

Notes for the Study of

ἡ καλὴ

διαθήκη

*Terry Cook*

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*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-Η	eta	= E
θ-Θ	theta	= TH
ι-Ι	iota	= I
κ-Κ	kappa	= K
λ-Λ	Lambda	= L
μ-Μ	mu	= M
ν-Ν	nu	= N
ξ-Ξ	kasee (xi)	= X
ο-Ο	omicron	= O
π-Π	pi or pee	= P
ρ-Ρ	rho	= R
σ,ς-Σ	sigma	= S
τ-Τ	tau	= T
υ-Υ	upsilon	= U or Y
φ-Φ	phi (fee)	= PH
χ-Χ	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>

- The Greek alphabet contains 24 letters, including 7 vowels: α, ε, ι, ο, υ, η, ω.

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

<sup>2</sup> Dana and Mantey, P. 20.

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:  
πρῶκεχειροτονημένοις. Including the article τοῖς, it means, “the ones chosen.”

## έν 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 presentation 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 Koine that I felt might be important to a 2<sup>nd</sup>-3<sup>rd</sup> year Greek student whose primary interest is the Koine 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- citing examples from the Greek New Testament when appropriate. It is my hope that when used as intended this guide will help students to gain a solid

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<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 am aware there are deficiencies in this guide. I wrote this paper over a period of time when 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 Koine. This guide is not intended to be a student’s one and only resource. 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.

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*

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<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

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<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.

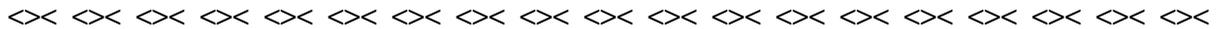
<sup>9</sup> Proto-Greek dates from the late 3rd millennium BC.

<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 presentation shall primarily concern itself with the third period, the Koiné Period, since the New Testament was written during this time.

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

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 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>



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

<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. The New Testament has several authors and thus it is not stylistically uniform. Not all of the authors knew Greek to the same extent. A reader of the Greek New Testament who finds John easy going will soon discover that 1Peter 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> Black, P. 160.

*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 unfalteringly and with incredible confidence and speed.* -Dionysius of Halicarnassus, late 1st century B.C., Greek rhetorician and historian.

- The “real” New Testament is the Greek New Testament<sup>17</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>18</sup> But there are only 313 words that occur 50 times or more. These 313<sup>19</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>20</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*.
- The order of words in a sentence<sup>21</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

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<sup>17</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>18</sup> Metzger says 137,328 (P. 1). The exact number of words will fluctuate depending on the variant manuscripts.

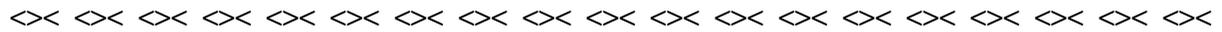
<sup>19</sup> We should not be fooled into thinking that we have a complete grasp of NT Greek vocabulary if we know these 313 words. Of the 313 words the definite article *ὁ* and *καί* account for more than 26% of all the GNT lexical forms. According to Metzger every 7<sup>th</sup> word is a definite 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>20</sup> According to Metzger more than half of the GNT words occur less than three times (P. 1).

<sup>21</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

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 form 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>22</sup>



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express the phrase “God loves a cheerful giver.” See Goetchius, Eugene Van Ness; *The Language of the New Testament*; P. 24.

<sup>22</sup> Colwell, P. 12.

# PARTS OF SPEECH

*Language is not an abstract construction of the learned, or of dictionary-makers, but is something arising out of the work, needs, ties, joys, affections, tastes, of long generations of humanity, and has its bases broad and low, close to the ground* -Walt Whitman, Slang in America

- Of the approximately 138,000 words in the GNT all can be divided into seven *classes*<sup>23</sup>.

These classes of words are called **Parts of Speech**.<sup>24</sup> Parts of speech<sup>25</sup> are groups of words that have one or more grammatical or syntactic characteristics in common. Learning about the parts of speech is the first step in any grammar study since, “the parts of speech are the basic building blocks of the sentence.”<sup>26</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>27</sup> Thrax wrote the only known grammar of ancient Greek, “Art of Grammar,” which concerns itself primarily with a morphological description of Greek, but does not tell us anything of the syntax<sup>28</sup> and style of the ancient language.

- 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,

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<sup>23</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>24</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 lexical (dictionary) meaning, position, and function in a sentence.

<sup>25</sup> Classes of words grouped according to grammatical function; sometimes called *syntactic categories*.

<sup>26</sup> Long, F., P. 1.

<sup>27</sup> Formal grammars are systematic arrangements of a languages usage that has been developed by observation.

<sup>28</sup> A brief discussion of Morphology and Syntax can be found in the glossary section of this guide.

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>
- 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							

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

<sup>30</sup> DeMoss, P. 95.

<sup>31</sup> Nunn, A Short Syntax of New Testament Greek, P. 1.

# NOUNS:

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

- There was a time when I thoroughly enjoyed solving the cryptograms<sup>32</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>33</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>34</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>35</sup> if it is the *object* of a verb Greek puts it into the *accusative case*.<sup>36</sup>

- According to the functions served in a sentence, words are usually as one of the seven parts of speech. Nouns are words that may be used as a:

- Subject: *Terry*, is an average poet.
- Appositive: *Terry*, the *writer*, wrote poems.
- Predicate Nominative: *Terry* is a great *poet*.
- Direct Object: *Terry*, the *writer*, wrote *poems*.
- Indirect Object: *Terry*, the *writer*, wrote poems for *friends*.

- Nouns have other uses as well. Take the noun “friend.” Friend may be a subject as in, “My *friend* lives nearby”; a direct object as in “I called my *friend*”; an indirect object as in, “He gave my *friend* a call.” Friend may also be an object of a preposition as in, “The running back jumped over my *friend*.” A noun may also be a possessive as in “I forgot my *friend’s* address.”

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<sup>32</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>33</sup> Although difficult, one does not need a secret decoder ring. Perseverance, hard work and good texts are the “secret.”

<sup>34</sup> Not every noun in a sentence is a subject.

<sup>35</sup> It is the Verbs not the Nouns that are the core of Greek writing.

<sup>36</sup> Case is discussed on P. 13.

- Four distinct features of the Greek noun can be singled out:
  1. Five cases<sup>37</sup>
  2. Two numbers<sup>38</sup>
  3. Three genders.<sup>39</sup> Every Greek noun has a gender, masculine, feminine, or neuter.<sup>40</sup> First declension<sup>41</sup> nouns are usually (but not always) feminine and second declension nouns are usually masculine or neuter.<sup>42</sup>
  4. Declensions 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</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>43</sup> Gender and number are next, and of least importance is the declension.

- An indefinite noun refers to one member of a class, without specifying which member.

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<sup>37</sup> Case is a matter of *function*. “Case is the aspect of a word which indicates its grammatical relationship to the verb and/or the other elements in the sentence” (Vance, Nouns, P. 7).

<sup>38</sup> Number is a grammatical property of a noun, pronoun, or verb that denotes singular or plural.

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!

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 τοὺς λόγους = the children hear the words.

<sup>39</sup> According to the traditional distinction, nouns and adjectives have a *gender*, while people and animals have a *sex*. *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* (some Greek nouns are multi-gendered). A good example is the morphological gender of the two words used for “little girl” in Mark 5:41 are both neuter (παιδίου and τὸ κοράσιον).

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>40</sup> Every neuter word has the same form in the nominative and accusative.

<sup>41</sup> See page 313.

<sup>42</sup> Both the masculine and neuter have the same case endings in the genitive and dative. This is always true.

<sup>43</sup> See page 16 for a discussion of Case.

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

### PROPER NOUN:

Nouns that name a specific person, place, or thing are called *proper nouns*. Proper nouns are capitalized.

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

Greek proper names often occur with the definite article:<sup>44</sup> τῶ Παύλῳ = Paul, τῶ Βαρναβᾶ = Barnabas, ὁ Ἰησοῦς = Jesus.

### COMMON NOUN:

- A Common noun is the name that all things of the same kind have in common (Latin *communis*, belonging to all).
- 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 individual. 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, or state considered apart from the person or thing in which it is embodied.

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<sup>44</sup> See page 116.

- A few examples of abstract nouns are, *goodness, dedication, honor, purity, curiosity, humility, servitude, deceit, faith, relaxation, hope, trust*. 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>45</sup>
- An abstract 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.
- Articular abstract nouns are more frequent than anarthrous abstract nouns.

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<sup>45</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.<sup>46</sup> Regarding case Croy says, “Case is the characteristic of greatest importance for syntax.”<sup>47</sup>
- Case is that feature of language<sup>48</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. For example it is the Case form that indicates which word is the subject (usually Nominative) or the direct object (usually Accusative).
- Case is that distinction of a substantives<sup>49</sup> form to show its relationship to other elements in the sentence. Case has to do with the substantives function in a sentence.
- Combining a word stem<sup>50</sup> with an ending (suffix) forms noun Cases. The ending of the word shows the *case form*. Primarily, there are four<sup>51</sup> different case forms in Greek:<sup>52</sup> nominative, genitive (+ ablative), dative (+ locative, and instrumental), and accusative.<sup>53</sup>
- Verbs (including infinitives) do not exhibit case.

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<sup>46</sup> Each language organizes words in predictable ways using various *forms*. No matter how odd they may appear these forms are part of an established system that encodes meaning.

<sup>47</sup> Croy, A Primer of Biblical Greek; note, P. 13.

<sup>48</sup> While English distinguishes cases we don't decline English words into cases like the Greek language does.

<sup>49</sup> *Substantive* is an inclusive term for a noun, pronoun, or any word functioning like a noun. This could include such 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 page 351.

<sup>50</sup> The stem is the static part of a word that contains its lexical meaning.

<sup>51</sup> Or five when the Vocative is different from the nominative.

<sup>52</sup> However, Greek has eight distinctive case *functions*.

<sup>53</sup> The accusative (if used) and dative (if used) express relationships around the predicate as they relate to the nominative.

## 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. “If a sentence does not contain a word in the nominative, the subject is included in the verb itself; you can tell what pronoun to use as the subject by the ending of the verb.”<sup>54</sup>
- It “is the naming case, pointing out the subject, predicate noun, appositional noun, or person addressed.”<sup>55</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>56</sup>

Nouns appear in the nominative case chiefly when they are the subjects of the verb. 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>57</sup>

## PREDICATE NOMINATIVE:<sup>58</sup>

- A substantive in the nominative case that is the object of a linking verb to the nominative subject. The linking verb expresses a state of being rather than an action. “The predicate nominative is a use of the nominative with verbs of being.”<sup>59</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>60</sup> Example: ΚΥΡΙΟΣ ποιμαίνει με = The Lord *is* my Shepherd. Shepherd and Lord are virtually interchangeable.<sup>61</sup>

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<sup>54</sup> Mounce, William D.; Basics of Biblical Greek; P.129

<sup>55</sup> Perschbacher, NTGS, P. 118.

<sup>56</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>57</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>58</sup> Predicate nominatives are sometimes called *subject complements*.

<sup>59</sup> Vaughn, P. 23.

<sup>60</sup> Wallace, P. 40. Quite often the linking verb is omitted but is usually easily supplied from the context.

- “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.
- 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>
- 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 as in μάρτυς γάρ μου ὁ θεός = God is my witness (Php 1:8).
- 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 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>.

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<sup>61</sup> This proposition is not universally true as the Net Bible explains, “The author proclaims in 4:8 ὁ θεός ἀγάπη ἐστίν (ho theos agapē estin), but from a grammatical standpoint this is not a proposition in which subject and predicate nominative are interchangeable (“God is love” does not equal “love is God”). The predicate noun is anarthrous, as it is in two other Johannine formulas describing God, “God is light” in 1 John 1:5 and “God is Spirit” in John 4:24. The anarthrous predicate suggests a qualitative force, not a mere abstraction, so that a quality of God’s character is what is described here.” Biblical Studies Press. (2006; 2006). The NET Bible First Edition Notes (1 Jn 4:8). Biblical Studies Press.

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

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

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

<sup>65</sup> A copula links a subject to a predicate. This is generally done with an intransitive verb like εἰμι, γίνομαι, or ὑπαρχω.

<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*. In this paper, 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.

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).

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

- “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 εἶμι, 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 ὑπαρχω, as in Luke 8:41 οὗτος ἀρχῶν 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>
- In most instances the PN will be the substantive without the article, however, substantives in the predicate may have the article as in Mark 12:7- οὗτός ἐστιν ὁ κληρονόμος and 2Co 3:17- ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν.
- Predicate nominatives are never in prepositional phrases.

#### 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.

- Used primarily with the article, this nominative functions the same as the Vocative.

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

#### INDEPENDENT NOMINATIVE:

The Nominative names an idea rather than an object.

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<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.

## NOMINATIVE OF EXCLAMATION:

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

## GENITIVE: Article: ΤΟΥ ΤΗΣ 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 substantive. In this respect it is similar to an adjective,<sup>72</sup> but is more emphatic.<sup>73</sup>
- The Genitive case is an *adjectival or descriptive case*;<sup>74</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 basic function of the Genitive is to describe and define.* It does so by attributing a quality or relationship to the substantive it modifies.
- The Genitive limits the meaning and application of a substantive. It does so by answering the question, “what kind?” In this way the Genitive functions very much like an adjective.<sup>75</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>76</sup> This statement gives the *basic* idea of the genitive case however, the genitive is difficult to define in a general overarching sense.
- In a number of usages the genitive suggests *separation, motion from or away from a place.*
- “The primary use of the genitive case is to make a description. The description made can indicate a wide variety of ideas including defining another noun, showing possession, identifying

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

<sup>75</sup> Some grammarians use the term “adnominal” to describe a Genitive noun functioning like an adjective.

<sup>76</sup> Summers, P. 17.

the whole of which another noun is part, delineating an attributive of another noun, expressing a relationship, specifying the contents of another noun, or just indicating a simple description.”<sup>77</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>78</sup>
- “...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>
- “From the nature of the case the genitive as the genus-case<sup>80</sup> is usually attributive.”<sup>81</sup>

#### GENITIVE OF DESCRIPTION:<sup>82</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*.<sup>83</sup> Here the Genitive substantive qualifies the noun, describing it in more detail.
- 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.
- “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 given equally in an adjective form or in genitive case form.”<sup>84</sup> Grammarians refer to this use of the genitive as the *descriptive genitive*.

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<sup>77</sup> Vance, Nouns, P. 25.

<sup>78</sup> Hewitt, P. 197.

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

<sup>80</sup> I’m uncertain how Robertson understood the word “genus” but it could be he means to say that it is the intrinsic nature of the genitive case to share certain common attributes with the head noun.

<sup>81</sup> Robertson, P. 779.

<sup>82</sup> Some grammarians may label this the “qualitative” or “attributive” (Vaughn) or “Hebrew” (Zerwick). Grammarians differ widely as to how to classify the various usages of the genitive case. They differ both as to the classes themselves; the number of their varieties; and the names by which they are called.

<sup>83</sup> “All genitives are more or less descriptive” (D&M, P. 75).

<sup>84</sup> Easley, P. 103.

- A genitive of description specifies an attribute or innate quality of the head noun. Semantically this genitive is similar to a simple adjective, but more emphatic in force.
- In certain instances the Genitive noun qualifies the subject noun, describing or defining it in more detail (by denoting an attribute).

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>85</sup>

[*belonging to, possessed by*] Quite common,<sup>86</sup> however a genitive should not be labeled *possessive* unless this is the *narrowest* sense it can have.

- Genitive constructions can have many different meanings. 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").
- 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*. Another example is "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.

<sup>85</sup> There are a number of traditional categories for understanding the Genitive noun. The terms used (description, possession, etc.) are a blend of grammatical form and semantic meaning. Not all grammarians agree on every point of understanding the diversity of the Genitive.

<sup>86</sup> Wallace identifies over sixty ways the genitive can function; however, this is perhaps the most common and frequent use of the genitive case.

- 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 use of this Genitive defines, describes, and limits by pointing to ownership.

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

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

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

#### GENITIVE OF RELATIONSHIP:<sup>87</sup>

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>88</sup>

- A frequent construction that simply presents the Genitive of the person related, *omitting the noun* that indicates the relationship as in-

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

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

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

#### ADVERBIAL GENITIVE:

“The genitive is sometimes used to define a verbal idea by attributing local or temporal relations, or as qualifying an adjective.”<sup>89</sup> This adverbial use includes:

##### A. OF TIME:

[*By, during, at, within*]

- This Genitive form substantive often functions like an adverb and in certain contexts indicates a period of time within the limits of which some action occurs or some situation exists<sup>90</sup> as in ἔξει δεκα **ἡμερῶν** = he will come *within ten days*. Furthermore, it can indicate the

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<sup>87</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>88</sup> Bullinger, *Figures of Speech Used in the Bible*; P. 995.

<sup>89</sup> D&M, P. 77.

<sup>90</sup> Hale, P. 104.

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).

δὶς **τοῦ σαββάτου** = twice *during the week* (Lk 18:12).

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

ἑτῶν δεκατεσσάρων = fourteen years (2Co 12:2; cf. Mt 25:6; Lk 18:7; Jn 19:39).

## B. OF PLACE:<sup>91</sup>

[*in, at, on, through*]

The Greek genitive is occasionally employed to indicate a place where something is located, situated or occurs.

καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ **τῆς γῆς** = and then all the tribes *on earth* shall mourn (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 ὀρέων** = they hid themselves in the caves and *in the rocks of the mountains* (Rev 6:15; cf. Lk 19:4; 1Pe 3:4).

## C. REFERENCE/RESPECT:

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

This usage is not common.

- Of the multiple functions of the genitive this particular usage defines the *frame of reference* of a substantive.
- “A genitive substantive that denotes the idea of reference.”<sup>92</sup>

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

διδαχὴ **τοῦ χριστοῦ** = “teaching [*with respect to concerning*] Christ” (2Jn 9).

## SUBJECTIVE GENITIVE:<sup>93</sup>

[*of*] This use is common.

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<sup>91</sup> Also known as “space.”

<sup>92</sup> DeMoss, P. 62.

<sup>93</sup> Subject being “me.”

- “The use of the genitive case to designate the subject of the action implied in the word it modifies.”<sup>94</sup>
- “We have the subjective genitive when the noun in the genitive produces the action.”<sup>95</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>96</sup>
- “This genitive modifies a noun of action and functions as the subject of that action.”<sup>97</sup>

ἡ ἐπιθυμία τῆς σαρκὸς = 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 κρίμα 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:

- The objective genitive is quite frequent in the GNT. “This genitive modifies a noun of action and is the object of that action.”<sup>98</sup>
- These grammatical categories are not mutually exclusive.<sup>99</sup> Sometimes a genitive may be both objective and descriptive, and “sometimes both the subjective and objective ideas may be

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<sup>94</sup> Sumney, P. 13.

<sup>95</sup> D&M, P. 78.

<sup>96</sup> Long, F., P. 110.

<sup>97</sup> Perschbacher, NTGS, P. 130.

<sup>98</sup> Perschbacher, NTGS, P. 129.

<sup>99</sup> Even within these categories there can be ambiguity, i.e., the genitive might belong to one or more categories.

contained in the same genitive.”<sup>100</sup> “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>101</sup>

- Some constructions could be either Subjective or Objective Genitive;<sup>102</sup> only context can tell- e.g. ἡ ἀγάπη τοῦ πατρὸς may have two very different meanings: love from the father (subjective genitive) or love directed to the father (objective genitive). This ambiguity could possibly be deliberate on the writers’ part.

- A word in the Genitive modifying a noun of action may sustain one of two relations to the idea of action in that noun.

1. It may indicate that which *produces* the action (subjective, as above) or
2. It may indicate that which *receives* the action (objective). Only the context can make clear which of these meanings is intended.<sup>103</sup>

- 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.

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

ἦν 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 ᾦς = but if you are a transgressor *against the law* (Ro2:25).

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

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

## GENITIVE OF APPOSITION:

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

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

<sup>101</sup> Bullinger, E. W. (1898). Figures of speech used in the Bible (P. 996).

<sup>102</sup> Sometimes called a “plenary” Genitive.

<sup>103</sup> The predominant usage in the NT is *subjective* (Wallace, P. 116).

- The genitive case expresses a variety of meanings including *Apposition*.<sup>104</sup> This is a Genitive form that refers back to the same person or thing as the substantive it modifies as in, τοῦ ναοῦ τοῦ σώματος αὐτοῦ = *temple of his body* (Jn 2:21); περιτομῆς σφραγίδα = *sign of circumcision* (Ro 4:11); τὸν θυρεὸν τῆς πίστεως = *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*.
- 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 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.
- 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.
- 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).

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

τὸν ἀρραβῶνα τοῦ πνεύματος = *the down payment of [which is] the Spirit* (2Co 5:5).

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<sup>104</sup> In the nomenclature of some grammarians this Genitive might be referred to as *epexegetical*.

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

## PARTITIVE GENITIVE:

[which is a part of] Relatively Common.

- A noun may be further 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).

τοὺς πλείονας τῶν ἀδελφῶν = the majority of the brothers (Php 1:14; see also Ro 1:8, 2:9, 3:13; 1Co 1:12, 2:11, 15:20; Ga 1:22; He 6:11).

## GENITIVE ABSOLUTE:<sup>105</sup>

- “A noun (or pronoun) and Participle in the Genitive case *not grammatically connected with the rest of the sentence.*”<sup>106</sup> In a Genitive Absolute the subject of the main verb is different from the noun or pronoun used with the Participle.<sup>107</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 sometimes introduced by the conjunctions *when, since, although* etc.
- It might be helpful to understand the Genitive Absolute by considering three English examples and two Scriptural examples:
  1. *God willing*, mom and dad will arrive home tomorrow.
  2. *Weather permitting*, we’ll drive home tonight.
  3. *All things being equal*, I prefer the red truck.

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<sup>105</sup> See page 246.

<sup>106</sup> D&M, P. 80.

<sup>107</sup> Always a genitive anarthrous participle.

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 = *while the bridegroom was delayed, everyone became drowsy and fell asleep* (Mt 25:5).

- With approximately 312 occurrences, further illustrations are abundant.

#### GENITIVE OF CONTENT:

[*full of, containing*] Fairly Common.

- Depending upon context, the genitive case substantive may specify the contents of the word it modifies. “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>108</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 heard and became filled with anger, they cried out* (Ac 19:28).

#### GENITIVE OF MATERIAL:<sup>109</sup>

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

- A Genitive substantive that specifies the material of which the head noun consists.
- “The genitive of material... relates specifically to physical properties and is therefore a lexico-syntactic category.”<sup>110</sup>
- “The genitive of material modifies the head noun by identifying the material from which it is made.”<sup>111</sup>

ποίησον οὖν σεαυτῷ κιβωτὸν ἐκ ξύλων τετραγώνων = *So make yourself an ark [consisting] of cypress wood* (Ge 6:14; cf. Ge 3:21).<sup>112</sup>

<sup>108</sup> Perschbacher, NTGS, P. 135.

<sup>109</sup> “In some grammars this category is subsumed under the *genitive of apposition*” (DeMoss, P. 61).

<sup>110</sup> Wallace, P. 91.

<sup>111</sup> Young, P. 28.

<sup>112</sup> The GNT has many allusions to and quotations from the Old Testament, many of the quotations being from a Greek translation called the *Septuagint*.

τὴν ἀγέλην τῶν χοίρων = herd [consisting] of pigs (Mt 8:31; cf. Jud 7:13; Ps 2:9; 1Sa 7:2; Da 2:38; Mk 2:21; Jn 12:3, 19:39; Col 1:22; Rev 18:12).

### GENITIVE OF DIRECT OBJECT:

- Like the other oblique cases,<sup>113</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: ἀκουῶ, ἀντεχω, ἀμελεῶ, βασιλευῶ, ἐπιθυμῶ, καθαπτῶ, κατηγορεῶ, κατακυριεῦω, κυριεῦω, ὀρεγῶ, τυγχάνω, υπομιμνησκῶ, etc.
- “Many verbs take a genitive direct object: verbs of sensation (hearing, touching, taste, smell), emotion, ruling, accusing, etc.; also, some κατὰ compound verbs.”<sup>114</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>115</sup>
- 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<sup>116</sup> will normally indicate these types of verbs. Easley lists the following seven categories of verbs that require a genitive case direct object:<sup>117</sup>
  - a. Verbs of perceiving or sensing such as ἀκουῶ<sup>118</sup> (I hear) and γευομαι (I taste).
  - b. Verbs of touching or taking hold of such as ἐπιλαμβάνομαι (I seize) and ἀπτομαι (I take hold).
  - c. Verbs of sharing in or eating such as μετέχω (I partake of) and μεταλαμβάνω (I share in).
  - d. Verbs of taking charge or ruling such as ἀρχῶ (I rule) and κυριεῦω (I am master of).
  - e. Verbs of remembering such as μνημονεύω (I remember) and μιμνησκομαι (I keep in mind).

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<sup>113</sup> Oblique cases are those other than the nominative, i.e., genitive, dative, accusative.

<sup>114</sup> Chapman, Greek New Testament Insert.

<sup>115</sup> Wallace, P. 131.

<sup>116</sup> See page 331.

<sup>117</sup> P. 105.

<sup>118</sup> This means ἀκουῶ can take either the accusative or genitive case for its direct object. We may encounter confusion when ἀκουῶ is used as a direct object and found with the genitive case. For example: ἀκουῶ τοῦ Ἰησοῦ. 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*.

- f. Verbs of desiring or despising such as ἐπιθυμῶ (I desire) and καταφρονῶ (I despise).
- g. Verbs of departing, removing, ceasing, abstaining, missing, or lacking such as λείπω (I lack) and ἀφίστημι (I leave).

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

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).

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).

### ABLATIVE.<sup>119</sup>

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

- In the five case system the term “Genitive” includes *Ablative*. The Ablative case uses the same inflectional form<sup>120</sup> 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>121</sup> or the idea of movement *away from* something as in, “the apostle sends the servants [away] *from* the house.”
- 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.
- The ablative case signals, separation, cessation, prevention, hindrance, difference, etc.
- The ablative case often appears with the prepositions, ἀπο, ἐκ, παρα, and ὑπο. Verbs compounded with ἀπο, ἐκ, and παρα take the Ablative where these prepositions bring to the verb the idea of separation.

<sup>119</sup> Most contemporary grammarians consider the genitive and ablative under the broad heading “genitive.”

<sup>120</sup> Each Greek word actually changes form (inflection) based upon the role that it plays in the sentence.

<sup>121</sup> Either static or movement from.

- “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>122</sup>

#### ABLATIVE OF SEPARATION:

[*out of, away from, from*]

- The ablative case is a case that expresses a variety of meanings including and especially *separation*. Usually this genitive will be dependent on a verb (or verbal form) rather than a noun.

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).

πέπαυται ἁμαρτίας = ceased *from* [doing] *sin* (1Pe 4:1).

#### ABLATIVE OF SOURCE:<sup>123</sup>

[*out of, from, derived from, by, given by, produced by, dependent on, sourced in*] Quite common.

- The ablative of source substantive signifies the source or origin from which an object derives.
- An ablative substantive is often introduced by the prepositions *αΠΟ* and *ΕΚ*<sup>124</sup> to indicate source as in:

καὶ ὄχλος τῆς πόλεως ἱκανὸς 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).

σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος = Make every effort to keep the unity *produced by* the Spirit (Eph 4:3).

ὑμῶν τοῦ ἔργου τῆς πίστεως = your work *produced by faith* (1Th 1:3).

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; cf. Ga 3:15, 5:22; Php 2:8; He 1:10).

<sup>122</sup> Perschbacher, NTGS, P. 138.

<sup>123</sup> Also referred to as *source* or *production*.

<sup>124</sup> Perschbacher, NTGS, P. 140.

## 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?’”<sup>125</sup>
- “A genitive noun can modify the verbal idea in a noun of action by denoting means, as in Acts 1:18 ‘the wages of iniquity.’ This means ‘the money Judas received by means of his wicked act.’”<sup>126</sup>
- “By far the greatest number of the occurrences of this construction in the New Testament are with the preposition ὑπὸ.”<sup>127</sup>

τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς = things told them by the shepherds (Lk 2:18).

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

ἰκανὸς δὲ κλαυθμὸς ἐγένετο πάντων = there was great weeping *by them all* (Ac 20:27).

τῆς δικαιοσύνης τῆς πίστεως = the righteousness by [means of] faith (Ro 4:11; see also Ac 20:23; 1Co 2:13; Php 2:8; Ja 1:13).

## ABLATIVE OF COMPARISON:

[*than*] This usage is relatively common.

- The ablative of comparison substantive (quite often after a comparative<sup>128</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 ablative of comparison is the “Y”).
- 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 πατὴρ 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 πατὴρ [X] is greater *than* μου [Y, the Son].”

οὐχὶ ἡ ψυχὴ πλεῖον ἔστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος =

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<sup>125</sup> Wallace, P. 125.

<sup>126</sup> Young, P. 38.

<sup>127</sup> D&M, P. 82.

<sup>128</sup> Expressing comparison, “as,” “even as.”

Is not life *more than food* and the body *more than clothing*? (Mt 6:25). *πλεῖον* is the comparative adjective and *τῆς τροφῆς* and *τοῦ ἐνδύματος* are the genitive nouns being compared.

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

*μηδὲν μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ* = are you greater than our father Jacob? (Jn 4:12; see also Jn 14:28; He 1:4).

ὁ χριστὸς ὅταν ἔλθῃ *μηδὲν πλεῖονα* σημεῖα ποιήσει 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 *πλεῖονα* and *ῶν* is the ablative noun.

### DATIVE:<sup>129</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. About one-half of the datives are accompanied by a preposition (mostly *ἐν*<sup>130</sup> but also *συν*,<sup>131</sup> *ἐπι*,<sup>132</sup> *παρα*<sup>133</sup> and *προς*<sup>134</sup>).
- The dative case is the case of the *indirect object*<sup>135</sup> designating the person or thing to which something is given or for whom something exists or is done. The dative is also the case that is regularly used as the object of some prepositions. If a dative is the object of a preposition it will NOT be functioning as an Indirect Object.
- “The dative case is not as exegetically significant as the genitive.”<sup>136</sup>
- When a Greek substantive *receives* something (as in “I gave the book *to the man*”) it uses the dative form.
- 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 (where) translate with “to” or “by.”

<sup>129</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: 4,375 nouns, 3,565 pronouns, 2,944 articles, 936 adjectives and 353 participles.

<sup>130</sup> Especially in the instrumental use. This preposition is found only with a dative form word.

<sup>131</sup> Especially in the instrumental use. This preposition is found only with a dative form word.

<sup>132</sup> Especially in the locative use. Compounds of *ἐπί* often have the indirect object in the dative.

<sup>133</sup> Especially in the locative use.

<sup>134</sup> Especially in the locative use.

<sup>135</sup> See page 325.

<sup>136</sup> Wallace, P.139.

- 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 use a prepositional phrase beginning with “to...” or “for...”

- “The dative case is the case of personal interest or relations, location, or means, along with other specialized functions.”<sup>137</sup>

- When translating a Greek noun in the dative case it is often convenient

- “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>138</sup>

#### DATIVE OF INDIRECT OBJECT:

[to, for]

- 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>139</sup> is performed.<sup>140</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,<sup>141</sup> 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 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>142</sup> The Dative is the thing indirectly affected by the verb: “ξουσίαν ἔδωκεν αὐτῷ = he gave [to] *him* authority” (Jn 5:27).

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

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<sup>137</sup> Perschbacher, NTGS, P.144.

<sup>138</sup> Wallace, P. 76.

<sup>139</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.

<sup>140</sup> “That to which a verbal process is given or done” (Long, G., P. 55).

<sup>141</sup> English does not have a passive voice form.

<sup>142</sup> D&M, P. 84.

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).

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

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

[for, to, against]

- 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>143</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>144</sup> etc. is sometimes helpful for getting the sense of the dative of advantage.

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).

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<sup>143</sup> Hewitt, P. 201.

<sup>144</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.

## DATIVE OF POSSESSION:

[*belongs, belonging to, his, hers*]

- In certain contexts the Dative case form substantive is used to express *ownership* i.e., the Dative *owns* the noun to which it is related.
- The dative of possession is used almost exclusively with the equative verbs (εἰμι, γίνομαι, and ὑπαρχω), 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, with respect 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>145</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>146</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; cf. Ac 16:5).

## DATIVE OF DESTINATION/RECIPIENT:

[*to*]

- “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

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<sup>145</sup> Hewitt, P. 201.

<sup>146</sup> Wallace, P. 145.

the object stated or implied.”<sup>147</sup> This dative is often found in greetings, salutations, or benedictions.

Παῦλος... **παῖσιν τοῖς οὖσιν** ἐν Ῥώμῃ = Paul... *to all those living* in Rome (Ro 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>148</sup>
- “The dative noun indicates the material with which something is performed.”<sup>149</sup>
- “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 and 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>150</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>151</sup>

- Like the Genitive, 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).

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<sup>147</sup> Wallace, P. 148.

<sup>148</sup> Wallace, P. 169.

<sup>149</sup> Perschbacher, NTGS, P. 150.

<sup>150</sup> Wallace, P. 170.

<sup>151</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 page 71.

These verbs may be simple or compound, but they all emphasize a close personal relation like trust, distrust, envy, please, satisfy, serve, etc.<sup>152</sup>

- “A number of verbs take a dative as a direct object, e.g., απειθεω, λατρευω, πιστευω, προσκυνεω, ακολουθεω, υπακουω.”<sup>153</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 ἂν 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).

Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν = We always give thanks *to God* for all of you (1Th 1:9; cf., Mt 8:34; Mk 5:2; Jn 4:51; Ro 8:12; 1Co 16:15; Ga 5:26.).

## LOCATIVE:

[*at, in, among, by, among, upon, beside or on*]

- In the five case system the term 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>154</sup>
- Depending upon context, the dative case form may be used to indicate the *location* or *position*<sup>155</sup> of an object or action, for which the *Locative* is used. The dative/locative makes reference to a place *in* or *at*, or a time *when* someone or something is *located, standing, sitting,* etc.
- “The root idea of the Locative case is location or position.”<sup>156</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>157</sup>

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<sup>152</sup> Robertson, P. 539.

<sup>153</sup> Perschbacher, NTGS, P.144.

<sup>154</sup> D&M, P. 83.

<sup>155</sup> “In simplest terms we may define the locative as the case of *position*” (D&M, P. 87).

<sup>156</sup> Vaughn, P. 54.

<sup>157</sup> Long, F., P. 55.

- A dative/locative substantive 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.
- The locative case form substantive generally answers the question, “Where?” indicating position in space or time (a point within limits).<sup>158</sup>

#### LOCATIVE OF PLACE (LOCATION):

[at, by, on, with, in, beside, among, upon]

- When the limits indicated by the Locative are *spatial*<sup>159</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 ...μαθηται 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, while, at, during, on]

- 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 something occurs.
- “A dative case substantive indicating when the verbal action is accomplished or for how long it occurs”<sup>160</sup> as in ἥξει τῇ ὑστεραία = he will come *on the next day*.

- This locative indicates a specific *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 *during the Sabbath* loose his ox or donkey from the stall (Lk 13:15).

<sup>158</sup> D&M, P. 86.

<sup>159</sup> Relating to, occupying, or having the character of space.

<sup>160</sup> DeMoss, P. 42.

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.

- 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. It is also easy to confuse the Locative of Sphere which refers to an abstract realm, and the dative of location which refers to a specific physical location.
- “This indicates an abstract, logical or figurative realm as compared with a temporal or spatial location.”<sup>161</sup>

Αἱ ...ἐκκλησῖαι 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 14:15).

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

## INSTRUMENTAL:

[*with, on account of, by, by means of*]

- The Instrumental case uses the same inflectional form as the Dative and Locative but has a distinct function.
- “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>162</sup>

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<sup>161</sup> Perschbacher, NTGS, P. 148.

- 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*, (locative) or *Instrument* (instrumental). “The function of the instrumental... is manifestly *means*.”<sup>163</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 is accomplished.”<sup>164</sup> The Instrumental case expresses *means or instrument*. “The means by which a verbal process happens.”<sup>165</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>166</sup> “The dative indicates the impersonal means<sup>167</sup> by which something is performed.”<sup>168</sup> In English we often use the prepositions *with* or *by* to express the means or instrument by which something is done.
- The simple dative case form substantive 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.
- 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.

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<sup>162</sup> Robertson, P. 526.

<sup>163</sup> D&M, P. 89.

<sup>164</sup> Mounce, GRBG, P. 9.

<sup>165</sup> Long, F., P. 55.

<sup>166</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>167</sup> Impersonal means is that which an (implied) agent uses to perform an act.

<sup>168</sup> Perschbacher, NTGS, P. 145.

- “No usage of this case is more common than that of means.”<sup>169</sup> When the dative expresses the idea of *means*, the instrumental case is used as in, “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).

εἰς ὑπακοὴν ἐθνῶν, 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, since, for, on the basis of*]

- The *Instrumental* case expresses a variety of meanings including *Cause*. The substantive in this Instrumental indicates what caused the action of the verb to be performed. “It goes behind the intermediate means to the original cause or factor producing a result.”<sup>170</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>171</sup>

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

<sup>169</sup> Robertson, P. 532.

<sup>170</sup> Vaughn, P. 57.

<sup>171</sup> Wallace, P. 167.

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

**τῇ** 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 instrumental 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 ask if the dative *defines* the action of the verb (dative of means) or adds color to the verb (manner). In 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).

**χάριτι** μετέχω = I partake *with joy* (1Co 10:30).

πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα **ἀκατακαλύπτῳ τῇ κεφαλῇ** καταισχύνει τὴν κεφαλὴν αὐτῆς = And every woman who prays or prophesies *with her head uncovered* dishonors her head (1Co 11:5; cf. Jn 7:26).

#### INSTRUMENTAL OF MEASURE:<sup>172</sup>

[*by, during, much, in addition to*] This usage is somewhat rare.

- “The dative substantive, when following or preceding a comparative adjective or adverb, may be used to indicate the extent to which the comparison is true or the degree of difference that exists in the comparison. This usage is fairly rare.”<sup>173</sup>
- The dative may be used to answer the question “how much?”

**πόσῳ** οὖν διαφέρει ἄνθρωπος προβάτου = *How much more* valuable is a man

<sup>172</sup> A dative of measure is often called a dative of degree.

<sup>173</sup> Wallace, P. 166.

than a sheep (Mt 12:12; Cf. also Mt 6:30, 7:11, 10:25; Mk 10:48; Lk 11:13, 18:39; Ro 5:10, 15, 17; 2Co 3:9, 11; Php 1:23, 2:12; Phlm 16; He 1:4, 9:14, 10:25).

#### INSTRUMENTAL OF ASSOCIATION:

[*with, with you, with him, along with, in association with*] This usage is relatively common.<sup>174</sup>

- “A dative case substantive that indicates someone or something with which one associates. The preposition *with* usually conveys the sense accurately.”<sup>175</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).

Χριστῷ συνεσταύρωμαι = I have been crucified *with Christ* (Ga 2:19; See also 1Co 6:16, 7:11; 2Co 6:14; He 4:2).

Romans 8:16 is a debatable example: αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα Θεοῦ There are three possible translations, either “The Spirit himself bears witness **with** our spirit that we are God’s children,” or “The Spirit himself bears witness **to** our spirit that we are God’s children.” A third possibility is, “the Spirit himself bears witness **for the benefit of** our spirit.”

Grammatically, the issue is simply this: Is τὸ πνεῦμα a dative/instrumental of association (“with our spirit”), a dative of indirect object (“to our spirit”), or a dative of advantage? If a dative of association is in view, then our spirit joins God’s Spirit in bearing witness that we are God’s children; that we are saved. But to whom is this witness made? Many argue that such a witness is made to ourselves (thus, “the Spirit bears witness along with our spirit to us that we

<sup>174</sup> Robertson gives 78 examples.

<sup>175</sup> DeMoss, P. 41.

are God’s children”). Some argue that such a witness is made to God. If this view is correct there is no witness of God’s Spirit to us. Rather, both “spirits” are testifying Godward; *both* are advocates of our status before him.

If, on the other hand, a dative indirect object (or dative of advantage) is in view, then God’s Spirit is testifying to our spirits, that is, *to us*. In this case, believers are the recipients of the testimony of the Spirit. This is the view I have taken since the human spirit can give no testimony until acted upon by the Holy Spirit (see BDAG, P. 833; Wallace, P. 160; Hodge, Commentary on the Epistle to the Romans; Zodhiates The Complete Word Study Dictionary, New Testament; GNT & Net Bibles).

However, the overwhelmingly predominant view is the dative of association view (“*with our spirit*”). Most translations take this view: AV, ASV, NASB, Amplified, RSV, NRSV, NCV, ESV, NKJV, HCSB, NIV, TNIV, JB, NLT, NJB as well as Dr Robertson (P. 528), M.R. Vincent (3:92), Hendrickson (Exposition of Paul’s Epistle to the Romans, P. 266), Haldane (P. 370).

#### 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.” Wallace offers the following examples: Jn 18:15; Ro 14:18; 2Pe 2:19.

- The personal agent of a passive action; indicates “the agent performing the action of a passive verb.”<sup>176</sup>
- “The dative substantive is used to indicate the *personal* agent by whom the action of the verb is accomplished.”<sup>177</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>178</sup>

οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ = nothing deserving of death has been done *by him* (Lk 23:15).

τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ Θεῷ = For the weapons of our warfare are not of the flesh but have *divine* power (2 Co 10:4).

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<sup>176</sup> Perschbacher, NTGS, P. 151.

<sup>177</sup> Wallace, P. 163.

<sup>178</sup> Perschbacher, NTGS, P. 151.

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

ζῶμεν πνεύματι = we live by the Spirit (Ga 5:25).

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 genitive and the accusative are similar in that both are cases expressing some kind of limitation.”<sup>179</sup> The *genitive* limits as to *quality* while the *accusative* limits as to *quantity*.
- “The chief use of the genitive is to limit the meaning of substantives; the accusative limits mainly the verb.” As noted on page 19, the genitive answers the question, “What kind?” and the accusative answers the question, “How far?” That is to say, “the genitive limits as to *kind*; the accusative limits as to *extent*.”<sup>180</sup> “It limits as to extent, duration, direction, and so on.”<sup>181</sup>
- 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 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>182</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.

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<sup>179</sup> Wallace, P. 76.

<sup>180</sup> Vaughn, P. 30.

<sup>181</sup> Vaughn, P. 63.

<sup>182</sup> Hewitt, P. 18.

- If a noun is the subject of a verb it must be put into the Nominative case with the appropriate suffix.<sup>183</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 *ανθρωποι βλεπουσιν αποστολους*, where the suffixes –οι (nom pl) and –ους (acc pl) indicate subject and object.

- 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 (Rev 10:11).

- In a few instances an accusative noun functions as the Subject or Predicate<sup>184</sup> of the infinitive of a linking verb as in 1Peter 1:21: *ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν* = so that your faith and hope *are in God* (cf. Ro 2:19, 4:11, 7:3; Eph 3:6; 1Tim 1:13, 6:5).

The accusative substantive (or adjective) may stand in predicate relation to another accusative substantive joined by an equative participle as in John 2:9: *ἐγεύσατο ὁ ἀρχιτρικλινος τὸ ὕδωρ οἶνον γεγεννημένον* = the head waiter tasted the water which had *become wine* (see also Mt 4:18; 9:9; Lk 21:37; 23:33; Acts 3:2; 9:11; 15:37; 17:16; 27:8, 16; Ro 2:15, 16:1; Col 1:21; 2:13; Eph 2:1; Rev 16:16).

- The Accusative is sometimes governed by (the object of) the following prepositions: *πρὸς*, *παρα*, *ἐπι*, *ὑπο*, *εἰς*, *ἀνα*, *ὑπερ*, *περι*, *κατα*, *μετα* and *δια*. Prepositions with the accusative quite often indicate *motion towards*.

#### ACCUSATIVE OF DIRECT OBJECT:

- The Greek accusative case is employed predominantly to refer the action of the verb to a grammatical object that is necessary to the completion of its meaning.

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<sup>183</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).

<sup>184</sup> A predicate accusative is, “an accusative substantive or adjective that together with a verbal form functions as the predicate of a clause, asserting something about another accusative substantive” (DeMoss, P. 100).

- The accusative case form usually marks a noun, pronoun or other substantive as the object of the verbal action, i.e., functions as the *Direct Object*.<sup>185</sup> 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>186</sup>
- “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>187</sup>

ΠΕΤΡΟΣ ΒΛΕΠΕΙ ΦΙΛΙΠΠΟΥ = Peter (subject) sees Philip (direct object).  
 ΦΙΛΙΠΠΟΣ ΒΛΕΠΕΙ ΠΕΤΡΟΣ = Philip (subject) sees Peter (direct object).  
 ΒΛΕΠΟΜΕΝ ΓΗΝ = we see land.

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*.
- The accusative of time answers the questions, “How far?” or “How long?” as in ἤλαυνε πεντε ἡμερας = he marched five days.

καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα = and after fasting for *forty days and forty nights* (Mt 4:2).

<sup>185</sup> The Direct Object is a Substantive that directly and immediately receives the action of a Transitive Verb. See page 316.

<sup>186</sup> Perschbacher, NTGS, P. 153.

<sup>187</sup> Wallace, P. 179. A small number of verbs have their direct object in the genitive or the dative.

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

Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν = Why are we in danger every *hour* (1Co 15:30; see also Ro 8:36; 2Co 13:1; Ga 1:18; Rev 9:5).

### ADVERBIAL ACCUSATIVE:

- The adverbial accusative case form substantive 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, 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>188</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>189</sup>
- “Accusative of measure indicates quantity (how much, extent) or distance in space (how far).”<sup>190</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>191</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.
- 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).
- καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας = and they did not stay there *many days* (Jn 2:12).

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<sup>188</sup> DeMoss, P. 15.

<sup>189</sup> DeMoss, P. 14.

<sup>190</sup> Perschbacher, NTGS, P. 161.

<sup>191</sup> Wallace, P. 201.

→ πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται = And everyone who competes exercise self-control in *all things* (1Co 9:25; cf. He 11:23, 11:25; Rev 1:13).

## 2. MANNER:

→ 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>192</sup>

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

## 3. REFERENCE:<sup>193</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>194</sup>

→ A relatively rare 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>195</sup>

→ “An accusative case substantive that indicates what the verbal action is referring to.”<sup>196</sup>

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

Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου = For Moses writes *concerning the righteousness that comes from the law* (Ro 10:5).

→ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεὸν = a faithful high priest *in things pertaining to God* (He 2:17).

## COGNATE ACCUSATIVE:<sup>197</sup>

• “The verb and its object are related etymologically”<sup>198</sup> which means the verb and its object are derived from the same root.<sup>199</sup>

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<sup>192</sup> Wallace, P. 200.

<sup>193</sup> Some grammarians may refer to this accusative as a *general accusative* or accusative of *respect* (Swetnam).

<sup>194</sup> Wallace, P. 203.

<sup>195</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>196</sup> DeMoss, P. 14.

<sup>197</sup> Some call this an *accusative of content*.

- 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>200</sup> as in:

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

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

Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν = If anyone sees his brother *sinning* a *sin* (1Jn 5:16).

#### DOUBLE ACCUSATIVE:<sup>201</sup>

- Some verbs require more than one object to complete their meaning.
- A double accusative<sup>202</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, D.O.] *one thing* [another D.O., 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).

ἤρξατο διδάσκειν αὐτοὺς πολλὰ = He began to teach them many things (Mk 6:34; Both αὐτούς and πολλὰ are accusative case direct objects. They are sometimes called “accusative of person” and “accusative of thing”).<sup>203</sup>

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).

Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην = We tell *you* the good news: What God promised our fathers (Ac 13:32; the two accusatives here could be further described as *person* and *thing*).

<sup>198</sup> Hewitt, P. 203.

<sup>199</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>200</sup> Etymologically related words; word sets.

<sup>201</sup> Some grammarians may refer to this as the “object complement construction.”

<sup>202</sup> This is a common usage of the accusative.

<sup>203</sup> Certain verbs take two direct objects, one a *person* and the other a *thing*. This is a fairly common category.

οὐδέν με ἠδικήσατε = you did *me no* wrong (Ga 4:12; see also Mt 21:24; Mk 6:22; Lk 11:46, 19:46; Jn 10:35, 15:15; Ro 6:11, 10:9; 1Co 3:2, 4:17; He 1:9).

#### ACCUSATIVE OF PERSONS:

Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν = Now when Jesus saw great crowds around *him* (Mt 8:18).

εὐηγγελίζετο τὸν λαόν = he preached the good news to *the people* (Lk 3:18).

προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς = God has called *us* to preach the gospel *to them* (Ac 16:10; cf. Mk 4:10; Lk 22:49; Jn 11:19; Ac 13:13).

#### ACCUSATIVE ABSOLUTE:

Very rare; less than ten examples.

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.

οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν, ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ = I know a man in Christ *who* fourteen years ago *was caught up* to the third heaven. Whether it was in the body or out of the body I do not know- God knows (2Co 12:2; cf. Jude v5; Rev 4:4, 14:14, 21:12).

#### 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>204</sup> regularly followed by an accusative.

VOCATIVE:<sup>205</sup> The case of simple address.<sup>206</sup> In the plural this case always has the same form as the nominative. The vocative does occur with a definite article. “A nominative case with the article prefixed is sometimes used for the vocative.”<sup>207</sup>

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<sup>204</sup> This is an old word seldom used meaning to charge, bind, command or enjoin solemnly, as under oath.

<sup>205</sup> There are roughly 300 occurrences of the vocative compared with approximately 24,600 occurrences of the nominative.

<sup>206</sup> “About sixty times in the New testament a nominative case noun is used to designate the person being addressed” (Young, P. 12).

<sup>207</sup> Perschbacher, P. liv.

# Prepositions:<sup>208</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>209</sup> “The prepositions will richly repay one’s study, and often the whole point of a sentence turns on the prepositions.”<sup>210</sup>
- The Preposition<sup>211</sup> is a specialized fixed-case word<sup>212</sup> used to help substantives. They give emphasis or intensity to a word and often indicate time, place or location.
- Prepositions of Time:
  - « *at* two o’clock
  - « *on* Wednesday
  - « *in* an hour
  - « *in* January
  - « *since* 1992
  - « *for* a day
- Prepositions of Place:
  - « *at* my house
  - « *in* New York
  - « *in* my hand
  - « *on* the table
  - « *near* the library
  - « *across* the street
  - « *under* the bed
  - « *between* the books
- Prepositions of Location:
  - « *in* school
  - « *in* the car
  - « *at* home
  - « *at* the library
  - « *on* the bed

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<sup>208</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>209</sup> Robertson, P. 556.

<sup>210</sup> Robertson, P. 636.

<sup>211</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>212</sup> All Greek prepositions are indeclinable.

- Prepositions of Movement:
  - « He skied *down* the mountain
  - « He swam *across* the channel
  - « The train came *through* the tunnel
  - « He carried the garbage *to* the dumpster
  - « Walking *onto* a ship
- Other 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

- 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>213</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>214</sup>

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<sup>213</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>214</sup> In this sense we can say that the preposition governs the particular case of the noun it is modifying.

- A preposition is a word used with a noun<sup>215</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.
- Prepositions are words that are used to describe the relationship of a noun (substantive) to another word or words in a sentence.
- 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.
- 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.
- A Preposition will always be part of a Prepositional Phrase. “A prepositional phrase is a group of words beginning with a preposition and ending with its object or objects, including any additional modifiers.”<sup>216</sup>
- 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. Prepositions are used with cases<sup>217</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.*
- 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.*
- 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.

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<sup>215</sup> The noun that follows a preposition is called the object of the preposition.

<sup>216</sup> Vance, *Prepositions*, P. 6.

<sup>217</sup> Some prepositions take more than one case. When the case changes, the meaning of the preposition nearly always changes.

- Prepositions are words that add a certain precision to the case meaning of *a noun or pronoun*<sup>218</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 serve to clarify the function of the case. 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.*
- “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>219</sup> *The meaning of a preposition depends upon the case of its object.*
- 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>220</sup> Take παρα, for instance, with the ablative, the locative or the accusative.<sup>221</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. 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:

προς, εις, ανα, κατα, υππερ, υπο, επι, περι, παρα, μετα, δια

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

Prepositions followed by a genitive case:

απο, εκ, δια, μετα, περι, παρα, κατα, επι, υππερ, αντι, οπισω,  
προ, υπο

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

Prepositions followed by a dative case:

εν, συυ, παρα, προς, επι

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<sup>218</sup> Whose case is determined by its relation to the verb or to another noun.

<sup>219</sup> Porter, P. 140.

<sup>220</sup> Davis, P. 44.

<sup>221</sup> The Greek may be used with substantives of more than one case.

- The object of the preposition can never be the direct object of the sentence, even if it is in the accusative case. The object of the preposition can never be the indirect object of the sentence, even if it is in the dative case.
- Most prepositions signal one of three relations (local, temporal, mental or ideal) but the primary representation is local: (1) *motion to* εἰς (into), πρὸς (to); (2) *motion from* ἀνα (up from), ἀπο (from), δια (through), ἐκ (out of), κατὰ (down from); (3) ἀντι (over against), ἐν (in), ἐπι (upon), ὑπερ (over, above), ὑπο (under, beneath), μετὰ (behind), παρα (beside), περὶ (around), προ (before, in front of), συν (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 (ἀπο, ἐκ, παρα); (2) cause or occasion (δια, ἐπι, ἐκ, ἀπο); (3) purpose or object (εἰς, πρὸς, ἐπι, ὑπερ); (4) result (εἰς, πρὸς); (5) association or identification (συν, μετὰ, ἐν, δια); (6) relation (περὶ, ὑπερ, πρὸς, εἰς); (7) agency (ὑπο; sometimes ἀπο, δια, παρα, or ἐν); (8) instrumentality or means (δια, ἐκ, ἐν); (9) correspondence (κατὰ, πρὸς); (10) opposition (κατὰ, παρα, πρὸς).
- In general, the more common a preposition is, the more varied are its uses. 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>222</sup> with the same case within the same sentence.<sup>223</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 περὶ) drop that vowel when the next word in the sentence begins

<sup>222</sup> And *on occasion* an author may use a single preposition in a dual sense.

<sup>223</sup> E.g., 2Co 2:12, εἰς expressing movement *and* purpose; He 9:11f., instrumental δια and δια expressing attendant circumstances; 2Pe 1:4, local and instrumental ἐν.

with a vowel: ΕΚ becomes ΕΞ, ΚΑΤ becomes ΚΑΘ, ΜΕΤ becomes ΜΕΘ. ΠΑΡΑ becomes ΠΑΡ, ΥΠΟ becomes ΥΠ̄, (or) ΥΦ̄.

- “Although all prepositions in Greek are a single word, the English equivalent may be two or more words (because of, etc.).

Because each preposition can have a range of meanings even within the individual cases, there is no one English word or phrase that is capable of translating every occurrence of a Greek preposition. The context is the determining factor, and especially the verb the preposition is used with.”<sup>224</sup>

- Besides standing alone, Prepositions may also form Compounds, in which they are joined to a verb or a noun.<sup>225</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.
- 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),<sup>226</sup> 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).
- Grammarians have traditionally referred to prepositions that can be compounded with verbs as “proper”;<sup>227</sup> those that cannot are termed “improper.”<sup>228</sup>

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<sup>224</sup> Vance, Prepositions, P. 7.

<sup>225</sup> Prepositions are commonly combined with adverbs as well, especially those denoting time or place.

<sup>226</sup> ΓΙΝΩΣΚΩ “I know” refers to knowledge gained by reading, listening, etc.; however, ΕΠΙΓΙΝΩΣΚΩ refers to the acquisition of knowledge by personal experience. The difference in the two words is of course the preposition ΕΠΙ appended to the front of the verb. The preposition brings with it the meaning of “on account of” or “on the basis of.”

<sup>227</sup> Some 18 in the NT.

<sup>228</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, ἄχρη(ς), ἐγγύς, ἐκτός, ἔμπροσθεν, ἔναντι, ἐναντίον, ἔνεκα, ἐντός, ἐνώπιον, ἔξω, ἔξωθεν, ἐπάνω, ἐπέκεινα, ἔσω, ἔως, κατέναντι, κατενώπιον, κυκλόθεν, κύκλω, (the dative of κύκλος),

- Sometimes proper prepositions function as a sort of “pre-verb” meaning they are prefixed to verbs to form compound words. 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 “over-burden,” “under-stand,” “with-draw.”

“When compounded with verbs, prepositions may not necessarily have the same meanings that they do when they appear in prepositional phrases. The preposition may make the meaning of the verb more specific, alter its meaning, intensify its meaning, complete its meaning, completely change its meaning, or cause no perceptible difference in its meaning at all.”<sup>229</sup> Compound verbs are very common in the New Testament.

- Many words that look like prepositions and are primarily used as prepositions may also function as adverbs. A few examples are *up*, *down*, *around*, *in*, and *out*. 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*. For example: “The dog went in.” The word *in* is used as an adverb because *in* is expressing where the dog went- he went *in*; one word, and it is not part of a prepositional phrase. In the sentence, “the dog went *in* the house,” *in* is used 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.

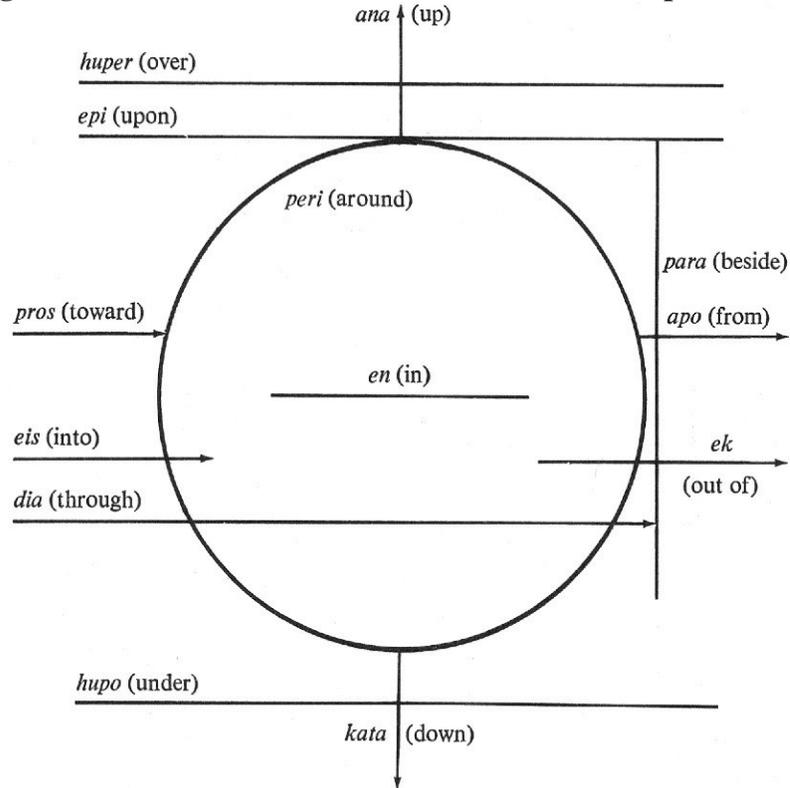
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μέσον (the accusative of μέσος), μεταξύ, μέχρι(ς), ὀπισθεν, ὀπίσω, ὀψέ, παραπλήσιον [this word occurs only once in the GNT and is most likely used as an adverb], παρεκτός, πέραν, πλήν, πλησίον, ὑπεράνω, ὑπερέκεινα, ὑπερεκπερισσοῦ [this word occurs only three times in the GNT and is most likely functioning as an adverb], ὑποκάτω, χάριν (the accusative of χάρις), χωρίς (IGNT, P. 179). As Vance points out ἐσώτερον (He 6:19) should be on this list (Prepositions, P. 20).

When functioning as a preposition all improper prepositions (with 2 exceptions) are used exclusively with the genitive case.

<sup>229</sup> Vance, Prepositions, P.7.

## Diagram of the Directive and Local Functions of Prepositions



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

- There are 8 prepositions that occur with One Case: ἀνά, ἀντί, ἀπό, εἰς, ἐκ, ἐν, πρό, σύν.
- There are 6 that occur with Two Cases: διά, μετά, κατά, περί, ὑπέρ, ὑπό and 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), and πρός.

### Case of the Object of the Preposition

	<b>Genitive</b>	<b>Dative</b>	<b>Accusative</b>
ἀνά			up, upon, each, in the midst, by (13)
ἀντί	for, instead of (22)		
ἀπό	from, away from (646)		
εἰς			in, to, into (1767)
ἐκ	out of, from, of, as a result of (914)		
ἐν		in, within, at, on, among, by, with, towards (2752)	
πρό	before (47)		
σύν		with, together with (someone) (128)	
διά	through, by means of (387)		because of, on account of (280)
μετά	with, among, in the midst of (366)		after (105)
κατά	against, down (from or into), upon (74)		according to, along, on, through, over, (down) along (399)
περί	concerning, about (something) (294)		around (39)
ὑπέρ	in behalf of, for (130)		above (19)
ὑπό	by, on behalf of, for, by (someone) (169)		under (51)
ἐπί	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)
παρά	from, from beside, from (from someone) (82)	beside, rest beside, with, near (53)	alongside, beside (59)
πρός	for, show advantage to, (beneficial) toward	at, on, near, by, close to, before (6)	[Predominately] shows motion toward a person or thing. towards, with, to, beside, against, at
	<b>Genitive</b>	<b>Dative</b>	<b>Accusative</b>

ΑΥΑ 13x *Only used in the accusative*

- While ἀνά is very common in composition with verbs in the GNT, only thirteen examples of the bare 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*.

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

- The root sense of ἀντί is (*set*) *over against, opposite*. In composition prefixed to a verb: *in exchange for, instead of, as a substitute for, opposite*. ἀντί has the idea of substitution. *in place of, for, in return for, as*. ἀντί clearly denotes a substitutionary exchange = *in exchange for*.

Abraham offers up the ram as a burnt offering *instead of* (ἀντί) 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).

- “ἀντί with the genitive indicates, among others, substitution, equivalence, reason, exchange, and contrast.”<sup>230</sup>
- In compounds: *instead, in return, against, in opposition (stand against, oppose)*.

ΑΠΟ 646x *It Primarily indicates source or 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*;
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*).

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

ἀπερχομαι I depart from.

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

- Indicates motion, direction, purpose, time, result, reference and opposition.<sup>231</sup>

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<sup>230</sup> Perschbacher, NTGS, P. 190.

- 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  $\epsilon\iota\sigma\epsilon\lambda\theta\epsilon\nu$ , “to go into.” The antithesis is expressed by  $\epsilon\kappa$ , *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.

### $\delta\iota\alpha$ 668x

- Root meaning: *through*. Principal meanings are *by means of, on account of, because of*.
- $\delta\iota\alpha$  with genitive and accusative substantives indicates agency, space, time and cause.
- $\delta\iota\alpha$  sometimes signifies *passing through and out from*, a sense reflected in Mt 4:4- “every word that proceeds *from* [ $\epsilon\kappa\pi\omicron\rho\epsilon\nu\omicron\mu\epsilon\nu\omega$   $\delta\iota\alpha$ ] the mouth of God” and 1Co 3:15 “he himself will be saved, but only as one who escapes *through fire*,”-  $\delta\iota\alpha$   $\pi\psi\rho\omicron\varsigma$ .
- Some prepositions have different meanings when they occur with different cases. The meaning of a preposition depends upon the case of its object. For example, the preposition  $\delta\iota\alpha$  means “through” if its object is in the genitive, but “on account of” if its object is in the accusative.<sup>232</sup>

† WITH THE GENITIVE: (1) spatial: *through, by way of* (Jn 10:1); (2) temporal: (a) of a whole duration of time *through, throughout* (Lk 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) denoting manner *through, in, with* (Mt 1:22; LK 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* (Mt 11:2; Ro 12:1); (b) of the intermediate agent *of an action, by means of, by, through, by agency of* (Ga 1:1; 1Co 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)  $\kappa\alpha\iota$   $\alpha\upsilon\tau\omicron\varsigma$   $\delta\iota\eta\rho\chi\epsilon\tau\omicron$   $\delta\iota\alpha$

<sup>231</sup> Perschbacher, NTGS, P. 196.

<sup>232</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.

μεσου σαμαρειας και γαλιλαιας = and he was going *through* the midst of Samaria and Galilee (Lk 17:11); (2) causal, to indicate a reason- on account of, because of, for the sake of (Mt 13:21; Jn 4:39, 10:19); (3) in answers giving reason and inferences- δια τουτο- therefore, for this reason (Mk 11:24).<sup>233</sup>

### ΠΑΡΑ 194x

- Root meaning: *beside*. In composition prefixed to a verb: *beside*.
  - The Greek preposition παρα 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 a preposition will vary depending on the case of its noun object.
  - † 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).
- παρα with the accusative (60 times in the NT) designates movement, “by the side of,” “beside,” “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).

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

- εκ and απο are very nearly synonymous in the GNT.

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<sup>233</sup> See Friberg, T., Friberg, B., & Miller, N. F. Vol. 4: Analytical lexicon of the Greek New Testament P. 108.

- 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., 2Co 8:7).
- The Greek preposition εκ can only have a substantive in the genitive case as its object, as in εκ της οικας (out of the house).

εν 2,752x

- εν is a preposition governing the dative with a primary meaning of, *in, on, at*, however, “the uses of this preposition are so many-sided, and often so easily confused, that a strictly systematic treatment is impossible.”<sup>234</sup> The primary idea is within, in, *withinness*, denoting static position or time, but because of the many and varied uses an English equivalent can only be determined by the context.
- Root meaning: *within*. In composition prefixed to a verb: *within, in*, as in- ενεργεω = “work in.” *on*, as in- ενδυω = “put on.”
- † WITH THE LOCATIVE CASE: *in, at, on, within, among, when, while*.
  - εν τῷ κόσμῳ = *in the world* (Jn 1:10).
- † WITH THE INSTRUMENTAL CASE: *by, with, by means of, because of, into*.
- εν 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.

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<sup>234</sup> Perschbacher, NTGS, P. 203.

“The word is unique in that there is not much distinction in its meaning from one case to another.”<sup>235</sup>

- Root meaning: *on, upon*
  - « €πιβαλλω I cast *upon*
  - « €πιτιθημι I place *upon*
- Basic Uses:<sup>236</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
 

€π’ ἀληθείας = *on the basis of* truth (Mk 12:14).
  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, by, because
 

€πὶ τοῖς λόγοις αὐτοῦ = *at* his words (Mk 10:24).
  3. With Accusative emphasizing motion or direction:
    - a. Spatial: on, upon, to, up to, against
    - b. Temporal: for, over a period of
 

€πὶ τὸν ὄχλον = *for* the crowd (Mt 15:32).

€πὶ τοὺς μαθητὰς = *to* the disciples (Mt 12:49).

€πὶ τὸν υἱὸν τοῦ ἀνθρώπου = *concerning/about* the son of man (Mk 9:12).
- Other meanings: *in, against, for, after, on account of, in the time of, in addition to.*
- Basically €ΠΛ indicates position *on* something that forms a support or foundation; €ΠΛ is the opposite of ΥΠΟ (“under”) and differs from ΥΠΕΡ (“above”) in implying actual rest upon some object. In this primary local sense of “on,” “upon,” €ΠΛ is followed by the acc., the genitive or the dative, often without distinction in meaning (e.g., with καθημενος and τηρονος, Rev. 4:2 acc., 4:9f. gen., 21:5 dative; see also Mt 25:21). €ΠΛ, the one NT preposition *used frequently with three cases* (acc. 464 times, genitive 216, dative 176), has a versatility of use that is

<sup>235</sup> Vance, Prepositions, P. 13.

<sup>236</sup> According to Perschbacher the “difference in meaning between the cases is not necessarily or apparently distinctive” (NTGS, P. 208).

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, purpose or destination.

### ΚΑΤΑ 473x

- Root meaning: *down, down from*. In composition prefixed to a verb: *down*.
- $\kappa\alpha\tau\alpha$  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.

The primary, intrinsic meaning of  $\kappa\alpha\tau\alpha$  seems to have been either “down”<sup>237</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.”

† 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>238</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).

πολλοὶ γὰρ ἐψευδομαρτύρουν **κατ’** αὐτοῦ = 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*.

ἀνέβην δὲ **κατὰ** ἀποκάλυψιν = 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*.

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<sup>237</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>238</sup> Perschbacher, NTGS, P. 214.

ΠΕΡΙ 333x

- 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>239</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.

† 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).

**περι** αμαρτίας = *concerning/about* sin (Jn 8:46).

† 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*. Rarely used in compound verbs.

• *μετα* is almost entirely synonymous with *συν*.

† WITH THE GENITIVE: *with, in company with, among* (nearly always with a person).

**μετὰ** τῶν δούλων αὐτοῦ = *with* his servants (Mt 18:23).

† WITH ACCUSATIVE: *after, behind*

και μετα τρεις ημερας αναστηναι = and *after* three days rise again (Mk 9:31).

ΠΡΟ 47x

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

« προαγω = I go *before*.

« προγινωσκω = I know *beforehand*.

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<sup>239</sup> Metzger, P. 84.

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

ΠΡΟΣ 700x

- Root meaning: *to, toward*. In composition: *near, toward, for*.
- Friberg lists four clear uses of προς 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 προς denotes actual motion or literal direction.
- It is generally true that with regard to literal movement εις denotes entry (“into”) and προς approach (“up to”), and (correspondingly) that εις is used with impersonal objects and προς 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*.

“This is very common and denotes movement *towards*”<sup>240</sup> as in 1Th 1:9- ἐπεστρέψατε  
πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων = you turned *to* God from idols.

πρὸς τὸν θεόν = with God (Jn 1:1).

Friberg lists seven distinct uses of προς when used with an accusative noun.

ΣΥΝ 128x Of the 128 GNT usages of συν, 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*.

ΥΠΕΡ 149x

- Root meaning: *over, above*. In composition: *over, more than, beyond*.

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<sup>240</sup> Theological Dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed). (6:721). Grand Rapids, MI: Eerdmans.

- 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.*

- « ὑπερβαλλω I throw over or beyond.
- « ὑπερεχω (I have or hold over), I am superior.
- « ὑπερνικαω I am more than a conqueror.

† 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 (Mt 27:45).

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.

## ELISION AND ASPIRATION

“A [proper]<sup>241</sup> preposition ending in a vowel (except περι and προ) normally drops the vowel when the next word begins with a vowel or diphthong.<sup>242</sup> This is called elision, with the omission of the vowel indicated by an apostrophe, as in English (e.g., did not-didn’t).”<sup>243</sup>

Eight prepositions frequently undergo elision:

απο, αντι, δια, επι, κατα, μετα, παρα and υπο.

<sup>241</sup> Elision does not occur with an improper preposition.

<sup>242</sup> “In Greek, as in English, two sounds often unite in a syllable to form a single sound. Such a construction is called a diphthong” Summers, P. 3. The seven common or proper diphthongs in Greek are: αι, αυ, ει, ευ, οι, ου, υι. “Another type of diphthong has an iota subscript. This occurs when an iota follows a long vowel, in which case the iota is written under the vowel. The three iota subscript diphthongs are αι, ηι, and ωι” (Summers, P. 4).

<sup>243</sup> Vance, Prepositions, P. 8.

## PREPOSITIONAL PHRASE:

*In proportion then as we value the gospel, let us zealously hold to the languages. For it was not without purpose that God caused his Scriptures to be set down in these two languages alone--the Old Testament in Hebrew, the New in Greek. -Luther*

- 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 modify a noun or a verb.
- A prepositional phrase begins with a preposition (*in, on, under, over, around, of, about, through, etc.*), followed by a noun object and any modifiers that combine with the noun to function as a single syntactic unit.
- A preposition introduces and is part of a group of words (a phrase) that includes an object. This *prepositional phrase* functions as a unit in the sentence.
- A noun can become 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*.

- A noun or pronoun is usually considered the object of the preposition. For instance, “in your heart” or “from the Lord.” *In* is the preposition and *heart* is the object; *from* is the preposition and *Lord* is the 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 + definite 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/pronoun object of the preposition.

- 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.
- “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 as in:

- « The children hid under the bench near you.
- « The men rode to work and they walked across the bridge.
- « The big book on the table, in the kitchen, was Terry’s Greek grammar book.

- 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.

- 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 *at the station* gave me a dollar.
- « The man *from Ohio* lives there.
- « The man *in a hurry* is waiting for his wife.
- « 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.
- Prepositional phrases with εἰς can function as a predicate nominative, as in Matthew 19:5 ἔσονται οἱ δύο εἰς σάρκα μίαν (the two shall be one flesh) and Matthew 21:42 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας = This one has become the head cornerstone.<sup>244</sup>
- When an article precedes a prepositional phrase,<sup>245</sup> the prepositional phrase is likely functioning as an attributive adjective or substantively 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.<sup>246</sup> Another example is 1Jn 2:15 τὰ ἐν τῷ κόσμῳ (the things in the world), where the noun phrase functions as the direct object.

τοῦ 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 have known the [one who is] from the beginning (1Jn 2:13).

When used attributively, prepositional phrases can appear in the first or second attributive positions depending on the noun that goes with the bracketing article:

αἱ αἰ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται = and *the powers in the heavens* will be shaken (Mk 13:25).

ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις = obey in all things your *masters according to the flesh* (Col 3:22).

Just like an adjective, a prepositional phrase can also be used substantively:

ἐγνώκατε τὸν ἀπ' ἀρχῆς = you have known *him who is from the beginning* (1Jn 2:13).

Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ = Do not love the world or *the things in the world* (1Jn 2:15).

<sup>244</sup> Young, P. 88.

<sup>245</sup> There are nearly 300 instances of the definite article occurring without a noun introducing a prepositional phrase.

<sup>246</sup> While an entire prepositional phrase can actually function as the subject of a sentence, the subject of a sentence is never found inside a prepositional phrase.

- Using the article to “nominalize” a prepositional phrase is fairly common:  
οἱ ἐκ περιτομῆς = those of the circumcision [party] (Acts 11:2).  
τὰ περὶ ὑμῶν = the things concerning you (Php 1:27; Cf. also Mt 24:16; Lk 11:3, 22:37, 24:19, 27; Ac 13:13, 17:28, 19:8, 28:31; Ro 1:15, 3:26; 1Co 13:9-10; Ga 2:12, 3:7; Eph 1:15; Php 1:29; Col 3:2; He 13:24; 1Jn 2:13).
- “When an article precedes a prepositional phrase and there is no head noun to modify, the article and prepositional phrase function as a noun phrase.<sup>247</sup> Romans 4:14 οἱ ἐκ νόμου (those who follow the law); Romans 9:6 οἱ ἐξ Ἰσραήλ (those from Israel; i.e., Israelites); and Galatians 3:7, 9 οἱ ἐκ πίστεως (those who believe; i.e., believers). In Acts 1:3 Jesus was teaching τὰ περὶ τῆς βασιλείας (the things pertaining to the kingdom). In 1 Corinthians 9:20 Paul became as a Jew so that he might gain τοῖς ὑπὸ νόμον (the ones under the law).<sup>248</sup>
- In seeking to determine the meaning of a prepositional phrase the NT exegete should consider: (1) the primary meaning of the preposition 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.
- The Greek New Testament abounds with Prepositional Phrases without an implicit Preposition in them so a preposition must be added to the translation.

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<sup>247</sup> A noun phrase is a construction that functions syntactically as a substantive; consisting of a substantive and all its modifying words and phrases as in “the three wise men.” A noun phrase can serve as the subject or the object of a verb. For some purposes, noun phrases can be treated as single grammatical units.

<sup>248</sup> Young, P. 88.

## 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.<sup>249</sup> An adjective is a word joined to a noun or pronoun<sup>250</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.*

- 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.

- An adjective is a word that is subject to inflection<sup>251</sup> in three genders, as well as in all cases and both numbers.

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<sup>249</sup> Participles and prepositional phrases may also function like adjectives.

<sup>250</sup> If an adjective is not substantival it will have a relationship with a noun or pronoun.

<sup>251</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, they are hard to memorize.

- Like the noun and the article, the adjective is declined,<sup>252</sup> and, like the article, it must agree with the noun it modifies in case, gender,<sup>253</sup> and number. 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 (this does not necessarily mean that the ending of the adjective will physically match the noun it is used with).
- 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.
- An adjective may be made to agree with any term it qualifies in gender, 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.*
- The article and the adjective agree with the noun in case, gender, and number, but not necessarily declension.<sup>254</sup> In other words, the endings of the article, adjective, and noun do not have to look alike.<sup>255</sup> The factor that determines the ending of an adjective modifying a noun is gender and not the declension of the noun.
- 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.
- The neuter singular adjective is frequently used as an abstract noun:<sup>256</sup> ΤΟ ΧΡΗΣΤΟΥ ΤΟΥ ΘΕΟΥ, “the goodness of God.”
- 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

<sup>252</sup> Adjectives are declined like nouns having 3 sets of endings for the respective genders.

<sup>253</sup> “Adjectives have variable gender. The word ἀγαθός, 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>254</sup> A declension is a group of nouns or pronouns or adjectives that have similar inflectional forms to show their function in a sentence.

<sup>255</sup> As in: ἡ μακρὰ ὁδός = the long road; μακρὰ is a feminine adjective of the 1st declension and ὁδός is a feminine noun of the 2nd declension.

<sup>256</sup> See above page 13.

good man,” ἀγαθαὶ = “good women,” ἀγαθόν = “a good thing.” In these constructions 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 (or a substantive). 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.
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.

COMPARATIVE ADJECTIVES.<sup>257</sup>

- Adjectives can express degrees of comparison.<sup>258</sup> An adjective can be used (1) in an absolute sense (a *good* man) or (2) to indicate a comparison of the noun it qualifies with certain other nouns (a *better* man), or (3) with all others (the *best* man). There are, three degrees of comparison: positive, comparative, and superlative:

1. The Positive degree expresses the simple quality.
2. The Comparative degree expresses a greater or a less degree of the quality.
3. The Superlative<sup>259</sup> degree expresses the greatest or the least degree of the quality.

Positive	Comparative (than)	Superlative (of)
large	larger (than)	largest (of)
fast	faster	fastest
careful	more careful	most careful
interesting	less interesting	least interesting

- 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

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<sup>257</sup> Comparison is often made by using a Genitive case noun (see above). Also, Biblical Greek uses παρα, ἢ and ὑπερ for comparison. Additionally, Greek has *comparative adverbs*, which are discussed, in the section on adverbs.

<sup>258</sup> Comparison is a modification of the adjective to indicate the relative degree of superiority or inferiority in quality, quantity, or intensity in the things compared as *mild, milder, mildest, less mild, least mild*.

<sup>259</sup> Not *good* or *better* but *best*; not *hot* or *hotter* but *hottest*. The Greek superlative is very rare (see Lk 1:32).

degree is commonly used; when more than two, the superlative is employed.<sup>260</sup> In the NT, however (and Koiné Greek in general), there is much overlap in usage among these categories.

- 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>261</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.”

- About half of the 40 or so superlative adjectives have the article as in Matthew 11:20: Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ = then he began to denounce the cities in which **most** of his **mighty works** had been done. And without the article: δόξα ἐν ὑψίστοις θεῶ = glory to God in the *highest* (Lk 2:14).

- Many Greek adjectives have special endings to indicate a comparison -ίων, or -τερος, -α, ον, (added to the adjective stem).<sup>262</sup>

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

<sup>260</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.

<sup>261</sup> Hadjiantoniou, P. 75.

<sup>262</sup> Greek also uses ἢ (*than*) or ὡς (*as*) for comparison.

- 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.

μίκρος (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, - οτέρα, - ότερον and - ότατος, - οτάτη, - ότατον respectively, and are declined exactly as the basic adjective is.
- 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 Κυρος ην πολυλογωτερος - Cyrus was *rather/too* talkative.
- 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 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 η ‘than’) regardless of the case of the first element. For example, John’s Gospel uses the latter construction when he writes, ἀγαπᾷς με πλέον τούτων = “Do you love me more than *these*?” (Jn 21:15).

DEMONSTRATIVE ADJECTIVES: The Greek words οὗτος- αὕτη- τοῦτο - οὔτοι- αὐται- ταῦτα- ἐκεῖνος- ἐκεῖνη- ἐκεῖνο- ἐκεῖνοι- ἐκεῖναι- ἐκεῖνα- are generally studied in a discussion of pronouns<sup>263</sup> (and I have followed normal convention in that regard)<sup>264</sup> however, in certain contexts these words function as adjectives. According to Perschbacher<sup>265</sup> the

<sup>263</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>264</sup> See page 102.

<sup>265</sup> NTGS, P. 248.

demonstrative adjective/pronoun οὗτος<sup>266</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.

- 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>267</sup>
- Demonstrative Adjectives are used to point something out and are translated with the English words *this, this (one), these, that, that (one), those*. *This* and *that* describe singular nouns. *These* and *those* describe plural nouns.

*This* girl is short. Look at *these* people.  
*That* building is far away. *Those* trees are large.  
I would like *that* flavor of ice cream

- When used as an adjective, demonstratives agree with their antecedent in gender, number, and case.
- “When the [demonstrative] 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>268</sup>
- If the demonstrative is functioning adjectivally it is in the predicate position, as in, οὗτος ὁ ἀνὴρ = this man, and the article is normally used with the substantive. If an article is not used and the demonstrative is not directly modifying a noun, it is functioning as a pronoun as in, αὕτη ἀπογραφὴ πρώτη ἐγένετο = *This* was the first census (Lk 2:2).
- 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

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<sup>266</sup> Approximately 71% of its occurrences are functioning as a pronoun (Perschbacher). This substantial use is found in both numbers, three genders (64% are neuter), and all four cases (46% in the accusative case).

<sup>267</sup> Young, P. 71.

<sup>268</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”).

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

τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι = *This* cup is the new covenant in my blood (1Co 11:25).

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).

POSSESSIVE ADJECTIVES: Since Greek technically does not have a pure possessive pronoun, the possessive adjective (ἐμὸς *my*; 76 GNT occurrences, *mine*, ἡμέτερος 7 GNT occurrences, *ours*; σὸς *your*; *theirs*, 25 GNT occurrences. Many grammarians consider these words to be pronouns<sup>269</sup> or the genitive of the personal pronoun- e.g., μου) is often used along with the genitive case personal pronoun.

- Possessive adjectives modify a noun by attributing possession or ownership to someone or something: *Solomon's* mines, *our* wealth, *his* wife, *your* book.
- A possessive adjective (“my,” “your,” “his,” “her,” “its,” “our,” “their”) is similar or identical to a possessive pronoun; however, it is used as an adjective and modifies a noun or a noun phrase, as in the following sentences:

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<sup>269</sup> “In the NT they almost always stand in attributive position, usually dependent on a noun, agreeing with it in gender, number, and case. Furthermore, these terms, even when not modifying a noun, consistently have the article (a structural clue for adjectives, not pronouns).” Wallace, P. 348, fn. 90.

A. “I can’t complete my assignment because I don’t have the textbook.”

In this sentence, the possessive adjective *my* modifies *assignment* and the noun phrase *my assignment* functions as an object.

B. “What is your phone number?”

Here the possessive adjective *your* is used to modify the noun phrase *phone number*.

C. The dog chased its ball down the stairs and into the backyard.

In this sentence, the possessive adjective *its* modifies *ball* and the noun phrase *its ball* is the object of the verb *chased*.

γνώσονται πάντες ὅτι ἐμοὶ μαθηταὶ 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).

ἀντέστη τοῖς ἡμετέροις λόγοις = he strongly opposed *our* message (2Ti 4:15).

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

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

#### ATTRIBUTIVE - PREDICATE POSITION:

- A Greek adjective can have one of two relationships to the substantive that it is modifying. It can be either in the attributive position or the predicate position. 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.

“When preceded by the article, an adjective is said to be in the attributive position. When an adjective is not used with the article, but *the accompanying noun has the article*, the adjective is said to be in the predicate position. When neither the adjective nor the accompanying noun have the article the nature of the adjective must be determined from the context.”<sup>270</sup>

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<sup>270</sup> Vance, Adjectives, P. 14.

- “When an adjective either precedes the Article or follows the noun without taking an article before it, it is said to be in the predicative position and does not qualify the noun as an attribute, but forms part of the predicate of the sentence.”<sup>271</sup>
- When neither the adjective nor the noun has an article, the construction may be translated as attributive<sup>272</sup> or predicate; context must decide. For example, βασιλεὺς ἀγαθός could mean either “a good king” or “a king is good.”
- *The article immediately precedes an adjective in the attributive position.*<sup>273</sup> The article can also modify the noun. The attributive adjective<sup>274</sup> appears primarily in two different positions;<sup>275</sup> both are translated in exactly the same way:

1. If the noun does not have the article (often called the *ascriptive* attributive), the adjective is said to be in the *first attributive position* - article-adjective-noun- this usage is quite common.

- « **ὁ κακος** γεωργος = the *wicked* farmer.
- « **ὁ ἀληθινος** θεος = the *true* God.
- « **ὁ ἀγαπητος** ἀδελφος = the *beloved* brother.

This is the “Normal” position of the Adjective, as in James 2:7 τὸ καλὸν ὄνομα = the good name; Matthew 12:35: ὁ ἀγαθὸς ἄνθρωπος = the good man; 18:20: τὸ ἐμὸν ὄνομα = my name. In this normal attributive type the adjective receives greater emphasis than the substantive.<sup>276</sup>

2. If the noun also has the article (often called the *restrictive* attributive), the adjective is said to be in the *second attributive position*, and always comes after the noun: article-noun-article-adjective- This construction also occurs frequently.

- « ὁ γεωργος ὁ **κακος** = the farmer *the wicked* [one].
- « τὰ πνευματα τὰ **ἀκαθαρτα** = the spirits the *unclean ones*.

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<sup>271</sup> Nunn, P. 60.

<sup>272</sup> The adjective is most commonly placed in the attributive position.

<sup>273</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 always occurs without the article.

<sup>274</sup> The attributive adjective directly modifies a substantive, as opposed to a *predicative adjective* that modifies a substantive indirectly.

<sup>275</sup> There is a third attributive position, occurring only a few times: noun-article-adjective, used mainly with proper names.

<sup>276</sup> Robertson, P. 776.

In this construction both substantive and adjective receive emphasis and the adjective is added as a sort of climax in apposition with a separate article as in John 10:11: ὁ ποιμὴν ὁ καλός = the good shepherd; Matthew 17:5: ὁ υἱός μου ὁ ἀγαπητός = my beloved son.<sup>277</sup>

3. If the noun does not have the article and the adjective does, the adjective is said to be in the *third attributive position*: - noun-article-adjective (modifier). “There are only a couple dozen such examples in the NT (apart from instances with proper names). However, the third attributive position is frequent when the modifier is other than an adj. (such as a participle, prepositional phrase, or gen. adjunct). In such instances the article is translated as though it were a relative pronoun.”<sup>278</sup> This construction is rarely used.

Most often seen when the noun is a proper name as in: Ἰησοῦ τοῦ Γαλιλαίου = Jesus the Galilean/of Galilee or, Γαῖω τῷ ἀγαπητῷ = the beloved Gaius. Examples of the third attributive position without a proper name: εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν = give you my peace (Jn 14:27). ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην = quickly bring out the best robe (Lk 15:22). This construction is more common with attributive participles than with adjectives as in Σίμων ὁ ἐγόμενος Πέτρος = Simon, the one called Peter (cf. Lk 23:49; Jn 1:18; 1Co 2:7).

- When an adjective functions adjectivally, it can either be in the attributive position as just described or in the predicate position. In the predicate position the article does not immediately precede the adjective. Instead the adjective appears with an equative verb<sup>279</sup> and consists of an articular noun and an adjective that is not immediately preceded by the article. Thus it predicates something about the noun as in: ὁ γεωργὸς ἦν **κακός** = the farmer was *wicked*; ὁ

γεωργὸς **κακός** or **κακός** ὁ γεωργὸς = the farmer [*is*] *wicked*.<sup>280</sup>

- In Greek adjectives usually come before the noun, or between the article and the noun. This is called the *attributive position*. In this construction *the noun and adjective become joined into one idea* as in: 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 is not immediately preceded by the definite article, it is in the *predicative position*, and some form of the verb “to be” may need to be supplied.

<sup>277</sup> Robertson, P. 776.

<sup>278</sup> Wallace, fn 43, P. 307.

<sup>279</sup> In this construction the “to be” verb may not be implicit and *may need to be supplied*.

<sup>280</sup> The normal predicate construction is: *article-noun-adjective* or *adjective-article-noun*.

- When the adjective is in the predicate position, the adjective is actually making a statement about the noun.<sup>281</sup> Oftentimes the noun and the adjective could by themselves be a complete simple sentence.<sup>282</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 subject may be known from the predicate whenever the subject has the article and the adjective does not as in, ἀγαπή ἐστὶν ὁ θεός = God is love. Here ἀγαπή is a predicate adjective because it does not have the article, while the noun θεός does have the article.
- When the article is present, the relation of adjective to noun is fairly easy to determine.<sup>283</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 adjective is *outside* the article-noun group, it is *predicate* to the noun and therefore makes an assertion about it.

When neither the adjective nor the noun has the definite article<sup>284</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.

The only exception to these rules about the presence of the article is with pronominal adjectives (i.e., words that function sometimes as adjectives and sometimes as pronouns, such as πᾶς, ὅλος; see 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

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<sup>281</sup> I.e. it is in the predicate part of the sentence or clause.

<sup>282</sup> The adjective used attributively does **not** form a complete sentence.

<sup>283</sup> The article never precedes a Predicate Adjective.

<sup>284</sup> When the definite article is absent the relation of adjective to noun is more difficult to ascertain.

adjective's (structural) position to the noun will determine and be the same as its (semantic) relation to the noun.<sup>285</sup>

- If the adjective *precedes* a noun with an article, it is said to be in the first predicate position:

**Μακάριοι** οἱ πτωχοὶ τῷ πνεύματι = *Blessed* [are] the poor in spirit (Mt 5:3).

**ἄξιος** ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ = The laborer [is] *worthy* of his wages (1Tim 5:18).

**Μακάριος** ἀνὴρ ὃς ὑπομένει πειρασμόν = *Blessed* [is] the man who endures temptation (Ja 1:12).

- If the adjective *follows* a noun with an article, it is said to be in the second predicate position:

ἡ σὰρξ **ἀσθενής** = the flesh [is] *weak*.

χωρὶς γὰρ νόμου ἁμαρτία νεκρά = For apart from law, sin [is] *dead* (Ro 7:8).

#### 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 ἀγαθος ἄνθρωπος

ὁ ἀγαθός

ὁ ἄνθρωπος ἀγαθός

ἀγαθος ἄνθρωπος

ὁ ἄνθρωπος ὁ ἀγαθός ἢ 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

#### ADJECTIVAL USE OF THE ADJECTIVE:

“Adjectives can be used in one of three ways:

1. Attributively
2. Predicatively
3. Substantively

An attributive adjective modifies a noun with an attribute. A predicate adjective makes an assertion about a noun. A substantival adjective is itself used as a noun.

<sup>285</sup> Wallace, P. 309.

## 1. ATTRIBUTIVE USE OF THE ADJECTIVE:

- The Attributive Adjective modifies a substantive by ascribing a quality or attributing a characteristic to it by giving an incidental description of it as in: ὁ ἀγαθὸς ἄνθρωπος = the good man. *Good* is a quality that belongs to the man. So, an attributive adjective attributes something as belonging to a person, thing, group, etc., such as a quality, feature, characteristic, or property. This is to say, the adjective serves to limit, identify, particularize, describe, or supplement the meaning of the noun with which it is in construction as in: “the red house;” *red* is an attribute of *house*.
- 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 sandwiched between the two: a *hard* table, the *hot* poker.
- An Attributive Adjective qualifies its noun *without* the intervention of the verb “to be” or any other verb. Conversely, it may be said that in a sentence that contains a verb *other than a copulative verb* the adjective functions attributively.
- 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 like: “this disciple is faithful.” This is the predicative use of the adjective.<sup>286</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 verb, the distinction between an attributive and a predicative adjective is made in the following way:
  - a. The presence of a preceding article *always* indicates an *attributive adjective*.<sup>287</sup>
  - b. The article *never* immediately precedes the *predicative adjective*.
  - c. If no article is present the adjective may be predicative or attributive depending on context.
- The article does not make a word or phrase attributive. It may be attributive without the article As in Philippians 1:6: ἔργον ἀγαθόν = “a good work” though it is anarthrous. (Cf.

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<sup>286</sup> In the predicative use of the adjective a predicate adjective is separated from the word it modifies by a linking verb.

<sup>287</sup> 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.

Ephesians 2:10: ἔργοις ἀγαθοῖς = good works and 1Corinthians 5:6: μικρὰ ζύμη = little yeast).

## 2. PREDICATE USE OF THE ADJECTIVE:

- *Attributive* and *predicative* are the terms applied to the two ways in which adjectives function in a sentence. 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, follows the noun or pronoun it qualifies, with the verb coming between them as in “men are *mortal*,” “the house is *red*,” “Caesar was *bald*.” This use frequently involves the verb “to be,” but there are other possibilities such as “he was thought odd,” “we consider Cicero eloquent,” etc. All adjectives can be used attributively or predicatively with the exception of some possessive adjectives<sup>288</sup>
- The Predicate Adjective modifies a substantive by making an important additional statement about it, while the Attributive is an incidental description of the substantive.
- A Predicative Adjective is connected to its noun by the verb “to be”<sup>289</sup> or some other copulative verb, and forms with the verb and its subject a complete sentence.
- The predicate adjective 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 a predicate adjective without an implicit verb as in Mark 10:18: οὐδεὶς [ἔστιν] ἀγαθός = no one *is* good.<sup>290</sup>
- “When an adjective functions as a predicate, it does not modify another word but rather asserts -predicates- something about the subject.”<sup>291</sup>
- “The distinction between the attributive and predicate adjectives is that the predicate adjective functions as the predicate of the sentence. It serves as the main point rather than just making an incidental description about a noun. Because the noun used with a predicate adjective

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<sup>288</sup> μου, ἐμός, ἡμέτερος, σός - *my, mine*. See page 81.

<sup>289</sup> Is, are, was, were, etc.

<sup>290</sup> These two words by themselves could form a complete simple sentence in Greek.

<sup>291</sup> Mounce, P. 66.

is almost always the subject, predicate adjectives scarcely occur outside of the nominative case.”<sup>292</sup>

- A predicate adjective 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 the sentence, “the word is good” the adjective *good* is a Predicate Adjective; with the linking verb *is* it makes an assertion about the subject, *the word*. Our dog is obedient. *Obedient* is a predicate adjective describing *dog*.
- The general rule-of-thumb 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 about 40 attributives.

Attributive Adjective: The *wonderful* book.

Predicative Adjective: The book is *wonderful*.

Attributive Adjective: A *blue* car.

Predicative Adjective: My car is *blue*.

- An adjective functions predicatively only when it meets three criteria:
  1. the adjective is anarthrous (predicate adjectives *always* appear in the predicate position);
  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

Translation: The word is good.

ἀγαθός εστιν ὁ λογος

Translation: The word is good.

B. ὁ λογος ἀγαθός

Translation: The word is good.

ἀγαθός ὁ λογος

Translation: The word is good.

C. λογος ἀγαθός

Translation: Word [is] good.

ἀγαθός λογος\*

Translation: Word [is] good.

\* Because of the anarthrous construction, it may be confused with the attributive usage.

- Sometimes adjectives that follow a linking verb are called predicate complements.

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<sup>292</sup> Vance, Adjectives, P. 16.

### 3. SUBSTANTIVAL USE OF THE ADJECTIVE:

- “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>293</sup>
- Adjectives are used as:
  - a. an attributive identifying or describing a noun by attributing some quality to it as in “A *good* book”;
  - b. 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. a substantive performing the full function of a noun by standing alone in the singular or plural with or without the article. If there is not a noun for the adjective to modify, the adjective does not modify a noun but is itself a substantive as in “*only the good* die young,” “a word to *the wise*,” or “*the poor* you have always with you.” These adjectives are functioning substantivally.
- Usually, though not always, a substantival adjective will have the article with it to point out that its use is indeed substantival. Thus, ὁ ἀγαθός may mean “the good man” *without the use of a noun* and ἡ ἀγαθή may mean “the good woman,” *without the use of a noun*. Because of its masculine gender, οἱ ἀγαθοί could be “the good ones,” “the good men” or “the good people.”
- Adjectives used substantivally are regularly preceded by the article but not always as Mt 11:5 shows. The five adjectives τυφλοὶ, (the blind), χωλοὶ, (the lame), κωφοὶ, (the deaf), νεκροὶ; (the dead), and πτωχοὶ, (the poor) do not have the article yet the substantival use is not in doubt since there are no other possibilities (cf. Mt 11:5; Eph 1:1).
- When an adjective functions adjectivally, the adjective agrees with the noun it modifies in case, number, and gender. When an adjective functions substantivally, its case is determined by its function (subject, object, etc.).<sup>294</sup> Its gender and number are determined by what it stands for.
- I gave a book to the good men (τοῖς ἀγαθοῖς); I gave a book to the good women (ταῖς ἀγαθαῖς).

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<sup>293</sup> Mounce, P. 63.

<sup>294</sup> If, for example, if the adjective is in the nominative case, it must be either the subject or the predicate nominative.

ὁ πατήρ ἐγείρει τοὺς νεκροὺς = the father raises *the dead* (Jn 5:21).

ὁ δίκαιος ἐκ πίστεως ζήσεται. = the *just* shall live by faith (Ga 3:11).

### Summary of Adjectival Constructions

**ATTRIBUTIVE:** Adjectives may function attributively and modify 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 attributive position: ὁ ἀγαθός λογος (frequent).
  - b. Second attributive position: ὁ ἀγαθός ὁ λογος (occasional).
  - c. Third attributive position: λογος ὁ ἀγαθός (somewhat rare).
- ♦ **Anarthrous** In this construction the article will not occur with the attributive adjective. However, the adjective may still be attributive, depending upon context.

**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.

- A predicate adjective is an adjective or equivalent that follows a linking verb and refers to subject in clause.

→ Position ὁ λογος ἐστιν ἀγαθος (typical construction).

Articular- The article occurs with the substantive.

→ Position καρπους καλους

Anarthrous (linking verb is implicit)- Article does not occur with the substantive. Because of the anarthrous construction, it may be confused with the attributive usage.

**SUBSTANTIVE:** Adjectives frequently function as a substantive,<sup>295</sup> whether or not the adjective is articular.

→ Articular adjective is usually substantive:

Singular: ὁ ἀγαθός βλέπει τον αποστολλον.

Plural: οἱ ἀγαθοι βλέπουσι τον αποστολλον.

→ Sometimes an anarthrous adjective functions substantively:

Singular: ἀγαθός βλέπει τον αποστολλον.

Plural: αγαθοι βλέπουσι τον αποστολλον.

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<sup>295</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 page 353.

## PRONOUNS:

ἀκούσατε τὰ ῥήματά μου –Job

- Pronouns occur over 16,500 times in the Greek New Testament; about four out of every five verses contains a pronoun.
- Pronouns are used to replace nouns (in one of the noun functions such as, subject, object, etc.)<sup>296</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>297</sup>
- “In many respects, pronouns are a linguistic luxury. They are unnecessary because, for the most part, they stand in the place of a noun, other substantive, or noun phrase. This antecedent could just as easily be repeated. In Greek, there is a second reason why at least some of the pronouns are often unnecessary, viz., the pronoun’s force is either already embedded in the structure of the sentence (e.g., verbal endings) or could be inferred by some other means (e.g., possessive adjective).”<sup>298</sup>
- The basic rule-of-thumb for the Greek Pronoun is that it agrees with its *antecedent* in gender<sup>299</sup> and number<sup>300</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.

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<sup>296</sup> Or noun phrases as in Mk 15:32 where ἀὐτῷ refers to ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ and Mk 16:3 where ἐαυτὰς refers to Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη.

<sup>297</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>298</sup> Wallace, P. 316.

<sup>299</sup> So, for example if you see a neuter relative pronoun (ὃ, ἃ, etc.), look for a neuter antecedent.

<sup>300</sup> If the antecedent is plural, use a plural pronoun; if the antecedent is feminine, use a feminine pronoun, and so on.

- When there are more than one potential antecedents, a pronoun will normally be referring to the nearer of the referents.
- If a Pronoun and a Verb agree<sup>301</sup> in both *number* and *person*,<sup>302</sup> then they are likely talking about the same person or thing.
- Pronouns may be used as subjects<sup>303</sup> 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*.”
- 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.

### **Most Frequently Occurring Pronouns:**<sup>304</sup>

#### A. ἀλλήλων

1. Instances: 100
2. Use: Reciprocal pronoun

#### B. αὐτός

1. Instances: 5596
2. Uses
  - a. Personal pronoun (usually third person)
  - b. Possessive pronoun (genitive case)
  - c. Intensive pronoun (including identifying adjective)

#### C. εαυτοῦ

1. Instances: 319
2. Use: Reflexive pronoun

#### D. ἐγώ

1. Instances: 1804
2. Uses
  - a. Personal pronoun

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<sup>301</sup> Remember, Pronouns are embedded in the structure of the sentence as verbal endings.

<sup>302</sup> 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:

The *girl* picked up *her* books [3rd person, feminine, singular]

The *man* removed *his* hat [3rd person, masculine, singular]

<sup>303</sup> When functioning substantivally, pronouns do not take the article.

<sup>304</sup> From Wallace, P. 353-355.

- b. Possessive pronoun (genitive case)
- E. ἐκεῖνος
  - 1. Instances: 265
  - 2. Uses
    - a. Demonstrative pronoun
    - b. Personal pronoun
- F. ἐμαυτοῦ
  - 1. Instances: 37
  - 2. Use: Reflexive pronoun
- G. ἡμεῖς
  - 1. Instances: 864
  - 2. Uses
    - a. Personal pronoun
    - b. Possessive pronoun (genitive case)
- H. ὅδε
  - 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. ποῖος
  - 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
- O. σύ
  - 1. Instances: 1067
  - 2. Uses
    - a. Personal pronoun
    - b. Possessive pronoun (genitive case)
- P. τίς
  - 1. Instances: 546
  - 2. Use: Interrogative pronoun

## Q. τις

1. Instances: 543
2. Use: Indefinite pronoun

## R. 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. RELATIVE: *who, which, what. What you say is right.*
  - a. INDEFINITE RELATIVE: *Who? Whatever? Whichever? Everyone who? All who?*
3. DEMONSTRATIVE: *this, these; that, those. This is funny.*
4. INTENSIVE: αὐτός - a special use of the 3<sup>rd</sup> person personal pronoun.
5. INDEFINITE: *someone, something, anyone, anybody, a certain one.*
6. REFLEXIVE: *myself, yourself, herself, themselves.*
7. RECIPROCAL: *each other, one another.*
8. INTERROGATIVE: *Who? What? Why? Where?*

Our discussion of pronouns will focus on these eight.

## 1. PERSONAL PRONOUN:

- Personal pronouns are far and away the most frequently used pronouns in the GNT with 10,779 occurrences which is more than all of the other pronouns put together. Two out of three pronouns belong to the personal pronoun classification and 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>305</sup> and the third person has three genders<sup>306</sup> exactly as in English: ἐγώ, σὺ, αὐτός, ἡμεῖς, ὑμεῖς - I, me, you, he, we, us, you (pl) they.
- PP's refer to a person, and may be used in three ways:
  1. Reference to the speaker or writer (first person): *I ate my lunch.*

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<sup>305</sup> 1<sup>st</sup> person, 2<sup>nd</sup> person, 3<sup>rd</sup> person.

<sup>306</sup> 1st and 2nd person personal pronouns have no gender; only the 3rd person singular has gender: *he, she, or it.*

2. Reference to someone spoken or written to (second person): Have *you* given your speech?
  3. Reference to the person spoken or written about (third person): I wanted to give it to *him*.
- Since person and number are embedded in all Koine Greek verbs, authors often add a personal pronoun for emphasis. For example, So, “εἰμί” means “I am.” But, “ἐγὼ εἰμί” means, “**I**, -and not someone else- I am.” This duplication means, “*Hey, don’t miss this.*” At the end of a heated exchange with the Pharisees, Jesus wanted to make sure his murderers-to-be did not miss this declaration: ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί = “Truly, truly, I say to you, before Abraham was born **I**, I *and not someone else* AM.” They clearly *got* the not so subtle message! John tells us that following this declaration the Jews, “picked up stones to throw at him” (Jn 8:59), and later said, “you, being a mere man, claim to be God” (Jn 10:33).
  - 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.*
  - All pronouns have case. The genitive is the most common case for the personal pronoun accounting for about 40% of all personal pronouns.
  - “The number, person, and gender (if third person) of a personal pronoun are determined by its antecedent. If the antecedent were a single person speaking then the first person singular personal pronoun would be used. If the antecedent were a single person being spoken to then the second person singular pronoun would be used. If the antecedent were a single person being spoken of then the third person singular personal pronoun would be used. And likewise for the plural in all three persons. The exact form of the third person personal pronoun would further be determined by whether the antecedent was masculine, feminine or neuter.”<sup>307</sup> The third person personal pronoun must agree with its antecedent in gender and number, but not always in case.
  - 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” or, ὁ οἶκος αὐτῆς “her house.”

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<sup>307</sup> Vance, Pronouns, P. 7.

- The personal pronoun is declined like a noun or adjective, but has no vocative case.

1 <sup>st</sup> Person <sup>308</sup>					
Singular			Plural		
Nom	ἐγώ	I	ἡμεῖς	we	
Gen	μοῦ or ἐμοῦ	my (of me)	ἡμῶν	our (of us)	
Dat	μοι or ἐμοι	to me	ἡμῖν	to us	
Acc	μέ or ἐμέ	me	ἡμᾶς	us	

\*ἐμοῦ, ἐμοι, ἐμέ are the forms used when emphasis is desired.

2 <sup>nd</sup> Person <sup>309</sup>					
Singular			Plural		
Nom	σύ	you	ὑμεῖς	you	
Gen	σοῦ	of you	ὑμῶν	of you, your	
Dat	σοι	to you	ὑμῖν	to you	
Acc	σε	you	ὑμᾶς	you	

Third Person						
Singular						
Masculine		Feminine		Neuter		
Nom	αὐτός	he	αὐτή	she	αὐτό	it
Gen	αὐτοῦ	his	αὐτῆς	hers	αὐτοῦ	its
Dat	αὐτῷ	to or for him	αὐτῇ	to or for her	αὐτῷ	to or for it
Acc	αὐτόν	him	αὐτήν	her	αὐτό	it
Plural						
Nom	αὐτοί	they	αὐταί	They	αὐτά	they
Gen	αὐτῶν	theirs	αὐτῶν	theirs	αὐτῶν	theirs

- Except for special uses for the personal pronoun in the nominative case all personal pronouns in whatever case are in the predicate position (no article) as in:

πολλοὶ ἐροῦσίν **μοι** ἐν ἐκείνῃ τῇ ἡμέρᾳ = Many will say to me on that day (Mt 7:22).

Ἐγὼ εἶμι ὁ ποιμὴν ὁ καλός = I am the good shepherd (Jn 10:11).

<sup>308</sup> The person speaking is singular; the person speaking plus others is plural.

<sup>309</sup> The person spoken to is singular; the persons spoken to are plural.

Nom: ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον = For through the law *I* died to the law (Ga 2:19).

Gen: ὁ τρώγων μου τὴν σάρκα = Whoever eats *my* flesh (Jn 6:54).

Acc: νῦν δὲ ζητεῖτέ με ἀποκτεῖναι = but now you are trying to kill *me* (Jn 8:40).

- “We also occasionally find the article used as a third-personal pronoun (cf. Lk 1:29).”<sup>310</sup>

## 2. 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, ἡλίκος, and ὁ in the Apocalypse.”<sup>311</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.

ἐγὼ εἰμι ὃν ζητεῖτε = I am the one *whom* you are seeking (Ac 10:21).

- Relative pronouns are used to connect substantives that are related to each other. For example: “The boy, *who* ran faster than anyone else, won the race.” Here the relative pronoun *who* connects the boy with winning the race while adding some color with its own subordinate clause i.e., he *ran faster than anyone else*.
- 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>312</sup> The Relative Pronouns *who, that* etc. are used to connect two clauses in a sentence like a conjunction:<sup>313</sup> it always refers back to some noun or pronoun in the first of the two clauses, which word is called its antecedent.

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<sup>310</sup> D&M, P. 122-123.

<sup>311</sup> Robertson, P. 710.

<sup>312</sup> Though a preposition that governs the pronoun may come first.

<sup>313</sup> “The coach said *that* he was retiring.”

- “A relative pronoun usually has two uses: it serves in some function in an adjectival relative clause 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>314</sup>
- 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, ὅς can mean *he who*; ἥ can mean *she who*; οἱ the *men who*.
- “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>315</sup> There are several kinds of exceptions to this grammatical concord such as attraction,<sup>316</sup> where the pronoun (or its referent) changes its case to conform to the element in relation with it.
- 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>317</sup>
- 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>318</sup>

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<sup>314</sup> Hadjiantoniou, P. 101.

<sup>315</sup> Porter, P. 132.

<sup>316</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. Inverse attraction takes place when the antecedent is attracted to the case of the RP).

<sup>317</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.

<sup>318</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.

- The relative pronoun ὅς used with ἄν (only seen 6 times) has the indefinite force and may be rendered “whoever,” “whomever” or “whomsoever”:
- This pronoun always appears in the predicate position.
- All have accents.

	Singular			Plural			
	Masc	Fem	Neut	Masc	Fem	Neut	
Nom	ὅς	ἥ	ὅ	οἳ	αἵ	ἃ	Nom
Gen	οὗ	ἧς	οὗ	ῶν	ῶν	ῶν	Gen
Dat	ᾧ	ἧ	ᾧ	οἷς	αἷς	οἷς	Dat
Acc	ὃν	ἣν	ὃ	οὓς	ἄς	ἃ	Acc

#### A. INDEFINITE RELATIVE PRONOUN:

*Who? Whoever? Whatever? Whichever? Everyone who? All who? Whosoever? Whatsoever?*

- So named because it is a *combination* of the Relative pronoun ὅς<sup>319</sup> and the Indefinite pronoun τις. The Indefinite Relative Pronoun occurs almost exclusively in the nominative<sup>320</sup> singular and plural:

	Mas	Fem	Neut
Sg	ὅστις	ἥτις	ὅτι
Pl	οἵτινες	αἵτινες	ἃτινα

- ὅστις occurs about 144 times in the GNT, but only in about 27 instances does it function as an indefinite.<sup>321</sup>
- This pronoun always appears in the predicate position.
- “Indefinite relative pronouns are relative pronouns that have no antecedent but rather introduce a clause in which the pronoun is a representative or indefinite subject. They are appropriately called indefinite relatives because they are a combination of the indefinite and relative pronouns.”<sup>322</sup>

<sup>319</sup> ὅς used with ἄν has an indefinite force: ὃν ἄν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτόν = *Whomever* I kiss, he is the one; seize him (Mt 26:48).

<sup>320</sup> All but half a dozen instances are in the nominative case.

<sup>321</sup> Robertson, P. 727.

<sup>322</sup> Vance, Pronouns, P. 32.

- Grammarian’s debate whether there is a substantial difference between use of the simple relative and indefinite relative pronouns in NT Greek.<sup>323</sup> “Although classified as definite and indefinite (ὅς, ὅστις respectively), little if any distinction is found between the two in the NT.”<sup>324</sup>
- “Many grammarians believe that any distinction between the relative and indefinite relative pronouns is lost.”<sup>325</sup> “The indefinite relative pronoun is actually used more often as a regular relative pronoun.”<sup>326</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>327</sup>
- “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>328</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).

εἰσὶν εὐνοῦχοι **οἵτινες** εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων = there are eunuchs *who* were made eunuchs by men (Mt 19:12).

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<sup>323</sup> Porter, P. 244.

<sup>324</sup> Perschbacher, P. 242.

<sup>325</sup> Porter, P. 133.

<sup>326</sup> Vance, Pronouns, P. 33.

<sup>327</sup> Friberg, P. 286.

<sup>328</sup> Wallace, P. 344.

ὁ δὲ ταρασσῶν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾗ = But the one troubling you (*whoever* he might be) will bear God's judgment (Ga 5:10).

### 3. DEMONSTRATIVE PRONOUN:

- 1,293 in GNT.
- The three demonstrative pronouns used in the NT are οὗτος, ἐκεῖνος,<sup>329</sup> and ὅδε.<sup>330</sup> οὗτος- αὐτή- τοῦτο- οὗτοι- αὐταί- ταῦτα- regularly refers to the *near* object (this singular, these plural) and ἐκεῖνος which regularly refers to the *far* (remote) object (that singular, those plural). 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.<sup>331</sup>
- The Demonstrative Pronoun is a pointer, singling out an object, person or thing in a special way. Refers to distance or nearness, and point out people and objects. *This* computer; *that* sweater; *these* books; *those* pens.<sup>332</sup>
- 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.”
- “The demonstrative pronouns are used to point out and designate certain objects in distinction from others.”<sup>333</sup>

**ΟΥΤΟΣ** ὁ ἄνθρωπος = this man  
ὁ ἄνθρωπος **ΟΥΤΟΣ** = this man  
**ΕΚΕΙΝΟΙ** οἱ ἄνθρωποι = those men

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<sup>329</sup> 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 force (Referring back to or substituting for a preceding word or group of words). This usage is especially frequent in John, occurring more with ἐκεῖνος than with οὗτος.

<sup>330</sup> ὅδε is rare, occurring only ten times.

<sup>331</sup> The U.S. aphorist, Mason Cooley, said, “The mind demands rules; the facts demand exceptions.” Greek can be tricky and it’s loaded with rules and exasperating exceptions. This booklet was not produced for the purpose of discussing and clarifying the myriad of exceptions to the rules and general tendencies of Greek grammar and syntax.

<sup>332</sup> οὗτος and ἐκεῖνος in Koine Greek.

<sup>333</sup> Hadjiantoniou, P. 73.

- 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 **τούτου** ἀπεστάλην = ““I must preach the kingdom of God to the other cities also, because for *this* purpose I have been sent.”

The demonstrative pronoun τούτο (this) refers back to the proposition *preach the kingdom of God to the other cities*.

- Demonstratives are sometimes used as substantives and stand-alone:

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

ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν **τούτων** = in all his glory was not clothed like one of *these* (Mt 6:29).

**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).

**τούτο** μόνον θέλω μαθεῖν = *this* only I want to know (Ga 3:2).

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

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

When they qualify a noun<sup>334</sup> the noun always has the article:

**ἐκεῖνος** ὁ ἄνθρωπος *that* man.

**τούτον** τὸν ἄνθρωπον *this* man.

- “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>335</sup>
- 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

<sup>334</sup> If a Demonstrative is used to modify a noun, it is probably best to call it an adjective.

<sup>335</sup> Mounce, P. 107.

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), and 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: πλὴν **τούτο** γινώσκετε = Only know *this*...

- Demonstrative pronouns should not be confused with demonstrative adjectives, which are the same words in different constructions.<sup>336</sup> Words that are *in form* Demonstrative Pronouns can function like a pronoun<sup>337</sup> as shown here or like an adjective.<sup>338</sup> “The same word can be either a pronoun (“*That* is mine.”) or an adjective (“*That* car is mine.”).”<sup>339</sup>
  - Pronoun: *This* is my book.
  - Adjective: *This* book is mine.
- The article ὁ, ἡ, τό, may occasionally function as a Demonstrative pronoun. 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	τούτο
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

<sup>336</sup> Demonstrative adjectives have exactly the same form as demonstrative pronouns.

<sup>337</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>338</sup> Thus agreeing with the noun they modify in gender, number, and case.

<sup>339</sup> Mounce, P. 107.

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	ἐκείνη	ἐκεῖνο
Gen	ἐκεῖνου	ἐκείνης	ἐκεῖνου
Dat	ἐκεῖνω	ἐκείνῃ	ἐκεῖνω
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

#### 4. INTENSIVE PRONOUN:

- “The nominative form of the third person personal pronoun αὐτός can be used as an intensive pronoun with nouns, verbs, or other pronouns to emphasize identity (the president *himself* came to our house).”<sup>340</sup>
- “The intensive pronoun, αὐτός, is far and away the most common pronoun used in the NT. Technically, however, as an intensive (with the sense of *-self*) it is relatively infrequent.”<sup>341</sup>
- αὐτός is properly a demonstrative, but has other functions such as intensive pronoun where αὐτός is intended to emphasize identity, setting the individual person or thing apart from others. As an intensive pronoun αὐτός means *self*; *himself*, *herself*, *itself*, etc.; and is *always found in the predicate position*.
- The intensive pronoun is always used in apposition with a noun.
- “When αὐτός is in 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

<sup>340</sup> Young, P. 72.

<sup>341</sup> Wallace, P. 348.

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.’<sup>342</sup>

αὐτὸς ὁ ἄνθρωπος OR ὁ ἄνθρωπος αὐτός = the man *himself*. The pronoun adds emphasis to its antecedent.

- The intensive αὐτός is used with all persons, genders, and numbers:

βλέπω αὐτός = *I myself* see; or, αὐτός βλέπω as in αὐτός βλέπω τὸν κύριον. = *I myself* see the Lord.

βλέπεις αὐτός = *you yourself* see.

σὺ αὐτός = *you yourself*.

βλέπει αὐτός = *he himself* sees.

βλέπομεν αὐτοί = *we ourselves* see (or as in αὐτοί ἀκούομεν = *We ourselves* hear).

ἡμεῖς αὐτοί = *we ourselves*.

βλέπετε αὐτοί = *you yourselves* see.

αὐτοὶ οἶδατε = *You yourselves* know.

βλέπουσι αὐτοί = *they themselves* see.

With emphatic personal pronouns αὐτός increases the degree of emphasis. For example:

καὶ ἐγὼ αὐτὸς ἄνθρωπός εἰμι = *I myself* am also a man (Ac 10:26).

αὐτὸς ἐγὼ δουλεύω = *I myself* serve (Ro 7:25).

αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοι ἐστε = *for you yourselves* are taught by God (1Th 4:9).

- Whenever αὐτός, is found in the nominative case<sup>343</sup> or with a noun (in both cases always without the definite article), it may carry the adjectival meaning pertaining to *–self*.

αὐτός in the predicate position to an articular noun it is translated in an intensive sense as “self” (e.g., *himself*, *herself*, etc.): αὐτὸς ὁ κύριος = 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.

αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι = David *himself* spoke in the Spirit (Mk 12:36).

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<sup>342</sup> Wallace, P. 349.

<sup>343</sup> αὐτός, αὐτή, αὐτό.

αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς = for the Father *himself* loves you (Jn 16:27).

## 5. INDEFINITE PRONOUN: ΤΙΣ ΤΙ ΤΙΝΕΣ ΤΙΝΑ

- Obviously, the term means *not definite* as in- *some, someone, something, any, anyone, anything, anybody, a certain one, 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.”
- 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 τίνα ἐκβαλλόντα δαιμονία = We saw *someone* casting out demons.  
οὐκ ἔχουσιν τι κατὰ σου = They do not have *anything* against you.  
τινὲς 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 τι 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”).

## 6. REFLEXIVE PRONOUN:

There are 412 reflexive pronouns in 385 verses.

- Reflexive Pronoun is a grammatical term for a pronoun that names the same person or thing as the subject: I like *myself*.
- “Reflexive pronouns are formed by combining the personal pronouns with αὐτός. “Of myself” (ἐμαυτοῦ) is αὐτοῦ with a prefixed ἐμ- from ἐμε (“me”). “Of yourself” (σεαυτοῦ) is αὐτοῦ with σε (you) prefixed. “Of himself, herself, itself” (ἐαυτοῦ, ἐαυτῆς,

ἐαυτου) is αὐτου with a prefixed ἐ. First and second declension forms of the αὐτος, -η, ο, type are used for reflexive endings.”<sup>344</sup>

- Reflexive pronouns refer back to the subject of the clause with compound words involving *-self*: *my-self*, *him-self*, *your-selves*, meaning the *subject and object are one*.
  - A reflexive pronoun is never the subject of a verb.
  - “Reflexive pronouns are used to express action with respect to the subject of a clause, the pronoun and the subject being the same person or thing... Reflexive pronouns are used when a pronoun in the predicate and the subject of the sentence refer to the same person.”<sup>345</sup>
  - Since a Reflexive refers back to the subject, they are not used in the nominative case.
  - This pronoun appears in both the predicate and attributive (rare) positions.
  - 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>346</sup>
- A. AS A DIRECT OBJECT: ὅστις οὖν ταπεινώσει ἐαυτὸν = therefore, whoever will humble *himself* (Mt 18:4).
- B. AS AN INDIRECT OBJECT: ἵνα ... ἀγοράσωσιν ἐαυτοῖς 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) and also John 7:35: εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς = Therefore, the Jews said *to themselves*.
- Intensive and reflexive pronouns are easy to spot because they end in “self” or selves”: *my-self*, *your-self*, *him-self*, *her-self*, *it-self*, *our-selves*, *your-selves*, *them-selves*. Similarly, intensive pronouns are: *I my-self*, *you your-self*, the general *him-self*, *we our-selves*, etc.
  - Intensive and reflexive pronouns look identical but they don't mean the same thing and they function differently.

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<sup>344</sup> Hewitt, P. 45.

<sup>345</sup> Vance, Pronouns, P. 22.

<sup>346</sup> Wallace, P. 350.

The function of the reflexive pronoun is to serve as the object of the verb or as the object of the preposition when the subject of the clause is the same person as the object of the verb or preposition.

Examples:

Reflexive pronoun as direct object of verb:

She asked *herself* if she would be better off with him or without him.  
 My brother really hurt *himself* when he fell off his bike yesterday.  
 He pulled *himself* up to his full height before responding to the accusation.

Reflexive pronoun as object of preposition:

He made a fool of *himself*.  
 She did all the research by *herself*.  
 I didn't do it for you but for *myself*.

The intensive pronoun has the same form as the reflexive pronoun. The function of the intensive pronoun is to emphasize or intensify a noun or pronoun that is functioning as the subject of the sentence.

Examples:

I *myself* once faced a similar difficulty.  
 She baked that pie *herself*.  
 You *yourself* are responsible for this mess!  
 The president *himself* appeared at the rally.  
 The cat *itself* caught the mouse.  
 We *ourselves* made the meal.  
 The troops *themselves* helped the people escape the burning building.

« The goddess *herself* gave him the gift – Intensive.

« She saw *herself* in the mirror – Reflexive.

		Singular			Plural		
		Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
1st	Person	<i>the person speaking</i>			<i>the person speaking + others</i>		
	Gen	ΕΜΑΥΤΟΥ	ΕΜΑΥΤΗΣ		ΕΑΥΤΩΝ	ΕΑΥΤΩΝ	ΕΑΥΤΩΝ
		my own of myself			of ourselves		
	Dat	ΕΜΑΥΤΩ	ΕΜΑΥΤΗ		ΕΑΥΤΟΙΣ	ΕΑΥΤΑΙΣ	ΕΑΥΤΟΙΣ
		to myself to oneself			to ourselves		
	Acc	ΕΜΕΑΥΤΟΥ	ΕΜΑΥΤΗΝ		ΕΑΥΤΟΥΣ	ΕΑΥΤΑΣ	ΕΑΥΤΑ

2nd			
Person	<i>the person spoken to</i>		<i>the personS spoken to</i>
Gen	σεαυτου σεαυτης		1st, 2nd, and 3rd persons have the
Dat	σεαυτω σεαυτη		same form in the plural
	to yourself		to yourselves
Acc	σεαυτον σεαυτην		

3rd			
Person	<i>the entity spoken about</i>		<i>the entities spoken about</i>
Gen	εαυτου εαυτης	εαυτου	
Dat	εαυτω εαυτη	εαυτω	
	to himself	to itself	to themselves
Acc	εαυτον εαυτην	εαυτο	

## 7. RECIPROCAL PRONOUN:

- “One another.”
- The Reciprocal Pronoun indicates an interchange of action between **plural** subject members.
- “Reciprocal pronouns indicate a mutual action or relationship between two or more persons or groups.”<sup>347</sup>
- 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 and in the GNT only in the masculine gender. Like the reflexive pronoun it occurs only in the oblique cases as follows:

- « Genitive: αλληλων “of one another”
- « Dative: αλληλοις “to one another”
- « Accusative: αλληλους “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).

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<sup>347</sup> Vance, Pronouns, P. 21.

## 8. INTERROGATIVE PRONOUN:

- 500 in GNT. Always has an acute<sup>348</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>349</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>350</sup>
- “Interrogative pronouns can be used substantively or as adjectives. In addition, they can also be used adverbially and as a relative.”<sup>351</sup>

Examples of the interrogative as a substantive:

τίς ὑπέδειξεν ὑμῖν φυγεῖν = *Who* warned you to flee (Mt 3:7).

εἶπεν δέ τις αὐτῷ = *Someone* said to him (Mt 12:47).

τί λέγει ἡ γραφή = *What* does the Scripture say (Ga 4:30).

Examples of the interrogative as a *pronoun*:

τί λέγει = *What* does he say?

τί δειλοὶ εἰστέ = *Why* are you afraid?

τίς διδάσκει τὰ τέκνα = *Who* is teaching the children?

τίς ὑπέδειξεν ὑμῖν = *Who* warned you?

τίς γυνὴ ἦν ἡ μαρία = *Which* woman was Mary?

τίνι τῶν ἀνδρῶν ἐλάλησας = *To which* of the men did you speak?

τί ἐποίησεν ἡ μητὴρ σου = *What* did your mother do?

τίνος ἡ εἰκὼν αὐτῆς = *Whose* image is this?

Examples of the interrogative as an adjective:

τί βιβλίον θέλει ἡ γυνὴ = *What* book does the woman want?

τίνα μισθὸν ἔχετε = *What* [kind of] reward do you have?

τίς βασιλεὺς οὐ θέλει δυναμῖν = *What* king does not want power?

ἄνθρωπός τις ἐποίει δεῖπνον μέγα = *A certain* man was preparing a great dinner (Lk 14:16).

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<sup>348</sup> See page 299.

<sup>349</sup> Mostly, τίς is “who” and τί is “why.”

<sup>350</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.

<sup>351</sup> Vance, *Pronouns*, P. 35.

*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?

The Interrogative may be used adverbially in which case it 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 as in Mt 22:36), used far more sparingly in the GNT (only 33 times) than τίς, which normally asks a *qualitative* question such as, “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).

ποῖον οἶκον οἰκοδομήσετε 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?” “How much more?” “How much greater?”

Example: ὁ δὲ λέγει αὐτοῖς· πόσους ἄρτους ἔχετε = and he says to them, ‘*how many* loaves do you have?’” (Mk 6:38; cf. Mt 6.23; Mk 9.21; Lu 16.5; 2Co 7.11; He 10.29).

	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

### NEGATIVE PRONOUN:

οὐδεὶς and μηδεὶς

## Article:

*Proper words in proper places -Jonathan Swift*

- The article is the most frequently occurring word in the GNT, 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>352</sup>
- “The syntactical functions of the Greek article are unlike those of any other word.”<sup>353</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. Generally speaking, the presence of the Article emphasizes identity, the absence of the Article quality.
- 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 can turn a phrase into a substantive.<sup>354</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 agrees with the noun it is used with in case, gender and number. Thus, a genitive masculine singular noun takes a genitive singular article; an accusative neuter plural noun takes an accusative neuter plural article, and so on. The number declension of the noun is irrelevant.  
Just because the article agrees with its noun in case, gender and number does not mean that the ending of the noun will *physically* match the noun it is used with.”<sup>355</sup>
- The article is often the means for the easy identification (gender, number, case) of words in the nominal<sup>356</sup> system (e.g. nouns, substantival adjectives, substantival participles), especially

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<sup>352</sup> Wallace, P. 208.

<sup>353</sup> Vaughn, FN P. 9.

<sup>354</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>355</sup> Vance, Nouns, P. 19-20.

where the declension pattern in question does not correspond to that of the article. The article helps us to resolve many identification problems.

- The genitive plural is identical for all genders.
- “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>357</sup>
- The Article standing alone can be used substantively as in ὁ “the man,” ταις “to the women,” and τα “the things.”
- When several adjectives are used we find an article with each adjective if the adjectives accent different aspects sharply as in Revelation 1:17b-18a: ὁ πρῶτος καὶ ὁ ἔσχατος καὶ ὁ ζῶν = the first and the last and the one living (cf. 22:13). But ordinarily one article is sufficient for any number of adjectives referring to the same substantive as in Revelation 3:17: σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός = you are wretched, pitiful, poor, blind and naked.<sup>358</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>359</sup> “The Greek article is, strictly speaking, a pronoun.”<sup>360</sup>

→ The use of the article with πᾶς:

πᾶς = every.

ὁ πᾶς = the whole.

## THE REGULAR USES OF THE ARTICLE:<sup>361</sup>

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. The Article focuses attention on a single thing or single concept, as already

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<sup>356</sup> A word or clause whose grammatical functions are those of a noun (e.g., subject, predicate nominative, direct object).

<sup>357</sup> Vaughn, P. 79.

<sup>358</sup> Robertson, P. 777.

<sup>359</sup> Mounce, P. 85.

<sup>360</sup> D&M P. 39.

<sup>361</sup> For the most part, the article functions in Greek as it does in English. A number of the idiomatic uses of the Greek article are easily learned by mere observation.

known or otherwise more definitely limited. Things and persons that are unique in kind, use the article.

« ὁ κλέπτης = the thief.

« κλέπτης = a thief.

- “The article... is generally used to definitize, to identify, or to conceptualize.<sup>362</sup> Thus, the addition of the article makes a noun definite, identifies something as known, unique or present, or turns adjectives, participles, infinitives, adverbs, prepositional phrases, and clauses into noun equivalents.”<sup>363</sup>

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.

- The use of a definite Article without a noun often means a noun that has been used recently in the text is being repeated.

With Abstract Nouns.<sup>364</sup> Abstract nouns like the word ἀγάπη are conceptual 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 wanted to apply an abstract noun in a special and distinct way he added an article. Thus ἀληθεια, (truth) means anything in general which presents a character of reality and genuineness, but ἡ ἀληθεια (*the* truth) means that which may be relied upon as in accord with God’s revelation.<sup>365</sup>

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<sup>362</sup> 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.”

<sup>363</sup> Vance, Nouns, P. 21.

<sup>364</sup> See page 13.

<sup>365</sup> D&M, P. 141.

- Abstract nouns by their very nature focus on a quality. However, when such a noun is articular, that quality is defined more closely, to distinguish it from other concepts. This usage is quite frequent.<sup>366</sup>

With Proper Names. “...it is difficult to find a principle which will apply with uniformity to this use of the article.”<sup>367</sup> By the nature of the case, a proper name is definite without the article. The definite article before proper names usually does not influence the translation.

ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος = And *Peter* answered him (Mt 14:28).

The Generic Use. This is the use of the article with a noun that is to be regarded as representing a class or group (οἱ ἄνθρωποι = mankind). 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).

- 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.”
- “The Definite Article can turn Adjectives, Participles, [infinitives,] Adverbs and even Prepositional phrases into Noun Equivalents.”<sup>368</sup>

Adverb: ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται = Love does no harm *to a neighbor* (Ro 13:10).

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<sup>366</sup> Articular abstract nouns are far more frequent than anarthrous abstracts.

<sup>367</sup> D&M, P. 143.

<sup>368</sup> Nunn, P. 59.

## THE SPECIAL USES OF THE ARTICLE:

- 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*.
- 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.<sup>369</sup> The article is often used in the place of a *third* person personal pronoun in the nominative case.

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.

- 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.
- 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* προφητης εἶ συ = Are you *the* prophet? (Jn 1:21).

## 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.<sup>370</sup> 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.

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<sup>369</sup> The article by itself can be used as a relative pronoun and may sometimes have the full force of a demonstrative pronoun (that).

<sup>370</sup> Some words are considered definite even without the article as in, *ἡλίου* δὲ ἀνατείλαντος ἐκαυματίσθη = But when *the sun* came up they were scorched (Mt 13:6).

## THE POSITION OF THE ARTICLE:

- When the Greek article modifies a word or phrase, the word or phrase always follows the definite article. Sometimes, *the article may be separated from the word it modifies by two, three, or more words.*<sup>371</sup> Regardless, the article will precede the word it modifies.
- When the article precedes the adjective it is said to be in the attributive position. This is known as the first attributive position. The second attributive position is *article-noun-article-modifier*; the third attributive position is *noun-article-modifier*.<sup>372</sup> When the article does not precede the adjective it is called the predicate position.<sup>373</sup>
- “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.”<sup>374</sup>
- 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.
- An Article followed by a Participle is often best translated<sup>375</sup> into English by a relative clause.

	<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	τον	την	το	τους	τας	τα	the

<sup>371</sup> There are six words between the article τὸ and its infinitive ἐλθεῖν in 2Co 2:1: Ἐκκλινὰ γὰρ ἐμαυτῶ τοῦτο τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν.

<sup>372</sup> The 3<sup>rd</sup> attributive position is rare in New Testament Greek.

<sup>373</sup> See discussion on P. 63.

<sup>374</sup> D&M, P. 152.

<sup>375</sup> We should not imagine that there is one simple way to “translate” an article, or a participle for that matter.

## 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>376</sup> and it is far less systematic than any first year grammar book with its simplistic paradigm charts makes it out to be.<sup>377</sup>
- “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>378</sup>
- The verb is the center of the sentence. They supply the heart, and the force of the sentence. Accurate exegesis must begin with the verb.
- The most graphic and expressive word form in Koine Greek is the verb.
- 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:

- « The old man *died* in his sleep.
- « Dad *needs* our help.
- « She doesn’t *recognize* his face.

With a *linking verb* (state of being verb) the subjects aren’t actually doing anything:<sup>379</sup>

- « Four birds *were* Robins.

<sup>376</sup> According to some estimates there are as many as 500 different forms of the Greek verb.

<sup>377</sup> One needs to be aware of the limitations and necessary oversimplifications that are characteristic of many NTGreek primers and aides. It has proven difficult to outline with precision principles that accurately describe the Greek verb in all its usages.

<sup>378</sup> Hadjiantoniou, P.14.

<sup>379</sup> Linking verbs do not express action. Instead, they connect the subject of the verb to additional information about the subject.

- « The man *is* a teacher.
- « The man *was* at home.

- A sentence consists of a *subject*,<sup>380</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.
- 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 finite verb 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 (form)*, *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>381</sup> and *number*.<sup>382</sup>
- 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 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:  $\lambda\epsilon\gamma\omega$  = I say or I am saying,  $\epsilon\tilde{\iota}\delta\epsilon\nu$  = he saw,  $\epsilon\chi\acute{\alpha}\rho\eta$  = 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.<sup>383</sup>
- 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.<sup>384</sup> For example, both  $\epsilon\gamma\omega$   $\epsilon\tilde{\iota}\pi\omicron\nu$  and  $\epsilon\tilde{\iota}\pi\omicron\nu$  mean “I said” and meets the criteria for being a complete sentence.
- A *finite* verb consists of a stem and an ending, like a noun, but now the ending expresses the *person*<sup>385</sup> and *number* of the subject of the verb, as well as the *tense relations*.<sup>386</sup> Quite often a verb form is made up from stem + tense sign<sup>387</sup> + personal ending.<sup>388</sup>

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<sup>380</sup> What is talked about.

<sup>381</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>382</sup> Number is the characteristic that makes a word singular or plural.

<sup>383</sup> The basic principle in the study of Greek verbs is that verbs are built or constructed. The parts of the verb are clearly shown in  $\epsilon\lambda\epsilon\lambda\upsilon\kappa\epsilon\mu\epsilon\nu$  –  $\epsilon$  (augment) +  $\lambda\epsilon$  (reduplication) +  $\lambda\upsilon$  (stem) +  $\kappa$  (sign of the perfect) +  $\epsilon\mu\epsilon\nu$  (personal ending).

<sup>384</sup> Greek verbs contain a subject by default.

- Greek verbs are built from verbal roots<sup>389</sup> primarily by means of stems,<sup>390</sup> and prefixes, suffixes and endings. They are conjugated<sup>391</sup> according to voice, mood, tense (form), 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.
- The typical Greek verb is composed of 4 parts (morphemes):<sup>392</sup> the verb root, the tense stem,<sup>393</sup> the connecting (or variable) vowel, and the suffix or personal ending.
- The personal ending of a verb, as well as modifications of the stem of the verb, express person, number, tense (form), 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:

- Most verbs indicate action, but some express a static condition or state of being, not of action. Nearly all such “state of being” verbs are *linking* verbs.<sup>394</sup> A linking verb can “couple” two nouns or pronouns or a noun and an adjective: “This *is* my brother”; “The dog *looks* sick.”

<sup>385</sup> Grammarians have divided references to persons into three categories: If the subject of a verb is the person or the group of persons *speaking*, the verb is in the *first person*. The first person is *I, me, my, we, our*, and so on (each grammatical person can be either singular or plural in number). If the subject of a verb is the person or the group of persons *spoken to*, the verb is in the *second person*. The second person is *you* (sg or plural indicated by the ending). If the subject of a verb is the person or the thing or the group *spoken of*, the verb is in the *third person*. The third person is *he, she, they, their, his, hers, him, her*, and so on.

<sup>386</sup> A verb that can be conjugated with specific grammatical person (“first, second, third person”). This is in contrast to infinitives and participles, which are not conjugated with grammatical person.

<sup>387</sup>  $\sigma$  is the future tense sign;  $\sigma\alpha$  is the sign of the aorist tense;  $\kappa$  is the sign of the perfect and pluperfect tenses (active voice only).

<sup>388</sup> Every verb conjugation will have its own personal ending.

<sup>389</sup> One root word can take many derivational suffixes and change formation or meaning.

<sup>390</sup> The stem is the basic building block of the verb. All prefixes and suffixes are added to the stem.

<sup>391</sup> Verbs are *conjugated* (or *parsed*, See below page 339) and nouns declined. This activity is a necessary part of learning the details of words in order to understand their meaning.

<sup>392</sup> See page 335.

<sup>393</sup> The tense stem is that form of the verb from which all the forms of a tense-system are derived (there are many exceptions). The tense stem corresponds to the principal part less the first person singular active ending, e.g. present active indicative, first singular  $\pi\lambda\sigma\tau\epsilon\upsilon\omega$ , tense stem  $\pi\lambda\sigma\tau\epsilon\upsilon-$  (present system). A verb with a full paradigm will have six principal parts or tense stems.

<sup>394</sup> Linking verbs are also known as “to be,” “copulative,” and “state of being.”

The most common linking verbs<sup>395</sup> are the many forms of “to be” (*is, are, was, were, am, etc.*). The verb “εἶμι” is the most common *to be* verb in Greek).

- 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>396</sup> linking verbs do not take a direct object since there is no action transferred.
- Linking verbs cannot form a complete predicate by themselves<sup>397</sup> and so they require a noun or adjective that is called the predicative noun (nominative) or predicative adjective to complete their meaning. For example: τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν = 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.

<sup>395</sup> Linking verbs are few in number.

<sup>396</sup> See page 126.

<sup>397</sup> Because they do not make sense when they stand by themselves.

\*The predicate adjective describes or indicates a quality that the subject has; it limits or describes the subject.

- G.B. Caird has identified four “main types” of copula usages in Greek:<sup>398</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).

## εἶμι:

- The most frequently occurring verb in the GNT is εἶμι, 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 (but not the only) linking verb; it links or connects subject and predicate.
- εἶμι belongs to a class of verbs called “Copulative Verbs”<sup>399</sup> because they serve to couple or link together two nouns or a noun and a modifier (participle, adjective, etc.). Such verbs cannot make a statement by themselves, but must be followed by a noun or a modifier to make a complete predicate. This noun or adjective/modifier is called a predicative noun or adjective.<sup>400</sup> Predicative nouns or adjectives are not put in the Accusative case like the object of a transitive verb<sup>401</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>402</sup>
- εἶμι<sup>403</sup> is *always* a linking verb between subject and predicate. It is also frequently used in periphrasis.<sup>404</sup>
- 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.

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<sup>398</sup> The Language and Imagery of the Bible; (0715615793); P. 101.

<sup>399</sup> Grammarians label εἶμι as a copulative verb because it links the two major parts of a sentence- the subject and predicate.

<sup>400</sup> See page 88.

<sup>401</sup> See page 128.

<sup>402</sup> Nunn, P. 20.

<sup>403</sup> εἶμι does not follow the normal patterns for regular verb endings; hence, it is called an *irregular verb*.

<sup>404</sup> See page 244.

The verb “slapped” takes an object- it tells us who the girl slapped i.e., “a player.” In the second sentence the verb “is” (like the Greek verb εἶμι) does not have an object instead it 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.

- 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.<sup>405</sup>

Examples:

ὁ ἄνθρωπος ἐστὶν ἀποστόλος = The man is an apostle.

ἄνθρωπος is the nominative subject. The verb ἐστὶν is the present indicative third person singular of εἶμι. Therefore, it does not take a direct object in the accusative case. It requires a predicate nominative. The predicate nominative is ἀποστόλος which is in the nominative case.

ἀγαθοὶ ἐστε ὑμεῖς = You [all] are good.

The subject is the nominative plural ὑμεῖς. The verb is ἐστε which is a form of εἶμι. Therefore, it takes a predicate nominative to complete its meaning. The predicate nominative is ἀγαθοὶ, which is nominative and plural like the subject.

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<sup>405</sup> the verb εἶμι is not the only verb that does not express an action on the part of the subject. The verb γίνομαι (I become), and others, also take a predicate nominative.

ὁ θεός ἐστιν ἀγαθός = God is good.

δοῦλοί ἐσμὲν = We are slaves.

δίκαιοί ἐστε = You are just.

γλῶσσά ἐστι κακή = The tongue is evil.

- εἶμι can also be used alone as a full predicate and in such cases normally means, “be present, exist, live, stay,” or impersonally as in “there is, it happens, it is.”

- In connection with prepositions εἶμι designates the origin, the affiliation, the alignment, or generally the place of things or persons.

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
εἶμι	ἦμην	εσομαι	ω	-
εἶ	ἦς	εση	ἦς	ισθι
ἐστί(ν)	ἦν	εσται	ἦ	εστω
ἐσμεν	ἦμεν	εσομεθα	ωμεν	-
ἐστε	ἦτε	εσεσθε	ἦτε	εστε
εἰσι(ν)	ἦσαν	εσονται	ωσι(ν)	εστωσαν

- The verb εἶμι does not occur in the aorist tense.
- The verb εἶμι does not have voice; it describes a state of being, not action.

#### Inflected forms of εἶμι

εἶμι	1st Sg	present	indicative I am
εἶ	2nd Sg	present	indicative you are
ἐστί (ν)	3rd Sg	present	indicative he/she/it is
ἐσμεν	1st Pl	present	indicative we are
ἐστε	2nd Pl	present	indicative you are
εἰσι (ν)	3rd Pl	present	indicative they are
ἦμην	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
εσομεθα	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>406</sup>
- Intransitive verbs are so called<sup>407</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.” “I fell.” These sentences are complete statements in themselves.

<sup>406</sup> Hadjiantoniou, P. 14.

<sup>407</sup> The name of a verb structure in a language does not define the structure. Use defines the structure.

- 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”).
- 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.
  - 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.
- 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:
  - Transitive (with an object): *I ran the marathon*.
  - Intransitive (without an object): *I ran*.

→ Intransitive (without an object): Jack *is swimming*.<sup>408</sup>

- Intransitives produce very simple sentences because the action of the verb does not carry over to an object. It is complete in itself as in, “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. 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 is **not** the same as a linking verb.
- Many verbs may function as a transitive verb or as an intransitive.
- *Intransitive* verbs cannot be transformed into a passive construction. For example: “she came to the church” *cannot* be changed to “the church was come to by her.”

### TRANSITIVE VERB:

- 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* is 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:

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<sup>408</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.”

- He *repaired* the transmission on our truck (transmission receives the action).
- The pitcher *threw* the ball (ball receives the action).
- Mr. Bush *mowed* his grass (grass receives the action).

“I throw,” “I repair,” “I mow,” are not complete statements. We must ask, “*What* do you throw or *what* do you mow?” 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 (ball, transmission, grass) is called the *direct object*.

- Transitive verb action is not restricted to the subject, it expresses an immediate impact on its object as in: *Gail loved her dog*. The action passes directly from the subject to the object (noun or pronoun).
- 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 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>409</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.

- *Transitive* verbs generally take a direct object and can typically be transformed into a passive construction as the following examples demonstrate:
  - « “The boy hit the ball” can become “the ball was hit by the boy.”
  - « “My friend blamed me” could be changed to “I was blamed by my friend.”
  - « “The entire book was read by only half the class” could become “only half the class read the book.”
  - « “Solutions for poor hitting are being sought by the coach” can become “the coach is seeking solutions for poor hitting.”
- 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*.

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<sup>409</sup> Strictly speaking the verb, is “quench,” however, there is a very important adverb “not” inserted here.

Consider the following two sentences:

1. The bull tramples the ground.
2. 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.

- 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 however, some verbs take objects in the Genitive and others take objects in the dative.<sup>410</sup> Many Transitive Verbs also have Indirect Objects.
- 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.*

### CONTRACT VERBS:

- Most Greek verbs have stems that end in consonants; Contract Verbs are those verbs whose stem ends in a vowel ( $\alpha$ ,  $\epsilon$ ,  $\omicron$ ; alpha, epsilon, omicron) and undergo contraction when this vowel (this final vowel is called the *contract vowel*) comes into contact with the vowel of the personal ending. For example, in the verb  $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$  the stem ends with alpha ( $\alpha$ ) so  $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$  becomes  $\acute{\alpha}\gamma\alpha\pi\hat{\omega}$ .
- “If a verb has a stem ending in one of the short vowels  $\alpha$ ,  $\epsilon$ ,  $\omicron$ , 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>411</sup>

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<sup>410</sup> See page 29 and 37.

<sup>411</sup> Hadjiantoniou, P. 118.

- 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: αγαπαω, φιλεω, τυφλω.

- 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>412</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 probably not see this form used.<sup>413</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.

- Contract verbs follow the standard rule for verbs, BUT when the final stem vowel comes into contact with a connecting vowel, the two vowels contract. When they join, they form a different vowel or a diphthong.

- 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	ελ	η	ο	ω	ου	οι
ε	ελ	η	ελ	η	ου	ω	ου	οι
α	α	α	α	α	ω	ω	ω	ω
ο	ου	ω	οι	οι	ου	ω	ου	οι

<sup>412</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 (see page 331).

<sup>413</sup> The short vowels are contracted out so that the dictionary form φιλεω becomes φιλω, αγαπαω becomes αγαπω in the present indicative.

## ΜΙ VERBS:

- The entire Greek Verb system may be divided into two basic conjugations:<sup>414</sup> the –ω- (omega) conjugation, and the –μι- conjugation; the great majority of NT Verbs belong to the omega conjugation.

Verbs of this type are called μι verbs because the lexical<sup>415</sup> form ends in μι (διδωμι, τιθημι, απολλυμι) rather than ω (omega). 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>416</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.
- μι verbs are conjugated “athematically” which means the personal endings are added directly to the stem, without an intervening thematic (connecting or variable) vowel.

The endings of the **present active** indicative are:

–μι    –μεν  
–ς    –τε  
–σι    –ασι

The endings of the **future active** indicative are:

–σω    –σομεν  
–σεις –σετε  
–σει    –σουσι

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<sup>414</sup> Conjugation is the regular arrangement of all the forms of the verb. See page 328 under *inflection*.

<sup>415</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>416</sup> Two structural types of aorist exist- first and second. There is no difference in grammatical significance.

The endings of the **imperfect active** indicative are:

-υν	-μεν
-ουσ	-τε
-ου	-σαν

AUXILIARY VERBS: An auxiliary verb (or helping verb) occurs with a main verb.

Examples:

- a. Gail *has* made chocolate chip cookies.
- b. Sarah *is* talking to her teacher.
- c. I *do* not like beans.
- d. The cat *was* chased by the black dog.
- e. You *must* eat your spinach.

## VOICE:

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ -*Isaiah*

- There are five distinct features that are clearly indicated by every Greek 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”; if the subject is both doing *and* receiving the action the verb is in the “middle voice.”
- 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 is a feature of transitive verbs (verbs that take an object) and indicates whether the subject of a sentence is the actor or the receiver of the action. In the active voice, the subject of the sentence does the acting; in the passive voice, the subject is acted upon.

“John was baptizing the people.” *John* is the subject of the sentence and is the one that is performing the action of the verb; therefore the verb is said to be in the “Active Voice.”

“Jesus was baptized by John in the Jordan.” *Jesus* (the subject of the sentence) is being acted upon (i.e. he is the recipient of the action), therefore the verb is said to be in the “Passive Voice.”

“I am washing myself.” *I* is the subject of the sentence (performing the action of the verb) and yet *I am* is also *receiving* the action of the verb. This is said to be in the “Middle Voice.”

- 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>417</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.
- Active voice refers to the form of a transitive verb, the subject of which performs an action upon an external object or person.
- If the subject is *active*, the subject is performing the action.<sup>418</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.
- Sentences in active voice are generally, though not always, clearer and more direct than those in passive voice. Sentences in active voice are also more concise than those in passive voice because fewer words are required to express action in active voice.

### INDICATIVE MOOD

Present	Imperfect	Future	Aorist	Perfect	Pluperfect
λύω	ἔλυον	λύσω	ἔλυσα	λέλυκα	(ἔ) λελύκειν
λύεις	ἔλυες	λύσεις	ἔλυσας	λέλυκας	(ἔ) λελύκεις
λύει	ἔλυε(ν)	λύσει	ἔλυσε(ν)	λέλυκε(ν)	(ἔ) λελύκει
λύομεν	ἐλύομεν	λύσομεν	ἐλύσαμεν	λελύκαμεν	(ἔ) λελύκειμεν
λύετε	ἐλύετε	λύσετε	ἐλύσατε	λελύκατε	(ἔ) λελύκειτε
λύουσι(ν)	ἔλυον	λύσουσι(ν)	ἔλυσαν	λελύκασι(ν)	(ἔ) λελύκεισαν

<sup>417</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.

<sup>418</sup> The subject is *going, knowing, becoming, teaching, reading, etc.*

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	λιπόντωω 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.
- “In the majority of cases, the middle has the same meaning as the active.”<sup>419</sup>
- “There is often no difference in meaning that we can trace between the Active and Middle voices of a verb.”<sup>420</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>421</sup>
- In the active voice the subject of the verb performs an action, but in the middle voice the subject is both an agent of an action and somehow 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 as in, “the man groomed himself.”

<sup>419</sup> Mounce, P. 231.

<sup>420</sup> Nunn, P. 64.

<sup>421</sup> Wallace, P. 415.

- Middle voice is a grammatical construction that enables the speaker or writer to reflect back upon the subject of the verb in some way. It can have roughly the force of a reflexive pronoun (*-self*) as we would use it in English.

- Not all Greek verbs have a middle voice.

- A few verbs have one meaning in the active and a totally different meaning in the middle.

The most common example of this is ἄρχω, which in the active means “I rule” but in the middle (ἄρχομαι) means “I begin.”

## 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>422</sup>

- “The subject may perform an act directly upon itself. This is known as the direct middle.”<sup>423</sup>

- 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 (Mk 14:54), ἀποκόψονται (Ga 5:12), περιβαλεῖται (Rev 5:3).

## B. INTENSIVE MIDDLE:<sup>424</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>425</sup>

- “The use of the middle voice to indicate that the subject acts with self-interest.”<sup>426</sup>

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<sup>422</sup> Wallace, P. 415.

<sup>423</sup> Hewitt, P. 82.

<sup>424</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>425</sup> Hewitt, P. 83.

<sup>426</sup> This is DeMoss’ definition for an *indirect middle* (P. 72).

### 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. Apart from the deponent middle this is the most common use of the middle in the NT.
- 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 or underlining.

Hebrews 10:36 is an 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 (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

- 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>427</sup>
- Deciding when a verb is deponent is a historical difficulty in Greek grammar.
- This is the most common middle in the NT,<sup>428</sup> due to the heavy use of certain verbs. The

following is a partial list of deponent verbs:

- « βουλομαι = wish, want, desire.
- « γινομαι = be, become, happen.
- « δεχομαι = receive.
- « ερχομαι = come.
- « λογιζομαι = consider, reckon.
- « εγρομαι = regard, consider, conclude.

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<sup>427</sup> Mounce, P. 153.

<sup>428</sup> The vast majority of middle forms in the New Testament are deponent.

- Deponent verbs are usually identifiable by their lexical forms, which appear with the following 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.*”

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  $\pi\lambda\pi\tau\omega$  (“I fall”) has a future middle  $\pi\epsilon\sigma\theta\upsilon\mu\alpha\iota$ , built on its second aorist stem  $\epsilon\pi\sigma\theta\upsilon$  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>429</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 implied on the part of the subject. That is, the subject may or may not be aware of the action; its volition may or may not be involved, but awareness and volition are not stressed when the passive is used.
- “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>430</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.

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<sup>429</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.

<sup>430</sup> Hadjiantoniou, P. 79.

Let's look at two more examples:

1. Active voice: "Sam built this house."
2. Passive voice: "This house was built by Sam."

The information is the same but the focus is different. The first sentence is about what Sam did, so Sam is the subject of the active verb. In the second sentence Sam is the actor but house is the subject of the passive verb. Additional English examples:

- Active: The audience applauded his performance.
- Passive: His performance was applauded by the audience.
- Active: Joe hit me.
- Passive: I was hit by Joe.
- Active: I see the child.
- Passive: The child is seen by me.
- Active: Our players are hitting the pitcher hard.
- 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?
- Passive: Why am I still being persecuted?
- Active: Our neighbor's dog bit my son.
- Passive: My son was bitten by our neighbor's dog.

- 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 persecuted").

- Χριστὸς ἐγέρθηται "Christ has been raised" (passive) not "Christ has raised himself" (active/middle). 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.

- Two types of agency can be expressed in Greek:

1. Ultimate agency<sup>431</sup> indicates the person who is ultimately responsible for the action (υπο, απο, παρα)

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<sup>431</sup> The ultimate agent indicates the person who is ultimately responsible for the action, who may or may not be directly involved.

2. Intermediate agency is where the ultimate agent uses an intermediate agent who carries out the act for the ultimate agent (διά). The subject of a passive verb receives the action that is expressed by διά + genitive.

- 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 detract 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 **εγνωρισθη** μοι το μυστηριον* = by revelation *there was made known* to me [by God] the mystery (Eph 3:3).

- “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>432</sup>

- “The aorist passive is translated with the helping verb ‘was’/‘were’ and designates an event of undefined aspect, normally in past time.”<sup>433</sup> For example Paul uses three aorist passive verbs:

*τρὶς ἐροαβδίσθην, 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 ἐνὶ

*πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν* = by one spirit *we were all baptized* into one body (1Co 12:13).

<u>TENSE</u>	<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>432</sup> Mounce, P. 148.

<sup>433</sup> Mounce, P. 213.

		Imperfect		Perfect		Pluperfect	
		Sg	PL	Sg	PL	Sg	PL
Voice	Active	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.
	Middle	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.
	Passive	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
Voice	Active	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.
	Middle	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.
	Passive	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.

- Only in the future and aorist is there a distinction in morphological form between the middle and passive verb. Although for purposes of parsing, many teachers of Greek allow students to list these as simply “middle/passive,” but for syntactical purposes a choice needs to be made; in New Testament Koine the passive voice is more common.

- 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  $\theta\eta$  you can assume the verb is an aorist passive.”<sup>434</sup>
- “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>435</sup>
- The endings of the Middle and Passive voices are the same in the Present and Imperfect (i.e. in the Present stem of the verb), but not in the Future.
- The difference between middle<sup>436</sup> and passive<sup>437</sup> is one of *function*, not of form. The only way the reader can determine between a middle and passive meaning in the present, perfect or imperfect is in the particular context; i.e., it is an interpretive decision on the part of the exegete.

διδασκομεθα τους παιδας = we teach our sons (middle).

διδασκομεθα υπο του διδασκαλου = we are taught by the teacher (passive).

	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 ο μεν	ε λυ σα μεν	ε λαβ ο μεν	λε λυ κα μεν
2PL	λυ ε τε	ε λυ ε τε	λυ σ ε τε	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)
<b>Middle</b>						
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

<sup>434</sup> Mounce, P. 214.

<sup>435</sup> Perschbacher, NTGS, P. 269.

<sup>436</sup> If there is a direct object the verb must be middle voice.

<sup>437</sup> A verb in the passive voice does not take a direct object.

## Passive

1Sg	λυομαι	ελυομην	λυθησομαι	ελυθην	εγραφην	λελυμαι
2Sg	λυη	ελυου	λυθηση	ελυθης	εγραφης	λελυσαι
3Sg	λυεται	ελυετο	λυθησεται	ελυθη	εγραφη	λελυται
1PL	λυομεθα	ελυομεθα	λυθησομεθα	ελυθημεν	εγραφημεν	λελυμεθα
2PL	λυεσθε	ελυεσθε	λυθησεσθε	ελυθητε	εγραφητε	λελυσθε
3PL	λυονται	ελυοντο	λυθησονται	ελυθησαν	εγραφησαν	λελυνται

# MOOD:

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

VERB	TENSE	PERFECT
		IMPERFECT
		PLUPERFECT
		PRESENT
		AORIST
		FUTURE
	VOICE	ACTIVE
		MIDDLE
		PASSIVE
	MOOD	SUBJUNCTIVE
		INDICATIVE
		OPTATIVE
		IMPERATIVE
	PERSON/NUMBER	FIRST PERSON
		SECOND PERSON
THIRD PERSON		
SINGULAR		
PLURAL		

- This section sets out to identify various moods used throughout Koine Greek. In general, mood is the feature of the verb that presents the verbal action or state with reference to its *actuality* or *potentiality*.

- Just as with tense and voice, *mood*<sup>438</sup> is a morphological feature of the verb. Voice indicates *how* the subject *relates* to the *action* or state of the verb; tense (or, more accurately “aspect”) is used primarily to portray the *kind* of action.
- *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). 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 as in, “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 frequently, his health 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, i.e., 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 loosing you loose	you might be loosing you should be loosing	you may be loosing	loose!

- 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

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<sup>438</sup> Older grammars may refer to this as “mode” and some call it “attitude.”

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.

Select Morphologica features:

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:

- The Indicative is the simplest and most common mood with around 15,617 uses, which accounts for about 56% of all verbs. “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>439</sup>
- The indicative form verb 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>440</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

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<sup>439</sup> Easley, P. 66.

<sup>440</sup> Long, F., P. 26.

actually existing state of affairs, whether the state of affairs exists in the past, the present or the future.<sup>441</sup>

- This is the only mood that is found in all six tense forms.
- “A Greek verb has time significance only in the indicative.”<sup>442</sup>
- The tense of an indicative Greek verb can be thought to reveal two items of information: the time of the action and the nature, kind, type, or stage of the action (*aspect*). Aspect is the more significant piece of information conveyed in any Greek verb form. The time of the verb is naturally present, past, or future; the aspect of the verb can be thought to fall into one of three categories Summary (aorist tense form), Linear (present and imperfect), and perfective/Stative (perfect and pluperfect).<sup>443</sup> There are several nuances within each category.
- 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  $\mu\eta$  but with  $\omicron\upsilon$  an affirmative answer is expected.
- Verb *augments*<sup>444</sup> appears only in the indicative mood.
- There are six tenses in the Indicative Mood:
  - Present: linear (durative, imperfective, continuous) aspect, present time.
  - Future: either summary or linear aspect, future time, expected action or state.
  - Imperfect: linear aspect, past time (the imperfect occurs only in the indicative).
  - Aorist: summary aspect, past time (only in the indicative mood).
  - Perfect: perfective aspect, present state of affairs arising from a previous action.
  - Pluperfect: perfective aspect, past state of affairs arising from a previous action (the pluperfect occurs only in the indicative).

#### DECLARATIVE INDICATIVE:

- The Indicative is the *declarative* Mood, used to present an assertion as a non-contingent (or unqualified) statement. This is by far the most common use of the indicative.

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<sup>441</sup> When the indicative mood is used, past, present or future must be expressed.

<sup>442</sup> Mounce, P. 290.

<sup>443</sup> Other terms exist for these categories.

<sup>444</sup> Greek indicates that a verb is in the past time by adding an “augment.” See page 306.

- 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 πατρὸς 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 question of moral “oughtness” or obligation, or asks whether something is possible).”<sup>445</sup> The interrogative indicative typically probes for information. In other words, it does not ask the how or the why, but the what.

ἐξεστὶν δοῦναι κησὸν καισαρι ἡ οὐ = *Is it lawful* to give taxes to Caesar or not (Mt 22:17)?

εἶ ὁ βασιλεὺς τῶν Ἰουδαίων = *Are you* the king of the Jews (Mt 27:11)?

Ἀβραὰμ ἐώρακας = *have you seen* Abraham (Jn 8:57)?

#### COHORTATIVE INDICATIVE:<sup>446</sup>

- This indicative is sometimes used for a command,<sup>447</sup> almost always in the OT quotations as in, Matthew 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.

<sup>445</sup> Mounce, GRBG P. 164.

<sup>446</sup> Some grammarians may refer to the Cohortative as *Command*, or *Volitive* Indicative.

<sup>447</sup> See Wallace page 718.

- The future indicative can be used as a command as in Matthew 1:21 **καλέσεις** τὸ ὄνομα αὐτοῦ Ἰησοῦν = “You shall name him Jesus” and James 2:8 **Ἀγαπήσεις** τὸν πλησίον σου ὡς σεαυτόν = “Love your neighbor as yourself.” This use of the future indicative is sometimes called the cohortative indicative.<sup>448</sup>

## SUBJUNCTIVE:<sup>449</sup>

- The Subjunctive form verb normally conveys an element of the tentative, of mild contingency, uncertainty, or mere possibility. The subjunctive does not describe what *is*, but what may or might be. 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 normally expresses possibility, intention or wish. The Subjunctive expresses a condition in which there is an element of doubt. An objective possibility but uncertain.
- “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>450</sup>
- The subjunctive form verb is used extensively in the New Testament, but it appears *almost exclusively in the present and aorist tense* forms (much more frequently in the aorist.<sup>451</sup> The perfect subjunctive occurs only about ten times). The distinction between the two tenses lies not in their *time of action* but in *kind of action*. If the subjunctive verb *tense* is aorist, the action is punctiliar action; if present, the action is continuous, repeated or durative.

The present subjunctive describes a potential progressive action as in Galatians 6:10 **ἐργαζώμεθα** τὸ ἀγαθὸν πρὸς πάντας = *Let us continue* to do good to all persons. The aorist describes potential action as a whole, as when Peter remarked in Mark 9:5 **ποιήσωμεν** τρεῖς σκηνάς = *Let us build* three shelters. Peter does not conceive of the action in segments, to be done one at a time, but as a whole to be done in one instance.

- 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

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<sup>448</sup> Young, P. 137.

<sup>449</sup> 1,865 uses (about 7% of all verbs).

<sup>450</sup> Hadjiantoniou, P. 205.

<sup>451</sup> Almost 1400 times versus about 460 times.

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.

- 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.<sup>452</sup>
- *Kind* of action is the key factor in the subjunctive form verb not *time* of action. Tenses in the subjunctive have no time reference- the aorist refers to undefined action (without saying anything about its continuance or repetition), the present to continuous, repeated or habitual action.
- “With regard to the element of time... the present is used to indicate a continuous or repeated action: ‘αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, 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>453</sup>

## SUBJUNCTIVE IN CLAUSES:

- Subjunctives *occasionally* function as the main verb in a sentence but more often subjunctives are used as dependent verbs in a clause, describing some relationship to a main verb.
- The Subjunctive is found much more frequently in the Greek New Testament as a dependent verb than as a main verb. “When the subjunctive is used as a main verb, it indicates exhortation, denial or deliberation. When subjunctive verbs are dependent, they indicate purpose, result, content, condition, or some indefinite relationship.”<sup>454</sup>

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<sup>452</sup> Mounce, P. 290.

<sup>453</sup> Hadjiantoniou, P. 205.

<sup>454</sup> Easley, P. 72.

- 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>455</sup>
- The action of the subjunctive verb will possibly happen, depending on certain objective factors or circumstances. It is oftentimes used in conditional statements (i.e. "If...then..." clauses) or in purpose/result clauses. If the subjunctive mood is used in a purpose or result clause, then the action should not be thought of as a possible result, but should be viewed as a definite outcome that will happen as a result of another stated action. For example ἵνα γνωρισθῆ νῦν.... διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ = In order that now, through the church, the manifold wisdom of God *might be made known*" (Eph 3:10). Many examples of this use are found in the New Testament.
- The Subjunctive mood verb is generally used in clauses that are subordinate to or joined with the main clause. It is used in purpose clauses with ἵνα and ὅπως, in conditional sentences, with εἰαν, and in indefinite clauses with ἄν or εἰαν.
- ἵνα, ἄν (οταν, εἰαν, ος αν,) οπου, ὅπως, εως, introduce subjunctive verbs. When ινα<sup>456</sup> appears it is always the first word in a dependent clause.<sup>457</sup>
- The single most common category of the subjunctive in the NT is after ἵνα,<sup>458</sup> comprising about one third of all subjunctive instances.
- 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.

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<sup>455</sup> Hadjiantoniou, P. 205.

<sup>456</sup> The verb in clauses introduced by ἵνα, ὅπως and μή in the New Testament is nearly always in the Subjunctive Mood but this does not indicate that the speaker viewed the event as merely probable.

<sup>457</sup> οτι also introduces a dependent clause.

<sup>458</sup> "Anytime ινα is encountered, think 'subjunctive is following.' Rarely will you be in error" (Hewitt, P. 168).

- The four<sup>459</sup> primary uses of the subjunctive in independent clauses<sup>460</sup> are:
  1. Hortatory.
  2. Deliberative.
  3. Emphatic negation.
  4. Prohibitive.

The first two are usually found without negatives, while the latter two, by definition, are preceded by negative particles.

## 1. HORTATORY SUBJUNCTIVE:<sup>461</sup>

- The Subjunctive is used in the 1<sup>st</sup> person plural<sup>462</sup> when the speaker is exhorting others to join him in the doing of an action.
- This construction is readily recognized because the hortatory subjunctive stands independent of any other qualifying conjunction or particle... in this usage it is in the main clause.

**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).

## 2. DELIBERATIVE SUBJUNCTIVE:

- The Deliberative Subjunctive is used in interrogative<sup>463</sup> sentences that deal with what is necessary, desirable or possible.
- The deliberative subjunctive asks either a *real* or *rhetorical* question.<sup>464</sup>
- The Deliberative Subjunctive is used to express a rhetorical question where no answer is expected as in Matthew 6:31: μὴ οὖν μεριμνήσητε λέγοντες· τί **φάγωμεν**; ἢ·τί

<sup>459</sup> Perschbacher adds “imperative,” giving us five categories (NTGS, P. 319). I have chosen to ignore the imperative category.

<sup>460</sup> The Subjunctive mood is used in subordinate (dependent) clauses in a variety of usages in the New Testament. Among them are clauses expressing *purpose* and clauses in *conditional sentences*.

<sup>461</sup> Some refer to this use of the subjunctive as *Volitive*, *Cohortative*, or *Exhortation* subjunctive.

<sup>462</sup> First person plural (we) is often used to exhort oneself and one’s associates. *Rarely*, first person *singular* is used (*let me*). Not all first person plural subjunctives are hortatory (cf. 1Jn 3:11, 5:2).

<sup>463</sup> Forming, constituting, or used in or to form a question, as *Who?* and *What?*

<sup>464</sup> No answer expected.

πίωμεν; ἢ·τί περιβαλώμεθα = Therefore do not worry, saying, “What *shall we eat?*” or “What *shall we drink?*” or “What *shall we wear?*”; or a real question which expects an answer as in Mark 6:37: ἀγοράσωμεν δηναρίων διακοσίων ἄρτους = *shall we buy* two hundred denarii of bread?

- Sometimes the Deliberative Subjunctive asks a rhetorical question where no answer is expected, as in 1Corinthians 11:22, τί εἶπω ὑμῖν = What should I say to you? The deliberative subjunctive can also be used in rhetorical questions that challenge the audience to ponder the implications of the question, as in Romans 10:14: Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος = How then *shall they call* on him in whom they have not believed? And how *are they to believe* in one of whom they have never heard? And how *can they hear* without someone preaching to them? Matthew 23:33 also asks the audience to ponder a question: πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γέεννης = How *might you escape* the judgment of hell?
- 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 as in John 6:28: τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ = What should we [continue] do [doing] that we might perform the works of God?

τί ποιήσωμεν = What *shall we do* (Lk 3:12)?

τὸν βασιλέα ὑμῶν σταυρώσω = *Shall I crucify* your king (Jn 19:15)?

τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις = What *shall we do* to these men (Ac 4:16; cf. Jn 12:27; Ac 2:37, 22:10; Ro 6:1)?

### 3. EMPHATIC NEGATION SUBJUNCTIVE:

The aorist subjunctive with οὐ μή is used to emphatically deny that something will happen. This idiom can be translated with an emphatic negative future tense using “by no

means,” “not even possible” or “never.” As in Matthew 5:20, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν = *By no means* will you enter into the kingdom of heaven; and John 10:28 οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα = *they will never perish*; and Hebrews 13:5 Οὐ μὴ σε ἀνῶ οὐδ’ οὐ μὴ σε ἐγκαταλίπω = *Never will I leave you; and never for any reason will I forsake you.*

λόγοι μου οὐ μὴ παρέλθωσιν = *My words will never pass away* (Mt 24:35).

#### 4. PROHIBITIVE SUBJUNCTIVE:

- The Aorist Subjunctive is used in the 2<sup>nd</sup> person with μη to express a prohibition or a negative entreaty. *Do not* (rather than *you should not*) used to forbid an action.
- The prohibitive subjunctive is the use of the second person aorist subjunctive (never the present) to express a negative entreaty or command as in “Don’t do it” or “Do not worry about tomorrow.” The action is prohibited from ever happening.
- The Aorist Subjunctive forbids the doing of an action without any regard to its progress or frequency, and it is most generally used with regard to an action not already begun. This forbids the beginning of an act and could be translated “Don’t ever” or “Don’t begin to ...” It means to stop in advance a possible course of action. (See Mt 6:13, 34; He 3:8).
- Examples of the aorist subjunctive of prohibition with a second person verb include Matthew 5:17 **Μὴ νομίσητε** ὅτι ἦλθον καταλῦσαι τὸν νόμον = *Do not think* that I have come to destroy the law and Matthew 1:20 **μὴ φοβηθῆς** παραλαβεῖν Μαρίαν τὴν γυναῖκά σου = *You must not be afraid* to take Mary as your wife. In the latter example the aorist is used to prohibit an action already in progress (cf. John 3:7). Occasionally the verb will be third person, as in 1 Corinthians 16:11 μὴ τις οὖν αὐτὸν ἐξουθενήσῃ. This could be rendered “Let no one despise him” or “No one is to despise him.”

The difference between prohibitions using aorist subjunctives and those using present imperatives lies in the difference in aspect. With the aorist the speaker prohibits an activity in its totality (Don’t do it). It is possible, depending on the context and verbal idea, that the aorist used in prohibitions can assume other nuances of the aorist, such as the ingressive idea (Don’t begin

to do it). With the present the speaker views the prohibition as a process or something that pertains to habitual activities (Don't be in the habit of doing it).

μη μοιχεύσης, μη φονεύσης, μη κλέψης = do not ever commit adultery, do not ever murder, do not ever steal (Lk 18:20).

	Subjunctive Present		Subjunctive Aorist	
	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 Clues:

ινα in order that  
 ινα μή lest  
 οπως μή lest  
 οταν whenever  
 εάν if  
 ει if  
 ος αυ whoever  
 οπου αυ wherever  
 εάν μη' except, unless  
 εως or εως αυ until

\*If a word looks like a subjunctive in form, but has a circumflex accent over the theme vowel, it may well **not** be a subjunctive.

## Subjunctive Endings Summary

<u>Indicative</u>		<u>Subjunctive</u>	
Present	Present	1st Aor	2nd Aor
Active	Active	Act	Act
ω	ω	σω	ω
εις	ης	σης	ης
ει	η	ση	η
ομεν	ωμεν	σωμεν	ωμεν
ετε	ητε	σητε	ητε
ουσι(ν)	ωσι(ν)	σωσι(ν)	ωσι(ν)
Mid/Pass	Mid/Pass	1st Aor	2nd Aor
		Mid	Mid
ομαι	ωμαι	σωμαι	ωμαι
η	η	ση	η
εται	ηται	σηται	ηται
ομεθα	ωμεθα	σωμεθα	ωμεθα
εσθε	ησθε	σησθε	ησθε
ονται	ωνται	σωνται	ωνται
		1st Aor	2nd Aor
		Pass	Pass
		θω	ω
		θης	ης
		θη	η
		θωμεν	ωμεν
		θητε	ητε
		θωσι(ν)	ωσι(ν)

### OPTATIVE:

- The Optative is fairly rare occurring only 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>465</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.

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<sup>465</sup> Summers, P. 118.

- 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, choice, possibility, or potential, e.g. “Peter may pray,” or “If Peter prays.”

### IMPERATIVE:<sup>466</sup>

- An imperative is a verb form used in various kinds of commands exhortations, prohibitions, and prayers. In addition, the *imperative* mood is used to give instructions or to establish a condition.
- The imperative is the mood of volition. It 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>467</sup> In the 3<sup>rd</sup> person we normally translate using the word “let.”<sup>468</sup>
- 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>469</sup>
- The Imperative as a mood is *timeless*, however all Imperatives by their nature refer to future time, but indirectly, inasmuch as a command has to be fulfilled in the future.
- The imperative mood frequently 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” (Mk 1:15) is not an “invitation,” but a command.
- There are four perfect imperative verbs in the GNT (Mk 4:39; Ac 15:29; Eph 5:5; Ja 1:19). “The Perfect Imperative may express a command that something just done or about to be done

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<sup>466</sup> Over 1,800 uses found almost exclusively in the Present and Aorist Tenses; only four imperative verbs are found in the Perfect.

<sup>467</sup> [you] Stop that! [you] Sit here! [you] Eat your dinner!

<sup>468</sup> ὁ ἔχων ὦτα ἀκουέτω = Let the one having ears hear (Mt 11:15).

<sup>469</sup> D&M, P. 174.

shall be *decisive* and *final*.”<sup>470</sup> In the GNT the Imperative are found primarily in aorist and present tense forms. The Present Imperative denotes a command or entreaty to continue to do an action, or do it repeatedly in future time. The Aorist Imperative<sup>471</sup> form verb conveys action that has not started.

- The Present Imperative<sup>472</sup> form verb denotes continuous action, action in progress,<sup>473</sup> or habitual action. It may seem appropriate to employ the use of “constantly” or “continually” for a translation of the Present Imperative as in “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).
- The present imperative is progressive or durative, referring to an action already in progress, while the aorist is indefinite or ingressive,<sup>474</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>475</sup> Not continued or repeated. The aorist imperative<sup>476</sup> has to do with the simple act without regard to progress; a point of action with a specific command.
- In the imperative mood the present tense simply indicates that the action referred to is being viewed as progressive or continuous: ἀπόλυε τοὺς δούλους, *Keep freeing the slaves*, i.e., a continuing process is commanded. But the aorist tense of the imperative mood indicates that the action referred to is being viewed as a limited, determined action: ἀπόλυσον τοὺς δούλους- *Free the slaves*, i.e., a limited, determined action is commanded.<sup>477</sup>

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<sup>470</sup> Goodwin, P.21.

<sup>471</sup> There are over 1,000 aorist imperative verbs in the GNT.

<sup>472</sup> There are around 830 present imperative verbs in the GNT.

<sup>473</sup> One might think of a river that flows; the word *flow* indicates something in progress.

<sup>474</sup> The point at which the action begins.

<sup>475</sup> Nunn, P. 83.

<sup>476</sup> Occurs about 765 times.

<sup>477</sup> This same distinction applies to the subjunctive: ἔρχομαι ἵνα ἀπολύω τοὺς δούλους- I come in order to keep freeing the slaves. Contrast this use of the present subjunctive with the use of the aorist

- 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, enjoin, order, require, impose, decree, dictate, prescribe, demand, forbid, prohibit, warn, threaten, counsel, exhort, advise, recommend, suggest, request, invite, dare, challenge and permit.<sup>478</sup> Sometimes the force of the imperative is softened to that of a request or a plea. The meaning can be fully expressed by using the word “please” in the translation.

ἐλθέτω ἡ βασιλεία σου· = *Please let your kingdom come*; γενηθήτω τὸ θέλημά σου = *Please let your will be done* (Mt 6:10).

βοηθησον ημιν = *Please help us* (Mk 9:22).

πρόσθεσ ἡμῖν πίστιν = *Please increase our faith* (Lk 17:5).

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subjunctive: ἔρχομαι ἵνα ἀπολύσω τοὺς δούλους- I come in order to free the slaves (a limited, determined action).

<sup>478</sup> See Perschbacher, NTGS, P. 345.

The imperative is conjugated as follows:<sup>479</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 Imperative 2<sup>nd</sup> person plural (active and middle) endings are the same as the Indicative.

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<sup>479</sup> The imperative mood is found only in the present and aorist tenses.

## TENSE:

*I have treasured the words of his mouth more than my daily bread -Job 23:12*

- Every finite Greek verb has five properties: person, number, voice, mood and *Tense*.<sup>480</sup> There are six tense forms<sup>481</sup> in Koine Greek: Present (about 11,500), Imperfect (1,680+), Future (1,620+), Aorist (11,600+), Perfect (1,570+), and Pluperfect (86).
- Terminologically, these names may tend to confuse form and function. As we will see, the terms Present, Imperfect, Aorist, Perfect, and Pluperfect are relevant for identification purposes of specific grammatical and semantic categories but not for identifying specific verb function.
- In studying Koine Greek, one notes the form verbs take and categorizes these verbs by “tense.” Tense is the category that is expressed in Greek by the *form* of the verb.<sup>482</sup> That is, how the verb is spelled (stem, endings, etc.):

λαλέω - present tense form of the verb λαλέω meaning to speak or talk;

ἐλάλουν - imperfect tense form of the verb λαλέω;

λαλήσω - future tense form;

ἐλάλησα - 1<sup>st</sup> Aorist;

λελάληκα - perfect;

λελάλημαι - perfect passive;

ἐλαλήθην - 1<sup>st</sup> Aorist Passive.

- “No element of Greek language is of more importance to the student of the New Testament than the matter of tense”<sup>483</sup> unfortunately there is not yet a standardized terminology among grammarians so the student will find the term “Tense” is used differently in Dana and Mantey

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<sup>480</sup> The two primary features of verb syntax are mood and *Tense*. It is unfortunate traditional Greek grammars have used the same name for the *form* of a Greek verb as English does for the time of the action, i.e., *Tense*. Unlike English, Greek tense forms do not encode a time feature. Rather, tense forms carry only the grammatical meaning of *Aspect*. Tense therefore expresses a grammatical category and Aspect is a semantic feature of Greek verbs.

<sup>481</sup> Tense is a *verb form* that indicates something about the action of the verb.

<sup>482</sup> Tense is a systematic grammatical marking of the Greek verb by appending various infixes and/or suffixes.

<sup>483</sup> D&M, P. 176.

than it might be in Wallace's Greek Grammar Beyond the Basics, which in turn may differ from other Greek textbooks.<sup>484</sup>

- The distinctive function of the verb in any language is to express action. Action as presented in the expression of a verbal idea involves two important 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. In Greek, *tense form* denotes both of these features of verbal expression.
- Greek verbs are formed by a combination of alterations at the beginning of the verb stem (augments, reduplications<sup>485</sup>), infixes<sup>486</sup> between the verb stem and the personal ending and theme (connecting) vowels gluing the personal ending to the verb stem<sup>487</sup> or to the infix. Each modification to the verb stem encodes specific information. For example, an augment indicates that we are dealing with a past tense verb, i.e., imperfect, aorist or pluperfect. Appending certain specific suffixes to a verb stem (or to an infix like the connecting vowel) indicates the person and number<sup>488</sup> and sometimes the voice. Certain letters prefixed, inserted, or added to the stem or root of the verb distinguishes the tenses. Basic tense signals or identifiers:<sup>489</sup>

lexical stem (plus nothing) = present tense  
augment with lexical stem = imperfect  
Σ infix = future tense  
Ε infix with contraction = future  
σϜ infix = first aorist  
changed stem = aorist  
reduplication = perfect, pluperfect  
κϜ infix = perfect  
no thematic (linking) vowel = perfect  
augment plus reduplication = pluperfect

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<sup>484</sup> The Koine Greek tense system is complex and traditional accounts of it in text and reference books are often more confusing than helpful. Sometimes the best that can be done is to point the student towards general patterns of understanding.

<sup>485</sup> Both the Perfect and Pluperfect Tenses add a prefix called *reduplication* to 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, F., P. 130).

<sup>486</sup> Signs (letters) added *within* a word.

<sup>487</sup> See Principal Parts page 270.

<sup>488</sup> A verbal ending that conveys the subject's person and number is often referred to as a pronominal suffix.

<sup>489</sup> Chapman, P. 46.

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

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

### TIME IN GREEK VERBS:

- In general, time (past, present and future) is a factor only in the indicative mood, it is relative to the main verb in the participle, and of little importance in the other moods unless lexical or contextual features demand otherwise.
- For the most part, the *mood* of the verb dictates whether or not time will be an element of the Tense. Only in the Indicative mood does a verb tense form indicate time of action (present, past, or future).<sup>490</sup> As a general rule-of-thumb the Present indicatives and Perfect indicatives generally denote present time; the Imperfect, Aorist and Pluperfect generally denote past time in the indicative mood.
- “Tense functions to express kind of action regardless of mood.”<sup>491</sup>

<sup>490</sup> Even in the indicative mood, *time* of action is secondary to *kind* of action.

<sup>491</sup> Hewitt, P. 163.

## TENSE/ASPECT:

- Greek differs significantly from English in its terminology regarding *Tense*. In English, tense refers to past, present or future, and is rigidly tied to relative time relations. In Greek, “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>492</sup>
- 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.<sup>493</sup> *Greek verbs emphasize kind of action, with time relationships being secondary*. That means the Greek verb is more concerned with other matters other than when the action takes place, though the Greek verb is not totally unconcerned with time factors.
- 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 of action, but only in the indicative mood. Aspect is the primary value of tense in Greek and time is secondary, if involved at all.
- Grammatical aspect is a formal property of Greek and the related concept of tense should be distinguished from aspect. Students and grammarians tend to conflate the concept of aspect with the concept of tense. Scholars are in disagreement on the distinction between the two, but all agree aspect and time are not the same.
- 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- tense form indicates the *Aspect*<sup>494</sup> of the verb or verbal (participles and infinitives are verbals), and the time of the verb or verbal is gleaned from context.
- Aspect is the fundamental driving force behind the Greek verb system. It is a semantic feature of verbs, associated with the grammatical category of tense. In fact, in some grammars there is no attempt to distinguish between the two, since there is no separate form that distinguishes between tense and aspect.

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<sup>492</sup> Mounce, GRBG, P. 168.

<sup>493</sup> Kind of action is sometimes described under the heading “Aktionsart” in some grammars. See page 300.

<sup>494</sup> No homogenous view of verbal aspect currently exists between various scholars so the distinction between tense and aspect in the grammar books is by no means clear.

- Two of the main features of verbs are, the time they are done (past, present, future), and the type of action they are (instant, continuous, repeated, completed, etc.). Aspect deals with the latter feature- the type or kind of action involved.

Tense deals with the TIME of action.

Aspect deals with the KIND or TYPE of action.

- Aspect is a feature of the Greek language inherent to the tense system that denotes the speaker/writer's subjective viewpoint or portrayal of the verbal action, whether Linear, Summary or Perfective/Stative.<sup>495</sup>

- Verbal aspect is, in general, the portrayal of the action (or state) as to its *progress, results, or simple occurrence*.

- Aspect is a feature of verbs that describes the action either as a completed whole, or as something “ongoing, in progress” or simply “existent” for a given point in or period of time.

- Aspect is a grammatical category used to indicate the *duration, repetition, completion, or quality* of the action or *state* denoted by the verb. Aspect also indicates whether an action happened only once, happens all the time without stopping, happens intermittently, or is happening now.

- 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.

- 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,<sup>496</sup> 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>497</sup>

- The Present and Imperfect tense verb generally indicate action in progress; the Pluperfect, and Perfect denote completed action; the Aorist represents the action as an undefined event or single fact; the Future is used either of action in progress or undefined like the aorist.

- The semantic features (the ‘meanings’) of the different verbal aspects are attached to the tense-forms. The verbal aspects are therefore morphologically based (i.e. form and function are

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<sup>495</sup> DeMoss, P. 23.

<sup>496</sup> Aspect is not concerned with *when* an event happened (like past, present, or future).

<sup>497</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!*

matched). Verbal aspect is a semantic feature which attaches directly to use of a given tense-form in Greek.<sup>498</sup>

- There are three fundamental tenses in Greek: the present, representing continuous action; the perfect, representing completed action; and the aorist, representing indefinite action.<sup>499</sup>
- The action denoted by a verb may be defined both as regards its time, and as regards its *state* or *progress*. In Greek, it is much more important to state whether an action is *occurring*, *continuing* or *completed* than to say it is past, present or future:

1. ACTION AS CONTINUOUS. The principle tense form is the Present, which in the Indicative is used primarily of present time. Continuous action in past time is denoted by the Imperfect tense form.
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 SIMPLE/UNDEFINED. The Tense here is the Aorist and Future. It has time relations only in the Indicative where it is past. The action is regarded as simple, undefined action.

Tense Name	Kind of Action	Time Element (In Indicative Mood)
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

- A. Present: present time, continuous aspect (normally): “I am running.” Continuous action (present time): “He is dying.”
- B. Imperfect: past time, continuous aspect: “I was running.” “He was opening the door.” The act itself is emphasized in various ways. Continuous action (past time): “He was dying.”
- C. Future (future time): “I will run.” “I shall be writing this treatise.”
- D. Aorist: (past time in the indicative), undefined aspect: “I ran.” “He opened the door.” Action completed, but nothing more implied. Punctiliar action: “He died yesterday.”

<sup>498</sup> See Porter, P. 20.

<sup>499</sup> D&M, P. 178.

- E. Perfect: present time, perfect aspect: “I have run.” “He has opened the door.” Completed, and the door remains opened. State of being (present time): “He is dead.”
- F. Pluperfect: past time, perfect aspect: *I had run*. State of being (past time): “He has been dead for years.”

There are three categories of Aspect in Greek:<sup>500</sup>

1. Linear,<sup>501</sup> action that is action regarded as *in progress*, (you may see the terms linear, imperfective, continuous or durative in different works) expressed by the present, imperfect, and (sometimes) future tenses. The Linear aspect means that the action of the verb is thought of as an ongoing *process*.

2. Summary action, which is action considered in a single perspective, as a whole, without reference to continuation or repetition; this is called *Summary* (point action, simple occurrence, aoristic, perfective, momentary, undefined or punctiliar) aspect, expressed by the aorist and (often) future tenses; the action is conceived of without reference to the question of progress.

This is regardless of how in actual fact the action occurs, that is, whether it is momentary or lasts a significant length of time:<sup>502</sup> ἡ ἀστραπή ἤστραψε (the lightning flashed), or ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως (death reigned from Adam until Moses; Ro 5.14).

The summary aspect means that the action of the verb is thought of as a *simple event*, without commenting on whether or not it is a process.

3. Perfective/Stative,<sup>503</sup> which is action presented as perfected, which emphasizes its results or abiding state; action is completed, resulting in a “state of affairs”; expressed by the perfect tense and pluperfect tense. Perfective/Stative aspect indicates the language user conceives of the action as reflecting a given state of affairs. This is regardless of whether this state of affairs has come about as the result of some antecedent action or whether any continued duration is implied.

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<sup>500</sup> Technically there is a fourth: *Future* or *contemplated*. Contemplated aspect refers to an action that has not started yet and is identical to the English future tense (e.g. *will run*).

<sup>501</sup> Action is ongoing and has not been completed.

<sup>502</sup> It is a misnomer to imply that, in every instance, the action only happened at one point of time. This can be true, but it is often dependent on other factors such as the meaning of the verb, other words in the context, etc.

<sup>503</sup> *Perfective* aspect is a verbal category that shows an action has been successfully completed. Perfected action (see Stative, page 350) 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.

The perfect/stative aspect describes an action that was brought to completion but has effects carrying into the present. “Jesus has died for our sins.” “It is written.” Because it describes a completed action, by implication the action normally occurred in the past.

Simply stated and as a general rule-of-thumb: the aorist tense form denotes Summary/Point action. There is no emphasis on the process of the action unfolding. The present, imperfect, and future tense forms suggest Continuing or action in progress. Linear aspect shows the action as it unfolds. The linear aspect emphasizes the process of the verbal action as it is happening. It is *ongoing action*. The perfect, pluperfect, and future perfect tense forms denote action in a state of completion. The perfective/stative aspect calls attention to the completion of the action. When you see a perfect tense form, you are dealing with action that has been completed, or with the consequences of that completed action. Think about the perfect as *completed action that emphasizes results or abiding state*.

- Linear aspect focuses on the process or duration of the action. Perfective focuses on the state or condition resulting from a completed action. Summary aspect focuses on the verbal idea in its entirety. In English we can represent these three aspects with the verb “to die:”

“He is dying.” (Linear action, present time).

“He was dying.” (Linear action, past time).

“He died yesterday.” (Summary, point action).

“He will die.” (Summary, point action; future time).

“He is dead.” (Perfective, *State of being*, present time).

- The present tense form is most often used to express an action in progress, continuing, or repeated, which in the indicative mood is mostly 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.

- In the indicative mood the Aorist tense verb usually signifies past action,<sup>504</sup> but in subjunctive, imperative, infinitive, and participle tense represents *Verbal Aspect*, and for the aorist that's normally "summary"- meaning "get something done" or "accomplish something"- as opposed to the verbal aspect of a Present, which is ordinarily "linear"- meaning "action in process, ordinarily not yet completed." Summary aspect is used when the Greek writer doesn't want you to pay any attention to the duration or completion of the action.

- Examples to illustrate aspectual differences using English:

1. "Gail studied last night."
2. "Gail was studying last night."
3. "Gail has studied."

The first sentence merely states an event occurred. It does not speak to the precise nature of the study time other than it happened. It views the action as a simple event. This is called *summary or point action* aspect (action viewed as a whole). From the statement alone we do not know if this was an intense, uninterrupted sustained study over a great deal of time or whether it was something done during commercials while watching the nightly news. Nor does the statement indicate anything as to the completed status of the study.

The second statement pictures the action of studying as an ongoing action, a process that took place over a period of time. We still don't know the duration of studying or completed status. This is called linear action (viewed as a process).

The point of the third statement is not on the action that took place, and not if it was a process or simple event, but on the state of affairs that exists: *Gail is in a state of having studied*. The fact that time was spent doing something is not relevant to the statement. The focus is on the "studied state" in which she now finds herself. This is Perfective/Stative aspect.

1. Terry was robbed.
2. Terry was being robbed.

The first sentence merely reports a past event. It's presented as over and done with, as though one were contemplating it from the present. In the second sentence, the reader is transported to the past, to a moment when the action was still unfinished and ongoing. Known as the "linear" [imperfect] aspect it could accurately be thought of as the "flashback" aspect.

1. Dad went skiing twice in the winter.
2. Dad would go skiing twice in the winter.

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<sup>504</sup> About 85% of the time.

From the first sentence, all we can gather is that the speaker's dad went skiing twice at a specific occasion. The second sentence, however, implies that skiing twice in the winter was a recurring habit of his.

1. When I go study in Greece, my Greek will improve.
2. When I go study in Greece, my Greek will have improved.

The first sentence presents the act of improving my Greek as contemporaneous with my studying in Greece. The second sentence presents it as already concluded by the time I go to study in Greece. The latter corresponds to the "perfect" tense.

1. I spent many nights up working on this project.
2. I have spent many nights up working on this project.

This time the information conveyed by the two sentences is practically the same. However, the first sentence implies that the project is over and done with by the time it is spoken of; it is a thing of the past. The second sentence, presents the information as a thing of the past but also that is something still relevant in the present. Notice that the tense in the latter sentence is the English present perfect.

Other examples of Aspectual differences:

- Go to class.
- I am 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 be going to class.
- I will have gone to class.

LINEAR ASPECT:<sup>505</sup>

- Linear aspect is the technical designation for verbs that describe the action as a process (some grammars call this, continuous aspect, imperfective, or durative). Linear aspect focuses on [the action's] development or progress and sees the occurrence without beginning or end in view. It is sometimes called progressive as it basically represents an activity as in progress. The tense

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<sup>505</sup> Linear action can also be called *durative*, *ongoing*, *continuous*, *imperfective*, or *progressive*. This is quite similar to what Wallace calls "Internal Aspect."

forms involved are the present and imperfect; sometimes represented in the grammars as a straight unbroken line (\_\_\_\_\_).

- The linear focuses on (the action's) development or progress and sees the occurrence without beginning or end in view. However, Linear aspect doesn't necessarily mean action perceived as continuing into perpetuity.
- In English the idea of *protracted action* may be conveyed by saying, "to be releasing" (linear aspect) 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>506</sup>

#### SUMMARY ASPECT:

- Summary (a.k.a. point action, aorist, perfective) is the technical designation for verbs that describe the action merely as an event without commenting on whether or not it is a process. Summary aspect presents an occurrence in summary, without regard for the internal make-up of the occurrence. The tense-form involved is the aorist and the future.
- Summary aspect is distinguished according to the action of the verb which is *simple realization* without reference to continuation or repetition.
- A summary/punctiliar action is one that occurs at a specific point in time and may be contemplated in a single perspective. Punctiliar action is instantaneous as in "I hit the ball."
- Punctiliar action is 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.
- *Undefined, punctiliar* action is expressed with the Aorist tense<sup>507</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.

#### PERFECTIVE/STATIVE ASPECT:

- Perfective/Stative (a.k.a. Stative, Resultative, Completed) is the technical designation for verbs that describe a state of affairs that exists with no reference to process. The action is portrayed (summary) at the same time the resultant state proceeding from the action is portrayed

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<sup>506</sup> See Porter, page 5.

<sup>507</sup> The aorist is concerned with an action simply regarded as an event.

(continuous state). The tense-forms involved are the perfect and pluperfect. Sometimes represented in the grammars by a dot followed by a straight unbroken line (•\_\_\_\_\_).

- « Linear aspect: “I am eating.”
- « Summary aspect: “I eat.”
- « Perfective aspect: “I have eaten.”

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>508</sup>

TIME	simple/point action	durative/continuous	stative/complete
Present	<i>I do</i>	<i>I am doing</i>	<i>I have done</i>
Past	<i>I did</i>	<i>I was doing</i>	<i>I had done</i>
Future	<i>I will do</i>	<i>I will be doing</i>	<i>I will have done</i>

<u>Tense Form</u>	<u>Greek Example</u>	<u>English Meaning</u>
Present	πιστεύω	I believe or I am believing
Imperfect	ἐπίστευον	I was believing
Future	πιστεύσω	I will believe
Aorist	ἐπίστευσα	I believed
Perfect	πεπίστευκα	I have believed
Pluperfect	πεπιστεύκειν	I had believed

- Before forming our final conclusions regarding the significance of a particular use of a tense form we should take note of the basal function of the tense (aspect), determine the contextual relations and also the lexical definition of the verb.
- The specific meaning of a verb in a particular occurrence consists of the combination of its aspect (indicated by its tense form), its intrinsic, lexical meaning (aktionsart) and a meaning contributed by the context. “Greek verbs, like those in all languages, are not artificially constructed containers, neatly compartmentalized with mathematical precision. They have a core

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<sup>508</sup> Chart from Porter P. 6.

of inherent meaning, but their meaning is heavily influenced by context, the vocabulary used, and stylistic convention.”<sup>509</sup>

## PRESENT:

- The Present tense verb either indicates simple action as in “I teach” or progressive action<sup>510</sup> as in “I am teaching” λυω could be, *I am untying*, or *I untie*; ακουω, could be *I am hearing* or *I hear*.
- In the indicative mood the present verb describes an action that usually occurs in the present. It can be either a continuous (“I am studying”) or undefined (“I study”) action, nearly always present time.<sup>511</sup>
- The present is most often used for an action that is seen as ongoing, in the process of happening or being repeated.
- “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>512</sup>
- With reference to *aspect*, the present tense verb form generally portrays the action as *durative*, *continuous*, or *progressive*, without special regard for beginning or end, and it makes no comment as to fulfillment (or completion). The present tense’s portrayal of an event focuses on its development or progress, without beginning or end in view. The present tense verb basically presents an activity as in progress.
- “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 is the main emphasis. The present tense verb form is classified according to the following categories: descriptive, aoristic, iterative, customary, gnomic, historical, futuristic, perfective, .... These classifications are based on three

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<sup>509</sup> Chapman, B. (1994). *Greek New Testament Insert*.

<sup>510</sup> Also called Present Continuous. Continuous and progressive are grammatical terms that express incomplete action in progress at a specific time.

<sup>511</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.

<sup>512</sup> Easley, P. 41.

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>513</sup>

- It is often said that the Present Tense expresses linear<sup>514</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>515</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>516</sup> (and a few even express perfective action).
- The Present Indicative<sup>517</sup> “normally expresses linear action”;<sup>518</sup> Linear Aspect characterizes the Present tense.
- The Present Indicative normally indicates continuous action in the present time. All other presents simply indicate continuous action.
- The Present Subjunctive states a possibility and stresses continuous action.
- The Present Imperative states a command, and stresses continuous action.

#### PROGRESSIVE PRESENT:<sup>519</sup>

- In this study the term “progressive present” describes an action or state of being in progress at the present time, i.e., RIGHT NOW, and which does not fall into another, more specialized category. Here a present tense verb form is used to indicate a scene is progress. The action endures without interruption.
- The Progressive Present represents a somewhat broader time frame than the instantaneous or simple 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

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<sup>513</sup> Perschbacher, NTGS, P.279.

<sup>514</sup> See page 168.

<sup>515</sup> Like *Blinking*.

<sup>516</sup> Page 181.

<sup>517</sup> There are about 5,533 Present Indicative verbs in 3,498 GNT verses.

<sup>518</sup> Moulton, P. 60.

<sup>519</sup> Also known as Descriptive or Durative.

repeated action, while the Progressive Present involves *continuous action*.<sup>520</sup> The progressive present is frequent, both in the indicative<sup>521</sup> and oblique moods.

	Simple Present	Progressive Present
ΠΙΣΤΕΥΩ	I trust	I am trusting
ΠΙΣΤΕΥΟΜΕΝ	We trust	We are trusting

Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὐρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν = the words Αἰτεῖτε, ζητεῖτε, and κρούετε, are progressive present tense verbs meaning, “Be continually asking and it shall be given to you, be continually seeking and you shall find, be continually knocking and it will be opened to you” (Mt 7:7).

κύριε, σῶσον, ἀπολλύμεθα = Lord, please save us! We are *perishing* (Mt 8:25).

αἱ λαμπάδες ἡμῶν σβέννυνται = our lamps are *going out* (Mt 25:8).

πάντες ζητοῦσίν σε = everyone is *searching* for you (Mk 1:37).

ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς = we would like to hear from you what *you are thinking* (Ac 28:22).

#### CUSTOMARY PRESENT:<sup>522</sup>

[*he would often do this, he used to do this, repeatedly, customarily, usually, regularly*]

- Grammarians classify the events described by the present tense into a number of categories.

The customary present is a present tense form 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>523</sup>

<sup>520</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>521</sup> The progressive present is the largest single category of present indicative verbs (possibly as many as 40% of the New Testament’s present indicatives are Progressive Presents), being used frequently by all authors.

<sup>522</sup> Habitual or Lifestyle.

<sup>523</sup> What one does *customarily* or *habitually*, but not what people generally do.

- “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>524</sup>

“Repeated activity on a regular or habitual basis.”<sup>525</sup>

πίπτει εἰς τὸ πῦρ = *he frequently falls* into the fire (Mt 17:15).

νηστεύω δις τοῦ σαββάτου = I [regularly/customarily] fast twice a week (Lk 18:12).<sup>526</sup>

ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν = *we [regularly] worship* what we know (Jn 4:22).

πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει = No one who lives in him *keeps on sinning* (1Jn 3:6).

#### ITERATIVE PRESENT:<sup>527</sup>

[usually, regularly, repeatedly, again and again, kept on, continually]

- Many grammarians make no distinction between the Iterative and the Customary Present.
- In some instances a present tense form verb describes an event that repeatedly happens such as eating or sleeping.
- The present tense most often refers to an action or state that is in progress as in, “I am helping him *now*” but, sometimes it may indicate a view of the action as something repeated (habitual) as in, “I help him *every time*.” The Iterative Present represents something that reoccurs, it is, “repeated action [occurring] intermittently.”<sup>528</sup>
- “The iterative present describes an on-going action as a series of events.”<sup>529</sup> Repetitious.
- 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>530</sup> The Iterative Present implies that what has occurred will occur again under similar circumstances.

<sup>524</sup> Wallace, P. 522.

<sup>525</sup> Perschbacher, NTGS, P. 281.

<sup>526</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. This use of the Iterative Present tense verb is different from the Customary Present in terms of time frame and regularity. However, several passages are difficult to analyze and could conceivably fit in either category. Luke 18:12 might conceivably be a customary present or an iterative present.

<sup>527</sup> The iterative present is common.

<sup>528</sup> Perschbacher, NTGS, P. 280.

<sup>529</sup> Mounce, GRBK, P. 21.

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/PROVERBIAL PRESENT:

Common.

- On occasion, a present tense verb may be used to express a universal truth or commonly accepted truth. The Gnostic Present makes a statement of a general, timeless fact, i.e., it describes something that is always true.
- The Gnostic present 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.”<sup>531</sup> Oftentimes words like “always” or “never” are helpful in translating a gnostic 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 week!

πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ = every good tree  *brings forth* good fruit (Mt 7:17).

οὐ δύνασθε θεῷ 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; See also Jn 7:52; Jas 1:13-15).

#### AORISTIC PRESENT:<sup>532</sup>

Relatively common.

- The instantaneous<sup>533</sup> or simple use of the present tense is listed in some New Testament grammars as the “Aoristic” present. This usage is a distinct departure from the prevailing use of the Present tense to denote action in progress.<sup>534</sup>

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<sup>530</sup> It has rained repeatedly over a period of time, but it is not an established custom or habit.

<sup>531</sup> Wallace, P. 523.

<sup>532</sup> Also called Instantaneous and Punctiliar Present.

<sup>533</sup> Without any perceptible duration of time.

<sup>534</sup> Not every verb fits neatly into a theoretical outline. This treatise is designed to give the student an introductory view of complicated grammatical phenomenon. The student should always examine the Greek verb in its individual context and note how it fits or does not fit into the categories and sub-categories presented.

- A present tense form verb functioning as an aoristic present indicates that an action is completed at the moment of speaking and conceived of as a simple event. This occurs only in the indicative. The progressive aspect of the present tense is entirely suppressed in this usage. The present tense form here indicates a present fact without reference to progress; that is, punctiliar action in present time.
- The kind of action may be punctiliar even though the present tense form is used. 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:

ἀφίενται σου αἱ ἁμαρτίαι = your sins are *forgiven* (Mk 2:5).

αμην, αμην, λέγω σοι = truly, truly, *I say* to you (Jn 3:3).

παράγγελλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ = *I command* you in the name of Jesus Christ (Ac 16:18).

Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας = The churches of Asia *greet* you (1Co 16:19; See also Mt 20:13; Mk 2:5; Ac 9:34, 26:1; Ga 1:11).

#### HISTORICAL PRESENT:<sup>535</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. The historical present does not signal the past. The historic present is used for 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.
- Some phrases that 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.

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<sup>535</sup> A.K.A Dramatic Present.

- “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>536</sup>
- 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.”<sup>537</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.
- 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.
- Accounting for almost two-thirds of the instances λέγει/λεγουσιν is by far the most common verb used as a historical present as in Acts 21:37:

ὁ Παῦλος λέγει τῷ χιλιάρχῳ = Paul *said* to the commander.

Καὶ ἀναβαίνει εἰς τὸ ὄρος = And *he went up* to the mountain (Mk 3:13).

Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα = And *they came* again to Jerusalem (Mk 11:27; See also Lk 8:49; Jn 18:28).

#### PERFECTIVE PRESENT:<sup>538</sup>

This usage is not very common.

- The perfective present “focuses on the enduring consequence of a past act, as if the act continued through its results. Again it is the context that makes it clear that the act is past. The present grammaticalizes the perceived progressive nature of the results. In 1 Corinthians 11:18 Paul says ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν = I hear that there are divisions among you (ἀκούω is also used as a perfective present in Lk 9:9 and 2Th 3:11). Perhaps Paul had heard about the divisions from those in Chloe’s household (1:11), but the memory of that

<sup>536</sup> Perschbacher, NTGS, P. 282.

<sup>537</sup> Page 532.

<sup>538</sup> Sometimes the present of existing results is called the perfective present (See Young, P. 112).

communication remains vividly on his mind. In Matthew 6:2 Jesus says that they have received (ἀπέχουσιν) their reward.

- Of the Perfective Present Wallace says, “[it is] used to emphasize that the results of a past action are still continuing.”<sup>539</sup>

εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω = But Mary said to the angel, “How will this be, since *I have not known* a man?” (Lk 1:34).

Ἰησοῦς ἦκει = Jesus *has come* (Jn 4:47).

τί λέγει = what does it say or who has said (Ro 10:8)?

ὁ υἱὸς τοῦ θεοῦ ἦκει = the Son of God *has come* (1Jn 5:20).

#### FUTURISTIC PRESENT:

- A Present tense verb form is occasionally used to describe a future action.
- The present tense may be used as a confident assertion to describe a future event; it typically adds the connotations of immediacy and certainty.
- The future present 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.
- Since futuristic presents have a fairly close parallel in English, they usually do not call for much explanation.

οἶδα ὅτι Μεσσίας ἔρχεται = I know the Messiah *is coming* (Jn 4:25).

διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάσετε = For which of these *are you going to stone* me? (Jn 10:32).

ἴδε ἄγω ὑμῖν αὐτὸν ἔξω = Look, *I will bring* him to you outside (Jn 19:4).

#### TENDENTIAL/CONATIVE/VOLUNTATIVE PRESENT:

- , On occasion, a present tense form verb may, in its context, be used to indicate action attempted, but not accomplished. “A present-tense verb specifying the will of the subject of the verb but that has not yet come to realization.”<sup>540</sup>

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<sup>539</sup> Page 532.

<sup>540</sup> DeMoss, P. 128.

- “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>541</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>542</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).

The Greek Present has a great deal of flexibility!

## IMPERFECT:

- The imperfect appears 1,682 times and *only in the Indicative Mood*. Nearly 90% of the imperfect verbs in the NT appear in the narrative sections of the Gospels and Acts.
- The imperfect expresses past time and continuing aspect; continuous or repeated (habitual) action in past time.<sup>543</sup> Something that happened in the past over a period of time.<sup>544</sup>
- Although it refers to past time, the imperfect tense has the same kind of action, as does the present tense. It is linear, and therefore imperfect verbs will often translate using an English helping verb in order to convey the linear idea: “I *was* hearing,” rather than “I heard;” “They *were* sending,” rather than “They sent;” “We *were* going” rather than “We went.”
- 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.
- CONTINUOUS (OR PROGRESSIVE) PAST ACTION is the most common use of the Imperfect: “Was (continually) doing;” “was (continually) happening.”

<sup>541</sup> Wallace, P. 534.

<sup>542</sup> Young, P. 109.

<sup>543</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>544</sup> Such as “Jesus was healing the sick.”

- The imperfect verb form denotes an action that is continuous in past time or is still incomplete in the present.<sup>545</sup> Often thought of as a *past progressive*.<sup>546</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 “portrays the action... 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>547</sup>
- Its three component parts are augment,<sup>548</sup> stem, variable vowel, and the tense ending.

### **Imperfect Tense:**

**Progressive/Continuous-** Progressive action that took place at some point of time in the past, e.g. “I was going.”

**Customary/Habitual-** action in the past; e.g., “I used to go.”

**Iterative-** Repeated action in the past, e.g., “I kept on; I continued going.” “they used to..”

**Tendential/Conative/ Voluntative** - Unrealized attempted action e.g., “I tried to go.” A desire to attempt a certain action.

<b>Active Voice</b>	<b>Middle or Passive Voice</b>
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

<sup>545</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. It should be considered a simple action happening in past as in Eph 5:8- ἦτε ποτε σκότος = you *were* once in darkness.

<sup>546</sup> Silzer, Peter James & Finley, Thomas John; How Biblical Languages Work; (2004); (page 240); Kregel; 0825426448

<sup>547</sup> Wallace, P. 541.

<sup>548</sup> The augment is an exclusive feature of the indicative.

## PROGRESSIVE IMPERFECT:<sup>549</sup>

In certain contexts the Imperfect form 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.* 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).

καὶ πολλοὶ πλούσιοι **ἔβαλλον** πολλά = and many rich people *were throwing in* large amounts (Mk 12:41).

τις ἀνηρ χῶλος ἐκ κοιλίας μητρος αὐτου ὑπαρχων **εβασταζετο** = a certain man, who was lame from birth, *was being carried* (Ac 3:2; see also Mk 9:31; Lk 1:66, 2:51; Jn 11:36).

## CUSTOMARY IMPERFECT:<sup>550</sup>

[*customarily, usually, regularly, continually*]

- The imperfect may, under certain circumstances, describe an event that is 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 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 **ἠϋξανε**ν = and the word of God *was [continually] increasing* (Ac 6:7).

## ITERATIVE IMPERFECT:

[*usually, again and again, regularly, kept on, continually*]

- Many grammarians make no distinction between the iterative and the customary imperfect.

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<sup>549</sup> Also called *Descriptive, Continuous* or *Durative*; Easley says, “most Imperfect verbs fall into this category” (P. 52).

<sup>550</sup> Also called *Habitual* or *General*. Perschbacher calls it *Descriptive*.

- The imperfect verb form indicates an ongoing process that cannot be isolated to one specific moment or action, and may also signify a repeated or habitual action in the past, *they used to... he kept on, kept on doing, going, she repeatedly; they were continuously doing....*
- “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.”<sup>551</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>552</sup>.
- The Imperfect may be used to describe action as recurring at successive intervals (repeated) in past time.
- Matt 27:30 ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ could be an iterative: They took the reed and struck (beat) him on the head repeatedly” (“again and again”-NIV) or it may also be taken as an ingressive imperfect (“they began beating”).

ελεγεν γαρ εν εαυτη εαν μονον αψωμαι του ματιου αυτου σωθησομαι  
= She *kept on saying* within herself (Mt 9:21).

ἦρχοντο πρὸς αὐτὸν καὶ ἔλεγον· χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων = they were coming up to him *again and again, saying*, “Hail, king of the Jews!” (Jn 19:3).

ὁ δὲ κύριος **προσετίθει** τοὺς σωζομένους = and the Lord *kept on adding* [or, *the Lord was continuously adding*] the ones who were being saved (Ac 2:47).

#### 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).

<sup>551</sup> Wallace, P. 546.

<sup>552</sup> Wallace, P. 546.

καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν = and *they tried to name* him after his father Zechariah (Lk 1:59).

συνήλασεν αὐτοὺς = he *tried to reconcile* them (Ac 7:26; See also Lk 15:16; Ac 26:11).

#### INGRESSIVE IMPERFECT:<sup>553</sup>

[*came, began, began to, became*]

- The Ingressive Imperfect stresses the beginning of an action, state, or event.
- One example is Mark 1:21 καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν (and immediately on the Sabbath he went into the synagogue and began teaching).<sup>554</sup> See also Matthew 3:5 τότε ἔξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα (then Jerusalem began going out to him), 4:11 διηκόνουν (began ministering), 5:2 ἐδίδασκεν (began/started teaching), Mark 14:35 προσήχετο (he began/started praying), 14:72 ἔκλαιεν (started/began weeping), Luke 19:7 διεγόγγυζον (started/began grumbling), John 4:30 ἤρχοντο πρὸς αὐτόν (began coming to him).

#### FUTURE:<sup>555</sup>

- The future tense corresponds to the English future, and indicates the contemplated or certain occurrence of an event that has not yet occurred. In English we almost always use the helping verbs *will* and *shall* to express an action that happens in the future.
- Of all the Greek tenses, the Future has the strongest sense of Time.
- Aspect is most often Simple (summary/undefined) e.g. “I will study” rather than “I will be studying.”
- The Future Tense verb expresses action or being as yet to come and “the element of time is very pronounced.”<sup>556</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.

<sup>553</sup> “Some grammarians lump this use of the imperfect with the conative imperfect” (Wallace, P. 544fn). The ingressive imperfect is sometimes called the inchoative or inceptive imperfect.

<sup>554</sup> The progressive aspect is conveyed by “began teaching” rather than “began to teach” as the NIV.

<sup>555</sup> The future is a real tense, i.e., any future form represents future time.

<sup>556</sup> D&M, P. 191.

- The imperative, subjunctive and optative moods do not have a future tense form.
- Of all tenses the Future in Greek is the easiest to spot, since it is in essence a Present form with a -σ- (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.<sup>557</sup> Future tense verbs take the same endings of the present tense (-ω, -εις, -ει, etc.) except a -σ 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 will loose	λύ -σ - ετε	You shall loose
λύ -σ- ει	He shall loose	λύ -σ - ουσι(ν)	They will loose

If the stem ends in a...

...labial (π, β, φ) this, combined with σ, produces ψ: πέμπω — πέμψω.  
 ...guttural (palatal) (κ, γ, χ) this, combined with σ, produces ξ: ἄγω — ἄξω.  
 ...dental (τ, δ, θ) this is dropped before the σ = περίθω — περίσω.

- Future Active Indicative:

Future Active Tense Stem<sup>558</sup> + Tense Formative<sup>559</sup> (σ) + Connecting Vowel (ο/ε) + Primary Active Personal endings.

- Future Middle Indicative:

Future Active Tense Stem + Tense Formative (σ) + Connecting Vowel<sup>560</sup> (ο/ε) + Primary Passive Personal endings.

<sup>557</sup> Of all tenses the Future in Greek is the easiest to spot, since it is in essence a Present form with a -σ- or sigma inserted between stem and ending

<sup>558</sup> The Future Active Tense Stem is derived from the 2nd of the 6 Principal Parts.

<sup>559</sup> The tense formative is a letter or group of letters added to the end of the tense stem to form a specific tense.

<sup>560</sup> A connecting vowel is added between the tense stem and a suffix (e.g., tense formative, personal ending). In the indicative mood, if the personal ending begins with μν or νν, the connecting vowel is omicron (λεγ + ο + μεν = λέγομεν); the connecting vowel in every other case is epsilon (λεγ + ε + τε = λέγετε). If no personal ending is used, the connecting vowel can be either omicron or epsilon.

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		

- The future passive is formed from the unaugmented aorist passive stem.

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
λυ θη σ ε ται	he will be	λυ θη σ ο νται	they will be
	λυθησεσθαι	INFINITIVE	to be loosed

AORIST:

- SIMPLE ACTION IN PAST TIME (*time* is indicated only in the indicative mood).<sup>561</sup>
- The aorist is the most common verb tense form<sup>562</sup> in the GNT<sup>563</sup> and perhaps the most important in the GNT. In the vast majority of cases the aorist indicates the simple, momentary 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.<sup>564</sup> In the imperative, subjunctive and optative moods there is no indication of time.<sup>565</sup>
- The Aorist is the most prevalent tense form<sup>566</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>561</sup> The aorist indicative is a past tense form, but it is the *augment* that makes it so not the term aorist.

<sup>562</sup> The aorist form refers only to the way a verb is spelled (formed). An aorist form verb carries only the grammatical meaning of Aspect and does not express time. The aorist form identifies summary aspect. It tells us nothing about when the event occurred. An aorist form may describe an event in the past, present or future as well as one that is timeless.

<sup>563</sup> Greek routinely uses the Aorist unless there is some particular reason to use another tense.

<sup>564</sup> “The Aorist Indicative expresses the simple *momentary occurrence* of an action in past time; as εγραψα, I wrote” (Goodwin, P. 24).

<sup>565</sup> The fundamental idea of *simple occurrence* remains the essential characteristic of the Aorist through all the dependent moods, however indefinite they may be in regard to time” (Goodwin, P. 24).

<sup>566</sup> And “most important” (D&M, P. 193).

- 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.
- The basic significance of the Aorist is to denote the fact of action occurring without reference to its progress or duration.<sup>567</sup>
- “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>568</sup>
- “Aorist... denotes that the action expressed by the verb is not defined with regard to its time, progress, or result.”<sup>569</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 form 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.
- The aorist “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>570</sup> An aorist tense verb can be used to describe an action or event in its entirety.
- The aorist is said to be “simple occurrence” or “summary occurrence,” without regard for the amount of time taken to accomplish the action. This tense form is also often referred to as the “punctiliar” tense. *Punctiliar* in this sense means “viewed as a single, collective whole,” a “one-point-in-time” action, although it may actually take place over a period of time. In the indicative

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<sup>567</sup> The Aorist may refer to a continued action, if the entirety of the event is viewed as a single event in past time (Goodwin, P. 24).

<sup>568</sup> Davis, William Hersey; *Beginner’s Grammar of the Greek New Testament*; P.78.

<sup>569</sup> Nunn, P. 68.

<sup>570</sup> Zerwick S.J., Max, Grosvenor, Mary; *A Grammatical Analysis Of The Greek New Testament*.

mood the aorist tense denotes action that occurred in the past time, often translated like the English simple past tense: “I studied” (not “I was studying”).

- “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>571</sup> Aorist tense verbs have no reference to the progress of the event, or to any existing result of it.
- 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 (constative), 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 an author doesn’t want to stress anything in particular about the verb’s aspect, he chooses aorist.
- “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>572</sup>
- The tense that usually presents the verbal action simply and in summary fashion.<sup>573</sup> The aorist denotes a single, simple action (punctiliar). In moods other than the Indicative, the Aorist has very little sense of time. In the Indicative mood the Aorist commonly denotes past time.
- 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.
- In contrast to the linear aspect, which refers to an action as continual or repeated, or to the perfect aspect, which calls attention to the consequences generated by an action, the aorist aspect has no such implications, but refers to an action “pure and simple.”
- In the indicative mood, the aorist refers to a past action, in a general way or as a completed event. It may also be used to express a general statement in the present (the “gnomic aorist”). In other moods (subjunctive, optative, and imperative), the infinitive, and the participle, the aorist is purely aspectual. In these forms, it has no temporal meaning.

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<sup>571</sup> Burton, P. 16.

<sup>572</sup> Perschbacher, NTGS, P. 303.

<sup>573</sup> Such as “John baptized Jesus.”

- 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>574</sup>
- Translating the aorist in any given situation depends on its combination with other linguistic features.<sup>575</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 one cannot say that the English translations have been successful with the Greek Aorist....<sup>576</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>577</sup>
- “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>578</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 ἔλυσα means *I loosed* (ἔλυσα may mean “I have loosed” as well).
- The Aorist Subjunctive<sup>579</sup> form verb states the *possibility* of an act and stresses its action as a whole or at a momentary point in time. Since only Indicative forms have augments the Aorist Subjunctive has no augment.

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<sup>574</sup> Robertson, P. 847.

<sup>575</sup> We should not imagine there is but one simple way to “translate” aorist tense forms.

<sup>576</sup> P. 847.

<sup>577</sup> P. 848.

<sup>578</sup> Hadjiantoniou, P. 99.

<sup>579</sup> The aorist subjunctive occurs 1,395 times in the GNT.

- The Aorist imperative form verb 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. The aorist imperative refers to a momentary or single action in future time as in ἐῖπε μοι = tell me.
- 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.
- σϱ is the sign of the Aorist system, but we should **Never Assume The Aorist Is Formed In The Regular Way!**
- A lot of different things get said about the aorist but any effort to find a single set of descriptions that expresses all that the aorist can and does do is questionable. The Aorist Tense will likely confirm your suspicions that Greek is in fact very different from English!

#### CONSTANTIVE AORIST.<sup>580</sup>

- A verb in the aorist may emphasize the beginning of the action (ingressive), the conclusion (culminative) or the action as a whole (constative).
- There are several identifiable classifications found with the aorist tense form including the *Constantive* Aorist which is the 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 end of the action specifically. This is by far the most common use of the aorist, especially with the indicative mood.”<sup>581</sup>
- The constantive 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>582</sup>

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<sup>580</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 there, just under variant terms.

<sup>581</sup> Wallace, P. 558.

<sup>582</sup> Wallace, P. 557.

- The constative aorist “indicates nothing relative to duration”<sup>583</sup> and “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>584</sup>

ἐλαίω τὴν κεφαλὴν μου οὐκ ἤλειψας = *you did not anoint* my head with oil (Lk 7:46).

ἅπαξ ἐλιθάσθην, τρις ἐναυάγησα = *once I was stoned, three times I was shipwrecked* (2Co 11:25).

οἷς οὐδὲ πρὸς ὥραν εἶξαμεν τῇ ὑποταγῇ = *to whom we did not yield* even for a moment (Ga 2:5).

ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη = *they reigned* with Christ a thousand years (Rev 20:4).

#### INGRESSIVE AORIST:<sup>585</sup>

[*came, began, began to, became*]

- Grammarians classify the events described by the aorist tense into a number of categories. One of the most common of these includes a view of the action as having begun from a certain point or place and the focus is 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>586</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>587</sup>
- On occasion, an aorist tense verb emphasizes the beginning of an action. This is generally called an Ingressive<sup>588</sup> Aorist.
- The difference between the ingressive imperfect and the ingressive aorist is that the imperfect stresses beginning, but implies that the action continues, while the aorist stresses beginning, but does not imply that the action continues. Thus the translation for the inceptive imperfect ought to be “began doing” while the inceptive aorist ought to be translated “began to do.”<sup>589</sup>

<sup>583</sup> D&M, P. 196.

<sup>584</sup> Perschbacher, NTGS, P. 303.

<sup>585</sup> In the nomenclature of some grammarians this use of an aorist might be referred to as *Inceptive*, or *Inchoative*. Again, different grammarians adhere to different conventions.

<sup>586</sup> P. 558.

<sup>587</sup> Wallace, P. 558.

<sup>588</sup> Ingressive is a verb or verbal form that designates the *beginning* of an action, state, or event.

<sup>589</sup> Wallace, P. 544.

ὁ δὲ βασιλεὺς ὠργίσθη = now the king *became* angry (Mt 22:7).

καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν = And astonished by 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; see also 1Co 4:8; 2Co 8:9).

#### CULMINATIVE AORIST:<sup>590</sup>

- The culminative aorist stresses the point at which the action ends. 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>591</sup> Commonly denotes the success of the effort.

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).

Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν = But the chief priests and elders *persuaded* the crowds that they should ask for Barabbas (Mt 27:20).

γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι = for *I have learned* to be content (Php 4:11).

#### GNOMIC/PROVERBIAL AORIST:

- A common truth of human life. “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>592</sup>
- “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>593</sup>
- The “gnomic” aorist, (often translated with the English present tense) expresses a general, universal truth or commonly accepted truth; something which has happened in the past, happens

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<sup>590</sup> Some grammarians may call this a *consummative, resultative, perfective* or *effective* aorist.

<sup>591</sup> D&M, P. 196.

<sup>592</sup> D&M, P. 197.

<sup>593</sup> Wallace, P. 562.

now, and is bound to happen in the future – as in the English sayings “curiosity killed the cat” (and is killing cats today and will keep killing cats in the future). The Gnostic makes a statement of a general, timeless fact, i.e., it describes something that is always true. To determine whether an aorist may be gnomic ask yourself: Is this statement reliable or true throughout long periods of time?

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).

ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν· = The grass *withers*, and the flower *falls away* (1Pe 1:24; See also Lk 7:35; Jn 15:6; Ja 1:11, 24).

#### EPISTOLARY AORIST:

This category is not common.

- This is the use of the aorist in which the author consciously adopts the time frame of the reader, which is different from his own.
- In a few instances the writer of a letter sometimes puts himself in the place of his reader and describes as past that which is to himself present, but which will be past to his reader.

Τύχικος...ὄν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο = Tychicus... whom *I send* to you for this very purpose (Eph 6:22; See also Ac 23:30; 1Co 5:11; Php 2:28; Col 4:8; Philem 11; 1Jn 2:14).

#### DRAMATIC AORIST:<sup>594</sup>

- The Aorist indicative form verb 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.”<sup>595</sup>

ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου = If he hears you, *you will have won* your brother *over* (Mt 18:15).

νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου = Now [*is*] the Son of Man [*or, will be*] *glorified* (Jn 13:31).

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<sup>594</sup> Some grammarians may refer to this as a *Proleptic* or *Futuristic* aorist. No matter the nomenclature this is the use of the aorist in a future sense.

<sup>595</sup> Wallace, P. 563.

ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ = because in them *the wrath* of God *will be completed* (Rev 15:1).

	1 <sup>st</sup> Aorist	2 <sup>nd</sup> Aorist
1 <sup>st</sup> Person Singular	-α	-ΟΝ
2 <sup>nd</sup> Singular	-αΣ	-ΕΣ
3 <sup>rd</sup> Singular	-Ε	-Ε
1 <sup>st</sup> Person Plural	-αμεν	-ομεν
2 <sup>nd</sup> Plural	-ατε	-ετε
3 <sup>rd</sup> Plural	-αν	-ον

#### First Aorist Passive

1 sg	ἐλύθη ν	I was loosed
2 sg	ἐλύθη σ	You were loosed
3 sg	ἐλύθη	He/she/it was loosed
1 pl	ἐλύθημεν	We were loosed
2 pl	ἐλύθητε	You were loosed
3 pl	ἐλύθησαν	They were loosed

#### Second Aorist Passive

1 sg	ἐγραφην ν	I was written
2 sg	ἐγραφης σ	You were written
3 sg	ἐγραφη	He/she/it was written
1 pl	ἐγραφημεν	We were written
2 pl	ἐγραφητε	You were written
3 pl	ἐγραφησαν	They were written

### PERFECT:<sup>596</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>597</sup>

<sup>596</sup> 1,573 occurrences, 835 Indicatives, 673 Participles, 49 Infinitives, 10 Subjunctives and 4 Imperatives.

<sup>597</sup> Wallace, P. 573.

- Moulton has suggested that the perfect tense is, “the most important, exegetically, of all the Greek Tenses.”<sup>598</sup> Easley appears to agree saying the Perfect is, “the tense with more theological and sermonic value than any other.”<sup>599</sup>

- “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>600</sup>

The Perfect tense form verb is used for indicating the present “state of affairs” resulting from the past action. 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 basic thought of the perfect tense is that the progress of an action has been completed and the results of the action are continuing on, in full effect. In other words, the progress of the action has reached its culmination and the finished results are now in existence. Unlike the English perfect, which indicates a completed past action, the Greek perfect tense indicates the continuation and present state of a completed past action. For example in John 17:10, our Lord speaks concerning his disciples, δεδόξασμαι ἐν αὐτοῖς = I have been glorified in them.

δεδόξασμαι (I have been glorified) is in the perfect tense, signifying “I have been glorified *and continue to be glorified* in them.”

- The Greek Perfect refers to past action that determines a present situation. 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.

- BDF suggests, “the perfect tense combines in itself... the present and the aorist in that it denotes the continuance of completed action.”<sup>601</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).”<sup>602</sup>

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<sup>598</sup> *Prolegomena*, P. 140.

<sup>599</sup> Page 46.

<sup>600</sup> Summers, P. 114.

<sup>601</sup> BDF, P. 175 (§340).

<sup>602</sup> Wallace, P. 574.

- 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.
- “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>603</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!

οραω - I see (present)  
 ειδον - I saw (aorist)  
 οἶδα - I am in a state of having seen = I know (perfect).

διδάσκαλε, **οἶδαμεν** ὅτι ὀρθῶς λέγεις καὶ διδάσκεις = Teacher, *we know* that you speak and teach what is right (Lk 20:21). The disciples are in a state of knowing Jesus speaks and teaches what is right.

- If the emphasis is on the completion of the event, translate use the helping verbs “have/has” and the past participle form of the verb (e.g., “has eaten”). If the emphasis of the context is on the current implications of the action, use the English present tense as in “It is written.”
- The perfect never has the meaning of a simple past tense.
- The Perfect tense has vocalic reduplication (there are several exceptions to the general rules for reduplication).

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<sup>603</sup> Burton, P. 41.

- Perfects are structurally subdivided into two groups: first perfects, which add κ to the reduplicated stem<sup>604</sup> and second perfects,<sup>605</sup> which lack the kappa (κ). This distinction does not have grammatical significance.
- To form a regular middle-passive perfect indicative, we combine the following elements:  
reduplication + present stem+ personal endings
- Just as in the active voice, the forms of the perfect do not include a thematic vowel as a connector: the tense suffix is applied directly to the stem. In contrast to the active perfect, the middle-passive perfect does not include a tense suffix.

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	μαι	κ ω
κ ας	σαι	κ ης
κ ε	ται	κ ω μεν
κ α μεν	μεθα	κ η τε
κ α σι or	νται	κ ω σι
κ α ν		

#### 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>606</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>607</sup>
- Sometimes the customary English translation for the perfect (*has* or *have*) won’t satisfactorily communicate that the effects of the action continue. In these cases the English present probably does a better job:

ὁ δὲ μὴ πιστεύων ἤδη **κέκριται** = But the one not believing *has been condemned* already (Jn 3:18). But the one not believing *is condemned* already.

**γέγραπται**, Κύριον τὸν θεόν σου προσκυνήσεις = It has been written, “Worship the Lord your God” (Lk 4:8). *It is written*, “Worship the Lord your God.”

<sup>604</sup> All 1<sup>st</sup> perfects except οἶδα are reduplicated.

<sup>605</sup> The GNT has 21 verbs that contain second perfect forms.

<sup>606</sup> Wallace, P. 574.

<sup>607</sup> Brooks, Luke A., & Winbery, Carlton L.; Syntax of New Testament Greek; (1979); P. 95.

- The intensive perfect places the emphasis on the present results of a past action.

**πεπιστεύκαμεν** καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ = *We have come to believe and know that you are the Holy One of God* (Jn 6:69).

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; see also Jn 16:28; Ro 5:2; 1Co 15:3-4; He 10:11).

#### CONSUMMATIVE PERFECT:<sup>608</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>609</sup>

- “Here it is not an existing state, but a consummated process which is presented.”<sup>610</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, ἐγήγεῖται 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>611</sup>

ἡ πίστις σου **σέσωκέν** σε = *your faith has made you well* (Lk 17:19).

**πεπληρωκατε** τὴν ἱερουσαλημ τῆς διδασχῆς ὑμῶν = *you have filled Jerusalem with your teaching* (Ac 5:28).

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

#### ITERATIVE PERFECT:

[*usually, regularly, repeatedly, again and again, kept on, continually*]

Infrequent.

- The process of which the completion is represented in the Perfect may have been one of recurrent intervals rather than of continuous progress.

<sup>608</sup> Also called *Extensive Perfect*; Easley calls the consummative perfect the “pure perfect”; P. 46.

<sup>609</sup> Wallace, P. 577.

<sup>610</sup> D&M, P. 202.

<sup>611</sup> D&M, P. 202.

- “A perfect is called iterative when the context suggests that the state of affairs took place at intervals. For example, 1 John 1:1 “Ο ἦν ἀπ’ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς (that which was from the beginning, that which we have heard, that which we have seen with our eyes). The state of affairs in which the disciples were in the very presence of the Lord occurred at repeated intervals for a period of three and a half years. In John 5:37 Jesus says that the Father had repeatedly testified (μεμαρτύρηκεν) of Him.”<sup>612</sup>

νῦν δὲ καὶ ἐώρακάσιν καὶ μεμισήκασιν καὶ ἐμέ 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).

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).

#### DRAMATIC (AORISTIC OR HISTORICAL) PERFECT:

- There is wide disagreement among grammarians on the verbiage of this category of perfect verbs.<sup>613</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>614</sup> which seems to agree with Burton’s assessment of this category of perfect verbs.<sup>615</sup> But D&M say, “Since the [dramatic] Perfect represents an existing state, it may be used for the purpose of describing a fact in an unusually vivid and realistic way... Like the intensive perfect, the dramatic perfect emphasizes the results of [an] action... its emphasis is upon the existing state.”<sup>616</sup> Brooks agrees saying, “the emphasis is on the existing state.”<sup>617</sup>
- It seems certain 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>618</sup>

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<sup>612</sup> Young, P. 127.

<sup>613</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>614</sup> Page 578.

<sup>615</sup> Page 39.

<sup>616</sup> Page 204.

<sup>617</sup> Page 96.

<sup>618</sup> Robertson, P. 896.

οὐκ ἔσχηκα ἀνεσιν τῷ πνεύματί μου τῷ μὴ εὐρεῖν με Τίτον = *I have had no rest in my spirit, because I did not find Titus* (2Co 2:13; possible other dramatic perfects are Mt 25:6; 2Co 1:9, 7:5; 11:25; He 11:28; Rev 7:14, 8:5, 19:3).

## PLUPERFECT:

- Rare. There are 28 pluperfect verbs occurring 86 times<sup>619</sup> in the GNT.
- HAD-HAVE
- Something that happened in the past with the results of action indicated in the past also;<sup>620</sup> the point of time being indicated by the context.
- “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>621</sup>
- The pluperfect (a sort of “past perfect”) shows action that is complete and existed at some time in the past. If it had continued to the present the Perfect tense would have been used. This tense is only found in the indicative mood and is rarely used in the New Testament.
- 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).
- 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>622</sup>
- The pluperfect is formed on the perfect stem. An augment is often (but not always) used in addition to reduplication.

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<sup>619</sup> All but three are in the Gospels and Acts.

<sup>620</sup> Though not necessarily at the time of the action itself.

<sup>621</sup> Wallace, P. 572.

<sup>622</sup> Some have suggested the pluperfect is a sort of “imperfect-perfect” or “past perfect.”

<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

#### 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.

τοῦ ὄρους ἐφ' οὗ ἡ πόλις **ᾠκοδόμητο** = the hill on which the city *had been built* (Lk 4:29).

καὶ ᾧδε 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 (EXTENSIVE) PLUPERFECT:

A pluperfect verb 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 (Lk 8:29).

οἱ γὰρ μαθηταὶ αὐτοῦ **ἀπεληλύθεισαν** εἰς τὴν πόλιν = for his disciples *had gone* into the city (Jn 4:8).

## INFINITIVES:

*Make every effort to present yourself before God as a proven worker who has no need to be ashamed, but who correctly handles the word of truth* –Paul

- 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>623</sup> 5 future<sup>624</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. Anarthrous infinitives numerically surpass articular infinitives<sup>625</sup> 6-to-1; 1,957 anarthrous infinitives, and 319 articular infinitives.<sup>626</sup>

“In the N. T. the Lucan writings have the largest and the most varied use of the infinitive, the Johannine writings have the smallest and most contracted use and the Pauline writings show a very uneven use both in number and logical force.”<sup>627</sup>

- There is no other part of speech more widely used in the GNT than the infinitive,<sup>628</sup> neither is there a part of speech more difficult to understand (IMHO) than the Infinitive. Greek manufactures nouns out of verbs by making infinitives. 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.

- The infinitive is an indeclinable<sup>629</sup> “non-finite” *verbal noun*. As such it performs some functions of a noun and at the same time displays some characteristics of a verb. The infinitive expresses the simple idea of the verb, without limitation of number or person and like a finite verb<sup>630</sup> it is formed from a verbal stem, has tense<sup>631</sup> and voice (but not person), and it is modified by adverbs (but not by adjectives).

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<sup>623</sup> 485 in the writings of Luke.

<sup>624</sup> Found in Acts and Hebrews.

<sup>625</sup> This construction is found in every NT book except Colossians, Philemon, the Pastorals, 2Peter and the letters of John with the most in the writings of Luke.

<sup>626</sup> According to Boyer (James L. Boyer, “The Classification of Infinitives: A Statistical Study,” *Grace Theological Journal* Spring 1985) there are approximately 1977 anarthrous infinitives of the 2291.

<sup>627</sup> Votaw, P. 52.

<sup>628</sup> Votaw counts 22 separate and distinct uses of the infinitive (page 51).

<sup>629</sup> Not inflected.

<sup>630</sup> A verb that has limits defined for person or number is said to be “finite.” An infinitive is a verb that is not finite. It is not limited for person or number.

- 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.
- 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>632</sup>
- *To fly, to draw, to cry, to jump, to catch, to read, to eat, to belong*—all of these are infinitives. An English translation<sup>633</sup> of a Greek infinitive will almost always begin with *to* followed by the simple form of the *verb*, like this: *to + verb = infinitive* (many exceptions do occur).
- “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>634</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).
- In some constructions, the infinitive has a so-called “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<sup>635</sup> as in, “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).

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<sup>631</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>632</sup> Although technically infinitives do not have gender, frequently the singular neuter (accusative, dative or genitive) article is attached to them. Approximately 2000 of the 2291 infinitives are anarthrous.

<sup>633</sup> Important Note: When translating an infinitive into English we normally will not add an *s*, *es*, *ed*, or *ing* to the word end.

<sup>634</sup> Croy, P. 144.

<sup>635</sup> Cf. Mt 5:32, 22:3; Mk 1:17; Lk 23:2; Jn 6:10; Ac 7:19; 8:31; Ro 1:13, 2:19, 4:11, 18 7:3; 1Co 10:6, 20; Ga 2:14; 1Th 1:7, 5:27; 2Tim 2:18; He 9:26; Ja 1:18; 1Pe 5:12; Rev 2:9; 3:9, 19:19; 22:16.

νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε = But now also finish *the doing* (2Co 8:11).

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:
  - a. As subject of a verb = “*To sing* improves the voice.”
  - b. As object of a verb = “I gave him something *to eat*.”
  - c. As a predicate complement = “I have something *to say*.”
- 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>636</sup>

#### USES OF THE INFINITIVE WITH THE DEFINITE ARTICLE:

- The idea of putting an article in front of the infinitive seems awkward (“the to speak”). Consequently, English speakers do not easily interpret the articular infinitive. Essentially the function of an article with an infinitive is the same as with a noun since the infinitive is in origin a noun.
- 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 by giving it a neuter article (if an infinitive has an article, it is always neuter, and as a noun it may be used with different cases of

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<sup>636</sup> Hewitt, P. 177-178.

the neuter article) and declining the article. This is what grammarians mean by *articular infinitive*.<sup>637</sup>

- “...generally speaking, the Infinitive is regarded as an indeclinable verbal noun which can be made declinable by the addition of the article.”<sup>638</sup>
- In general, articular infinitives are used in the same syntactic functions as their anarthrous counterparts. Both function substantively as subjects or objects of a verb or in apposition to another substantive. Both function adverbially to indicate the purpose, result, or cause, etc. of a finite verb. Most grammarians agree that there is no difference in meaning in the infinitive when it has the article and when it does not.
- Nothing distinguishes the noun force of the infinitive more than its use with the article. The article *substantivizes*<sup>639</sup> 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. Though the infinitive does not have gender or number, the article that is attached to it is neuter and singular. Articular infinitives appear in every case besides the vocative.

The article serves to make clear which function, of the numerous possibilities available to an infinitive without the article, the author had in mind. Matthew 15:20 and Acts 25:11 are examples of phrases containing an Infinitive with an article functioning 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.

οὐ παραιτοῦμαι τὸ ἀποθανεῖν = I do not refuse *to die*.

USES OF THE INFINITIVE WITH PREPOSITIONS (following the regular meaning for the preposition and case used):<sup>640</sup>

- If the infinitive functions as a noun it may stand as the subject or as the object of a verb or be governed by a preposition.<sup>641</sup>

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<sup>637</sup> “Although infinitives frequently take an article, the article is usually not used to nominalize the infinitive” (Wallace, P. 234).

<sup>638</sup> Nunn, P. 87.

<sup>639</sup> “The infinitive can also function substantively without the article” (Wallace, P. 234).

<sup>640</sup> “All infinitives with prepositions are articular. In descending order of frequency, the infinitive is found with the following prepositions: εἰς, ἐν, μετὰ, πρὸς, πρὶν ἢ, πρὶν ἢ, πρὸ, ἀντι, ἕνεκεν, ἕως” (Perschbacher, NTGS, P. 370).

- The infinitive often occurs *after prepositions*.<sup>642</sup> When it does so, the infinitive is *always articular*. Almost every occurrence of the preposition with the articular infinitive is adverbial.
- “The most common usage of the articular infinitive is with a preceding preposition. The preposition in such constructions governs the meaning of the infinitive. The case of the singular neuter article agrees with the prepositional usage; thus *δια, εις, μετα* and *προς* take the neuter accusative, *προ* the genitive, and *εν* the dative.”<sup>643</sup>

† *δια* (το) (occurs 27 times) - because (reason) to do something *because*  
 “The preposition *δια* with the singular neuter accusative article before the infinitive gives the infinitive a causal meaning, which of course is the usual meaning of *δια* with the accusative.”

**διὰ τὸ αὐτὸν γινώσκειν πάντας** “*because he knew all men*” (see also Mt 13:5; Mk 4:6; Lk 2:4, 6:48; Jn 2:24; Ac 12:20, 18:2, 28:18; Php 1:7; He 10:2; Ja 4:2).

† *εις* το (occurs 63 times) – *that he might, in order that, so that*.  
 with the articular infinitive *εις* το can denote purpose<sup>644</sup> or result. Romans 4:16 demonstrates purpose: **εις το ειναι** βεβαιαν την παγγελιαν = *in order that* the promise might *be* guaranteed. (cf. Mt 20:19, 26:2, 27:31; Mk 14:55; Lk 5:17; Ro 1:11, 1:20, 8:29; 1Co 11:22; Ga 3:17; He 2:17, 7:25).

“*εις* with the Infinitive also expresses tendency, measure of effect, or result, conceived or actual”<sup>645</sup> (cf. Ac 3:19, 7:19; Ro 3:26; He 11:3).

† *μετα* (το) (there are only 15 of these constructions) – after doing something *after*  
*μετα* το βλεπειν αυτου = after he sees  
**μετὰ τὸ παθεῖν αὐτὸν** = *after his suffering* (Ac 1:3; see also Mt 26:32; Mk 1:14).

† *προς* (το) (there are only 11 of these constructions) - before doing something *before*  
 This construction generally indicates purpose:  
 καὶ δήσατε αὐτὰ εἰς δέσμας **πρὸς τὸ κατακαῦσαι** αὐτὰ = and bind them in bundles *to burn them* (Mt 13:30; cf. Mk 13:22; 2Co 3:13; 1Th 2:9; 2Th 3:8).

† *προ* (του) (there are only 9 of these constructions) - before doing something *before*  
**προ του** σε φιλιππον φωνησαι = *before Philip called you*.  
**προ του βλεπειν** αυτου = *before he sees* (see also Jn 17:5; Ga 2:12, 3:23).

<sup>641</sup> Most articular infinitives in the New Testament are part of a prepositional phrase (Lk 5:12, 14:1, 17:11; Ro 8:29). The articular Infinitive governed by a preposition expresses various relations, the precise nature of which is determined by the meaning of the preposition employed.

<sup>642</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>643</sup> Young, SLFSNTG, P. 27.

<sup>644</sup> Most common.

<sup>645</sup> Burton, P. 161.

† εἶν (τω) (occurs 63 times) - 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).

- The infinitive preceded by the article is used, like a noun, as the object of a preposition. The article assumes the genitive, dative or accusative form according to the case required by the preposition.

λαλήσατε Ἡσαυ ἐν τῷ εὑρεῖν ὑμᾶς αὐτὸν = you shall speak to Esau when you find him (Ge 32:19).

ἦλθον εἰς τὸ πολεμῆσαι = they came to fight (1Ch 19:7).

Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων **πρὸς τὸ θεαθῆναι** αὐτοῖς = Beware of practicing your piety before others in order *to be seen* by them (Mt 6:1).

ἐν ταῖς καρδίαις ἡμῶν ἔστε **εἰς τὸ συναποθανεῖν** καὶ συζῆν = you are in our hearts, *to die together* and to live together (2 Co 7:3; see also Mt 13:4,5 26:2,32; Lk 2:4,6,21, 22:15,20; Ac 3:19,26, 7:4, 8:11, 23:15; He 2:8,15,17; Ja 1:18, 4:15).

- The infinitive endings are -εἶν, -αι, -ναι, -σθαι ( for contract verbs -εἶν becomes -ᾶν - εἶν -οῦν). The aorists do not have an augment.

	Present	1 Aorist	2 Aorist	Perfect
Active	εἶν	σαι	εἶν	ναι
Middle	εσθαι	σασθαι	εσθαι	σθαι
Passive	εσθαι	θηναι	ηναι	σθαι

	Present	Aorist	Perfect
Active	λυεῖν	λυσαι	λελυκεναι
Middle	λυεσθαι	λυσασθαι	λελυσθαι
Passive	λυεσθαι	λυθηναι	λελυσθαι

Present	Active	Middle and Passive
	Present Stem + εἶν	Present Stem + euphonic vowel + σθαι
	λυεῖν (to loose)	λυεσθαι (to loose oneself, to be loosed)
	φιλεῖν (to love)	φιλεισθαι (to love oneself, to be loved)
	αγαπᾶν (to love)	αγαπασθαι (to love oneself, to be loved)
	διδόναι (to give)	διδοσθαι (to give oneself, to be given)
	τιθεῖναι (to place)	τιθεσθαι (to set oneself in place to be set in place)

Future	Active	Middle	Passive
	Present Stem + σ + εἶναι	Present Stem + σεν + 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 + εἶναι Aorist	Stem + euphonic vowel + σθαι	Aorist Stem + η + ναι
Perfect	Active	Middle and Passive	
	Perfect Stem + κεν + ναι λελυκεναι (to have loosed)	Perfect Stem + euphonic vowel + σθαι λελυσθαι (to have loosed oneself, to have been loosed)	

► Grammarians classify Infinitives into several basic usages, including:

1. Adverbial

- a. Purpose to, in order that, for the purpose of
- b. Result so that, so as to, with the result that
- c. Time after, while, before
- d. Cause because
- e. Complementary

2. Substantival Uses:

- f. Subject
- g. Direct Object
- h. Indirect Object
- i. Appositional
- j. Epexegetical

Our discussion of Infinitives will focus on these.

1. ADVERBIAL:

The Greek infinitive is used in several types of subordinate clauses, such as substantiation, causation, purpose, time, and result.

PURPOSE:

[to, in order to, in order that, so as to, so that, for the purpose of]

- “The Infinitive is used to express the purpose of the action or state denoted by the principal verb.”<sup>646</sup>
- Indicating the purpose or intention of an action may be the most common use of the Greek infinitive as in: “Terry’s gone to the office *to collect* [for the purpose of collecting] his pay

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<sup>646</sup> Burton, P. 146.

check” or, “the girls went into the woods *to search for* [*for the purpose of searching for*] berries.”

- 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.
- The Purpose Infinitive can be anarthrous, have the genitive article **ΤΟΥ**, and/or have the preposition **ΕΙΣ** or **ΠΡΟΣ**.
- 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).

ἐκάκωσεν τοὺς πατέρας [ἡμῶν] **τοῦ ποιεῖν** τὰ βρέφη ἕκθετα αὐτῶν = he abused our fathers *to make* them abandon their babies (Ac 7:19).

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).

- If a purpose infinitive is suspected, insert the gloss *in order to* or *for the purpose of* (and translate the infinitive as a gerund as in the example that follows), *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).

νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν **ἀκοῦσαι** πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ κυρίου = Now we are all here in the presence of God *to listen* [*for the purpose of listening*] to everything the Lord has commanded you to tell us (Ac 10:33).

Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς **σῶσαι** = Christ Jesus came into the world [*for the purpose of saving sinners*] to save sinners (1Tim 1:15).

## RESULT:

[*so that, so as to, with the result that*]

- Votaw<sup>647</sup> lists 294 purpose infinitives and 96 result<sup>648</sup> infinitives. This does not include the infinitives after prepositions, many of which can go either way.
- In certain instances infinitives tell the result of an action. 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 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*, is better and brings out the force of the result infinitive.
- The Infinitive may be used to express the result or consequence of the action of the principal verb. Such infinitives are quite often introduced by  $\omega\sigma\tau\epsilon$  (Mt 8:24; Lk 4:29, 12:1; Ac 1:19, 14:1; Ro 7:6; 1Co 5:1; 1Pe 1:21), but are occasionally found standing alone (Col 4:3), with  $\tau\omicron\upsilon$ <sup>649</sup> (Ac 18:10), and with the preposition  $\epsilon\iota\varsigma$  (Ac 7:19).

καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν πρὸς ἑαυτοὺς = and they were all amazed, *so that they questioned* among themselves (Mk 1:27).

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

<sup>647</sup> The Use of the Infinitive in Biblical Greek, (1896); P. 46–47.

<sup>648</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.

<sup>649</sup> The infinitive may be articular or anarthrous.

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; Lk 12:1; 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?”<sup>650</sup>

### A. ANTECEDENT TIME:

[*before*]

The action of the infinitive of antecedent time occurs *before* the action of the controlling verb. Its structure is  $\pi\rho\iota\nu$ , or  $\pi\rho\iota\nu \eta^{651}$  + the infinitive and should be translated “before” plus an appropriate finite verb.

**πρὶν ἢ συνελθεῖν** αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου = *before they came together*, she was found to be with child from the Holy Spirit (Mt 1:18).

**πρὶν ἢ δις ἀλέκτορα φωνῆσαι** τρίς με ἀπαρνήση = *before the rooster crows twice* you will disown me three times (Mk 14:30).

**πρὸ τοῦ σε Φίλιππον φωνῆσαι** ὄντα ὑπὸ τὴν συκῆν εἶδόν σε = *Before Philip called you*, while you were under the fig tree, I saw you (Jn 1:48).

### B. CONTEMPORANEOUS TIME.<sup>652</sup>

[*while, as, when*]

The action of the infinitive of contemporaneous time occurs *simultaneously* with the action of the controlling verb. Its structure is  $\epsilon\nu \tau\omega^{653}$  + the infinitive. It should be translated *while* or *as* (for present infinitives), *when* (for aorist infinitives), plus an appropriate finite verb.

**καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν** = *while [or as] he was sowing*, some [seed] fell on the road (Mt 13:4).

<sup>650</sup> I have discovered a few grammars that confuse the categories “antecedent time” and “subsequent time” so, I will follow the descriptions given by Dana and Mantey described on pp. 216 and 217.

<sup>651</sup> The conjunction  $\pi\rho\iota\nu$  occurs only eleven times with infinitives in the GNT.

<sup>652</sup> Or “simultaneous.”

<sup>653</sup> There are approximately 55 occurrences.

ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς = but while men *slept*, his enemy came (Mt 13:25).

ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν = 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 μετὰ το + the infinitive. It should be translated “after” plus an appropriate finite verb.

μετὰ δε το εγεροθηναι με προαξω υμας εις την γαλιλαιαν = And after I have been raised, I will go before you into Galilee (Mt 26:32).

Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία = 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:

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

- 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).

αυτος δε ο ιησους ουκ επιστευεν εαυτον αυτοις δια το αυτον γινωσκειν παντας = Jesus was not entrusting himself to them because he knew all men. (Jn 2:24).

- 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).

### COMPLEMENTARY:<sup>654</sup>

- A complementary infinitive is, “An infinitive used along with an indicative verb to complete the idea or action of the verb.”<sup>655</sup>
- The Infinitive will always be used with a finite verb and certain words routinely have an infinitive to complement them. 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.<sup>656</sup> 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>657</sup>

Wallace cites about 40 NT examples of a “Complementary Infinitive.” He states there are about 8 common verbs which frequently take an infinitive, but there could be as many as 30 complementary infinitives using the helper verb ζητέω, and possibly as many as 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 Chapman’s assertion that the complementary infinitive is, “the most common usage by far” for infinitives! He further unpacks the complementary infinitive saying, “An infinitive may be used with a verb of being able, wishing, beginning, must, knowing how, trying, seeking, avoiding,

<sup>654</sup> D&M do not include this category in their text. Young refers to this as a “prolate” infinitive (P. 19).

<sup>655</sup> DeMoss, P. 33.

<sup>656</sup> Young does not include ζητέω in his list on page 19. He does list δεομαι (which only occurs once as a participle with an infinitive), κελεω, παραγγελλω and τασσω (which only occurs twice with an infinitive).

<sup>657</sup> Wallace, P. 598-599.

asking, allowing, hindering, being worthy, owing, etc. It complements or completes the thought begun by that verb.”<sup>658</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>659</sup>
- 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>660</sup>

ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετὰ αὐτῶν οὐ **δύνανται νηστεύειν** =  
As long as they have the bridegroom with them *they are not able to fast* (Mk 2:19).

εἰ γὰρ κατὰ σάρκα ζῆτε, **μέλλετε ἀποθνήσκειν** = For if you live according to the sinful nature, *you will die* (Ro 8:13).

τινὲς εἰσὶν 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).

**ινώσκειν** δὲ ὑμᾶς **βούλομαι** = But *I want you to know* (Php 1:12; cf. Ro 13:8).

- The Complementary Infinitive often functions as a direct object as in: Ἰσχυὸν **θεραπεύειν** = I am able *to heal*.

## 2. SUBSTANTIVAL:

- Long says, “this use is the rarest of the Infinitive.”<sup>661</sup>
- Like a noun, the infinitive can have many of the case functions that an ordinary noun can have. It can be the subject<sup>662</sup> or object of a verb,<sup>663</sup> it may function as the object of a preposition, be anarthrous and articular, and it can be modified by an adjective.

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<sup>658</sup> (1994). Greek New Testament Insert. (2nd ed., revised).

<sup>659</sup> Page 221.

<sup>660</sup> Page 76.

<sup>661</sup> Page 212.

<sup>662</sup> In the sentence, “to err is human,” the infinitive *to err* is the subject of the verb *is*.

<sup>663</sup> Or even of another infinitive as in Luke 5:34.

- Infinitives and infinitive phrases<sup>664</sup> can function as nouns, adjectives, or adverbs. Look at these examples:

- a) “To sleep is the only thing Terry wants after a hot grueling workday.” *To sleep* functions as a noun because it is the subject of the sentence.

*To love* is the greatest achievement.

*To wait* seemed foolish when decisive action was required (also the subject).

Infinitive phrase functioning as noun: Gail wanted *to arrive at her destination*.  
(See Mt 3:15 Lk 18:25).

- b) “No matter how fascinating the operation is, Gail turns her head and refuses to look.” *To look* functions as a noun because it is the direct object for the verb *refuses*.

Everyone wanted *to go*. Here the infinitive functions as a direct object for the verb *wanted*.

We intended *to leave* early. The infinitive functions as the direct object of the verb *intended*.

I declare him *to be guilty*.

We believe him *to be innocent*.

He commanded them *to go away*. (See Mt 19:14; Mk 12:12; Lk 16:3; He 7:25).

- c) “Wherever Gail goes, she always brings a book to read in case she gets stuck in traffic.” *To read* functions as an adjective because it modifies *book*.

Terry’s group was the first *to arrive*.

He lacked the strength *to resist*.

I have a paper *to write* before class. The infinitive *to write* functions as an adjective modifying *paper*.

The Cook’s were the first family in our neighborhood *to adopt a child*. The infinitive phrase functions as an adjective.

- d) “Terry braved the snow to throw the trash into the apartment dumpster.” *To throw* functions as an adverb because it explains why Terry braved the inclement weather.

The students must pass their finals *to graduate*.

We must study *to learn*.

- Since Infinitives have noun features, they may function as direct objects. Infinitives may act as a Predicate Nominative when there is a linking verb. Infinitives may also modify nouns or

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<sup>664</sup> The Infinitive Phrase is a group of words that begins with an infinitive and is followed by modifier(s) and/or (pro)noun(s) or noun phrase(s) that function as the actor(s), direct object(s), indirect object(s), or complement(s) of the action or state expressed in the infinitive. The Infinitive Phrase may function as a noun, adjective or adverb.

pronouns such as direct objects when they are acting as Adjectives. They may also modify verbs, adjectives and adverbs when used as an Adverb.

- Use of an infinitive as a noun, or substantive. Although all infinitives are nouns in a sense, the substantival infinitive functions without apparent verbal force.
- Here the Greek Infinitive acts like a neuter noun and is simply translated *to do, to act, to be*, etc. Always singular, neuter, with or without an article.

### SUBJECT:

- In certain contexts an infinitive or an infinitive phrase functions as the subject 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, εἶσθιν, δοκει, ειμι, γινομαι* etc.

Example: “*To swim* is healthy.” “*To rescue the swimmer* was easy.”

ὑμῖν δέδοται **γνῶναι** τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν = To you it has been given *to know* the mysteries of the kingdom of heaven (Mt 13:11).

τὸ δὲ **καθίσαι** ἐκ δεξιῶν μου ἢ ἐξ ἐναντίων οὐκ ἔστιν ἐμὸν δοῦναι = but to sit at my right hand or my left hand is not mine to give (Mk 10:40). The articular infinitive is the subject of the verb ἔστιν.

Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος = For me, *to live* (is) Christ and *to die* (is) gain (Php 1:21; The articular infinitives are subjects of their respective clauses).

- Never found in a prepositional phrase.

### OBJECT:

- In certain contexts an infinitive or an infinitive phrase functions as the direct object of a finite verb.
- “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>665</sup>

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<sup>665</sup> Robertson, P. 1424.

- “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>666</sup>

- An infinitive may function as the object of a finite verb as in:

ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, = Let the little children [to] *come* to me, and do not hinder them (Mt 19:14)

καὶ ἐζήτουν αὐτὸν κρατῆσαι = they looked for a way *to arrest* him (Mk 12:12).

ὁθεν 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 serves as the object of a finite verb as in:

νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε = but now you also must complete *the doing of it* (2Co 8:11).

οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῶ = did not consider *equality* with God something to be grasped (Php 2:6).

### APPOSITION:

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

This usage is relatively common.

- An infinitive may function in apposition to a substantive to further define it.

- “Like any other substantive, the substantival infinitive may stand in apposition to a noun, pronoun, or substantival adjective (or some other substantive).”<sup>667</sup>

- “Infinitives may function as a noun in apposition to a preceding noun or pronoun. Apposition is the explaining of a preceding nominal by giving more specific information. Although not usually needed, words such as ‘namely’ or ‘that is’ may be supplied in the translation.”<sup>668</sup>

“Like any other substantive, the substantival infinitive may stand in apposition to a noun, pronoun, or substantival adjective (or some other substantive).

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. That is to say, apposition differs from epexegetical in that an appositional infinitive is

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<sup>666</sup> Burton, P. 153.

<sup>667</sup> Wallace, P. 606.

<sup>668</sup> Young, P.174.

more substantival than adjectival. This subtle difference can be seen in another way: An epexegetical infinitive (phrase) cannot typically substitute for its antecedent, while an appositional infinitive (phrase) can. At times, however, even these distinctions get fuzzy.”<sup>669</sup>

τοῦτο ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας = this is the will of God, your sanctification, *namely, that you abstain from fornication* (1Th 4:3).

Ἐκρίνα γὰρ ἑμαυτῷ τοῦτο τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν = For I determined this for myself, *namely, that I would not come to you in sorrow again* (2Co 2:1; The articular infinitive τὸ ἐλθεῖν is in apposition to the demonstrative pronoun τοῦτο. It serves to define the pronoun and could stand in the pronoun’s place (I determined I would not come to you in sorrow again. Notice there are six words between the article and the infinitive)

θρησκεία καθαρὰ... αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας = Pure religion ... is this, *namely, to visit orphans and widows* (Ja 1:27; Cf. also Acts 3:18; 9:15; 15:20, 28, 29; 24:15; 26:16; Ro 14:13; 15:23; 1 Co 7:25, 37; Php 1:29; 1Th 4:3, 4, 6; He 9:8; 1Pe 2:15; Rev 2:14, 12:7).

#### EPEXEGETICAL:

- There are four basic uses of the substantival infinitive: subject, direct object, appositional, and epexegetical. Essentially the epexegetical<sup>670</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.<sup>671</sup>
- The epexegetical infinitive will define, limit, or explain a noun or adjective. Epexegetical infinitives are usually anarthrous.

ἐγὼ βρωσὶν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε = I have food *to eat* of which you do not know (Jn 4:32).

<sup>669</sup> Wallace, P. 606. Dr Robertson says, “The inf. in apposition is that with nouns; the epexegetical inf. is used with verbs” but draws the conclusion, “the two uses are one” (P. 1078).

<sup>670</sup> *Epexegetical* means to give additional explanation or explanatory matter.

<sup>671</sup> Wallace, P. 607.

## PARTICIPLES:

*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

- Studying Greek is at times complex and confusing, especially the study of participles!<sup>672</sup> 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>673</sup>
- Greek participles are complicated and deserve a great deal of study.<sup>674</sup> Wallace writes, “It is often said that mastery of the syntax of participles is master of Greek syntax.”<sup>675</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>676</sup> Matthew has 936 Participles.<sup>677</sup> Jude might have the most Participles in relation to total words with 37.<sup>678</sup> 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).<sup>679</sup> There are no imperfect or pluperfect participles.
- The Greek participle is a grammatical hybrid, i.e., a *verbal adjective*.<sup>680</sup> That means it *merges* some verb characteristics and some noun characteristics. For example, the participle will have tense<sup>681</sup> and voice like a verb, but it will also have the case of a noun as well.

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<sup>672</sup> There are some general patterns that will facilitate our beginning efforts to understand the Greek participle but there are no absolute rules that apply every time in every context.

<sup>673</sup> Machen, P. 111.

<sup>674</sup> Participles refuse rigid classification.

<sup>675</sup> Page 613.

<sup>676</sup> 1,683 verses with one or more Participles.

<sup>677</sup> That's more than any other Gospel; 374 more than Mark, the runner-up.

<sup>678</sup> The authors of the New Testament were not professional linguists and there is no guarantee that they used the Greek language in exactly the same way. They used the language as a vehicle for communication to a given audience at a specific period of time.

<sup>679</sup> The perfect participle is quite common in periphrastic constructions (see below page 23456). It emphasizes the completed and continuing state of an action.

<sup>680</sup> I.e., a *loving* heart; *living* water.

<sup>681</sup> Tense in the participle behaves the same way as tense in verbs expressing “kind of action”: the present participle- linear/progressive action, the aorist participle- punctiliar/summary action, etc.

- As in finite verbs, the aorist tense participles indicate undefined<sup>682</sup> punctiliar or point action, the present tense<sup>683</sup> indicates ongoing or continual action and the perfect emphasizes the completed and continuing state of an action. The function of voice in the participle is essentially the same as in the verb as well.
- 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,<sup>684</sup> for the most part *they do not function as main verbs*. “The participle does not use personal verb endings.”<sup>685</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 grammatically the main verb.
- 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, 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 technically does not have a subject. However, a participle must agree in case, number, and gender with the word it is modifying.<sup>686</sup>
- Participles are NOT augmented.
- 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.

#### ASPECT:

- Like a Greek verb the participles *tense* encodes the ideas of time and aspect. And like a Greek verb its aspect is of greatest importance, not its time factor.

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<sup>682</sup> “Undefined as to progress or completion” (Perschbacher, NTGS, P. 422).

<sup>683</sup> “Present tense participles function essentially with the same kinds of options as are found with the present tense indicative” (Perschbacher, NTGS, P. 420).

<sup>684</sup> Participles can be built on any Greek verb.

<sup>685</sup> Mounce, P. 243.

<sup>686</sup> Mounce, P. 243.

- The Present Participle is built on the Present Tense stem. Therefore, the present Participle nearly always indicates Continuous/Linear Aspect. The aorist Participle is built on the aorist Tense stem. Therefore, the aorist Participle encodes Summary/Punctiliar Aspect. The Future Participle is built on the Future Tense stem; the Perfect is built on the Perfect tense stem.
- Participles 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 as *in progress* is usually expressed by a Present Participle) most frequently denotes action taking place at the same time as the main verb.
- “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>687</sup>
- “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>688</sup> If the action is thought of as in progress then a present participle is used.
- The action denoted by the Aorist Participle may be past, present or future with reference to the speaker. That is to say, the action denoted by the Aorist Participle may be antecedent to, coincident with, or subsequent to, the action of the principal verb.
- The Perfect participle, acts like a perfect tense verb in that it indicates completed action, the results of which continue into the present, as seen from the speaker’s perspective.
  - Present: Continuous action, time contemporaneous with the main verb.
  - Aorist: Undefined action; time antecedent to the main verb.
  - Perfect: Action that has come to a state of completion.

#### ADJECTIVAL/ADVERBIAL:

- “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

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<sup>687</sup> Burton, P. 56.

<sup>688</sup> Burton, P. 68.

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>689</sup>

- 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:

- "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>690</sup>

#### 1. ADJECTIVAL PROPER (Dependent)

- A. Attributive:
- B. Predicative:

#### 2. SUBSTANTIVAL (Independent)<sup>691</sup>

#### 3. ADVERBIAL (Circumstantial)

The action described by the adverbial participle is primarily directed toward the verb. This is far and away the larger of the two (adjectival and adverbial) categories and includes the following subcategories:

- 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      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<sup>692</sup>

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<sup>689</sup> Wallace, P. 613.

<sup>690</sup> Perschbacher, NTGS, P. 383.

<sup>691</sup> There are approximately 1,467 instances of the substantival participle (see Wallace, P. 619, fn 17). It is far more frequent than the adjectival.

<sup>692</sup> The distinction between the numerous functions of participles is not absolute; at times more than one function could be reasonably understood. The test of the exegete or translator is to determine as nearly as possible which function is most likely the sense intended by the author.

## 1. ADJECTIVAL PROPER (DEPENDENT):

- Participles often indicate action as do verbs, but they also modify nouns adjectivally. 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 roughly 1,600 adjectival participles (most are Present Tense).
- 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.<sup>693</sup>
- 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. “If the participle does not have the article, it may [still] be adjectival.”*<sup>694</sup>
- 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 *the man lost his car*. But there is a modifier 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 modifying the clause, “the man lost his car.”
- The adjectival usage of the participle is for the most part easily recognized as in such a case *it will most often be in the Attributive Position*<sup>695</sup> as in:

ὁ πιστευων ανηρ or ανηρ ὁ πιστευων = “The believing man” or “the man who believes.”

ἡ προσευχομενη γυνη or ἡ γυνη ἡ προσευχομενη = “The praying woman” or “the woman who prays.”

το εσθιον τεκνον or το τεκνον το εσθιον = “The eating child” or “the child who eats.”

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<sup>693</sup> Even adverbial participles must agree with a noun or pronoun in Case, Gender and Number. The pronoun will not always be explicitly stated, but it may be encoded in the verb.

<sup>694</sup> Wallace, P. 617.

<sup>695</sup> Remember that the fundamental characteristic of the attributive position is that the adjective comes immediately after its definite article. See discussion page 68.

However, the participle may have an attributive relation *without the article* as in Luke 6:48: ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν = He is like a man *who builds a house* (or He is like a man building a house). The participle οἰκοδομοῦντι is clearly modifying ἀνθρώπῳ (man). Also, Luke 4:33: Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου = Now in the synagogue there was a man *who had a spirit of an unclean demon*. The participial phrase πνεῦμα δαιμονίου ἀκαθάρτου describes the man (ἄνθρωπος) who was in the synagogue.<sup>696</sup> Further illustrations are abundant.

- The participle may function like an adjective and either modify a substantive (*attributive*) or assert something about it (*predicative*) as in:

τὸ ὕδωρ τῶ ζῶν = the *living* water (Jn 4:11; attributive).

σύ 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 = 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 σκότους 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).

#### A. ATTRIBUTIVE PARTICIPLES:

[*who, which*]

- The participle may express a simple attribute like an ordinary adjective. “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>697</sup> “It can appear in any of the attributive positions.... In English, a relative pronoun (who, which, that) may help in the translation.”<sup>698</sup>

<sup>696</sup> Note the participle agrees with the noun ἄνθρωπος in gender, case and number.

<sup>697</sup> Mounce, P. 272.

<sup>698</sup> Chapman, Greek New Testament Insert (2nd ed., revised).

- Oftentimes the best way of translating an attributive Participle is by means of a relative clause.<sup>699</sup>

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.
- The participle may come between the article and the substantive like any attributive adjective, as in Matthew 25:34: τὴν (article) ἡτοιμασμένην (participle) ὑμῖν βασιλείαν (noun) = the kingdom [*having been*] prepared for you. Matthew 2:7 is an example of the first attributive position: τοῦ φαινομένου ἀστέρος = the *shining* star (Mt 2:7).
- Attributive Participles<sup>700</sup> function like an attributive adjective, in any standard attributive position. Thus either ὁ διδασκων αποστολος or ὁ αποστολος ὁ διδασκων means “the apostle who is teaching.”

καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξίν = And sitting down we began to speak *to the women who had gathered* (Ac 16:13).

Examples of the second attributive position (this is the most common construction for attributive participles):

ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου = Behold! The lamb of God [*the one*] *who takes away* the sin of the world (Jn 1:29).

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>701</sup>

<sup>699</sup> A relative clause is one that begins with a relative pronoun such as, *who*, *which* or *that*.

<sup>700</sup> As an adjective the participle can be found in both the attributive and predicate *positions*.

<sup>701</sup> Robertson, P. 1105-1106.

- “The article does not make a word or phrase attributive. It may be attributive without the article... when the article is used before a word or phrase there is no doubt about its being attributive.”<sup>702</sup>

- “Attributive participles are found in the present, aorist, and perfect tenses and in all four cases.”<sup>703</sup>

#### B. PREDICATIVE PARTICIPLES:<sup>704</sup>

- The predicate participle is rare.

- The predicate participles are always anarthrous<sup>705</sup> and agree with the subject in gender, case (usually nominative), and number.

- Under the head of the Predicative Participle belong those Present and Perfect Participles that, with the Present, Imperfect, and Future of the verb, form periphrastic Presents, Imperfects, Perfects, Pluperfects, and Futures.<sup>706</sup>

- Predicate participles function like predicate adjectives in the predicate position (though usually in predicate position, the participle is adverbial) in that they make an important 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 an adverbial sense.<sup>707</sup> For example:

βλεπω τον αποστολον λεγοντα ταυτα = I see the apostle *while he is saying* these things.

- The Predicate Participle is *never used in connection with an article*.

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<sup>702</sup> Robertson, P. 776.

<sup>703</sup> Perschbacher, NTGS, P. 383.

<sup>704</sup> Predicate participles in the New Testament are relatively rare.

<sup>705</sup> “The Predicative Participle always stands in the so-called predicative position” Burton, P. 167.

<sup>706</sup> Burton, P. 167.

<sup>707</sup> Beware, there are *some* adjectival and substantival participles in the predicate position.

- The Predicate Participle is used with a finite verb (most often εἶμι whether present or implied), e.g., “and he *was* casting out a demon.” ζῶν ὁ λόγος τοῦ θεοῦ = For the word of God *is living* (He 4:12; an illustration of the first predicate position. *Living* (ζῶν) is functioning as a predicate adjective).

καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου = And John *was dressed* with camel’s hair (Mk 1:6).

θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν = for God *is the one who works* in you (Php 2:13). This is an example of a predicate nominative participle usage.

## 2. SUBSTANTIVAL (INDEPENDENT):

- Adjectival participles can function attributively, predicatively, or *substantivally*. The substantival participle behaves like a noun as in “*the one speaking* to the crowd.”
- If the participle *has the article* it must be either adjectival (proper) or substantival.<sup>708</sup> 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 such as subject, direct object, indirect object, object of a preposition, predicate nominative, dative of reference, apposition, etc..
- Whether an adjectival participle is *attributive* or *substantival* is determined mainly by context, e.g. does the participle have a word to modify? If not, it must be substantival.
- If the participle is used substantivally then its case is determined by its function in the sentence.
- 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 λεγῶν “the one who is speaking [or “speaks”].”

ὁ ἑώρακώς ἐμὲ ἑώρακεν τὸν πατέρα = *the one who has seen* me has seen the father (Jn 14:9).

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<sup>708</sup> The substantival participle may or may not be articular, although most are.

τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν = Why do you seek *the living* [one] among the dead [ones] (Lk 24:5)?

- An anarthrous participle may be substantival as in Mark 10:22: ἦν γὰρ ἔχων κτήματα πολλά = for he was *one having* great possessions. Revelation 1:18 is also substantival: ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων = I became dead, and behold, *I am alive* for evermore.
- 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>709</sup>

ὁ φιλῶν ἐστὶ μαθητῆς 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 πιστευῶν = You are the *one believing*.

If used as a Direct Object it must be in the Accusative case as in:<sup>710</sup>

ἀναλογισασθε τὸν ὑπομεμενηκοτα = Consider carefully the *one who has suffered*.

- There is no difference in *form* between the adverbial and adjectival participle. For example, ἀκούοντες could be adjectival or adverbial. *If the participle has the article it must be either adjectival or substantival. A participle without the definite article (in a predicate construction) will usually have an adverbial function but could be adjectival or even substantival.*<sup>711</sup>

### 3. ADVERBIAL (CIRCUMSTANTIAL):

- 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. “The adverbial participle always stands in the predicate position.”<sup>712</sup>

<sup>709</sup> About 70 % of GNT Participles are in the nominative case.

<sup>710</sup> There are about 950 accusative case participles in the GNT.

<sup>711</sup> Just because a participle is adjectival or substantival, does not mean that it's verbal aspect is entirely diminished.

<sup>712</sup> Burton, P. 167.

- Participles in the Greek NT have a great variety of meanings and functions. One important function is to 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 his 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*.
- 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.
- One of the most common functions of the Participle is as an adverb. The adverbial use<sup>713</sup> of the participle is frequent and complicated.<sup>714</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>715</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>716</sup>
- The adverbial or circumstantial participle<sup>717</sup> 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.

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<sup>713</sup> All participles are in some sense “verbal,” but the verbal idea is not always prominent.

<sup>714</sup> Context determines whether a participle is functioning adverbially or adjectivally.

<sup>715</sup> D&M, P. 226.

<sup>716</sup> Summers, P. 97.

<sup>717</sup> The adverbial participle is referred to as the circumstantial participle because it qualifies the circumstances of the action connected to the main verb.

- 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 αυτον ευλογουντα υμας* = He sent him *for the purpose of blessing* you.
- 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>718</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 Koine, 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).
- 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>719</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.”
- 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

<sup>718</sup> This statement distinguishes position and function.

<sup>719</sup> Mounce, P. 246, see FN 2.

more information about the circumstances in which the action was done. The different circumstances are often categorized as time, manner, means, cause, condition, concession, and attendant circumstances.

- “Adverbial or circumstantial participles... 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>720</sup>
- If a participle is used adverbially, its form will agree with the noun or pronoun that is doing the action of the participle.

A. TEMPORAL:

[*after* (if aorist), *when*, *while*, *as* (if present tense) *before* (if future)]

- Participles do not have mood and therefore cannot have an *absolute time* element. Participles do have *relative time*, i.e. they derive time from that of 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>721</sup>
- This is perhaps the most frequent use of the adverbial Participle. In relation to its controlling verb, the temporal participle<sup>722</sup> answers the question “When?” Three kinds of time are in view: antecedent, contemporaneous, and subsequent. The *antecedent participle* should be translated “after...” “after doing,” “after he did,” etc. The *contemporaneous participle* should normally be translated “while...” “while doing.” And the *subsequent participle* should be translated “before...” “before doing,” “before he does,” etc.
- “Temporal participles indicate a time relationship with the main verb. The present tense indicates simultaneous action with the main verb, the aorist indicates antecedent action, the perfect tense indicates simultaneous or antecedent action depending on the context, and the future tense indicates subsequent action.”<sup>723</sup>

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<sup>720</sup> Perschbacher, NTGS, P. 397.

<sup>721</sup> D&M, P. 230.

<sup>722</sup> Some grammarians may refer to this as the circumstantial participle of time.

<sup>723</sup> Perschbacher, NTGS, P. 397.

• “Most frequently the aorist participle expresses action that is prior to the action of the main verb.”<sup>724</sup>

• With a present tense main verb, the aorist participle is usually antecedent in time as in:

εἰδότες ὅτι Χριστὸς ἐγεροθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει = knowing that Christ, *having been raised* from the dead, cannot die again (Ro 6:9). ἐγεροθεὶς, an aorist participle precedes ἀποθνήσκει (a present active indicative finite verb) in time.

καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ = *And when he had made* a whip of cords, *he drove* them all out of the temple (Jn 2:15).

ἐγὼ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ = *I am* the bread which *came down* from heaven (Jn 6:41).

• 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 concurrent (simultaneous) to the action of the main verb as in Matthew 27:4:

ἤμαρτον παραδούς αἷμα ἀθῶνον = *I have sinned* by *betraying* innocent blood.

καὶ ἀποκριθεὶς Σίμων εἶπεν· = *Simon answered and said* (Lk 5:5).

νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα, ὕστερον ἐπείνασεν = *After fasting* forty days and forty nights, *he was hungry* (Mt 4:2). Here, νηστεύσας, an aorist participle is simultaneous to the action of ἐπείνασεν (an aorist active indicative finite verb) in time (See also 1Co 11:24).

• The present participle normally 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 is *broke*, and is (aorist) 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*.

ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν = *While we were* still sinners, Christ *died* for us (Ro 5:8).

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<sup>724</sup> Hewitt, P. 147.

- The present tense participle is normally simultaneous in time to the action of the main verb. This is especially so when it is related to a present tense main verb:

ἀσθενοῦντας θεραπεύετε = heal the ones who are [right now] sick (Mt 10:8).

δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν... ὅτι Ἰησοῦς παράγει = two blind men *are sitting* by the road, at the same time that [while] Jesus *is passing by* (Mt 20:3).

βλέπω τοὺς ἀνθρώπους... περιπατοῦντας = *I see* men *walking around* (Mk 8:24).

- 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 mostly antecedent with reference to the main verb as in John 5:10:

ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ = Therefore, the Jews *said to the man*

*who had been healed*, and John 20:26: ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων

καὶ ἔστη εἰς τὸ μέσον = *although the doors had been locked*, Jesus *came* and stood among them.

ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται = indeed the Son of Man *goes as it has been determined*, but woe to that man by whom *he is betrayed* (Mt 22:22).

Occasionally the perfect participle is contemporaneous in time to the action of the main verb as

in John 6:65: οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ

πατρὸς = no one *can come* to me unless it *has been given* to him by my father.

- « Aorist or Perfect Participle = time *before* the main verb.
- « Present or Perfect Participle = time *simultaneous* to main verb.
- « Future Participle = time *after* main verb.

## B. MANNER:<sup>725</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

<sup>725</sup> Sometimes called “mode” or “modal.”

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>726</sup> The participle of manner modifies the main verb by telling how something is done.
- “Participles sometimes answer the question how. This is close to the pure adverb idea, and is often called the modal participle. It is difficult to make a great distinction between means and manner. Some grammars do not distinguish between the two, so do not feel that you must always arrive at a definitive answer. Biblical writers did not consciously distinguish between the two. They just wrote using terms that were clear to them and their audiences.”<sup>727</sup>

παραγίνεται Ἰωάννης ὁ βαπτιστὴς **κηρύσσων** = John the Baptist came [as one] *preaching* (Mt 3:1).

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).

Πίστει κατέλιπεν Αἴγυπτον μὴ **φοβηθεὶς** τὸν θυμὸν τοῦ βασιλέως = By faith he left Egypt, not *as one fearing* the king’s anger (He 11:27; see also Mt 19:22; Lk 8:47, 19:15; Ro 13:6).

- The manner of an action is frequently expressed by ὡς with the participle as in Mk 1:22; 1Co 9:26; 2Co 5:20).

#### C. MEANS [INSTRUMENTAL]:

[*by, by means of*]

- This usage is common. “Participles often tell how the action of a main verb is accomplished. Some grammars call this the instrumental participle.”<sup>728</sup>
- This use of the adverbial participle sometimes 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>729</sup>

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<sup>726</sup> Hewitt, P. 157.

<sup>727</sup> Easley, P. 85.

<sup>728</sup> Easley, P. 84.

<sup>729</sup> Hewitt, P. 157.

τίς δὲ ἐξ ὑμῶν **μεριμνῶν** δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα = Which of you by [means of] worrying can add one cubit to his stature? (Mt 6:27).

ἤμαρτον **παραδοῦς** αἷμα ἀθῶνον = I have sinned *by betraying* innocent blood (Mt 27:4)

ἐαυτὸν ἐκένωσεν μορφὴν δούλου **λαβῶν** = He emptied himself [by] *taking* a slave's form (Php 2:7; see also Ac 16:16; 1Co 4:12; He 2:18).

#### D. CAUSE:

[by, because, because of, since, for, on the basis of]

- Causal participles are common in the Greek New Testament. When used, the causal participle indicates the cause or ground of the action of the main verb.
- This participle “expresses the reason or basis for an action”<sup>730</sup> and answers the question, “Why?”

**σπλαγχνισθεῖς** δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν = and *because he had pity* [on him] the owner of the slave released him (Mt 18:27).

ἤνεγκα τὸν υἱόν μου πρὸς σέ, **ἔχοντα** πνεῦμα ἄλαλον = I brought my son to you *because he has* a mute spirit (Mk 9:17).

ὥστε ἐχθρὸς ὑμῶν γέγονα **ἀληθεύων** ὑμῖν = Have I therefore become your enemy *because I told you the truth?* (Ga 4:16)

ἡμέρας **ὄντες** νήφωμεν = let us be sober *because we are* of the day (1Th 5:8).

#### E. CONDITION:

[if]

- Sometimes the adverbial 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>731</sup>
- “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>732</sup>

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<sup>730</sup> Hewitt, P. 156.

<sup>731</sup> Hewitt, P. 157.

<sup>732</sup> DeMoss, P. 34.

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 **λαμβανόμενον** = nothing is to be  
rejected *if it is received* with thanks (1Tim 4:4).

- EQUIVALENT TO CONDITIONAL CLAUSE: The conditional participle frequently functions as the *protasis* of a conditional sentence.

#### 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.
- Concessive participles are sometimes spotted by the presence of **καίπερ** or **ὡς**, and are rendered by *though* or *although* with a finite verb as in **καίπερ ὧν υἱός** = *although being a son* (He 5:8).

- “A circumstance named by a participle could have thwarted or negated another action.”<sup>733</sup>

**καὶ θέλων** αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον = and *even though* he  
[Herod] *wanted* to kill him, he feared the crowd (Mt 14:5).

**ἀλλ οὐδὲ Τίτος** ὁ σὺν ἐμοί, Ἕλλην ὧν, 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; See also Mk 8:18; Ro  
1:21; Eph 2:1; Php 2:6; He 11:39; 1Pe 1:8).

#### 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,” as in **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.
- “Purpose participles occur only in the present and future tenses in the nominative case.”<sup>734</sup>

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<sup>733</sup> Hewitt, P. 157.

<sup>734</sup> Perschbacher, NTGS, P. 402.

εἰ ἔρχεται Ἡλίας **σώσων** αὐτόν = if Elijah is going to come *for the purpose of saving him* (Mt 27:49).

νομικός τις ἀνέστη **ἐκπειράζων** αὐτόν λέγων = an expert in the law stood up *for the purpose of testing him* (Lk 10:25).

ἀπέστειλεν αὐτόν **εὐλογοῦντα** ὑμᾶς = he sent him *for the purpose of blessing you* (Ac 3:26).

εἰς Δαμασκὸν ἐπορευόμεν, **ἄξων** καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλήμ ἵνα τιμωρηθῶσιν = I was on my way to Damascus *for the purpose of bringing* these people as prisoners to Jerusalem so that they might be punished (Ac 22:5).

#### H. RESULT:

[with the result of/that]

- “An adverbial participle that denotes result. Also called the consecutive participle.”<sup>735</sup>
- 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*. Mark 9:7 is a good example of a Result Participle: ἐγένετο νεφέλη **ἐπισκιάζουσα** αὐτοῖς = a cloud came *with the result that it covered* them.
- “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>736</sup>
- “The result participle is a debated category; several grammars do not even list it. Result refers to the consequence of an action and is to be translated using “so that” or “with the result that.” If this is a legitimate function, it is rather rare. One possibility is Mark 7:12–13 οὐκέτι ἀφίετε αὐτόν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ, ἀκυροῦντες τὸν λόγον τοῦ θεοῦ (You no longer permit him to do anything for his father or mother, with the result that you are making void the word of God; cf. niv, nrsv). Another possibility is John 5:18 πατέρα ἴδιον

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<sup>735</sup> DeMoss, P. 109.

<sup>736</sup> Wallace, P. 638.

ἔλεγεν τὸν θεὸν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ (He is calling God his own father, so that he is making himself equal with God; cf. Phillips).

The participles in Ephesians 5:19–20 (λαλοῦντες, ᾄδοντες, ψάλλοντες, εὐχαριστοῦντες) are often interpreted as the result of being filled with the Spirit. Although some contend that the speaking, singing, praising, and thanking are the means of being filled, it is best to view them as the consequences of a Spirit-filled person (cf. Lincoln 1990:345). Other possible result participles include Ephesians 2:15 (ποιῶν), Hebrews 12:3 (ἐκλυόμενοι), 2 Peter 2:1 (ἐπάγοντες), and 2:6 (τεθεικώς).<sup>737</sup>

#### 4. Attendant Circumstance:<sup>738</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>739</sup>

- “The action of a Participle of Attendant Circumstance may precede the action of the principal verb, accompany it, or even follow it. But as respects logical relation, it is presented merely as an accompaniment of the action of the verb. It does not, e.g., define the time or the cause, or the means of the action of the principal verb, but simply prefixes or adds an associated fact or conception. It is thus often equivalent to a coordinate verb with καί.”<sup>740</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.

- “At times Greek participles function as main verbs, either indicatives or imperatives.

Grammarians refer to these as participles of attendant circumstance, participles of coordinate

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<sup>737</sup> Young, P. 157.

<sup>738</sup> This is a largely misunderstood category. Many include the participle of result; see Wallace, P. 622ff.

<sup>739</sup> It is *not* translated “and + finite verb” but “finite verb + and.”

<sup>740</sup> Burton, P. 173.

circumstance, or unrestricted participles. Sometimes a participle is parallel to a main verb, supplying information as important as the main verb. Usually these precede the main verb. They are translated as an English main verb followed by a supplied *and*.”<sup>741</sup>

πορευθέντες δὲ μαθέτε 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).

Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ = Get Mark and bring him with you (2Tim 4:11; cf. Mt 11:2-3; Mk 16:20; Lk 4:15, 5:7; Ac 15:22, 18:18).

## 5. Periphrastic:

- A COMPOUND VERBAL EXPRESSION
- A periphrastic construction is the combination of a linking verb<sup>742</sup> and an adverbial participle. Although grammarians differ on how this is determined, not every instance of a linking verb with an adverbial participle is a periphrastic. The key is that the linking verb and the participle 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 ἔσθειν does. This usage is common with the present participle (possibly 153 in the GNT; emphasizes continuation) and perfect participle,<sup>743</sup> but not with other tenses<sup>744</sup> (only one aorist in the GNT).
- Form of an εἰμί verb that is joined with a participle and is a roundabout means of functioning like a single verb.
- “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;

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<sup>741</sup> Easley, P. 86.

<sup>742</sup> The linking verb is usually a form of εἰμί though sometimes ὑπάρχω is used.

<sup>743</sup> There are possibly as many as 115 perfect participles (Burton says there are only 40) used in Periphrastic constructions.

<sup>744</sup> Wallace, P. 647.

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>745</sup>

- Various verb-participle combinations<sup>746</sup> are used to constitute a single finite verb tense, as noted in the following table:

#### THE FORMS AND EXAMPLES OF THE PERIPHRASTIC PARTICIPLE:

##### Finite Verb of εἰμί + Participle = Finite Tense Equivalent

† Finite present tense εἰμί 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>747</sup> The verb εἰμί controls the tense and mood. Voice is indicated by the participle.<sup>748</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 continuous, customary action or a general truth. (See Ac 10:19; 2Co 2:17; Ja 3:15; Rev 1:18).

† Imperfect tense εἰμί verb + Present participle = Imperfect Periphrastic – indicating the progressive or stative nature of the statement.<sup>749</sup> The verb εἰμί controls the tense and mood. Voice is indicated by the participle.

μόνον δε ἀκούοντες ἦσαν = but only, they kept hearing that, or, but they were hearing only, or, only they were hearing (Ga 1:23). This construction is probably best understood as having *Linear Aspect*. Time value, if any, comes from the tense of the verb. (See Mk 2:61, 14:49; Ac 12:6).

† Future tense εἰμί verb + Present participle = Future – emphasizing progressive or stative nature of the future statement.<sup>750</sup> The verb εἰμί controls the tense and mood. Voice is indicated by the participle.

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. (See Lk 5:10, 17:35, 21:17, 22:69).

<sup>745</sup> Wallace, P. 647.

<sup>746</sup> The present, future, imperfect and pluperfect tenses all occur in periphrastic form.

<sup>747</sup> Perschbacher, NTGS, P. 288.

<sup>748</sup> Young, “P.68.

<sup>749</sup> Perschbacher, NTGS, P. 407.

<sup>750</sup> Perschbacher, NTGS, P.406

† Present tense εἰμί verb + Perfect participle = Perfect Periphrastic (only 40 examples) – emphasizes the resulting state and completed action.

εἰ 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. (See Mt 10:30; Jn 20:30; Ac 25:10).

† Imperfect tense εἰμί verb + Perfect participle = Periphrastic Pluperfect

**ἦσαν** γαρ **προεωρακοτες** τροφιμου 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.<sup>751</sup>

- One of the most common variations of the adverbial participle is the genitive absolute. “This participle occurs in a predicate construction and expresses a thought that is grammatically unessential to the rest of the sentence.”<sup>752</sup>

- In this construction a temporal, causal, or conditional subordinate clause (or any other adverbial idea) is added loosely to the main clause.<sup>753</sup>

- The genitive absolute is so-called because it is absolute, independent of any syntactic construction with an element in the main clause. If the adverbial 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.

- 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>754</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.

- As with other adverbial participles, most genitive absolutes in the New Testament are temporal. Using “while,” “when,” “as,” or “after” in translating will normally make good 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).

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<sup>751</sup> See page 18.

<sup>752</sup> Hewitt, P. 156.

<sup>753</sup> Many writers used a GA construction when they could have made the participle agree with an element in the main clause.

<sup>754</sup> I.e., its subject, the genitive noun or pronoun, will be different from the subject of the main clause.

και ευθεως ετι αυτου **λαλουντος** παραγινεται ιουδας = And immediately, *while/as he was speaking*, Judas appeared (Mk 14:43).

**ζωντος** τοῡ ανδρος...γενηται ανδρῑ ετέρω = *while her husband is still alive* she becomes another man's [wife] (Ro 7:3).

When a noun or pronoun is present

ἀκούοντος αὐτους  
While he was hearing...  
ἀκούσαντος αὐτοῦ  
After he heard...

When no noun or pronoun is present

ἀκούοντος  
While hearing...  
ἀκούσαντος  
After hearing...

\* Participles are not as easily classified as the usages I've listed above might seem to imply; they do not exhaust the range of participial usage. Primers and study guides are not the place to come to a thorough grasp of the potential range of participial usage. The grammars devote quite a few pages to that range of usage. One can study those pages and ponder the examples there, but ultimately the only way to master participial usage is to read lots of Greek paying close attention to the implications of participial morphology within each context wherein one finds participles used.

#### TRANSLATING THE PARTICIPLE:

- First, identify the participle fully as to form;<sup>755</sup> second, look for the definite article and then determine whether the participle should be classified as attributive, substantival, predicate, or adverbial. Next, it is necessary to consider, the grammatical agreement, the use of the tense, and the function of the mood.
- Aorist Participles indicates Simple or Undefined aspect that has simply occurred. Oftentimes we can translate with “after...” e.g. “after studying, he took the test.”
- 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 at times be translated by a noun or noun phrase- *those who believe; the one who sows; those who hunger*.
- The keywords for translation of adverbial participles, “while,” “after,” and “because,” do not apply in the translation of adjectival participles.
- Future tense participles often use “before.”

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<sup>755</sup> Gender, case, number, tense, voice, mood.

- “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>756</sup>
- We can often translate a perfect participle using, “having...,” or “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 θεός . . . “While being glorified, God....”
- The Greek adverbial present participle is often translated<sup>757</sup> with a clause beginning with “while” or “as”; λέγων ἔγω ἔρχομαι . . . “While speaking I come.”
- Adverbial Present Participles say something about the action of the main verb, therefore we can sometimes translate as an adverbial clause, e.g. “while he was walking...”
- 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 he is praying*.”  
λεγων = “while saying” or “while he is saying”
- Frequently the aorist Participle may be translated by using a phrase consisting of “having,” “when” or “after” plus an English past participle as in εἰπων = “having said” or “after he said.”

	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

<sup>756</sup> Mounce, P. 273.

<sup>757</sup> The key words “while” (present), “after” (aorist), “when” (aorist), and “because” apply only to adverbial participles. They are NOT used with adjectival participles.



ACTIVE

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 ειπων The one who said	ερχεται .is coming	Aorist Participle (Adjectival)	Present Verb	The one who said ....is coming
ὁ ειπων The one who said	ηλθεν .came	Aorist Participle (Adjectival)	Aorist Verb	The one who said ....came
ὁ λεγων The one who says	ερχεται ..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 Participle is called present because it is built on the Present Tense stem = Present Tense Stem + Connecting vowel + Participle Morpheme + Case Endings

<u>Present Active Participles</u>			<u>Present Middle/Passive Participles*</u>		
Masc	Fem	Neut	Masc	Fem	Neut
λύων	λύουσα	λύον	λυόμενος	λυομένη	λυόμενον
λύοντος	λυούσης	λυομένου	λυομένης		
λύοντι	λυούση	λυομένω	λυομένη		
λύοντα	λύσαν	λύον	λυόμενον	λυομένην	λυόμενον
λυοντες	λύουσαι	λύοντα	λυόμενοι	λυόμεναι	λυόμενα
λυόντων	λυουσῶν	λυομένων	λυομένων		
λύουσι	λυούσαις	λυομένοις	λυομέναις		
λύοντας	λυούσας	λύοντα	λυομένους	λυόμενας	λυόμενα

- Aorist participles are built upon the (unaugmented) Aorist tense stem; the tense stem is unaugmented, since participles do not have absolute time (participles do not have *mood*), hence there can be no temporal augment.
- 1st Aorist: Tense stem + Tense Formative + Participle Morpheme + Case Endings.
- 2nd Aorist: Tense stem + Connecting Vowel + Participle Morpheme + Case Endings.

#### 1st Aorist Active Participles

Masc	Fem	Neut
λύσας	λύσασα	λύσαν
λύσαντος	λύσασης	λύσαμένου
λύσαντι	λύσαση	λύσαμένω
λύσαντα	λύσασαν	λύσαν
λύσαντες	λύσασαι	λύσαντα
λύσάντων	λύσασων	λύσαμένων
λύσασι	λύσασαις	λύσαμένοις
λύσαντας	λύσασας	λύσαντα

#### 1st Aorist Middle (Deponent) Participles

Masc	Fem	Neut
λυσάμενος	λυσάμενη	λυσάμενον
λυσάμενης		
λυσάμενη		
λυσάμενον	λυσάμενην	λυσάμενον
λυσάμενοι	λυσάμεναι	λυσάμενα
λυσάμενων		
λυσάμεναις		
λυσάμενους	λυσάμενας	λυσάμενα

#### 1st Aorist Passive Participles

Masc	Fem	Neut
λυθείς	λυθείσα	λυθέν
λυθέντος	λυθείσης	
λυθέντι	λυθείση	
λυθέντα	λυθεισαν	λυθέν
λυθέντες	λυθισαι	λυθέντα
λυθέντων	λυθισωῶ	
λυθισι	λυθείσαις	
λυθέντας	λυθείσας	λυθέντα

λείπω- leave (behind), lack, fall short

#### 2nd Aorist Active Participles

Masc	Fem	Neut
λιπόν	λιπούσα	λιπόν
λιπόντος	λιπούσης	λιπομένου
λιπόντι	λιπούση	λιπομένω
λιπόντα	λιπousαν	λιπόν
λιπόντες	λίπουςαι	λιπόντα
λιπόντων	λιπousων	λιπομένων
λίπουσι	λιπούσαις	λιπομένοις
λίποντας	λιπούσας	λιπόντα

#### 2nd Aorist Middle (Deponent) Participles

Masc	Fem	Neut
λιπόμενος	λιπομένη	λιπόμενον
λιπομένης		
λιπομένη		
λιπόμενον	λιπομένην	λιπόμενον
λιπόμενοι	λιπόμεναι	λιπόμενα
λιπομένων		
λιπομέναις		
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	
γραφείσι	γραφείσαις	
γραφέντας	γραφείσας	γραφέντα

- Perfect Active: Reduplication + Perfect Tense Stem + Tense Formative + Participle Morpheme + Case Endings.

- Perfect Middle/Passive: Reduplication + Perfect Tense Stem + Participle Morpheme + Case Endings.

### 1st Perfect Active Participles

Masc	Fem	Neut
λελυκώς	λελυκυῖα	λελυκώς
λελυκότος	λελυκυίας	λελυμένου
λελυκότι	λελυκυῖα	λελυμένῳ
λελυκότα	λελυκυῖαν	λελυκότα
λελυκότες	λελυκυῖαι	λελυκότες
λελυκότων	λελυκυῖων	λελυμένων
λελυκόσι(ν)	λελυκυῖαις	λελυμένοις
λελυκότας	λελυκυίας	λελυκότας

### 1st Perfect Middle/Passive Participles

Masc	Fem	Neut
λελυμένος	λελυμένη	λελυμένον
λελυμένης		
λελυμένη		
λελυμένον	λελυμένην	λελυμένον
λελυμένοι	λελυμέναι	λελυμένα
λελυμένων		
λελυμέναις		
λελυμένους	λελυμένας	λελυμένα

### Morphemes

	<u>Masc</u>	<u>Fem</u>	<u>Neut</u>			
Active	ντ	ουσα	ντ			
mid/pas	μενο	μενη	μενο			
	<u>Active</u>			<u>Middle/passive</u>		
	masc	fem	neut	masc	fem	neut
Nom sg	ων	ουσα	ον	ομενος	ομενη	ομενον
Gen sg	οντος	ουσης	οντος	ομενου	ομενης	ομενου

\*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.

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

- The Greek participle is widely and variously used in Greek and likely to present any student with numerous difficulties.

## ADVERBS:

*And they searched the Scriptures daily, whether those things were so* –Luke

- 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.
- An adverb is a part of speech that modifies other parts of speech<sup>759</sup> such as verbs,<sup>760</sup> adjectives,<sup>761</sup> numbers, clauses, and other adverbs<sup>762</sup> by describing or limiting to make meaning more exact.
- In the sentence, “a gentle breeze blew gently across the plain,” the adverb *gently* modifies the verb *blew* and tells *how*. In, “we were nearly ready to leave,” the adverb *nearly* modifies the adjective *ready*. In, “close the window very slowly” the adverb *very* modifies the adverb *slowly*.
- “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>763</sup>
- Adverbs sometimes function like adjectives, whether attributive or substantival, an example being ὑπερλίαν, as used in 2 Corinthians 11.5.
- Adverbs may function substantivally when they stand anarthrously in the place of objects of prepositions; for example, ἐστὶν ἕως ἄρτι = he is in darkness *until now* (1Jn 2.9).
- Improper prepositions are properly adverbs.

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<sup>759</sup> Except for nouns.

<sup>760</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>761</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>762</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,” etc.

<sup>763</sup> Porter, P. 126.

- Adverbs may indicate time, place, manner, degree, and a variety of other circumstances as in: *νῦν*, now (time); *ἐκεῖ* there (place); *ὧδε* here (place); *καλῶς*, well; *ποσόν*, how much; *ὡς* as (manner).

- 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
ότε: 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*.

ἄνωθεν: from above	ὀπισθεν: from behind
ὅπου: where	ἔσωθεν: from within
ἐκεῖθεν: therefore	μακρόθεν: from afar
ἐκεῖ: there	οὔ: where, in what place
ποῦ: where?	πανταχοῦ: everywhere
δεῦρο/δεῦτε: Come here! Come! Come on! Come now!	

- 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?”

- Adverbs that might be used to describe verbs and answer the question...
  - ...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 modify 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. Rembrandt’s paintings are *always* interesting.
- 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. Baseball is *almost* always played in summertime.
- Adverbs are used to modify substantives:
  - τῆ νῦν Ἱερουσαλήμ = “the *present* Jerusalem” (Ga 4:25). νῦν is an adverb functioning as an attributive adjective modifying the noun as in τῆ Ἱερουσαλήμ.
  - ἡ δὲ ἄνω Ἱερουσαλήμ 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 Ἱερουσαλήμ.

#### COMPARATIVE ADVERB:

- A comparative adverb is “An adverb that expresses comparison or contrast with another element in the sentence.”<sup>764</sup>
- Certain adverbs form the comparative by the addition of the word *more* or *less* as in ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσω δὲ μᾶλλον σοὶ = a beloved brother, especially to me but much *more* to you (Phm 16).

<sup>764</sup> Sumney, P. 14.

- 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  
 less accurately  
 harder  
 faster  
 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** δικαιωθέντες 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).

- Adverbs are at the opposite pole in grammatical complexity to the verb, since they have a single form that does not change,<sup>765</sup> and are not affected by surrounding words.
- In English, we can turn any adjective into an adverb by suffixing *-ly* to the stem of a word. From silent, we get *silently*, from hurry we get *hurriedly*, anxious we get *anxiously*, *eagerly*, etc.

<sup>765</sup> Adverbs have fixed forms (never inflected) and are not declined according to gender and case.

In Greek, it is just as easy. Simply find the neuter genitive plural, the form with -ων, and change the -v to a sigma (σ or ς).

- The most common<sup>766</sup> adverbial suffix is -ως<sup>767</sup> (usually denotes manner):<sup>768</sup>
  - a. καλος good (adjective) = καλως well (adverb)
  - b. αληθης true (adjective) = αληθως truly (adverb)
  - c. κακος evil (adjective) = κακως evil (adverb)
- 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 ς for ν 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., ταχεων	adverb, τεχεωσ

- 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 everyone's 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.

<sup>766</sup> There are about 100 in the GNT.

<sup>767</sup> Though there are plenty of other adverbs which do not end in ωσ such as νυν, ουπω, επι. "All adverbs in -ωσ are probably ablatives" (Robertson, P. 295).

<sup>768</sup> Not all words that end in -ly are adverbs- *lovely, friendly, holy, and manly* for instance can be adjectives.

## CONJUNCTIONS:

Κύριε... ῥήματα ζωῆς αἰωνίου ἔχεις –*Peter*

- As I said on page 10 this guide is built around the following *parts of speech*: noun, pronoun, verb, adjective, adverb, preposition, **conjunction**, infinitive, participle, and the definite article.<sup>769</sup>

Now we take up the study of conjunctions.

- Conjunctions are indeclinable (they do not vary in form) parts of speech that join, connect or link related sentence components (words, phrases, or clauses). They tie clauses, phrases or words together. They are connectors or words that join one part of a sentence to another. Conjunctions are coordinating (*yet, so, either, and, but, or, nor*), correlative (certain coordinating conjunctions used in pairs<sup>770</sup> that indicate a reciprocal or complementary relationship), subordinating<sup>771</sup>

(although, because), etc.

- For reading, exegesis,<sup>772</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>773</sup> usually connect words, phrases or clauses of equal weight or rank whereas subordinating conjunctions<sup>774</sup> join dependent clauses to main clauses.<sup>775</sup>

- Some conjunctions are always coordinating (γάρ, και, τε, ἤ, ἀλλά, δε, etc.), some are always subordinating (ἵνα, ὡς, καθὼς, ὅτι, εἰ, etc.), while none are both. ὅτι is the most common subordinating conjunction, depending upon its context it can mean *that* or *because*. ὅτι means “that” when the clause it introduces functions substantively.<sup>776</sup>

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<sup>769</sup> The infinitive, participle and article are **not** generally recognized as essential *parts of speech* in the traditional sense but they are treated as such here. The particle is not included as a separate category.

<sup>770</sup> A correlative is made up of two parts; the two parts are always split up by words in between.

<sup>771</sup> A subordinating conjunction joins an independent clause to a dependent clause.

<sup>772</sup> The conjunction is quite often exegetically significant.

<sup>773</sup> και, 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>774</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>775</sup> Subordinate conjunctions join clauses of unequal value.

<sup>776</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).

	Temporal	Causal	Purpose	Result	Inferential	Conditional	Continuative	Adversative	Explanatory	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								nevertheless		
πριν	before									
τε							and			
ως	when, as	since	in order that							
ωστε				so that	therefore					

**ADVERBIAL:** 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 subordinating conjunctions. *before, after, while, because* are examples of conjunctions that may function adverbially.

- Adverbial conjunctions introduce adverbial clauses as in John 2:22: “When (ὅτε) he was raised from the dead.”

**ADVERSATIVE:** A coordinating conjunction that suggests a *contrast* or opposing thought to the idea to which it is linked. Frequent examples are:

ἀλλά<sup>777</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>778</sup> for  
ἐπεὶ since  
ὅτι because  
διότι because  
ἐπειδὴ since  
ὥς since, because

**COMPARATIVE:** A subordinating conjunction that denotes a relative comparison. Frequent examples are: ὡς, ὡσπερ, 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>779</sup> εἰ καὶ *though, although, also*: ἐὰν καί, καὶ ἐάν, and καὶ εἰ.

**CONDITIONAL:**<sup>780</sup> A subordinating conjunction that introduces a condition that must occur or be met before another action or event can occur. Conditional clauses<sup>781</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>782</sup> εἰ = *if, whether* εἰν = *if*

**CONNECTIVE:** A conjunction that connects an additional idea or grammatical element<sup>783</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,

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<sup>777</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>778</sup> γάρ almost always has causal and explanatory force (Zerwick, P. 159).

<sup>779</sup> E.g., Hebrews 5:8, “And indeed [καίπερ], being a son [of God], he learned obedience from what he suffered.”

<sup>780</sup> See below- conjunction or conditional particle?

<sup>781</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 page 289.

<sup>782</sup> The *if* element of an *if ... then* statement.

<sup>783</sup> Word, phrase, clause.

are together the mutual focus of the clause as in “Aquila *and* Priscilla taught Apollos.” Most often involving *καί* or *δέ*.

CONTINUATIVE: A coordinating conjunction that adds an additional element to a discussion or continues the train of thought.<sup>784</sup>

- 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 (e.g., Hebrews 5:8, “And indeed [*καίπερ*], being a son [of God], he learned obedience from what he suffered”). Frequent examples are:

*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>785</sup> No “half” of the grammatical join is dependent or subordinate to the other in the coordinative relationship.

- Coordinating conjunctions join words together of equal rank,<sup>786</sup> such as: men *and* women, male *or* female. A coordinating conjunction can join two main clauses that a writer wants to emphasize equally. A subordinating conjunction emphasizes the idea in the main clause more than the one in the subordinate clause.
- 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)

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<sup>784</sup> This quote and many others in this section come from: Heiser, M. S. Glossary of Morpho-Syntactic Database Terminology; Copyright 2005 Logos Bible Software.

<sup>785</sup> E.g., subject to subject, clause-to-clause, etc.

<sup>786</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.

- “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>787</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.

- 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

...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”

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<sup>787</sup> Wallace, P. 667.

CORRELATIVE: 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

In Greek usually involving μέν ... δέ or καί ... καί.

EMPHATIC: A conjunction that attributes prominence to some word, construction, or statement. Examples include ἀλλὰ (certainly), γέ, καί, οὐν (surely, by all means, indeed, really, above all), δη, ναι (yes indeed, I tell you, even so, certainly yes).

EPEXEGETICAL: A conjunction that introduces a clause that completes the idea conveyed by a noun or an adjective. For example, in the sentence, “it’s not a good idea that you should quit your job” the epexegetical conjunction “that” completes the idea of “idea.”

EXPLANATORY: A coordinating conjunction that indicates that additional information is to follow with respect to what is being described. Usually involving γάρ.

INFERENTIAL: (therefore) A coordinating conjunction that conveys a deduction, conclusion, summary, or inference to the preceding discussion. Examples include ἄρα, γαρ, οὖν, ὥστε, διό, 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  
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  
ἵνα in order that, so that

ὡ when, as  
ὅτι that

SUBORDINATE: 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.

**Relationship**

reason or cause  
purpose or result  
condition  
contrast  
location  
choice  
time

**Subordinate Conjunctions**

as, because, since  
in order that, so, so that, that  
even if, if, provided that, unless  
although, even though, though, whereas  
where  
rather than, whether  
after, before, once, since, until, when, whenever, while

TEMPORAL: A conjunction that references the time of an action. Examples include:

ἄχρι until  
ἕως until  
ὅταν whenever  
πρίν when  
ἐπεὶ when  
ὅτε when  
ὡς when, as  
ἐπειδή when  
ἐπὶ when (used only 3X)  
μέχρι until

**Frequency: less than 200 times**

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
	τε and (weaker than και)
	ωσαυτως likewise

ΕΙΠΕΡ	if indeed	ΩΣΕΙ	as, like, about
ΕΤΙ	still, yet, even	ΩΣΠΕΡ	just as, even as
ΕΩΣ	until	ΩΣΤΕ	so that, with the result that
ΚΑΘΑΠΕΡ	even as, as	<b>Frequency : more than 200 times</b>	
ΚΑΘΩΣ	just as	ΑΛΛΑ	but, except, on the contrary
ΚΑΙΤΟΙ	and yet	ΓΑΡ	for (placed second in phrase)
ΚΑΝ	even if, even though	ΔΕ	but, and, moreover, then (“like . . . you know...”) (weak, often best left untranslated)
ΜΕΝ . . . ΔΕ	one the one hand . . . one the other hand- often better not to translate the ΜΕΝ, and to translate the ΔΕ as “but”	ΕΑΝ	if
ΜΕΝΤΟΙ	nevertheless	ΕΙ	If, whether
ΜΗΔΕ	but not, nor, not even	Η	or
ΜΗΠΟΤΕ	lest perchance	ΙΝΑ	in order that, that
ΜΗΤΕ	neither, nor	ΚΑΙ	and, also, even
ΜΗΤΙ	interrogative particle, for a question expecting the answer “No”	ΟΤΙ	that, because; also to introduce a quotation
		ΟΥΝ	then, therefore, so, consequently
		ΩΣ	just as, as, that, how, about

Conjunctive Adverb: *however, moreover, nevertheless, as a result, consequently*, etc.

~αλλά 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 *αλλά*, 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 δε is strictly transitional, in such instances it may be rendered *now, then* or simply ignored.

~καί a coordinating conjunction with the sense varying according to its circumstances.

~διό (53X) This is the strongest inferential conjunction. *for this reason, therefore, for this purpose, wherefore, on which account*; διο...καί of a self-evident inference *and so, so also, so therefore*

~εάν Is used with the mood for uncertainty; introduces a hypothetical condition.

~εἰ (*if, whether*). When εἰ introduces direct questions it should not be translated. Condition of fact, with the indicative mood.

~καί γαρ 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)

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. Greek is unusually rich in particles that serve as signposts. 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  
 δή (always postpositive) = intensive particle- indeed, certainly, in fact; only 5x in GNT  
 ἴδε look! notice, behold  
 ἴδου look! notice, behold  
 μέν indeed (often with the relative pronoun), on the one hand  
 μέν ... δέ = When used as a pair of correlatives, they may represent a connection or  
 contrast between two items. They may be translated as “on the one hand” ... “on the other  
 hand.”  
 ναί yes, indeed- a strong emphatic  
 τε (always postpositive) = enclitic particle used as a conjunction, closely coordinating  
 concepts, clauses, and occasionally whole sentences; a near equivalent to καί and is  
 often paired with it or with another τε; and, like, so; 215x in GNT  
 τε ... τε (both postpositive) = both... and

A particle can be emphatic if it attributes prominence to some word, construction, or statement.

## PRINCIPAL PARTS:

*It seemed good to me... to write to you an orderly account -Luke*

- The basic form of a verb used to construct the various inflected forms. Also called the *Tense Stem*.<sup>788</sup> This stem is the basic form of a verb as it occurs in a particular tense.
- English verbs have three principal parts, the simple present, the simple past, and the perfect tense summed up in the following paradigm:

<<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>789</sup> principal parts<sup>790</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.
- The most stable part of the Greek verb is the stem (some call it the root but there is a difference). 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 mastery over the verb.
- A verb's principal parts are the forms of that verb necessary for the construction of its entire conjugation and lexicons list up to six different tense forms (principal parts) of a verb. From these six principal forms or parts all possible voices, moods, and tenses can be formed, of any verb: 1. present indicative active (as in ἀγαπάω); 2. future indicative active (as in ἀγαπήσω); 3. aorist indicative active (as in ἤγαπησα); 4. perfect indicative active (as in ἀγαπήσῃ).

<sup>788</sup> DeMoss, P. 101. Tense can be indicated by a stem change in the verb.

<sup>789</sup> Not every verb has all six.

<sup>790</sup> Called *principal parts*, because all the other forms of the verb are derived from them.

ἠγάπηκα); 5. perfect indicative middle/passive (as in ἠγαπήμαι); 6. aorist indicative passive (as in ἀγαπηθήσομαι).

- Each of the 6 principal parts is a 1st person singular form and so we would remove the 1st person singular ending to find the verb stem.
- The first principal part<sup>791</sup> 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 principal part.<sup>792</sup>
- The present tense stem is never altered to form another tense stem; the present tense stem is often a modified form of the verbal root.
- All tenses are formed from the root, never the present tense stem (except for the imperfect).
- The second principal part is the first person singular future active indicative. It is formed regularly by inserting -σ between the verb stem and personal ending as they are found in the present tense: πιστεῦω, = I believe / πιστεῦσω = I will believe; ἀκούω = I hear / ἀκουσῶ I will hear.
- The terms *first aorist* and *second aorist* refer only to *different forms*. With a few exceptions Greek verb will have one or the other form, but not both. There is no difference in meaning between 1st and 2nd Aorist.
- 2nd Aorist & Present Active tense stems will ALWAYS be different. The 2nd Aorist Tense Stem almost always uses the *unmodified Verbal Root* for its tense stem.
- The first aorist active is formed from the first aorist tense stem, which is generally the same form as the present tense stem.
- The only difference between the imperfect and second aorist active is the tense stem (e.g., ἔβαλλον vs. ἔβαλον). Second Aorist endings are identical to Imperfect.
- The third principal part<sup>793</sup> is the stem for the aorist<sup>794</sup> tense active and middle voices. Either the 1<sup>st</sup> aorist or the 2<sup>nd</sup> aorist stem will appear when this principal part occurs in the New Testament.

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<sup>791</sup> Some grammarians call this the “Progressive Action Stem.”

<sup>792</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>793</sup> Of the 6 principal parts, only the third and sixth have a prefix, called an augment, which must be removed to find the stem. Some grammarians call this the “Unspecified (Aorist) Action 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 fourth principal part is the stem for the perfect tense active voice. The fifth principal part is the stem for the perfect tense middle and passive voices. Some grammarians call these two “Accomplished Action Stem.” These principal parts are formed by reduplicating the present base and adding the tense suffix -κα to form the regular perfect active: πιστευσω, = I believe / πεπιστευκα = I have believed. The perfect middle-passive is formed by adding primary middle-passive endings directly to the perfect base: πεπιστευμαι = I have been believed.
- The sixth principal part is the stem for the aorist and the future tenses passive voice. Some call this the “Passive Stem.”

The tense sign of the aorist *passive* is -θη. Using πιστευσω again, the stem is first augmented (ε-πιστευσ), and the tense sign then suffixed: πιστευσθη- Then add secondary ending -ν = επιστευσθην = I was believed.

- The imperfect is derived from the present’s principal part<sup>795</sup> and the pluperfect from the perfect’s principal part.
- 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.

- « the present stem also gives the imperfect tense forms,
- « the perfect active stem gives the pluperfect active forms,
- « the perfect middle/passive stem gives the pluperfect middle/passive forms, and
- « the aorist passive stem provides the future passive forms also.

- Present Simple Active λυω I loose (the Present principal part can be changed to form the Imperfect tense, or the present middle, or the present passive).
- Present Simple Passive I am loosed

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<sup>794</sup> 1st Aorist is the *regular* verb form; Most Greek verbs follow this pattern. The 2nd Aorist uses an entirely different stem from the 1<sup>st</sup> aorist.

<sup>795</sup> As a tense of the first principal part, the Present and Imperfect Tense of any particular verb will share exactly the same verb stem. Therefore, the imperfect mirrors the present tense both in its general aspect and its specific uses (the only difference being, for the most part, that the imperfect is used for past time).

→ Present Continuous Active	I am loosing
→ Future Simple Active λυσω	I will loose
→ Future Simple Passive	I shall be loosed
→ Future Continuous Active	I shall be loosing.
→ Aorist Active ελυσα	I loosed
→ Aorist Passive ελυθην	I was loosed
→ Perfect Active λελυκα	I have loosed
→ Perfect Passive λελυμαι	I have loosed/I have been loosed

- Just about every word in Greek is formed from a root to which are added various affixes.<sup>796</sup>

This process can be seen quite clearly in Greek verbs. Given a root, there are various suffixes and occasional infixes or prefixes that make up the stems. Given a stem, add inflectional endings<sup>797</sup> to make the various forms in actual use.

For example: λύω, (loose, release, untie) has the root λύ-. The present *stem* for this verb is the root, with no suffix or infix. Add an inflectional ending, say the third person singular ending of the primary active set, and you get the verb form λύει, *helshelit* looses.

The aorist stem for this verb is the root λύ- plus the suffix -σ-, making λύσ-. Add an inflectional ending, say the one for making aorist active infinitives, and you get the verb form λύσαι, to loose, to have loosed. The stem-forming suffixes are often predictable: many verbs form their stems in the same ways. For example, many verbs add -σ- to the present stem to form the future stem (as λύσω), and many verbs add -σ- to form the aorist stem (as ελύσα). But this is a general tendency, not a rule.

That's where *principal parts* come in. The principal parts of a word are a standard set of forms from which you can determine the stems. For a Greek verb, the six principal parts are the indicative first person singular forms:

<u>Present Active</u>	<u>Future Active</u>	<u>Aorist Active</u> augment	<u>Perfect Active</u> reduplication	<u>Perfect Middle or Passive</u> reduplication	<u>Aorist Passive</u> augment
stem + ω	stem + σω	+ stem + σα	+ stem + κα	+ stem + μαι	+ stem + θην
βάλλω	βαλῶ	ἔβαλον	βέβληκα	βέβλημαι	ἐβλήθην
γίνομαι	γενήσομαι	ἐγενόμην	γέγονα	γεγένημαι	ἐγενήθην
γράφω	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράφη
κρίνω	κρινῶ	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην

<sup>796</sup> A morpheme that comes at the beginning (prefix) or the ending (suffix) of a base morpheme.

<sup>797</sup> An inflectional morpheme creates a change in the function of the word.

λύω      λύσω      ἔλυσα      λέλυκα      λέλυμαι      ἐλύθην  
 ΠΙΣΤΕΥΩ   ΠΙΣΤΕΥΣΩ   ΕΠΙΣΤΕΥΣΑ   ΠΕΠΙΣΤΕΥΚΑ   ΠΕΠΙΣΤΕΥΜΑΙ   ΕΠΙΣΤΕΥΘΗΝ

• A single 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  
 imperfect

**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

**6. Aorist Indicative Passive 1st Singular**

aorist passive  
 future passive

Every form of a Greek verb is inflected from a stem, and every stem comes from one of these principal parts. To form the stem from the principal part, remove the first person singular inflectional ending (including undoing any consonant assimilation), and remove the augment if there is one. The third and sixth principal parts, the aorist forms, will have augment; the rest will not.

A Greek verb therefore has six stems, one from each principal part. The various tenses and moods are formed from those stems, as shown above.

Note that if any mood of a given tense is formed from a given stem, all its moods are. That is, whatever stem you use for the indicative in some tense and voice, you will also use for the imperative, infinitive, participle, subjunctive, and optative of that tense and voice.

## 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 -ful. Cheerful, useful	eu thanasia
-ια	-ia	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
-ΤΙΚΟΣ	-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

ὅν N,N/A,Sg, Pres,Act,Ptc: “being” ὅν M,A,Sg, rel pron: whom

ΠΟΤΕ particle: at some time, once, ever ΠΟΤΕ 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

ἧς 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; οὗ 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:

*For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope —Romans 15:4*

## 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 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.
- 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<sup>798</sup> 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.
- 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>799</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 phrases<sup>800</sup> expressing a statement, question, desire, command, request, wish, entreaty, or exclamation.<sup>801</sup>
- A sentence consists of at least one main clause that expresses a complete thought. In addition to this one main clause, a sentence may include any number of phrases and/or subordinate

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<sup>798</sup> As in the imperative “Hurry!” There is an implied “you” as the subject. Also, in Greek, a finite verb’s personal endings indicate its subject (because a pronoun is embedded in its structure), so a single Greek word can be a sentence. In John 6:19 the single word εφοβηθησαν is translated as “they were afraid” which is a complete thought, i.e., a sentence.

<sup>799</sup> It must contain at least one main clause.

<sup>800</sup> A sentence is a group of phrases, not just a group of words.

<sup>801</sup> An exclamation is a word or sentence that shows strong feeling such as excitement, surprise, or fear. It ends with an exclamation point. Example: “Your room looks fantastic!”

clauses. A sentence begins with a capital letter, and ends with period, question mark, or exclamation point. Every complete sentence must contain two grammatical elements:

1. The Subject: the person or thing about which something is said.
2. The Predicate: what is said about the subject.

- A typical Greek sentence often follows the Subject, Verb, Object pattern 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>802</sup> and which one the object, because of their morphological endings,<sup>803</sup> and of the articles that precede them<sup>804</sup> rather than because of their location within the sentence. 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.

#### GRAMMARIANS RECOGNIZE FOUR TYPES OF SENTENCE STRUCTURES:

**1. SIMPLE SENTENCE:** The simplest form of a sentence consisting of a subject and a predicate;<sup>805</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.

**2. COMPOUND SENTENCE:** Compound sentences have two or more independent clauses joined together.<sup>806</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

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<sup>802</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>803</sup> Subjects have nominative case endings, objects normally have accusative case endings, and possessors have genitive case endings.

<sup>804</sup> Definite articles change according to case.

<sup>805</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>806</sup> Usually with a conjunction.

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.

**3. 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.” The Independent clause is *I was sad* and the dependent clause is *When I saw what you had done*.

**4. COMPOUND/COMPLEX SENTENCE:** contains at least two independent clauses and one dependent clause as in: “The dog lived in the backyard, but the cat, who thought she was superior, lived inside the house.” The independent clauses are: *The dog lived in the backyard*. *The cat lived inside the house* and the Dependent clause is *who thought she was superior*.

GRAMMARIANS RECOGNIZE PHRASES AND CLAUSES AS BUILDING BLOCKS OF SENTENCES:

**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. Phrases are not 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>807</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*.

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<sup>807</sup> If you have a group of words that does not contain a complete thought or is missing the subject, verb, or both then you have a sentence fragment. A fragment may contain a subject and predicate, but for one reason or another, it’s not an independent clause (most sentence fragments are dependent clauses). Examples of a fragment: “Just one more point.” “Not a smart move.” “Feeling fine.” To be a grammatically correct sentence, a group of words must consist of at least one independent clause, which must possess a subject and a verb.

- 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

**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. 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.

- 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.
- 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.
- Clauses come in two types: main/independent 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 at least one a main clause.
- A clause can be a question, statement or command. A clause that can stand by itself is called a main clause, or independent clause.<sup>808</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

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<sup>808</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. However, the terms are used synonymously here.

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 forms 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,<sup>809</sup> conditional, etc. depending on how they function in the sentence.

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#### INDEPENDENT CLAUSE

- An independent clause is also called a *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>810</sup>
- 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 to each other thus forming a compound sentence. Each clause must be a “complete thought” which could be a sentence on its own as in:

« “She ate a hot dog *but* he drank milk.”

« “He went to the library *and* [he] worked on his assignment.”

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<sup>809</sup> Clauses that modify nouns or pronouns are called *Adjective Clauses*.

<sup>810</sup> Easley, P. 24.

- « “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.

- If one Independent clause is joined to another independent clause, it becomes a compound sentence. Compound sentences require a coordinating conjunction to connect them.

#### 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. It must be linked to the main clause.
- Also called *subordinate clause*. A subordinate or dependent clause can function as an adverb, adjective, or noun but depends upon an independent clause because they do not express a complete thought in themselves.
- Dependent clauses have a subject and verb, but relies on an independent clause to make the sentence whole and give the dependent clause meaning as in, “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.
- “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>811</sup>
- In English a subordinate clause can be at the beginning, in the middle, or at the end of a sentence.
- While a dependent clause has its own subject and verb *the subject of a sentence is never found in a dependent clause*. Dependent clauses must always be attached to an independent clause, where the real subject of the sentence is found.
- 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” (substantival relation).

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<sup>811</sup> Easley, P. 24.

- Because a dependent clause contains a subject and a verb, it may have the appearance of 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 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. 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.

→ 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.

- a. “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.

- b. 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]).

Adverbial Clauses are dependent clauses that stand in the relationship of an adverb to the verb in another clause. Example: I will do this *on condition that you do that*. Here the clause *on condition that you do that* qualifies the verb *I will do* just like an adverb. The sentence might have been written: I will do this *conditionally*, as in, “I will do this when tomorrow comes.” Here *when tomorrow comes* is an adverbial clause qualifying *I will do*. The sentence might have been written: I will do this *tomorrow*.

Adverbial clauses may be divided into eight classes:

1. Final Clauses indicating *purpose*.  
He ran *that* he might get home soon.  
I have come *in order to see you*.
2. Temporal Clauses denoting time *when*.  
He ran when he got on the road.  
When (ὅτε) he was raised from the dead (Jn 2:22).
3. Local Clauses denoting place *where*.  
He ran where the road was level.
4. Causal Clauses indicating *cause*.  
He ran *because* he was late.  
Knowing this, I returned home.<sup>812</sup>
5. Consecutive Clauses denoting *consequence*.  
He ran *so that* he got home soon.
6. Conditional Clauses denoting *supposition, hypothetical or possibility*.  
*If* he was late, then he ran home.  
I will see you *if* you come to my house.
7. Concessive or Adversative Clauses denoting *contrast*.  
He ran *although* he was early.
8. Comparative Clauses denoting *comparison*.  
He ran *as* he was accustomed to do.<sup>813</sup>

- Prepositions usually introduce adverbial phrases as in, Rev 4:6 “around (κύκλω) the throne.”
- Nouns, participles, and infinitives may function adverbially.

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<sup>812</sup> Here *knowing this* obviously means *since I knew this* and is therefore an adverbial clause denoting cause.

<sup>813</sup>Nunn, P. 22.

#### COMPARATIVE CLAUSE:

- 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>814</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)

#### NOUN CLAUSE:

If a clause fulfils the role of a noun in a sentence, it is a noun clause. Just as in the simple sentence a noun may be subject, predicate nominative, direct object of a transitive verb, appositive, object of a preposition, etc., so noun clauses may perform any of those functions. A clause that is the direct object of a verb meaning thinking or saying is generally called indirect statement. When the governing verb is one of commanding, the noun clause that expresses the substance of the command is called indirect command. Interrogative noun clauses are known as indirect questions.

- A Substantival or Noun Clause is a clause that stands in the relationship of a noun to the principal clause or to some other clause in a complex sentence.
  - a. As Subject: *That he is coming* is certain.
  - b. As Object: He said *that he was king*.
  - c. As Complement, or Predicative Noun: My hope is *that you may succeed*.
  - d. In Apposition to another noun: “I had no idea *that you would oppose me*”; “This is the work of God, *that you believe*” (Jn 6:29; see Jn 15:12; Ac 15:28, 29; 1Th 4:3; Ja 1:27).
- Frequently a noun phrase is introduced by ὅτι (Mt 5:21; Mk 12:14; Lk 7:39; Ga 3:11:) or ἵνα (cf. Mk 6:25, 9:30, 10:35).
- The infinitive is used frequently in Noun Clauses.

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<sup>814</sup> Nunn, P. 120.

#### PURPOSE CLAUSE:

- The purpose clause is a dependent clause used to show the purpose or intention of the action of the main verb in the sentence. 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.
- 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?’ as in Acts 8:15: προσήξαντο περὶ αὐτῶν ὅπως λάβωσιν πνεῦμα ἅγιον = They prayed for them *in order that* they might receive the Holy Spirit.<sup>815</sup>
- Purpose Clauses are often introduced by ἵνα<sup>816</sup> 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.
- A Relative Clause may express purpose.

#### RESULT CLAUSE:

- “A result clause states that which is consequent upon or issues from the action of the main verb.”<sup>817</sup>
- This clause is formed with the subjunctive and is introduced by ἵνα (or ὡστε) 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, ὡστε, ἵνα, infinitives of result, and participles of result. They answer the question ‘what does this result in?’”<sup>818</sup>

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<sup>815</sup> Chapman, P. 46.

<sup>816</sup> ἵνα is found 663 times in the Greek New Testament. Used to introduce clauses that show a purpose or goal or either anticipated or supposed result. Its most common gloss is, “that,” “in order that,” and “so that” Found predominately with the present or aorist subjunctive.

<sup>817</sup> D&M, P. 285.

<sup>818</sup> Chapman, P.46.

- 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:

- Relative pronouns introduce a subordinate clause called a *relative clause*. Relative clauses are adjectival because like adjectives, they modify nouns giving added information about a word or words. They are also “non-restrictive,” that is, they can usually be omitted from the sentence without changing the essential meaning.
  - a. Sam is the one *who usually sits here*.
  - b. The shop *where I work* is closing.
  - c. This computer, *which I usually use*, is faster.
- A relative clause begins with a relative pronoun, a relative adjective, or relative adverb<sup>819</sup> that serves as the subject of the dependent clause, and relates to an antecedent in the main clause of the sentence.
- 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, ὅστους and sometimes τους.
- Relative Clauses are *dependent clauses*<sup>820</sup> normally introduced by relative pronouns<sup>821</sup> but can also be introduced by relative adverbs of time,<sup>822</sup> place,<sup>823</sup> and manner<sup>824</sup> or relative adjectives.<sup>825</sup> Like all dependent clauses they can function as substantives, adjectives<sup>826</sup> or adverbs.
- 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.

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<sup>819</sup> *Where, when, and why.* The relative adverb *where* will begin a clause that modifies a noun of place (the place *where* we met him), a *when* clause will modify nouns of time (the day *when* we met him), and a *why* clause will modify the noun *reason* (the reason *why* we met him); *when* Cephas came to Antioch, I opposed him publicly (Ga 2:11) the wind blows *wherever* it wants (Jn 3:8).

<sup>820</sup> They never contain the main subject and verb of the sentence.

<sup>821</sup> ὅς or ὅστους; which, that, whichever, whoever, whomever, who, whom, whose.

<sup>822</sup> See page 220.

<sup>823</sup> See page 220.

<sup>824</sup> See page 221.

<sup>825</sup> Frequent relative adjectives: *which, that, what, whichever, whatever.* A camel is an animal *that can live in the desert*. I forgot *what* day you said. Choose *whichever* book you wish. He knows *which* house is the right one.

<sup>826</sup> The relative clause will mostly function adjectivally.

- The relative clause can be definite or indefinite. An indefinite relative clause contains a verb in the subjunctive mood plus the particle ἄν (or εἰαν) 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 or 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 δέ ἐστιν 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 ὃ ἔχει is definite. Indefinite also is ὅσοι ἤψαντο (Mt 14:36) and ὅσοι ἂν 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 εἰαν ζητήσῃ (17:33) and ὃς δ’ ἂν ἀπολέσει. Cf. Ac 7:3, 7; Gal. 5:17.”<sup>827</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 εἰαν. Example: ὃς γὰρ εἰαν *for whoever wishes*.
- In a definite relative clause, the relative pronoun is the subject of the verb<sup>828</sup> and refers to (relates to) something preceding the clause.

## CONDITIONAL SENTENCE:

- There are approximately 600 conditional sentences in the GNT. 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.
- 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...*”

<sup>827</sup> Robertson, P. 956.

<sup>828</sup> Remember that all clauses contain a subject-verb relationship.

then...” statements. The speaker is saying that *if* something happens or certain conditions are met, *then* something else will happen.

- 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>829</sup>
- Conditional sentences consist of two clauses: a subordinate conditional (if) clause (the protasis) and the main clause (the apodosis).
- 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.”

**PROTASIS:** 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*.

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<sup>829</sup> Schreiner, Thomas R.; *Interpreting the Pauline Epistles*; P. 105-106.

- Usually the protasis comes before the apodosis, but not always:

καὶ τοῦτο ποιήσομεν, ἐάνπερ ἐπιτρέπη ὁ θεός = And we will do this, 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 apodosis the main clause<sup>830</sup> of a conditional sentence and it often expresses result. As in the sentence, “though he slay me, yet I will trust in him.” The first clause *though he slay me* is the protasis, and the second *I will trust in him* 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.

#### FOUR CLASSES OF CONDITIONAL CLAUSES ARE POSSIBLE IN KOINE GREEK:

1. 1st class = the condition is assumed (at least for the sake of argument) to be a reality or true.
2. 2nd class = the condition is assumed to be contrary to fact.
3. 3rd class = the condition is assumed to be a future possibility.
4. 4th class = the condition is assumed to be a remote future possibility.

#### A. FIRST CLASS CONDITION:

There are about 300 first class conditional sentences in the GNT.<sup>831</sup>

- 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.<sup>832</sup>

<sup>830</sup> Only the apodosis can stand alone.

<sup>831</sup> This condition is so frequent in the GNT that an exhaustive list is impractical, but examples include: Mt 4:3; Mk 4:23; Lk 4:3,9; Jn 1:25, 10:24; Ro 6:5,8, 8:9, 31; 1Co 15:13; Ga 2:18, 5:18; Col 2:20, 3:1; He 12:7-8; Ja 1:5; 1Pe 2:3; 1Jn 3:13, 4:11, 5:9.

- 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>833</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.
- εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεάν ἀπέθανεν = for if [for the sake of argument we said that] righteousness is through [the] law, then Christ died in vain (Ga 2:21). Paul did not actually assume the truth of this statement, so we should understand it to mean that Paul reasoned something like this: “Suppose for a moment that it were possible to gain righteousness through the law, then Christ’s death was meaningless and he died for nothing.”
- Many grammarians will argue that sometimes the protasis is so clearly true<sup>834</sup> that we can translate it using, “since” or “even though” or “although,” [then] such and such. Wallace on the other hand argues, “the first class condition should never be translated since.”<sup>835</sup> It seems Romans 3:29-30 might prove Wallace wrong. Here Paul argues that the Jews do not have sole claim on God saying, εἵπερ εἷς ὁ θεὸς = “Since God is indeed one” (then he is God of the Gentiles as well). The truth of the antecedent is clearly the point of agreement and explicitly affirmed, so, “since” would be a perfectly acceptable translation. It could also be argued that 1John 4:11 (Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν) could be translated, “Dear friends, since God so loved us, we also ought to love one another” (NIV, cf. Living Bible, CEV, NLT, NRSV) but some disagree with the

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<sup>832</sup> We cannot push this too far. Grammatical constructions often have multiple meanings and the first-class construction does not always demand the “assumed to be true” interpretation. The exact force of any clause must be inferred from the context, and not from the form of the clause. For example there is a first class construction in Luke 22:42 εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ = Father, **if** you are willing, [then] take this cup from me. The premise cannot be true; it *was* the Father’s will that Jesus suffer. It would be wrong to say Jesus assumes the truth of the premise for the sake of argument, for that understanding of his statement would result in a theological conundrum. The final determination whether the protasis is assumed to be true is context dependent.

<sup>833</sup> Frequently the protasis is *not* true, but may still be presented by the speaker as true *for the sake of argument*. The context must determine the actual situation.

<sup>834</sup> It would be wrong to assume that in first-class conditions the protasis is *always* true, when in fact it’s only *assumed to be true for the sake of argument*.

<sup>835</sup> Page 691-693.

“since” and translate with the “if” as in the NKJV, “Beloved, if God so loved us, we also ought to love one another” (cf. KJV, ESV, Holman, NET, NASB95, NJB).<sup>836</sup>

- 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.

## B. SECOND CLASS CONDITION:

- There are 40- 50 examples of second class contrary-to-fact conditional sentences in the GNT.<sup>837</sup>
- 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 [and I am not], then I could buy a new car.*”
- Second class conditional sentences are saying that *if* something were true, even though it is not, *then* such and such would occur as in Galatians 1:10. Here, Paul argues, “if I am pleasing men, [and I am not] [then] I would not be a bondservant of Christ.
- *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.
  - If I were a little child [and I am not], [*then*] I would have no responsibilities.
  - If I were you [and I am not], [*then*] I would not go.
  - If the weather been favorable [and it was not], [*then*] we would have played nine innings.
- The second class conditional sentence known as the Contrary-to-Fact Condition and assumes the premise as false<sup>838</sup> for the sake of argument. The protasis of a contrary to fact condition is introduced with the conditional particle  $\epsilon\iota$  (“if”) plus a verb in the indicative mood (limited to a past tense- imperfect, aorist, pluperfect) in the protasis and usually  $\alpha\check{\nu}$  plus a verb in the indicative mood (also limited to a past tense) in the apodosis.

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<sup>836</sup> Most of the time it would be wrong to translate the  $\epsilon\iota$  as “since” instead of “if.”

<sup>837</sup> Including Mt 11:21; 23:30; 24:22; Mk 13:20; Lk 10:13; 19:42; Jn 5:46; 9:33, 14:28, 15:19, 18:30; 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>838</sup> Of course the protasis can be true but this may not be known to be the case by the speaker.

- If the protasis is an imperfect verb then it would be a *contrary to a present fact* conditional sentence: “If X *were* ..., then Y would ...” as in Luke 7:39 and John 18:36.

The Imperfect + ἄν expresses something that would be true now, but isn’t.

- If the protasis is an aorist or pluperfect then it would be a *contrary to a past fact* conditional sentence: “If X *had* been ..., then Y would have ...,” as in John 15:22.

The Aorist + ἄν expresses something that would have been true in the past, but wasn’t.

- 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 negative in the protasis is almost always μη (11 times), with only two instances of ΟΥΚ. The negative of the apodosis is ΟΥΚ 22 of 23 times.
- The apodosis will almost always have the particle αὐ as a marking word showing some contingency.

εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου = *If you had been here [and you were not], [then] my brother would not have died (Jn 11:21).*

εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη = *If a law had been given that could give life [and there is not one], [then] surely righteousness could be obtained from the law (Ga 3:21).*

### C. THIRD CLASS CONDITION:

There are about 300 first-class, 40-50 second-class, and 275-300 third-class conditions<sup>839</sup> in the GNT.

- The third class conditional sentence is a true hypothetical, the outcome of which is unknown.
- 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>840</sup> The outcome may be probable, merely possible, or purely hypothetical.

<sup>839</sup> Jn 3:3; Ro 10:9.

<sup>840</sup> Third-class conditions simply indicate futurity without any implication about possible or impossible, likely or unlikely fulfillment.

- Uncertain of fulfillment. “If at any future time this condition is met, then this will follow.” = “If you will believe on Christ, *then* you will be saved.”
- The first class condition has  $\epsilon\iota$  in the protasis plus a verb in the indicative mood, while the third class has  $\epsilon\alpha\nu$  in the protasis plus a verb in the subjunctive mood. Both allow for a verb of any mood or tense in the apodosis.
- Traditionally known as the “More Probable Future Condition,” the third class conditional sentence is usually formed by using the word  $\epsilon\alpha\nu$  (but occasionally  $\epsilon\iota$ ) in the protasis and a verb in the subjunctive mood. The apodosis can have a verb of any tense (usually present or future) and mood (usually indicative).
- 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 Subjunctive with  $\epsilon\alpha\nu$  or  $\alpha\nu$  is used in the protasis of a third class condition to express probable future condition.
- The conjunction  $\epsilon\alpha\nu$  appears with the Subjunctive in the protasis and any mood or tense 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).
- 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 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 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.

Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος = For *if* you forgive men their trespasses, [*then*] your heavenly Father will also forgive you (Mt 6:14). Maybe the disciples will forgive, and maybe they won’t. But if they do, God will forgive them.

ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός = if the husband dies [then] she is released from the law of her husband (Ro 7:2). Maybe the husband will die, and maybe he won't.

Condition	Protasis (if clause)	Apodosis (then clause)
1st Class	εἰ + any indicative (negated by οὐ)	any mood any tense
2nd Class	εἰ + any past indicative (negated by μὴ)	αἴ plus past indicative
3rd Class	ἐάν + subjunctive	any mood any tense

**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: εἰ + optative; apodosis: *optative* + αὐ (to indicate contingency).

1. First and second class conditionals portray certainty or assertion (indicative); the third portrays doubt or undeterminedness (subjunctive).
2. The key to identifying the class of a conditional is the mood of the protasis. Do not rely on particles (εἰ, ἐάν, αἴ). For example, a third class conditional protasis is usually introduced by ἐάν, but occasionally it uses εἰ; however, it will always be in the subjunctive mood.
3. First and third class conditionals are quite common.
4. THE GNT DOES NOT HAVE A SINGLE COMPLETE FOURTH CLASS CONDITION.

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.	εἰ (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.	εἰ (if) used with only the past tenses (aorist, imperfect or pluperfect) of the indicative mood. εἰ (if) plus imperfect indicative = if...and it's not true about present. e.g. Jn 15:19, 22, Ga 1:10. εἰ (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.	εἰ (if) 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.	εἰ and αὖ with the optative mood possibly 1Co 14:10, 15:37, 1Pe 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>841</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.

<sup>841</sup> Page 288-289.

- 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>842</sup> or in which there is a protasis without an apodosis.

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<sup>842</sup> Aposiopesis.

## GLOSSARY:

*Amazed and perplexed, they asked one another, "What does this mean?" Acts 2:12*

I originally compiled this glossary because I found it hard to get all the definitions needed for my Greek language studies from one textbook or resource. It seemed to me that a source was needed in which grammatical technical terms were clearly defined (but necessarily brief), with practical examples (as needed), and with little spin.

Clear, unambiguous definitions of terms and categories is often hard to find, however, it is essential to identify and define key terms when describing languages. For the English speaking student the differences between languages must be evaluated on a standard set of definitions which means there is a great need for a lexicon of terms that help us communicate effectively with each other. If Greek is to communicate information to the eager learner then the student should be able to communicate with scholars, professors, exegetes and commentaries in a smooth and coherent manner. A learning environment where terms and definitions are agreed upon is crucial for the advancement of Greek studies. Unfortunately, there is no consistency within either New Testament studies or linguistics in general.

It is hoped the categories, terms and definitions employed in this dissertation will provide the student a clear and reliable guide to untangling some of the knotty problems of language-learning and perhaps help him or her find their way around the excellent grammars listed in the bibliography.

**ACCENTS:** Three accent marks appear in Greek:

The hat shaped circumflex (  $\hat{\ }$  ): δῶρον, ἀδελφῶ, οἶκος

- Occurs only on the penult or ultima.
- 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 (  $\acute{\ }$  ): λόγος, ἔχω, οἴκου

- “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>843</sup>.

The grave ( ` ): ἀδελφούς

- “The grave accent can stand on the ultima only, but it can stand on either long or short syllables.”<sup>844</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>845</sup>

**ACCIDENCE:** The aspect of grammar that deals with the inflection of words.

- “Inflection can indicate whether a word is singular or plural, subject or object, active or passive, past or present, and numerous other distinctions. The study of inflection is called *accidence*.”<sup>846</sup>
- *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.”

- Adverbial means a word or group of words functioning as an adverb.
- An adverbial is a construction that modifies, describes, or tells us something about the verb.

**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:** The term Aktionsart has been in the forefront of discussions about Greek tenses, sometimes being used as distinct from Aspect, and sometimes being used comprehensively so as to include the idea of Aspect. Aspect and Aktionsart, though related concepts, must be distinguished. Both relate to the type of action that is involved. Aspect is based on the final form of the verb<sup>847</sup> and Aktionsart is a combination of lexis and context.

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<sup>843</sup> Summers, P. 9.

<sup>844</sup> Summers, P. 9.

<sup>845</sup> Summers, P. 9.

<sup>846</sup> Vance, Nouns, P. 6.

<sup>847</sup> Aktionsart is function-based, not form-based.

- Aktionsart refers to the *inherent nature* (built in information)<sup>848</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 in part to the *kind of action* of a verb such as *punctiliar*, *durative*, *iterative*, and *perfective*.
- Inflectional morphology, markers and other syntactic constructions determine grammatical aspect whereas aktionsart is an inherent feature of verbs and is determined by the nature of the event that the verb describes.
- Like so many technical terms in any field of study, the word *Aktionsart* has come to mean a number of different things. Some older grammars used the term synonymously with *aspect*, but it is important to distinguish aspect from Aktionsart.<sup>849</sup> In general, we can say that aspect is the unaffected meaning while Aktionsart is aspect in combination with lexical, and contextual features. Thus, the present tense views the action 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 as other features of the language affect it.
- 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." When we contrast..."I walked to the store" with "I was walking to the store" we are contrasting grammatical aspect (perfective/stative versus linear) in one lexeme.
- Aktionsart is a combination of lexical, and contextual features.
- Aktionsart is not a grammatical category based on the form of the verb, but it is a pragmatic category based on the meaning of the word (lexis) as it is used in a particular context. Aktionsart is sometimes called *lexical aspect*.<sup>850</sup>
- The tense form or its aspect does not determine Aktionsart. It may, however, be inferred from:

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<sup>848</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>849</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.

<sup>850</sup> Lexical aspect is an inherent verb property, whereas grammatical aspect is a property of a specific verb form. Lexical aspect is invariant, while grammatical aspect can be changed according to the whims of the speaker.

1. Lexical information. Perhaps the verb by nature refers to a state (believe, love), a continuous action (grow, run), or a point in time (slap, cough).

2. Contextual information. For example: “they reigned [aorist] for a thousand years” means that the kind of action in reality takes place over a thousand years.<sup>851</sup>

- Verbal aspect does not tell the whole story of how the action took place. Aspect works in combination with lexical, grammatical, and contextual features, i.e., the verb’s aktionsart. As DeMoss says, aktionsart is “the feature of the Greek language whereby the quasi-objective quality of the verbal action is indicated (duration, repetition, momentary occurrence, etc.), both morphologically by tense forms and lexico-syntactically according to contextual features. Some older grammars used the term synonymously with aspect.”<sup>852</sup>
- 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 situation described by the verb or the verb phrase. Aktionsart is also called “lexical aspect.”
- Aktionsart is a grammatical term used to describe an approach toward verbal action. It is shaped by the verb’s lexeme. Aktionsart is the kind of action a verb displays in combination with lexemic and contextual considerations.
- “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, 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>853</sup>
- *Aktionsart* applies to all verbs.

**ALLEGORY:** “Speaking otherwise.” A symbolic representation. An allegory is a story or verse with a double meaning. A primary or surface meaning and a secondary or under-the-surface meaning. It is a story that can be read, understood and interpreted at two levels (and sometimes more).

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<sup>851</sup> Chapman, B. (1994). Greek New Testament Insert.

<sup>852</sup> Page 16.

<sup>853</sup> Wallace, P. 504.

- 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 described as “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 ones 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* (1678) 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.

**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 if he continues to drink, what would become of him?”
- Beginning a sentence in one way and continuing or ending it in another.
- 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. 2Tim 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>854</sup>

**ANAPHORA:** The deliberate repetition of a word or phrase at the beginning of several successive verses, clauses, or paragraphs; for example, “We shall *fight* on the beaches, we shall *fight* on the landing grounds, we shall *fight* in the fields and in the streets, we shall *fight* in the hills” (Winston S. Churchill).

A literary device of repeating the same word or phrases in successive clauses as in: Πίστει νοοῦμεν... Πίστει... Ἄβελ... προσήνεγκεν... Πίστει Ἐνώχ μετετέθη = By faith we understand... By faith... Abel offered... By faith... Enoch was taken (He 11:3-5).

**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 as in the following examples:

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 identifies, explains or renames a noun or pronoun as in King Solomon, the Lord God, Jesus the Nazarene.
- 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”

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<sup>854</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 Paul?” 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.

σπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου = Greet  
Andronicus and Junia, my *kinspeople* (Ro 16:7)

Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν = Epaphras, our beloved *fellow  
slave* (Col 1:7).

**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”).

- “A construction in which clauses are joined without the use of connecting particles or conjunctions.”<sup>855</sup>
- “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>856</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; Php 4:4-6; 1Th 5:15-22) sentences in a series (cf. Mt 5:3-11; 2Tim 3:15-16, 4:2) sentences unrelated to each other/topic shift (cf. 1Co 5:9).

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<sup>855</sup> Porter, P. 309.

<sup>856</sup> Porter, P. 204.

- The lack of connecting words, especially *καί* and *ἦ*, in a long string of words (Mk 7:21-23; Ro 1:29-31; 1Tim 1:10; 1Pe 4:3) or phrases where these might be expected. “The absence of conjunctions linking coordinate words or phrases.”<sup>857</sup>

χάρις ἔλεος εἰρήνη = grace, mercy, peace (1Tim 1:2; cf. 2Tim 1:2; 2Jn 1:3).

**ATTRIBUTIVE:** Any word or phrase that ascribes a quality or *attributes* a characteristic to a substantive, as the adjective *sunny* in “a sunny day” or *red* in “a red apple.” If there were an intervening linking verb as in “the apple is red,” *red* would be a predicative adjective.

- A word or phrase, such as an adjective<sup>858</sup> or noun, that modifies a noun and is part of the noun's noun phrase; contrasted with predicative.
- Any noun may occasionally be used as an attributive as in “blood clot” or hospital ward.”
- An attributive adjective is one that qualifies a substantive, and cannot be separated from it. Thus something may be a “brown car” and a “small four-door.” If the qualifier(s) of the substantive is suppressed, ambiguity may result.

**AUGMENT:** Greek indicates a verb is in past time by adding a prefix called an *augment*. The augment is the only decisive indicator 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>859</sup>

- A present active verb is comprised of three parts:

Stem + connecting vowel + personal endings  
 λυ +            ο            +            μεν = λυομεν

In the Indicative mood (only), a *prefix is added* to the aorist,<sup>860</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. 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  
 ε + λυ +            ο            +            μεν = ελυομεν

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<sup>857</sup> DeMoss, P. 23.

<sup>858</sup> An attributive adjective is an adjective included in the noun phrase that gives an attribute of a noun as in “the *diligent* student.” Also called a descriptive adjective.

<sup>859</sup> Mounce, P. 180.

<sup>860</sup> All Aorist forms, active, middle, and passive, 1st or 2nd, have the augment when they are in the indicative mood.

- Augment is simply the addition of an epsilon (ε) to the beginning of the stem (if the verb stem begins with a consonant). For verbs beginning with a vowel, the augment is the “lengthening” of the initial vowel. Initial vowels are lengthened as follows:

α becomes η  
 ε becomes η  
 ι does not change  
 ο becomes ω  
 υ does not change

These changes hold true even when the stem begins with a diphthong. But in the case of the diphthongs αι, ει, & οι, there is an additional change: the ι drops beneath the lengthened vowel to become an *iota subscript*. The result is as follows:

αι becomes η  
 ει becomes η  
 οι becomes ω

Verbs beginning with -ρ- (rho) sometimes double the -ρ- when augmented, e.g. ῥίπτω (present), but ῥοριψα (aorist).

Verb augment occurs only in the indicative mood and it is only in the indicative mood that *time* of action is inferred by tense. Past time is indicated by the augment and not the verb tense.

- In a compound verb, the augment comes after the preposition and before the stem of the verb as in εκβαλλω which becomes ἐξέβαλον in its aorist form (ἐκβεβλήκειν is its pluperfect form).

### **αὐτός:** (adjectival pronoun)

- αὐτός (not to be confused with the near demonstrative pronoun/adjective οὗτος)<sup>861</sup> is the most frequently used of all the pronouns in the NT, and is the most varied in use, being

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<sup>861</sup> Take note of the breathing and accent marks to distinguish one from the other. οὗτος is a pronoun/adjective usually with the meaning “this.” When it stands alone in a sentence οὗτος functions as a pronoun. When it modifies a noun it is acting as an adjective.

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).

employed as an intensive pronoun (relatively infrequent), as an equivalent to a demonstrative, personal (for the third person personal pronoun, “he, she, it,” the Greeks used the adjectival pronoun *αὐτός, αὐτή, αὐτό*; in the oblique cases this is by far its most common use)<sup>862</sup> as well as a possessive (*αὐτοῦ*; cf Lk 1.36, 5:20; Ac 16.32; Ti 3.5) and as an adjective.

- *αὐτός* has four distinct functions in the GNT:
  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 (he, she, it) in oblique cases to refer to an expressed or implied antecedent *him, her, it* (Mt 2.2); Unlike 1st and 2nd personal pronouns, *αὐτός* has gender, its case is determined by function in sentence and its Gender and Number is determined by its antecedent.
  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>863</sup>
- When *αὐτός* is in the attributive position, it serves to identify and is translated *same*: *τὸν αὐτὸν λόγον* = *the same* word (Mk 14:39), *τὸ αὐτὸ πνεῦμα* = *the same* spirit (2Co 4:13), *ὁ αὐτὸς ἄνθρωπος* = *the same* man.
- When modifying a noun with the article in the attributive position, *αὐτός* is used as an intensive adjective of identification.
- Carefully note the order in which *αὐτός* occurs with a noun and article, and distinguish the two meanings of the pronoun as for example: *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.”

<sup>862</sup> In the oblique cases *αὐτός* is used 5,203 times in the GNT out of the total 5,595 times as a personal pronoun (Mounce, fn P. 101).

<sup>863</sup> Friberg, P. 82.

Again, whenever αὐτός has the meaning *same*, it must be found with the definite article. It may be in the 1<sup>st</sup> or 2<sup>nd</sup> attributive position:

ὁ αὐτός, ἡ αὐτή, τὸ αὐτό = the same man, the same woman, the same thing.

ὁ αὐτὸς λόγος or ὁ λόγος ὁ αὐτὸς = the same word or the same story.

ὁ αὐτὸς ἀπόστολος or ὁ ἀπόστολος ὁ αὐτός = the same apostle.

ἡ αὐτὴ ἁμαρτία or ἡ ἁμαρτία ἡ αὐτὴ = the same sin or the same error.

τὸ αὐτὸ ὄνομα or τὸ ὄνομα τὸ αὐτὸ = the same name.

When αὐτός is in the predicate position (before or after the noun), it is emphatic, meaning *self* (αὐτὸς ἔφη = he himself spoke; cf. 1Th 4:16). Thus, ὁ αὐτὸς ἄνθρωπος is *the same man* and ὁ ἄνθρωπος αὐτός is *the man himself*. Likewise, 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.

As an adjective αὐτός has the meaning “same” when it is preceded by the article, but when there is no preceding article it acts like a reflexive pronoun with the meaning *-self*:

εἶπε τὸν αὐτὸν λόγον = He said the *same* word.

Ἰησοῦς αὐτὸς ἔρχεται = Jesus *himself* is coming.

- Frequently αὐτός has the function of the third person personal pronoun in the oblique cases, of which the genitive represents the missing possessive pronoun.

When used as a pronoun (matching its antecedent in number and gender), αὐτός indicates the third person:

ἔβλεπον αὐτόν = I was seeing him.

ἔβλεπον αὐτούς = I was seeing them.

When used as personal pronouns it is never with a definite article (predicate position), and usually in the oblique cases,<sup>864</sup> as in, ἐδίδασκεν αὐτούς = he was teaching *them* (Mt 13:54). And, ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς = Jesus answers *them* (Jn 12:23). And, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ ... καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον

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<sup>864</sup> genitive, dative, accusative.

αὐτοῦ καὶ κατεφίλησεν αὐτόν = *his father saw him... and ran and threw his arms around his neck and kissed him* (Lk 15:20).

**BREATHING MARKS:** Every Greek word beginning with a vowel requires either a “smooth” breathing mark ( *˘* ), or a “rough” breathing mark ( *ˆ* ) with the initial vowel or diphthong. The breathing mark<sup>865</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 English letter “*h*” added to the start of a word; the smooth breathing does not affect pronunciation.

ἄμην and ἄγαθός demonstrate a smooth breathing mark.

ἁμαρτία and υἱός demonstrate 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 (ῥαββεῖ). 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 that 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.

- E.C. Colwell carefully investigated the use of the article in the predicate. 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- θεὸς ἦν ὁ λόγος, “the word was God.” θεὸς, the predicate nominative, is anarthrous because it precedes the copula ἦν. The

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<sup>865</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.

result is that θεός is almost certainly definite in meaning: “the word was God” –not merely “a god.”

- 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 six times NWT 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)

- After complaining, “Colwell had a simplistic understanding of qualitative and indefinite nouns”<sup>866</sup> Wallace says, “Colwell’s rule proves nothing about definiteness.”<sup>867</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*”<sup>868</sup> and the statement is followed by seven more pages of related discussion. If Wallace is correct, Colwell’s rule fails to provide decisive information.

**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 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.”

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<sup>866</sup> Page 261.

<sup>867</sup> Page 262.

<sup>868</sup> Page 262.

- 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.”
- When a verb is transitive (“she read the book,” “we study Greek”), the direct object (and sometimes the indirect object) is a necessary part of the verb phrase. We refer to such necessary objects as *complements* of the verb.
- 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>869</sup>
- 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>870</sup>

- $\mu\iota$  verbs do not ordinarily use a connecting vowel.
- In the Subjunctive we find  $\omega$  before  $\mu$  and  $\nu$ , and  $\eta$  elsewhere in all tenses.

$\lambda\upsilon \mathbf{o} \mu\epsilon\nu$	present active
$\lambda\upsilon \sigma \mathbf{o} \mu\epsilon\nu$	future active
$\lambda\upsilon \theta\eta\sigma \mathbf{o} \mu\epsilon\theta\alpha$	future passive
$\epsilon \lambda\upsilon \mathbf{o} \mu\epsilon\nu$	imperfect active
$\epsilon \lambda\upsilon \sigma \mathbf{a} \mu\epsilon\nu$	aorist active
$\epsilon \lambda\upsilon \theta \mathbf{\eta} \mu\epsilon\nu$	aorist passive
$\lambda\epsilon \lambda\upsilon \kappa \mathbf{a} \mu\epsilon\nu$	perfect active
$\epsilon \lambda\epsilon \lambda\upsilon \kappa \mathbf{\epsilon\iota} \mu\epsilon\nu$	pluperfect active

- Aorist and Perfect actives prefer  $-\alpha-$  as their connecting vowel. Aorist passives take  $-\eta-$ . Pluperfect actives use the diphthong  $-\epsilon\iota-$ . Present, Imperfect and Future take a mix of  $\epsilon$ -vowels and  $\omicron$ -vowels.

<sup>869</sup> Porter, S., O'Donnell, M. B., Reed, J. T., Tan, R., & OpenText.org. (2006). The OpenText.org Syntactically Analyzed Greek New Testament Glossary.

<sup>870</sup> Sometimes there is no connecting vowel. Forms without connecting vowels are called “athematic.”

**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:

καὶ + ἐγώ	becomes	καὶγῶ
καὶ + ἐκεῖ	becomes	καὶκεῖ
καὶ + ἐκεῖνος	becomes	καὶκεῖνος
καὶ + μέ	becomes	καμὲ
καὶ + ἐκεῖθεν	becomes	καὶκεῖθεν

Notice a smooth breathing mark is placed over the contracted vowel.

**DECLENSION:** Nouns (and adjectives) are of three *declensions*, three genders, three numbers, and five cases all indicated by changes of termination.

- Declension is a matter of form; that is, declensions are a grouping of nouns with common endings: 1st declension which is primarily feminine nouns, 2nd declension which is primarily masculine<sup>871</sup> and neuter nouns, 3rd declension which includes feminine, masculine, and neuter nouns. “The number assigned to each declension is purely arbitrary: the third declension could just as easily have been termed the first declension. The particular declension that a noun belongs to is of no consequence for translation purposes.”<sup>872</sup>
- Declension is the inflection of a substantive for the purpose of indicating its relation to the rest of the sentence.
- A substantive’s declension is determined by its stem termination. A stem will end with either a vowel (alpha (α) or eta (η) are 1<sup>st</sup> declension, an omicron (ο) are 2<sup>nd</sup> declension) or a consonant or in ι, υ, or ευ (3<sup>rd</sup> declension).

All word stems that terminate with the vowel omicron belong to the second declension. The great majority of these are masculine (about 60%) or neuter (about 30%) in gender. However, sixty-seven nouns in the second declension are feminine.

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<sup>871</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>872</sup> Vance, Nouns, P. 8.

- An iota subscript is sure sign of the dative case in nouns of the 1<sup>st</sup> and 2<sup>nd</sup> declensions.
- If we have learned the definite article, we know most of the endings for nouns and adjectives of the first and second declensions.
- “All substantives of the first declension with nominatives in -ῆ or -α are feminine.<sup>873</sup> Those with nominatives in -ῆς or -ας are masculine.”<sup>874</sup>
- First declension nouns ending in eta (ἠ) 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.

FIRST DECLENSION <sup>875</sup> NOUN PARADIGM <sup>876</sup>					
	1 <sup>st</sup> Group	2 <sup>nd</sup> Group	3 <sup>rd</sup> Group	Masc	Plural <sup>877</sup>
Nom	α	α	ἠ	ῆς	αι
Gen	ας	ῆς	ῆς	ου	ων <sup>878</sup>
Dat	α	ῆ	ῆ	ῆ	αις
Acc	αν	αν	ῆν	ῆν	ας

- The second declension contains the largest number of NTGreek nouns (873). All nouns but two have the omikron (ὀ) as its stem vowel. For this reason, the second declension is called the omikron declension.
- “Nearly all substantives of the second declension with nominatives in -ος are masculine; and all substantives of the second declension with nominatives in -ον are neuter.”<sup>879</sup>

<sup>873</sup> The majority of 1<sup>st</sup> declension nouns are feminine.

<sup>874</sup> Davis, W. H. (2005) *Beginner’s grammar of the Greek New Testament (Revised and expanded edition)* (P. 39). Eugene, Oregon: Wipf and Stock Publishers.

<sup>875</sup> There are approximately 1,053 first declension nouns in the New Testament. Nouns of the first declension are predominantly feminine (indicated by ῆ), with a few masculines. There are no neuters. The inflectional pattern of these nouns will follow the feminine of the article: ἡ, τῆς, τῆ, τήν, αἱ, τῶν, ταῖς, τὰς.

<sup>876</sup> “The set of all the inflected forms of a word based on a single stem is called a paradigm.” (Vance, *Nouns*, P. 8).

<sup>877</sup> “A handy rule of thumb of almost universal application is that a noun ending in a vowel is declined according to the first declension” (Gignac, P. 21).

<sup>878</sup> The genitive plural of all nouns of any gender or declension, including words that use noun endings, always use ων.

<sup>879</sup> Davis, P.39.

- Second declension nouns are usually masculine or neuter. Occasionally a masculine word falls into the first declension, and likewise, a few feminine<sup>880</sup> words<sup>881</sup> are part of the second declension.

#### SECOND DECLENSION NOUN PARADIGM<sup>882</sup>

	Singular		Plural	
	Masc	Neut	Masc	Neut
Nom	ος	ον	οι	α
Gen	ου	ου	ων	ων
Dat	ω	ω	οις	οις
Acc	ον	ον	ους	α

THIRD DECLENSION: “The third declension exhibits a great variety in stems, stem endings and irregular forms”<sup>883</sup> giving the third declension an element of the unpredictable. The complicated inflectional pattern of the third declension means, “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>884</sup>

- This declension contains nouns of all genders and includes nine endings:<sup>885</sup> four vowels, α, ι, υ, ω, and five consonants, ν, π, σ, ξ, ψ. There are many variations and combinations in endings.
- 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.
- “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

<sup>880</sup> Of the eight hundred and seventy-three nouns belonging to the second declension, only sixty-seven are feminine.

<sup>881</sup> They use the same endings.

<sup>882</sup> Nouns of the second declension are predominantly masculine and neuter (indicated by ó and τό), with a few feminines (ή).

<sup>883</sup> Vance, Nouns, P. 15.

<sup>884</sup> Black, Linguistics For Students of New Testament Greek; P. 90.

<sup>885</sup> “The third declension is characterized by nouns whose stems end a consonant, or sometimes in the vowels ι or υ” (Vance, Nouns, P. 14).

singular, as is done in the other declensions, because the nominative case has usually already 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>886</sup>

- Third declension nouns are almost equally divided among all three genders with 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.
- “In spite of the variety and irregularities of the third declension, there are certain features that are common to all masculine and feminine third declension nouns. Masculine and feminine third declension nouns use the same endings, with the nominative and accusative plural endings in  $\varsigma$ . In all third declension nouns, the genitive singular always ends in  $\varsigma$ , the dative singular always ends in  $\iota$ , the genitive plural always ends in  $\omega\nu$  (as it does in all nouns), and the dative plural always ends in  $\sigma\iota$  or  $\sigma\iota\nu$  (sometimes  $\xi\iota$  or  $\xi\iota\nu$ ).”<sup>887</sup>
- The neuter gender endings differ from the masculine and feminine forms only in the nominative and accusative.
- The nominative and accusative neuter endings are identical in both the singular and plural, just like in second declension neuter nouns.

**DIRECT OBJECT:** Direct objects are nouns, pronouns, phrases, or clauses that completes 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.

- A direct object is a substantive that receives the action of the verb. It answers the questions *who/whom* or *what* after the verb. Example: “Caesar conquered the Greeks.” Who conquered? Answer Caesar. Therefore Caesar is the Subject. Caesar conquered whom? Answer the Greeks. Therefore *the Greeks* is the Direct Object. Example: “Gail drives a car.” *Gail* is the subject; *drives* is the verb; *car* is the direct object. There is no indirect object.

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<sup>886</sup> Hadjiantoniou, P. 136.

<sup>887</sup> Vance, Nouns, P. 15.

- If the verb is Transitive and in the Active voice it must have an object as in: ΠΕΤΡΟΣ βΛΕΠΕΙ **ΤΟΝ ΑΝΘΡΩΠΟΝ** = Peter sees *the man*.
- “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>888</sup>
- The direct object in a sentence is the substantive that receives the action of a transitive<sup>889</sup> verb.<sup>890</sup> For example: ἐν πραϋτητι, δέξασθε τὸν ἔμφυτον λόγον = receive with meekness the engrafted word (Ja 1:21). The word that is directly receiving the action of the finite verb δέξασθε (*receive*; answering the question “Receive what?”) is the accusative noun λόγον (*word*) and therefore *word* is the direct object of this sentence.
- The Direct Object receives the action of the verb. The direct object 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- *interview* is the direct object because it is what was granted therefore completing the meaning of the verb.
- 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.
- The action is directed toward the object. Example: The boy pulled *the fish* (direct object) out of the river.
- 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.
- Finding the direct object, if one exists, is easy: First locate the subject + verb + what? [sometimes who(m)?]. The what or who(m) will be 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*.”

<sup>888</sup> Mounce, P. 23.

<sup>889</sup> Verbs without an object (as in the sentence “I run”) are called *intransitive verbs*.

<sup>890</sup> Only action verbs can have direct objects. If the verb is a linking verb, then the word that answers the *what?* or the *who?* question, is a *subject complement*.

- 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?”

  - « He (subject) sees me (direct object).

  - « I (subject) see him (direct object).

- In Greek, the DO is normally in the accusative case.<sup>891</sup>

- All Indirect Objects require Direct Objects.

**DISCOURSE:** In linguistics discourse denotes a stretch of language larger than a sentence; any unit of connected speech or writing longer than a sentence.

**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., δι’ αὐτοῦ).”<sup>892</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., ἀπ’ αὐτοῦ).”<sup>893</sup>

- ἀλλα, ἀπο, δια, ἐπι, παρα, and μετα regularly elide. ἀντι elides only when followed by ὄν. pro and ὅτι are not elided. Neither are words ending in υ.<sup>894</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 rule does not apply to the prepositions περί and πρό. If the vowel of the following word has the

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<sup>891</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>892</sup> DeMoss, P. 50.

<sup>893</sup> Mounce, MBG; P. 14.

<sup>894</sup> Mounce, MBG; P. 14.

rough breathing, the  $\pi$  of ἀπό and ἐπί is turned into  $\phi$  and the  $\tau$  of ἀντί, κατά and μετά is turned into  $\theta$ .”<sup>895</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>896</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):** Explanatory; drawing out the meaning of something; to explain in detail.

- 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.
- 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.

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<sup>895</sup> Hadjiantoniou, P. 51.

<sup>896</sup> The omitted word may be a noun, adjective, pronoun, verb, participle, adverb, or preposition.

**EPIPHONEMA:** A terse summary of an argument.

- 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>897</sup>

**EROTESIS:** A rhetorical question<sup>898</sup> 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, usually *no*.
- 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; both their forms and meanings.

- “The meaning of a word as obtained from its derivation or the history of its use in a language.”<sup>899</sup>

**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

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<sup>897</sup> DeMoss, P. 52.

<sup>898</sup> “Something like seventy percent of the ‘questions’ which appear in the New Testament are rhetorical.” Cotterell, Peter and Turner, Max; *Linguistics & Biblical Interpretation*; (1989); InterVarsity Press; 0830817514

<sup>899</sup> Friberg, Vol. 4: P. 434.

meaning of a given text, as Young says, “The term exegesis refers to the careful, meticulous, and thorough interpretation of a literary work.”<sup>900</sup>

- 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>901</sup> of a word or phrase.

**GNOMIC:** Used to denote a timeless or universal truth in any of the verb tenses. The gnomic has many of the characteristics of a proverb.

- Short expressions of wisdom, truth or principle as in “The wind blows where it wants to” (Jn 3:8).

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<sup>900</sup> Page 1.

<sup>901</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.

- In Ancient Greek, a general truth may be expressed in the present, future, or aorist tenses, which are called in these cases the gnomic present, the gnomic future, and the gnomic aorist. There is also a gnomic perfect. These are not distinct tenses, but simply uses of the tense.
- 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 like, “curiosity killed the cat” and “A friend in need is a friend indeed.”

**GRAMMAR:** According to Calvin, the German professor and theologian Philip Melancthon said, “The Scripture cannot be understood theologically until it is understood grammatically.”<sup>902</sup>

- “It becomes Christians to make good use of the Holy Scriptures as their one and only book and it is a sin and a shame not to know our own book or to understand the speech and words of our God, it is a still greater sin and loss that we do not study languages.”<sup>903</sup>
- 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 (1735-1813) RULE:**<sup>904</sup> There are 70-80 constructions in the GNT that are thought to fit the requirement for Sharp’s rule.

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<sup>902</sup> Quoted in Schaff, P., & Schaff, D. S. (1997). History of the Christian church.

<sup>903</sup> Martin Luther; To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools; (1524).

In this work Sharp articulates six rules, though what has commonly become known as “Sharp’s Rule” is the first of these articulated as follows:

*when two nouns (either substantive or adjective, or participles) in the same case are connected by the Greek conjunction και 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.*<sup>905</sup>

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.<sup>906</sup> A typical construction would be Eph. 1:3, ὁ θεὸς καὶ πατὴρ = “the God and Father” where both *God* and *Father* refer to the same person.<sup>907</sup>

If the article is repeated before the second noun and the copulative<sup>908</sup> και is omitted, the article is indicating a further description of the same person, property, or thing that is indicated by the first noun;<sup>909</sup> except when genitive cases depend on one another in succession as in 2Co 4:3 and Col 2:2.

If two nouns are connected by και 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).

**HAPAX LEGOMENA:** Hapax Legomena<sup>910</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.

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<sup>904</sup> Formulated in 1798.

<sup>905</sup> In the construction article-noun-και-noun, four requirements must be met if the two nouns refer to the same person: (1) both nouns must, of course, be personal; (2) both nouns must be common nouns, i.e., not proper names; (3) both nouns must be in the same case; and (4) both nouns must be singular in number.

<sup>906</sup> The grammars are agreed that even when two entirely distinct groups are in view, the fact that the article precedes only the first named group indicates that they are united somehow. Thus, by way of illustration, in the clause, “The Democrats and Republicans approved the bill unanimously,” the two political parties, though distinct, are united on a particular issue. Illustrations of this kind are numerous, e.g., “the mothers and children,” “the fathers and daughters,” “the coaches and athletes,” etc.

<sup>907</sup> Cf., Mt 12:22; 2Co 1:3, 11:31; Eph 6:21; Col 2:2; 2Pe 2:20, 3:2, 3:18.

<sup>908</sup> A copulative is basically a connecting word.

<sup>909</sup> Lk 1:47, 2:26; Jn 1:29, 4:42, 5:23, 6:27, 20:31; He 13:20.

<sup>910</sup> HAPP-acks Li-GOM-eh-nuh.

**HENDIADY:** The use of two words to express a single idea 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.”

- A figure of speech in which one idea is expressed by two substantives, as in “gloom and despair.”

**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>911</sup>
- Hermeneutics is the finding and interpretation of the spiritual truth in the Bible.

**HYPERBATON:** A deviation from the expected or usual word order to produce an effect (see Ga 3:15).

- “The separation of words that naturally belong together, for emphasis; or the movement of a word or clause from its normal and expected place”<sup>912</sup> as in Mt 5:3-11: Called the Beatitudes, the adjective μακάριοι is out of its usual place, and made to begin the sentences instead of ending them, thereby calling attention to the emphasis placed upon it.

**HYPERBOLE:** A figure of speech that contains an exaggeration for emphasis.

**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.

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<sup>911</sup> Carson, P. 25.

<sup>912</sup> DeMoss, P. 69.

- “A form of expression, construction or phrase peculiar to a language and often possessing a meaning other than its grammatical or logical one.”<sup>913</sup>
- An idiom is not to be taken literally. An idiom is used in a figurative way that speakers of the language understand. The meaning of an idiom is not clear from the usual meaning of the words themselves, as in “hot head,” “fly off the handle,” “a big heart,” or “stiff-necked people.”
- “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>914</sup>
- “A mode of expression peculiar to a language”<sup>915</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, pronoun, or other word functioning as such. 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).”

- Sometimes a sentence will contain a third noun, pronoun or noun phrase. This is called the *indirect object* (because the action affects it less directly than it affects the *direct object*). The indirect object is used with a verb and indicates “to whom” or “for whom” the action is directed as in, “Terry gave Gail two dollars.” *Terry* is the subject, *gave* is the (verb), *dollars* is the direct object, and *Gail* is the indirect object.
- An indirect object does not displace, replace or otherwise rule out a direct object.<sup>916</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

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<sup>913</sup> Dictionary of Literary Terms & Literary Theory; Penguin Reference; 9780140513639.

<sup>914</sup> DeMoss, P. 70.

<sup>915</sup> Nunn; Syntax P. xi.

<sup>916</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.

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>917</sup>
- An indirect object names the person, place or thing indirectly affected by the verb. Example: *She gave the letter to*<sup>918</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 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. More 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 “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.”

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<sup>917</sup> Wallace, P. 140-141.

<sup>918</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.

- “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 *object*. The indirect object identifies *to* or *for* whom or what the action of the verb is performed.
- 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, the accusative case will usually function as a direct object and the dative case will usually function as an indirect object.
- In English, we talk about a direct object and an indirect object. Consider the sentence, “I gave Dad the newspaper.” *I* is the nominative case subject, *gave* is the verb, *Dad* is the dative case indirect object, *the* is the accusative case definite article, and *newspaper* is the accusative case direct object.

In English, when a sentence has both a direct object and an indirect object, the indirect object always comes first: “I threw him (indirect object) a ball (direct object);” “I sold the man (indirect object) a toolbox (direct object);” “The woman told me (indirect object) a joke (direct object);” “The children bought their mother (indirect object) some flowers (direct object).”

- The following Greek sentence has a direct object and an indirect object: ὁ υἱὸς διδάσκει τὸν ἀγαθὸν νόμον τοῖς ὄχλοις = The son teaches the good law to the crowds. In this sentence υἱός is nominative because it is the subject, νόμον is accusative because it is the direct object and ὄχλοις is dative because it is the indirect object. τὸν and ἀγαθόν agree in case and number with νόμον since they are modifiers.

- English has the alternative of using a prepositional phrase instead of an indirect object as in:

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*.

- The direct objects in the sentences below are in **boldface**; the indirect objects are in *italics*.

I gave the **jar** *to him*.  
 Sarah 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 jar. - He gave a jar *to me*.  
 He bought me a book. - He bought a book *for me*.

He asked me a question. - He asked a question *of me*.

**INDIRECT SPEECH:** The changing of spoken words into reported speech.

**INFLECTION:** Greek, by comparison with English,<sup>919</sup> 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* and in verbs *conjugation*.<sup>920</sup>

- Both conjugation and declension<sup>921</sup> involve the inflection of 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>922</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 such as: augment, prefix, suffix, vowel infixes, etc.

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<sup>919</sup> "English has only eight inflectional affixes (all suffixes)" Silzer, P. 113.

<sup>920</sup> Conjugation is the act of putting together the elements of a verb. Represented here from left to right there are seven elements, yet only a maximum of six are possible at one time (the minimum required for finite verbs is two): past tense augment + tense (or aspect) stem + (passive) voice marker + future passive sigma + thematic vowel + mood marker + personal ending.

<sup>921</sup> "The inflection of nouns (and other words using noun endings) is called declension. Greek nouns are declined for number, gender and case." (Vance, Nouns, P. 6).

<sup>922</sup> *Affix* is a technical term to describe morphemes attached before, after, or within (affixed to) root words. In English, we use mostly prefixes and suffixes, but Greek also has *infixes*, which are morphemes added to the middle of a word.

**INTERJECTIONS:** An Interjection is a word used to express strong or sudden feeling- *Shame! What! Aha! Help! Run! Bravo! Hey! Ouch! Oh, no! 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- “*Hooray!* 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>923</sup>

“Characterized by repetition, continuity or verbal action occurring at intervals.”<sup>924</sup>

**καὶ:** καὶ is found in nearly every verse of the GNT. Occurring over 9,100 times only the definite article is found more often.

- Greek grammars divide καὶ into two basic categories- καὶ as an adverb and καὶ as a conjunction.<sup>925</sup> When καὶ is a coordinating conjunction, it is coordinating grammatical units of equal rank in much the same way “and” does in English:<sup>926</sup> πολυμερῶς **καὶ** πολυτροπῶς = in many ways *and* in various ways.

When καὶ is *not* a coordinating conjunction<sup>927</sup> it is an adverb<sup>928</sup> often with the gloss “also,” “likewise,” “too” or “even” (intensive). Sometimes the adverbial καί has an emphatic force and

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<sup>923</sup> Friberg, P. 435.

<sup>924</sup> DeMoss, P. 76.

<sup>925</sup> “The function of καί as an adverb and its function as a conjunction is distinguished in Greek by the position in which it occurs. As a conjunction linking clauses, καί only occurs as the first word of a clause, never postpositionally (as δέ and τέ do). When καί does occur postpositionally, it is an adverb. Of course, καί as an adverb is not restricted to postposition.” Kermit Titrud in *Linguistics and New Testament interpretation: Essays on discourse analysis. Selected papers from a conference held in 1991, sponsored by Wycliffe Bible Translators* (P. 245). Black, D. A., Barnwell, K. G. L., & Levinsohn, S. H. Editors (1992). Nashville, Tenn. Broadman Press.

<sup>926</sup> When καὶ is used, it implies that what follows is closely related to what precedes.

<sup>927</sup> E.g., when it does not stand between two grammatical elements of equal rank.

<sup>928</sup> The adverbial καί focuses our attention on something.

could be rendered “indeed,” “certainly,” or “very” as in 2Peter **καὶ** αὐτὸ τοῦτο δὲ = for this *very* reason (1:5).

An analysis of the meaning of **καὶ** in the GNT shows that **καὶ** is translated in a sense that varies according to its circumstances and the exact meaning is often complex and confusing as we see in Matthew 21:5: ἰδοὺ ὁ βασιλεύς σου ἔρχεται σοι πραῦς **καὶ** ἐπιβεβηκὼς ἐπὶ ὄνον **καὶ** ἐπὶ πῶλον υἱὸν ὑποζυγίου = “Look, your king is coming to you, humble, and mounted on a donkey, *and* on a colt, the foal of a donkey.” Did Jesus ride on an ass *and* a colt at the same time? Did he ride on an ass and then on a colt?

- When **καὶ** occurs before two grammatical elements which are coordinated by a second **καὶ**, it may be translated *both* (context permitting).
- When **καὶ** is used at the beginning of two clauses in a sentence, it takes the meaning of *both...and*. For example, **καὶ** οἱ πατέρες **καὶ** οἱ υἱοὶ πιστεύουσιν = *both* the fathers *and* the sons believe.
- Occasionally **καὶ** is found in place of a relative pronoun as in Mark 2:15: “there were many, *and* they followed him,” i.e., “there were many *who* followed him.”
- **Καί** sometimes tends towards an adversative meaning, expressing a contrast and can be translated “however,” “and yet,” “nevertheless,” or “but,” as in James 4:2- ἐπιθυμεῖτε **καὶ** οὐκ ἔχετε = you want something *but* don’t get it. See also Mt 6:26, 13:17; Mk 4:16–17, 7:24c, 12:12; Lk 10:24, 20:19; Jn 1:10c, 3:19; 18:28; 1Co 16:12.

**ΚΑΙ** ACCORDING TO THE GRANVILLE SHARP RULE:

If BOTH the nouns connected by **καὶ** are articular, the two nouns are SEPARATE AND DISTINCT from each other unless the broader context suggests otherwise.

If ONLY THE FIRST NOUN has the definite article, the second refers to the same person or thing as the first unless the broader context suggests otherwise. In this case there is always some sort of *unity*.

If NEITHER noun connected by **καὶ** is articular, the nouns are simply being listed sequentially.

**LEMMA (PL. "LEMMATA"):** In morphology a *lemma* is “the headword in a dictionary or lexicon, along with information that identifies that word.”<sup>929</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.”
- The word-form Item listed in serial alphabetical continuity at the left hand side of the page in a lexicon/dictionary. “A Greek noun is identified by listing the nominative singular form, followed by the appropriate article in the nominative singular.”<sup>930</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>931</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 απαῶ.

**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:** 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. Lexicon is a synonym for dictionary or encyclopedic dictionary.

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<sup>929</sup> Friberg, P. 435.

<sup>930</sup> Summers, P. 16.

<sup>931</sup> Summers, P. 11.

- A lexicon is an in-depth “dictionary” about a specific corpus of writings. Because of this, lexicons contain more lengthy and detailed entries than dictionaries.

Traditionally, nouns are listed in the dictionary in their nominative and genitive singular forms.

If the genitive is the same as the nominative except in ending, only the ending is given:

ἄνθρωπος, ου. In addition, the nominative singular of the definite article is given:

ἄνθρωπος, ου, ὁ. There is never an exception to this rule.

- The gender of a Greek noun is indicated in a dictionary by the gender of the article appearing after the noun. The masculine article ὁ placed after a noun means it is masculine. The feminine article ἡ placed after a noun means it is feminine. The neuter article το placed after a noun means it is neuter<sup>932</sup> as in: ἄνθρωπος, ου, ὁ- This is a masculine, singular, nominative, noun; ἐκκλησία, ας, ἡ- is a feminine, singular, nominative, noun.<sup>933</sup>

- If trying to find the Greek noun, ἄνθρωποι, in a lexicon, one would need to know that it was the nominative plural of ἄνθρωπος to find its definition. A Greek-English lexicon will also indicate how a word was used during Classical and other contemporary Hellenistic writings. The best Greek-English lexicon is by Walter Bauer and translated (from German) by William F. Arndt and F. Wilbur Gingrich: A Greek-English Lexicon of the New Testament and Other Early Christian Literature.

**LINGUISTICS:** Linguistics is the scientific study of language.<sup>934</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>935</sup> or applied.<sup>936</sup>

- The principle branches of linguistics are- etymology, semantics, phonetics, morphology and syntax.

**LIQUID VERBS:** -λω, -ρω Those verbs whose stems ends in- λ, μ, ν, or ρ, are called liquid verbs. In the present and imperfect these verbs are conjugated just like omega verbs.

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<sup>932</sup> Vance, Nouns, P. 9.

<sup>933</sup> The nominative singular form is the lexical entry (ἄνθρωπος), followed by the genitive singular (ου), and then the proper article (ὁ).

<sup>934</sup> Including phonetics, phonology, morphology, syntax, semantics, pragmatics, and historical linguistics.

<sup>935</sup> Concerned with developing models of linguistic knowledge.

<sup>936</sup> Actually in use.

- A liquid verb is a verb whose stem ends in one of the so-called liquid consonants, λ, μ, ν, ρ.

**LOCALISM:** A *localism* is a word or phrase used and understood primarily in a particular section or region.

**MEIOSIS:** A figure of speech that contains an understatement for emphasis or dramatic effect. It is used when describing something spectacular or impressive as “rather good” or words to that effect.

**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 between two seemingly unrelated objects without using “like” or “as.” It is transference of one object’s characteristics onto another.

- “A figure of speech in which one thing is described in terms of another”<sup>937</sup> such as, “my love is a rose,” “you are the salt of the earth,” “he’s a bear to work for,” “Jesus is the good shepherd,” “he’s a rock under pressure,” or “faith that can move mountains.”
- 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*, *the sword* for *military power*, *the stage* for the *theatrical profession*, *the crown* for the *monarchy*, *the bench* for the *judiciary*.

- “eyes full of adultery” 2Pe 2:14.
- “the hand of the Lord” Ac 11:21.
- “news about them reached the ears of the church at Jerusalem” Ac 11:22.
- “the eyes of the Lord” 1Pe 3:12.
- “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.

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<sup>937</sup> Dictionary of Literary Terms & Literary Theory.

- “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>938</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:** Words consist of one or more *morphemes*. A morpheme is the simplest grammatical form, the smallest unit of language that has meaning. Morphemes may be whole words or parts of words.

- Morphologists are interested in the smallest grammatical particles of meaning, known as morphemes, which are “bricks” put together to form words.<sup>939</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. In Koine there could be as many as 5,000 inflectional morphemes that express grammatical features in a verb. Inflectional morphemes do not change basic meaning or part of speech, e.g., big, bigg-er, bigg-est are all adjectives. Instead, inflectional morphemes express grammatically required features or indicate relations between different words in the sentence and will have predictable effects on usage/meaning.

**MORPHOLOGY:** To understand the meaning of a word, we must first know how it is made and how the various parts<sup>940</sup> of the word fit together. This study of the structure of words is called morphology.

- 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.

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<sup>938</sup> Porter, S., The OpenText.org Syntactically Analyzed Greek New Testament Glossary.

<sup>939</sup> Each morphological unit has its own location and identity.

<sup>940</sup> Most words are normally made up of more than one part.

The study of the forms of the parts of speech (Morphology) is the study of the “anatomy” of a language. Morphology is the study of the way words are built up from smaller meaning-bearing units- *morphemes*. There are two categories of morphemes:

1. Stems.
2. Affixes.

Affixes are divided into:

- a. Prefixes.
- b. Suffixes.
- c. Infixes.

A word can have more than one affix.

- 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>941</sup> We can add a preposition to the root to form at least 9 more words.
- *Verb Morphology*: The verbal system of Koine Greek encoded many more categories than did the nominal system. The categories of tense (present, past, and future), aspect (distinguishing continuous action (linear) from simple occurrence (so-called “aoristic”) from completed action (perfective), and voice (active, passive, and middle) are relevant for all verbs, whether finite, i.e. those that show the encoding of three persons and two numbers (singular, plural), in agreement with the subject, and of mood (indicative, subjunctive, imperative, and optative), or nonfinite, i.e. without person, number, and mood, covering the participles and infinitives.

**NEGATIVE**: In Greek negation is most often expressed by the word  $\text{o}\acute{\upsilon}$  placed in front of the word to be negated. If the negation concerns a verb,  $\text{o}\acute{\upsilon}$  is used in the indicative and  $\mu\eta\grave{\iota}$  in all other moods. If  $\text{o}\acute{\upsilon}$  precedes a word beginning with a vowel or diphthong, it becomes  $\text{o}\acute{\upsilon}\kappa$ , and if that vowel has the rough breathing, it becomes  $\text{o}\acute{\upsilon}\chi$  ( $\text{o}\upsilon\chi\iota$  is used for strong denial).

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<sup>941</sup> Alpha ( $\alpha$ ) privative is an alpha (with a consonant and as  $-\acute{\alpha}\nu-$  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.”

- 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: μη εστιν ὁ Χριστος = Is he perhaps (or, “can it be that he is”) the Christ?
- In general the negative precedes the word to which they refer.<sup>942</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*.
- ουδεις and μηδεις both mean *no one, not one*. ουδεις is used with indicative verbs, μηδεις 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-πιστια = un-belief, α-γαμος = 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.

**ORTHOGRAPHY:** The part of grammar that treats of the way a given language is written. The orthography of a language specifies the correct way of using a specific writing system to write the language. Orthography describes or defines the set of symbols (graphemes and diacritics) used, and the rules about how to write these symbols. The rules may include punctuation, spelling and capitalization.

- The aspect of language study concerned with letters and their sequences in words.

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<sup>942</sup> Robertson, P. 423.

**OXYMORON:** A figure of speech that combines incompatible and apparently contradictory words or meanings for a special effect, such as “honest thief.”

**PARAENESIS:** Hortatory. Encouraging. “Biblical material that involves instruction, exhortation or commands.”<sup>943</sup>

- “A technical term referring to various kinds of exhortations or admonitions. In NT studies, the term usually applies to the moral/ethical exhortations given to believers. On a number of occasions, Paul simply refers to instructions or teaching that he has passed on without any indication of its content (1Co 11:2; Php 4:9; Col 2:6–7; 1Th 4:2; 2Th 2:15; 3:6). But in other places there are rather lengthy paraenetic sections according to the needs of the congregation.”<sup>944</sup>

**PARAENETIC:** “Pertaining to instruction, exhortation or command.”<sup>945</sup>

**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.

- 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.

**PARONOMASIA:** Paronomasia refers to words that are similar in sound and placed close to one another for emphasis.

- A play on words involving the repetition of similar-sounding words or the same word with different senses as in: πάντη τε καὶ πανταχοῦ = Everywhere and in every way (Ac 24:3); εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα = But if we judged ourselves, we would not be judged (1Co 11:31); ἀπορούμενοι ἀλλ’ οὐκ ἐξαπορούμενοι = doubting but

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<sup>943</sup> DeMoss, P. 93.

<sup>944</sup> Patzia, A. G., & Petrotta, A. J. (2002). Pocket dictionary of biblical studies (P. 89). Downers Grove, Ill.: InterVarsity Press.

<sup>945</sup> DeMoss, P. 93.

not doubting greatly (2Co 4:8); μηδὲν ἐργαζομένους ἀλλὰ περιοργαζομένους = They are not busy; they are busybodies (2Th 3:11; See also Ro 2:1; 2Co 9:8).

**PARSE:** Technically, *morphological* parsing. Parsing means to identify the morphological characteristics of a word.

- To parse a word is to identify its grammatical form. “To identify the morphological characteristics of a word- its form- and thus its syntactical function.”<sup>946</sup>
- 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, as their meaning varies.

For example the word “that” may be (1) a demonstrative Pronoun as in, *that* is the man (2) a demonstrative Adjective as in, give me *that* book (3) a relative Pronoun as in- this is the book *that* I want (4) or a Conjunction as in, he came *that* he might find the book.

**ΠΑ̃Σ:** The adjective πα̃ς occurs approximately 1,226 times in the GNT. The use of πα̃ς is varied and interesting.

❖ Common uses of πα̃ς:

1. When modifying a noun in the predicate position (the 1<sup>st</sup> predicate position is most common) πα̃ς usually means “all.” πα̃σα ἡ ἀγέλη = all the herd; πα̃ς ὁ ὄχλος = all the crowd; πάντα τὰ ὄρη = all the mountains.
2. 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. πα̃ς νόμος = the whole law.
3. When used with an anarthrous noun, it is distributive and usually means “every” in the singular and “all” in the plural: πα̃ς οἶκος = every house; πα̃ς may also be used as a pronoun. πάντες ἥμαρτον = all have sinned.
4. πα̃ς with the articular participle means “everyone who.” πα̃ς ὁ λέγων = everyone who speaks, πας ὁ ἀκουων = everyone who hears.

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<sup>946</sup> DeMoss, P. 94.

5.  $\pi\tilde{\alpha}\varsigma$  is often used as a substantive, both with and without the article:  $\pi\tilde{\alpha}\varsigma$ , “everyone”;  $\pi\alpha\nu\tau\epsilon\varsigma$ , “all people”;  $\pi\alpha\nu\tau\alpha$ , “all things.”

$\epsilon\iota\pi\epsilon\nu\ \acute{\omicron}\ \delta\iota\delta\alpha\sigma\kappa\alpha\lambda\omicron\varsigma\ \alpha\nu\tau\omicron\iota\varsigma\ \tau\alpha\ \pi\alpha\nu\tau\alpha\ \epsilon\nu\ \pi\alpha\rho\alpha\beta\omicron\lambda\alpha\iota\varsigma$  = The teacher told them *all things* in parables;  $\pi\alpha\nu\tau\epsilon\varsigma\ \epsilon\theta\alpha\nu\mu\alpha\sigma\alpha\nu\ \epsilon\pi\iota\ \tau\omicron\iota\varsigma\ \sigma\eta\mu\epsilon\iota\omicron\iota\varsigma$  = *Everyone* marveled at the signs (cf. Ro 14:2; 1Co 1:5; 2Tim 2:24; He 2:9; Rev 4:11).

- $\pi\tilde{\alpha}\varsigma$  occurs with singular and plural nouns, with and without the article, and in attributive, predicate, and substantive constructions.

Predicate position with a noun:  $\pi\alpha\sigma\alpha\ \acute{\eta}\ \pi\omicron\lambda\iota\varsigma$  = all the city (the entire city).

$\pi\alpha\sigma\alpha\ \acute{\eta}\ \chi\tau\iota\sigma\iota\varsigma$  = the whole creation.

Predicate position with a participle:  $\pi\alpha\varsigma\ \acute{\omicron}\ \pi\iota\sigma\tau\epsilon\nu\omega\nu$  = everyone who believes.

Attributive position:  $\acute{\eta}\ \pi\alpha\sigma\alpha\ \pi\omicron\lambda\iota\varsigma$  = the whole city (the entire city).

$\omicron\iota\ \pi\alpha\nu\tau\epsilon\varsigma\ \alpha\nu\delta\rho\epsilon\varsigma$  = the sum total of men.

With a single anarthrous noun:  $\pi\alpha\sigma\alpha\ \pi\omicron\lambda\iota\varsigma$  = every city.

- “The attributive or predicative use of the adjective  $\pi\tilde{\alpha}\varsigma$  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.  $\acute{\eta}\sigma\alpha\nu\ \omicron\iota\ \pi\acute{\alpha}\nu\tau\epsilon\varsigma\ \acute{\alpha}\nu\delta\rho\epsilon\varsigma\ \acute{\omega}\sigma\epsilon\iota\ \delta\acute{\omega}\delta\epsilon\kappa\alpha$  «twelve in all» Acts 19:7 (cf. 27:37);  $\acute{\omicron}\ \pi\tilde{\alpha}\varsigma\ \nu\acute{\omicron}\mu\omicron\varsigma$  «the law in its entirety» Gal 5:14. In predicative position (the noun having the article) it means «all (the)...» e. g.  $\pi\tilde{\alpha}\varsigma\ \acute{\omicron}\ \nu\acute{\omicron}\mu\omicron\varsigma$  «the entire law (without exception of any precept),”  $\pi\acute{\alpha}\nu\tau\epsilon\varsigma\ \omicron\iota\ \acute{\alpha}\nu\delta\rho\epsilon\varsigma$  «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.  $\pi\tilde{\alpha}\varsigma\ \nu\acute{\omicron}\mu\omicron\varsigma$  «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  $\pi\acute{\alpha}\nu\tau\epsilon\varsigma\ \acute{\alpha}\nu\theta\rho\omega\pi\omicron\iota$  (thirteen times in Paul; but he has also «the least  $\pi\acute{\alpha}\nu\tau\omega\nu\ \acute{\alpha}\gamma\acute{\iota}\omega\nu$ » Eph 3:8, and  $\pi\acute{\alpha}\nu\tau\epsilon\varsigma\ \acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\iota$  Heb 1:6). Thus in the singular  $\pi\tilde{\alpha}\varsigma$  without the article means «every» in a distributive sense:  $\pi\tilde{\alpha}\varsigma\ \acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$  «every man»;  $\pi\tilde{\alpha}\sigma\alpha\ \chi\alpha\rho\acute{\alpha}$  «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>947</sup>

	Singular			Plural		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nominative	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα
Genitive	παντός	πάσης	παντός	πάντων	πᾶσών	πάντων
Dative	παντί	πάσῃ	παντί	πᾶσι	πάσαις	πᾶσι
Accusative	πάντα	πάσῃν	πᾶν	παντας	πάσας	πάντα

**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).

- A roundabout way of speaking or writing using many or long words where a few or simple words will do.

**PHONEME:** A phoneme is the basic distinctive units of speech sounds in a language by which morphemes, words, and sentences are represented. A basic sound unit in a language.

**PHONETICS:** Phonetics is the study of the sounds of speech.

**PLEONASTIC (PLEONASM):** Redundant use of words.

- The use of more words than is necessary to express an idea; redundancy as in *free gift* or *true fact*. “Be on guard! Be alert!” (Mk 13:33).

**POLYSYNDETON:** The opposite of asyndeton,<sup>948</sup> thus the repetition of conjunctions.

- The use of a number of conjunctions in close succession (especially where some might otherwise be omitted) for rhetorical effect; a stylistic scheme using the repetition of conjunctions (usually *and but*, or *or*) at the beginning of successive clauses.

**PRAGMATICS:** Pragmatics is a subdivision of Semantics. It is the study of language as it is used in a social context.

<sup>947</sup> Zerwick P. 61.

<sup>948</sup> Polysyndeton is far more common than asyndeton.

- “The branch of linguistics concerned with “speaker meaning”-how meaning is conveyed. This involves, among other things, the relationship between speech and the shared presuppositions among those who communicate.”<sup>949</sup>
- The analysis of language in terms of the situational context within which utterances are made, including the knowledge and beliefs of the speaker and the relation between speaker and listener.
- Pragmatics is the study of the interaction between speech and the shared presuppositions that remain unarticulated.
- Pragmatics is the study of the ability of natural language speakers to communicate more than that which is explicitly stated.
- Pragmatics deals with the ways we reach our goal in communication. Suppose a person wanted to ask someone else to stop smoking. This could be achieved by using several utterances. The person could simply say, 'Stop smoking, please!' which is direct and with clear semantic meaning; alternatively, the person could say, 'Whew, this room could use an air purifier' which implies a similar meaning but is indirect and therefore requires pragmatic inference to derive the intended meaning. Pragmatics is regarded as one of the most challenging aspects for language learners to grasp.

**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. 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 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*.
- The Predicate of a sentence is the verb plus a variety of modifiers and complements (if present) and carries the action of the sentence.

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<sup>949</sup> DeMoss, P. 100.

- 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>950</sup>

- 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:  
μετανοήσατε, καὶ βαπτισθήτω = Repent and be baptized (Ac 2:38). The subject of the compound verb *repent* (μετανοήσατε) and *be baptized* (βαπτισθήτω) is obviously the ones to whom this sentence is addressed. It implies, “You repent and be baptized.”
- The Predicate part of the sentence tells what the subject is doing. And, because this part of a sentence gives the action, it’s made up of a verb. The predicate 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. For example:
  - 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.*

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<sup>950</sup> Zerwick.

- 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. For example:

- 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 as in:

- 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*.<sup>951</sup> 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 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 an adjective like *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 is Gail*. *Gail* completes the predicate by presenting a second idea, which the word “is” 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

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<sup>951</sup> See page 311.

also called *predicate adjectives*;<sup>952</sup> noun complements are also called *predicate nouns* or *predicate nominatives*.<sup>953</sup>

- We may call the verb the predicate; but, when it is followed by a complement, it is an *incomplete* predicate.<sup>954</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*<sup>955</sup> 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

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.

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<sup>952</sup> In this construction the article DOES NOT immediately precede the adjective. Predicate modifiers are those that relate to the noun through a linking verb and make an assertion about the noun: “the book *is* good.”

<sup>953</sup> See page 88.

<sup>954</sup> A *complete* predicate is the simple predicate, (or the verb), and everything after it in the sentence.

<sup>955</sup> 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.

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: Transitive verbs “meaning to choose, to call, to appoint, to make, may take a Predicate Accusative.”<sup>956</sup>

The predicate accusative construction is one in which one accusative is the subject of the infinitive and a second accusative 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

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<sup>956</sup> Nunn, P. 41.

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).<sup>957</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>958</sup>

**PREDICATIVE:** Consisting of a verb and often other components that complement the subject expressing something about it.

**PROLEPSIS:** A figurative device by which a future event is presumed to have happened as in *If you tell the cops, you’re a dead man.*

- The anticipation and answering of an objection or argument before one’s opponent has put it forward.

**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>959</sup>
- “His right hand” The noun *man’s* can be substituted for *his*. Therefore *his*<sup>960</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.

**PROPOSITION:** A proposition is the combination of a subject and a predicate as in, “The ocean roars.”

- A proposition is statement that affirms or denies something and is capable of being true or false. The meaning expressed in such a statement, as opposed to the way it is expressed.
- A proposition is a statement in which something is said about a subject. Each proposition is represented by a clause that contains a complete meaning. As a basic unit of communication, the proposition may communicate assertion, interrogation or injunction.

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<sup>957</sup> Wallace, P. 190.

<sup>958</sup> DeMoss, P. 100.

<sup>959</sup> DeMoss, P. 103.

<sup>960</sup> Other pronominal adjectives are *our*, *your*, and *my*.

- Every sentence must contain, at least, one independent proposition; it may contain any number of others, either principal or subordinate. When propositions are thus combined, they are called clauses. A clause, therefore, is always a proposition, but a proposition is not always a clause; it is sometimes an entire sentence.
- A proposition constitutes the minimal logical unit of intelligible communication.
- “A proposition is a meaningful, logical statement (or assertion) that can be confirmed in some manner, such as by sensory observation, and so can be subjected to scientific inquiry.”<sup>961</sup>
- Words begin to convey determinate meanings only as they are seen to be parts of a proposition. Propositions are the basic building blocks of a text.

A proposition is a simple assertion about something. The word “Jesus” conveys no determinate meaning when said alone. But, when I say, “Jesus wept,” a very clear meaning is conveyed because this statement is a proposition. Propositions only have meanings because they are put together according to established grammatical rules. Whether you are reading the Greek or English New Testament, you must attend to the appropriate rules of grammar if the meaning of an author’s propositions is to be understood.

After mastering the syntax of a proposition, and coming to terms with the words in it, we still may not understand its meaning. Just as words derive meaning from their use in a proposition, so a proposition receives its precise meaning from its use in relationship to other propositions.

- Words in a dictionary have only a general meaning - they certainly are NOT propositions. To convey a specific proposition we need to surround a word with other words to give a specific meaning. Each proposition makes its own independent contribution to a whole.

**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.”<sup>962</sup>

- In Greek grammar punctiliar means *viewed as a single, collective whole, a one-point-in-time action, although it may actually take place over a period of time.*

**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.

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<sup>961</sup> Grenz, S., Guretzki, D., & Nordling, C. F. (1999). *Pocket dictionary of theological terms* (96). Downers Grove, Ill.: InterVarsity Press.

<sup>962</sup> DeMoss, P. 105.

- 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.”

- 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 Greek New Testament would be considerably less because its total vocabulary of 5,400 words is much smaller than the entirety of the Koine Greek language.<sup>963</sup>

**SEMANTICS:** A branch of linguistics that deals with the meanings of words, and particularly with changes in meanings.

- 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. Semantics emphasizes how people use words to convey meaning.<sup>964</sup>
- “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

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<sup>963</sup> About 90,000 words; an average 10-yr-old has a vocabulary of about 5,000 words.

<sup>964</sup> The meaning of a sentence is not always obvious from the meaning of the individual words. Words normally have more than one meaning. The specific meaning of a word depends on its context.

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>965</sup>

- Semantics is divided into two Parts (1) Lexical Semantics, which is concerned with the relationships between words, and (2) Sentence Semantics, which is concerned with the way in which the meanings of sentences can be built up from the meanings of their constituent words.

Just because a particular word is used in a certain way in one verse does not necessarily mean the same word is universally used. Each word must be considered in its setting or context. In other words, you cannot just look up a word and say the provided meaning is the exact meaning in every occurrence. Just as in English, Greek words can have many nuances or shades of meanings that must be studied and learned in usage.

STATIVE: *Stative* means, “referring to a state.”

- A stative verb<sup>966</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 [as opposed to an activity or action]. 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>967</sup> Examples of sentences with stative verbs:

- a. I *am* tired.
- 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*.

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<sup>965</sup> Young, P. 6.

<sup>966</sup> Usually represented by the perfect and pluperfect tenses.

<sup>967</sup> DeMoss, P.115.

- *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*. The stem is the part of the word that does not change when a word is inflected. The stem of the verb shows the basic meaning or action of the word, but affixes to the stem show various details. A morpheme placed before the stem is called a *prefix*. A morpheme affixed to the stem at the end is called a *suffix*. The prefix, suffix, (and any other affixes) and stem all combine together to indicate a certain word function and meaning.

- Whereas case endings determine the noun’s function, the stem carries the basic meaning of the word. “The *stem* of a verb is the basic form of that verb in a particular tense.”<sup>968</sup>
- If you take the case ending off a noun you are left with the stem. If it is a third declension stem, drop the genitive case ending.
- In Greek, the verb *stem* expresses *aspect*, so most of the words made from verb stems will also express aspect, including finite verbs of any mood, infinitives and participles.
- “The essential part of a word as it appears in a given tense; the basic morpheme in each principal part.”<sup>969</sup>
- The stem contains the lexical or dictionary meaning of the word.
- 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 word is its most basic form. The “stem” of a verb is the basic form of that verb in a particular tense. The present tense stem and the verbal root of some verbs are the same; the root can be altered when forming the present tense stem.

HIDDEN VERB STEMS. A verb stem is that particular form in which a word root manifests itself as a verb. Verb stems communicate the fundamental “action,” of the verb (“know,” “teach,” “have,” “receive,” “send”). To illustrate, the word root γινω- can grow into the noun cognate γινωσις “knowledge,” the adjective cognate γινωστος “known,” and the verb cognate γινωσκω “I know.”

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<sup>968</sup> Mounce, P. 166.

<sup>969</sup> DeMoss, P. 115.

Dropping the ω (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 βαπτίζω is βαπτιδ, not βαπτιζ. The verb stem of κηρυσσω is κηρυκ, not κηρυσσ. The verb stem of γινωσκω is γνο. 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 λυω has the verb stem λυ, which also is the present tense stem. This is because λυω 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 γινωσκω has the verb stem γνω, which is modified significantly in generating the present stem.

**STEM ENDINGS:** The Future has σ, with the connecting vowels ο/ε; the Aorist Active and middles has σ, with the connecting vowel α; the Passive has θε, which usually appears as θη; the Perfect Active has κα.

**TENSE STEMS:** The basic form of a verb as it occurs in a particular tense. Also called principal 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 a 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.

- 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.
- 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.

**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>970</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.
- Any noun may correctly be called a substantive. A substantive is an all-inclusive term for any part of speech that functions as a noun. Other parts of speech other than nouns may function substantively within a syntactical context, such as adjectives, pronouns, participles, infinitives, and at times the article.

**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.

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<sup>970</sup> A substantive may be one word, a group of words, a phrase or even whole clauses.

“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>971</sup>

**SYNECDOCHE:** Part for whole or vice versa. A figure of speech in which a part is used for the whole as in, “give us this day our daily bread” where “bread” stands for the meals eaten each day or “The ship was lost with all hands” where all hands refers to the sailors. Similarly, “mouths to feed” for hungry people, “white hair” for an elderly person, “the press” for news media.

Synecdoche is also a term denoting whole for a part as in “the law” for “police officer” or “Ohio [the government of Ohio] just passed a law addressing the pollution problem.”

**SYNTAX:** The study of functions. Syntactical analysis would distinguish the main clause, a noun clause that serves as the direct object of the main verb, a relative clause, other dependent clauses, etc. An internal syntactical analysis of each clause would recognize its subject, the kind of verb (linking or predicative verb), the predicate nominative if the former, a direct object (if present) of the latter if it is a transitive verb, prepositional phrases, modifiers, etc.

- “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>972</sup>

- 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. However, a given body of literature is made up

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<sup>971</sup> DeMoss, P. 117.

<sup>972</sup> Virkler, P. 109-110.

of paragraphs, phrases, clauses, etc., not simply of words.<sup>973</sup> Syntax studies the way that these units relate to one another.

- Syntax studies how phrases and clauses are constructed- the order of the words, how the various groups of words are connected, which words are most essential, and so on.
- “Grammar is the structure of language. Syntax is the grammar of sentences, and since most grammar is about sentences, syntax and grammar often seem to be synonymous.”<sup>974</sup>
- 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 & aorist active
  - κ- perfect system active
  - θ- aorist passive
  - θησ- future passive

**VOWEL GRADATION:** Also known as Apophony or Ablaut. The shifting of vowels as part of the declension of [related] words in a language, as in *sing, sang, sung* or *drink, drank, drunk*. It is the patterned shifting of vowels. Sometimes used synonymously with ablaut.

rise - raise    bind - bound    goose – geese    drive – drove    fall -fell

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<sup>973</sup> Each piece of the body of literature is part of some larger unit.

<sup>974</sup> Goodman, K. On Reading; (1996); 0435072005

## 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 τ' οὐτό εἰ δέ μῃ	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
κατά μόνας	by way of, during, while, only	alone
καθ' ὑπερβολήν	by way of excess	excessively
εἰς τοῦτο		for this reason
μετά τοῦτο		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 γενοιτο 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

μεν 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 τω πατρι και τω υιω και τω αγιω πνευματι,

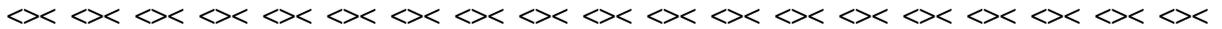
ὡσπερ εν αρχη και νυν και αιει και εις τους αιωνας των αιωνων.

ἀμήν.

## τὸ τέλος

ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ  
κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.

ὁ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης.



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