



# GRAMMAR NOTES for NEW TESTAMENT GREEK

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*"...not everything,  
just the essentials..."*

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**CASE ENDINGS:** for NOUNS & ADJECTIVES (for uses/functions of cases, see pp. 23 - 32)

**I. NOUNS**

**A. First or A- Pattern**

	Sing.			Plur.
<b>Nom</b>	-α	-η	-ης*	-αι
<b>Gen</b>	-ας	-ης	-ου	-ων
<b>Dat</b>	-α	-η		-αις
<b>Acc</b>	-αν	-ην		-ας

**B. Second or O- Pattern**

	Sing.		Plur.	
<b>Nom</b>	-ος	-ον	-οι	-α
<b>Gen</b>	-ου		-ων	
<b>Dat</b>	-ω		-οις	
<b>Acc</b>	-ον		-ους	-α

**C. Third or Consonant Pattern**

	Sing.		Plur.	
<b>Nom</b>	___**		-εις / -εις	-α
<b>Gen</b>	-ος/-ως/-ους		-ων	
<b>Dat</b>	-ι		-σι	
<b>Acc</b>	-α /-ιν		-ας / -εις	-α

- \* - Masculine nouns of first declension
- \*\* - Nom. sing. ending varies in 3rd declension
- Variations for neuter; same endings in nom. and accus.

**II. ADJECTIVES** [Adjectives mix First, Second, and Third Pattern Endings to indicate Masc, Fem, or Neut Gender]

(Masc. --- Fem. --- Neut)

(Masc. --- Fem. --- Neut)

**A. Definite Article** (uses adjective pattern B. below with minor variations)

<b>Nom</b>	ὁ	ἡ	τό	οἱ	αἱ	τά
<b>Gen</b>	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
<b>Dat</b>	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
<b>Acc</b>	τόν	τήν	τό	τούς	τάς	τά

**B. Adjectives mixing Second + First + Second Pattern** (most common)

<b>Nom</b>	-ος	-α	η	-ον	ο	-οι	-αι	-α
<b>Gen</b>	-ου	-ας	ης	-ου		-ων	-ων	-ων
<b>Dat</b>	-ω	-α	η	-ω		-οις	-αις	-οις
<b>Acc</b>	-ον	-αν	ην	-ον	ο	-ους	-ας	-α

**C. Adjectives mixing Third + First + Third Pattern** (note especially: used by Active Voice Participle)

<b>Nom</b>	---**	-α		---**		-εις	-αι	-α
<b>Gen</b>	-ος	-ας	ης	-ος		-ων	-ων	-ων
<b>Dat</b>	-ι	-α	η	-ι		-σι	-αις	-σι
<b>Acc</b>	-α	-αν		---**		-ας	-ας	-α

D. Adjectives using only Third Pattern (least common; typically uses same endings for masc. & fem.)

<b>Nom</b>	-ής	-ές	-εῖς	-ῆ
<b>Gen</b>	-οῦς	-οῦς	-ῶν	-ῶν
<b>Dat</b>	-εῖ	-εῖ	-σι	-σι
<b>Acc</b>	-ῆ	-ές	-εῖς	-ῆ

III. **ADJECTIVE POSITION and FUNCTION** (see also under Participles, p. 10f.)

The definite article and its associated noun form a "sense unit." Position refers to the spatial relation of a modifying word or phrase to this "sense unit," and is commonly indicated by the location of the definite article. Position in turn determines this word or phrase's function in its context, i.e. shows how it functions to "describe" its associated noun or pronoun. Compare: τῆ χάριτι τῆ τοῦ ἐνὸς ἀνθρώπου Ἰ. Χ., "the grace [which is] from the one person Jesus Christ." Rom 5:15; or common examples like τὰ τῆς γῆς, "the things of earth."

A. **Attributive Position**

Functions to identify or describe

**KEY**: Adjective "follows" definite article; i.e. is inside sense unit

1. Adjective Function

**KEY**: adjective agrees with noun or pronoun and follows the definite article \*\*

Example:

ὁ μαθητῆς ὁ πιστός  
OR ὁ πιστὸς μαθητῆς  
The faithful disciple

2. Substantive (noun) Function

**KEY**: adjective does not agree with noun or pronoun

Example:

ὁ πιστός, οἱ πιστοί, τὰ πιστά  
The faithful one; the faithful ones; the faithful things

B. **Predicate Position**

Functions to make verbal or adverbial Assertion about noun or pronoun

**KEY**: Adjective agrees with noun or pronoun; does not follow article; i.e. is outside the sense unit

1. as Predicate Adjective

Example:

ὁ μαθητῆς πιστός  
OR πιστὸς ὁ μαθητῆς  
The disciple is faithful

2. as Adverbial idea, telling where, when, how, why, under what circumstances, etc.

Example:

ὁ μαθητῆς πιστὸς ἀκούει  
The disciple when faithful listens.  
OR The disciple listens faithfully, etc.

(This use is most commonly seen in the adverbial use of the participle, see under Participles, p. 9f.)

Ἄδαμ πρῶτος ἐπλάσθη  
Adam was fashioned first (1 Tim 2:11)  
καὶ ἐστάθησαν σκυθρωποί.  
And they stopped, looking sad (Lk 24:17)

\*\* NOTE: When the noun has no definite article, the reader will have to decide about attributive or predicate position on the basis of the best sense in the context. Note, however, that Pronouns (personal, demonstrative, etc.) normally function as definite, i.e. as if they have a definite article before them. Example: In the phrase ἡμεῖς πιστοί, the πιστοί would normally be construed as predicate: "we are faithful"

## VERB - INDICATIVE: Indicative is used to express fact / reality

### I. BASIC VERB STRUCTURE (for indicative and all verb forms)

[AUG / REDUP] | **STEM** | TENSE | THEME | ENDING

### II. PERSONAL ENDINGS

#### A. Primary (= not past)

	<u>Active</u>		<u>Middle or Passive</u>	
	<u>Sing</u>	<u>Plur</u>	<u>Sing</u>	<u>Plur</u>
<b>Used for:</b>				
Present	<b>1st</b> *-ω / -μι	-μεν	-μαι	-μεθα
Future	<b>2nd</b> *-εἰς/ -ς	-τε	-σαι (η)	-σθε
Perfect (Subjunctive)	<b>3rd</b> *-ει / -σι	-σι	-ται	-νται
	(* - singular endings shown combined with theme vowel)			

#### B. Secondary (= past)

	<u>Active</u>		<u>Middle or Passive</u>	
	<u>Sing</u>	<u>Plur</u>	<u>Sing</u>	<u>Plur</u>
<b>Used for:</b>				
Imperfect	<b>1st</b> -ν	-μεν	-μην	-μεθα
Aorist	<b>2nd</b> -ς	-τε	-σο (ου,ω)	-σθε
PluPerfect (Optative)	<b>3rd</b> -	-ν (σαν)	-το	-ντο

### III. THEME VOWEL - ο / ε

The theme vowel functions primarily as a syllable "connector" or "link" to join endings to the stem and/or tense code when present. When the stem or tense code already contains a vowel (e.g. as in μ verbs or in the tense code σα) the theme vowel usually is missing. It varies regularly between an -ο- or -ε- sound, sometimes as a diphthong (e.g. -ου-). Lengthening of the theme vowel ( ω / η ) is also used as the sign of subjunctive mood.

**IV. TENSE CODES** (If no tense code, go to "V. STEM" below)

		* <b>NOTES:</b> for Future and Aorist,
- σ	= Future tense *	1. ψ / ψα = πσ / πσα; ξ / ξα = κσ / κσα, etc.
- σα	= Aorist tense *	2. <u>After Liquid/Nasal</u> stems (λ, ρ, μ, ν): the σ of the future or aorist code elides leaving only a contracted theme vowel in future and -α in the aorist: Examples:
		Future: μενούσι; Aorist: ἔμειναν
- κα / α	= Perfect tense	3. For 2nd Aorist, see "V. STEM" below
- κει / ει	= PluPerfect	<u>Active</u> voice only; <u>Mid &amp; Pass</u> use <u>no tense code or theme vowel</u>
- θη / η	= Aorist Passive	See note for Perfect
		In some forms, e.g. participle, shortened to θε/ε
- θησ / ησ	= Future Passive	

**V. STEM** When a tense code is present, the particular STEM is important only for vocabulary.

When a tense code is not present, the following tense information can be noted:

1. Same stem as first principal part (dictionary stem) → Linear stem (Present / Imperfect)
2. Different (modified) stem → Aorist tense ("2nd aorist")

**VI. AUGMENT** A lengthening of the verb stem in Secondary (i.e. Past) tenses & thus only in Indicative mood forms

For verbs beginning with:

a. Consonant	=	ε-
b. Vowel	=	lengthened initial vowel

[ Examples: πέμπω → ἔπεμψα  
 ἔρχομαι → ἤρχόμην

**VII. REDUPLICATION** Prefix sign for Perfect and PluPerfect forms

Its Form varies: initial consonant doubled with ε; initial vowel lengthened; doubling within stem, etc.

πιστεύω → πεπίστευκα    λαμβάνω → εἴληφα    ἀκούω → ἀκήκοα

(One might say, reduplication is whatever prefix is on the front of a perfect verb)

**VIII. PRINCIPAL PARTS**

Complete:	σώζω	σώσω	ἔσωσα	σέσωκα	σέσωμαι	ἔσώθην
Deponent:	γίνομαι	γενήσομαι	ἐγενόμην	γέγονα	γεγένημαι	ἐγενήθην
Used for:	Pres A/M/P	Fut A/M	Aorist A/M	Perf A	Perf M/P	Aorist P
	Imperf A/M/P			PluPerf A	Pluperf M/P	Future P

## IX. ANALYSIS of Verb Forms (Parsing)

<u>Tense</u>	<u>Voice</u>	<u>Mood</u>	<u>Person</u>	<u>Number</u>
Present	Active	<u>Indicative</u>	First (I, we)	Singular
Imperfect	Middle	Imperative	Second (you)	Plural
Future	Passive	Participle	Third (he, she, it, they)	
Aorist		Infinitive		
Perfect		Subjunctive		
PluPerfect		(Optative)		

## X. SCHEMATIC OF TENSES (prefix : STEM : tense : theme : ending as appropriate)

<u>1st pers plur forms</u>	<u>Active</u>	<u>Middle</u>	<u>Passive</u>
Present:	σῶζ - ο - μεν	σῶζ - ο - μεθα	σῶζ - ο - μεθα
Imperfect:	ε - σῶζ - ο - μεν	ε - σῶζ - ο - μεθα	ε - σῶζ - ο - μεθα
Future:	σω - σ - ο μεν	σω - σ - ο - μεθα	σω - θησ - ο - μεθα
Aorist: 1st	ε - σω - σα - μεν	ε - σω - σα - μεθα	ε - σω - θη - μεν
2nd λαμβανω	ε - λαβ - ο - μεν	ε - λαβ - ο - μεθα	ε - λημφ - θη - μεν
Perfect:	σε - σω - κα - μεν	σε - σωσ - μεθα	σε - σωσ - μεθα
PluPerfect:	[ε]-σε - σω - κει - μεν	[ε]-σε - σωσ - μεθα	[ε]-σε - σωσ - μεθα

[Augment is optional in the PluPerfect]

## XI. VOICE Refers to relationship of the Subject to the Verbal Action

- A. **Active** (action) • the subject acts, does something:  
*"The disciple sees the Lord."*
- B. **Passive** (passion) • the subject suffers, is acted upon by someone,  
 etc.  
*"The disciple is seen by the Lord."*
- C. **Middle** • No direct equivalent in English:
- Deponent verbs:** Main use of Middle in NT Greek is for verbs that have lost or do not have active forms. Such verbs are written middle in form, but are translated active:  
 ἔρχομαι "I come," "I am coming"  
 θεάομαι "I see," "I am seeing"
  - Special Meanings:** a number of verbs have a special meaning in the middle voice different from the active :  
 ἄρχω "I rule," "I am ruling"  
 ἄρχομαι "I begin," "I am beginning"
  - True Middle:** (i.e. "in between" active and passive) The subject both acts and receives, (is more closely / personally involved in the end or object of the action). Frequently translated by a reflexive pronoun or with a "causative" sense in English:  
 ἐνίψαντο "they washed themselves, had themselves washed"

Note: This Classical sense of Middle Voice is rare in NT or Koine Greek, where Middle is mainly used for Deponent verbs. When "complete" verbs (e.g. πιστεύω) have endings that may be either Middle or Passive, a helpful "rule of thumb" is to regard the endings as Passive unless this makes nonsense in the context.

**XII. TENSE ASPECT** Tense calls attention to the "type of action" being described in the context. The primary sense of the Tense of the Greek verb is of the type, quality, or character of the action rather than the particular time when it occurs. Time reference, though present in the Indicative, is secondary and essentially absent in other moods. There are **three basic types** of action:

• <u>linear/motion</u>	• <u>auristic/snapshot/whole</u>	• <u>perfect/completed</u>
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Examples below illustrate these aspects appropriate to specific contexts:

**A. Present 1. repeated action:**

- ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει  
Each person keeps taking their own supper first. (1 Cor. 11.21)

**2. continuing action:**

- μὴ φοβοῦ μόνον πίστευε  
Do not continue to fear, only keep on believing. (Mk 5.36)

**3. action in progress:**

- Κύριε σῶσον ἀπολλύμεθα  
Lord, save (us), we are perishing. (Mt 8.25)

- αἱ λαμπάδες ἡμῶν σβέννυνται  
Our lamps are going out. (Mt 25.8)

**4. customary or general truth (maxims/proverbs):**

- πᾶν δένδρον ἀγαθὸν καρποῦς καλοῦς ποιεῖ  
Every good tree produces good fruit. (Mt 7.17)

- τὸ πνεῦμα ὅπου θέλει πνεῖ  
The wind blows where it wishes (Jn 3.8)

**5. attempted action:**

- διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάσετε;  
Because of which deed are you trying to stone me? (Jn 10.32)

**6. futuristic:**

- ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου  
After me is coming one who is stronger than I (Mk 1.7)

- ὁ υἱὸς τοῦ ἀνθρώπου παράδίδοται  
The son of man will be handed over (Mk 9.31, cf. Mk 10.33)

**7. historical present (narrative past):**

- καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα  
And when it was evening he came with the twelve (Mk 14.17)

**8. action beginning in past and continuing into the present:**

- ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε



From the beginning you have been with me (Jn 15.27)

**B. Imperfect 1. repeated action:**

• τὰς πρωτοκλισίας ἐξελέγοντο  
They kept choosing (one after one) the first couches (Lk 14.7)

• καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον, χαῖρε  
And they kept coming up to him and saying, hail (Jn 19.3)

**2. continuing action:**

• καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ. (Mk 16.8)  
And they said nothing to anybody, for they continued in fear

• καὶ ἠπίσταν αὐταῖς  
And they continued to disbelieve them (Lk 24.11)

**3. action in progress:**

• πολλοὶ πλούσιοι ἔβαλλον πολλά  
Many rich people were putting in a lot (Mk 12.41)

**4. customary action:**

• κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμον (Mk 15.6)  
According to the feast he used to release to them one prisoner

**5. beginning of an action that continues:**

• καθίσας ἐδίδασκεν τοὺς ὄχλους  
He sat down and began to teach the crowds (Lk 5.3)

• παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς (Lk 4.39)  
And immediately she arose and began to minister to them

**6. action intended or attempted:**

• καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον  
And they tried to give him wine mixed with myrrh (Mk 15.23)

• καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς  
And they were intending to name him after his father (Lk 1.59)

• ὁ δὲ διεκώλυεν αὐτὸν λέγων  
But he tried to prevent him, saying.... (Mt 3.14)

**7. expression of wishes:**

• ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι  
I could wish to be with you right now.... (Gal 4.20)

• ηὐχόμεν γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγώ  
For I could pray that I myself be accursed (Rom 9.3)

C. **Aorist** (ἀόριστος, i.e. "unlimited") expresses occurrence without noting repetition or progress. It conceives the action as a simple or complete unit or event. This event may be imagined in at least four different ways:

1. simple or direct statement of an action or event:
  - καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην  
And he was baptized in the Jordan river (Mk 1.9)
  - καὶ εὐθὺς ἐκάλεσεν αὐτούς  
And immediately he called them... (Mk 1.20)
2. complete action/event viewed from beginning/inception (change of state):
  - δι' ὑμᾶς ἐπτώχευσεν For your sake he became poor (2 Cor 8.9)
  - ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν  
My son was dead, but has come back to life (Lk 15.24)
3. complete action/event viewed from its end or result:
  - ἐγὼ γὰρ ἔμαθον αὐτάρκης εἶναι  
For I have learned to be content... (Phlp 4.11)
4. a lengthy action/event considered as a unit or whole:
  - τεσσεράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος  
This temple was built in forty-six years (Jn 2.20)

D. **Perfect** emphasizes an action as completed/finished, but focuses attention on the state resulting from that action that continues as a present reality:

- ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν  
We know that we have already passed out of death to life (1 Jn 3.14)
- ὁ δὲ μὴ πιστεύων ἤδη κέκριται  
The one who does not believe is already judged (Jn 3.18)
- πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν (Acts 5.28)  
You have filled Jerusalem (and it is full) with your teaching

E. **Future** expresses action continuing or in progress in future time (see Present tense)

F. **PluPerfect** expresses state in past time resulting from a completed action (rare; see Perfect tense)

**VERB - IMPERATIVE:** Imperative is used in commands, entreaties, prayers

**A. Formation**

**1. Imperative Endings**

	<u>Active</u>	<u>Middle/Passive</u>
<b>2nd Sing</b>	--,-ς, -θι/τι, -σον/ον *	-σο, ου
<b>3rd Sing</b>	-τω	-σθω
<b>2nd Plur</b>	-τε	-σθε
<b>3rd Plur</b>	-τωσαν	-σθωσαν

\* Note: 2nd Person Sing endings vary:

	<u>Active</u>	<u>Middle or Passive</u>
Pres & 2nd Aor	- ---- λέγε, λάβε	- ου ἔρχου, γενοῦ
μι - Verbs	- ς δός	
	- θι/τι γνῶθι	
1st Aor (σα)	- στον/ον ἄκουσον	- σαι βάπτισαι
	μείνον	
Aor. Pass (θη)		- θι/τι ἐγέρθητι

**2. Tenses:** Present = continuous or repeated action  
(no code; STEM same as 1st princ. part)

Aorist = simple event or single action  
(σα/α or change stem = Act; θη/η = Pass)

**3. Negative** = μη

**4. No Augment** Augment present only in indicative mood forms

**B. Examples:**

• ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε  
Whatever he says to you, do it! (Jn 2.5)

• τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν  
This continue to do in my remembrance! (Lk 22.19)

• ἐλέησον ἡμᾶς, υἱὸς Δαυὶδ  
Have mercy on us, son of David! (Mt 9.27)

• ἐλθάτω ἡ βασιλεία σου  
Let your kingdom come! (Mt 6.10)

Negative:

• μὴ φοβεῖσθε  
Don't continue being afraid (stop being afraid)! (Lk 2.10)

Note: For negative command in Aorist Tense (simple event), the Aorist Subjunctive with μη is regularly used. See under Subjunctive: Prohibition, p. 18, #4:

• μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν  
Do not lead us into testing! (Mt 6.13)

**VERB - PARTICIPLE:** A Participle is a verb form used as an **Adjective**

**I. BASIC STRUCTURE**

**STEM | TENSE | THEME | ENDING**

**II. PARTICIPLE ENDING** consists of

**PTCIP CODE + CASE ENDING**

**PARTICIPLE CODES:**

**CASE ENDINGS:** (see p. 1)

ντ	- ACT masc & neut	+	3rd declension
τ	- ACT PERFECT masc & neut	+	3rd declension
σ	- ACT FEMININE	+	1st declension
μεν	- MID & PASS masc, fem, neut	+	1st declension for fem 2nd declension for masc & neut

**Notes:**

1. The -ντ- or -τ- ptcip code is not present before the usual -ν or -ς nom sing masc case ending

**Examples:**

Pres Act masc & neut:	βαπίζων	βαπίζον
Aor Act masc & neut:	ἀκούσας	ἀκούσαν
Aor Pass masc & neut:	ἀκουσθείς	ἀκουσθέν

2. The AOR PASS uses a shortened form of the tense code: θε / ε (see p. 3) and the ACT ptcip ENDING codes (as in other moods)

**III. TRANSLATION** (a rough guide to English equivalents apart from context using ἀκούω)

	<b>ACT &amp; DEPONENT</b>	<b>TRUE MIDDLE</b>	<b>PASSIVE</b>
<b>PRES</b>	hearing	hearing oneself	being heard
<b>FUT</b>	being about to hear going to hear	being about to hear oneself going to hear oneself	being about to be heard going to be heard
<b>AOR/PERF</b>	having heard	having heard oneself	having been heard

**IV. TRANSLATION of PARTICIPLES** in context

**A. TENSE**

	<b><u>QUALITY OF ACTION</u></b>
Present	linear →
Future	linear →
Aorist	simple/punctiliar [ • ]
Perfect	completed →   -----

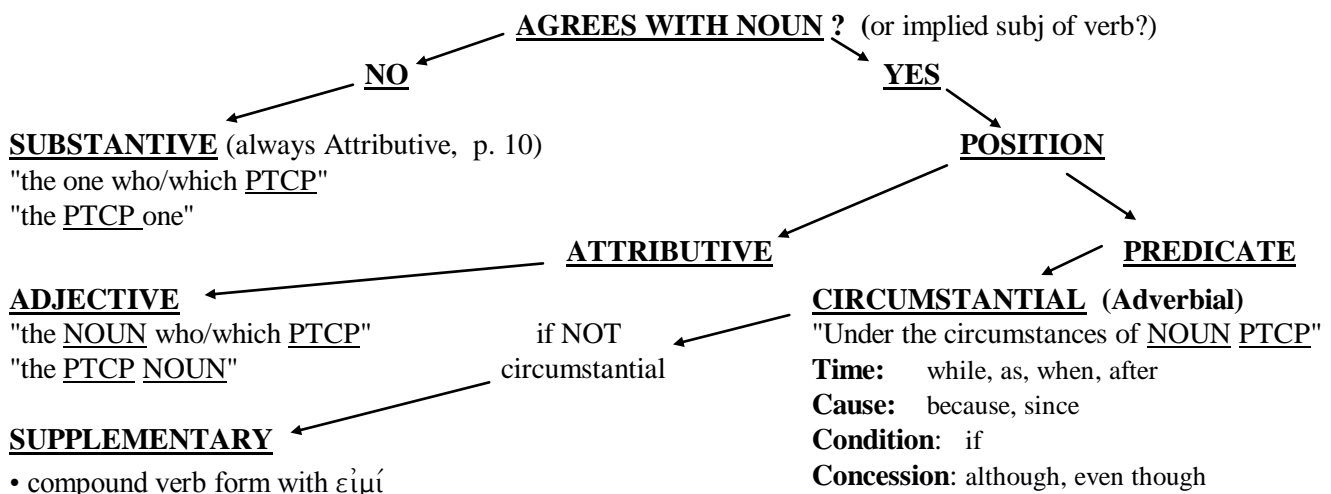
**RELATIVE TIME**

action **same time relative** to main verb  
 action **in future relative** to main verb  
 action **prior** to that of main verb  
 action **prior** to that of main verb

**B. TRANSLATION STEPS**

Steps 2 thru 4 exhibited in flow-chart below

- |                              |  |
|------------------------------|--|
| 1. Determine the <u>form</u> | 3. Determine <u>position</u> & <u>function</u> |
| 2. Find <u>agreement</u>     | 4. <u>Translate</u> according to function      |



(ἦν διδάσκων "he was teaching")

(ἀπεσταλμένοι εἰσὶ "they have been sent")

• Indirect Discourse with verbs of perception: "I hear that the disciple is coming"

**Purpose:** in order to, so as to

**Result:** so that, thereby, so as to

**Means/Manner:** by, in, by means of

**Attendant/Coordinating:** PTC "AND" main verb

## V. PARTICIPLE TRANSLATION: NT EXAMPLES (cf. p. 9)

### A. Attributive position

1. Substantive (noun) function [no agreement with noun/pronoun]
2. Adjective function [agrees with noun/pronoun]

### B. Predicate position

1. Circumstantial function (adverbial)
2. Supplementary function (compound verb, indirect discourse)

[**Note:** for examples with \*, \*\*, or \*\*\*, see "Notes on special examples" on p. 13]

## A. ATTRIBUTIVE POSITION

### 1. SUBSTANTIVE (noun function: names a person, place, or thing)

**Keys:** agrees with **no** noun or pronoun  
usually follows an **article** (rare exceptions)

**Translation:** Use a relative clause: "**one who, person who, things that,** depending on gender & number of Participles (see p. 9)

οὐδεὶς ἀναβέβηκεν... εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς  
No one has ascended...except the one who descended from heaven (Jn 3.13)

ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται  
The one who believes in him is no longer being judged (Jn 3.18)

ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς  
In order that we may give an answer to the ones who sent us (Jn 1.22)

ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ  
I am the voice of one who is crying in the wilderness (Jn 1.23)

### 2. ADJECTIVE function [describes which, of what kind, characteristic, quality]

**Keys:** agrees with a noun or pronoun  
usually follows an article (rare exceptions, see \*\*)

**Translation:** Use a relative clause: "**NOUN who, which, + PARTICIPLE**" (see p. 9)

ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς  
I am the bread who is living, who has come down from heaven (Jn 6.51)

αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν  
This is the victory which has overcome the world, our faith (1 Jn 5.4)

\*\* καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν  
And he would have given you water which is living (Jn 4.10)

## A. PREDICATE POSITION

Adverbial (predicating) in function

**Keys:** agrees with a noun or pronoun

does not follow an article (but see \*\*)

**Translation:** Use is divided into Circumstantial and Supplementary (see p. 9)

1. **CIRCUMSTANTIAL** Expresses the situation or "circumstances" under which the action of the main verb takes place

**Translation:** By "circumstantial" clauses introduced by adverbial ideas such as: while, when, after, because, if, although, in order to; or as a coordinating verb connected to the main verb by "and." The particular adverbial idea is chosen and shaped according to the context. The examples below assume such a choice. (see p. 9)

**Time:** *while, as, when, after*

τοῦτο σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας  
Jesus did this sign after he came out of Judea (Jn 4.54)

\* ἰδόντες τὸν ἀστέρα ἐχάρησαν  
When they saw the star they rejoiced (Mt 2.10)

βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει  
He saw Jesus as he was coming toward him and said (Jn 1.29)

**Cause:** *because, since*

πολλοὶ ἐπίστευσαν θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει  
Many people believed because they kept seeing his signs that he was doing (Jn 2.23)

\* ἐδέξαντο αὐτὸν πάντα ἑωρακότες ὅσα ἐποίησεν  
They welcomed him since they had seen all the things that he did (Jn 4.45)

\*\*\* ὑστερήσαντος τοῦ οἴνου ἡ μήτηρ τοῦ Ἰησοῦ εἶπεν  
Since the wine had run out the mother of Jesus said... (Jn 2.3)  
(perhaps also "time": "when the wine ran out...")

**Condition:** *if*

\*\* τί ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον  
What does it profit a person, if the person has gained the whole world (Lk 9.25)

καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλούμενοι  
For in due season we shall reap, if we do not lose heart (Gal 6.9)

**Concession:** *even though, although*

ἐν οἷδα τυφλὸς ὢν ἄρτι βλέπω  
One thing I know; although I was blind, now I see (Jn 9.25)

\*\*\* τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ... οὐκ ἐπίστευον  
Even though he had done so many signs ... they continued not believing (Jn 12.37)

εἰ ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι  
If you, even though you are wicked, know how to give good gifts (Mt 7.11)

**Purpose:** *in order to, so as to, to* (usually with present or future participle)

\* τοῦτο δὲ ἔλεγεν πειράζων αὐτόν  
He said this in order to test him (Jn 6.6)

ἴδωμεν εἰ ἔρχεται Ἠλείας σώσων αὐτόν  
Let us see whether Elijah will come in order to deliver him (Mt 27.49)

**Result:** *so that, thereby*

\* πατέρα ἴδιον ἔλεγεν τὸν θεὸν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ  
He called God his father thereby making himself equal to God (Jn 5.18)

**Means/Manner:** *by, in, by means of*

\* βαλοῦσα αὐτὴ τὸ μύρον τοῦτο πρὸς τὸ ἐνταφιάσαι ἐποίησεν  
In putting this ointment on my body she did it for my burial (Mt 26.12)

\* διαμερίζονται τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον ἐπ' αὐτά  
They divided his garments by casting a lot for them (Mk 15.24)

ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων  
I came baptizing with water (Jn 1.31)

**Attendant/Coordinating:** Participle translated as coordinated with main verb by "and"

καὶ ἐμαρτύρησεν Ἰωάννης λέγων  
And John testified and said ... (Jn 1.32)

\* πορευθέντες ... μαθητεύσατε πάντα τὰ ἔθνη  
Go and make disciples of all nations (Mt 28.18)

στραφεὶς δὲ ὁ Ἰησοῦς εἶπεν  
Jesus turned and said ... (Jn 1.38)

2. **SUPPLEMENTARY** This is a structural (syntactical) use of the Predicate Participle to form Compound Verbs ("periphrastic") or (more rarely in NT) in Indirect Discourse constructions after verbs of perception.

**Compound Verb:**

ἦν ὁ Ἰωάννης βαπτίζων  
John was baptizing (Jn 1.28)

οὕτω γὰρ ἦν βεβλημένος εἰς φυλακὴν Ἰωάννης  
For John had not yet been thrown into prison (Jn 3.24)

πάν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενος  
All the multitude of the people was praying (Lk 1.10)

### **Indirect Discourse:**

πάν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν ἐν σαρκὶ ἐληλυθότα ...  
Every spirit which confesses that Jesus has come in the flesh (1 Jn 4.2)

### **NOTES ON SPECIAL EXAMPLES**

1. When the participle agrees only with the subject of the verb (understood in the personal ending), the participle is usually considered to be in the Predicate Position. See Examples below and those above marked with \*:

συντρίψασα τὴν ἀλάβαστρον κατέχεεν ... τῆς κεφαλῆς  
She broke the jar and poured it on his head (Mk 14.3)

καὶ εὐρών αὐτὸν εἶπεν  
And when he found him he said ... (Jn 9.35)

2. In those rare instances where no definite article is used with the noun and the participle that agrees with it, Attributive and Predicate Position cannot be determined as usual by noting the position of the Participle in relation to the article. In such instances a judgment must be made about the best sense of the Participle in its context; i.e. assume Attributive and Predicate in turn and translate accordingly, choosing the best sense in the context. . See Examples below and those above marked with \*\*:

μαθητῆς πιστεύων εἰς τὸν κύριον σώζεται

Assuming Attributive: A disciple who believes in the Lord is saved.

Assuming Predicate: A disciple since  
while believing in the Lord is saved  
if  
although, etc.

καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ... βαστάζων  
And a man will meet you who is carrying a jar .... (Mk 14.13)

**Attributive:** Here the fact that the man "is carrying a jar of water" serves to "identify" him for the disciples and thus indicates that the Participle is "adjectival" in the narrative context.

3. **Genitive Absolute:** In the special instance where a Predicate Circumstantial Participle and the noun or pronoun with which it agrees are both in the genitive case, the genitive case serves only to separate (make "absolute") the clause with the participle as subordinate. The Genitive case thus functions analogous to a ",," (comma) in English. See Examples above marked with \*\*\*.



## VERB - INFINITIVE:

### A. INFINITIVE ENDINGS

#### Active

- ειν	Present: λέγειν 2nd Aor: λαβεῖν
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- σαι / αι	1st Aor: ἀκούσαι μείναι
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- ναι	μι verb: διδόναι Perfect: εἰρηκέναι Aor.Pass: ἀκουσθῆναι Aor Pass uses Act Endings
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#### Middle or Passive

- σθαι	λέγεσθαι ἔρχεσθαι
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### B. TENSE ASPECT

<u>Present:</u>	continuous or repeated action
<u>Aorist:</u>	simple event; single or punctiliar action
<u>Perfect:</u>	completed action with resulting state

Note: In Indirect Discourse (see 5 below) the "time" of the action is also relative to the main verb or to the time of the context of the sentence.

### C. USES OR FUNCTIONS    The Infinitive might be called a VERBAL NOUN

- As VERB    it maintains its VERBAL character
1. it may have a subject (one who does its action). The "subject" of an infinitive is always in the accusative case -- often called an accusative of general reference.
  2. it may have a direct object or other modifying phrases, such as adverbial prepositional phrases.

[See nos. 1, 2, & 3 below]

- As NOUN    it may function as subject or direct object of a verb, as object of a preposition, or as part of a noun clause.

[See nos. 4, 5, & 6 below]

#### Articular Infinitive

The infinitive in Greek is frequently used with a definite article, especially in its use as object of a preposition, but also in some adverbial clauses. The article, always neuter singular, is in the case appropriate to the particular use. This construction is identified as an articular infinitive.

#### 1. Purpose or Intention    *to, in order to, for the purpose of, for*

- without an article: (sometimes with ὡς or ὥστε)

ὁ πέμψας με βαπτίζειν ἐν ὕδατι ...

The one who sent me to baptize with water ... (Jn 1.33)

καὶ ἦλθομεν προσκυνῆσαι αὐτῷ

And we have come to worship him    (Mt 2.2)

καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι  
And all went to be enrolled (Lk 2.3)

καὶ εἰσῆλθον εἰς κώμην ὡς ἐτοιμάσαι αὐτῷ  
And they entered a village in order to make ready for him (Lk 9.52)

• **with the definite article** (Articular Infinitive in Genitive Case)

αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ  
He set his face in order to go to Jerusalem (Lk 9.51)

σκεῦος ἐκλογῆς ἐστίν οὗτος τοῦ βαστάσαι τὸ ὄνομά μου  
This man is a chosen instrument so as to carry my name (Acts 9.15)

• **with the preposition** εἰς or πρός (Articular Infinitive with Accusative)

ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν  
I sent in order to find out about your faith (1 Thess 3.5)

2. **Result** *so that, with the result that* (rare)

• **without an article**: (sometimes with ὡς or ὥστε)

Ἄνανία, διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου ψεύσασθαι τὸ  
πνεῦμα ἅγιον; Ananias, why has Satan filled your heart so that you deceived  
the Holy Spirit? (Acts 5.3)

ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου ὥστε καταπατεῖν ἀλλήλους  
Such great numbers of the crowd gathered so that they trampled one another  
(Lk 12.1)

• **with the definite article** (Articular Infinitive in Genitive Case)

καὶ οὐδεὶς ἐπιποθήσεται σοι τοῦ κακῶσαι σε  
And no one will attack you so as to do harm to you (Acts 18.10)

ἐκάκωσεν τοὺς πατέρας ἡμῶν τοῦ ποιεῖν τὰ βρέφη ἐκθέτα αὐτῶν  
He evilly forced our ancestors to make their infants exposed (Acts 7.19)

• **with the preposition** εἰς or πρός (Articular Infinitive with Accusative)

... εἰς τὸ μὴ ζῶογενεῖσθαι  
... so that they did not live (Acts 7.19, see previous example)

3. **Complementary** Used to define, limit, explain, give content to nouns, adjectives, verbs.  
Essentially **adverbial** in character. Includes uses commonly called "explanatory" or  
"exegetical."

ἐγὼ χρειάν ἔχω ὑπὸ σοῦ βαπτισθῆναι  
I have need to be baptized by you (Mt 3.14) [expands "need"]

οὐχ εἰμὶ ἴκανος λῦσαι  
I am not worthy to untie ... (Mk 1.7) [expands "worthy"]

δύναται γεννηθῆναι ...  
One is able to be born ... (Jn 3.4) [expands "able"]

4. **Substantive** (Noun) The infinitive functions as a Noun, usually as a Subject, Direct Object, or Object of a Preposition. (For Object of a Preposition see the separate examples below in # 6.)

- **as subject** (with or without the definite article)

οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων ...

To take the bread of the children is not a good thing (Mt 15.26)

πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην

To fulfill all righteousness is fitting for us (Mt 3.15)

- **as direct object** (with or without the definite article)

καὶ ἤρξατο διδάσκειν αὐτούς

And he began to teach them (Mk 8.31)

οὐ παραιτοῦμαι τὸ ἀποθανεῖν

I do not ask for death (literally: to die, dying) (Acts 25.11)

- **Noun clause** with the Subject in **Accusative** case and the verb in **Infinitive**, is usually considered an **Indirect Discourse** construction. See below under # 5.

5. **Indirect Discourse or Command** This is the use of an infinitive with its subject in the Accusative Case (accusative of general reference). It is especially common with δεῖ (*it is necessary that ...*) or after verbs of saying, thinking, asking, hearing, knowing and the like. When the subject of the verb in indirect discourse is the same as the subject or another word in the main clause, it is regularly omitted and understood from the context.

δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν

It is necessary that the son of man suffer many things (Lk 9.22)

οἱ λέγουσιν αὐτὸν ζῆν

who were saying that he was living (Lk 24.23)

γέγραπται ... κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν

it is written that repentance be preached in his name (Lk 24.47)

- **with subject understood**

ἐδόκουν πνεῦμα θεωρεῖν

They thought that [they] were seeing a ghost (Lk 24.37)

οἵτινες τῷ Παύλῳ ἔλεγον μὴ ἐπιβαίνειν εἰς Ἱερουσόλυμα

Who were instructing Paul that [he] not go to Jerusalem (Acts 21.4)

6. **Object of Preposition with Articular Infinitive** This construction is usually best translated into English by a subordinate clause reflecting the meaning of the preposition with the particular case of the Articular Infinitive. There may or may not be a Subject Accusative with the Infinitive.

ἐν τῷ σπείρειν αὐτόν

As he was sowing ... (Mt 13.4)

μετὰ τὸ ἐγερθῆναι με

After I have been raised... (Mt 26.32)

πρὸ τοῦ σε Φίλιππον φωνῆσαι  
Before Philip called you ... (Jn 1.48)

διὰ τὸ αὐτὸν γινώσκειν πάντας  
On account of his knowing all people ... (Jn 2.24)

## **VERB - SUBJUNCTIVE:**

The Subjunctive mood is used to express ideas of **contingency** ("uncertainty"), i.e. it always refers to matters that are yet to happen or in the future. Its translation depends on recognition of a number of specific grammatical constructions in which it is regularly used.

### **A. FORMATION**

1. **KEY SIGN** variable vowel lengthened to ω / η
2. **ENDINGS** Primary for all forms (since Subjunctive always refers to future)
3. **TENSE CODES** Normal: σα= Aor; θη/η= Aor Pass; Stem Change for 2nd Aor
4. **No Augment**
5. **Negative** = μη
6. **Tense Aspect** Present = action continuing or in progress  
Aorist = simple or single action/event
7. **No Future** Subjunctive always "future," so Future Tense form does not exist

<b>Examples:</b>	<b><u>Present</u></b>	<b><u>Aorist</u></b>
<b><u>Act</u></b>	πιστεύω πιστεύητε λαμβάνωμεν	πιστεύσω πιστεύσητε λάβωμεν
<b><u>Pass</u></b>	πιστευόμεθα	πιστευθῶμεν

### **B. USES or CONSTRUCTIONS with Subjunctive**

1. **Hortatory** (usually 1st person plural). Used in exhortations or commands in the first person. Translation: "Let us ....."

ἀγαπητοὶ ἀγαπῶμεν ἀλλήλους  
Beloved, let us love one another (1 Jn 4.7)

διέλθωμεν ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ρῆμα τοῦτο  
Let us go to Bethlehem and (let us) see this thing (Lk 2.15)

ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ  
Let us also go in order to die with him (Jn 11.16)

μὴ σχίσωμεν αὐτόν  
Let us not divide it (Jn 19.24)

2. **Deliberative Questions** Real or rhetorical questions that express "puzzlement" by the speaker over what course of action is a) desirable, b) possible, or c) necessary.

Does not ask a question of fact (like Indicative), but reveals more the questioner's mood or state of mind.

τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;  
What shall we do in order to work the works of God? (Jn 6.28)

πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; (Jn 6.5)  
Where in the world shall we buy bread so these people may eat?

τὸν βασιλέα ὑμῶν σταυρώσω;  
Shall I crucify your king? (Jn 19.15)

δῶμεν ἢ μὴ δῶμεν;  
Shall we pay (it) or not? (Mk 12.14)

3. **Strong Future Denial** οὐ μή with the **Aorist Subjunctive** expresses emphatic or strong denial of some future event. (**Note:** in later Greek οὐ μή is also coming to be used with the Future Indicative with the same meaning; cf. Jn 4.14; Mt 26.35)

ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ  
The one who comes to me shall by no means hunger (Jn 6.35)

οὐ μὴ ἐκβάλω ἔξω  
... I shall never cast out (Jn 6.37)

οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν  
You shall never enter into the kingdom of heaven (Mt 5.20)

μὴ κρίνετε καὶ οὐ μὴ κριθῆτε  
Stop judging and you shall never be judged (Lk 6.37)

4. **Prohibition** μὴ with the **Aorist Subjunctive** is regularly used instead of the Imperative for negative commands ("prohibition") referring to a simple or single action.

μὴ πλανηθῆτε ... μὴ πορευθῆτε ὀπίσω αὐτῶν  
Do not be deceived ... do not go after them (Lk 21.8)

μὴ θαυμάσης ὅτι εἶπόν σοι  
Do not wonder that I said to you ... (Jn 3.7)

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν  
And do not lead us into a test (Mt 6.13)

μὴ μεριμνήσητε εἰς τὴν αὔριον  
Do not worry for tomorrow (Mt 6.34)

5. **Conditional Clauses** Subjunctive mood is used in Conditional clauses expressing contingency or uncertainty in reference to future time ("Condition of Contingency or Uncertainty"; See under "Conditions, p. 21, B.2)

<b>Basic Structure:</b>	" ἄν + Subjunctive , then ....."
<b>Introductory words vary:</b>	κἄν (= καὶ ἔάν) even if
	εἰάν (= εἰ ἄν) if
	whenever

ὅταν (= ὅτε ἄν) whoever

ὅς ἄν

ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε  
If another comes in his own name, you will receive him (Jn 5.43)

ἐάν τις διψᾷ ἐρχέσθω πρός με  
If anyone thirsts, let that one come to me (Jn 7.37)

ἐὰν μὴ σημεῖα ἴδητε, οὐ μὴ πιστεύσητε  
If you do not see signs, you will never believe (Jn 4.48)

κἂν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι  
Even if it is necessary that I die with you, I will never deny you (Mt 26.35)

γινώσκωμεν ... ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς ποιῶμεν  
We know...whenever we keep loving God and doing his commands (1 Jn 5.2)

ὅς ἄν τηρῇ αὐτοῦ τὸν λόγον, ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ  
Whoever continues to keep his word, in this one [is] the love of God (1 Jn 2.5)

6. **ἵνα Clauses** Subordinate clauses introduced by the conjunction ἵνα express several different ideas. The common types are listed below in roughly descending order of frequency. The negative is ἵνα μὴ, though the ἵνα is sometimes omitted in negative clauses. These clauses are also introduced by ὅπως.

- a. **Purpose Clauses:** "in order to, in order that, that, for, for the purpose of." **Answers the question: "Why?"**

ἦλθεν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός  
He came in order that he might bear witness concerning the light (Jn 1.8)

ὁ θεὸς τὸν υἱὸν ἔδωκεν ἵνα πᾶς ὁ πιστεύων μὴ ἀπόληται ἀλλ' ἔχη ζωὴν  
God gave the son in order that everyone who believes not perish but have life (Jn 3.16)

οὐ γὰρ ἀπέστειλεν τὸν υἱὸν ...ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ...  
For God did not send the son in order to judge the world but that it might be saved... (Jn 3.17)

μὴ κρίνετε ἵνα μὴ κριθῆτε  
Stop judging in order that you not be judged (Mt 7.1)

- b. **Substantive Clauses:** "that". Noun clauses used to express content in apposition ("This is ..., namely,") or the substance, or object normally expected after ideas of wishing, urging, striving, commanding, requesting, or the like. ἵνα may be omitted as in the first example. **Answers or expresses the idea: "What"**

κύριε, θέλεις εἰπόμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ  
Lord, do you wish that we call fire to descend from heaven? (Lk 9.54)

δεήθητε...ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θηρισμὸν

Pray ... that he send out laborers for the harvest (Lk 10.2)

καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ  
And he asked him that he cast out the demon (Mk 7.26)

τοῦτο τὸ θέλημα τοῦ θεοῦ ἵνα... πᾶς ἔχῃ ζωὴν  
This is the will of God, that everyone have life (Jn 6.40)

αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ ἵνα τὰς ἐντολάς τηρῶμεν (1 Jn 5.3)  
For this is the love of God, that we continue to keep the commandments

ἐντολὴν καινὴν δίδωμι ἵνα ἀγαπᾶτε ἀλλήλους (Jn 13.14)  
I am giving a new commandment that you continue to love one another

c. **Result Clauses:** "so that, with the result that, that" **Answers the question or idea "with what Consequences?"**

τίς ἥμαρτεν ... ἵνα τυφλὸς γεννηθῆι;  
Who sinned, ... so that he was born blind? (Jn 9.2)

πιστὸς ἔστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν καὶ καθάρισι  
God is faithful and just so that he forgives us and cleanses... (1 Jn 1.9)

ταῦτα γὰρ ἀλλήλοις ἀντίκειται ἵνα μὴ ... ταῦτα ποιῆτε  
For these things are opposed to each other so that, whatever you wish, these things you do not do. (Gal 5.17)

b. **Substitute for Infinitive:** In a number of instances, especially in later Greek, ἵνα clauses are coming to be used as equivalents or substitutes for an infinitive construction

οὐκ εἰμι ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα ...  
I am not worthy to untie the thong of his sandal (Jn 1.27)

Cf. Mk 1.7: οὐκ εἰμι ἱκανὸς ... λῦσαι τὸν ἱμάντα...

Ἀβραάμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν  
Abraham your father rejoiced to see my day... (Jn 8.56)

7. **Temporal Clauses:** Clauses introduced by ἕως or ἕως οὔ ("until") or their equivalents, when denoting future or habitual action, regularly use a verb in the Subjunctive. Quite commonly the particle ἄν is also present.

οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῆ ἔν τῇ βασιλείᾳ τοῦ θεοῦ  
I will never drink it until it is fulfilled in the kingdom of God (Lk 22.16)

οὐ μὴ γεύσωνται θανάτου ἕως ἄν ἴδωσιν τὴν βασιλείαν ...  
They will never taste death until they see the kingdom (Mk 9.1)

**CONDITIONAL CLAUSES:** In Grammar, a "Condition" refers to a statement in which some action (conclusion) is made dependent on another assumed action (premise). The logical structure of conditions is: "If A is true, then B is true." However, a

number of subordinate conjunctions (e.g. *whenever, whoever, wherever*) can take the place of the "if," and the "then" is often omitted and understood.

- A. with **PARTICIPLE**: The **Predicate Circumstantial Participle** may be used to express a conditional idea (see under "Circumstantial Participle," p. 11)

θερίσομεν, μὴ ἐκλυόμενοι (Gal 6.9)

We shall reap, if we do not grow weary (under the circumstances of )

- B. with **FINITE VERBS**:

1. **Condition of Fact** Expresses an **actual or real condition** in present, past, or, more rarely, future time; the **indicative mood** is used to show that what the author/speaker states in the premise is assumed to be true or to agree with reality. In certain contexts, such an assumption may be used for emphasis or for ironic effect.

**KEY:**

εἰ ± **Indicative**  
in Premise

This type is also called:

- a) Present, Past, or Future Particular  
Condit., depending on tense of verb in Conclusion  
b) Future Most Vivid Condition

εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ... πιστεύσετε; (Jn 3.12)  
If I have told you earthly things, and you do not believe (*and both are true*),  
how will you believe..

εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν  
If God so loved us (*and God did*), then we ought to love one another (1 Jn 4.11)

εἰ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ  
If we have died with Christ (*and we have*), then we continue to believe that we  
will also live with him (Rom 6.8)

εἴ τις εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω  
If anyone is preaching (*and I assume they are*) contrary to what you received,  
let that person be damned. (Gal 1.9)

εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἔστε ὑπὸ νόμον (Gal 5.18)  
If you are being led by the Spirit (*and you are*), then you are not under the law

εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται  
If you are the Son of God (*and of course you are!*), then command these  
stones to become bread (Mt 4.3)

εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν (Lk 23.37)  
If you are the king of the Jews (*and of course you are!*), then save yourself

2. **Condition of Uncertainty** (General Contingency) Use of the **Subjunctive Mood** in conditional clauses shows that the assumptions of the condition are "up in the air" or left in doubt as far as their fulfillment or reality. Such clauses thus refer only to future or contingent realities. This is the most common type of condition in the NT; since English cannot conveniently distinguish between Indicative and Subjunctive moods, it is the type of almost all conditions in English.



**KEY:**

ἄν + **Subjunctive**  
in Premise

This type is also called:

- a) Present General: "ἄν + Subj., Present Indic"
- b) Fut. Less Viviv: "ἄν + Subj., Future Indic"
- c) Relative Condit: "ἄν + Subj., Pres or Fut Indic"

Various Introductory Words:

εἰ is usually contracted to ὅταν (= ὅτε ἄν) = whenever  
 εἰάν (= εἰ ἄν) = if ὅς ἄν = whoever  
 κἄν (= καὶ εἰάν) = even if ὅσα ἄν = as many as

πῶς εἰάν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;  
 How, if I tell you heavenly things, will you believe? (Jn 3.12)

εἰάν μὴ πιστεύσητε, ἀποθανεῖσθε  
If you do not believe, you will die (Jn 8.24)

εἰάν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι  
If only I touch his garment, I will be healed (Mt 9.21)

ὃ τι ἄν λέγη ὑμῖν, ποιήσατε  
Whatever he says to you, do (it) (Jn 2.5)

εφ' ὃν ἄν ἴδῃς τὸ πνεῦμα καταβαῖνον... οὗτος ἔστιν ὁ βαπτίζων (Jn 1.33)  
 On whomever you see the spirit descending..., this is the one who baptizes...

ὅταν λαλήῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ (Jn 8.44)  
Whenever he speaks falsehood, he is speaking from his own resources

3. **Condition Contrary to Fact** When a **Past Tense** (thus also Indicative) verb is used in **both** the premise and the conclusion of a conditional statement, this shows that the assumptions of the author/speaker are **Contrary to Reality**.

**KEY:**

**In Premise:** ⌋

**AND**

**In Conclusion:** ⌋ (the ἄν is often omitted)

εἰ + **Past Tense Indicative**,

ἄν + **Past Tense Indicative**

**Greek Verb:**

**Imperfect\*\*** →

Refers to Present Time Reality

**English Translation:**

→ "If you were..., you would be ...."

**Aorist** →

Refers to Past Time Reality

→ "If you had been..., you would have..."

\*\*Because the verb "to be" in Greek only occurs in the Imperfect (linear) in the past, it must be used for both Present and Past Time references in Contrary to Fact Conditions. The correct time frame must be interpreted from the narrative context (usually from other verb[s] used in the condition).

εἰ ἤδεις τὴν δωρεὰν τοῦ θεοῦ... σὺ ἄν ἠτήσας καὶ ἔδωκεν ἄν...

If you knew (had known) the gift of God... you would have asked and he would have given... (Jn 4.10)

εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἄν ἐμέ

If God were your father, you would love me (J 8.42)

εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν  
If you were blind, you would not possess sin (Jn 9.41)

κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου  
Lord, if you had been here, my brother would not have died (Jn 11.21)

**GENITIVE CASE:** The basic function of **Genitive** case is to show *relationship, definition* or *description*. A word in genitive case usually modifies, defines, or limits some other noun by specifying it more precisely. **Example:** The phrase "a heart of unbelief" is essentially equivalent in meaning to "an unbelieving heart"

The following classification with NT examples exhibits some of the common ways in which the Genitive modifies or defines another word in particular contexts. The examples may be used as models to help interpret the use of Genitive Case in similar contexts.

1. **Description or Quality** *Can the Genitive modifier be easily converted into an adjective? Do none of the more specific ways of defining listed below seem to apply?*

ἐν πνεύματι πραύτητος  
in a spirit of gentleness (a gentle spirit) (Gal 6.1)

ὁ μαμωνᾶς τῆς ἀδικίας  
the mammon of unrighteousness (unrighteous mammon) (Lk 16.9)

οἱ λόγοι τῆς χάριτος  
the words of grace (graceful words) (Lk 4.22)  
(perhaps: words that bring/enact grace, then see under #7)

2. **Possession** *Does the genitive word tell who/what owns something?*

καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς  
and when she returned to the house of her (Mk 7.30)

οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ  
this one who opened the eyes of the blind man (Jn 11.37)

3. **Relationship** *Does the genitive word tell to whom the modified noun is related or belongs?*

ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι  
God gave to them power to become the children of God (Jn 1.12)

ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης  
the daughter of her was made whole from that moment (Mt 15.28)

4. **Source/Origin** *Does the genitive word tell where something comes from or originates?*

ἡ ἐπιθυμία τῆς σαρκὸς... οὐκ ἔστιν ἐκ τοῦ πατρός (1 Jn 2.16)  
the desire of the flesh... is not from the father (for "flesh" see #8)

Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων  
Paul, an apostle, not from human sources (Gal 1.1)

εἶπεν Ναθαναὴλ, ἐκ Ναζαρέτ δύναταί τι ἀγαθὸν εἶναι;

Nathanael said, can anything good come from Nazareth? (Jn 1.46)

5. **Separation** Does the genitive word speak of putting distance between or moving away from?

καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν  
and a cloud took him away from the eyes of them (Acts 1.9)

καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου  
and when he entered a house away from the crowd ... (Mk 7.17)

τεκνία, φυλάξετε ἑαυτὰ ἀπὸ τῶν εἰδώλων  
Little children, keep yourselves away from the idols (1 Jn 5.21)

6. **Partitive** Does the genitive word express the **whole** or **unit** of which something is a part?

εἷς ἐξ ὑμῶν παραδώσει με  
One of you will betray me (Jn 13.21)

καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον  
and some of the ones with us went to the tomb (Lk 24.24)

καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν  
and many of the rulers believed in him (Jn 12.42)

7. **Objective** Does the genitive word express the **object, goal, end, or receiver** of an action that is suggested by the noun it modifies? (Noun → Genitive = Verb → Object )

καὶ ἡ ἀγάπη τοῦ πλούτου συμπνίγει τὸν λόγον  
and the love of riches chokes the word (*love* → *money*) (Mt 13.22)

ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται (Mt 12.31)  
but the blasphemy of (against) the Spirit will not be forgiven (*blaspheme* → *Spirit*)

διὰ τὸν φόβον τῶν Ἰουδαίων  
on account of fear of (for) the Jews (*fear* → *Jews*) (Jn 7.13)

ἐγὼ εἶμι τὸ φῶς τοῦ κόσμου  
I am the light (of) that gives light to the world (*light* → *world*) (Jn 8.12)

ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται  
My house shall be called a house (of) for prayer (*house* → *prayer*) (Mk 11.17)

τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς  
you do not have the love for God within you (*love* → *God*) (J 5.42)  
but see #8 below:

8. **Subjective** Does the genitive word express the **actor, agent, or producer/source** of an action that is suggested by the noun it modifies? (Genitive → Noun = Subject → Verb )

τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς  
you do not have the love (of) that God does within you (*God* → *love*) (Jn 5.42)

ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ὅτι τὸν υἱὸν ἀπέσταλκεν

In this way the love that God exercised has been revealed, that God has sent the Son  
(*God* → *love*) (1 Jn 4.9)

μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως  
remembering your work of faith (*you* → *work*)(*faith* → *work*?) (1 Thess 1.3)  
("work" is Dir. Obj. of "remember" #16; for the genitive "faith," is it also subjective?  
(i.e. faith performs works) or possibly #4? or #7? i.e. work that has its source in faith,  
or produces faith?)

διώκω εἰς τὸ βραβεῖον τῆς ἀνὰ κλήσεως τοῦ θεοῦ  
I press on toward the prize of the upward calling of God (*God* → *calls*) (Phlp 3.14)

ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος  
It will result in deliverance through your prayer and the help of the spirit (Phlp 1.19)  
(*you* → *pray*) (*spirit* → *helps*)

9. **Comparison** *Is the genitive word used to show **comparison** with a comparative adjective?*

σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ;  
Are you greater than our father Jacob? (Jn 4.12)

ἀγαπᾷς με πλέον τούτων;  
Do you love me more than these ? (Jn 21.15)

οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ  
a servant is not greater than his master (Jn 13.16)

[Note: comparison may also be expressed with ἢ instead of genitive case]

ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς  
People loved the darkness more than the light (Jn 3.19)

10. **Price** *Does the genitive word express the **price** or **value** of something?*

διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων;  
Why was this ointment not sold for three hundred denarii ? (Jn 12.5)

11. **Material** *Does the genitive word indicate what something is **made of**?*

οὐδεὶς ἐπίβλημα ῥακούς ἀγνάφου ἐπιράπτει ἐπὶ ἱματιον παλαιόν  
No one sews a patch of unshrunk cloth on an old garment (Mk 2.21)

12. **Contents** *Does the genitive word tell what something is **full of** or **filled with**?*

καὶ ἑθεασάμεθα τὴν δόξαν αὐτοῦ... πλήρης χάριτος καὶ ἀληθείας  
And we saw his glory.... full of grace and truth (J 1.14)

γεμίσατε τὰς ὑδρίας ὕδατος  
Fill the jars with water (Jn 2.7)

13. **Time** *Does the genitive word tell the time **during which** or the time **when**?(the latter often with οἷ, the Genitive of the relative pronoun and ἕως, "until")*

οὗτος ἦλθεν πρὸς αὐτὸν νυκτός  
This one came to him during the night time (Jn 3.2)

τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων αὐτῷ ἡμέρας καὶ νυκτός  
of his chosen ones who keep calling to him during the day and night (Lk 18.7)

καθίσατε ἐν τῇ πόλει ἕως ὡς ἐνδύσησθε δύναμιν  
Wait in the city until when you clothe yourselves with power (Lk 24.49)

14. **Place/Location** *Does the genitive word express a **location** or a **place where** or **to which**? (the latter often with οὗ, the Genitive of the relative pronoun)*

καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ  
And he will station the sheep at his right hand (Mt 25.33)

ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας  
I went into the regions of Syria and of Cilicia (Gal 1.21)

καὶ ἤγγισαν εἰς τὴν κώμην ὡς ἐπορεύοντο  
And they drew near to the village to which they were traveling (Lk 24.28)

15. **Apposition** *Does the genitive word **rename** or designate more precisely the noun that it modifies?*

νήφωμεν ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης  
Let us live soberly, putting on the breastplate of (i.e.) faith and love (1 Thess 5.8)

ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος  
...the one who has given to us the downpayment of (i.e.) the Spirit (2 Cor 5.5)

16. **With Various Verbs and Adjectives** *Is the genitive word an object of certain special verbs that express ideas such as **separation, source, content, sense perception, memory, partaking of, attaining, reaching, filling, emptying or lacking, ruling or exercising authority over**, or is it object of a compound verb whose preposition takes a Genitive object (e.g. καταγινώσκω "condemn, know something against," because of the preposition κατά "against")?*

ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ ὁ κόσμος αὐτῶν ἀκούει  
They remembered the words of him (Lk 24.8) The world hears them (1 Jn 4.5)

οὐ μὴ γεύσηται θανάτου μή μου ἄπτου  
He shall never taste death (J 8.52) Do not touch me (Jn 20.17)

ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου ... ὕδατος  
In order that he may dip the tip of his finger ... in water (Lk 16.24)

θάνατος αὐτοῦ οὐκέτι κυριεύει  
Death no longer rules over him (Rom 6.9)

μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν  
Do not think that I will condemn you (Jn 5.45)

## 17. Miscellaneous Uses of Genitive Case

- a. **With Various Prepositions and Adverbs** *Is the genitive word used as **object of a preposition** with one of the meanings noted above or is it used as **object of an Adverb**?*
- ἐκ - out of, from                      ἀπό - away from, from
- παρά - from, from beside            ἔγγυς τῆς πόλεως - near the city (Adverb) (Jn 19.20)
- b. **Genitive Absolute** *Is the genitive word agreeing with a genitive participle in the predicate position? A predicate circumstantial participle and the noun or pronoun with which it agrees can be written in the **Genitive** case so as to separate or subordinate the circumstantial (adverbial) clause in which they stand (much like a comma does in English). See under Participle, p. 13)*
- c. **Articular Infinitive** *Is the genitive word a definite article in the genitive case used with an infinitive? An **Articular Infinitive** in the Genitive case is frequently used to express ideas of **purpose** or **result**. (See under Infinitive, p. 14, # 1 & 2)*

**DATIVE CASE:** The basic functions of **Dative** case may be divided into three main categories:

**Indirect Object** *to, for*    **Location** *time, place*    **Instrument** *means, cause, manner*

To be noted also are a number of **Miscellaneous** idiomatic or special grammatical uses.

- I. **Indirect Object** *Does the dative word express the one "to whom" or "for whom" the action of the verb is done? In English usually "to" or "for"*

πάντα ἀποδώσω σοι  
I will give all things to you (Mt 18.26)

καὶ ἐδίδουν αὐτῷ ἔσμυρνισμένον οἶνον  
And they tried to give to him wine mixed with myrrh (Mk 15.23)

- II. **Location** *Does the dative word tell the **place where** or the **time when** the action takes place?*

- A. **Place** (usually used with a preposition such as ἐν or ἐπί)

ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστίν  
The one who hates his brother is in the darkness (1 Jn 2.10)

οὐχὶ ἡ καρδιά καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ ;  
Was not our heart burning in us when he was talking to us on the road? (Lk 24.32)

λέγων μὴ τοῖς ἔθνεσιν περιπατεῖν  
... warning [them] not to walk among the gentiles (Acts 21.21)

- B. **Time** (with or without a preposition)

καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται  
and on the third day he will be raised (Mt 17.23)

σήμερον ταύτῃ τῇ νυκτὶ ... τρίς με ἀπαρνήση  
Today, this night, you will deny me three times (Mk 14.30)

ἵνα ... μὴ αἰσχυνθῶμεν ἀπὸ αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ  
so that we not shrink away in shame from him at his coming (1 Jn 2.28)

### III. **Instrumental** Does the dative word tell **how** something is accomplished?

#### A. **Means by which** acted *with/by means of* a particular tool

ἐξέβαλεν τὰ πνεύματα λόγῳ  
He cast out the spirits with a word (Mt 8.16)

ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν  
that which we have seen with our eyes (1 Jn 1.1)

Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας ταῖς θριξίν  
Mary who anointed the Lord with ointment and wiped his feet with her hair (Jn 11.2)

#### B. **Cause or Motive** acted *because of / based on*

οὐ διεκρίθη τῇ ἀπιστίᾳ  
he did not hesitate because of unbelief (Rom 4.20)

καὶ ἐδόξασαν ἐν ἐμοὶ τὸν θεὸν  
and they glorified God because of me (Gal 1.24)

φόβῳ θανάτου ἔνοχοι ἦσαν δουλείας  
because of fear of death they were held captives of slavery (Heb 2.15)

#### C. **Manner or Mode** acted *in a particular manner / behavior*

μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ  
Let us not love in word or speech but in deed and truth (1 Jn 3.18)

φωῆ μεγάλῃ ἐκράυασεν  
He cried out with a loud voice (Jn 11.43)

### IV. **Miscellaneous Uses**

#### A. **Possession or Relationship** Is the dative word used with the verb "to be" to show relationship or possession? (a common idiom)

καὶ οὐκ ἦν αὐτοῖς τέκνον  
And there was not a child to them (=they had no child) (Lk 1.7)

Νικόδημος ὄνομα αὐτῷ ἦν

Nicodemus was the name to him (=was his name) (Jn 3.1)

ἐμοὶ μαθηταὶ ἐστε

You are disciples to me (=my disciples)(Jn 13.35)

- B. Reference or Respect** (dative of specification) *Does the dative word **limit** or **specify** more precisely how a particular word or phrase is to be understood?*

ἤμην ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις Ἰουδαίας

I was unknown by (in respect to) face to the churches of Judea (Gal 1.22)

ὧ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ

O foolish ones and slow in (respect to) heart (Lk 24.25)

ἀπεθάνομεν τῇ ἁμαρτίᾳ

We have died with respect to sin (as far as sin is concerned) (Rom 6.2)

- C. Personal Interest** *Does the dative word indicate that something is of **advantage** or **disadvantage** for someone or thing?*

ἔκρινα ἐμαυτῷ τοῦτο

I judged this for myself (2 Cor 2.1)

ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος

For me to live is Christ and to die is gain (Phlp1.21)

- D. Object of Special Verb** *Is the dative word used with a verb that takes a **dative object**? (typical verbs are: believe, serve, follow, associate, etc.)*

μὴ παντὶ πνεύματι πιστεύετε

Do not trust every spirit (1 Jn 4.1)

ἠκολούθησαν αὐτῷ

They followed him (Mt 4.20)

- E. Object of a Compound Verb** *Is there a **compound verb** (i.e. with a prepositional prefix) of which the dative word is the **object**? (a common grammatical syntax)*

λησταῖς περιέπεσεν

He fell among robbers (Lk 10.30)

ἄνδρες δύο ἐπέστησαν αὐταῖς

Two men stood over them (Lk 24.4)

ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν



After laying hands on them they sent them away (Acts 13.3)

- F. **Used with Certain Adjectives** *Is the dative word used with an adjective that is typically used with dative case?* (typical words: similar, like, sufficient, equal)

ὁμοία ἔστιν ἡ βασιλεία τῶν οὐρανῶν θησαυρῶ  
The kingdom of heaven is like (to) a treasure (Mt 13.44)

ἴσους αὐτοὺς ἡμῖν ἐποίησας  
You made them equal to us (Mt 20.12)

- G. **With Prepositions** *Is the dative word used with a preposition expressing location, instrument, or association?* such as the following:

ἐν *in, with, among, by, by means of, to, for*

ἐπί *on, upon, over, because of, on the basis of*

σύν *with*

παρά *beside, with*

**ACCUSATIVE CASE:** The **accusative** case **limits the verb** by expressing the end, limit, direction, or extent of motion or action. Its common meaning or function in a clause may be represented graphically by an arrow: VERB  $\longrightarrow$  ACCUS. NOUN

Of the following specific functions, those under D and E are less common.

- A. **Direct Object** *Does the accusative word express the **object** or **end** of the action?* For example, in the phrase ὁ θεὸς ἀπέστειλεν τὸν υἱόν, "God sent the son," "the son" limits or directs the action by specifying its object. (See also special examples of direct object under "Cognate Accusative" and "Double Accusative" in section E below.)

οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον  
For God so loved the world (Jn 3.16)

εἰ ἀλήθειαν λέγω ...  
If I am speaking the truth ... (Jn 8.46)

- B. **With Prepositions** *Is the accusative word used with a preposition expressing **motion** or **direction**?*

ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν ἐπὶ τὸ μνήμα ἦλθον  
Jesus came into (to) Galilee (Mk 1.14) They came to the tomb (Lk 24.1)

ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα  
The whole region of Judea went out to him (Mk 1.5)

- C. **Subject of Infinitive** *Is there an **infinitive** that needs an **accusative subject**? The agent of an action expressed by an infinitive is regularly signified by the **accusative case**. This is*

especially common in **Indirect Discourse** and **Articular Infinitive** constructions (See further examples under "Infinitive;" sometimes called an "Accusative of General Reference")

1. **in Indirect Discourse**

οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου  
Thus it is necessary that the son of man be lifted up (Jn 3.14)

γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν  
It is written that the Messiah suffer and arise from the dead (Lk 24.46)

2. **with Articular Infinitive**

μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς  
And after John was arrested, Jesus came... (Mk 1.14)

καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου  
And it came to pass while they were perplexed about this ... (Lk 24.4)

D. **Adverbial Uses of Accusative** *Does the accusative word qualify or limit the verb in some way?*  
(i.e. taking on much the same character as an **Adverb**)

1. **As Adverb Proper** The **accusative neuter singular** of an adjective may be used to express adverbial meaning. A number of words are used so frequently in this way that they have become almost exclusively "adverbs": Example: πρῶτον = "first; οὐ μόνον .... ἀλλὰ καὶ ... = "not only..., but also ...

οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου  
Not only for our (sins) but also for (the sins) of the whole world (1 Jn 2.2)

τὸ λοιπὸν προσεύχεσθε ἀδελφοὶ περὶ ἡμῶν  
Finally (for the remainder), brothers and sisters, continue to pray for us (2 Thess 3.1)

2. **Measure or Distance** *Does the accusative word express extension in time or space?*

**Time:**

καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην  
And they remained with him (throughout) that day (Jn 1.39)

τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;  
Why are you standing here the whole day long idle? (Mt 20.6)

**Space:**

ἐληλακότες ὡς σταδίους εἴκοσι ἢ τριάκοντα  
When they had rowed about twenty or thirty stades (Jn 6.19)

ἀπεσπάσθη ἀπὸ αὐτῶν ὡσεὶ λίθου βολήν  
He was separated from them about (the distance of) a throw of a stone (Lk 22.41)

3. **Manner** *Does the accusative word express the manner or way in which something is accomplished?* (rare; essentially the same as the dative of manner)

δωρεὰν ἐλάβετε, δωρεὰν δότε

Freely you have received, freely give (in gift fashion) (Mt 10.8)

ὄν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας  
In the manner in which a hen gathers her chicks under her wings (Mt 23.37)

4. **Reference or Respect** *Does the accusative word **limit** or **specify** how a particular word or phrase is to be understood?* (rare; essentially the same as the dative of reference)

τί οὖν βαπτίζεις; (neuter accus. sing. of the interrogative τίς, τί;)

Why (with respect to what thing) then are you baptizing? (Jn 1.25)

ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας  
The dead man came out bound (with respect to) feet and hands (Jn 11.44)

#### E. **Special Direct Object Examples**

1. **Cognate Accusative** *Does the accusative word **rename** (use same root as) the verb?* (Often reflects Hebrew idiom, for emphasis)

τὴν δικαίαν κρίσιν κρίνατε  
Judge a righteous judgment (Jn 7.24)

ἐφοβήθησαν φόβον μέγαν  
They feared a great fear (Lk 2.9)

2. **Double Accusative** *Is the verb one of a few that can have two direct objects?*

ἐκεῖνος ὑμᾶς διδάξει πάντα  
He will teach you all things (Jn 14.26)

θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν σε ποιήσης ἡμῖν  
We want you to do whatever thing we ask you (Mk 10.35)