Phil 2:6).

### APPOSITION:

[*namely*] This usage is relatively common.

- An infinitive functioning in apposition to a substantive to further define it.
- The substantival infinitives may stand in apposition to a noun, pronoun, or substantival adjective. This category is easy to confuse with the epexegetical infinitive. The difference is that the epexegetical infinitive explains the noun or adjective to which it is related, while apposition defines it.

θρησκεία καθαρὰ... αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας = Pure religion ... is this, *namely, to visit* orphans and widows (Ja 1:27).

### EPEXEGETICAL:

- The epexegetical<sup>552</sup> infinitive clarifies, explains, or qualifies a noun or adjective (the epexegetical use might more properly be called adjectival, or dependent substantival). Certain lexical features of the noun or adjective usually bind this use of the infinitive. That is, they normally are words indicating ability, authority, desire, freedom, hope, need, obligation, or readiness.

ἐγὼ βρωσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε = I have food *to eat* of which you do not know (Jn 4:32).

- The infinitive endings are -ειν, -αι, -ναι, -σθαι ( for contract verbs -ειν becomes -ᾶν - εἶν -οῦν).

	Present	1 Aorist	2 Aorist	Perfect
Active	ειν	σαι	ειν	ναι
Middle	εσθαι	σασθαι	εσθαι	σθαι
Passive	εσθαι	θηναι	ηναι	σθαι

	Present	Aorist	Perfect
Active	λυειν	λυσαι	λελυκεναι
Middle	λυεσθαι	λυσασθαι	λελυσθαι
Passive	λυεσθαι	λυθηναι	λελυσθαι

<sup>552</sup> *Epexegetical* means to give additional explanation or explanatory matter.

Present	Active	Middle and Passive	
	Present Stem + ειν λυειν (to loose) φιλειν (to love) αγαπαν (to love) διδοναι (to give) τιθειναι (to place)	Present Stem + euphonic vowel + σθαι λυεσθαι (to loose oneself, to be loosed) φιλεισθαι (to love oneself, to be loved) αγαπασθαι (to love oneself, to be loved) διδοσθαι (to give oneself, to be given) τιθεσθαι (to set oneself in place to be set in place)	
Future	Active	Middle	Passive
	Present Stem + σ + ειν Present Stem + σ + ειν	Present Stem + σε + σθαι	Present Stem + θησε + σθαι
Aorist 1	Active	Middle	Passive
	Stem + σ + αι λυσαι (to loose)	Stem + σα + σθαι λυσασθαι (to loose oneself),	Stem + θη + ναι λυθηναι (to be loosed)
Aorist 2	Active	Middle	Passive
	Aorist Stem + ειν Aorist	Stem + euphonic vowel + σθαι	Aorist Stem + η + ναι
Perfect	Active	Middle and Passive	
	Perfect Stem + κε + ναι λελυκεναι (to have loosed)	Perfect Stem + euphonic vowel + σθαι λελυσθαι (to have loosed oneself, to have been loosed)	

## PARTICIPLES:

- Studying Greek is at times complex and confusing, especially the study of participles! However, “unless the student understands thoroughly the use of Participles, it will be quite impossible for him ever to... read the Greek Testament. The participle is quite the crucial matter in the study of Greek.”<sup>553</sup>

- Greek participles are complicated and deserve a great deal of study.<sup>554</sup> Wallace writes, “It is often said that mastery of the syntax of participles is master of Greek syntax”.<sup>555</sup>

Although English uses participles in very limited ways, Greek uses participles with great frequency and with variety. There are 6,657 participles in the GNT and they are found in every book. One finds more Participles in Luke/Acts than in any other author but this is due to the overall size of Luke/Acts in the GNT.<sup>556</sup> Matthew has 936 Participles.<sup>557</sup> Jude might have the most Participles in relation to total words with 37. Participles occur in all voices but only four Greek tenses have Participles: present (3,686; 55%), aorist (2,285; 34%), future (13) and perfect (673). A Greek verb may have as many as ten participles: present, future, aorist and perfect active, present and perfect middle or passive, future and aorist middle, and future and aorist passive.

- The Greek participle is a grammatical hybrid, i.e., a *verbal adjective*.<sup>558</sup> That means it *merges* nouns and verbs with some verb characteristics and some noun characteristics. For example, the participle will have tense and voice like a verb, but then it will also have the case of a noun as well. The Greek participle only takes the present, aorist, future, and perfect tenses. As in verbs, the aorist tense indicates punctiliar or point action whereas the present tense indicates ongoing or continual action. The function of voice in the participle is essentially the same as in the verb as well.

---

<sup>553</sup> Machen, J. Gresham; New Testament Greek for Beginners; P. 111.

<sup>554</sup> Participles refuse rigid classification.

<sup>555</sup> P. 613.

<sup>556</sup> 1,683 verses with one or more Participles.

<sup>557</sup> That's more than any other Gospel; 374 more than Mark, the runner-up.

<sup>558</sup> I.e., a *loving* heart; *living* water.

- “The choice of the Aorist Participle rather than the Present... is due to the fact that the action is thought of, not as in progress, but as a simple event or fact.”<sup>559</sup> If the action is thought of as in progress then a present participle is used.
- Participles are verbal adjectives, which are able to modify nouns (as do adjectives), allowing those nouns to express verbal action. They may also modify verbs, as do adverbs.
- Although built off of a verb, for the most part *they do not function as main verbs*. “The participle does not use personal verb endings.”<sup>560</sup> However, the participle *often* completes the thought of the main verb and, therefore, the participle's meaning cannot be separated from the meaning of the verb that is the main verb grammatically.
- Like verbs, participles can take objects, be modified by adverbs, and so on. Yet participles do not have all the features of verbs. They do not have person, they do not have tense, and they do not have mood. In addition to having some features of verbs, participles also have features seen with nouns and adjectives. Specifically, participles have gender (feminine, masculine, or neuter), number (singular or plural) and case (nominative, genitive, dative, or accusative).
- A participle is formed from a verb but is often used quite a bit like an adjective. When it is used like an adjective, the Participle follows the rule for adjectives, agreeing with the noun or pronoun it modifies in gender, number and case.
- The participle is a declinable verbal adjective. It derives from its verbal nature tense and voice and from its adjectival nature, gender, number and case. Like the infinitive, the participle's verbal nature is normally seen in a dependent manner. That is, rather than functioning independently as a verb the participle normally functions *adverbially*. Its adjectival side comes out just as strongly as a dependent or modifying adjective.
- For the proper understanding of a participle, it is necessary to consider, the grammatical agreement, the use of the tense, and the function of the mood.
- A participle technically does not have a subject. However, a participle must agree in case, number, and gender with the word it is modifying.<sup>561</sup>
- Participles often indicate action as do verbs, but they also modify nouns. Consider the word *walking* in the following sentence: *The man walking down the street lost his car*. The subject is *man*, and the main verb is *lost*. The simple sentence is *man lost car*. But there is a modifier

---

<sup>559</sup> Burton, P. 68.

<sup>560</sup> Mounce, P. 243.

<sup>561</sup> Mounce, P. 243.

telling us which man is under consideration. The modifier is the phrase, *walking down the street*. Here, *walking* is a participle. It is a verb that functions as an adjective.

Participles can also function adverbially (modifying a verb). As an adverb, the participle may tell us *when* or *how* the action of the main verb took place as in the following sentence: *He broke his leg playing football*. The simple sentence is *He broke leg*. But the adverbial phrase, *playing football* tells us when the break occurred. *Playing* is a participle. In this instance, the participle is functioning as an adverb modifying the verb *broke*.

- Participles are NOT augmented.
- “Participles function as adjectives, adverbs, substantives, and verbs. All articular participles are either adjectival or substantival, and all adverbial and verbal participles are anarthrous. However, not all anarthrous participles are adverbial, but may be adjectival, adverbial, substantival, and verbal.”<sup>562</sup>
- Endings are added to the stem of the appropriate principle part and contracted if necessary.

There are no imperfect or pluperfect participles.

1. If a participle is used adverbially, its form will agree with the noun or pronoun that is doing the action of the participle.
  2. If the participle is used as an attributive adjective, then it will agree with the word it modifies in case, number and gender.
  3. If the participle is used substantivally then its case is determined by its function in the sentence. Its number and gender are determined by the word to which it is referring.
- Depending on the role that it plays in a sentence, a participle is *adjectival* or *adverbial*. Our discussion on Participles will revolve around the “adjectival” side of participles and the “verbal” side of participles. The following six points will outline that discussion:

#### ADJECTIVAL PARTICIPLES:

- The action described by the participle primarily modifies a noun or pronoun.

#### 1. ADJECTIVAL PROPER (Dependent)

Attributive  
Predicative

#### 2. SUBSTANTIVAL (Independent)

- There is no difference in form between the adverbial and adjectival participle.  $\alpha\kappa\omicron\upsilon\omicron\upsilon\tau\epsilon\varsigma$  could be adjectival or adverbial. *If the participle has the article it must be either adjectival or*

---

<sup>562</sup> Perschbacher, NTGS, P. 383.



*substantival. A participle in a predicate construction (lacking the definite article) will usually have an adverbial function.*

NOTE: Just because a participle is adjectival or substantival, this does not mean that its verbal aspect is entirely diminished.

#### VERBAL PARTICIPLES:

Sometimes a Participle will emphasize the verbal qualities and at other times, the adjectival qualities. The verbal category involves those participles that emphasize the verbal over the adjectival nuance. The category includes both independent and (far more commonly) dependent (on the main verb) verbal participles. These are anarthrous participles, and usually nominative case. This is far and away the larger of the two categories and includes the following subcategories:

3. ADVERBIAL. (Circumstantial) The action described by the participle is primarily directed toward the verb.

- |                    |   |
|--------------------|---|
| a. Temporal        | after, when, while, as, before                          |
| b. Manner          | as  |
| c. Means           | by means of, by   |
| d. Cause           | because, since, for                                     |
| e. Condition       | if  |
| f. Concession      | though, although, even though, even if, in spite of     |
| g. Purpose (Telic) | in order that, so that, in order to, for the purpose of |
| h. Result          | with the result of/that                                 |

4. ATTENDANT CIRCUMSTANCE

5. PERIPHRASTIC

6. GENITIVE ABSOLUTE

#### ADJECTIVAL PARTICIPLES:

- When a participle is used adjectivally it limits or modifies the noun with which it agrees, just like an ordinary adjective. The adjectival participle will identify or describe the noun or pronoun with which it agrees in case, number, and gender. There are almost 1,600 adjectival participles (most are Present Tense). This usage is for the most part easily recognized as in such a case *it will most often be in the Attributive Position*<sup>563</sup> as in:

ὁ πιστευων ανηρ or ανηρ ὁ πιστευων = “The believing man” or “the man who believes.”

---

<sup>563</sup> When a participle is in the attributive position, translate it as an adjective modifying the noun with which it agrees in gender, case and number. Remember that the fundamental characteristic of the attributive position is that the adjective comes immediately after its definite article. See discussion P. 68.

ἡ προσευχομένη γυνή or ἡ γυνή ἡ προσευχομένη = The praying woman  
ΤΟ ΕΣΘΙΟΝ ΤΕΚΝΟΝ or ΤΟ ΤΕΚΝΟΝ ΤΟ ΕΣΘΙΟΝ = “The eating child” or “the child who eats”

However, the participle may have an attributive relation without the article as in, ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν = He is like a man who builds a house (or building a house; Lk 6:48). The participle οἰκοδομοῦντι is clearly modifying ἀνθρώπῳ (man). Further illustrations are abundant.

- The adjectival category involves both the dependent and independent adjectival participles (i.e., both the adjectival proper and substantival). *For a structural clue, the student should note the article. If it stands before a participle and functions as a modifying article (normal use), then that participle must be adjectival.*
- The Adjectival Participle may at times be translated by a clause introduced by a relative pronoun (such as *who* or *whose* with a person, or *what* with a thing, or *which* etc.), but may sometimes be translated by a noun or noun phrase- *those who believe; the one who sows; those who hunger.*
- “The *context* has more influence on participles than on any other area of Greek grammar. In other words, for most participles, one cannot simply look at the structure (the presence or absence of the article is, of course, the most vital structural feature) to determine what kind of participle it is. There will be some clues, however, and the student must master these if he/she is to see the genuine semantic possibilities a participle can have in a given context. One's exegetical skills get tested more with participles than with any other part of speech.”<sup>564</sup> “If the participle does *not* have the article, it *may* be adjectival.”<sup>565</sup>

#### 1. ADJECTIVAL PROPER (DEPENDENT):

The participle may function like an adjective and either modify a substantive (**attributive**) or assert something about it (**predicative**).

τὸ ὕδωρ τὸ ζῶν = the *living* water (Jn 4:11; attributive).

σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος = you are the Christ, the son of the *living* God (Mt 16:16; attributive).

καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς =

---

<sup>564</sup> Wallace, P. 613.

<sup>565</sup> Wallace, P. 617.

and the devil, *the one who deceived them* was thrown into the lake of fire (Rev 20:10; attributive).

ὅτι ὁ θεὸς ὁ εἰπὼν· ἐκ σκοτῶν φῶς λάμψει = For God [is] *the one who commanded* light to shine out of darkness (2Co 4:6).

θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν = for God is *the one working* in you (Php 2:13; predicative).

ζῶν γὰρ ὁ λόγος τοῦ θεοῦ = For the word of God is *living* (He 4:12; predicative).

#### ATTRIBUTIVE PARTICIPLES:

[*who, which*]

- Attributive Participles function like an attributive adjective, in any standard attributive position (*as an adjective the participle can be found in both the attributive and predicate positions*). Thus either ὁ διδασκων αποστολος or ὁ αποστολος ὁ διδασκων means “the apostle who is teaching”.

An example of the first attributive position: τοῦ φαινομένου ἀστέρος = the *shining* star (Mt 2:7).

An example of the second attributive position (this is the most common construction for attributive participles): τὸ ὕδωρ τὸ ζῶν = the *living* water (Jn 4:11).

- “The article is not of course necessary with the attributive participle any more than with any other attributive adjective. Thus we have ὕδωρ ζῶν (Jn 4:10), ‘living water,’ which is just as really attributive as τὸ ὕδωρ τὸ ζῶν (Jo. 4:11). When the article is used there is no doubt about the participle being attributive.... All articular participles are, of course, attributive.”<sup>566</sup>
- “The attributive participle will modify some other noun or pronoun in the sentence, and will agree with that word in case, number and gender.”<sup>567</sup>
- “Attributive participles are found in the present, aorist, and perfect tenses and in all four cases.”<sup>568</sup>
- Oftentimes the best way of translating an attributive Participle is by means of a relative clause.<sup>569</sup> The various uses of an attributive Participle might best be understood by considering some examples:

---

<sup>566</sup> Robertson, P. 1105-1106.

<sup>567</sup> Mounce, P. 272.

<sup>568</sup> Perschbacher, NTGS, P. 383.

<sup>569</sup> A relative clause is one that begins with a relative pronoun: *who, which* or *that*.

βλεπω τον αποστολος τον λεγοντα ταυτα = “I see the apostle [the one] *who* is saying these things.”

ὁ ανθρωπος ὁ λεγων ταυτα “the man *who* is saying these things” or “the man *who* says these things.”

- When a participle is in the attributive position, translate it as an adjective modifying the noun with which it agrees in gender, case and number. Remember that the fundamental characteristic of the attributive position is that the adjective comes immediately after its definite article.
- “Like other articular adjectives, the participle may come between the article and the substantive.”<sup>570</sup>

PREDICATE PARTICIPLES:<sup>571</sup> functions like a predicate adjective in the predicate position and makes an additional assertion about the subject. The Predicate Participle is absolutely necessary in the structure of the sentence. Without a predicative participle, the sentence makes no sense, as in “He is running.” Shortened to “he is,” the sentence is pointless.

- The participle, like an adjective, may stand in the predicate position following a linking verb and do two things: make an additional assertion about the subject of the linking verb and complete the meaning of the linking verb itself. The participle agrees with the subject in case, gender, and number. The case will always be nominative. Participles in this category may function simply as a predicate adjective or they may be part of a periphrastic conjunction.
- When the Participle is in the Predicate Position (anarthrous) it is normally translated in adverbial sense.<sup>572</sup> For example:

βλεπω τον αποστολου λεγοντα ταυτα = I see the apostle while he is saying these things.

- The Predicate Participle is *never used in connection with an article* as in, ζῶν ὁ λόγος τοῦ θεοῦ = For the word of God is *living* (He 4:12; an illustration of the first predicate position). The Predicate Participle is used with a finite verb (most often εἰμι whether present or implied), e.g., “and he was casting out a demon”.

## 2. SUBSTANTIVAL (INDEPENDENT):

---

<sup>570</sup> Robertson, P. 1106.

<sup>571</sup> Predicate participles in the New Testament are relatively rare.

<sup>572</sup> Beware, there are *some* adjectival and substantival participles in the predicate position.

- Adjectival participles can function *attributively, predicatively, or substantively*. Behaves like a noun as in “*the one speaking to the crowd*”. The substantival participle may or may not be articular, although most are.
- The translation is often *the one who* or *the thing which* (*who* with persons *thing* with objects) with the participle then translated as a finite verb.

Examples:

ὁ ποιῶν “the one who does [or *is doing*]”.

ὁ λεγων “the one who is saying [or “speaks”]”.

ὁ ἑώρακώς ἐμὲ ἑώρακεν τὸν πατέρα = *the one who has seen me has seen the father* (Jn 14:9).

τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν = *Why do you seek the living [one] among the dead [ones]?* (Lk 24:5).

- If the participle *has the article* it must be either adjectival (proper) or substantival. If it is articular and is **not** related in a dependent fashion to any substantive in the sentence, then it is substantival, i.e., when a noun does not accompany the Participle it may be functioning as a substantive. This is the independent use (i.e., not related to a noun) of the adjectival participle. It functions in the place of a substantive. As such, it can function in virtually any capacity that a noun can.
- A substantive participle may function like any noun: subject, object of a preposition, predicate nominative, direct object, indirect object, dative of reference, etc.
- The participles case is determined by its function in the sentence. If the participle is nominative (and has an article) it is likely being used substantivally as the subject of the sentence.<sup>573</sup>

ὁ φιλων εστι μαθητης μου = *The one loving is a disciple of me.*

μακαρία ἡ πιστεύσασα = *blessed is she who believed* (Lk 1:45).

If it is used as a Predicate Nominative (or predicate adjective), it must be in the Nominative Case as in, σὺ εἶ ὁ πιστευων = *You are the one believing.*

If used as a Direct Object it must be in the Accusative case:<sup>574</sup>

ἀναλογισασθε τὸν ὑπομεμενηκοτα = *Consider carefully the one who has*

<sup>573</sup> 70 % of GNT Participles are in the nominative case.

<sup>574</sup> There are about 950 accusative case participles in the GNT.

*suffered.*

## VERBAL PARTICIPLES:

### 3. ADVERBIAL (CIRCUMSTANTIAL):

- One of the most common functions of the Participle is as an adverb.<sup>575</sup> The adverbial use of the participle is frequent and complicated.<sup>576</sup> “The varieties in adverbial use come, not from alterations in the essential function of the Participle, but from variations in the relation of its noun to the main verb and the context.”<sup>577</sup>
- “The adverbial use of the participle demonstrates the verbal aspect and expresses when, how, why, on what condition, by what means, or under what circumstances an action took place.”<sup>578</sup>
- The adverbial or circumstantial participle is grammatically subordinated to its controlling verb (usually the main verb of the clause). Like an ordinary adverb, the participle modifies the verb, answering the question When? (temporal), How? (means, manner), Why? (purpose, cause).
- The adverbial participle (often called “circumstantial”) sets up a circumstance that is related to the main assertion of the sentence: “While vacationing, she caught a cold”. The participle, “while vacationing” is called adverbial because it sets up a circumstance, that is connected to the main assertion of the sentence, “she caught a cold”.
- The adverbial participle describes the circumstances under which the action of the main verb takes place. The adverbial participle always stands in the predicate position.
- When a participle is used adverbially it is equivalent to an adverbial clause modifying a verb in the sentence. Such participles are generally best translated into English by a suitable adverbial clause such as, *ΑΠΕΣΤΕΙΛΕΝ ΑΥΤΟΥΝ ΕΥΛΟΓΟΥΝΤΑ ΥΜΑΣ* = He sent him *for the purpose of blessing* you.
- The participle and the words related to it are the equivalent of a dependent clause that could be removed without serious damage to the sentence. An adverbial participle gives some *circumstance* about the main action. For example, “*Running* to the door, he answered the doorbell.” Without the participle, the sentence still makes sense. With the participle, we have more information about the circumstances in which the action was done. The different

---

<sup>575</sup> The adverbial participle is sometimes called “circumstantial”.

<sup>576</sup> Context determines whether a participle is adverbial or adjectival.

<sup>577</sup> D&M, P. 226.

<sup>578</sup> Summers, P. 97.

circumstances are often categorized as time, manner, means, cause, condition, concession, and attendant circumstances.

- *All Adverbial Participles must be anarthrous and stands in the Predicate position.* The adverbial participle logically modifies or helps explain some other verb of the sentence in which it stands and is therefore used like an adverb.
- *If a participle is not in the attributive position, it is in the predicate position, and it is either adverbial or predicative.*<sup>579</sup> The adverbial participle stands in the *predicate position* but FUNCTIONS *adverbially*. It can be distinguished from the predicative participle by the fact that it is not required to complete the thought of the main verb. The predicative participle is found in a sentence with a verb of being and is used to complete the idea of the main verb. For example, “He is *running* to the store.” “Running” is really part of the main-verb idea here. This is a common construction in English, but not that common in Greek. When used in Greek, it either overcomes some problem in making a specific form (like perfect middle/passive) or emphasizes something about manner of action (like continuing action with a present participle).
- Most adverbial participles are nominative because it is most common to indicate a circumstance of the main action by saying something else about the subject of the verb. E.g., *Walking down the road, I saw an accident.* Circumstances named by participles generally are additional statements about the subject.
- Adverbial participles often use the key words “*because/since*” or “*when/while*” (present/continuous); also, “*having*”, “*after*” (aorist), etc.
- “Even though the participle is adverbial, it still must agree with a noun or pronoun in case, number, and gender (Sometimes the pronoun is implied in the verb as its subject).”<sup>580</sup>
- An adverbial participle agrees (in gender, case, and number) with the noun it modifies (whether stated or implied), but its chief function is to modify a verb in the sentence, usually the main verb. It does this by denoting some circumstance in relation to which the action of the main verb takes place. For example, λεγων τω οχλω ο προφητης ειδεν αγγελου- “*While speaking to the crowd, the prophet saw an angel*”. Here the action of “speaking” modifies the action of the main verb “he saw”.

---

<sup>579</sup> This statement distinguishes position and function.

<sup>580</sup> Mounce, P. 246, see FN 2.

- “Adverbial or circumstantial participles are always anarthrous. They indicate various subordinate clauses, e.g., temporal, causal, manner, instrumental [means], concessive, purpose, conditional, and complementary [result]. Most are found in the aorist tense, followed by the present and perfect tenses, and once in the future. About 83 percent are found in the nominative case, about 14 percent in the genitive case, about 2 percent in the accusative, and 0.5 percent in the dative case.”<sup>581</sup>

#### A. TEMPORAL:

[*after* (if aorist), *when, while, as* (if present tense) *before* (if future)]

- This is perhaps the most frequent use of the adverbial Participle. In relation to its controlling verb, the temporal participle answers the question *When?* Three kinds of time are in view: antecedent, contemporaneous, and subsequent. The *antecedent participle* should be translated “after doing”, “after he did”, etc. The *contemporaneous participle* should normally be translated “while doing”. And the *subsequent participle* should be translated “before doing”, “before he does”, etc.
- “Most frequently the aorist participle expresses action that is prior to the action of the main verb”<sup>582</sup>
- With a present tense main verb, the aorist participle is usually antecedent in time as in:

εἰδότες ὅτι Χριστὸς ἐγεγρθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει = knowing that Christ, *having been raised* from the dead, dies no more (Ro 6:9). ἐγεγρθεὶς, an aorist passive participle precedes ἀποθνήσκει (a present active indicative finite verb) in time.

νηστεύσας ὕστερον ἐπείνασεν = *after he fasted* he became hungry (Mt 4:2).

ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ = *I am* the bread which *came down* from heaven (Jn 6:41).

NOTE: The aorist participle is normally, though by no means always antecedent in time to the action of the main verb. Sometimes the aorist participle is related to an aorist main verb, the participle will often be contemporaneous (or simultaneous) to the action of the main verb:

καὶ ἀποκριθεὶς Σίμων εἶπεν· = Simon *answered and said* (Lk 5:5).

ἤμαρτον παραδούς αἷμα ἀθῶνον = I have *sinned by betraying* innocent blood (Mt 27:4)

<sup>581</sup> Perschbacher. NTGS, P.397.

<sup>582</sup> Hewitt, P. 147.



- The present participle is normally contemporaneous in time to the action of the main verb.

This is especially so when it is related to a present tense main verb:

A woman poured expensive perfume on Jesus' head *as he was reclining*. The participle is ἀνακειμένου, a present, middle, singular, masculine, genitive.

παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου = *while going on*, he saw Levi, the son of Alphaeus (Mk 2:14).

- The future participle is always subsequent in time to the action of the main verb:

ἴδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν = let us see if Elijah *will be coming to save* him (Mt 27:49).

- The perfect participle is almost always antecedent with reference to the main verb and the effect of the action continues in force.

ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ = Therefore, the Jews said to *the man who had been healed* (Jn 5:10).

Occasionally the perfect participle is contemporaneous; such is due to either an intensive use of the perfect or to a present force of the perfect in its lexical nuance:

οὐδεὶς δύναται ἐλθεῖν πρὸς με εἰ μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς = no one can come to me unless it has been given to him by my father (Jn 6:65).

## B. MANNER.<sup>583</sup>

[*as*]

- In a few instances the adverbial Participle indicates the *manner* in which the action of the finite verb is carried out. The difference between the participle of means and the participle of manner is not great. The key question to be asked is, “Does this participle explain or define the action of the main verb (means), or does it merely add extra color to the action of the main verb (manner)? According to Wallace this usage is relatively rare.
- “This category... indicates how something exists or occurs.”<sup>584</sup>
- The participle of manner refers to the emotion that accompanies the main verb and could be described as “adding color”<sup>585</sup> to the story.

παράγινεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων John the Baptist came [*as one*] *preaching* (Mt 3:1).

<sup>583</sup> Sometimes called “mode” or “modal”.

<sup>584</sup> Hewitt, P. 157.

<sup>585</sup> Wallace P. 627.

ἐπορεύοντο **χαίροντες** = they went on their way [as ones] *rejoicing* (Ac 5:41).

κατ' ὄφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη **ἔσταυρωμένος** = It was before your eyes that Jesus Christ was clearly portrayed *as having been crucified* (Ga 3:1)

C. MEANS [INSTRUMENTAL]:

[*by, by means of*]

- This usage is common. This participle indicates the means (or agent) by which (or by whom) the action of a finite verb is accomplished. This means may be physical or mental.
- “The distinction between ‘manner’ and ‘means’ is not always clear-cut. Whereas ‘manner’ indicates how an action occurs, ‘means’ indicates whereby the action is performed.”<sup>586</sup>

ἤμαρτον **παραδούς** αἷμα ἀθῶνον = I have sinned *by betraying* innocent blood (Mt 27:4)

ἑαυτὸν ἐκένωσεν μορφὴν δούλου **λαβῶν** = He emptied himself [*by*] *taking* a slave's form (Php 2:7)

D. CAUSE:

[*because (preferred) since, for*]

- Causal participles are common in the Greek New Testament. When used, the causal participle indicates the cause or ground of the action of the finite verb.
- This participle “expresses the reason or basis for an action”<sup>587</sup> and answers the question, “Why?”

ἡμέρας ὄντες νήφωμεν = let us be sober *because we are* of the day (1Th 5:8).

E. CONDITION:

[*if*]

- In certain contexts a participle may imply a condition on which the fulfillment of the idea indicated by the main verb depends. The conditional participle indicates a condition that must be fulfilled before the action of the main verb can take place. This usage is fairly common.
- “The [conditional] participle clearly expresses the contingency upon which the question is to be decided.”<sup>588</sup>

---

<sup>586</sup> Hewitt, P. 157.

<sup>587</sup> Hewitt, P. 156.

<sup>588</sup> Hewitt, P. 157.

- “An adverbial participle that indicates a condition upon which the action of the main clause is dependent. Supplying the word *if* usually brings across the sense of the condition participle.”<sup>589</sup>
- EQUIVALENT TO CONDITIONAL CLAUSE- The conditional participle frequently functions as the *protasis* of a conditional sentence.

πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ **πιστεύοντες** λήμψεσθε =  
Whatever you ask for in prayer, *if you believe*, you will receive it (Mt 21:22).

θερίσομεν μὴ **ἐκλυόμενοι** = we shall reap *if we do not lose heart* (Ga 6:9).

οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας **λαμβάνομενον** = nothing is to be rejected *if it is received* with thanks (1Ti 4:4).

These two sentences are semantically equivalent:

If you study, you will learn.

Studying, you will learn.

#### F. CONCESSION:

[*though, even though, although, even if, in spite of*]

- The concessive participle concedes a point and implies that the state or action of the main verb is true in spite of the state or action of the participle. This category is relatively common.
- “A circumstance named by a participle could have thwarted or negated another action.”<sup>590</sup>

ἀλλ οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλληνας ὢν, ἠναγκάσθη περιτμηθῆναι. Yet not even Titus (who was with me) was compelled to be circumcised, *although* he is a Greek (Ga 2:3).

ὕμᾱς ὄντας νεκρούς = *although you were dead* (Eph 2:1).

#### G. PURPOSE [TELIC]:

[*in order to, in order that, so that, for the purpose of*]

- Some adverbial participles give the reason, intention or *purpose* for something. Use the key phrase “in order to”, e.g. τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον **πειραζόμενον** = The Spirit drove him out into the desert *in order to* be tempted.
- The participle of purpose indicates the purpose of the action of the finite verb. Unlike other participles, a simple “-ing” flavor will miss the point. Almost always this can (and usually should) be translated like an English infinitive.
- Usually future or present tense.

<sup>589</sup> DeMoss, P. 34.

<sup>590</sup> Hewitt, P. 157.

εἰ ἔρχεται Ἠλίας **σώσων** αὐτόν = if Elijah is going to come *with the purpose of saving* him (Mt 27:49).

ἀπεστείλεν αὐτὸν **εὐλογούντα** ὑμᾶς = he sent him *in order to* bless you (Ac 3:26).

#### H. RESULT [COMPLEMENTARY]:

[*with the result of/that*]

- In some circumstances a participle is used to indicate the actual outcome or result of the action of the main verb. It is similar to the participle of purpose in that it views the end of the action of the main verb, but it is dissimilar in that the participle of purpose also indicates or emphasizes intention or design, while result emphasizes what the action of the main verb actually accomplishes.

ἐγένετο νεφέλη **ἐπισκιάζουσα** αὐτοῖς = a cloud came [*with the result that it covered*] them (Mk 9:7).

- “The result participle will be a present tense participle and will follow (in word order) the main verb. The student should insert the phrase with the result of before the participle in translation in order to see if the participle under examination is indeed a result participle.”<sup>591</sup>

#### 4. Attendant Circumstance:<sup>592</sup>

- The attendant circumstance participle is used to communicate an action that in some sense is coordinate with the finite verb. The action indicated by the participle constitutes a rather loose addition to that of the main verb. The participle indicates something else that happened, an additional fact or thought, an incidental fact.

In this respect it is not dependent, for it is translated like a verb. This participle may best be translated as though it were a finite verb and connect it to the main verb by supplying the word “and.”<sup>593</sup>

- “The action of the participle presents an additional fact or thought closely related to or coordinated with the action of the main verb.”<sup>594</sup>
- Describes a circumstance as merely accompanying the leading verb, with the sense of “and in addition... this”.
- Almost all attendant circumstance participles are positioned before the main verb.

---

<sup>591</sup> Wallace, P. 638.

<sup>592</sup> This is a largely misunderstood category. Many include the participle of result; see Wallace P. 622ff.

<sup>593</sup> It is *not* translated “and + finite verb” but “finite verb + and.”

<sup>594</sup> Sumney, P. 8.

πορευθέντες δὲ μαθεῖτε τί ἐστὶν = Now go and learn what this means (Mt 9:13).

ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ = Go and show yourself to the priest (Lk 5:14).

πεσὼν ἐξέψυξεν = he fell down and died (Ac 5:5).

## 5. Periphrastic:

- A COMPOUND VERBAL EXPRESSION
- A periphrastic construction is the combination of a linking verb<sup>595</sup> and an adverbial participle<sup>596</sup> that together express a single finite idea. The main verb adds only grammatical information; it does not convey semantic information.

This construction is called *periphrastic* because *it is a roundabout way of saying what could be expressed by a single verb*. As such, it more naturally corresponds to English: ἦν ἐσθίων means he was eating, just as ἤσθιεν does. This usage is common with the present participle and perfect participle, but not with other tenses.<sup>597</sup>

- “The participle is almost always nominative case and usually follows the verb. And, as Dana-Mantey succinctly stated long ago, “This mode of expression, common to all languages, is extensively employed in Greek. It occurs in all the voices and tenses, though rare in the aorist. Certain tense forms in Greek were expressed exclusively by the periphrastic construction; namely, the perfect middle-passive subjunctive and optative. As the finite verb, εἰμί is generally used, though also γίνομαι and ὑπάρχω, and possibly ἔχω in the perfect (cf. Lk. 14:18; 19:20) and pluperfect (Lk. 13:6). The periphrastic imperfect is the form most common in the New Testament.”<sup>598</sup>
- The Periphrastic Participle is common with the present participle (possibly 153 in the GNT; emphasizes continuation) and perfect participle<sup>599</sup> but not with other tenses (only one aoristic in the GNT).
- Various verb-participle combinations are used to constitute a single finite verb tense, as noted in the following table.

---

<sup>595</sup> The linking verb is usually a form of εἰμί though sometimes ὑπάρχω is used.

<sup>596</sup> Although grammarians differ on how this is determined, we must be mindful that not every instance of a linking verb with an adverbial participle is a periphrastic.

<sup>597</sup> Wallace, P. 647.

<sup>598</sup> Wallace, P. 647.

<sup>599</sup> There are possibly as many as 115 perfect participles (Burton says there are but 40) of which about 20 are pluperfect; perfect participles, like perfect tense finite verbs, emphasize the resulting state.

## THE FORMS AND EXAMPLES OF THE PERIPHRASTIC PARTICIPLE:

Finite Verb (of εἶμι) + Participle = Finite Tense Equivalent

Finite present tense εἶμι verb + Present tense participle = Present Periphrastic  
“The verb can be any person or number and the participle will always be nominative anarthrous, but may be any gender and voice.”<sup>600</sup>

καθως και εν παντι τω κοσμω και **εστιν αροποφορουμενον** = just as in all the world *it is bearing fruit* (Col 1:6). When the present periphrastic occurs the author is usually emphasizing customary action or a general truth.

Imperfect tense εἶμι verb + Present participle = Imperfect Periphrastic  
μόνον δε' ἀκούοντες ησαν ὅτι = but only, they kept hearing that, but they were hearing only, only they were hearing (Ga 1:23). This construction is probably best understood as having *Imperfective Aspect*. Time value, if any, comes from the tense of the verb.

Future tense εἶμι verb + Present = Future

και οι αστερες του ουρανου **εσονται εκπιπτοντες** = And the stars of heaven *will be falling* (Mk 13:25). This construction is probably best understood as having *Futuristic Aspect*. Time value, if any, comes from the tense of the verb.

Present tense εἶμι verb + Perfect participle = Perfect Periphrastic

ει δε και εστιν κεκαλυμμενον το ευαγγελιον ημων = and even if our gospel is veiled (2Co 4:3). The Perfect Periphrastic is used to emphasize the existing result of a past completed action.

Imperfect tense εἶμι verb + Perfect participle = Periphrastic Pluperfect

**ησαν γαρ προεωρακοτες** τροφιμον for *they had previously seen* Trophimus (Ac 21:29). This construction is probably best understood as having *Stative Aspect*. Time value, if any, comes from the tense of the verb.

### 6. Genitive Absolute:

- “This participle occurs in a predicate construction and expresses a thought that is grammatically unessential to the rest of the sentence.”<sup>601</sup>
- Structurally, the genitive absolute consists of the following:
  - (1) a noun or pronoun in the genitive case (though this is sometimes absent). this construction will usually be unconnected (no grammatical relationship) with the rest of the sentence.<sup>602</sup> In other words, there will be no word in the sentence that the noun, pronoun or participle modifies;
  - (2) a genitive anarthrous participle (always); cannot be an adjectival participle.
  - (3) the entire construction tends to occur at the beginning of a sentence.

<sup>600</sup> Perschbacher, NTGS, P. 288.

<sup>601</sup> Hewitt, P. 156.

<sup>602</sup> I.e., its subject, the genitive noun or pronoun, will be different from the subject of the main clause.

- Most genitive absolutes in the New Testament are temporal. Using “while” or “after” in translating will normally make proper sense.

ταῦτα αὐτοῦ λαλοῦντος ἄρχων εἷς ἐλθὼν προσεκύνει αὐτῷ = *while he was saying* these things, a certain ruler came and bowed down before him (Mt 9:18).

καὶ εὐθεὺς ἐπὶ αὐτοῦ λαλοῦντος παραγίνεται Ἰουδᾶς = And immediately, *while he was speaking*, Judas comes [arrives, approaches or appears] (Mk 14:43).

ζῶντος τοῦ ἀνδρὸς γένηται ἀνδρὶ ἐτέρῳ = *while her husband is still alive* she becomes another man’s [wife] (Ro 7:3).

When a noun or pronoun is present

ἀκούοντος αὐτοῦ  
While he was hearing...  
ἀκούσαντος αὐτοῦ  
After he heard...

When no noun or pronoun is present

ἀκούοντος  
While hearing...  
ἀκούσαντος  
After hearing...

#### TRANSLATING THE PARTICIPLE:

- First, identify the participle fully as to form;<sup>603</sup> second, determine whether the participle should be classified as attributive, substantival, predicate, adverbial, or supplementary.
- The Greek adverbial present participle is often translated with a clause beginning with “while” or “as”; λέγων ἐγὼ ἔρχομαι . . . “While speaking I come”
- Aorist participles can often be translated using, “when” or “after”.
- Future tense participles often use “before”.
- “If the participle is singular you could use “one,” “he,” “she,” or perhaps “that” if it is neuter. If it is plural you could use “they” or perhaps “those”.<sup>604</sup>
- The key words “while,” “after,” and “because” apply only to adverbial participles. They are NOT used with adjectival participles.
- We can often translate a perfect participle using, “after having . . .”, a Perfect Passive: “after having been . . .”. Active Participles usually end in *-ing*; Passive Participle in *-ed*. Sometimes, if the participle is passive, use “being” and a word form that does not end in *-ing* form:  
δοξαζόμενοι ὁ θεὸς . . . “While being glorified, God . . .”
- If the main verb is aorist, then the present participle will normally be translated as the past continuous, e.g. “was praying”: ἦλθε προσευχόμενος He went *while he was praying*.

<sup>603</sup> Gender, case, number, tense, voice, mood.

<sup>604</sup> Mounce, P. 273.

If the main verb is present, then the present participle may generally be translated as a present continuous using a phrase consisting of “while” plus an English present participle, e.g. “is praying.” ἔρχεται προσευχόμενος “He goes *while praying*.”

λεγων = “while saying” or “while he is saying”

Translate the aorist Participle by a phrase consisting of “having” or “after” plus an English past participle: εἰπων = “having said” or “after he said”

#### RELATIVE TIME IN TRANSLATING:

- Keep in mind that a Greek participle always indicates *relative time*- i.e., relative (or dependent) to the main verb. The Participle never conveys an independent expression of time. “The time relations of the Participle do not belong to its tense, but to the sense of the context.”<sup>605</sup>
- The participle is not directly connected to the time frame of the speaker and so cannot be said to be absolute. Still, the three kinds of time are the same: past, present, future. But with the participle “past” means past with reference to the main verb, not the speaker (it is called *antecedent* τυφλὸς ὦν ἄρτι βλέπω *I was blind, now I see*), present is present in relation to the verb (*contemporaneous*, , *coincide with*, *simultaneous*), and future is future (or follows) only with reference to the verb (*subsequent*). The times are for the most part the same; the frame of reference is all that has changed.
- Participles do not, properly speaking, have Tense (aspect is what is important in participles). That is, they do not refer to past, present or future time. Generally speaking, the tense of the participle is relative to the time of the main verb that determines the time frame of the sentence; the Present Participle (an act thought of in progress is usually expressed by a Present Participle) most frequently denotes action taking place at the same time as the main (leading) verb; the aorist participle denotes action prior to the action denoted by the main verb, whether the action denoted by the main verb is past, present or future.

Aorist or perfect= time before the main verb

Present= time simultaneous to main verb

Future= time after main verb

- The action denoted by the Aorist Participle may be past, present or future with reference to the speaker, and antecedent to, coincident with, or subsequent to, the action of the principal verb.

---

<sup>605</sup> D&M, P. 230.



- An aorist participle does not always indicate some action done in the past; it could designate a present action done at a point in time.
- “The Present Participle most frequently denotes an action in progress, simultaneous with the action of the principal verb.... The Present Participle is also used without reference to time or progress, simply defining its subject as belonging to a certain class, i.e. the class of those who do the action denoted by the verb. The participle in this case becomes a simple adjective or noun and is, like any other adjective or noun, timeless and indefinite.”<sup>606</sup>
- *The present participle describes an action occurring at the same time (simultaneous) as the main verb.* This means we may sometimes need to adjust our translation by using a helping verb, e.g. “Studying” may become “was studying”. In the sentence, *He broke his leg playing football*, the main verb (also known as the “leading verb”) is broke, and is past tense. If this sentence were in Greek, the participle would be in the present tense, but it would not indicate that the playing is present time in an absolute sense. Rather it would indicate that the playing was present time at the moment the leg was broken. So the Greek translation might be- *He broke his leg while playing football.*

	Present	Aorist	Perfect
Active	believing he who believes he who is believing the one believing the one who believes	having believed he who believed he who has believed the one having believed the one who has believed	having believed he who believed he who has believed the one having believed the one who has believed
Middle	believing for himself he who believes for himself he who is believing for himself the one believing for himself the one who believes for himself	having believed for himself he who believed for himself he who has believed for himself the one having believed for himself the one who has believed for himself	having believed for himself he who believed for himself he who has believed for himself the one having believed for himself the one who has believed for himself
Passive	having believed he who is being believed the one being believed the one who is being believed	having been believed he who has been believed the one having been believed the one who has been believed	having been believed he who has been believed the one having been believed the one who has been believed

### Participle Flow Chart<sup>607</sup>

1. Is there an article before the participle with

<sup>606</sup> Burton, E. D. W. *Syntax of the moods and tenses in New Testament Greek* (3rd ed.) (P. 56).

<sup>607</sup> Summers, P. 99.



ὁ λυων the man who looses  
 the one who looses  
 he who looses  
 το λυον the thing that looses  
 that which looses  
 οι λυοντες the men who loose  
 the ones who loose  
 those who loose

PASSIVE

ὁ λυομενος the man who is being loosed  
 the one who is being loosed  
 he who is being loosed

MIDDLE

ὁ λυομενος the man who looses for himself  
 the one who looses for himself  
 he who looses for himself

AORIST ACTIVE

λυσας having loosed  
 ὁ λυσας the man who has loosed

AORIST MIDDLE

λυσαμενος having loosed for himself  
 ὁ λυσαμενος the man who has loosed for

AORIST PASSIVE

λυθεις having been loosed  
 ὁ λυθεις the man who has been loosed

		<u>Active</u>	<u>Passive</u>	
	Perfect	having loved	having been loved	
	Aorist	having loved	having been loved	
	Present	loving	being loved	
ερχομενος While coming	λεγει he says	Present Participle (adverbial)	Present Verb	While coming he says
ερχομενος While he was coming	ειπεν He said	Present Participle (adverbial)	Aorist Verb	While he was coming he said
ελθων After coming	λεγει he says	Aorist Participle (Adverbial)	Present Verb	After coming he says
ελθων After coming	ειπεν He said	Aorist Participle (Adverbial)	Aorist Verb	After coming he said

ὁ εἰπων The one who said	ἐρχεται .is coming	Aorist Participle (Adjectival)	Present Verb	The one who said ....is coming
ὁ εἰπων The one who said	ἦλθεν .came	Aorist Participle (Adjectival)	Aorist Verb	The one who said ....came
ὁ λεγων The one who says	ἐρχεται ..is coming	Present Participle (adjectival)	Present Verb	The one who says ....is coming
ὁ λεγων The one who says	ἦλθεν ...came	Present Participle (adjectival)	Aorist Verb	The one who says ....came

### Present Active Participles

Masc	Fem	Neut	Masc	Fem	Neut
λύων	λύουσα	λύον	λυόμενος	λυομένη	λυόμενον
λύοντος	λυούσης	λυομένου	λυομένης		
λύοντι	λυούση	λυομένῳ	λυομένη		
λύοντα	λύσαν	λύον	λυόμενον	λυομένην	λυόμενον
λυοντες	λύουσαι	λύοντα	λυόμενοι	λυόμεναι	λύομενα
λυόντων	λυουσῶν	λυομένων	λυομένων		
λύουσι	λυούσαις	λυομένοις	λυομέναις		
λύοντας	λυούσας	λύοντα	λυομένους	λυομένας	λύομενα

\*Most Passive Participles simply add the element -μεν- after the infix, theme vowel, or infix + theme vowel of their tense and then follow that up with ordinary 1<sup>st</sup> and 2<sup>nd</sup> declension endings.

### 1st Aorist Active Participles

Masc	Fem	Neut	Masc	Fem	Neut
λύσας	λύσασα	λύσαν	λυσάμενος	λυσαμένη	λυσάμενον
λύσαντος	λυσάσης	λυσαμένου	λυσαμένης		
λύσαντι	λυσάση	λυσαμένῳ	λυσαμένη		
λύσαντα	λύσασαν	λύσαν	λυσάμενον	λυσαμένην	λυσάμενον
λυσαντες	λύσασαι	λύσαντα	λυσάμενοι	λυσάμεναι	λυσάμενα
λυσάντων	λυσασῶν	λυσαμένων	λυσαμένων		
λύσασι	λυσάσαις	λυσαμένοις	λυσαμέναις		
λύσαντας	λυσάσας	λύσαντα	λυσαμένους	λυσάμενας	λυσάμενα

### 1st Aorist Passive Participles

Masc	Fem	Neut
λυθείς	λυθείσα	λυθέν
λυθέντος	λυθείσης	
λυθέντι	λυθείση	

λυθέντα	λυθισαν	λυθέν
λυθέντες	λυθισαι	λυθέντα
λυθέντων	λυθισωῶ	
λυθισι	λυθείσαις	
λυθέντας	λυθείσας	λυθέντα

λείπω- leave (behind), lack, fall short

### 2nd Aorist Active Participles

### 2nd Aorist Middle (Deponent) Participles

Masc	Fem	Neut	Masc	Fem	Neut
λιπών	λιπούσα	λιπόν	λιπόμενος	λιπομένη	λιπόμενον
λιπόντος	λιπούσης	λιπομένου	λιπομένης		
λιπόντι	λιπούση	λιπομένῳ	λιπομένη		
λιπόντα	λιπουσαν	λίπον	λιπόμενον	λιπομένην	λιπόμενον
λιπόντες	λίπουσαι	λιπόντα	λιπόμενοι	λιπόμεναι	λιπόμενα
λιπόντων	λιπουσων	λιπομένων	λιπομένων		
λίπουσι	λιπούσαις	λιπομένοις	λιπομέναις		
λίποντας	λιπούσας	λιπόντα	λιπομένους	λιπομένας	λιπόμενα

### 2nd Aorist Passive Participles

Masc	Fem	Neut
γραφείς	γραφείσα	γραφέν
γραφέντος	γραφείσης	
γραφέντι	γραφείση	
γραφέντα	γραφείσαν	γραφέν
γραφέντες	γραφείσαι	γραφέντα
γραφέντων	γραφεισων	
γραφέισι	γραφείσαις	
γράφοντας	γραφείσας	γράφοντα

### 1st Perfect Active Participles

### 1st Perfect Middle/Passive Participles

Masc	Fem	Neut	Masc	Fem	Neut
λελυκώς	λελυκυῖα	λελυκώς	λελυμένος	λελυμένη	λελυμένον
λελυκότος	λελυκυίας	λελυμένου	λελυμένης		
λελυκότι	λελυκυῖα	λελυμένῳ	λελυμένη		
λελυκότα	λελυκυῖαν	λελυκότα	λελυμένον	λελυμένην	λελυμένον
λελυκότες	λελυκυῖαι	λελυκότες	λελυμένοι	λελυμέναι	λελυμένα
λελυκόντων	λελυκυῖων	λελυμένων	λελυμένων		
λελυκόσι(ν)	λελυκυῖαις	λελυμένοις	λελυμέναις		
λελυκότας	λελυκυῖας	λελυκότας	λελυμένους	λελυμένας	λελυμένα

### Morphemes

	Masc	Fem	Neut
Active	ντ	ουσα	ντ

mid/pas	μΕΝΟ		μΕΝΗ		μΕΝΟ	
	Active			Middle/passive		
	masc	fem	neut	masc	fem	neut
Nom sg	ων	ουσα	ον	ομενος	ομενη	ομενον
Gen sg	ουτος	ουσης	ουτος	ομενου	ομενης	ομενου

Keys:

perfect = reduplication

perfect active = κ

1<sup>st</sup> aorist = σα

1<sup>st</sup> aorist passive = θε

middle or passive voice = μεν

active voice = ντ

## ADVERBS:

*Can there be a higher satisfaction than for a man to understand Greek, and to believe that there is nothing else worth understanding? -William Hazlitt*

- Adjectives tell *which one, how many, or what kind* about nouns and pronouns. Adverbs tell *how* (walked *slowly, rapidly, immediately, later*), *when* (walked *then, later*), *where* (walked *there, nearby*), or *to what extent* (walked *far, often*) about verbs, adjectives, and other adverbs.
- Adverbs are words that tell *how or when or in what manner* something is done, or to what degree or quality a characteristic is exhibited. In short, they tell us more about the noun, verb or adjective. All in all, adverbs are very useful words that help to make expression more precise. They are at the opposite pole in grammatical complexity to the verb, since they have a single form that does not change,<sup>608</sup> and is not affected by other words.

Adverbs that might be used to describe verbs:

How: quickly, alone, proudly, easily. John writes *well*. He moved *carefully*.

When: now, later, soon, immediately. We *often* play baseball.

Where: here, below, up, away. Sarah lives *nearby*.

Adverbs that might be used to describe adjectives:

Very, really, too, hardly, extremely, quite. Gail is a *very* popular girl. The river is *extremely* deep. The movie was *unusually* long. Many *very* important people came.

Adverbs that might be used to describe adverbs:

Really, very, too, quite, rather. The painting was *very* cleverly displayed. People *too* often forget. The kids shouted *rather* loudly.

- An adverb is a part of speech that modifies other parts of speech<sup>609</sup> such as verbs,<sup>610</sup> adjectives,<sup>611</sup> numbers, clauses, and other adverbs<sup>612</sup> by describing or limiting to make meaning more exact.
- In the sentence, “a soft hum came *faintly* to our ears”, the adverb *faintly* modifies the verb *came* and tells *how*. In, “we were *nearly* ready to leave”, the adverb *nearly* modifies the adjective *ready*. In “close the window *very* softly” the adverb *very* modifies the adverb *softly*.

---

<sup>608</sup> Adverbs have fixed forms (never inflected) and are not declined according to gender and case.

<sup>609</sup> Except for nouns.

<sup>610</sup> The most frequent use of the adverb is modifying a verb as in, “Jay builds *well*”; “He ran *quickly*”; “I’ll do it *soon*”; “Gail walked *slowly*”; “We went *twice*.” When modifying a verb, the Adverb usually modifies the Verb closest to it.

<sup>611</sup> Such as, “astonishingly” which qualifies the adjective “vivid” in “an astonishingly vivid color”. “The work was clearly *inadequate*” (*clearly* modifies the adjective *inadequate*, which in turn modifies *work*).

<sup>612</sup> Such as, “extremely” which qualifies the adverb “slowly” in the phrase “extremely slowly”. “She finished *very* quickly” (*very* modifies the adverb *quickly*, which in turn modifies the verb *finished*); “*very* quietly”.

- Adverbs may indicate time, place, manner, degree, and a variety of other circumstances.

νῦν, now (time); ἐκεῖ there (place); ὧδε here (place); καλῶς, well; πῶς, how much; ὡς as (manner).

- “The adverb’s primary function is to modify verbs, verbal phrases or other modifying words and to establish such factors as time, frequency, place or location, and manner. The adverb may also be used to modify substantives, especially in prepositional phrases.”<sup>613</sup>

- Adverbs may at times modify substantives:

1. τῇ νῦν Ἰερουσαλήμ = “the *present* Jerusalem” (Ga 4:25). νῦν is an adverb functioning as an attributive adjective modifying the noun τῇ Ἰερουσαλήμ.

2. ἡ δὲ ἄνω Ἰερουσαλήμ ἐλευθέρα ἐστίν = “but the Jerusalem *above* is free” (Ga 4:26). ἄνω is an adverb of place functioning as an attributive adjective modifying the substantive ἡ Ἰερουσαλήμ.

- Adverbs express a variety of meanings, many of which can be classified. If we say, He will come *soon, often, early, now, presently, often, or early*, we are modifying *will come*, with words that express the *time* of coming. These and all such adverbs that express time we call **Adverbs of Time**. Adverbs of Time are those that generally answer the question, “When?”

The children arrived *early*. The plane arrived *late* in Cleveland.

ἔτι: yet, still	οὐκέτι (μηκέτι): no longer
πάλιν: again	οὐπω (μήπω): not yet
πάντοτε: always	οὐδέποτε (μηδέποτε): never
πότε: when?	εὐθέως, εὐθύς: immediately
ἕως: until	ἤδη: already
νῦν, νυνί: now	σήμερον: today
ὅτε: when	τότε: then

- If we say, “he will come *up, back, or here*.” Here, back and up, modify *will come*. These and all such adverbs that express direction or place we call **Adverbs of Place** because they are words that express place (*up, away, elsewhere, out, within*, etc). Adverbs of Place are those that generally answer the question, “Where?” Most adverbs ending in “θεν” or “ου” are adverbs of place; others have endings in ι, σι. Nouns affected by an adverb of place are put in the genitive.

The furniture was left *behind*. Gail looked *around*.

<sup>613</sup> Porter, P. 126.



ἀνωθεν: from above	ὀπισθεν: from behind
ὅπου: where	ἔσωθεν: from within
ἐκεῖθεν: therefore	μακρόθεν: from afar
ἐκεῖ: there	οὐ: where, in what place
ποῦ: where?	πανταχοῦ: everywhere

- If we say, He spoke *freely, plainly, wisely, or well*, the words *freely, wisely, and well* tell *how* or *in what manner* he spoke. All such adverbs we call **Adverbs of Manner**. Adverbs of Manner are those that generally answer the question, “In what way?” or address the issue of “how”. Most adverbs ending in “ως” are adverbs of manner.

They walked *carefully* along the road. The children danced *beautifully*.

ἀληθῶς: truly	ταχέως: quickly, speedily, soon, shortly
δικαίως: justly	ὅμως: nevertheless, yet
ὄντως: really, truly	οὕτως: (οὕτω): so, thus, in this manner
κακῶς: badly	πῶς: how, by what means
καλῶς: well	καθώς: as, even as, how, in what manner
ὁμοῦ: together	μᾶλλον: more, rather

- If we say, the weather is *so* cold, or *very* cold, or *intensely* cold, the words *so, very, and intensely* modify the adjective *cold* by expressing the degree of coldness. These and all such adverbs (*exceedingly, hardly, quite, sufficiently, too, very, etc.*) we call **Adverbs of Degree**. Adverbs of Degree are those that generally answer the question, “To what extent?”

- **Comparative Adverb.**

- A comparative adverb is “An adverb that expresses comparison or contrast with another element in the sentence.”<sup>614</sup>
- Certain adverbs form the comparative by the addition of the word *more* or *less*.
- A comparative adverb is used to indicate the relative degree of some quality expressed by the word or phrase the adverb modifies. A comparative adverb indicates that an item has *more* or *less* of the quality than does another item:

more quietly  
more carefully  
more happily  
harder  
faster

---

<sup>614</sup> Sumney, P. 14.

earlier

Τολμηροτέρως	more boldly, rather boldly
ἀνώτερον	superior, better, higher
ἐγγύτερον	nearer
κατωτέρω	less than
κομψότερον	have better, get better, begin to improve
μᾶλλον	more, to a greater degree, rather, more than, rather than, instead of
περαιτέρω	further, more, in addition
περισσότερως	to a greater degree, so much more, far more especially, all the more, more earnestly
πορρώτερον	farther

προσανάβηθι ἀνώτερον· = move up to *a more important place* (Lk 14:10).

πολλῶ οὖν μᾶλλον δικαιοθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς = Much *more* then, having now been justified by his blood, we shall be saved from wrath through him (Ro 5:9).

τολμηρότερον δὲ ἔγραψα ὑμῖν = But, I did write to you *more boldly* (Ro 15:15).

ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσω δὲ μᾶλλον σοὶ = a beloved brother, especially to me, but much *more* to you (Phlm 16). (μάλιστα is a superlative adverb).

- In English, we can turn any adjective into an adverb by suffixing *-ly* to the stem of a word. From silent, we get silent *-ly*, from hurry we get hurried *-ly*, anxious we get anxious *-ly*, eager *-ly*, etc. In Greek, it is just as easy. Simply find the neuter genitive plural, the form with *-ων*, and change the *-v* to a sigma ( $\sigma$  or  $\varsigma$ ).
- The most common<sup>615</sup> adverbial suffix is *-ως*<sup>616</sup> (usually denotes manner):<sup>617</sup>
  - a. καλὸς good (adjective) = καλῶς well (adverb)
  - b. ἀληθής true (adjective) = ἀληθῶς truly (adverb)
  - c. κακὸς evil (adjective) = κακῶς evil (adverb)

<sup>615</sup> There are about 100 in the GNT.

<sup>616</sup> Though there are plenty of other adverbs which do not end in *-ως* such as *νῦν*, *οὐπω*, *ἐτι*. “All adverbs in *-ως* are probably ablatives” (Robertson, P. 295).

<sup>617</sup> Not all words that end in *-ly* are adverbs- *lovely*, *friendly*, *holy*, and *manly* for instance can be adjectives.

- As to form, adverbs are derived from several parts of speech but the most common and simplest way to form an adverb is to take an adjective in the positive degree and in the Genitive plural, masculine and neuter, and substitute  $\varsigma$  for  $\nu$  of the ending:

φιλος, lovely	Genitive Pl., φιλων	adverb- φιλως
καλος, good	Genitive Pl., καλων	adverb, καλως
πας, all	Genitive Pl., παντων	adverb, παντως
ταχυς, swift	Genitive Pl., ταχων	adverb, τεχως

- When the job of an adverb is to connect ideas, we call it a conjunctive adverb. Here is a list:

accordingly	also	besides	consequently	conversely	finally
furthermore	however	indeed	instead	likewise	meanwhile
moreover	thus	next	nonetheless	otherwise	similarly
still	then	therefore	subsequently	nevertheless	

A conjunctive adverb can join two main clauses. In this situation, the conjunctive adverb behaves like a coordinating conjunction, connecting two complete ideas.

The cat ate a bowl of tuna; *then*, to everyones delight, the cat fell asleep.

Terry's apartment complex does not allow dogs over thirty pounds; *otherwise*, he would have bought the Saint Bernard puppy at the pet store.

## CONJUNCTIONS:

- Grammarians generally recognize seven essential parts of speech<sup>618</sup> - verb, noun, pronoun, adjective, adverb, preposition, and *conjunction*.
- Conjunctions are indeclinable (they do not vary in form) parts of speech that join, connect or link related sentence components (words, phrases, or clauses); ties clauses, phrases or words together. They are connectors or words that join one part of a sentence to another; these include coordinating conjunctions (*yet, so, either, and, but, or, nor*), correlative (certain coordinating conjunctions used in pairs like “either...or”; “both...and”; “neither...nor”), and subordinating<sup>619</sup> conjunctions (although, because).
- Conjunctions join words together of equal rank,<sup>620</sup> such as: men *and* women, male *or* female. Some conjunctions coordinate nouns, verbs, participles, whole clauses and other things. There are a number of conjunctions used in this way, such as *καί* and *δέ*. Other conjunctions contrast two clauses, nouns, verbs, etc. For example, *δέ* and *ἀλλά* are used in this manner.
- For reading, exegesis,<sup>621</sup> and exposition, the Greek language is rich in conjunctions. The two main types that appear in the GNT are *coordinating* and *subordinating*. Coordinating conjunctions<sup>622</sup> usually connect words, phrases or clauses of equal weight or rank whereas subordinating conjunctions<sup>623</sup> join dependent clauses to main clauses.<sup>624</sup>
- A coordinating conjunction can join two main clauses that a writer wants to emphasize equally. A subordination conjunction emphasizes the idea in the main clause more than the one in the subordinate clause.
- Some conjunctions are always coordinating (*γάρ, καί, τε, ἤ, ἀλλά, δε, etc.*), some are always subordinating (*ἵνα, ὡς, καθὼς, ὅτι, εἰ, etc.*), while none are both. *ὅτι* is the most

---

<sup>618</sup> As I said on P. 2 this guide is built around the following *parts of speech*: noun, pronoun, verb, adjective, adverb, preposition, conjunction, infinitive, participle, and the definite article. The particle is not included as a separate category. The infinitive, participle and article are **not** *parts of speech* in the traditional sense but are treated as such here.

<sup>619</sup> A subordinating conjunction joins an independent clause to a dependent clause.

<sup>620</sup> For example nouns with nouns, verbs with verbs, adjectives with adjectives, and adverbs with adverbs. Coordinating conjunctions cannot connect words of unequal rank, for example nouns with verbs, or adjectives with adverbs.

<sup>621</sup> The conjunction is quite often exegetically significant.

<sup>622</sup> *καί, γάρ, ἀρα, δε, τε, ἤ, οὐν, μηδε, ουδε; and, but, or, yet, for, nor, so.* “Terry *and* Gail are married.” “You can run *or* walk to school.” “The beautiful *but* small figurine is affordable.”

<sup>623</sup> *ὅτι, εἰ, ἵνα*; such as, *if, since, when, where, until, because, unless, as, while, so that, although.* “I will be late *because of* heavy traffic.” “We packed our suitcases *when* it was time to go.”

<sup>624</sup> Subordinate conjunctions join clauses of unequal value.

common subordinating conjunction, depending upon its context it can mean *that* or *because*. Ὅτι means “that” when the clause it introduces functions substantivally.<sup>625</sup>

- Coordinating conjunctions help us to connect a variety of words or word groups:
  - Prepositional phrases: We will move *in late spring* or *in early summer*.
  - Sentences: *Gail made lunch* and *I ate it*.
  - Adjectives + Adverbs: *Sarah is quite small* but *surprisingly quick*.
  - Words In A Series: You can *read, write, or rest* before you go.
- Subordinating English Conjunctions: *after, although, as, as if, as soon as, since, until, where, because, before, whereas, so that, in order that, although, if, even though, even if, provided that, unless, once, rather, since, than, that, though, when, whenever, where, whereas, wherever, while.*

<b>Relationship</b>	<b>Subordinate Conjunctions</b>
reason or cause	as, because, since
purpose or result	in order that, so, so that, that
condition	even if, if, provided that, unless
contrast	although, even though, though, whereas
location	where
choice	rather than, whether
time	after, before, once, since, until, when, whenever, while

- Among the *coordinating conjunctions*, the most common are, *and, but, or* and *so*:

**AND** IS USED TO JOIN OR ADD WORDS TOGETHER JOINS TWO SIMILAR IDEAS TOGETHER...  
 to suggest that one idea is chronologically sequential to another  
 to suggest that one idea is the result of another  
 to suggest that one idea is in contrast to another (frequently replaced by *but* in this usage)  
 to suggest an element of surprise (sometimes replaced by *yet* in this usage)  
 to suggest that one clause is dependent upon another, conditionally.  
 to suggest a kind of “comment” on the first clause.

**BUT** IS USED TO SHOW OPPOSITE OR CONFLICTING IDEAS JOINS TWO CONTRASTING IDEAS...  
 to suggest a contrast that is unexpected in light of the first clause  
 to suggest in an affirmative sense what the first part of the sentence implied in a negative way (sometimes replaced by *on the contrary*)  
 to connect two ideas with the meaning of “with the exception of” (and then the second word takes over as subject)  
 “He is small *but* powerful”

**OR** IS USED TO SHOW CHOICE OR POSSIBILITIES JOINS TWO ALTERNATIVE IDEAS...  
 to suggest that only one possibility can be realized, excluding one or the other  
 to suggest the inclusive combination of alternatives

---

<sup>625</sup> Ὅτι is frequently used as a means of introducing both indirect and direct discourse. As a means of indirect discourse Ὅτι usually means *that* (Mt 16:18). When it introduces indirect discourse it should not be translated but merely represented by quotation marks (Mk 1:37).

to suggest a refinement of the first clause  
 to suggest a restatement or “correction” of the first part of the sentence.  
 to suggest a negative condition  
 to suggest a negative alternative without the use of an imperative (see use of *and* above)  
 “I could cook some supper, *or* we could order a pizza.”  
 “She will arrive on Tuesday *or* Wednesday.”

**SO** IS USED TO SHOW RESULT SHOWS THAT THE SECOND IDEA IS THE RESULT OF THE FIRST:  
 “She was sick, *so* she went to the doctor.”  
 “I was tired *so* I went to sleep”

	Temporal	Causal	Purpose	Result	Inferential	Condit ional	Continu ative	Adver sative	Explan atory	Emphatic
αλλα								however		certainly
αρα					therefore					
αχρι (s)	until									
γαρ		for							now	
δε							and, now	but	now	indeed
διο					wherefore					
διοτι		because								
εαν						if				ever
ει						if				
επει	when	since				otherwise				
ινα			in order that	so that						
και							and	but		even
οπως			in order that							
οτε	when									
οτι		because					that			
ουν					therefore		then, now	however	now	really
κλην								neverthe less		
πριν	before									
τε							and			
ωσ	when, as	since	in order that							
ωστε				so that	therefore					

**ADVERSATIVE:** A coordinating conjunction that suggests a *contrast* or opposing thought to the idea to which it is linked. Frequent examples are:

ἀλλά<sup>626</sup> but, on the contrary, however, except.  
καί but  
μέντοι however  
δέ but  
οὐν however

CAUSAL: A subordinating conjunction that expresses the basis or ground of an action.

Frequent examples are:

γάρ<sup>627</sup> for  
ἐπεὶ since  
ὅτι because  
διότι because  
ἐπειδὴ since  
ὥς since, because

COMPARATIVE: Frequent examples are: ὡς, ὥσπερ, καθὼς *as, just as* or ἢ *than*

CONCESSIVE: A subordinating conjunction that introduces a concession; that is, a state, action, or condition in one of the clauses linked by the conjunction that seems contrary to the other clause, but which is not<sup>628</sup>: εἰ καὶ *though, although also*: ἐὰν καί, καὶ ἐάν, and καὶ εἰ.

CONDITIONAL:<sup>629</sup> A subordinating conjunction that introduces a condition that must occur or be met before another action or event can occur. Conditional clauses<sup>630</sup> may or may not reflect reality, but only the writer's presentation or perception of reality. As part of a conditional clause this conjunction introduces the protasis:<sup>631</sup> εἰ= *if, whether* εἰν= *if*

CONNECTIVE: A conjunction that connects an additional idea or grammatical element<sup>632</sup> to a previous idea or grammatical element. For example, the connective conjunction may serve to logically continue a narrative (“...and Jesus said”) or to associate two items that, in the context, are together the mutual focus of the clause (“Aquila and Priscilla taught Apollos”).

CONTINUATIVE: A coordinating conjunction that adds an additional element to a discussion or continues the train of thought. Frequent examples are:

---

<sup>626</sup> Paul is particularly fond of this word: Ro 67X, 1Co 71X, 2Co 66X, Ga 23X compared with Lk 32X, Ac 29X, Rev 13X, and Mt 37X.

<sup>627</sup> γάρ almost always has causal and explanatory force (Zerwick, P. 159).

<sup>628</sup> E.g., Hebrews 5:8, “And indeed [καίτε], being a son [of God], he learned obedience from what he suffered.”

<sup>629</sup> See below- conjunction or conditional particle?

<sup>630</sup> One of the two clauses that make up a conditional sentence. A conditional clause is one that expresses a condition. Conditional clauses are grammatically dependent and are joined to other clauses that express the result or conclusion following from the condition. See P. 229.

<sup>631</sup> The *if* element of an *if ... then* statement; see P. 217.

<sup>632</sup> Word, phrase, clause.

δέ and, now  
καί and  
οὖν then, now, so, therefore, consequently, accordingly  
ἵνα that  
ὅτι that  
τέ and

COORDINATING: A conjunction that links two equal grammatical elements together.<sup>633</sup> No “half” of the grammatical join is dependent or subordinate to the other in the coordinative relationship.

- Coordinating conjunctions connect two things of the same kind: two nouns (“cats *and* dogs”), two verbs (“kicks *or* screams”), two adjectives (“short *and* sweet”), two adverbs (“quickly *but* surely”), or even two independent clauses (“Greg has more strikeouts, *but* Jerry has more wins”).

Frequent examples are:

καί, δέ, τε (and)  
ἢ, εἴτε (or)  
γάρ (for, because)

- “The coordinate conjunction links equal elements together, e.g., a subject (or other part of speech) to a subject (or other part of speech), sentence to sentence, or paragraph to paragraph. The subordinate conjunction links a dependent clause to an independent clause or another dependent clause, either of which supplies the controlling idea that the subordinate conjunction and its clause modifies.”<sup>634</sup>

EMPHATIC: A conjunction that attributes prominence to some word, construction, or statement.

Examples include γέ, δή, ναι

EXPLANATORY: A coordinating conjunction that indicates that additional information is to follow with respect to what is being described.

INFERENTIAL: (therefore) A coordinating conjunction that conveys a deduction, conclusion, summary, or inference to the preceding discussion. Examples include ἀρα, γαρ, συν, ὡστε, οὖν, διο, and διότι.

PURPOSE: A purpose conjunction indicates the goal or aim of the action denoted by the word, phrase, or clause to which it is joined. Examples include:

ἵνα in order that  
ὅπως in order that

---

<sup>633</sup> E.g., subject to subject, clause-to-clause, etc.

<sup>634</sup> Wallace, P. 667.



ὥς in order that, instead, neither, nevertheless, only, whereas, accordingly, since  
ὥστε so that

**RESULT:** A subordinating conjunction that expresses the outcome or consequence of an action, apart from the question of the intention of the subject performing the action. Examples include:

ὥστε so that, for the result that  
ὡνα in order that, so that  
ὥς, when, as  
ὅτι that

**TEMPORAL:** A conjunction that references the time of an action. Examples include:

ἄχρι until  
ἕως until  
ὅταν whenever  
πρίν when  
ἐπεὶ when  
ὅτε when  
ὥς when, as  
ἐπειδή when  
ἐπὶ when (used only 3X)  
μέχρι until

<b>Frequency: less than 200 times</b>	
αν (untranslatable)- adds a shade of doubt to a clause.	οθεν therefore, wtherefore, wherefore
αρα then, therefore, so	οπου where
γε indeed, at least, even, really	οπως in order that, that
δη indeed, therefore	οταν whenever, at the time that, when
διο Wherefore	οτε when, while, as long as
διοτι because	ου where
ειτα then	ουδε and not, nor, neither, not even
ειτε or	ουτε neither, nor
επει, επειδε, επειδη when, since, because	πλην however, nevertheless, but only; with Gen.: except
ειπερ if indeed	τε and (weaker than και)
ετι still, yet, even	ωσαυτως likewise
εως until	ωσει as, like, about
καθαπερ even as, as	ωσπερ just as, even as
καθως just as	ωστε so that, with the result that
	<b>Frequency : more than 200 times</b>
	αλλα but, except, on the contrary

ΚΑΙΤΟΙ	and yet	γαρ	for (placed second in phrase)
ΚΑΥ	even if, even though	δε	but, and, moreover, then (“like . . . you know...”)
ΜΕΥ . . . δε	one the one hand . . . one the other		(weak, often best left untranslated)
	hand- often better not to translate the	εαν	if
	μευ, and to translate the δε as “but”	ει	If, whether
ΜΕΥΤΟΙ	nevertheless	η	or
μηδε	but not, nor, not even	ινα	in order that, that
μηποτε	lest perchance	και	and, also, even
μητε	neither, nor	οτι	that, because; also to introduce a quotation
μητι	interrogative particle, for a question	ουν	then, therefore, so, consequently
	expecting the answer “No”	ως	just as, as, that, how, about

Conjunctive Adverb: *however, moreover, nevertheless, as a result, consequently, etc.*

~αλλα Strong Adversative; usually indicating contrast, difference, or limitation; *but, however, yet, nevertheless, at least, on the contrary*

~αρα *Therefore, then, so.* This conjunction often begins a question. It introduces a conclusive statement. Paul uses this word even more than he does αλλα, and Matthew and Luke are fond of it- Mt 125X, Lk 96X, Ro 143X, 1Co 108X

~δε, διο, εαν, (indicates uncertainty or indefiniteness; Introduces a hypothetical condition),

~επει (since, because),

~ινα, και, οτι (that, because, for),

~ουν (499 occurrences; *therefore, so, now, however, then, consequently*).

~γαρ (*for, you see, certainly, by all means, so, then, so then*) may express a ground or reason (most common use); an explanation or a confirmation or assurance and once in awhile as an emphatic particle. Always relates to something preceding (never to something following)- a word, clause or even something implied.

γαρ always introduces a dependent clause expressing some form of reason. γαρ is never merely the equivalent of “but”, “however”, etc., introducing an independent clause. Of cause, evidence, reason, or explanation.

~δε commonly used as an adversative particle; *therefore, on which account*; when δε connects clauses where there is contrast it should be rendered *but* (yet, however); when there is no contrast

it should normally be rendered simply by the English *and*; sometimes  $\delta\epsilon$  is strictly transitional, in such instances it may be rendered *now, then* or simply ignored.

$\sim\kappa\alpha\iota$  a coordinating conjunction with the sense varying according to its circumstances.

$\sim\delta\iota\omicron$  (53X) This is the strongest inferential conjunction. *for this reason, therefore, for this purpose, wherefore, on which account*;  $\delta\iota\omicron\dots\kappa\alpha\iota$  of a self-evident inference *and so, so also, so therefore*

$\sim\epsilon\alpha\upsilon$  Is used with the mood for uncertainty; introduces a hypothetical condition.

$\sim\epsilon\iota$  (*if, whether*). When  $\epsilon\iota$  introduces direct questions it should not be translated. Condition of fact, with the indicative mood.

$\sim\kappa\alpha\iota$   $\gamma\alpha\rho$  39 times in the GNT- *emphatic*

- Some words that are used as prepositions can also be used as conjunctions:  
As I predicted, Sarah is causing trouble again (Conjunction)  
She served two terms *as* president (Preposition)  
I haven't seen Matt *since* he pitched a shutout (Conjunction)  
I haven't seen Matt *since* Sunday (Preposition)

#### CORRELATIVE CONJUNCTIONS:

- Some conjunctions combine with other words to form what are called *correlative conjunctions*. They always travel in pairs, joining various sentence elements that should be treated as grammatically equal.
- Correlative conjunctions are pairs of conjunctions that work together such as:  
both . . . and  
either . . . or  
neither . . . nor  
not . . . but  
whether . . . or  
as . . . as  
not only . . . but also

CONJUNCTION OR CONDITIONAL PARTICLE? A conjunction is a word that functions to connect individual words and constructions in various ways. A conjunction that serves to denote a conditional circumstance introduces a condition that must occur or be met before another action or event can occur. As said above, such conditional structures may or may not reflect reality, but only the writer's presentation or perception of reality. As part of a conditional clause this conjunction introduces the protasis (the *if* element of an *if ... then* statement).

#### PARTICLES:

A particle is a small indeclinable word that is not a preposition, conjunction, adverb or interjection. Here are some of the more frequently used particles:

ἀμήν so be it, truly, amen- expresses assent

ἄν untranslated, occurs with the various moods and often with relative pronouns;  
implies vagueness or uncertainty

ἄρα therefore, then

γέ indeed, even, in fact emphasizes the word it goes with

ἴδε look! notice, behold

ἴδου look! notice, behold

μέν indeed (often with the relative pronoun), on the one hand

ναί yes, indeed- a strong emphatic

## PRINCIPLE PARTS:

- The basic form of a verb as it occurs in a particular tense. Also called the *Tense Stem*.

- English verbs have three principal parts:

1st p.p.	2nd p.p.	3rd p.p.
ring	rang	rung
see	saw	seen
drink	drank	drunk
run	ran	run
break	broke	broken
bring	brought	brought

- All Greek verbs have six *potential*<sup>635</sup> principle parts<sup>636</sup> (or tense stems). Whereas English relies heavily on auxiliary verbs and their combinations with the principal parts, the Greek verb encodes the same information in endings (and in a few cases a prefix) that are added to each of the principal parts.
- Each of the 6 principal parts is a 1st person singular form and so we need to remove the 1st person singular ending to find the verb stem.
- Removing the augment (from p.p. 3 and 6) and the endings leaves us the stems, each named after the tense (plus sometimes the voice to clarify things) that the principal part is actually a form of.
- The first principle part serves as the lexical form for the parsing model for verbs. The present and imperfect forms in the active, middle, and passive voices are constructed from the verb stem of this principle part.<sup>637</sup>
- The second principle part is the stem for the future tense active and middle voices.
- The third principle part<sup>638</sup> is the stem for the aorist tense active and middle voices. Either the 1<sup>st</sup> aorist or the 2<sup>nd</sup> aorist stem will appear when this principle part occurs in the New Testament.
- The fourth principle part is the stem for the perfect tense active voice.
- The fifth principle part is the stem for the perfect tense middle and passive voices.
- The sixth principle part is the stem for the aorist and the future tenses passive voice.

---

<sup>635</sup> Not every verb has all six.

<sup>636</sup> Called *principal parts*, because all the other forms of the verb are derived from them.

<sup>637</sup> The dictionary form of a Greek verb is the 1<sup>st</sup> person singular, present indicative active, e.g., λυω. The 1<sup>st</sup> principal part is the “dictionary (lexical) form” of the word.

<sup>638</sup> Of the 6 principal parts, only the third and sixth have a prefix, called an augment that must be removed to find the stem.

- If we know the names of the stems, we also know the verb forms that are going to come from them. So, the present stem gives all the forms of the present tense in all three voices, including the present infinitive and the present participles (the adjectival forms). The aorist active/middle stem gives the aorist forms in those two voices, while the aorist passive stem provides the aorist forms in the passive.

- A) the present stem also gives the imperfect tense forms,
- B) the perfect active stem gives the pluperfect active forms,
- C) the perfect middle/passive stem gives the pluperfect middle/passive forms, and
- D) the aorist passive stem provides the future passive forms also.

1. Present Simple Active  $\lambda\upsilon\omega$  I loose  
(the Present principle part can be changed to form the Imperfect tense, or the present middle, or the present passive).
2. Present Simple Passive I am loosed
3. Present Continuous Active I am loosing
4. Future Simple Active  $\lambda\upsilon\sigma\omega$  I will loose
- 5 Future Simple Passive I shall be loosed
6. Future Continuous Active I shall be loosing.
7. Aorist Active  $\epsilon\lambda\upsilon\sigma\alpha$  I loosed
8. Aorist Passive  $\epsilon\lambda\upsilon\theta\eta\nu$  I was loosed
9. Perfect Active  $\lambda\epsilon\lambda\upsilon\kappa\alpha$  I have loosed
10. Perfect Passive  $\lambda\epsilon\lambda\upsilon\mu\alpha\iota$  I have loosed/I have been loosed

- The most stable part of the Greek verb is the stem (sometimes called the root). Many verbs have only one form for the stem; some have two, and a few have up to six different forms. To each of these stems a series of regular endings are added in order to complete the verb. If one learns the six principal parts of a particular verb, then by attaching the various endings, one has full control over the verb.

- The six principal parts are the indicative first person singular forms. The following forms of  $\alpha\pi\omicron\lambda\upsilon\omega$  and  $\beta\alpha\lambda\lambda\omega$  are its principal parts:

$\alpha\pi\omicron\lambda\upsilon\omega$  = Present Active =  $\beta\alpha\lambda\lambda\omega$   
 $\alpha\pi\omicron\lambda\upsilon\sigma\omega$  = Future Active =  $\beta\alpha\lambda\omega$   
 $\alpha\pi\epsilon\lambda\upsilon\sigma\alpha$  = Aorist Active =  $\epsilon\beta\alpha\lambda\omicron\nu$   
 $\alpha\pi\omicron\lambda\epsilon\lambda\upsilon\kappa\alpha$  = Perfect Active =  $\beta\epsilon\beta\lambda\eta\kappa\alpha$   
 $\alpha\pi\omicron\lambda\epsilon\lambda\upsilon\mu\alpha\iota$  = Perfect Middle or Passive =  $\beta\epsilon\beta\lambda\eta\mu\alpha\iota$   
 $\alpha\pi\epsilon\lambda\upsilon\theta\eta\nu$  = Aorist Passive =  $\epsilon\beta\lambda\eta\theta\eta\nu$

- A Greek verb can have several hundred different forms. But the stem of all these forms will follow one of six principal parts. Listed below are the six principal parts, along with the verb forms that follow each part:

- 1. Present Indicative Active 1st Singular**  
present (all)  
imperfect (all)
- 2. Future Indicative Active 1st Singular**  
future active  
future middle
- 3. Aorist Indicative Active 1st Singular**  
aorist active  
aorist middle
- 4. Perfect Indicative Active 1st singular**  
perfect active  
pluperfect active
- 5. Perfect Indicative Middle/Passive 1st Singular**  
perfect middle  
perfect passive  
pluperfect middle  
pluperfect passive  
future perfect passive
- 6. Aorist Indicative Passive 1st Singular**  
aorist passive  
future passive

## PREFIXES AND SUFFIXES:

Greek	English	General Meaning	Example
ἀ-	a-	negation	a theist
Note: when ἀ is prefixed to a word that begins with a vowel the form will lengthen to ἀν.			
-ακος	-ac	characteristic of; pertaining to; like	cardi ac magic al
-αλος	-al	like / of x character	ethic al
ἀμφι-	amphi-	around	amphi theater
ἀνα-	ana-	up, back, again *re- repay, redo; up; tie up, give up	Ana baptist, ana lyst
*shortened to αν when prefixed to a word that begins with a vowel			
ἀντι-	anti-	against, opposition, replacement	Antichrist
ἀπο-	apo-	from	apo stasy
αζω	Verb	to do, to cause, to be	

δια-	dia-	divided	dia meter
δυσ-	dys-	bad, hard	dys function
εις-		into, in	
ἐν-	en-	in, into	en close
ἐπι-	epi-	on, upon	epi dermis
εὖ-	eu-	well, good, full	eu thanasia
-ια	-ia	-ful. Cheerful, useful	
		quality (abstract)	euthanas ia
-ιζω	-ize	to do, to cause,	
		to be something	terror ize
-ικος	-ic	characteristic of;	
		pertaining to; like	metall ic
-ινος	-in	material source	tox in
-ισμος	-ism	belief in	
-ιστης	-ist	one who does	art ist
-ιστος	-est	superlative	fast est
κατα-	cata-	down, against	cata ract
-μα	-ma	object (result)	enig ma
μετα-	meta-	after, change	meta morphosis
παρα-	para-	beside	para llel
περι-	peri-	around, about	peri meter
προ-	pro-	before	pro logue
προσ-	pros-	to, toward	pro sthesis
-σις	-sis	action	metamorpho sis
συν-	syn-	with	syn onym
-τερος	-er	comparative	small er
-τηρ	-er	doer	teach er
-τικός	-tic	pertaining to	therapeu tic
-τρον	-tron	instrument	cyclo tron
-τωρ	-or	doer	act or
ὑπερ-	hyper-	over, excessive	hyper active
ὑπο-	hypo-	under	hypo dermic
ως	Adverb	manner	slowly, quickly
Greek	English	General Meaning	Example



## WHEN ACCENTS AND BREATHINGS ARE ESPECIALLY IMPORTANT

ΤΙς indf pron: someone, something Τίς inter pron: who, what, which, why

ἐν prep: in, on, among εἶς N,N/A,Sg: one (number)

ἡ F,N,S, article: the; ἡ F,N,S, rel pron: who, which, that; ἢ particle: or; ἣ F,D,Sg,rel pron: to who/which; ἦ adverb: truly; ἦ 3S,Pres, Act, Sub of εἶμι

ὦ 1-Sg,Pres, Act, Sub: I might be; interjection: O! ὧ M/N,D,Sg, rel pron: to whom/which

ἀλλά particle: but, yet, except ἄλλα F,N,Sg of ἄλλος: other

εἰ particle: if εἶ 2-Sg,Pres,Act,Ind: you are

ὅ M,N,Sg, article: the ὅ N,N/A,Sg, rel pron: which/that

εἰς prep: into, in, among εἷς N,Sg: one

ὄν N,N/A,Sg, Pres,Act,Ptc: “being” ὅν M,A,Sg, rel pron: whom

πότε particle: at some time, once, ever πότε adverb: when?

ὧν M,N,Sg, Pres ,Act, Ptc: “being” ὧν G,PL, rel pron: of whom/which

ἄρα then, therefore ἄρα particle indicating anxiety or impatience

ἦς F,G,Sg, rel pron: of whom/which; ἦς 2-Sg,Pres,Imprf,Ind: you were; ἦς 2Sg,Pres,Act,Sub: you might be

ἦν 3-Sg,Imperf,Act,Ind: he/she/it was; ἦν F,A,Sg, rel pron: whom, which

αὐτή 3-Sg,F,N, pers pron: she; αὕτη F,N,Sg, dem pron: this

αὐταί 3-Pl,F,N, pers pron: they; αὗται F,N,Pl, dem pron: these

οὐ adverb: not; οὐ neg. answer: no; οὐ adverb: where M/N,G,Sg rel pron: of whom/which

ἔξω adverb: without Pres, Act, Ind: I have; ἔξω Fut, Act, Ind: I will have

# SENTENCES AND CLAUSES:

## SENTENCES:

- A word has a certain wholeness and independence of its own; it can stand-alone and still make some sense. However, no matter how well a word stands alone it is usually<sup>639</sup> just one small part of a larger whole- the sentence itself.
- Words are classified according to their use in larger units of thought- in phrases, clauses and *sentences*. Through the study of the sentence we arrive at an intelligent knowledge of the parts of speech.
- The sentence is the fundamental grammatical unit in Greek, as in English. A sentence in English is a group of words consisting of a subject and predicate (expressed or understood) that conveys a thought. A sentence can contain any number of other grammatical units, such as *participle phrases, prepositional phrases, subordinate clauses, appositives, etc.*<sup>640</sup> In Greek a sentence can consist of a single word because the finite verb can indicate its subject by personal endings.
- A sentence is a group of words expressing a statement, question, desire, command, request, wish, entreaty, or exclamation.
- When the parts of speech (words) are put together in a certain way, they express a thought, which is a sentence. The length of a sentence can be a single word or even hundreds of words as long as the words make sense and express a complete thought and contain a predicate and a subject.. There are an infinite variety of sentences that can be composed.
- A sentence consists of at least one independent clause that expresses a complete thought. Additionally, a sentence begins with a capital letter, and ends with period, question mark, or exclamation point. Every complete sentence must contain two members:
  1. The Subject: the person or thing about which something is said.
  2. The Predicate: what is said about the subject.
- A sentence needs one main clause. In addition to this one main clause, a sentence may include ANY NUMBER of phrases and/or subordinate clauses.

---

<sup>639</sup> Since a verb's personal endings indicate its subject, a single Greek word can be a sentence: εφοβηθησαν- "they were afraid" (Jn 6:19).

<sup>640</sup> It must contain at least one main clause.

- A typical Greek sentence follows the SVO pattern (Subject, Verb, Object) we have learned in English. However, the Greek SVO structure is considerably more relaxed. Greek has richer morphology than English, so it is usually clear which noun denotes the subject<sup>641</sup> and which one the object, because of their morphological endings,<sup>642</sup> and of the articles that precede them.<sup>643</sup> That is not to say one can jumble subjects, verbs, and objects in Greek, and still come up with a valid sentence. Rather, one may assume that the normal structure is very similar to the one in English, but one should not be surprised if one encounters a sentence with slightly different order; if that happens, it will normally be for purposes of emphasis.

- ♦ **SIMPLE SENTENCE:** The simplest form of a sentence consisting of a subject and a predicate;<sup>644</sup> one independent clause:  $\epsilon\delta\alpha\kappa\rho\sigma\epsilon\nu\ \acute{\omicron}\ \text{I}\eta\sigma\omicron\upsilon\varsigma$  = Jesus wept (Jn 11:35).

A sentence with a compound subject or a compound predicate may still be a simple sentence. Only when each verb has a separate subject do we have more than one clause.

- ♦ **COMPOUND SENTENCE:** compound sentences have two or more independent clauses joined together.<sup>645</sup> The sentence “I listened to the radio and I washed my car” is a compound sentence. Both of these clauses are independent and could be separate sentences. Also, there is no dependent relationship between the two clauses. Two separate activities were performed: washing the car and listening to the radio. However, these two clauses can easily be rewritten so that one clause is a *subordinate* clause. If we write, “I listened to the radio while I washed my car” the sentence is now a complex sentence (containing at least one subordinate clause) instead of a compound sentence. The clause “while I washed my car” is not an independent clause but a subordinate one.

---

<sup>641</sup> Subject is a syntactic unit that functions as one of the two essential components of a simple sentence (the other being the predicate) and consists of a noun, noun phrase, or noun substitute which often refers to the one performing the action or being in the state expressed by the predicate. To find the subject of a clause, look for a verb and ask “who?” or “what?” does the verbs action or is in the state expressed by the verb.

<sup>642</sup> Subjects have nominative case endings, objects normally have accusative case endings, and possessors have genitive case endings.

<sup>643</sup> Definite articles change according to case.

<sup>644</sup> Only two parts are essential to form a sentence- subject and predicate. The subject may be understood rather than actually stated as in “Sing!” where the subject *you* is understood.

<sup>645</sup> Usually with a conjunction.

♦ **COMPLEX SENTENCE:** contains one independent clause and at least one dependent clause. The clauses of complex sentences are so closely united in meaning that frequently they are not to be separated from each other even by the comma. The clauses of compound sentences are less closely united—a comma, a semicolon, or a colon is needed to divide them.

- “When I saw what you had done, I was sad.” Independent clause: *I was sad.*  
Dependent clause: *When I saw what you had done.*

♦ **COMPOUND/COMPLEX SENTENCE:** contains at least two independent clauses and one dependent clause.

- “The dog lived in the backyard, but the cat, who thought she was superior, lived inside the house.”  
Independent clauses: *The dog lived in the backyard. The cat lived inside the house.*  
Dependent clause: *who thought she was superior.*

#### ❖ PARTS OF SENTENCES:

♦ **CLAUSE:** A clause is a group of words with a subject and a verb. A main or independent clause can stand alone as a sentence. A subordinate or dependent clause has a subject and verb, but relies on an independent clause to make the sentence whole and give the dependent clause meaning.

The term “clause” can be used of any construction that contains a subject and predicate and functions within a compound or complex Greek sentence. They can, take a number of descriptive names, depending on what word, purpose, tense, function, etc. is controlling the clause. For instance clauses can be participial, adverbial, adjectival, conditional, etc. depending on how they function in the sentence.

♦ **DEPENDENT CLAUSE:** Also called *subordinate clause*. A clause that can function as adverb, adjective, or noun but depends upon an independent clause because they do not express a complete thought in themselves. “Dependent clauses often have a subjunctive verb, participle, or infinitive but they always have one of these: a relative pronoun, a subordinate conjunction, a participle or an infinitive.”<sup>646</sup>

*Gail shopped at the store before she went home.* *Gail shopped at the store* is an independent clause; *before she went home* is the dependent clause.

---

<sup>646</sup> Easley, P. 24.

A Clause is a part of a sentence that contains a subject and a verb, and is joined to the rest of the sentence by a conjunction. It is not a complete sentence on its own. In English, *if the conjunction is and, but, or or, the clause is a coordinating clause; with any other conjunction it is a subordinating clause.*

- ♦ **INDEPENDENT CLAUSE:** Also called *main clause*. Grammatically an independent clause is like a complete sentence in that it can function by itself. “Main clauses usually have an indicative or imperative verb.”<sup>647</sup>

*Rick owned a deli and he loved cooking. Rick owned a deli and he loved cooking* could stand alone as sentences therefore they are both independent clauses.

*Mike went to college where he met lots of people but he didn't make any friends.*

*Mike went to college and he didn't make any friends* are independent clauses; *where he met lots of people* is a dependent clause.

- ♦ **DIRECT OBJECT:**<sup>648</sup> is a noun or pronoun that receives the action of the verb. It answers the questions *whom* or *what* after the verb.

Example: “Caesar conquered the Gaul’s.” Who conquered? Answer Caesar. Therefore Caesar is the Subject. Caesar conquered whom? Answer the Gaul’s. Therefore the Gaul’s is the Direct Object.

*Barry flies a kite. Barry* is the subject; *flies* is the verb (predicate); *kite* is the direct object. There is no indirect object.

If the verb is Transitive and in the Active voice it must have an object.

ΠΕΤΡΟΣ βλεπει **τον ανθρωπον** = Peter sees *the man*.

- ♦ **INDIRECT OBJECT:**<sup>649</sup> noun/pronoun used with verb that indicates “to whom” or “for whom” action is directed.

*Terry gave Gail two dollars. Terry* is the subject; *gave* is the predicate (verb); *Gail* is the indirect object; *dollars* is the direct object.

- ♦ **PARAGRAPH:** Beyond words and sentences lie paragraphs. As clauses may be joined to form sentences, so sentences may be united to make paragraphs. A paragraph is a sentence or a group of related sentences developing one point or one division of a general subject.

---

<sup>647</sup> Easley, P. 24.

<sup>648</sup> See P. 269.

<sup>649</sup> See P. 276.

Between sentences there exists a wider separation in meaning, marked by a period or other terminal point. But even sentences may be connected, the bond which unites them being their common relation to the thought which they jointly develop. Sentences thus related are grouped together and form what we call a Paragraph.

There's no hard-and-fast rule for the length of a paragraph: it can be as short as a sentence or as long as it has to be. However, each paragraph should contain only one developed idea.

♦ **PHRASE:** Words combine to make phrases, and phrases are one of the basic patterns out of which we build sentences. A Phrase is a group of words that functions as a unit, denoting related ideas, but not expressing a complete thought because it does not have a subject or predicate.

No phrases are sentences; they are attached to, or expressed within, the sentence of which it is a part. If you set a phrase off as a sentence, you've generated a sentence *fragment*.<sup>650</sup> It does not matter how long the phrase is, if it's a phrase, it is not a sentence.

Phrases can have many different functions in a sentence. They are used as subjects, objects, complements, modifiers, or adverbials.

- A phrase modifying the subject is equivalent to an adjective. Adjectival phrases have an adjective as their head. For example: "They are really enthusiastic." The adjective *enthusiastic* is modified by the adverb *really* to form the adjectival phrase. It is the complement of the verb *are*.
- A phrase modifying the predicate is equivalent to an adverb. For example: "He opened it extremely easily." *Extremely easily* modifies *opened*.
- A prepositional phrase is a phrase introduced by a Preposition:
  - at* lunchtime
  - behind* the door
  - for* an interview
  - from* eating so often
  - in* the closet

♦ **PREDICATE:** The Predicate of a sentence is the verb plus variety of modifiers and complements; carries the action of the sentence.

---

<sup>650</sup> A fragment may contain a subject and predicate, but for one reason or another, it's not an independent clause.

The Predicate of a sentence is the word or group of words that expresses the statement that is made, the question that is asked or the desire which is expressed about the person or thing denoted in the subject.

The Predicate of a sentence is not necessarily identical with the verb. It includes the verb and any object or complement with all the words that qualify them (other words or clauses explanatory of the verb).

“A Predicate is whatever is asserted (or denied) of the subject: ‘what he is, what he does, or what he suffers’. In grammar the verb which effects the link, known as the copula, is regarded as forming part of the predicate: All is not gold that glitters: All that glitters (subject) is not gold (pred.). Forewarned, forearmed, i.e. [To be] forewarned (subject) [is to be] forearmed (pred.). Many (subject) were wounded in the disaster (pred.) but none (subject) were killed (pred.).”<sup>651</sup>

- ♦ **PREDICATE ADJECTIVE:** adjective or equivalent that follows a linking verb and refers to subject in clause.
- ♦ **PREPOSITIONAL PHRASE:** A preposition introduces and is part of a group of words, a phrase that includes an object. This *prepositional phrase* is used as a unit in the sentence.
- ♦ **SUBJECT:** Every subject of a sentence is a noun, or some word or words used as a noun; a noun, pronoun, or equivalent that is either agent or topic of action or state in clause or sentence.

The *subject* of a sentence is the person, place, thing, or idea that is *doing* or *being* something. The subject of the sentence can be found by first finding the verb. Ask the question, “Who or what ‘verbs’ or ‘verbed’?” and the answer to that question is the subject. For instance, in the sentence “The computers in the Learning Center must be replaced,” the verb is “must be replaced.” *What* must be replaced? The *computers*. So the subject is “computers.” A *simple subject* is the subject of a sentence stripped of modifiers.

**CLAUSE:** A clause is different from a phrase. A phrase is a group of related words that lacks either a subject or a predicate or both but which functions within a larger unit as a substantive, as a modifier, or as an independent unit. Some clauses are sentences, but phrases are not sentences.

---

<sup>651</sup> Zerwick.

A clause is a group of words placed together to form a complete thought; clauses have subjects *and* predicates and can be independent or dependent.

- Clauses come in two types: main clauses and subordinate clauses. BOTH types of clauses include a verb and its subject. But in order for a group of words to be a sentence, it has to include (minimally) a main clause. If the group of words does not include a main clause, it is not a sentence. If a group of words does not include a main clause and you set it off as a sentence, you have generated a sentence fragment.<sup>652</sup>
- A clause can be a question, statement or command. A clause that can stand by itself is called a main clause, independent clause or main clause.<sup>653</sup>
- Clauses are units of thought forming part of a compound or complex sentence (complex sentences consist of an independent clause plus one or more dependent clauses). Each clause normally contains a subject and predicate or a nonfinite verbal form (i.e., either an infinitive or participle).
- A clause is a group of words including a subject and a verb that form a thought. It may stand alone as a complete sentence (an independent clause) or may be subordinate to the main clause and be incapable of standing alone as a complete sentence (a subordinate (dependent) clause). If the clause starts with a subordinating conjunction (such as ‘although’, ‘because’, ‘if’, ‘that’, etc.), an adverb (such as ‘when’, ‘while’, ‘where’, etc.), or a relative pronoun (such as ‘who’, ‘whose’, ‘which’, etc.), then it will be a subordinate clause.
- The term “clause” can be used of any construction that contains a subject and predicate and that functions within a compound or complex Greek sentence. They can, therefore, take a number of descriptive names, depending on what word, purpose, tense, function, etc. is controlling the clause. For instances clauses can be participial, adverbial, adjectival, conditional, etc. depending on how they function in the sentence.
- Clauses that modify nouns or pronouns are called *Adjective Clauses*; a clause may have the function of an adjective and be used to modify a noun.

#### INDEPENDENT CLAUSE

---

<sup>652</sup> A sentence fragment is a group of words passing itself off as a sentence without having a subject and a verb.

<sup>653</sup> Technically, the terms are not completely synonymous. Grammarians use the term “main clause” to refer to an independent clause that has a dependent or subordinate clause linked to it. An independent clause does not have an independent or subordinate clause linked to it.



- An independent clause is a clause that is *not* subordinate to another clause and gives a complete message; a simple sentence containing no conjunctive word to make it dependent upon another clause.
- An independent clause contains a subject and a verb, makes a complete statement, and can stand alone. It may or may not have an object.
- A coordinating conjunction makes two independent clauses coordinate (paratactic) to each other (thus forming a compound sentence. Each clause must be a “complete thought” which could be a sentence on its own).

“She ate a hot dog *but* he drank milk.”

“He went to the library *and* [he] worked on his assignment.”

- If one Independent clause is joined to another independent clause, it becomes a compound sentence. Compound sentences require a coordinating conjunction to connect them.
  1. connective, most often involving *καί* or *δέ*
  2. contrastive, most often involving *ἀλλά*, *δέ*, or *πλήν*
  3. correlative, usually involving *μέν ... δέ* or *καί ... καί*
  4. disjunctive, involving *ἢ*
  5. explanatory, usually involving *γάρ*
  6. inferential, most often involving *ἄρα*, *διό*, *οὖν*, or *ὥστε*
  7. transitional, usually involving *δέ* or *οὖν*

#### DEPENDENT CLAUSE

- An *Independent Clause* completes a thought and makes sense standing alone. A *dependent clause*, also called a *Subordinate Clause*, contains an incomplete thought and cannot stand-alone and must be linked to the main clause.<sup>654</sup>
- A dependent clause is a clause that stands in a subordinate relationship to another clause, either an independent clause or another dependent clause.
  - ♦ “He went to the library *in order to* work on his assignment” (subordinate relation)
  - ♦ “The student *who* went to the library completed his assignment on time” (substantial relation).

---

<sup>654</sup> Normally the dependent clause follows the main clause.

- Because a dependent clause contains a subject and a verb, it may look like an independent clause. Sometimes a dependent clause is even longer than the independent clause in which it is embedded. Often several dependent clauses may be embedded in a single sentence.
- A dependent clause contains an expressed or implied conjunctive word that keeps the clause from functioning satisfactorily as a complete statement. Contains a subject and verb. Does NOT make a complete statement and CANNOT stand alone. It must always be connected to an independent clause. Dependent clauses function as nouns, adjectives, or adverbs.
- A dependent clause can be adverbial or relative, essential or nonessential. The dependent clause may function like an adjective and modify a noun, noun phrase, or other substantive.
- Independent clauses often begin with words like *if, whether, since*, and so on. Dependent clauses are united to other parts of the sentence and introduced by a dependent word such as a relative pronoun (who, whom, that, which, whose), a subordinating conjunction (after, although, as, because, before, if, since, until, when), or an infinitive or a participle.
- The subordinate clause begins with a subordinate conjunction or relative pronoun. Subordinate clauses may precede main clauses.

Examples of dependent clause:

- Because the student prepared for the exam*, she answered all of the questions correctly.
    - because* is the subordinating conjunction.
    - the student* is the subject.
    - prepared* is the verb.
    - for the exam* completes the dependent clause.
  - The uniform *that I am required to wear* is green and brown.
    - that* is the relative pronoun.
    - I* is the subject.
    - am* is the verb.
    - required to wear* completes the dependent clause.
  - Another example of a dependent clause would be, “*while he talked with us*”. Note that this subordinate clause cannot form an independent, complete sentence by itself. It needs to be connected to an independent clause in order to form a complete sentence: “Did not our heart burn within us *while he talked with us*”.
- Four kinds of constructions are involved in dependent clauses:
    1. Infinitival clauses: contain an infinitive.
    2. Participial clauses: contain a participle.

3. Conjunctive clauses: introduced by a subordinate conjunction.
4. Relative clauses: introduced by a relative...
  - ...pronoun (ὅς [who, which])
  - ...adjective (οἷος [such as, as], ὅσος [as much/many as])
  - ...adverb (e.g., ὅπου [where], ὅτε [when]).

#### COMPARATIVE CLAUSE:

- These are clauses that modify the main clause by *comparing* or showing the manner in which something is done. Comparative clauses are introduced by ὡς, ὡσεὶ, ὥσπερ, ὥσπερ εἶ, κατά, κάτω, καθότι, καθὼς περ, καθάπερ, ἢ, and ὅν τρόπον. They introduce an analogy, thus clarifying or describing another idea in the sentence.<sup>655</sup>
- Comparative clauses explain more precisely an idea found in the main clause. For example, if someone says, “I love you like a brother”, the phrase “like a brother” further describes the kind of love that one has.
- “A Comparative clause compares the action or state denoted by the verb in the clause on which it depends with some other action or state. Comparative clauses are introduced by ὡς, ὥσπερ, καθὼς, etc. as or ἢ *than* followed by the **Indicative** as in English.”<sup>656</sup>

οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ γὰρ σὲ ἠλέησα =  
Should you not also have had compassion on your fellow servant, *just as* I had pity on you? (Mt 18:33)

#### PURPOSE CLAUSE:

- The purpose clause (a dependent clause) is used to show the purpose or intention of the action of the main verb in the sentence (in the independent clause). This construction is meant to show *intention*, not to state whether something actually happens or not.
- States the purpose *of* or reason *for* an action.
- The most frequent use of ἵνα clauses is to express purpose. This clause is formed with the subjunctive and is normally introduced by ἵνα or ὅπως. The subjunctive *indicates the purpose of the action of the main clause*. It is a subordinate or hypotactic clause.
- “Purpose clauses are introduced by ἵνα, ὅπως, μή, ἵνα μή, μήποτε, μήπως, infinitives of purpose, and adverbial participles of purpose. They answer the question ‘why?’

<sup>655</sup> “Elucidating or emphasizing the thought expressed in the principal clause” (D&M, P. 275).

<sup>656</sup> Nunn, P. 120.

προσηύξαντο περὶ αὐτῶν [ὅπως λάβωσιν πνεῦμα ἅγιον] (Ac 8:15). They prayed for them in order that they might receive the Holy Spirit.”<sup>657</sup>

- Purpose Clauses are introduced by *ὅπως* or *ὅπως*, both of which mean, ‘in order that,’ ‘so that’ or ‘that’ and answer the question “why?” or “for what reason?”
- If the subjunctive mood is used in a “purpose” (or in a “result”) clause, then the action should not be thought of as a possible result, but should be viewed as the stated outcome that will happen (or has happened) as a result of another stated action. The use of the subjunctive is not to indicate that something “may” or “might” result from a given action, but it is stating the ‘purpose of’ or ‘reason for’ an action.
- “The Relative Clause may express purpose.”<sup>658</sup>

#### RESULT CLAUSE:

- “A result clause states that which is consequent upon or issues from the action of the main verb”<sup>659</sup>.
- This clause is formed with the subjunctive and is introduced by *ὅπως* (or *ὡς*) just as is the purpose clause listed above. It differs, however, in that in the Result Clause the subjunctive *indicates what the result of the action (verb) of main clause is.*
- “Result clauses are introduced by *ὅτι, ὡς, ὡς, ὡς, ὡς*, infinitives of result, and participles of result. They answer the question ‘what does this result in?’”<sup>660</sup>
- A result clause is a clause that denotes result, as in “Gail yelled so loudly [with the result] that she lost her voice.”

#### RELATIVE CLAUSE:

- This clause is usually marked by the use of a relative pronoun (or adjective like *ὅσας* as much/many as or an adverb like *οπου* *where*), e.g., *ὅς, ὅστις*; sometimes *τις* can be used as a relative pronoun.
- Relative Clauses are *dependent clauses*<sup>661</sup> normally introduced by relative pronouns<sup>662</sup> and by relative adverbs<sup>663</sup> of time, place, and manner or relative adjectives. Like all dependent clauses they function as substantives, adjectives<sup>664</sup> or adverbs.

---

<sup>657</sup> Chapman, B. (1994). Greek New Testament Insert. 2nd ed., revised P. 46.

<sup>658</sup> D&M, P. 272.

<sup>659</sup> D&M, P. 285.

<sup>660</sup> Chapman, P.46.

- The Relative Clause is a complete idea with a verb, though not a complete sentence or independent clause, which connects to another clause (either an independent or subordinate clause), by means of a word called a Relative Pronoun. It is not a coordinate or subordinate clause because it does not have a coordinate or subordinate conjunction. Rather it contains a Relative Pronoun as the link to the sentence or clause.
- The relative clause can be definite or indefinite. An indefinite relative clause contains a verb in the subjunctive mood plus the particle ἄν (or εἶαν) and refers to an unspecified individual or group, or to an event or action. Indefinite relative clauses do not have an antecedent. In a definite relative clause the relative pronoun refers back to an antecedent that it agrees with in number and gender, but its case will be determined by its function in the relative clause.
- “Relative sentences are either definite or indefinite. It is not a question of mode nor of the use of ἄν, but merely whether the relative describes a definite antecedent or is used in an indefinite sense. The definite relative is well illustrated by 2Th 3:3, πιστὸς δὲ ἐστὶν ὁ κύριος ὃς στηρίξει, or Mk 1:2, τὸν ἄγγελόν μου ὃς κατασκευάσει τὴν ὁδόν μου. So also χάριν δι’ ἧς λατρεύομεν (Heb. 12:28). Cf. ὁ προσενέγκη (He 8:3). But indefinite is ὃς ἔχει, δοθήσεται αὐτῷ (Mk 4:25). In the same verse καὶ ὃς οὐκ ἔχει is indefinite, but καὶ ὁ ἔχει is definite. Indefinite also is ὅσοι ἤψαντο (Mt 14:36) and ὅσοι ἄν ἤψαντο (Mk 6:56). So also with πᾶς ὃς ἐρεῖ (Lk 12:10) and πᾶς ὃς ἂν ὁμολογήσει (12:8). Cf. ὃς ἔσται (17:31) with ὃς εἰάν ζητήσῃ (17:33) and ὃς δ’ ἂν ἀπολέσει. Cf. Ac 7:3, 7; Gal. 5:17.”<sup>665</sup>
- The Indefinite Relative Clauses, which in English are marked by the suffix *-ever*, added to the relative word (who, where, when), have in Greek ordinarily the Subjunctive with the particle ἄν or εἶαν. Example: ὅς γὰρ εἶαν *for whoever wishes*.
- In a definite relative clause, the relative pronoun is the subject of the verb<sup>666</sup> and refers to (relates to) something preceding the clause.

<sup>661</sup> They never contain the main subject and verb of the sentence.

<sup>662</sup> ὅς or οὗτος; *which, that, whichever, whoever, whomever, who, whom, whose*.

<sup>663</sup> Such as *when, where, or why*.

<sup>664</sup> The relative clause will mostly function adjectivally.

<sup>665</sup> Robertson, P. 956.

<sup>666</sup> Remember that all clauses contain a subject-verb relationship.

- A relative clause begins with a relative pronoun,<sup>667</sup> which serves as the subject of the dependent clause, and relates to some word or idea in the independent clause.
- “The Relative Clause may express purpose.”<sup>668</sup>

## CONDITIONAL SENTENCE:

- There are approximately 600 conditional sentences (with an explicit *if*) in the GNT. We've all used these kinds of sentences: “*If you touch that, then you'll be sorry!*” “*If the third quarter profits are up, then we will remove the hiring freeze.*” Conditional sentences are “If... then...” statements. The speaker is saying that *if* something happens or certain conditions are met, *then* something else will happen.
- A conditional sentence is a two-clause sentence in which the first clause states a supposition or hypothesis and the second clause states the results if that condition is met. The hypothetical clause that states the condition (“if this . . .”) is termed the protasis and the conclusion clause is called the apodosis (“. . . then this”). A complete *conditional sentence* has two clauses: an “if” clause and a “main” clause. The ‘if’ clause (the premise) of a conditional sentence is referred to as the ‘**protasis**’ by grammarians. The ‘then’ clause (conclusion) of a conditional sentence is termed the ‘**apodosis**’.
- “Conditional propositions show that the causing action is potential only. ‘If she scores 95 on her exam, then she will earn an ‘A’ in the class.’ The ‘A’ is not guaranteed, but conditioned on her getting a 95. The result will be obtained only if the condition is met.”<sup>669</sup>
- Conditional sentences consist of two clauses: a subordinate conditional (if) clause (the protasis) and the main clause (the apodosis).

PROTASIS: The introductory or subordinate member of a sentence, generally of a conditional sentence; -- opposed to apodosis.

- The protasis is the cause that states the supposition or the premise.
- The dependent clause of a conditional sentence, as *if it rains* in, “the game will be canceled *if it rains*”. In “if you follow that path, you will arrive at the lake”, the dependent clause is *if you follow that path*.
- Usually the protasis comes before the apodosis, but not always:

---

<sup>667</sup> Though occasionally a preposition that governs the pronoun may come first.

<sup>668</sup> D&M, P. 272.

<sup>669</sup> Schreiner, Thomas R.; *Interpreting the Pauline Epistles*; P. 105-106.

καὶ τοῦτο ποιήσομεν, ἔάνπερ ἐπιτρέπη ὁ θεός = And this we will do, if God permits (He 6:3; see He 3:6).

**APODOSIS:** The apodosis is the “then” clause of a conditional (*if-then*) sentence. It tells what will happen at the fulfillment of the premise presented in the “if” clause, the “protasis”. For example, “If you do this you will become rich.” Here, *If you do this* is the Protasis and *you will become rich* is the Apodosis.

- The main clause<sup>670</sup> of a conditional sentence often expresses a result. Thus, in the sentence, “Though he slay me, yet will I trust in him,” the first clause is the protasis, and the second is the apodosis.
- The apodosis is *grammatically independent, but semantically dependent*. That is, it can stand on its own as a full-blown sentence (e.g., “If I die, *I die*”), but it depends for its “factuality” on the fulfillment of the protasis (“If he wins this race, [then] he’ll be the new champion”).

The protasis, on the other hand, is *grammatically dependent, but semantically independent*. That is, it does not form a complete thought (“*If I go swimming tomorrow*, [then] I might catch a cold”), but its fulfillment is independent of whether the apodosis is true.

Only the protasis is the conditional element. That is, the contingency lies with the “if”, not the “then”. If the protasis is fulfilled, the apodosis is also fulfilled.

- Conditional sentences are “if-then” statements. They are divided into two clauses, an “if” clause, called a protasis, and a “then” clause, called an apodosis. In Greek, conditional sentences can be divided up into classes (categories) based on the type of argument being put forth by the protasis (condition) - whether the protasis is true, not true, or hypothetical, etc. These nuances are expressed by the use of certain tenses and moods in the verbs, and with the help of certain particles.
- Conditional sentences come in many varieties. Sometimes we use conditionals when we want to assume something to be true for the sake of argument- “If, as you say, the rent is due on the 15th, then I will pay it.” Sometimes we use conditionals to indicate probability- “If it rains on Friday, then I will not be able to play golf.” Sometimes we use conditionals to indicate counterfactual situations- “*If you were a gentleman, then you would have opened the door for your date.*”

***FOUR CLASSES OF CONDITIONAL CLAUSES ARE POSSIBLE IN KOINE GREEK:***

---

<sup>670</sup> Only the apodosis can stand alone.

- 1st class = the condition is assumed to be a reality or true.
- 2nd class = the condition is assumed to be contrary to fact.
- 3rd class = the condition is assumed to be a future possibility.
- 4th class = the condition is assumed to be a remote future possibility.

#### A. FIRST CLASS CONDITION:

There are about 300 occurrences in the GNT.

- Grammarians have categorized conditional sentences found in the GNT into several classes.

A *first class conditional sentence* is a sentence that assumes the truth of the condition for the sake of argument.

- The first class conditional sentence is considered the “Simple Condition” and assumes that the premise (the protasis or “if” part of the statement) is true.<sup>671</sup> The protasis is formed with the helping word εἰ (‘if’, sometimes ἐάν) and any tense of the indicative in the protasis. The apodosis varies in mood and tense.
- Sometimes the apodosis is clearly true<sup>672</sup> and we can translate as, “since” or “even though” or “although” such and such, *then* such and such.

εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν = for if righteousness is through [the] law, *then* Christ died in vain (Ga 2:21).

- The apodosis is the principal clause, but since the protasis is the premise, the protasis usually precedes the apodosis. The apodosis may be positive or negative, a statement, a question, a command, or a suggestion. This condition is so frequent in the N. T. that no exhaustive list can be given, but representative examples are: Mk 4:23; Lk 4:3,9; Jn 10:24; Ro 6:5,8, 8:9, 31; Ga 2:18, 5:18; Col 2:20; He 12:7-8; Ja 1:5; 1Pe 2:3; 1Jn 3:13, 4:11, 5:9.

#### B. SECOND CLASS CONDITION:

- There are about 50 examples of second class conditionals in the GNT.
- The second class conditional sentence represents that which the speaker believes to be *Contrary-to-Fact*. We use this kind of conditional sentence quite frequently in English, most often when we express how we wish things to be- “If I were rich, then I could buy a new car.”

<sup>671</sup> Frequently the protasis is *not* true, but is still presented by the speaker as true for the sake of argument. The context must determine the actual situation.

<sup>672</sup> However, it would be wrong to assume that in first-class conditions the protasis (the “if” clause) is always true, when in fact it's only *assumed to be true for the sake of argument*. Much of the time it would be wrong to translate the εἰ as “since” instead of “if”.



- Is known as the Contrary-to-Fact Condition and assumes the premise as false<sup>673</sup> for the sake of argument. The protasis of a contrary to fact condition is introduced with the particle εἰ ('if') and the main verb in the indicative mood (always). The tense of the verb (in the protasis) must be in a past tense (aorist, imperfect or rarely pluperfect).
- The apodosis of the first class conditional clause exhibits complete independence from its protasis. While the verb in the apodosis will most likely be in the same tense as the verb in the protasis, according to Zerwick, the apodosis "is expressed as it would have been expressed independently of the condition."<sup>674</sup> Robertson says regardless of the verbal protasis, "the apodosis may be in the indicative (any tense) or the subjunctive or the imperative [and] there is no necessary correspondence in tense between protasis and apodosis."<sup>675</sup>
- *The assumption of an untruth (for the sake of argument)*. In the second class condition the speaker assumes that the condition in the protasis is untrue. The apodosis states what would have been true in the event that the protasis had been true.
- Conditional sentences are saying that *if* something were true, even though it is not, *then* such and such would occur.
- A typical translation of a present (from the speaker's time frame) contrary to fact condition (aorist in both the protasis and apodosis) is, "if X were... then Y would be...." As in, "if you were a good man, then you would not be here right now".

A typical translation of a past (from the speaker's time frame) contrary to fact condition (imperfect in both the protasis and apodosis) is, "if X had been... then Y would have been...." As in, "if you had been here yesterday, you would have seen a great game".

- The apodosis will sometimes have the particle αὐ as a marking word (though not always), showing some contingency.

εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου αὐ ἦν ἡ δικαιοσύνη = If a law had been given that could give life, surely righteousness could be obtained from the law.

- Additional examples of 2<sup>nd</sup> class contrary-to-fact conditional sentences: (Ga 3:21; Cf. also Mt 11:21; 23:30; 24:22; Mk 13:20; Lk 7:39, 10:13; 19:42; Jn 5:46; 9:33; 15:19; Ac 18:14; Ro 9:29; 1Co 2:8,11:31; Ga 1:10; 3:21; He 4:8; 8:4, 7; 1Jn 2:19).

<sup>673</sup> The protasis can, of course, be true, but this may not be known to be the case by the speaker.

<sup>674</sup> Zerwick, Maximilian; Biblical Greek: Illustrated by Examples, Joseph Smith, trans. P. 102.

<sup>675</sup> P. 1008.

- The negative in the protasis is almost always  $\mu\eta$  (11 times), with only two instances of  $\text{O}\Upsilon\text{K}$ .

The negative of the apodosis is  $\text{O}\Upsilon\text{K}$  22 of 23 times.

- A. If I were a little child, [*then*] I would have no responsibilities.
- B. If I were you, [*then*] I would not go.
- C. Had the weather been favorable, [*then*] we would have played nine innings.

### C. THIRD CLASS CONDITION:

There are about 300 first-class, 50 second-class, and 277 third-class conditions in the GNT.

- The first class condition has  $\epsilon\iota$  in the protasis plus a verb in the indicative mood, while the third class has in the protasis  $\epsilon\alpha\nu$  plus a verb in the subjunctive mood. Both allow for a verb of any mood or tense in the apodosis.
- Third class conditional sentences are identified and characterized by their use of the subjunctive mood in the protasis (always). The subjunctive indicates potentiality, contingency, or simple futurity. It is the condition that points to a future eventuality, therefore, all third class conditions are essentially future contingencies.
- The third class condition depicts what is likely to occur in the future, what could possibly occur, or even what is only hypothetical and will not occur.<sup>676</sup>
- The Subjunctive with  $\epsilon\alpha\nu$  or  $\alpha\nu$  is used in the protasis of a third class condition to express probable future condition. The word “if” will usually appear in the translation.
- Traditionally known as the “More Probable Future Condition”, it is formed in the protasis usually using the word  $\epsilon\alpha\nu$  (but occasionally  $\epsilon\iota$ ) and a verb in the subjunctive mood. The main verb of the protasis can be in any tense (but usually in present or aorist).
- The conjunction  $\epsilon\alpha\nu$  appears with the Subjunctive in the protasis and any form needed in the apodosis. It expresses what will probably take place, subject to the condition being fulfilled.
- The speaker in the 3<sup>rd</sup> class condition considers that the condition stated in the protasis has the possibility (or even probability) of becoming a reality (but it could go either way).
- Uncertain of fulfillment, but still likely to occur. “If at any future time this condition is met, then this will follow.” = “*If* you should believe on Christ, *then* you will be saved.”
- The writer or speaker knows that at the present time the condition has not been fulfilled, but it is possible and even probable that the condition will be met at some time in the future. There is

---

<sup>676</sup> Third-class conditions simply indicate futurity without any implication about possible or impossible, likely or unlikely fulfillment.

hope that the condition will be fulfilled, but on the other hand, there is some uncertainty or doubt in the writer's mind as to whether the condition will be met. It may be fulfilled, or it may not be fulfilled. Consider 1John 1:9. If at any time in the future (the sooner the better) the believer confesses his sins, then God will forgive and cleanse! Hopefully, the believer will confess his sins, but there is also the possibility that he will fail to do this. But the moment he confesses, God will forgive and cleanse. If the believer fulfills the protasis, then God will fulfill the apodosis.

**D. FOURTH CLASS CONDITION** (Less Probable Future)- *possible* condition in the future, usually remote possibility (such as *if he could do something, if perhaps this should occur*); protasis:  $\epsilon\iota$  + optative; apodosis: *optative* +  $\alpha\nu$  (to indicate contingency).

THE GNT DOES NOT HAVE A SINGLE COMPLETE FOURTH CLASS CONDITION.

### Greek Conditional Clauses

CLASS	EXPRESSION	IDENTIFICATION
First Class Condition	If...and it's true, or I am assuming it to be true for the purposes of my argument. The writer wishes to assume (or seem to assume) the reality of his argument.	$\epsilon\iota$ (if) used with any tense assuming it to be true for of the indicative, the mood of reality. e.g. "my God is for us..." (Ro 8:31) and he is, as Paul has taken 8 chapters of Romans to prove. Could be translated "Since God is for us..." Here the reality of the premise is assumed, and is established by the context.
Second Class Condition	If...and it's not true. A contrary-to-fact condition or unfulfilled condition, e.g. John 11:32 "Lord, if you had been here..." (imperfect indicative) but you were not.	$\epsilon\iota$ (if) used with only the past tenses (aorist, imperfect or pluperfect) of the indicative mood. $\epsilon\iota$ (if) plus imperfect indicative = if...and it's not true about present. e.g. Jn 15:19, 22, Ga 1:10. $\epsilon\iota$ (if) plus aorist or pluperfect = if...and it's not true about past. e.g. Jn 11:32, Mt 11:21, Mk 13:20
Third Class Condition	If...and maybe it's true, maybe not. A true condition, where the actual state is in doubt. e.g. I John 1:8-9.	$\epsilon\alpha\nu$ ("if", implying uncertainty) used with the subjunctive, also implying uncertainty, leaving the issue in doubt. e.g. 1Jn 1:8,9.
Fourth Class Condition	Same as third class, with less probability of fulfillment.	$\epsilon\iota$ and $\alpha\nu$ with the optative mood possibly 1Co 14:10, 15:37, 1 Pe 3:14.

- Quoting Dr. Robertson Dana and Mantey make an important statement in regard to these expressive forms: “The point about all four classes to note is that the form of the condition has to do only with the statement, not with the absolute truth or certainty of the matter...we must distinguish always therefore between the fact and the statement of the fact. The conditional sentence deals only with the statement.”<sup>677</sup>
- In addition to the four conditions listed above we will also encounter *Mixed Conditional Sentences* in which the protasis belongs to one class of conditions and the apodosis to another (Lk 17:6 and Jn 8:39, 13:17 might be examples of a 1<sup>st</sup> class protasis and 2<sup>nd</sup> class apodosis). These conditions arise from the writer’s apparent change of viewpoint between the protasis and apodosis.
- It is possible for the two parts of a conditional sentence to refer to different times, and the resulting sentence is a “mixed conditional” sentence as in, “If the doctor had been called earlier, she would still be alive today” and “If I hadn’t broken my leg, I would be playing in the next game.”
- We might also encounter Elliptical Conditions where the apodosis is expressed and the protasis is simply implied (there could be as many as 60 examples in the GNT). There are about 12 instances in which the entire apodosis is omitted,<sup>678</sup> or in which there is a protasis without an apodosis.

---

<sup>677</sup> P. 288-289.

<sup>678</sup> Aposiopesis.

## GLOSSARY:

Κύριε... ὅγματα ζωῆς αἰωνίου ἔχεις –*Peter*

**ACCENTS:** Three accent marks appear in Greek:

The hat shaped circumflex (  $\hat{\ }$  ):

- ♦ Occurs only on the penult or ultimate.
- ♦ Occurs only over a long vowel.
- ♦ Will not be over the penult if the ultima is long.
- ♦ Will be over a long penult if the ultima is short (if the penult is to be accented).
- ♦ The circumflex will occur over the ultima (if the ultima is to be accented) of nouns and adjectives- genitive and dative (singular and plural).

The acute (  $\acute{\ }$  ):

- ♦ “The acute accent is the most versatile of the three. It can stand on any one of the last three syllables, and it will stand on either long or short syllables”<sup>679</sup>.

The grave (  $\grave{\ }$  ):

- ♦ “The grave accent can stand on the ultima only, but it can stand on either long or short syllables.”<sup>680</sup>
- ♦ “When a breathing mark and an accent stand on the same syllable, the breathing mark precedes the accent if it is acute or grave, and beneath the accent if it is circumflex.”<sup>681</sup>

**ACCIDENCE:** The aspect of grammar that deals with the inflection of words.

- Accidence deals with the structural form of words; the study of word formation including changes in words due to inflection.

**ADVERBIAL:** Adverbial means, “functioning like an adverb,” a word that relates the circumstances to the action of a verb. Therefore an adverbial conjunction is a conjunction that elaborates on a verbal idea in some way. For example, an adverbial conjunction can indicate the *time, cause, condition, place, purpose, result*, etc. that help relate the circumstances of the verbal ideas conveyed by the words, phrases, or clauses it joins. Adverbial conjunctions are usually subordinate conjunctions.

---

<sup>679</sup> Summers, P. 9.

<sup>680</sup> Summers, P. 9.

<sup>681</sup> Summers, P. 9.

**ADVERSATIVE:** Expressing antithesis or opposition. An adversative is a word that expresses *contrast* or opposition as the adversative conjunction “but” in “poor *but* happy”.

- A connector introducing an opposite or contrasting proposition to something already stated, *emphasizing differences rather than similarities*. Examples: *but, nevertheless, however, instead, rather*.

**AKTIONSPORT:** German word for “kind of action” and it refers to the *inherent nature* (built in information<sup>682</sup>) of a particular verb (at a lexical level), e.g., whether it is essentially a verb denoting a process or rather a verb denoting complete performance. Refers to the *kind of action* of a verb as opposed to time of action. Examples are- *punctiliar, durative, iterative, and perfective*.

- Aktionsart isn't the same as aspect. When one talks about the aspect of different forms of a verb, they are talking about “grammatical aspect”. Aktionsart, on the other hand, is “lexical aspect”; in other words, the time structure inherent to the lexeme, regardless of form.

When we contrast...

- (1) I walked to the store.
- (2) I was walking to the store.

...we are contrasting grammatical aspect (perfective versus imperfective) in one lexeme.

- The Aktionsart of a verb (“read”) or a verb phrase (“read a book”, “read a book for an hour”) refers to the type or kind of the situation described by the verb or the verb phrase. It is also called “lexical aspect” or “aspectual class”. They should be thought of as intrinsic properties of lexical meaning, independent of context. So, it does not refer to a specific situation, which needs more components added to the verb or verb phrase.
- The feature of the Greek language whereby the quasi-objective quality of the verbal action is indicated,<sup>683</sup> both morphologically by tense forms and lexico-syntactically according to contextual features.
- Some older grammars used the term synonymously with aspect, but it is important to distinguish *aspect* from *Aktionsart*.<sup>684</sup> In general, we can say that aspect is the unaffected

---

<sup>682</sup> Aktionsart is used to describe built in information of a verb at a lexical level; it refers to the internal structure of a verb.

<sup>683</sup> Duration, repetition, momentary occurrence, etc.

<sup>684</sup> I'm not sure how helpful this term is to understanding Koine Greek. The older grammars use the term Aktionsart in a way that is not identical with its use in modern linguistics. Many linguists use the term as a synonym for “lexical aspect.” Others may use it to mean “aspect” which is expressed explicitly through syntactic constructions. Some do not use the term in either of these senses. All we can really know is how an author chose to portray an action, and we can never know for sure how he perceived that action.

meaning while Aktionsart is aspect in combination with lexical, grammatical, or contextual features. Thus, the present tense views the action from within, without respect to beginning or end (aspect), while some uses of the present tense can be iterative, historical, futuristic, etc. (all of these belong to Aktionsart and are meanings of the verb affected by other features of the language).

- “At times the tense chosen by the speaker is the only one he could have used to portray the idea. Three major factors determine this: lexical meaning of the verb<sup>685</sup>, contextual factors, and other grammatical features (e.g., mood, voice, transitivity, etc). This is the difference between aspect and Aktionsart: Aspect is the basic meaning of the tense, unaffected by considerations in a given utterance, while Aktionsart is the meaning of the tense as used by an author in a particular utterance, affected as it were by other features of the language.”<sup>686</sup>

**ALLEGORY:** A symbolic representation. An allegory is the representation of abstract ideas or principles by characters, figures, or events in narrative, dramatic, or pictorial form.

- There is only one instance in Scripture distinctly declared to be allegory and that is Gal 4:22, 24. Allegory is normally a fictitious narrative that has another and deeper meaning than that which is expressed. Galatians 4 (this example is more accurately “typological allegorizing”) shows us that an allegory may often be fictitious, but a true story may also be allegorized.
- Allegory implies that the one thing is the other. As in the allegory of Ps 80 and Is 5, where what is spoken of a vine actually refers to Israel or Galatians 6:8 where Paul describes one's behavior and its consequences in terms of a sowing and reaping: *For the one who sows to please his sinful nature will from the sinful nature reap destruction but the one who sows to please the Spirit will from the Spirit reap everlasting life.*
- The representation of abstract ideas or principles by characters, figures, or events in narrative, dramatic, or pictorial form as in John Bunyan's *Pilgrim's Progress* and Herman Melville's *Moby Dick*. The blindfolded female figure with scales is an allegory of justice.

**AMALGAMATION:** A consolidation or merger of letters: π, β, and φ amalgamate with a following σ to form the double consonant ψ. Before σ, the phonemes κ, γ, and χ amalgamate with the σ to form the double consonant ξ.

---

<sup>685</sup> E.g., whether the verb stem indicates a terminal or punctual act, a state, etc.

<sup>686</sup> Wallace, P. 504.

**ANACOENOSIS:** A figure of speech by which a speaker appeals to his hearers or opponents for their opinion on a point in debate.

- Anacoenosis is a figure of speech in which the speaker poses a question to an audience, often with the implication that they share a common interest with the speaker as in, “Now you dwellers in Jerusalem and men of Judah, judge between me and my vineyard. *What more could have been done for my vineyard than I have done for it?* (Is 5:3-4).

**ANACOLUTHON:** a construction involving a break in grammatical sequence, as, “It makes me so- I just get angry” or, “But from those who seemed to be something *-whatever they were, it makes no difference to me; God shows personal favoritism to no man-* for those who seemed to be something added nothing to me” (Ga 2:6).

- An abrupt change within a sentence to a second construction inconsistent with the first; sometimes used for rhetorical effect; for example, “I warned him that if he continues to drink, what would become of him?”
- Syntactical inconsistency or incoherence within a sentence; a shift in an unfinished sentence from one syntactic construction to another as in “you really ought- well, do it your own way” (cf. 2Ti 3:10–11).
- “A departure from the original grammatical construction of a sentence; a change from one type of construction to another, rendering the sentence ungrammatical (ἀνακόλουθον, “inconsistent”); a grammatical non sequitur. See 2 Peter 1:17–18.”<sup>687</sup>

**APPOSITION:** A noun (or noun phrase) is in apposition to another noun or pronoun when it follows by way of explanation and is exactly parallel in its relation to the rest of the sentence: we, *the rightful owners*, were evicted from our home; I, *the undersigned*, have the pleasure of telling you . . .

- A word or group of words that rename a noun or pronoun; it appears next to the noun or pronoun and identifies or explains it.
- The juxtaposition of two elements with the second renaming or defining the first. For example, in “Paul the apostle,” “the apostle” is in simple apposition to “Paul.” The appositive clarifies who is the one named. In “God, our Father,” “Father” is in simple apposition to “God”

---

<sup>687</sup> DeMoss, P. 17.



and shows a different relation to the rest of the clause than the first noun by itself could display. Both are usually in the same case, though sometimes the second element is in the Genitive.

- A word in *any* case may stand in apposition with another word in the same case; any case may be set next to a noun *in the same case* (nominative with nominative, etc.) to explain it further. Here, the appositions answer “which Philip?” or “which David?” Nouns in apposition frequently take the article. Philip the evangelist; Paul the apostle.
- Since in Greek the verb of the sentence always includes its own subject the noun in the nominative is appositional to the verb in naming the subject.
- The noun or pronoun may function in the nominative case in apposition with the simple subject. In *simple apposition*, both nouns are in the same case and the appositive does *not* name a specific example that falls within the category named by the noun to which it is related. Rather, it simply gives a different designation that either clarifies who is the one named or shows a different relation to the rest of the clause than what the first noun by itself could display. Both words thus have the same referent, though they describe it in different terms.

Ἐπαφρᾶ τοῦ ἀγαπητοῦ **συνδούλου** ἡμῶν = Epaphras, our beloved *fellow slave* (Col 1:7).

σπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς **συγγενεῖς** μου = Greet Andronicus and Junia, my *kinspeople* (Ro 16:7)

**ASYNDETON:** Occasionally, an independent clause is not introduced by a conjunctive word or phrase. This phenomenon is known as *asyndeton* (a construction “not bound together”).

- The lack of connecting words, especially *καὶ* and *ἤ*, in a long string of words or phrases where these might be expected. “The absence of conjunctions linking coordinate words or phrases.”<sup>688</sup>
- “A construction in which clauses are joined without the use of connecting particles or conjunctions.”<sup>689</sup>
- Asyndeton is a vivid stylistic feature that occurs often for emphasis, solemnity, or rhetorical value or when there is an abrupt change in topic. It is found with: commands and exhortations, put forth in rapid succession (cf. Jn 5:8; Eph 4:26-29; Phil 4:4-6; 1Thess 5:15-22) sentences in a series (cf. Mt 5:3-11; 2Ti 3:15-16) sentences unrelated to each other/topic shift (cf. 1Co 5:9).

---

<sup>688</sup> DeMoss, P. 23.

<sup>689</sup> Porter, S. E. Idioms of the Greek New Testament; P. 309.

- “When clauses are not connected by particles but are placed ‘back to back’ so to speak, they are said to be asyndetic, or to have asyndeton.”<sup>690</sup>

**ATTRIBUTIVE:** Any word or phrase that ascribes a quality or *attributes* a characteristic to a substantive.

- *Attributive* and *predicative* are the terms applied to the two ways in which adjectives can be used. An adjective used attributively forms a phrase with the noun it qualifies, and in English always comes immediately before it: *ancient* Rome, a *high* building, the *famous* poet. An adjective used predicatively tells us what is predicated of, or asserted about, a person or thing. A verb is always involved in this use, and in English a predicative adjective always, in prose, follows the noun or pronoun it qualifies, generally with the verb coming between them: men are *mortal*, Caesar was *bald*. This use frequently involves the verb *to be*, but there are other possibilities: *he was thought odd*, *we consider Cicero eloquent*. All adjectives can be used in either way, with the exception of some possessive adjectives in English such as *my*, *mine* (the first can be only attributive, the second only predicative).

**Augment:** Greek indicates a verb is in past time by adding a prefix. This prefix is called an *augment*. The augment is the only decisive mark of past time in the Greek verb. “An augment is a prefix indicating past time. If the verb begins with a consonant, the augment is an epsilon (always with a smooth breathing); if the verb begins with a vowel, the augment is the lengthened vowel.”<sup>691</sup>

- A present active verb is comprised of three parts:  
Stem + connecting vowel + personal endings  
 $\lambda\upsilon + \omicron + \mu\epsilon\nu = \lambda\upsilon\omicron\mu\epsilon\nu$

In the Indicative mood (only), a *prefix is added* to the aorist,<sup>692</sup> imperfect or pluperfect to indicate past time (this is called an *augment*). This is achieved by either adding a vowel if the word begins with a consonant, or by lengthening the opening vowel.<sup>693</sup> So, the augment adds a *fourth part* to the Greek verb. So, for an imperfect active verb we would have:

Augment + stem + connecting vowel + personal endings  
 $\epsilon + \lambda\upsilon + \omicron + \mu\epsilon\nu = \epsilon\lambda\upsilon\omicron\mu\epsilon\nu$

- In a compound verb, the augment comes after the preposition and before the stem of the verb.

<sup>690</sup> Porter, P. 204.

<sup>691</sup> Mounce, P. 180.

<sup>692</sup> All Aorist forms, active, middle, and passive, 1st or 2nd, have the augment when they are in the indicative mood.

<sup>693</sup> α and ε become η; ο becomes ω; ατ lengthens to η.

**αὐτός:** (adjectival pronoun)

- αὐτός (not to be confused with the near demonstrative pronoun/adjective οὗτος<sup>694</sup>) with is the most frequently used of all the pronouns in the NT, and is the most varied in use, being employed as personal, possessive and demonstrative, as well as intensive pronoun.

“(1) as an intensive pronoun to emphasize identity, setting the individual person or thing apart from others, used of all persons, genders, and numbers; (a) in the nominative case to intensify the subject -self, -selves e.g. αὐτός ἐγώ I myself (2C 10.1); αὐτοὶ ὑμεῖς you yourselves (JN 3.28); αὐτός σώσει he himself will save (MT 1.21); (b) in an oblique case to add emphasis or contrast to any lexical unit -self, -selves e.g. σοῦ αὐτῆς of you yourself (Lu 2.35); (2) as equivalent to a demonstrative pronoun to direct attention exclusively to a person or thing, placed in the predicate position even, very, just (Jn 5.36b); (3) as a third-person pronoun in oblique cases to refer to an expressed or implied antecedent him, her, it (Mt 2.2); (4) as an adjective preceded by the article in the attributive position, with or without a noun the same (MT 5.46; 26.44).”<sup>695</sup>

As a reference to a definite person or persons spoken or written about αὐτός as a personal pronoun is emphatic in the nominative, equivalent to “him, she, her, it, they, them” in the other (oblique) cases.

In the predicative position it is emphatic, not just in the nominative but in the other cases as well.

Thus ὁ ἄνθρωπος αὐτός is “the man himself”; ὁ αὐτός ἄνθρωπος is “the same man.”

This use of αὐτός as a reflexive must carefully be distinguished from the personal use, “he.” When used in the nominative for the third person, it is always emphatic: e.g., αὐτὸς ἐγὼ δουλεύω, I myself serve (Ro 7:25): αυτοὶ γὰρ ὑμεῖς θεοδιδασκτοὶ ἐστε, for you yourselves are taught of God (lit. God-taught) (1Th 4:9).

αὐτὸς ἔφη = He himself said (it).

---

<sup>694</sup> Is a pronoun/adjective. When it stands alone in a sentence it functions as a pronoun. When it modifies a noun it is acting as an adjective.

<sup>695</sup> Friberg, P. 82.

καὶ αὐτὸς πορεύσομαι μεθ' ὑμῶν = And I *myself* will walk with you (pl).

Demonstrative: this, that, those, these.

Reflexive pronoun: “himself, herself, itself”

When αὐτός in all its cases is connected with a noun, it becomes a reflexive pronoun and denotes “himself, herself, itself.” Thus, Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, “Jesus Himself baptized not.”

The oblique cases of ΑΥΤΟΣ very often take the place of the 3<sup>rd</sup> person personal pronoun; in particular the genitive case replaces the missing possessive pronoun.

The predominant function of αὐτός is as a stand-in for the third person personal pronoun in oblique cases. This is by far its most common use.

In the oblique cases ΑΥΤΟΣ is used 5,203 times in the GNT out of the total 5,595 times as a personal pronoun (Mounce, fn P. 101)

It may be used with subjects of the second and third persons as well:

ἐγὼ αὐτός     I myself  
σὺ αὐτός     you (sg) yourself  
ἡμεῖς αὐτοί     we ourselves  
ὕμεῖς αὐτοί     you (pl) yourselves

When αὐτός is in the predicate position to an articular noun (or to an anarthrous proper name), it has the force of himself, herself, itself, etc. αὐτός can also bear this force when it stands alone, either as the subject of the verb or in any of the oblique cases.

It may be placed before or after the noun.

αὐτὸς ὁ ποιμὴν or ὁ ποιμὴν αὐτός = the shepherd himself

τὸ αἶνιγμα αὐτό or αὐτὸ τὸ αἶνιγμα = the riddle itself

αὕτη δέ ἐστιν ἡ φωνὴ τοῦ Κυρίου αὐτοῦ = This is the voice of the Lord himself.

αὐτὸ τοῦτο = this / that itself, this / that very thing

When preceded by the article, αὐτό, in all its cases, means “the same.”

Adjectival use of αὐτός: τὸν αὐτὸν λόγον = Jesus said, the same word (Mk 14:39)  
indicating identity: “the same”

αὐτῶς is found in the attributive position 60 times in the GNT.<sup>696</sup>

When modifying an articular substantive in the attributive position, αὐτός is used as an identifying adjective. As such, it is translated *same*.

ὁ ἄνθρωπος αὐτός = The man himself.

ὁ αὐτὸς ἄνθρωπος = The same man.

When αὐτός is used in the attributive position (1<sup>st</sup> or 2<sup>nd</sup>) or used by itself with an article it means “same.”

τὸ αὐτό means “the same thing.”

ὁ αὐτὸς λόγος or ὁ λόγος ὁ αὐτὸς = the same story

ἡ αὐτὴ ἁμαρτία or ἡ ἁμαρτία ἡ αὐτὴ = the same error (sin)

τὸ αὐτὸ ὄνομα or τὸ ὄνομα τὸ αὐτὸ = the same name

Carefully note the order in which αὐτός occurs with a noun and article, and distinguish the two meanings of the pronoun as for example, in the two rules just mentioned: αὐτὸ τὸ πνεῦμα is “the Spirit Himself,” but τὸ αὐτὸ πνεῦμα is “the same Spirit.” When αὐτός comes after the article it denotes “the same.”

Simple 3<sup>rd</sup> personal pronoun: him.

With reference to a preceding noun

With reference to a noun to be supplied from the context

Not infrequently used with a verb even though a noun in the case belonging to the verb has already preceded it.

Self, as used (in all persons, gender and numbers) to distinguish a person or a thing from or contrast it with another, or to give him (it) emphatic prominence

It is used to distinguish one not only from his companions, disciples, servants

Self to the exclusion of others, i.e., he etc. alone, by one’s self

Self, not prompted or influenced by another, i.e., of one’s self, of one’s own accord

It points out some one as chief, leader, master of the rest<sup>697</sup>

Used as pronoun:

ὁ αὐτός, ἡ αὐτή, τὸ αὐτό = the same man, the same woman, the same thing

---

<sup>696</sup> Mounce, fn P. 103

<sup>697</sup> Members of Pythagorean sects referred to the philosopher Pythagoras as αὐτός in recognition of his religious authority

It is the most frequently used Pronoun in the GNT<sup>698</sup> and is the most varied in use, being employed as Personal, Possessive, and Demonstrative as well as an Intensive Pronoun.

As a Pronoun: matching its antecedent in number gender and translated as “he,” “she,” “it,” or “they.”

Adjective Meaning “Same”: when it is used as an adjective in the attributive position, it is translated as “same.”

αὐτός functions as intensifier; makes something emphatic.

The predominant function of αὐτός is as a stand-in for the third person personal pronoun in oblique cases.

αὐτός in the predicate position<sup>699</sup> to an articular noun it is translated in an intensive sense as “self” (e.g., himself, herself, etc.)- “The Lord himself”. αὐτός can also bear this force when it stands alone, either as the subject of the verb or in any of the oblique cases. In general, the intensive use of αὐτός is intended to emphasize identity. It is the demonstrative force intensified.

αὐτός in the attributive position (article in front of) it serves to identify and is translated “same”, whether in the nominative or another case.

When modifying an articular substantive in the *attributive* position, αὐτός is used as an identifying adjective. As such, it is translated *same*.

Tip: Remember the demonstrative οὗτος, αὕτη, τοῦτο has the rough breathing in the masculine and feminine Nominative of sg and pl, and it will not be confused with αὐτός, αὐτή, αὐτό. Distinguish between αὕτη, *this* (fem) and αὐτή, *she*; between αὐται, *these* (fem) and αὐταί, *they* (fem).

**BREATHING MARKS:** Every Greek word beginning with a vowel requires either a “smooth” breathing mark ( ˊ ), or a “rough” breathing mark ( ˋ ) with the initial vowel or diphthong. The breathing mark<sup>700</sup> is placed over the single vowel or over the second vowel of a diphthong, which begins a word, as in ἄνθρωπος and αὐτός. The rough breathing mark sounds like the

---

<sup>698</sup> As an intensive (with the sense of *-self*) it is relatively infrequent

<sup>699</sup> And usually in the nominative case.

<sup>700</sup> If the breathing mark is concave to the right (like a reverse comma), the mark is called a “rough” breathing mark; If the breathing mark is concave to the left (like a comma), the mark is called a “smooth” breathing mark.

English letter “h” added to the start of a word; the smooth breathing does not affect pronunciation.

ἀμήν has a smooth breathing mark.

ἁμαρτία has a rough breathing mark.

- If the first letter of a word is a vowel or the letter rho (ρ), the word has a breathing mark (ῥαββει). If the first letter of a word is not a vowel or the letter rho, the word does not have a breathing mark. If the first letter of a word is upsilon (υ) or rho, the breathing mark is always a rough breathing mark.
- The rough breathing mark can make a difference in word-meaning.
- In diphthongs the breathing and accent are written over the second vowel. An initial capital letter takes them before it.

COLWELL’S RULE: (1933) 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 the context suggests that the predicate is definite, it should be translated as a definite noun.

- Colwell states that the anarthrous predicate nominatives that precede a copula verb are usually definite in meaning. The implications of this rule are especially notable in Jn 1:1: θεος ἦν ὁ λογος, “the word was God”. θεος, the predicate nominative, is anarthrous because it precedes the copula ἦν. The result is that θεος is almost certainly definite in meaning: “the word was God” –not merely “a god”.
- After complaining, “Colwell had a simplistic understanding of qualitative and indefinite nouns”<sup>701</sup> Wallace says, “Colwell’s rule proves nothing about definiteness.”<sup>702</sup> After eleven pages of discussion of Colwell’s rule the conclusion is stated as: “A general rule about the construction can now be stated as: *An anarthrous pre-verbal predicate nominative is normally qualitative, sometimes definite, and only rarely indefinite*” and the statement is followed by seven more pages of related discussion. The rule fails to provide decisive information.

---

<sup>701</sup> P. 261.

<sup>702</sup> P. 262.

- In the New Testament there are 282 occurrences of the anarthrous θεός. At sixteen places NWT has either a god, god, gods, or godly. Sixteen out of 282 means that the translators were faithful to *their* translation principle only six percent of the time.

The first section of John-1:1–18 furnishes a clear example of NWT arbitrary dogmatism. θεός occurs eight times-verses 1, 2, 6, 12, 13, 18-and has the article only twice- verses 1, 2. Yet NWT six times translated “God,” once “a god,” and once “the god.”

1:1- ΤΟΥ ΘΕΟΥ = God  
 1:1- ΘΕΟΣ = a god  
 1:2- ΤΟΥ ΘΕΟΥ = God  
 1:6- ΘΕΟΥ = God (no article)  
 1:12- ΘΕΟΥ = God (no article)  
 1:13- ΘΕΟΥ = God (no article)  
 1:18- ΘΕΟΥ = God (no article)  
 1:18- ΘΕΟΣ = the god (no article)

**COMPLEMENT:** is a word, group of words or a phrase used in a grammatical construction that completes, renames, or describes the action of a subject, object or the verb.

- “A grammatical element that completes the meaning of (or complements) a predicate.”<sup>703</sup>
- A word or group of words that completes a grammatical construction in the predicate and that describes or is identified with the subject or object, as *small* in *The house is small* or *president* in *They elected him president*.
- Any word or group of words used to complete a grammatical construction, especially in the predicate, including adverbials, as *on the table* in *He put it on the table*, infinitives, as *to go* in *They are ready to go*, and sometimes objects, as *ball* in *He caught the ball*.
- The Predicate does not make sense when it stands by itself, but requires a word or group of words (usually noun or an adjective) to complete its meaning which is called a *Complement*.
- “A Complement of a clause is a word group or the word groups that completes the predicator of the clause. The categories of direct and indirect object from traditional grammar are among those classified as complements. A clause may have no complement or many complements. With relation to the process of the clause, the complement(s) are those components of the clause that answer the question “who?” or “what?” is affected by the process.”<sup>704</sup>

<sup>703</sup> DeMoss, P. 33.

<sup>704</sup> Porter, S., O'Donnell, M. B., Reed, J. T., Tan, R., & OpenText.org. (2006). The OpenText.org Syntactically Analyzed Greek New Testament Glossary.



- Complements are words or groups of words acting as nouns or as adjectives.

**CONNECTING (OR THEME) VOWEL:** Greek verbs sometimes need a vowel between the tense stem and a suffix (e.g., tense formative, personal ending) to aid in pronunciation. The connecting vowel is an element of word structure that is found in nearly all Greek verbs.<sup>705</sup>

- μι verbs do not ordinarily use a connecting vowel.
- In the Subjunctive we find ω before μ and ν, and η elsewhere in all tenses.

λυ ο μεν	present active
λυ σ ο μεν	future active
λυ θησ ο μεθα	future passive
ε λυ ο μεν	imperfect active
ε λυ σ α μεν	aorist active
ε λυ θ η μεν	aorist passive
λε λυ κ α μεν	perfect active
ε λε λυ κ ει μεν	pluperfect active

- Aorist and Perfect actives prefer –α- as their connecting vowel. Aorist passives take –η-. Pluperfect actives use the diphthong –ει-. Present, Imperfect and Future take a mix of ε-vowels and ο-vowels.

**CONTEXT:** Context is defined as not only the text around the text, but also the entire amount of relevant information that can reasonably be expected to be known by the audience.

**CRASIS:** The merging of a word into the one following by the omission and contraction of vowels. Common examples of crasis:

και + εγω	becomes	καγω
και + εκει	becomes	κακει
και + εκεινος	becomes	κακεινος
και + με	becomes	καμε
και + εκειθεν	becomes	Κακειθεν

**DECLENSION:** Nouns (and adjectives) are of three declensions, three genders, three numbers, and five cases all indicated by changes of termination.

- Declensions are a grouping of nouns with common endings: 1st (primarily feminine nouns), 2nd (primarily masculine<sup>706</sup> and neuter nouns), 3rd (feminine, masculine, and neuter nouns).

<sup>705</sup> Sometimes there is no connecting vowel. Forms without connecting vowels are called “athematic”.

- A nouns declension is determined by its stem termination. A stem will end with either a vowel (1<sup>st</sup> alpha (α) or eta (η) and 2<sup>nd</sup> declension omicron) or a consonant (3<sup>rd</sup> declension).

Nouns that have an alpha as their characteristic stem ending are assigned to the 1<sup>st</sup> declension. Those with an ω (omega) are in the 2<sup>nd</sup> and the 3<sup>rd</sup> declension includes nouns whose stems end in a consonant, or in ι, υ, or ευ. First Declension nouns whose Nominative ends in ης or ας are masculine.

- Plural endings are all the same in 1<sup>st</sup> Declension.
- If we learn the definite article, we will have learned most of the endings for nouns and adjectives of the first two declensions.

#### FIRST DECLENSION NOUN PARADIGM<sup>707</sup>

	1 <sup>st</sup> Group	2 <sup>nd</sup> Group	3 <sup>rd</sup> Group	Masc	Plural <sup>708</sup>
Nom	α	α	η	ης	αι
Gen	ας	ης	ης	ου	ων
Dat	α	η	η	η	αις
Acc	αυ	αυ	ηυ	ηυ	ας

- “All substantives of the first declension with nominatives in -η or -α are feminine. Those with nominatives in -ης or -ας are masculine.”<sup>709</sup>
- First declension nouns ending in eta (η) keep the eta in all the singular endings. Masculine nouns of the 1st declension take a sigma (ς) in the nominative singular endings and take -ου as their genitive singular ending. All 1st declension nouns are declined alike in the plural.

#### SECOND DECLENSION NOUN PARADIGM<sup>710</sup>

	Singular		Plural	
	Masc	Neut	Masc	Neut
Nom	ος	ον	οι	α
Gen	ου	ου	ων	ων

<sup>706</sup> Masculine and feminine are traditional terms for grammatical categories. They do not necessarily have any real connection to actual biological gender. However, names and designations of males, nations, the months, rivers, and winds are generally masculine; those of females, countries, islands, cities, trees, and plants are almost always feminine; of the neuter gender are most names of fruits and diminutives, and always the names of the letters, infinitives, clauses, indeclinable words, and words used as the symbol of a sound.

<sup>707</sup> There are approximately 1,053 first declension nouns in the New Testament. Nouns of the first declension are predominantly feminine (indicated by ἡ), with some masculines. There are no neuters. The inflectional pattern of these nouns will follow the feminine of the article: ἡ, τῆς, τῇ, τῇν; αἱ, τῶν, ταῖς, τὰς.

<sup>708</sup> All first declension nouns are declined alike in plural.

<sup>709</sup> Davis, W. H. (2005). *Beginner's grammar of the Greek New Testament (Revised and expanded edition)* (39). Eugene, Oregon: Wipf and Stock Publishers.

<sup>710</sup> Nouns of the second declension are predominantly masculine and neuter (indicated by ὁ and τό), with some feminines (ἡ).

Dat	ω	ω	οις	οις
Acc	οι	οι	οις	α

• "Nearly all substantives of the second declension with nominatives in -οις are masculine; and all substantives of the second declension with nominatives in -οι are neuter."<sup>711</sup>

• Second declension nouns are usually masculine or neuter. Occasionally a masculine word falls into the first declension, and likewise, a few feminine words<sup>712</sup> are part of the second declension.

THIRD DECLENSION: There is an element of the unpredictable about third declension. "The student will find third declension nouns more difficult to master than either the first or second declension. This is due to the great variety of their stems."<sup>713</sup>

• This declension contains nouns of all genders and includes nine endings:<sup>714</sup> four vowels, α, ι, υ, ω, and five consonants, ν, π, σ, ξ, ψ. There are several variations and combinations in case endings.

• Many third declension nouns end in ς or a blank in the nominative, and a genitive (of various forms) with an ending of ος, ους, ως.

• Because the nominative of this declension is not the stem of the noun, it is often difficult to determine the stem of 3<sup>rd</sup> declension nouns. The solution to this problem is to memorize the genitive singular form with the lexical form. If we drop the genitive singular case ending we normally have the word's stem.

• With the 3<sup>rd</sup> declension the stem is found in the genitive case, not the nominative as is true with 1<sup>st</sup> and 2<sup>nd</sup> declensions. Their stems end in consonants and may nearly always be discovered by omitting the -ος from the genitive singular form.

• There is no difference between masculine and feminine forms; usually the gender of 3<sup>rd</sup> declension nouns cannot be determined by the ending on the word.

• "The natural procedure in declining a noun is to add the proper ending to the stem. However, in the third declension the stem cannot be singled out by dropping the ending of the nominative singular, as is done in the other declensions, because the nominative case has usually already

<sup>711</sup> Davis, W. H. (2005). *Beginner's grammar of the Greek New Testament* (Revised and expanded edition) (39). Eugene, Oregon: Wipf and Stock Publishers.

<sup>712</sup> They use the same endings.

<sup>713</sup> *Linguistics For Students of New Testament Greek*; Black, D.A.; Baker Books; P. 90.

<sup>714</sup> Every 3<sup>rd</sup> declension noun has a *stem* that ends in a consonant.

been altered by the change. The genitive singular will have to be used; after eliminating the ending of this case, what is left is usually the stem. For this reason a third declension noun is given in vocabularies and dictionaries in the nominative followed by the genitive or its ending.”<sup>715</sup>

**DIRECT OBJECT:** The direct object in a sentence is the substantive that receives the action of a transitive<sup>716</sup> verb.<sup>717</sup> For example: “receive with meekness the engrafted word” (Ja 1:21). The word that is directly receiving the action of the finite verb “receive”, (answering the question “Receive what?”) is the word *word*, and therefore *word* is the direct object of this sentence.

- “The direct object is the person or thing that is directly affected by the action of the verb. This means that whatever the verb does, it does so to the direct object. (‘The teacher will flunk *him* if he does not take Greek seriously’).”<sup>718</sup>
- The Direct Object receives the action of the verb. The DO may be identified by turning the verb into the passive and asking “what?” or “who?” e.g. “He granted me an interview”; by asking “What was granted?” the Direct Object at once becomes evident;
- Some students have called the DO “the victim of the verb”. It is Direct because there is no preposition needed; the action goes directly to the object, with no intermediary phrases or words.
- Direct objects are nouns, pronouns, phrases, and clauses that follow transitive verbs.<sup>719</sup>
- A noun or pronoun, or any word acting as a noun that *receives the action* of a transitive verb or verb form, and thus completes the meaning of the sentence- as in “He hit the *ball*.”
- The action is directed toward the object. Example: The boy pulled *the fish* out of the river.
- An object is a word that completes the meaning of a sentence. An object is required to complete the meaning of a transitive verb. Example: “She threw the ball”. She is the subject, threw is the verb, and ball is the object that was thrown. She threw is a complete sentence, but ball is needed to make the action complete.
- The direct object is not responsible for the doing of an action. The Direct Object **DOES NOT** Answer “how”, “when” or “where”, but answers the questions “whom did I give” or “what did I give”; the answer is “I gave the *book*”, so, the *book* is the Direct Object.

---

<sup>715</sup> Hadjiantoniou, P. 136.

<sup>716</sup> Verbs with no object (as in the sentence “I run”) are called intransitive verbs.

<sup>717</sup> Only action verbs can have direct objects. If the verb is a linking verb, then the word that answers the *what?* or *who?* question, is a *subject complement*.

<sup>718</sup> Mounce, P. 23.

<sup>719</sup> Direct objects can also follow infinitives, and participles.

- Finding the direct object, if one exists, is easy: First locate the subject + verb + **what?** [sometimes **who(m)?**] = the direct object.

Example: “We bought 40 pounds of fertilizer”. The subject is *we* and the verb is *bought*. Next ask the question “whom?” or “what?” *bought*: We bought “what?” The answer is *fertilizer*, 40 pounds worth to be exact. Also, “My friends invited *my roommate and me*.” “We accepted *the invitation*.” “Jim sold the *car*” “We all drank *beer* and watched *videos*.”

- Pronouns can also be direct objects. To find the pronoun, first find the subject and the verb in the sentence. Example: *Mary threw it*. *Mary* is the subject and *threw* is the verb. *It* is a pronoun that is also a direct object, because it answers the question, “What did she throw?”

In Greek, the DO is normally in the accusative case.<sup>720</sup>

- All Indirect Objects require Direct Objects.

**DISCOURSE ANALYSIS:** is a systematic analysis of linguistic structures the study of the rules or patterns characterizing units of connected speech or writing longer than a sentence.

- Discourse Analysis can be characterized as a way of approaching and thinking about coherent sequences of sentences, or propositions. These can be written, spoken or signed language use.
- Discourse Analysis is nothing more than a deconstructive reading and interpretation of a text to reveal the hidden motivations behind the wording in order to interpret that text.

**ELISION:** “The omission of a portion of a word in pronunciation or writing. It normally refers to prepositions and particles losing a final short vowel when they appear immediately before a word that begins with a vowel. Elision is marked by an apostrophe (e.g.,  $\delta\iota' \alpha\upsilon\tau\omicron\upsilon$ ).”<sup>721</sup>

- “A word ending in a short vowel often drops that vowel when the next word begins with a vowel. Normally an apostrophe (') marks where an elision has occurred (e.g.,  $\alpha\pi' \alpha\upsilon\tau\omicron\upsilon$ ).”<sup>722</sup>
- *αλλα, απο, δια, επι, παρα, and μετα* regularly elide. *αυτι* elides only when followed by *ων*. *pro* and *οτι* are not elided. Neither are words ending in *υ*.<sup>723</sup>
- “Whenever a preposition ending in a vowel is followed by a word beginning with a vowel, elision takes place: the vowel of the preposition drops off and is replaced by an apostrophe. This

<sup>720</sup> As has already been shown, the accusative case is not the only case for the direct object; on rare occasions the genitive and dative may be used for the direct object.

<sup>721</sup> DeMoss, P. 50.

<sup>722</sup> Mounce, MBG; P. 14.

<sup>723</sup> Mounce, MBG; P. 14.

rule does not apply to the prepositions περί and πρό. If the vowel of the following word has the rough breathing, the π of ἀπό and ἐπί is turned into φ and the τ of ἀντί, κατά and μετά is turned into θ.”<sup>724</sup>

**ELLIPSIS:** A shortcut omitting one or more words to avoid repeating information when the sense is perfectly clear without them.

The omission of one or more words that are obviously understood but that must be supplied to make a construction grammatically complete such as in “Some drove to Hamilton, others [drove] to Milford” and “While [we were] swimming, we agreed to [go to] a movie later.”

- We rarely speak or even write in the complete sentences that are often held to be the ideal form of linguistic communication. Language is in fact full of gaps as speakers and writers often communicate in situations that allow bits of language to be understood rather than expressed. In Greek and English a word or short phrase may be omitted from the passage that is easily understood from the context.
- An ellipsis is a rhetorical figure of speech, the omission of a word<sup>725</sup> or words required by strict grammatical rules but not by sense. The missing words are implied by the context.
- Elliptical- relating to, or marked by economy of words in speech or writing; sometimes there is deliberate obscurity.

**EMPHATIC PARTICLES:** αὐ implies uncertainty or vagueness and generally imparts the meaning *–ever*; ὅταν (when-ever), ὅς αὐ (who-ever).

- γέ emphasizes the word with which it is used and may be translated, *at least, indeed, even,* or, *in fact*.
- ναι is a strong emphatic particle meaning, *indeed* or *certainly*.

**EPEXEGETIC(AL):** *BECAUSE*

- Of conjunctions, genitives and infinitives, explanatory; drawing out the meaning of something.
- Additional words explaining a text: the addition of words or phrases to a text to clarify its meaning.
- Word(s) added for clarification: a word or phrase added to help explain the sense of a text.

---

<sup>724</sup> Hadjiantoniou, P. 51.

<sup>725</sup> The omitted word may be a noun, adjective, pronoun, verb, participle, adverb, or preposition.

- To explain more clearly the meaning, or the intended sense, of a preceding word or sentence.
- Additional explanation or explanatory material. Often a word in apposition is epexegetic.

**EPIPHONEMA:** An exclamatory sentence, or striking reflection, which sums up or concludes a discourse.

- A sentence that is an exclamation, a general or striking comment, or a succinct summary of what has previously been said.
- “In rhetoric, a concluding statement that summarizes or finishes off an argument<sup>726</sup>”.

**EROTESIS:** A rhetorical question that boldly asserts the opposite of what is asked.

- The asking of (perhaps multiple) questions without awaiting an answer. The question always has an obvious answer.
- A figure of speech by which a strong affirmation of the contrary is implied under the form of a sober question, as in the following:
  - a. “If you prick us, do we not bleed?”
  - b. “Now there were four men with leprosy at the entrance of the city gate. They said to each other, “*Why stay here until we die?*” (2Ki 7:3).
  - c. “Who shall lay anything to the charge of God’s elect?” (Ro 8:33)
  - d. “Who shall separate us from the love of Christ?” (Ro 8:35; See Ga 3:1,2, 5, 4:21).

**ETYMOLOGY:** Studies the origins and derivations of words.

**EUPHEMISM:** A euphemism is a word or phrase that substitutes for language the speaker or writer feels is too blunt or somehow offensive. When people die, we say, instead, that they have “passed away” or “met their maker” or “gone to sleep.” And, at the silly extreme, a garbage collector is a “sanitation engineer”, a janitor is a “custodial engineer”.

**EXEGESIS:** Explain, interpret, tell, report, describe, description, explanation, interpretation. Comes from the Greek work *exegeomai* that has the meaning “to expound” or “to set forth in great detail”. It has come to refer to the science, hard work and joyful effort of clarifying the meaning of a given text, as Young says, “The term exegesis refers to the careful, meticulous, and thorough interpretation of a literary work.”<sup>727</sup>

---

<sup>726</sup> DeMoss, P. 52.

<sup>727</sup> P. 1.

- Exegesis means interpretative explanation; an exegete is one who so explains. The task of exegesis is to explain the meaning of a text, as the author would have it understood. The theological exegesis of biblical texts follows the general, scholarly method of interpreting ancient texts. It involves the following disciplines: textual criticism, translation, literary criticism, the investigation of literary genre, form criticism, the comparative study of literature and religions, word studies, investigation of historical background, redaction criticism. Exegesis is not confined to the explanation of words. Its goal is to discern the subject matter lying behind the words.
- A study of Greek grammar and exegesis is often a matter of weighing possibilities/probabilities in the light of the context. So, the goal of exegesis is to provide an adequate justification for each conclusion reached and every opinion held.

**FIGURE OF SPEECH:** “His eyes were bigger than his stomach”; I’m broke”; “The fog is thick as pea soup”; “Give me a ride”; “The furnace has gone out”. Figures of speech convey a single intended meaning.

**GERUND:** In English grammar, a verbal form ending in *-ing* that functions as a noun. Greek has no Gerund forms.

**GLOSS:** A gloss is a summary of the meaning of a morpheme or word; it is a short definition, explanation, or translation<sup>728</sup> of a word or phrase.

**GNOMIC:** Used to denote a timeless or universal truth in any of the verb tenses.

- A gnomic present states that something does happen or that something is true. A gnomic future (rare) similarly states that certain events often occur, without being concerned with any specific impending event. A gnomic aorist (the most common of the three usages) likewise expresses the tendency for certain events to occur under given circumstances and is used to express general maxims (*Curiosity killed the cat*).

**GRAMMAR:** Melancthon said, “The Scripture cannot be understood theologically until it is understood grammatically”<sup>729</sup> and Luther affirmed that sentiment saying, “a certain knowledge of scripture depends only upon a knowledge of its words.”

---

<sup>728</sup> A gloss is not identical to a translation. A translation takes into account the source language forms, rules of grammar, the writing conventions of the times, idioms and of course context to interpret the meaning of a given text in one language (the “source text”) and produce, in another language, of an equivalent text (the “target text,” or “translation”) that communicates the same message.



- We humans think in terms of words and concepts. Grammar has to do with all the basic elements for understanding the relationships of words and word groupings in a language. It consists of morphology (the systematic analysis of classes and structures of words- inflections of nouns, conjugations of verbs, etc.) and syntax (the arrangements and interrelationships of words in larger constructions).
- Greek Grammar is...
  - ...the science that teaches the forms, uses, and relations of the words of the Greek language.
  - ...the study of the classes of words, their inflections, and their functions and relations in the sentence.
  - ...a study of what is to be preferred and what avoided in inflection and syntax.
  - ...the characteristic system of inflections and syntax of a language; a system of rules that defines the grammatical structure of a language.
  - ...a system of rules relating to sound and meaning.

**GRANVILLE SHARP RULE:**<sup>730</sup> There are an estimated 80 constructions in the GNT that are thought to fit the requirement for Sharp's rule.

- The Granville Sharp rule states that when two nouns in the same case are connected by the Greek conjunction *καὶ* and the first noun is preceded by a definite article, and the article does *not* precede the second noun, the second noun refers to the same person or thing to which the first noun refers.

Sharp claimed this was absolutely without exception in the New Testament when applied to personal, singular nouns, which are not proper names. However, the same rule holds true in most cases even with plural and non-personal nouns. A typical construction would be Eph. 1:3, “the God and Father” where both “God” and “Father” refer to the same person.<sup>731</sup>

If the article is repeated before the second noun and the copulative<sup>732</sup> *καὶ* is omitted, the article is indicating a further description of the same person, property, or thing that is indicated by the first noun;<sup>733</sup> except when genitive cases depend on one another in succession as in 2Co 4:3 and Col 2:2.

---

<sup>729</sup> Calvin quoted in Schaff, P., & Schaff, D. S. (1997). History of the Christian church.

<sup>730</sup> Formulated in 1798.

<sup>731</sup> cf Mt 12:22; 2Co 1:3, 11:31; Eph 6:21; Col 2:2; 2Pe 2:20, 3:2, 3:18.

<sup>732</sup> A copulative is basically a connecting word.

<sup>733</sup> Lk 1:47, 2:26; Jn 1:29, 4:42, 5:23, 6:27, 20:31; He 13:20.

If two nouns are connected by *καί* and both have the article, they refer to different persons, qualities or things; if the first has an article and the second does not, the second refers to the same person or thing as the first (see *Article* above).

- Granville Sharp's rule applies to participles.

**HAPAX LEGOMENA:** Hapax Legomena<sup>734</sup> is a Greek term used in anthropology, archaeology, and linguistics to describe mysterious words, forms or phrases of uncertain meaning that occur only once in a given body of text.

**HENDIADY:** The use of two words to express a single concept as in “I was battered and beaten”. The Concise Oxford Dictionary (6<sup>th</sup> edition) gives this example of hendiadys in current English, “nice and warm.”

**HERMENEUTICS:** Throughout religious history scholars and students of religious texts have sought to mine the wealth of their meanings by developing a variety of different systems of interpretation, or *hermeneutics*. Hermeneutics then is the science and art of interpreting the Bible. By means of various recognized and established principles of exegesis, it seeks to discover the precise meaning of the original authors of Scripture.

- “Exegesis is concerned with actually interpreting the text, whereas hermeneutics is concerned with the nature of the interpretative process. Exegesis concludes by saying, “This passage means such and such”; hermeneutics ends by saying, “This interpretative process is constituted by the following techniques and preunderstandings.” The two are obviously related. But although hermeneutics is an important discipline in its own right, ideally it is never an end in itself: it serves exegesis.”<sup>735</sup>

**HYPERBATON:** A deviation from the expected or usual word order to produce an effect (see Ga 3:15).

**IDIOM:** Idioms are mostly small groups of words that, when used together, render a specially unique meaning that one would not normally expect from just reading the solitary words in the idiom by themselves.

---

<sup>734</sup> HAPP-acks Li-GOM-eh-nuh.

<sup>735</sup> Carson, P. 25.

- “A fairly fixed speech form or expression that cannot be understood grammatically from its constituents parts but whose elements function as a set with a meaning peculiar to itself.”<sup>736</sup>
- “A mode of expression peculiar to a language”<sup>737</sup> As in, “kick the bucket” for dying.

**INDIRECT OBJECT:** There are two kinds of *objects*, *direct objects* and *indirect objects*. Like the direct object, *the indirect object is a noun or pronoun*. An indirect object is the person or thing that answers the question “To whom?” or “For whom?” the action of the verb is performed. It is often translated in English by the phrase “to somebody” or “for somebody (or something)”.

- An indirect object does not displace, replace or otherwise rule out a direct object.<sup>738</sup> Consider the sentence, “I gave her the book.” I is the subject, gave is the verb, her is the indirect object, and the book is the direct object. The direct objects answers the questions “*whom* did I give” or “*what* did I give”; the answer is “I gave the book”, so “the book” is the direct object. The indirect object answers the questions “to whom did I give”, “for whom did I give”, “to what did I give”, or “for what did I give”; the answer is “I gave the book to her”, so “her” is the indirect object.
- The verb governs the Indirect Object but is not thought as acting directly upon it as it does the direct object. An indirect object refers to something or somebody that benefits from the action, typically a receiver of the action or recipient of something. Example: Terry gave *Gail* flowers (“flowers” is the direct object).
- “The indirect object will only occur with a transitive verb. When the transitive verb is in the active voice, the indirect object receives the direct object (“the boy hit the ball to me”); when the verb is in the passive voice, the indirect object receives the subject of the verb (“the ball was hit to me”). The indirect object is the receiver of the direct object of an active verb, or of the subject of a passive verb.”<sup>739</sup>
- An indirect object names the person, place or thing indirectly affected by the verb. Example: *She gave the letter to*<sup>740</sup> *him*. *She* is the subject and *gave* is the verb. Letter answers the question “what?” so it is the direct object. Him, answers the question “to whom?” so it is the indirect object. Another Example: *The woman gave her daughter an old Chevette*. *The woman* is the

---

<sup>736</sup> DeMoss, P. 70.

<sup>737</sup> Nunn; Syntax P. xi.

<sup>738</sup> -In fact, the Indirect Object *always* occurs with a Direct Object. Sometimes the direct object is not stated; rather it is implied, or understood.

<sup>739</sup> Wallace, P. 140-141.

<sup>740</sup> One way to find the indirect object is to put the word “to” in front of the word and see if it makes sense.

subject and *gave* is the verb. *Chevette* is the direct object because it explains “what” was given. *Daughter* is the indirect object because it explains “to whom” the Chevette was given.

- The person or thing that has a personal interest in the action of a verb, more remotely receiving a good or bad outcome from it than a direct object does. Examples: “He sang a song of praise *to God*.” “He spoke kind words *to his father*.” “I will give to you the keys of the kingdom of the heavens” (Mt 16:19). The word “keys” is the direct object of the transitive verb (a transitive verb requires an object to complete its meaning) “give”, and thus receives the action of the verb. But the action of the verb is also indirectly affecting “you” and therefore “to you” is said to be the indirect object of this sentence. “To you” is answering the question, “*give to whom?*” or “*for whom?*”
- *Bob gave Jim an apple*. In this elegant sentence, the direct object is “apple” and the indirect object is “Jim.” “Gave” is a transitive verb: it requires a direct object to make full sense. You can express a complete idea with a transitive verb and a direct object without an indirect object: “Bob gave an apple. Bill gave a banana. Joe gave an orange.” But in some sentences with transitive verbs, we can also express an indirect object to show the person or thing that receives the direct object or the benefit of the action performed on the direct object. So direct objects are more or less required with transitive verbs, but indirect objects are entirely optional.

Of course, we can use a transitive verb without a direct object: “Bob gave generously, but John gave sparingly.” But such sentences really assume a direct object: “Bob gave [gifts, money, donations, alms] generously.”

On the other hand “walk” is an intransitive verb. It cannot take a direct object, at least in its ordinary meaning. “I walk,” “you walked,” “they were walking,” etc.: no direct objects, perfect sense. There is a specialized meaning of walk that is transitive: “I walked *the dog*.” But that’s a distinct transitive usage with a related but distinct meaning (like “accompanied as it walked” or even “forced to walk while accompanying”).

- *He gave me a book*. *Book*, naming the thing acted upon, is called the **direct object**; and **me**, naming the person toward whom the act is directed, is the *indirect*, or dative, *object*. The indirect object identifies *to* or *for* whom or what the action of the verb is performed.
- The direct objects in the sentences below are in **boldface**; the indirect objects are in *italics*.

I gave the **book** *to her*.

Joyce bought **Ted books**.

Grandpa left *Darrell and Terry* **all his money**.

Gail sold *me* **her boat**.

If we change the order of the words, a preposition must be supplied, as:

He gave me a book. - He gave a book to me.

He bought me a book. - He bought a book for me.

He asked me a question. - He asked a question of me.

- The noun used as an indirect object is virtually always in the Dative case and “indicates the one for whom or in whose interest an act is performed.”<sup>741</sup> The Dative is the thing indirectly affected by the verb: “ξουσίαν ἔδωκεν αὐτῷ he gave [to] *him* authority” (Jn 5:27).
- Indirect objects are usually found with verbs of giving or communicating like *give, bring, tell, show, take, or offer*. An indirect object is always a noun or pronoun which is not part of a prepositional phrase.
- In Greek the Indirect Object is often preceded by a preposition.
- In Greek, the subject, direct object, and indirect object are identified by the case of the noun or pronoun. Normally, subjects are in the nominative case, direct objects in the accusative and indirect objects are in the dative case.
- In English, we talk about a direct object and an indirect object. Consider the sentence, “*I gave Dad the newspaper.*”

	I	gave	Dad	the	newspaper
Syntax	Subj	Verb	Indirect Obj	Direct Object	
Case	Nom		Dative	Accusative	

- In English, when a sentence has both a direct object and an indirect object, the indirect object always comes first.

I threw      him      a ball  
                  I.O.      D.O.

I sold the man a      toolbox  
                  I.O.      D.O

The woman told me a joke  
                  I.O.      D.O

The children bought their mother some flowers  
  I.O.      D.O.

- English has the alternative of using a prepositional phrase instead of an indirect object:

---

<sup>741</sup> D&M P. 84.

I threw a ball *to him*.  
I sold a toolbox *to the man*.  
The woman told a joke *to me*.  
The children bought some flowers *for their mother*.

- When translating a Greek noun in the dative case (the case of the indirect object), it is often convenient to use a prepositional phrase beginning with “to...” or “for...”
- *The accusative case will usually be translated as a direct object; the dative case will usually be translated as an indirect object.*

**INFLECTION:** Greek, by comparison with English, is a highly *inflected* language. Inflection (also called *accidence*) refers to the changes words undergo in accordance with their grammatical function in the sentence. Inflectional *forms* are used to indicate the function of a word in the grammatical structure in which it occurs. Inflection in nouns is called declension; in verbs conjugation.

- Both conjugation<sup>742</sup> and declension involve the inflection of the words. Basically, inflection is a change in the words form (such as case, number and tense) to express grammatical meanings.
- Each Greek word actually changes form based upon the role that it plays in the sentence. Greek indicates the function of a noun according to inflection. A noun changes forms based upon its relationship to other words and how it functions in the sentence. The stem of the noun contains the basic meaning of the noun, but a suffix is added to indicate the noun’s role in the sentence. The endings are changed according to certain patterns, or *declensions*, that indicate the number, case, and gender of the noun form. Verbs also inflect (change forms) to indicate things such as person, tense, mood, etc.
- Inflection is variation in the form of a word, typically by means of an affix,<sup>743</sup> which expresses a grammatical contrast that is obligatory for the stem’s word class in some given grammatical context.
- A declension is an inflection or a paradigm of a noun, an adjective, or a pronoun. Examples of inflection: augment, prefix, suffix, vowel infixes, etc.

---

<sup>742</sup> Conjugation is the regular arrangement of all the forms of the verb.

<sup>743</sup> *Affix* is a technical term to describe bits stuck to (affixed to) root words. In English, we use mostly prefixes and suffixes, but Greek also has *infixes*, where morphemes are added to the middle of a root word.

**INTERJECTIONS:** An Interjection is a word used to express strong or sudden feeling- *Shame! What! Aha! Help! Run! Bravo! Hey! Ouch! Oh, no! Hurrah! Hush! Behold!* Interjections do not depend on other words in a sentence.

- Interjections are mere exclamations, and are without grammatical relation to any other word in the sentence. *Oh! Ah-hah! Pooh! Pshaw!* Etc., express bursts of feeling too sudden and violent for deliberate sentences. *Hail! Fudge! Indeed! Amen!* Etc., express condensed thought as well as feeling.
- Interjections are without grammatical connection, and are therefore independent- “*Hurrah!* The fireman rushed into the house and up the burning stairs.”

**ITERATIVE:** Verbal action that is repeated over and over. “an aspect of a verb, usually in the present or imperfect tense, that expresses repeated or habitual action.”<sup>744</sup>

“Characterized by repetition, continuity or verbal action occurring at intervals.”<sup>745</sup>

**καί:** A coordinating conjunction with the sense varying according to its circumstances.

- If BOTH the nouns connected by “καί” are articular, the two nouns are SEPARATE AND DISTINCT from each other.
- If NEITHER noun connected by “καί” is articular, the nouns are just being sequentially listed.
- If ONLY THE FIRST NOUN has the definite article, there is a close connection between the two. That connection always indicates at least some sort of *unity*. At a higher level, it may connote *equality*. At the highest level it may indicate *identity*.
- When *καί* occurs before two grammatical elements which are coordinated by a second *καί*, it may be translated *both* (context permitting).
- When *καί* is a coordinating conjunction, it stands between grammatical units of the same time and has the meaning *and*: *πολυμερῶς καί πολυτροπῶς* = in many ways and in various ways.
- When *καί* is *not* a coordinating conjunction<sup>746</sup> it is an adverb with the meaning *also, too* or *even*.

---

<sup>744</sup> Friberg, P. 435.

<sup>745</sup> DeMoss, P. 76.

**LEMMA:** In morphology a *lemma* is “the headword in a dictionary or lexicon, along with information that identifies that word.”<sup>747</sup>

- A keyword by which each lexical entry is uniquely identified. In an English dictionary for example, the lemma “go” represents the inflected forms “go”, “goes”, “going”, “went”, and “gone”.
- “A Greek noun is identified by listing the nominative singular form, followed by the appropriate article in the nominative singular.”<sup>748</sup> As Summers points out third declension nouns appear in vocabulary lists with the genitive singular in order to identify their stems. And as for verbs, “The vocabulary form of the verb will appear in the present active indicative first singular form.”<sup>749</sup>
- For contracted verbs an uncontracted first person singular present tense is used to reveal the contract vowel, e.g. φιλέω for φιλῶ; αγαπάω for αγαπῶ.

**LEXICA:** The vocabulary of a particular language.

**LEXICOGRAPHY:** Lexicography is the scholarly discipline of analyzing and describing the semantic relationships within the lexicon (vocabulary) of a language and developing theories of dictionary components and structures linking the data in dictionaries.

- Lexicography focuses on the design, compilation, use and evaluation of general dictionaries, i.e. dictionaries that provide a description of the language in general use.
- The applied study of the meaning, evolution, and function of the vocabulary units of a language for the purpose of compilation in book form—in short, the process of dictionary making.

**LEXICON:** Lexicon is also a synonym for dictionary or encyclopedic dictionary. In linguistics, the lexicon of a language is its vocabulary, including its words and expressions. More formally, it is a language's total inventory of morphemes plus their combinations with derivational morphemes.

---

<sup>746</sup> E.g., when it does not stand between two grammatical elements of the same type.

<sup>747</sup> Friberg, P. 435.

<sup>748</sup> Summers, P. 16.

<sup>749</sup> Summers, P. 11.



**LINGUISTICS:** Linguistics is the scientific study of language.<sup>750</sup> Linguistics compares languages and explores their histories, in order to find universal properties of language and to account for its development and origins. Someone who engages in this study is called a *linguist*. Linguistics can be theoretical<sup>751</sup> or applied.<sup>752</sup>

**LIQUID VERBS:** -λω, -ρω Liquid verbs have a frictionless consonant – λ, μ, ν, ρ, capable of being prolonged like a vowel: ἀποστῆλλω.

**LOCALISM:** A *localism* is a word or phrase used and understood primarily in a particular section or region.

**METANOIA:** Metanoia is a rhetorical device used to retract a statement just made, and then state it in a better way, as by an afterthought.

- The use of *metanoia* to weaken a statement is effective because the original statement still stands, along with the qualifying statement. For instance, when one says, “I will murder you. You shall be punished,” the force of the original statement (“I will murder you”) remains, while a more realistic alternative has been put forward (“you shall be punished”).
- If we want to clarify or expand upon a statement, particularly to widen its scope, we can use metanoia:
  - a. Your proposal will effect everyone in this area, or even the entire region.
  - b. You fail to realize the impact of these measures – or at least you have not considered the consequences in enough depth.
  - c. Checkers was the friendliest of all Beagles, no, of all dogs.
  - d. Have you suffered so much for nothing- if it really was for nothing? (Ga 3:4).
- The additional information can read or sound like an afterthought or as part of the discussion depending on how this device is used. The speaker or writer seems to urge us into concluding more than is actually implied.
- Metanoia qualifies a statement by recalling it (or part of it) and expressing it in a better, milder, or stronger way.

**METAPHOR:** Not to be confused with simile, metonymy, personification, allusion, and antonomasia, metaphor is a rhetorical trope or a figure of speech, where a comparison is made

---

<sup>750</sup> Including phonetics, phonology, morphology, syntax, semantics, pragmatics, and historical linguistics.

<sup>751</sup> Concerned with developing models of linguistic knowledge.

<sup>752</sup> Actually in use.

between two seemingly unrelated objects without using “like” or “as”. It is transference of one object’s characteristics onto another.

- A metaphor is a figurative comparison between two rather unlikely things such as, “my love is a rose”, “you are the salt of the earth”, or “faith that can move mountains”. A comparison implied or stated between two usually unconnected objects.
- A Declaration that one thing is (or represents) another: “I am the bread of life”, “I am the light of the world” “I am the door”, “I am the true vine”, “the cup is my blood”, “The LORD God is a sun and shield.”
- A *mixed metaphor* is one that combines two or more otherwise incompatible or illogical comparisons. Examples: “For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked” (2Co 5:2); and “I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture” (Jn 10:9) where two metaphors are confused to produce an extreme effect (see also Eph 6:10-20).

Hamlet has a famous metaphor, “To be, or not to be: that is the question: Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, or *to take arms against a sea of troubles*, and by opposing end them?”

**METONYMY:** A figure of speech in which one word or phrase is substituted for another with which it is closely associated, as in the use of *Washington* for the *United States government* or of *the sword* for *military power*.

- A. “eyes full of adultery” 2Pe 2:14.
- B. “the hand of the Lord” Ac 11:21.
- C. “news about them reached the ears of the church at Jerusalem” Ac 11:22.
- D. “the eyes of the Lord” 1Pe 3:12.
- E. “uncircumcised hearts and ears” Ac 7:51.

**MODIFIER:** Modifiers are words, phrases, or clauses that provide extra information about other words, phrases, or clauses.

- A Modifier is a word or a group of words joined to some part of the sentence to qualify or limit the meaning. Usually an adjective or an adverb. Instead of “bench” -any old bench- we get “*wooden* bench”; instead of “read” -read *how?*- we get “read *quickly*.”
- Any word or group of words used to describe or limit another word or group of words.

- “Any word contained in a word group that is not a head term is considered to be a modifier. These modify the head term either directly or by modifying words that modify the head term.”<sup>753</sup>

- *Attributive modifiers* are those that relate directly to the noun (“the *good* book”), and *predicate modifiers* are those that relate to the noun through a linking verb (“the book *is good*”).

**MORPHEME:** The simplest grammatical form, the smallest element of language that has meaning, is called a *morpheme*. Morphemes may be words or parts of words; words consist of one or more morphemes.

- Morphologists are interested in the smallest grammatical particles of meaning, known as morphemes, which are “bricks” put together to form words<sup>754</sup>. A minimal grammatical element of a language that can be broken down no further into meaningful parts; stem, case endings etc.
- As the individual parts of a word combine to produce its overall meaning, so smaller units of text such as words or clauses become meaningful only when combined into larger units such as sentences and paragraphs.
- Every Greek verb contains a lexical morpheme or verb stem that carries the fundamental meaning of the word. The lexical morpheme may or may not be identical with the verb root- the basic nucleus upon which all the other forms of that verb are based.
- All the information about the total meaning of a particular verb form in Greek is conveyed through the morphemes of which it is composed. There are nine categories or morphemes that can occur in a verb.

**MORPHOLOGY:** The structure of words and the study of this structure.

- Morphology deals with the way in which words are formed; that part of grammar dealing with the study of the forms of words; their shapes and changes.
- Just as knowing what basic English morphemes means helps to understand the difference between friend, friendship, friendless, friendly, and friendliness so also knowing the significance of Greek morphemes can aid in the knowledge of Greek word meanings. For example, from the root  $\delta\iota\kappa$  over 15 Greek words are formed. Add the alpha privative and we get 13 more.<sup>755</sup> We can add a preposition to the root to form at least 9 more words.

---

<sup>753</sup> Porter, S., The OpenText.org Syntactically Analyzed Greek New Testament Glossary.

<sup>754</sup> Each morphological unit has its own location and identity.

<sup>755</sup> Alpha ( $\alpha$ ) privative is an alpha (with a consonant and as  $-\alpha\upsilon-$  before words beginning with a vowel) added to the beginning of a word (verbs, nouns and adjectives) that negates the word, similar to the English prefixes “ir-” or un-. Alpha privative is found in at least 300 GNT words. See the next heading, “negative”.

**NEGATIVE:** In Greek negation is most often expressed by the word οὐ placed in front of the word to be negated. If the negation concerns a verb, οὐ is used in the indicative and μή in all other moods. If οὐ precedes a word beginning with a vowel or diphthong, it becomes οὐκ, and if that vowel has the rough breathing, it becomes οὐχ (οὐχι is used for strong denial).

- In *questions* οὐ expects a positive answer such as “You will study Greek, won’t you?” or, “isn’t this the son of the carpenter?” and μή expects a negative answer such as “You won’t study Hebrew, will you?”. So it all depends on whether it’s a question or a statement. μή can also be used in hesitant questions: μή ἐστὶν ὁ Χριστός- Is he perhaps (or, “can it be that he is”) the Christ?
- In general the negative precedes the word to which they refer.<sup>756</sup>
- μή with the Aorist Subjunctive generally denotes a command NOT to begin an action. This is the weaker, milder negative; the particle of qualified negation.
- When a negative is followed by one or more negatives the effect is strengthened negation: οὐ μή – *certainly not, never, by no means*.
- οὐδείς and μηδείς both mean *no one, not one*. οὐδείς is used with indicative verbs, μηδείς with other moods of the verb.
- The letter alpha (α) and the letters alpha nu (αν) are often attached to verbs, adverbs, adjectives and nouns for the purpose of negating the form, similar to the way in which “un” in English negates the basic meaning of a word: α-πίστια = un-belief, α-γάμος = un-married, αν-υδρος = without water.

**NEOLOGISM:** A *neologism* is a newly coined word or phrase or an established term employed in a new sense.

**OBLIQUE CASES:** The overall term applied to the accusative, genitive, and datives cases. They are the cases used after prepositions.

**PARSE:** To identify the morphological characteristics of a word.

- “To identify the morphological characteristics of a word- its form- and thus its syntactical function”.<sup>757</sup>

---

<sup>756</sup> Robertson, P. 423.

- The description of the grammatical structure or syntax of a sentence is called *parsing*. There are five characteristics to a Greek verb: Tense, Voice, Mood, Person, and Number. To *parse* a verb is to give all five characteristics of a verb along with that verb's lexical form and meaning.
- In English many words having exactly the same form must be regarded as entirely different parts of speech, according to the place that they occupy in the sentence, and must be translated by wholly different words in Greek, according as their meaning varies.

For example the word *that* may be (1) a demonstrative Pronoun- *That* is the man (2) a demonstrative Adjective- Give me *that* book (3) a relative Pronoun- This is the book *that* I want (4) a Conjunction- He came *that* he might find the book.

ΠΑΣ: The adjective ΠΑΣ, (ΠΑΣΑ, ΠΑΝ) occurs approximately 1226 times in the GNT. The use of ΠΑΣ is varied and interesting.

❖ Common uses of πᾶς:

When modifying a noun in the predicate position (the 1<sup>st</sup> predicate position is most common) πᾶς usually means “all.” πᾶσα ἡ ἀγέλη = all the herd; πᾶς ὁ ὄχλος = all the crowd; πάντα τὰ ὄρη = all the mountains.

When modifying a noun in the less common attributive position, it signifies the total number of, amount, the whole (contrasting the whole with the part), the collective sum of the individual parts. πᾶς νόμος = the whole law.

When used with a an anarthrous noun, it is distributive and usually means “every” in the singular and “all” in the plural. πᾶς οἶκος = every house; πᾶς may also be used as a pronoun. πάντες ἥμαρτον = all have sinned.

πᾶς with the articular participle means “everyone who.” πᾶς ὁ λέγων = everyone who speaks.

πᾶς is often used as a substantive, both with and without the article: ΠΑΣ, “everyone”; ΠΑΝΤΕΣ, “all people”; ΠΑΝΤΑ, “all things”.

ΕΙΠΕΝ ὁ διδασκαλος αυτοις τα παντα εν παραβολαις = “The teacher told them *all things* in parables”; ΠΑΝΤΕΣ εθαυμασαν επι τοις σημειοις = “*Everyone* marveled at the signs.”

πᾶς occurs with singular and plural nouns, with and without the article, and in attributive, predicate, and substantive constructions.

Predicate position with a noun: ΠΑΣΑ ἡ ΠΟΛΙΣ = all the city (the entire city)  
ΠΑΣΑ ἡ ΧΤΙΣΙΣ = The whole creation

---

<sup>757</sup> DeMoss, P. 94.

Attributive position: ἡ πασα πολις = the whole city (the entire city)  
οι παντες ανδρες = The sum total of men

With a single anarthrous noun: πασα πολις = every city

Predicate position with a participle: πας ὁ πιστευων = everyone who believes

- “The attributive or predicative use of the adjective πᾶς distinguishes between different senses. In attributive position (the noun having the article) it denotes that the thing or class named is «taken as a whole», e. g. ἦσαν οἱ πάντες ἄνδρες ὡσεὶ δώδεκα «twelve in all» Acts 19:7 (cf. 27:37); ὁ πᾶς νόμος «the law in its entirety» Gal 5:14. In predicative position (the noun having the article) it means «all (the)...» e. g. πᾶς ὁ νόμος «the entire law (without exception of any precept)», πάντες οἱ ἄνδρες «all the men» without exception. In the same sense, however, if the substantive has no article, the meaning will be «all» (without «the»), «every», e. g. πᾶς νόμος «all law», «every law», the article being omitted because the reference is not to individuals as such but to the nature or class; as often with πάντες ἄνθρωποι (thirteen times in Paul; but he has also «the least πάντων ἁγίων» Eph 3:8, and πάντες ἄγγελοι Heb 1:6). Thus in the singular πᾶς without the article means «every» in a distributive sense: πᾶς ἄνθρωπος «every man»; πᾶσα χαρά «whatever can be called joy» Jas 1:2; μετὰ πάσης παρρησίας «with full liberty» Acts 4:29, while with the article it means «the whole».”<sup>758</sup>

**PERIPHRAISIS:** the expressing of something in a roundabout way. Periphrasis may be achieved by combining the verb be with a participle to emphasize ongoing action or by choosing words to avoid using the divine name. Examples: *I am experiencing* (i.e. I experience) much hardship these days. In the future we will live in the *heavenly city* (i.e. the city that belongs to God).

**PERIPHRASTIC CONSTRUCTION:**<sup>759</sup> Emphasizes continuous action of a verb. Form of an εἰμι verb that is joined with a participle and is a round-about means of functioning like a single verb. Stresses linear action; may emphasize durative action.

---

<sup>758</sup> Zerwick P. 61.

<sup>759</sup> See above P. 201.

Ἰησοῦς ἦν ἐκβαλλων τοὺς δαιμονοὺς = Jesus was casting out demons.

**PHONEME:** A phoneme is the basic distinctive units of speech sounds in a language by which morphemes, words, and sentences are represented.

**PHONETICS:** Phonetics is the study of the sounds of speech.

**POLYSYNDETON:** the use of a number of conjunctions in close succession (especially where some might be omitted) for rhetorical effect; a stylistic scheme using the repetition of conjunctions (usually *and but*, or *or*) at the beginning of successive clauses.

**PLEONASTIC (PLEONASM):** the use of more words than are necessary to express an idea; redundancy as in *free gift* or *true fact*. “Be on guard! Be alert!” (Mk 13:33).

**PREDICATE:** There are two main parts of a sentence: the subject and the predicate. The subject is what the sentence is about. The predicate is everything else.

- A predicate is one of the two constituent parts of a sentence. It is the rest of the sentence apart from the subject. For instance, in the sentence “All good things come to an end” the “come to an end” is the predicate, whereas the subject is “all good things.”
- The predicate is the verb and all the rest of a sentence except the subject and its modifiers.
- All sentences have two major parts: The subject and the Predicate (or the verb part). The Predicate is the part of the sentence that says something about the subject. Some Predicates, however, can be made up of “non-action” verbs even though they are still considered the action part of the sentence. Consider this: “Joe is young”. The Predicate is the non-action word *is*. *Is*, is a linking verb, meaning it connects the subject to its recipient, which in this case is *young*.
- A predicate is the portion of a clause, excluding the subject, which expresses something about the subject or defines the action. The Predicate of a sentence makes an assertion about the subject or completes the subject. The Predicate consists of a verb and its direct object(s), its indirect object(s), and their modifiers.
- The predicate of a sentence is the part of the sentence that makes the assertion about the subject. The main part of the predicate is a finite verb. The predicate can be a verb alone, or a verb and other words related to it. Any part of the sentence that is not a part of the subject is part of the predicate. The verb in a sentence may include an “unexpressed” subject. In this kind of sentence, a subject is not explicitly stated but is implied by the verb. For example: “Repent and

be baptized.” The subject of the compound verb “repent” and “be baptized” is obviously the ones to whom this sentence is addressed. It implies, “**You** repent and be baptized”.

- The Predicate part of the sentence framework relates the action, as in *walks* or *hikes*. It tells what the subject is doing. And, because this part of a sentence gives the action, it’s made up of a verb. The verb then, is a word or group of words expressing the action or state of being, or the quality of belonging to a noun.

- The predicate of a clause is the part of the clause that discusses the subject. EXAMPLES:

A. *Do you really hate it?*

B. *I must go to the bathroom.*

C. *The old man ran as quickly as he could.*

D. *Many people saw the man who robbed the bank last week.*

- The predicate always contains the verb and the object(s) of the verb (if there are any). It can also contain adverbs and adverbial phrases modifying the verb, as well as prepositional phrases performing this function. EXAMPLES:

A. *The man who robbed the bank wanted money.*

B. *Your mother told you many times not to do such things.*

C. *They are trying to escape.*

D. *The old man ran into the house.*

E. *The police surrounded the house with police cars.*

- A predicate is the completer of a sentence. The subject names the “do-er” or “be-er” of the sentence; the predicate does the rest of the work. A simple predicate consists only of a verb, verb string, or compound verb:

A. *The glacier melted.*

B. *The glacier has been melting.*

C. *The glacier melted, broke apart, and slipped into the sea.*

- When we say, *the sun gives*, we express no complete thought. The subject *sun* is complete, but the predicate *gives* does not make a complete assertion. When we say, “the sun gives light”, we are speaking a complete thought. The word *light* completes the predicate *gives*. Whatever fills out, or *completes*, we call a **Complement**. We will therefore call *light* the complement of the predicate. As *light* completes the predicate by naming the thing acted upon, we call it the **Predicate (or Object) Complement**.

- The subject presents one idea; the predicate presents another, and asserts it of the first. *Corn is growing* presents the idea of the thing, *corn*, and the idea of the act, *growing*, and asserts the



act of the thing. *Corn growing* lacks the asserting word, and *Corn is* lacks the word denoting the idea to be asserted.

The *maple leaves become*. The verb *become* does not make a complete predicate because it does not fully express the idea to be stated. The idea may be completely articulated by adding the adjective *red* (or *gold*, or *crimson*, etc.), indicating the quality we wish to stress of leaves, or attribute to them-*The maple leaves become red*.

*Lizards are reptiles*. The noun *reptiles*, naming the class of the animals called lizards, is the predicate noun for the asserting word “are”. *Terry’s wife was Gail*. *Gail* completes the predicate by presenting a second idea, which the word “was” asserts to be identical with that of the subject.

PREDICATE COMPLEMENT: Some grammarians include the terms predicate nominative and predicate adjective under the umbrella term *predicate complement*. Adjective complements are also called *predicate adjectives*; noun complements are also called *predicate nouns* or *predicate nominatives*.

- We may call the verb the predicate; but, when it is followed by a complement, it is an *incomplete* predicate<sup>760</sup>. A complete predicate consists of the verb and all accompanying modifiers and other words that receive the action of a transitive verb or complete its meaning.
- A *predicate adjective* follows a linking verb and tells us something about the subject. The adjective agrees in number, gender, and case with the noun about which the adjective says something.
- A *predicate nominative* follows a linking verb and tells us what the subject is. Because it is not receiving the action of the verb, (it is predicating something about the subject) the PN cannot be a direct object.
- The difference between a predicate nominative and a predicate adjective is as follows:
  - a. Predicate Nominative
    1. Will be a noun
    2. Will be equal to the subjectExample: Paul is an apostle
  - b. Predicate Adjective
    1. Will be an adjective
    2. Will be describing the subjectExample: She is beautiful

---

<sup>760</sup> A *complete* predicate is the simple predicate, (or the verb), and everything after it in the sentence.

Both are used with a form of the verb “to be”  
Both will be in the nominative case

- The Greek verb εἶμι usually occurs in Predicate constructions. A **linking verb** like εἶμι takes a *Predicate Nominative* or a *Predicate Adjective*:

“He *is* the boss” The noun “boss” is a *predicate nominative*.

οὗτός ἐστιν κύριος = He *is* Lord. Lord is a predicate nominative.

“She *is* thrifty” The adjective “thrifty” is a *predicate adjective*.

If an adjective in the nominative case stands in the predicate position, the verb can be and often is omitted without changing the meaning of the sentence.

ὁ λόγος ἀγαθός

The word is good.

Definite Article | Noun | Adjective

Alternatively, we could write,

ἀγαθὸς ὁ λόγος

Adjective | Definite Article | Noun

With either word order, the adjective is in the *predicate position*. Notice that what is characteristic of the predicate position, other than the nominative case, is the absence of the article immediately preceding the adjective.

An ambiguity arises when there is no definite article, either before the noun or before the adjective. In such cases, the adjective may be attributive or it may be part of the predicate. You will be dependent upon the larger context to determine whether or not a copulative should be supplied in your translation.

Notice that in the examples of predicate constructions above, the predicate is anarthrous. Even in the ambiguous situation, the definite article is absent. In every instance where we need to construe one nominative as the predicate nominative, the predicate nominative is anarthrous. This will also be true when the copula is explicit. Accordingly, if one nominative is articular and the other is anarthrous, the anarthrous nominative is in the predicate, and the articular nominative is the subject.

- Pronouns by virtue of their reference to an antecedent are specific even without a definite article. So, we can also say that if one nominative is a pronoun and the other is anarthrous, the anarthrous nominative is in the predicate, and the pronoun is the subject.

- A compound predicate consists of two (or more) such predicates connected: “The glacier *began* to slip down the mountainside *and* eventually *crushed* some of the village’s outlying buildings.”

PREDICATE ACCUSATIVE: The accusative substantive stands in predicate relation to another accusative substantive. The two will be joined by an equative verb, either an infinitive or participle. Neither type is especially frequent outside of Luke or Paul.

- There are two types of predicate accusatives. First is the one that is similar to the predicate genitive and the predicate dative. That is, it is (normally) simple apposition made emphatic by a copula in participial form.
- There is the predicate accusative in which one accusative is the subject of the infinitive and the second makes an assertion about the first. Thus, it is similar to the nominative subject and predicate nominative construction (It is of course possible to have predication in the acc. without an equative verb. All object-complement constructions, for example, involve predication, though most do not have an explicit infinitive) following the same principles for distinguishing them (i.e., the “subject” will be a pronoun, proper name, or articular noun). Frequently the infinitive will be in indirect discourse (the examples in this second category also usually belong to the object-complement category, though several are in result or purpose clauses introduced by εἰς).<sup>761</sup>
- “Verbs meaning to choose, to call, to appoint, to make, may take a **Predicate Accusative.**”<sup>762</sup>
- “An accusative substantive or adjective that together with a verbal form functions as the predicate of a clause, asserting something about another accusative substantive. See 1 Timothy 1:12–13; Luke 1:8.”<sup>763</sup>

PREDICATIVE: Consisting of a verb and often other components that complement the subject expressing something about it.

- The predicate of a sentence is the part of the sentence that makes the assertion about the subject. The main part of the predicate is a finite verb (which must be present). The predicate can be a verb alone, or a verb and other words related to it. Any part of the sentence that is not a part of the subject is part of the predicate. The verb in a sentence may include an “unexpressed”

---

<sup>761</sup> Wallace, P. 190.

<sup>762</sup> Nunn, P. 41.

<sup>763</sup> DeMoss, P. 100.

subject. In this kind of sentence, a subject is not explicitly stated but is implied by the verb. For example: “Repent and be baptized for the kingdom of the heavens has drawn near.” The subject of the compound verb “repent” and “be baptized” is obviously the ones to whom this sentence is addressed. It implies, “You repent and be baptized”.

- Anarthrous. (adjectivally) makes an assertion about the noun. In this construction the article DOES NOT immediately precede the adjective. The predicate adjective usually follows the verb. Predicate modifiers are those that relate to the noun through a linking verb “the book is good”. Usually has an articular noun.

- In a sentence with a Predicate Nominative you will know which substantive is the subject by the presence of the article. The noun with the article is the subject even if it does not come first.

**PRONOMINAL ADJECTIVE:** Resembling a pronoun, as by specifying a person, place, or thing, while functioning primarily as an adjective. *His* in “his choice” is a pronominal adjective.

- “...*his* in the sentence ‘Dennis is his son,’ is a pronominal adjective.”<sup>764</sup>

- “His right hand” The noun *man’s* can be substituted for *his*. Therefore *his*<sup>765</sup> is a pronoun. But it also qualifies the noun *hand*, telling whose hand it is. Therefore it is an adjective as well. Such words are called Pronominal Adjectives.

- An adjective that stands for or replaces an expected noun.

- A pronominal adjective often expresses possession.

**PUNCTILIAR:** Denoting action that occurs instantaneously or at a point in time, as opposed to action that is progressive, ongoing; or action that is conceived of as a whole or as a point.

**RESTRICTIVE:** A term for a modifier that is necessary for the meaning of the sentence.

- a. The only light *that works* is in the kitchen.
- b. My son, the pitcher, has a great curveball (restrictive appositive).
- c. I can’t drink tea *without cream*.

- In some way the restrictive modifier distinguishes the noun that it qualifies as specially defined, or marked out in its identity; denotes distinctiveness.

**NONRESTRICTIVE:** A term for a modifier that describes but does not limit or identify the word it modifies; e.g., “Any student *not sitting down* will get detention.”

---

<sup>764</sup> DeMoss, P. 103.

<sup>765</sup> Other pronominal adjectives are- *our*, *your*, and *my*.

- In the sentence, “the convertible *with its top down* was parked on the street, the *restrictive modifier* specifies *which convertible* was parked; in “the convertible, *with its top down*, was parked on the street, the *nonrestrictive modifier* adds some interesting but not crucial detail- it is the same convertible whether the modifier is there or not.

**ROOT:** The most basic form of a word. In the hierarchy of word formation, including verbs, the first level is the root. This is the base for all related word forms. The second level is the stem, in which the root forms a trunk for creating related nouns, adjectives, and verbs through noun stems, adjective stems, and verb stems. “Cognates” are word forms related to the same root, whether noun, adjective, verb, etc.

- It is estimated that there are less than 400 roots in all of Koine Greek. The number of different roots in the GNT would be considerably less because its total vocabulary of 5,400 words is much smaller than the entire Greek language.<sup>766</sup>

**SEMANTICS:** When we deal with meaning and how meaning is achieved through language we are looking at yet another aspect of grammar called semantics. Semanticists study the many subtle shades of meaning that words and phrases are capable of expressing.

- “The meaning of an utterance cannot be determined merely by adding up the supposed meaning of individual words and pieces of grammar. Meaning can only be determined by viewing the communication act as a whole. Each part contributes information to the whole, while at the same time being modified by the presence of other parts”<sup>767</sup>.

**STATIVE:** *Stative* means, “referring to a state.”

- A stative verb<sup>768</sup> is one, that asserts one of its arguments has a particular property (possibly in relation to its other arguments). Statives differ from other aspectual classes of verbs in that they are static; they have no duration and no distinguished endpoint. Verbs, which are not stative, are often called dynamic verbs.
- “Of verbal action, denoting a state or condition. For example, a stative present is a present-tense verb that speaks of a condition or ongoing state of being; a stative active uses the active voice and describes a state, etc.”<sup>769</sup> Examples of sentences with stative verbs:

a. *I am* tired.

---

<sup>766</sup> About 90,000 words; an average 10-yr-old has a vocabulary of about 5,000 words.

<sup>767</sup> Young, P. 6.

<sup>768</sup> Usually represented by the perfect and pluperfect tenses.

<sup>769</sup> DeMoss, P.115.

- b. I *have* two children.
  - c. I *like* the color blue.
  - d. I *think* they *want* something to eat.
- In Greek the copula verb is a stative verb. However, it should be noted that verbs like *have* and *be*, which are usually stative, could be dynamic in certain situations. *Think* is stative when it means, “believe”, but not when it means, “consider”. The following are not stative:
  - a. You *are being* silly.
  - b. She *is having* a baby.
  - c. Quiet please, *I am thinking*.
- *Perfect verbs are stative*. The simple way to put this is to say that they signify the ongoing effect (the state) that results from the completed action named by the verb.

**STEM:** The basic meaning component (morpheme) of a word has traditionally been called the *stem*. A morpheme placed before the stem is called a *prefix*. A morpheme affixed to the stem at the end is called a *suffix*.

- The Greek nominal system is based on word stems that remain constant when various suffixes modify the words grammatical function in the sentence.
- The stem is the essential part of a word as it appears in a given tense; the basic morpheme in each principle part.
- The stem contains the lexical or dictionary meaning of the word.
- “The *stem* of a verb is the basic form of that verb in a particular tense”<sup>770</sup>.
- A verb stem is that particular form in which a word root manifests itself as a verb. Verb stems communicate the fundamental “action,” the verb (“know,” “teach,” “have,” “receive,” “send”). To illustrate, the word root γνω- can grow into the noun cognate γνωσις “knowledge”, the adjective cognate γνωστος “known”, and the verb cognate γινωσκω “I know”.
- A *Stem* must be carefully distinguished from a *Root*. A stem is any construction to which an affix can be added. Whereas roots always contain a single morpheme, a stem, may consist of a root plus an affix. All roots are stems, but not all stems are roots.
- The “root” of a verb is its most basic form. The present tense stem and the verbal root of some verbs are the same.

---

<sup>770</sup> Mounce, P. 166.

**HIDDEN VERB STEMS.** Dropping the  $\omega$  (omega) from the lexical form of a verb does not always provide the verb stem. The lexical entry is the present tense of the verb. Yet, the present tense is one of the most irregular forming tenses in the entire Greek verb system! The verb stem often is modified in forming the present tense stem. As a result, the present tense spelling represents the present tense stem, not the spelling of the original verb stem. We call these “hidden” verb stems, a descriptive term, simply because they are not immediately obvious in the verb’s first lexical entry.

For example, the verb stem of  $\beta\alpha\pi\tau\iota\zeta\omega$  is  $\beta\alpha\pi\tau\iota\delta$ , not  $\beta\alpha\pi\tau\iota\zeta$ . The verb stem of  $\kappa\eta\rho\upsilon\sigma\sigma\omega$  is  $\kappa\eta\rho\upsilon\kappa$ , not  $\kappa\eta\rho\upsilon\sigma\sigma$ . The verb stem of  $\gamma\iota\nu\omega\sigma\kappa\omega$  is  $\gamma\nu\omicron$ . How will you know? Vocabulary will indicate hidden stems. Also, such stems are pointed out in lexicons, because the lexicon will give the formations in other tenses, indicating the present tense stem is not the verb stem. These “hidden” verb stems are important, so note them carefully to be able to specify conjugations correctly.

In summary, then, for some verbs, the verb stem does give the present tense stem. So  $\lambda\upsilon\omega$  has the verb stem  $\lambda\upsilon$ , which also is the present tense stem. This is because  $\lambda\upsilon\omega$  belongs to a large class of verbs that does not modify the verb stem to create the present stem. However, for other verbs, the verb stem does not give the present tense stem. So  $\gamma\iota\nu\omega\sigma\kappa\omega$  has the verb stem  $\gamma\nu\omicron$ , which is modified significantly in generating the present stem.

**STEM ENDINGS:** The Future has  $\sigma$ , with the connecting vowels  $o/\epsilon$ ; the Aorist Active and middles has  $\sigma$ , with the connecting vowel  $\alpha$ ; the Passive has  $\theta\epsilon$ , which usually appears as  $\theta\eta$ ; the Perfect Active has  $\kappa\alpha$ .

**TENSE STEMS:** The basic form of a verb as it occurs in a particular tense. Also called principle part. One verb stem can have up to six different tense stems.

- A tense stem is a limb coming off the trunk of a verb stem that through formatives (prefixes, suffixes, infixes) creates a distinct verb tense.

**SUBJECT:** The subject of a sentence may be noun, a personal pronoun, a relative pronoun, indefinite pronoun, demonstrative pronoun, or an adjective being used substantively. The subject of a sentence names things and tells what or whom the sentence is about.

- To find the Subject of a sentence, first find the verb; then use questions such as “who?” or “what?” to find the Subject. Ask yourself who or what is doing the action that is being recorded by the verb.
- When a verb in the active voice is used, the subject will be performing the action. When a passive voice verb is used, the subject will receive the action.
- If there are two nouns that appear to be the subject, choose the one with the article. It will be in the Nominative case and will usually match the verb in person and number. The Subject can be a noun or a substantive used as a noun. It may be the implied pronoun in the verb form if there is no subject named.
- In a sentence with a predicate nominative you will know which substantive is the subject by the presence of an article. The noun with the article is the subject *even if it does not come first*.

**SUBSTANTIVE**: Any word or word group that functions as a noun is called a substantive. Any word that acts as a person, place, thing, or idea is a candidate for being a substantive. Nouns will fill this role more than other words, but pronouns, adjectives, participles, and other parts of speech<sup>771</sup> may function like a noun and be used as the subject or a direct object of the sentence.

- The function of the substantive may be assumed by a pronoun, numeral, relative clause; by the article with an adverb, or with the genitive; by a prepositional phrase, a preposition with a numeral; by an infinitive with or without the article; a clause in a complex sentence.

**SUBSTANTIVAL**: The adjective (normally with an article), participle or infinitive, etc. (see *Substantive* above) is used as a substantive:

ὁ καλὸς the good man; οἱ καλοὶ good men; οἱ καλοὶ the good women.

“Of the nature of a substantive (functionally equivalent to a noun). For example, in the sentence “let the dead bury their dead,” the adjective dead is substantival.”<sup>772</sup>

**SYNTAX**: “Syntax deals with the way thoughts are expressed through grammatical forms. Each language has its own structure, and one of the problems that makes learning another language so difficult is that the learner must master not only the word definitions and pronunciations of the new language, but also new ways of arranging and showing the relationship of one word to another.”<sup>773</sup>

<sup>771</sup> A substantive may be one word, a group of words, a phrase or even whole clauses.

<sup>772</sup> DeMoss, P. 117.

<sup>773</sup> Virkler, Henry A. P. 109-110.



- The study of how words are joined together to convey meaning is called syntax. The orderly arrangement of words and their relation to one another to convey meaning in a sentence. The study of the arrangement of words in a clause, phrase or sentence is known as Syntax. Syntax deals with the grammatical relations between words. Syntax is the process of analyzing and classifying the modes of expression presented by a language. Syntax deals with the facts of language as they are found.
- The orderly arrangement of words into sentences to express ideas. The study of syntax involves both the construction of single words and the way those words are used in meaningful constructions.
- The sentence lies at the foundation of syntax, and its essential parts, the noun and the verb, constitutes the foundational elements in syntax.
- Syntax is what you have learned about a language by reading in it a great deal. You cannot learn it separately without working on a text, you certainly cannot learn it first and then expect to read fluently.
- If grammatical forms are like the signs for street names and house numbers, Syntax will be the map of a whole township, where you need to go down one street and across another, to get from here to there.

**TENSE (INFIX) SIGN:** An affix inserted into the middle of a word, within a root or stem.

The tense formative usually appears between the verbal stem and the personal ending.

- σ- future active or aorist active
- κ- perfect system active
- θ- aorist passive
- θησ- future passive

## THE OMEGA CONJUGATION

Formation of the Present Active Indicative					<b>λυ ο μεν</b>
	Verb Stem		thematic or linking vowel		primary active ending
	<b>λυ</b>		<b>ο</b>		<b>μεν</b>
Formation of the Present Middle and Passive Indicative					<b>λυ ο μεθα</b>
	Verb Stem		thematic or linking vowel		primary active ending
	<b>λυ</b>		<b>ο</b>		<b>μεθα</b>
Formation of the Imperfect Active Indicative					<b>ε λυ ο μεν</b>
Augment	Verb Stem		thematic or linking vowel		primary active ending
<b>ε</b>	<b>λυ</b>		<b>ο</b>		<b>μεν</b>
Formation of the Imperfect Middle and Passive Indicative					<b>ε λυ ο μεθα</b>
Augment	Verb Stem		thematic or linking vowel		primary active ending
<b>ε</b>	<b>λυ</b>		<b>ο</b>		<b>μεθα</b>
Formation of the Future Active Indicative					<b>λυ σ ο μεν</b>
	Verb Stem	Tense Formative	thematic or linking vowel		primary active ending
	<b>λυ</b>	<b>σ</b>	<b>ο</b>		<b>μεν</b>
Formation of the Future Middle Indicative					<b>λυ σ ο μεθα</b>
	Verb Stem	Tense Formative	thematic or linking vowel		primary active ending
	<b>λυ</b>	<b>σ</b>	<b>ο</b>		<b>μεθα</b>
Formation of the First Aorist Active Indicative					<b>ε λυ σ ο μεν</b>
Augment	Verb Stem	Tense Formative	thematic or linking vowel		primary active ending
<b>ε</b>	<b>λυ</b>	<b>σ</b>	<b>α</b>		<b>μεν</b>
Formation of the First Aorist <i>Middle</i> Indicative					<b>ε λυ σ ο μεθα</b>
Augment	Verb Stem	Tense Formative	thematic or linking vowel		primary active ending
<b>ε</b>	<b>λυ</b>	<b>σ</b>	<b>α</b>		<b>μεθα</b>
Formation of the 2nd Aorist Active Indicative					<b>ε λιπ σ ο μεν</b>
Augment	Verb Stem		thematic or linking vowel		primary active ending
<b>ε</b>	<b>λιπ</b>		<b>α</b>		<b>μεν</b>
Formation of the 2nd Aorist <i>Middle</i> Indicative					<b>ε λιπ σ ο μεθα</b>
Augment	Verb Stem		thematic or linking vowel		primary active ending
<b>ε</b>	<b>λιπ</b>		<b>α</b>		<b>μεθα</b>
Formation of the First Aorist <i>Passive</i> Indicative					<b>ε λυ θ η μεν</b>
Augment	Verb Stem	Tense Formative	thematic or linking vowel		primary active ending
<b>ε</b>	<b>λυ</b>	<b>θ</b>	<b>η</b>		<b>μεν</b>
Formation of the 2nd Aorist <i>Passive</i> Indicative					<b>ε λιπ η μεν</b>
Augment	Verb Stem		thematic or linking vowel		primary active ending
<b>ε</b>	<b>λιπ</b>		<b>η</b>		<b>μεν</b>
Formation of the Future Passive Active Indicative					<b>λυ θησ ο μεθα</b>

	Verb Stem	Tense Formative	thematic or linking vowel	primary active ending
	<b>λυ</b>	<b>θησ</b>	<b>ο</b>	<b>μεθα</b>
Formation of the Perfect Active Indicative				<b>λε λυ κ α μεν</b>
Reduplication	Verb Stem	Tense Formative	thematic or linking vowel	primary active ending
	<b>λε</b>	<b>λυ</b>	<b>κ</b>	<b>α</b>
Formation of the Perfect Middle and Passive Indicative				<b>λε λυ μαι</b>
Reduplication	Verb Stem	Tense Formative	thematic or linking vowel	primary active ending
	<b>λε</b>	<b>λυ</b>		<b>μαι</b>

SOME COMMON GREEK IDIOMS:

<u>Greek Phrase</u>	<u>Gross Literal Meaning</u>	<u>Idiomatic Meaning</u>
ἐπί το' αὐτό εἰ δέ' μη	on the same but if not	together if not, otherwise after negative clauses, otherwise
εἰ οὖν	if then	therefore
εἰς τι		why
ὅς ἄν	who then	whoever
ὅς εἰαν	who then	whoever or anyone
ἅ ἄν	what then	whatever
ἵνα μή	in order that not	lest
κατα τι		how
κατα' μόνας	by way of, during, while, only	alone
καθ' ὑπερβολήν	by way of excess	excessively
εἰς τοῦτο		for this reason
μετα τουτο		after this
εἰ μή'	if not	except, unless

εἰ μή' is "unless" or "if (X) does not ...". The sense "except" is somewhat archaic English when εἰ μή' or εἰαν μή' is used with a finite verb.

δια παντος always  
ου μη never  
μη γεινοιτο may it never be  
επι το αυτο together

και ... και often means "both ... and" or "not only ... but also". τε is used like και in  
τε ... και.

και εγενετο or εγενετο δε = "and it came to pass" or "now it came to pass"

και γαρ (occurring 39 times) is considered emphatic

μΕΥ and ΔΕ can be used with the plural definite article to express “some...others” (unusually frequent in the epistle to the Hebrews) and with the singular article “the one... the other”.

Contrast intended: “On the one hand.. on the other hand” – “If this... then that” – “Not this.... But that” – “Having been this... will be that”. These are not so much translations as suggestions on how to sort out the logic

ουδε ... ουδε often means “neither... nor”.

The phrase δια τι (found about 25 times in the GNT) regularly means “why?”

The phrase δια τούτο (there are 131 instances of δια τούτο in the GNT, all of them at the beginning of a clause) regularly means “on account of/because of this/for this reason/therefore”.

τε...τε “as...so”, “not only... but also”. Or simply, “and”. τε...και is translated “and”.

- ὅτι can be used to introduce a *direct statement*, in which case it is not translated.
- οι πολλοι means “the many” οι λοιποι used as a substantive means “the rest”, or “remaining persons”. το λοιπον means “finally”.
- ερχομαι more often means ‘come’ than ‘go’ and πορευομαι more often means ‘go’ than ‘come’. In compounds ερχομαι is more readily translated ‘go’.
- In the phrase οι δε, the article functions as a personal pronoun.

ΙΧΘΥΣ is the Greek word for “fish”. A popular acrostic giving expression to the Christian faith arises as follows:

I = Ιησους = Jesus

X = Χριστος = Christ

Θ = Θεου = God

Υ = Υιος = Son

Σ = Σωτηρ = Savior

**JESUS CHRIST, SON OF GOD, SAVIOR**

GLORIA PATRIA:

δοξα τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι,

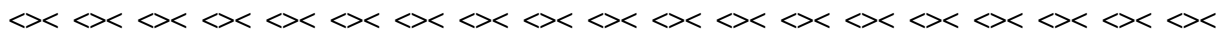
ὥσπερ ἐν ἀρχῇ καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

ἀμήν.

## ΤΕΛΟΣ

ή χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ  
κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. αμεν.

ὁ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης.



## BIBLIOGRAPHY:

- Black, David Alan; *It's Still Greek to Me An Easy-to-Understand Guide to Intermediate Greek* (Paperback); (1998); Baker Academic; 0801021812
- \_\_\_\_\_ *Learn to Read New Testament Greek (Expanded Edition)*; (1994); Broadman & Holman; 0805416129
- \_\_\_\_\_ *Linguistics for students of New Testament Greek*; (1995, 3<sup>rd</sup> printing, January 2002); Baker Books; 0801020166
- Brooks, Luke A., & Winbery, Carlton L.; *Syntax of New Testament Greek*; (1979) University Press of America; 0819104736
- Burton, Ernest De Witt; *Syntax of the Moods and Tenses in New Testament Greek*; (1978) Kregel Publications; 0825422566
- Caird, G.B., *The Language and Imagery of the Bible*; (1980); Wm B. Eerdmans Publishing Co, Grand Rapids; 0802842216
- Carson, D.A., *Exegetical Fallacies (Second Edition)*; (1996); Baker Books 0801020867
- Chapman, Benjamin, and Shogren, Gary Steven; *Greek New Testament Insert; Second Edition, Revised*; (1994); Quakertown, PA; A Stylus Publication
- Colwell, Ernest Cadman & Tune, Ernest W.; *A Beginner's Reader Grammar for New Testament Greek*; (2001; reprinted from 1965); Hendrickson's Publishers; 156563599X
- Countryman, William L.; *Read it in Greek*; (1993); Eerdmans Publishing; 0802806651
- Croy, Clayton N.; *A Primer of Biblical Greek*; (1999); Wm B. Eerdmans Publishing Co.: 0802846289
- Dana, H.E., & Mantey, J.R.; *A Manual Grammar of the Greek New Testament*; (1995); Prentice Hall; 0023270705
- Davis, William Hersey; *Beginner's Grammar of the Greek New Testament*; (1929); 0060617101
- Goetchius, Eugene Van Ness; *The Language of the New Testament*; (1965); Charles Scribner's Sons, New York; 0023445300
- DeMoss, M. S. *Pocket dictionary for the study of New Testament Greek* (2001). Downers Grove, Ill. InterVarsity Press 0830814647
- Easley, Kendell H.; *User-Friendly Greek A Common Sense Approach to the Greek New Testament*; (1994); Broadman & Holman; 0805410430

Friberg, T., Friberg, B., & Miller, N. F. (2000). Analytical lexicon of the Greek New Testament. Baker's Greek New Testament library. Grand Rapids, Mich: Baker Books 1412056543

Greenlee, J. Harold; A Concise Exegetical Grammar of New Testament Greek, (1986); Revised 5<sup>th</sup> Edition; Eerdmans; 0802801730

Hadjiantoniou, D. G. Learning the Basics of New Testament Greek Revised by Luke H. Gee (1998) AMG Publishers; 0899578004

Hale, Clarence B.; Let's Study Greek; Revised Edition 1975; Copyright 1957; Moody Bible Institute of Chicago; 0802446655

Hewitt, James Allen; New Testament Greek A Beginning and Intermediate Grammar; (4<sup>th</sup> Printing- March 1999); Copyright 1986 Hendrickson Publishers; 0913573329

Lamerson, Samuel; English Grammar to ACE New Testament Greek; (2004) Zondervan; 0310255341

Long, Gary A.; Grammatical Concepts 101 for Biblical Greek; (2006); Hendrickson Publishers; 1565634063

Macdonald, William Graham; Greek Enchiridion: A Concise Handbook of Grammar for Translation and Exegesis; (1986); Hendrickson Publishers; Spiral edition; 0913573183

Machen, J. Gresham; New Testament Greek for Beginners; (1951) The MacMillam Company; 013184234X

Metzger, Bruce M; Lexical Aids for Students of New Testament Greek; Baker Academic; 3RD edition (1998); 0801021804

Moule, C.F.D.; An Idiom Book of New Testament Greek; (reprint 2004; First published 1953); Press Syndicate of the University of Cambridge; 052109237X

Moulton, James Hope & Turner, Nigel; Grammar of New Testament Greek; Vol 3, Syntax; T&T Clark (Edinburg); (1963); 0567010139

Mounce, William D.; Basics of Biblical Greek Grammar; 2<sup>nd</sup> Edition (2003); Zondervan; 0310250870

\_\_\_\_\_ A Graded Reader of Biblical Greek; (1996): Zondervan; 0310205824

\_\_\_\_\_ The Morphology of Biblical Greek; (1994) Zondervan; 0310410401

Nunn, H.P.V.; A Short Syntax Of New testament Greek; (1977) Cambridge University Press; 0521099412

Perschbacher, Wesley J; The New Analytical Greek Lexicon; (1990; 7<sup>th</sup> printing September 2001); Hendrickson Publishers; 0943575338

\_\_\_\_\_New Testament Greek Syntax, An Illustrated Manual; (1995); Moody Press; 0802460445

Porter, Stanley E., Idioms of the Greek New Testament; (Copyright 1992, 1994, 1999) Sheffield: JSOT; 1850753571.

Robertson, AT; A Grammar of the Greek New Testament in the Light of Historical Research; 1934; (4<sup>th</sup> edition); Broadman Press; 0805413081

Schreiner, Thomas R.; Interpreting the Pauline Epistles; (1990; 9<sup>th</sup> printing, July 2004) Baker Book House Company; 0801083028

Story, J. Lyle & Story, Cullen I. K.; Greek to Me; (2002); 159160222X

Summers, Ray; Essentials of New Testament Greek Revised by Thomas Sawyer; (1995); Broadman & Holman; 0805410015

Vaughn, Curtis, & Gideon, Virtus E.; A Greek Grammar of the New Testament; (1979); Broadman Press; 0805413782

Vine, W. (1997, c1996). Vine's you can learn New Testament Greek!; Course of self-help for the layman. Nashville: Thomas Nelson.

Virkler, Henry A.; Hermeneutics Principles and Processes of Biblical Interpretation; (1981); Baker Books; 0801020670

Wallace, Daniel B; Greek Grammar Beyond the Basics; (1996); Zondervan; 0310218950

Wenham, J.W.; The Elements of New Testament Greek; (1973; 2<sup>nd</sup> edition); Cambridge University Press; 0521098424

Woods, Guy N.; How to Read the Greek New Testament; (Reprinted 1984); 0892251034

Young, Richard A.; Intermediate New Testament Greek A Linguistic and Exegetical Approach; (1994); Broadman & Holman Publishers; 0805410597

Zerwick, Maximilian; Biblical Greek: Illustrated by Examples; English Edition by Joseph Smith S.J.; (1963, 2005); 8<sup>th</sup> reprint; 8876535543

Zerwick S.J., Max, Grosvenor, Mary; A Grammatical Analysis Of The Greek New Testament; Unabridged; (1996) Rome: Editrice Pontificio Istituto Biblico, 8876535888

