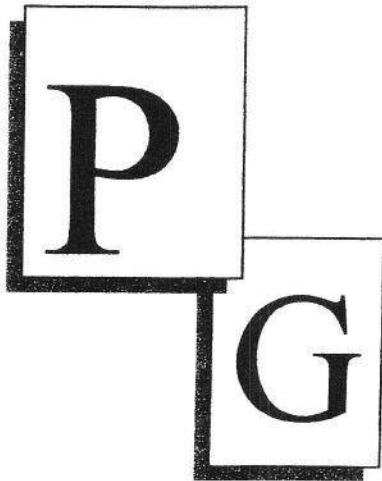


Greek Grammar

For Those Who Don't Know Greek



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Dedication

This manual is dedicated to the memory of Dr. Larry L. Harris, Pastor of the Bible Missionary Baptist Church, Wilmington, Ohio, and co-founder of the WHW Ministries who was promoted to his eternal reward in July, 1998. His years of faithfully teaching Greek grammar and syntax to the men at WHW provided the firm foundation on which the Lord has graciously allowed me to build. Apart from the work Dr. Harris pioneered I would not have the fantastic privilege and opportunity to continue his work, teaching those who come each year to have their skills of expository preaching challenged and sharpened. His dedication and vision made this dissertation a possibility.

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CHAPTER 1

Introduction

Problem Addressed by the Project

This manual seeks to help students of the Bible who have never studied *Koine* Greek, achieve a basic to intermediate knowledge of Greek grammar to further enhance their understanding of the Bible. Most pastors, lay preachers, and Sunday School teachers have very little, if any, comprehension of Greek—the original language of the New Testament. Yet these same people teach Bible studies, lead devotions, and preach sermons as if they truly know the New Testament. Failure to understand the original languages of Scripture results in an impoverished understanding of the text, which produces a skewed if not flawed theology, and a message that is not sourced in God. Doctrinal errors compound daily—many of them because of an improper understanding of biblical Greek. Those who wish to explain the Bible must acquire at least a basic understanding of biblical Greek. Those who desire to teach and preach as pastors must go even further with Greek studies in grammar and syntax to accurately communicate the Word of Truth.

Importance of the Problem

Grammar is a word that often sends waves of panic through a student. Many remember days in elementary or middle school when they were mystified by dangling participles, comma faults, and diagramming sentences. Grammar seemed an invention by an evil wizard for the torture of young minds. For many others, grammatical terms are meaningless because in some school curricula, grammar was never taught. In my own case, even as an English major in college, the grammar required during my university years was an experimental approach that rapidly lost popularity and made no permanent impression.

Yet a few years later, when I entered seminary, I discovered that many other students in my first year Greek class had an even more delinquent background in English grammar than I. This weakness in understanding the grammar of their own native language made it even more difficult for them when it came to decoding the terminology used to teach Greek: dative, genitive, tense, voice, and mood became terms they grappled with daily just to understand each lecture and work each exercise. Sadly, many of these men later used their Greek New Testament for nothing more than a door stop.

Too often, this lack of training in **grammar**, the study of the classes of words and their relations and functions, and **syntax**, the combination of those words into clauses and sentences to convey meaning, becomes a major stumbling block for the student of the New Testament. The aim of this manual is to help demystify some of these points of grammar and to enable the student of the Bible to probe not only the English grammar of the Bible, but more importantly, the Greek grammar of the original text for greater insight into the meaning of the revelation of God.

In recent years numerous books and language tools have been published to enable the student of the Bible who does not know *Koine* Greek to dig a little deeper into the meaning of the original language of the New Testament. A combination of a *Greek Interlinear New Testament* and a Strong's *Concordance* has for decades enabled students to discover the Greek words behind the English translation. Works such as W. E. Vine's *Expository Dictionary of New Testament Words* have further enabled students to learn more about the meaning of these Greek words.¹

Recently, the publication of Friberg and Friberg's *Analytical Greek New Testament*, made it possible for non-Greek students to discover the grammatical tag of each word in the Greek New Testament.² Unfortunately, that publication did not include an English interlinear as well, so the English student must also use a Greek Interlinear along with the *Analytical* to discover the Greek word in the original. This system is quite cumbersome.

However, since the development of computer programs such as *Accordance*, *Libronix*, and *BibleWorks*, students of the Scriptures are now able to not only access lexicons and word study tools previously accessible to only those who had studied Greek, but are now able to instantly discover the parsing of any Greek word. By simply hovering the cursor over a Greek word, the student can instantaneously discover its part of speech, parsing, dictionary form, and a basic English translation. At this time though, no manuals or instruction guides exist which enable the non-Greek student to understand the significance of this grammatical information or the rudiments of Greek syntax so he can engage in basic exegetical procedure.

This manual is designed to fill in this gap. The purpose is to explain the significance of basic Greek grammar through the use of English examples and parallels. Second, this manual will suggest a methodology so that the student can discover that a particular verb, for example, is in the present tense, that this particular present tense is a gnomic

¹ W. E. Vines, *Expository Dictionary of New Testament Words* (London: Oliphants, 1939-41). James Strong, *Exhaustive Concordance of the Bible* (Nashville: Abingdon, 1986).

² Barbara Friberg and Timothy Friberg, *Analytical Greek New Testament* (Grand Rapids: Baker, 1981).

present, and then use the significance of a gnomic present to further explain the meaning of that verse of Scripture. He will be able to do all of this without memorizing a single paradigm.

To help the student in the learning process, the Greek will be referred to in a transliterated format with the appropriate grammatical tags. This manual is written for the student who cannot even read the Greek alphabet. Much that is found here is discoverable in many other basic and intermediate Greek grammars, yet, in those texts the grammar of Greek remains a mystery to the English student since the examples are all provided in Greek. I have freely borrowed from these grammars as my intention was not to rehash well covered ground, but to make this technical information available and understandable to a wider audience.

This manual will teach the non Greek student the significance of Greek noun and verb grammatical terminology, provide examples of each, and go to the next step of explaining the different uses of the noun cases and verb tenses. It is not enough to simply note that a verb is an aorist active subjunctive. Having easily discovered this parsing, the student must then determine why this information is important. To know that the aorist tense is roughly equivalent to an English simple past is not enough. To know that the aorist tense summarizes the action, is still not enough. The student of the Scripture must be able to go a further step and understand why, perhaps, the writer used an aorist tense instead of a perfect or imperfect tense and its implication for the meaning of that passage.

Each chapter and section is organized with the end result in view. The structure is arranged to fit the way people use the language in the process of exegesis. I have tried to keep the manual as easy to read and use as possible.

To enable the student to apply this information, this manual follows a basic procedure in each category. First, each chapter is relatively short, the material given in easy, bite-size chunks that should not overwhelm or intimidate. Second, each section begins with a chapter devoted to the English grammar of that subject. Then each chapter further explains the grammatical terms and concepts as they relate to the English language. Too often, students of the original languages of Scripture become overwhelmed because of their own inadequacies in their mother tongue. Third, each chapter focuses on one grammatical concept. For example, one chapter would cover the basics of the genitive in English, with accompanying examples, then explain the basic concepts of the genitive in Greek, along with examples provided in English with the key Greek phrases underlined and explained. In some examples and exercises screen shots from a computer interlinear program are provided. This gives the student a 'hands on' feel for what he will encounter in his study. Answers to the exercises are supplied in Appendix A.

Figure 1.1, Identification of Nouns

Libronix Digital Library System - [Nestle-Aland 27th Edition Greek New Testament With McReynolds English Interlinear]									
File Edit Search View Go Bookmark Notes Tools Window Help									
Home My Library Search [Icons] Arrange Icons Weights and Measures									
John 3:16									
16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν									
Houtōs	gar	ēgapēsen	ho	theos	ton	kosmon,	hōste	ton	
οὕτως	γάρ	ἀγαπάω	ὁ	θεός	ὁ	κόσμος	ὥστε	ὁ	
houtōs	gar	agapaō	ho	theos	ho	kosmos	hōste	ho	
Thusly	for	loved	the	God	the	world	so that	the	
BX	CCX	V3SAAI	AMSN	NMSN	AMSA	NMSA	CSR	AMSA	
υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν									
hyion	ton	monogenē	edōken,	hina	pas	ho	pisteuōn	eis	auton
υἱός	ὁ	μονογενής	δίδωμι	ἵνα	πᾶς	ὁ	πιστεύω	εἰς	αὐτός
hyios	ho	monogenēs	didōmi	hina	pas	ho	pisteuō	eis	autos
son	the	only born	he gave	that	all	the	one trusting	into	him
NMSA	AMSA	JMSAX	V3SAAI	CSF	JMSN	AMSN	VPAPMSN	PA	OP3MSA
μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν									
mē	apolētai	all'	echē	zōēn	aiōnion.	ou	gar	apesteilen	
μή	ἀπόλλυμι	ἀλλά	ἔχω	ζωή	αἰώνιος	οὐ	γάρ	ἀποστέλλω	
mē	apollymi	alla	echō	zōē	aiōnios	ou	gar	apostellō	
not	might be destroyed	but	might have	life	eternal	Not	for	delegated	
TN	V3SAMS	CCV	V3SPAS	NFSA	JFSAX	TN	CCX	V3SAAI	

In the concluding chapter, a methodology is outlined for putting all this information together. One passage is selected and questions provided to enable the student apply the new skills of grammatical analysis to one passage.

Each grammatical heading, such as a genitive, has several categories. These categories are not meant to be exhaustive or definitive. Since this manual is directed to the beginning student, the more rare categories are not discussed.

Benefiting from the Exercises.

To get the most from the exercises the student should have an analytical New Testament and interlinear open. Preferably this will be in a computer version which combines these elements. Look up each verse used in the examples. Test yourself to see if you can pick out the example at hand, whether a noun in the accusative case or a verb in the perfect tense. Then ask yourself which way the verb or noun is used. The more you do this in the examples, the easier the exercises will be.

Why Grammar?

For anyone who works with words, grammar is as important a tool as the ratchet or torque wrench to the auto mechanic, the stethoscope or scalpel to the physician, or paint to the artist. For the student of the Bible, grammar is the indispensable tool for extracting the meaning from a sentence.

Grammar describes the components of language and how they relate to one another. When the proper rules of grammar are followed, communication is possible. This communication takes place across barriers of age, personality, region, social class, or ethnicity. In order to understand grammar, it is important to develop familiarity with the technical vocabulary of grammar.

Often students complain about all the technical terms one must master to understand grammar: gerunds, participles, prepositions. Yet in every subject in which people are interested, from medicine to machines, has its own technical vocabulary. When people become motivated, they quickly learn it. When the physician informs the patient that he has detected a melanoma and recommends an oncologist, it is not long before the patient becomes familiar with all of the technical medical vocabulary related to cancer. The same must be true for the student of Scripture who must understand the elements of grammar to extract the message God has revealed in the Bible and then accurately communicate it to his audience.

A **sentence** is the basic unit of thought. Any verse in the Bible may be composed of one or more sentences or may be part of a larger sentence. To understand the meaning of each verse the student must not only know the meaning of the individual words used in the sentence, but also how the grammar of that sentence affects the meaning.

Two elements are necessary to understand any sentence. First, we must understand the meaning of the words themselves. We must appreciate the various shades of meaning and definitions for each word. But definitions alone are not enough, meaning is also conveyed through the simple arrangement of the words in a sentence. To say, "Peter hit the ball" is quite different from, "The ball hit Peter." Though the words are identical, the arrangement of the words conveys quite a different meaning.

In the first sentence the action of hitting is done by Peter who is an active individual. As native speakers of the language, we expect to discover in the context that Peter has some sort of instrument, a bat, a racket, a golf club, which he is using to strike the ball. From our knowledge of English usage and idiom we rarely expect a person to directly hit the ball with his body. Yet in the second sentence the action of the ball hitting Peter is quite different. Balls, because of their nature, are not active, but acted upon. A ball has usually been sent along its path by being hit or thrown and then strikes some object or person. In the first example grammar informs us that Peter is the one doing the striking, and the ball is the object of his striking, but in the second example it is Peter who receives the impact of the ball. Thus the meaning of the sentence is affected not only by the dictionary definition of these words, but by how they are arranged in the sentence.

Grammar can even tell us something about the meaning of the sentence even if we do not understand the meaning of all the words. For example: *The dillibags frimly miggled the rimbag*. We do not know the meaning of the words, but we can infer something called *dillibags* did something called *miggle* to something else called a *rimbag* in a *frimly* manner. We know this through word forms such as the ending *-ed* which suggests the past tense of a verb, and by the plural ending *-s* that suggests that more than one did it. Word order also tells us that *dillibag* is a noun because this comes before the *-ed* word which is the common position of a verb in an English sentence.³

³ H. Ramsey Fowler and Jane E. Aaron, *The Little, Brown Handbook* (New York: HarperCollins, 1995), 152.

The student of the Bible must analyze each verse in terms of its grammar to better understand who performs the action, who receives the action, the purpose or result intended and various other meanings conveyed through the grammar. To prepare for the journey we must first review the basic parts of speech and basic grammatical concepts.

Definition of Major Terms:

The Parts of Speech

A sentence is the basic unit of thought. The parts of speech are the basic components or elements which are put together to make up a sentence. In writing, the author must put the elements together correctly in order to convey his precise thoughts accurately to the reader. To correctly understand the author, the reader must accurately discern the action in the sentence, the performer of the action, and the recipients or objects of the action, as well as other aspects of the sentence. This is the work of the Bible student. To accomplish this, the student must know each component of the sentence and the role it has in the sentence.

Grammarians have historically sorted words into eight distinct categories. Each category plays a different role in the sentence.

- Noun
- Pronoun
- Verb
- Adverb
- Participle
- Preposition
- Conjunction
- Interjection

Before beginning an in depth analysis of each part of speech, a brief summary of each is in order. Since the focus of this manual is on nouns, verbs, and verbals (participles and infinitives), a bit more space will be devoted to the other five since they are not covered later in the manual. More detailed analysis of nouns and verbs are covered in the appropriate chapter. The purpose of this initial survey is to introduce the basic parts of speech and their terminology to the student to provide a frame of reference for the first chapters.

Nouns

A **noun** names something. A noun may name a person (*Jesus, Paul, Moses, prophet, king, scribe*), a place (*garden, heaven, Mt. Sinai, valley*), thing (*book, scroll, ark, boat*), or an idea or quality (*honor, courage, love, patience*).

English nouns may be singular or plural. The plural is usually formed by adding *-s* or *-es* (*prophet, prophets; baby, babies*) but some plural forms of nouns are irregular (*woman, women; child, children*). In inflected languages such as Greek, the case, number, and gender are clearly indicated through the change in word form by adding prefixes and suffixes. Thus, discovering case and gender is not a matter of guesswork as it sometimes is in English.

Since the early development of grammar, nouns that described other nouns were called **adjectives**. Adjectives serve as assistants to nouns and describe something about them (the *earthen* jar; the *old* man). Adjectives answer the question which one, what quality, or how many.

Exercise 1.1

Underline every noun in the following sentence.

John 2:11 This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.⁴

Underline any adjectives in the following sentence

Esth. 1:7 Drinks were served in golden vessels of various kinds, and the royal wine was plentiful according to the king's bounty.

Pronouns

A pronoun is a word which substitutes for a noun and functions as a noun. These words prevent unnecessary repetition. For example, instead of John took John's equipment to John's father's boat, we say, "John took his equipment

⁴ Unless otherwise noted all Scripture references are from the *New American Standard Bible* (La Habra, CA: Lockman Foundation, 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1977, 1995).

to his father's boat." *I, you, he, she, it, we, you, they, who, which, myself, yourself* are some of the many pronouns. There are eight types of pronouns:

- **Personal pronoun:** *I, you, he, she, it, we, you, they*
- **Demonstrative pronoun:** *this, that, these, those*
- **Possessive pronoun:** *mine*
- **Reflexive pronoun:** *himself*
- **Reciprocal pronoun:** *one another*
- **Relative pronoun:** *who, which*
- **Interrogative pronoun:** *what?*
- **Indefinite pronoun:** *someone*

Exercise 1.2

Underline the pronouns in the following sentence.

John 1:25 And they asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?"

Verbs

For the student of Scripture verbs are usually more fun and definitely more interesting and enlightening. Verbs express the action. Not only do verbs express action, but they also express being or states of being (*I am, you are, he is running, she is sleeping*). Verbs are often connected to helping verbs or auxiliary verbs such as *do, does, did, can, could, may, might, will, would, shall, should, and must*, as in *could sleep, did sleep, can run, might pray, will return*.

Verbs have three elements: **tense, voice, and mood**. The tense refers to the time of the action. In English there are six tenses: simple present, (*I walk*), past (*I walked*), future (*I will walk*), present perfect (*I have walked*), past perfect (*I had walked*) and future perfect (*I will have walked*) with the perfect representing completed action. The Greek also has six tenses. One of the challenges in translation from Greek to English is that the six tenses of the Greek do not directly correspond to the six tenses of English. Before examining the Greek though we will first clarify the nuances of the six English tenses in chapter 8.

Verbs in English have one of two voices. **Active voice** means the subject performs the action. In the sentence, *Jesus walked on the water*, the subject is Jesus who performs the action of the verb. **Passive voice** means that the subject receives the action of the verb. In the sentence, "By grace you have been saved through faith," the subject "you" receives the action of the verb "saved" indicating that salvation does not come as a result of something "you" do, but that "you" receives the action of salvation. Someone else performs the action.

A verb also has a mood. The mood indicates the speaker's attitude toward what he or she is saying. In English there are three moods. The **indicative mood** states a fact or opinion or asks a question (*Jesus walked on the water; Esther needed a miracle; Where is the child to be born?*). The reason it is called indicative is because it "indicates" what exists in reality from the viewpoint of the speaker. The **imperative mood** expresses a command, a wish, a request: ("Pray without ceasing;" "Lord, be gracious to me, a sinner. "). The **subjunctive mood** expresses potentiality, a suggestion, or a desire (*if anyone confesses their sin; you might offer a prayer; I wish you would not sin*).

Verbs are also designated by person and number. The person expresses first, second or third person (*I, you, he, she or it*); the number expresses a singular subject or plural subject.

Exercise 1.3

Underline the verbs in the following sentences.

John 1:4 In Him was life, and the life was the light of men.

Acts 22:30 But on the next day, wishing to know for certain why he had been accused by the Jews, he released him and ordered the chief priests and all the Council to assemble, and brought Paul down and set him before them.

1John 5:13 These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.

Adverb

The adverb describes something about the action of the verb, an adjective another adverb, or a group of words (Peter ran *quickly*, Paul spoke *slowly*). Adverbs indicate *when*, *where*, *how*, and *to what extent*. In English, adverbs frequently end in -ly, but not always: *friendly* is an adjective, whereas *never*, *not* and *always* are adverbs.⁵

Exercise 1.4

Underline the adverbs in the following verses.

Acts 18:2 And he found a certain Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome.

Rev. 22:12 "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.

Gal. 4:18 But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you.

There are three other kinds of adverbs: conjunctive adverbs, interrogative adverbs, and relative adverbs.

Conjunctive adverbs are words which connect two main, or independent clauses, not words, phrases, or subordinate clauses. An independent clause is one that has both subject and verb and can stand alone as an independent sentence.

The most common conjunctive adverbs are:

Accordingly	furthermore	likewise	otherwise
Also	hence	moreover	still
Besides	in addition	namely	then
Certainly	incidentally	nevertheless	thereafter
Consequently	indeed	next	therefore
Finally	in fact	nonetheless	thus
Further	instead	now	undoubtedly

The words in the chart are conjunctive adverbs only when they connect two independent clauses. The first clause ends with a semicolon followed by the conjunctive adverb.

Interrogative adverbs ask questions and usually modify verbs. There are four common interrogative adverbs: *how*, *when*, *where*, and *why*.

Relative adverbs are similar to the interrogative adverbs, yet they do not ask a question. The most frequently used relative adverbs are: *where*, *when*, *why*.

Exercise 1.5

In the following sentences place a C over the conjunctive adverbs, an I over the Interrogative adverbs, and an R over the relative adverbs.

Acts 5:13 But none of the rest dared to associate with them; however, the people held them in high esteem.

Rom. 3:7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

Matt. 2:2 "Where is He who has been born King of the Jews?"

Participles

When understanding action words it is important to distinguish between verbs and **verbals**. A verb is sometimes referred to as a finite verb, because it is finished and completes the thought in a sentence. "He runs" expresses a complete thought and is a complete sentence, but "he running" or "he to run" does not. These two examples, using a verb with the ending -ing or the addition of *to*, make the verb incomplete. This is called a nonfinite verb. In English there are three kinds of verbals: participles, gerunds, and infinitives. Here we will briefly discuss only the participle and leave the fine points of the infinitive (there is no gerund in Greek) to chapter 25.

⁵ Fowler and Aaron, *Handbook*, 161.

A participle is a hybrid, a cross between an adjective and a verb. In English these are formed by adding an *-ing* ending to a verb: *going, running, believing*. Sometimes participles function more like a verb "if any man is *preaching* to you a gospel contrary to that which you received, let him be accursed." (Gal 1:9). Often though the participle functions like an adjective describing a noun: "Then the *stumbling* block of the cross has been abolished." (Gal. 5:11).

Exercise 1.6

Underline the participles in the following sentences:

Matt. 2:18 "A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she refused to be comforted, Because they were no more."

1 Cor. 7:14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy.

Acts 2:7 And they were amazed and marveled, saying, "Why, are not all these who are speaking Galileans?"

Prepositions

Prepositions are small, connecting words that come directly before a noun (or pronoun) and describe *where, how, when, and sometimes why*. Prepositions are "pre" positioned before nouns: *among* the multitude; *before* the altar, *from* the city, *in* Christ, *until* He returns. Prepositions connect a noun or pronoun to another word in the sentence: Moses led us *out of* the land of Egypt. The noun connected (*the land*) is the **object of the preposition**. The preposition plus its object and any modifiers is a **prepositional phrase**.

Figure 1.2, Common Prepositions

About	beneath	in spite of	round
Above	beside	instead of	since
According to	between	into	through
Across	beyond	like	throughout
After	by	near	till
Against	concerning	next to	to
Along	despite	of	toward
Among	down	off	under
Around	during	on	underneath
As	during	onto	unlike
Aside from	except	out	until
At	for	outside	up
Because of	from	over	upon
Before	in	past	with
Behind	inside	regarding	within

Exercise 1.7

In the following sentences circle the preposition and underline the entire prepositional phrase.

2 Cor. 7:5 For even when we came into Macedonia our flesh had no rest, but we were afflicted on every side: conflicts without, fears within.

Rom. 1:13 And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles.

Eph. 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,

Conjunction

A conjunction is a word that links words, phrases, and clauses. A phrase is a group of words that lacks a subject, predicate, or both. A clause has both a subject and a predicate and can stand alone as a sentence. There are three different kinds of conjunctions: coordinating conjunctions, correlative conjunctions, and subordinating conjunctions.

Coordinating conjunctions link or coordinate words or word groups of equal grammatical form. (*and, but, or, nor, for, so, yet*). In, "But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer" (2 Cor. 1:6) the "but" is a conjunction. However, the "for" is a preposition not a conjunction because it is not used to link words or phrases.

Correlative conjunctions are two or more linking words that work together but are not found together. Thus they "co-relate" two or more things (*either . . . or; not only . . . but also*). In the verse, "Give no offense either to Jews or to Greeks or to the church of God" (1 Cor. 10:32), three equal groups, Jews, Greeks, the church of God, are related together.

Subordinating conjunctions link a subordinate clause to a main clause, thus they put one clause under the main clause (*after, although, as if, because, if, when, while*). A subordinate clause has a subject and verb, but cannot stand alone. In the verse, "we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh, although I myself might have confidence even in the flesh." (Phil. 3:3-4). In this verse the clause, "although I myself might have confidence even in the flesh" derives its meaning from its relationship to the main clause, "we are the true circumcision who put no confidence in the flesh." The idea of the subordinating clause expresses an exception so Paul uses the word "although."

Exercise 1.8 Place a C over the coordinating conjunctions, an O over the correlative conjunctions, and an S over the Subordinating conjunctions.

Rom. 1:21 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.

James 5:12 But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but let your yes be yes, and your no, no; so that you may not fall under judgment.

2 Cor. 10:12 For we are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves, and compare themselves with themselves, they are without understanding.

Interjections

A word which stands by itself or is inserted or interjected into a clause to exclaim or command attention (*Behold! Stop! May it never be!*)

Greek Parts of Speech

For the purposes of this manual we will examine only two parts of speech in the Greek: the noun and the verb. As part of the noun system we focus on the uses of the four main cases in Greek, excluding the vocative which is rare. As part of the verb study we will examine finite verbs and verbals. It is beyond the scope of this manual to examine the article, adverbs, prepositions, conjunctions, and interjections.

The study of Greek grammar can open a world of new insights into the meaning of the New Testament. However, this does not come without the disciplined commitment to follow a set procedure. In these pages the student will be introduced to a step by step procedure for investigating Greek grammar and syntax of nouns and verbs. Think of the words in each verse as part of the building blocks of meaning. One part of that meaning comes from the lexical meaning of the word, the other from its function in the sentence. In the first section we will begin by understanding nouns and their different roles.

Scope and Limitations of the Project

This manual is limited to teaching the student the nuances of the noun and the verb, including participles and infinitives. In the discussion of the usage of the various cases, tenses, voices, and moods, the material will not address the more rare uses. Since the optative mood is used less than seventy times, it too is left out. The experience of the writer is such that anything more will be too much for the non-Greek student to fully understand without learning the language itself.

Chapter Two

The Noun In English

The basic unit of thought in any language is expressed in a **sentence**. Several sentences that relate to the same topic are grouped together in **paragraphs**. Many versions of the Bible use a paragraph mark (§) to indicate paragraph divisions. In analyzing a text of the Scripture, the student should first identify the limits of the paragraph, which may include several verses, and then identify the number of sentences in that paragraph. Only then should he begin analyzing the first sentence.

As the basic unit of thought, most sentences name a person or thing and then say something about or describe an action involving that person or thing. The person or thing named is called the **subject** of the sentence. What is said about it is the **predicate**. Any sentence in English or Greek is made up of these two parts, the subject and the predicate.

The subject is composed of a word or words that name things. These words that name things are called nouns, such as Egypt, locust, plague, land, God. Nouns name persons (*Moses, Paul*), places (*Bethany, Shiloh*), things (*ark, cross*), ideas (*hope, peace, freedom*), or qualities (*righteousness, integrity, jealousy*). In English there are five different types of nouns: common nouns, proper nouns, collective nouns, concrete nouns, and abstract nouns.

- **Common nouns** identify general classes of things and are not capitalized (*leper, soul, apostle*).
- **Proper nouns** identify specific people, places, and things and are capitalized (*Peter, Jerusalem, Samaria, Rome*).
- **Collective nouns** identify a group or class of individuals or things. Collective nouns have a singular form, but name a group (*army, multitude, crowd, family*).
- **Concrete nouns** identify something that is perceived by one of the five senses (*bird, water, grain, sword*).
- **Abstract nouns** identify a quality or idea (*beauty, love, pleasure, sin*).

Nouns are all classified according to three things: gender, case, and number.

Gender

In English, gender is not a dominant feature in nouns and is related to the perceived sex of the object. Nonsexual objects are usually neuter, with a few exceptions.

Case

Nouns are the work horse of any language. Nouns may function as the subject of a sentence, express possession, describe another noun, may be the object of a preposition, the direct object of the verb, or the indirect object of the verb. Each of these different functions of a noun has a specific identity. This function in a sentence is called **case**. In English there are three cases: subjective, objective, and possessive.

In English the only way to identify the case of a noun is by its place in the sentence. In Greek, the function of a noun is indicated by a case ending (*logos* is nominative case, the *-os* ending is changed to *-ou, logou*, to make it a genitive case). All nouns have case.

The **subjective case** indicates the word that is the subject of the sentence. In English the subject of the sentence or clause usually comes just before the verb in a sentence (*John wrote a gospel*.) Another way of determining the subject is to ask "who performed the action in the sentence?" The underlined word in the following sentences is the subject of the sentence in the subjective case.

Gabriel was sent from God.

Herod the tetrarch heard of all that was happening.

The Pharisees were listening to all these things.

The **objective case** indicates that the word is the object of a verb or a preposition. The object of a verb is the person or thing that is directly acted upon by the verb; what the verb does, it does to the direct object. In the sentence, "Jesus gave Himself for our sins," "himself" is the direct object and thus in the objective case. "Sins" is the object of the preposition "for" and is also in the objective case.

The **possessive case** indicates ownership, relationship, or source. This is usually indicated by the ending *'s*.

Figure 2.1. English cases.

	Subjective	Objective	Possessive
Nouns	lamb	lamb	lamb's
	servant	servant	servant's

Number

Nouns also are identified by **number**. English nouns are either singular or plural. In English the plural is formed by adding *-s*, *-es*, or with irregular nouns like *man, men; person, people; child, children*.

Exercise 2.1

1. Please underline the nouns in each of the following verses and then place over each either a P for proper noun, C for common noun, CL for collective noun, CO for concrete noun, or A for abstract .
 - a. The Pharisees and all the Jews do not eat unless they carefully wash their hands.
 - b. And it came about soon afterwards, that He went to a city called Nain; and His disciples were going along with Him, accompanied by a large multitude.
 - c. And they returned to Jerusalem with great joy.
 - d. "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments, and abide in His love.
 - e. And in the same region there were some shepherds staying out in the fields, and keeping watch over their flock by night.
2. Please underline the nouns in these sentences and place over each either an S for subjective, O for objective, or P for possession.
 - a. John is writing a new commandment to you.
 - b. Jesus and Peter were walking on the water.
 - c. God gives eternal life to those who believe on His Son.
 - d. John's gospel is the fourth gospel, but the gospel of Matthew is first.
 - e. Jesus raised Martha's brother from the dead.

CHAPTER 3

Nouns in Greek: Introduction to Gender, Number, Case

Nouns in Greek function very much like nouns in English. Since Greek is an inflected language,⁶ writers can use nouns with much more precision, it is up to the student to explain the significance. Nouns in Greek have gender, number, and case.

Gender

In inflected languages the gender of a noun plays a much more important role than in English. In English gender is sometimes associated with sex, if something is clearly male or associated with males it is referred to as a *he*, if female, it is a *she*, if neither male nor female the gender is a neuter *it*. Yet in Greek the gender of a noun is normally determined by grammar, not sex. "Lamp" and "crown" are both inanimate objects and in English would be neuter, yet in Greek lamp is a feminine noun and crown is a masculine noun.

Gender becomes important because in Greek, **an adjective must agree with the noun it modifies in gender, case, and number**. In the phrase "the golden crown," "golden" in Greek must have a masculine ending, as does "crown." But if the sentence read "the golden lampstand" then the adjective "gold" must be in a feminine singular form to match the feminine singular noun "lampstand." When you are looking for the adjectives modifying a noun they will always have the same abbreviations underneath as the noun.

In the example below from Luke 6:45 the first phrase is "*ho agathos anthrōpos*" which means "the good man." Notice that under "man" is the abbreviation NMSN: noun, masculine, singular, nominative. Note that the adjective "good" is designated by a letter "J" (for adjective) followed by the same MSN.

Figure 3.1, Gender agreement between adjective and noun.

Libronix Digital Library System - [Nestle-Aland 27th Edition Greek New Testament With McReynolds English Interlinear]									
File	Edit	Search	View	Go	Bookmark	Notes	Tools	Window	Help
Luke 6:44									
JMSGX	NMSG	V3SPPI	TN	CCX	PG	NFGP	V3PPAI	NNPA	CCD PG
batou	staphylēn	trygōsin.	45	ho	agathos	anthrōpos	ek	tou	
βάτος	σταφυλή	τρυνγιάω		ὁ	ἀγαθός	ἄνθρωπος	ἐκ	τοῦ	
batos	staphylē	trygaō		ho	agathos	anthrōpos	ek	ho	
thorn bush	cluster of t	ripe grapes	g	hey	ather	The	good	man	from the
NFSG	NFSA	V3PPAI	AMSN	JMSNX	NMSN	PG	AMSG		
agathou	thēsauroi	tēs	kardias	propherei	to	agathon,	kai	ho	ponēros
ἀγαθός	θησαυρός	ὁ	καρδία	προφέρω	ὁ	ἀγαθός	καί	ὁ	πονηρός
agathos	thēsauros	ho	kardia	propherō	ho	agathos	kai	ho	ponēros
good	treasure	of the	heart	brings forward	the	good	and	the	evil
JMSGX	NMSG	AFSG	NFSG	V3SPAI	ANSA	JNSAX	CCK	AMSN	JMSNX
ek	tou	ponērou	propherei	to	ponēron;	ek	gar	perisseumatōs	kardias
ἐκ	τοῦ	πονηρός	προφέρω	ὁ	πονηρός	ἐκ	γάρ	περίσσευμα	καρδία
ek	ho	ponēros	propherō	ho	ponēros	ek	gar	perisseuma	kardia
from the	evil	brings forward	the	evil	from for	excess	of heart		
PG	AMSG	JMSGX	V3SPAI	ANSA	JNSAX	PG	CCX	NNSG	NFSG
lalei	to	stoma	autou.						
λαλέω	ὁ	στόμα	αὐτός						
laleō	ho	stoma	autos						
speaks	the	mouth	of him						
V3SPAI	ANSN	NNSN	OP3MSG						

Exercise 3.1

In the figure above there is one other adjective noun combination, identify it and its parsing.

Inflection means that words have distinct forms created by the addition of prefixes and suffixes to indicate person, number, case, gender, tense, voice, and mood.

Number

Nouns in Greek are also parsed in terms of number, singular or plural. Adjectives, articles, and pronouns must agree with the noun they relate to in terms of both gender and number.

Case

Nouns, pronouns, adjectives, definite articles, participles and infinitives are all distinguished by case, their function in the sentence. In the New Testament almost three out of five words have case. Unlike English, Greek cases are indicated by specific endings given to each word. In English, subject and object are usually indicated by their position in the sentence. Thus in "the boy hit the ball" it is clear that "boy" is the subject because of word order. In "the ball hit the boy" it is again clear that "ball" is the subject of the sentence. In Greek, the word order can remain the same, but the sentences meaning is changed by changing the case of the noun. By simply looking at the ending of a noun, the reader can instantly tell if it is the subject, direct object, indirect object, or indicates possession.

Advanced Note

In some grammars Greek is taught with eight cases and in other grammars Greek is taught with five cases. The eight case system emphasizes the differences in the function of the cases. However, in Greek the eight cases have only five different forms or spellings. A genitive and an ablative are spelled the same way, the only way to differentiate them is by usage or function. Sometimes this is difficult. In the five case system the emphasis is on the form or spelling of the word. This grammar follows the five case system.⁷

In Greek, as in English, nouns are classified according to gender, number, and case. This order is followed in this manual for simplification since this is the order followed in the abbreviations of the McReynolds *Interlinear* as found in the *Libronix* software. So when we look at a noun, there will be four initials in the lowest row underneath the noun. "N" for noun, followed by a letter indicating the gender, "M" for Masculine, "F" for feminine and "N" for Neuter. The third letter indicates number, "S" for singular, "P" for plural. The fourth letter indicates the case. "N" stands for nominative, "G" for genitive, "D" for dative, "A" for accusative.

Examples:

NMSA= Noun, Masculine, Singular, Accusative

NNSG=Noun, Neuter, Singular, Genitive

Exercise 3.2

Identify the following sets of abbreviations.

1. NFPD
2. NNSA
3. NNPN
4. NMPPG
5. NFSA

⁷ Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 32-34.

6. Identify the nouns in Roman. 5:1 in the figure below and identify them in terms of the gender, number, and case.

Romans 5:1

5

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεόν

Dikaiōthentes oun ek pisteōs eirēnēn echomen pros ton theon

δικαιόω οὖν ἐκ πίστις εἰρήνη ἔχω πρὸς ὁ θεός

dikaioō oun ek pistis eirēnē echō pros ho theos

Having been made right then from trust peace we have toward the God

VAPPMPN CCQ PG NFSG NFSA VIPPAI PA AMSA NMSA

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 2 δι' οὗ καὶ τὴν

dia tou kyriou hēmōn Iēsou Christou di' hou kai tēn

διά ὁ κύριος ἡμεῖς Ἰησοῦς Χριστός διά ὃς καὶ ὁ

dia ho kyrios hēmeis Iēsous Christos dia hos kai ho

through the Master of us Jesus Christ through whom also the

PG AMSG NMSG OPIPG NMSG NMSG PG ORRMSG BX AFSA

7. Pick out the nouns in John 21:8 in the figure below and identify them in terms of the gender, number, and case.

John 21:8

γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν, 8 οἱ δὲ ἄλλοι μαθηταὶ
 gymnos, kai ebalen heauton eis tēn thalassan, hoi de alloi mathētai
 γυμνός καὶ βάλλω ἑαυτοῦ εἰς ὁ θάλασσα ὁ δέ ἄλλος μαθητὴς
 gymnos kai ballō heautou eis ho thalassa ho de allos mathētēs
 naked and he threw himself into the sea the but other learners
 JMSN CCK V3SAAI OX3MSA PA AFSA NFSA AMPN CCV OADM PN NMPN

τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ
 tō ploiarīō ēlthon, ou gar ēsan makran apo tēs gēs alla hōs apo
 ὁ πλοίαριον ἔρχομαι οὐ γὰρ εἰμί μακρὰν ἀπὸ ὁ γῆ ἀλλὰ ὡς ἀπὸ
 ho ploiarion erchomai ou gar eimi makran apo ho gē alla hōs apo
 in the small boat came not for they were far from the land but as from
 ANSD NNSD V3PAAI TN CSC V3PIAI BX PG AFSG NFSG CCV TP PG

πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. 9 ὡς οὖν ἀπέβησαν
 pēchōn diakosion, syrontes to diktyon tōn ichthyōn. hōs oun apebēsan
 πηχὺς διακόσιοι σύρω ὁ δίκτυον ὁ ἰχθύς ὡς οὖν ἀποβαίνω
 pēchys diakosioi syrō ho diktyon ho ichthys hōs oun apobainō
 cubits two hundred dragging the net of the fish As then they went off
 NMPG JMPGX VPAPMPN ANSA NNSA AMPG NMPG CST CCQ V3PAAI

CHAPTER 4

The Nominative Case

The **nominative case** is sometimes referred to as the naming case because it usually names or identifies the subject of the sentence. However, not all sentences will have a stated subject. In Greek, the verb also contains its own subject with its ending. Thus the verb, *legō*, means “I say,” *legei*, means “he,” “she,” or “it says.” But the subject of the verb is not stated and is not clear. Who exactly is the “he” or the “she?” When a subject is expressed by a noun in the nominative case along with a finite verb, the subject becomes more specific: “Jesus says,” or “the woman says.”

The nominative case though is not restricted to expressing only the subject. There are five other uses of the nominative case discussed here. When the student sees a noun in the nominative case, he must then determine the kind of nominative. By identifying the kind of nominative the expositor will be able to expand and develop the meaning of the verse. Sometimes it is not clear which of two or three options are possible. More than one may be valid, though one is usually more specific. Determining which of two possible uses of a case is clarified by context and the meaning of the passage. Grammarians may frequently disagree between themselves about which of two options is more likely.

The first two examples will be provided through screen shots taken from *Libronix*. After that, examples will only be given with the English word translating the Greek nominative case underlined. Some of these examples are self-explanatory, others will have some comments with them. After this chapter, screen shots will only be used in the closing exercises.

1. Subject. This is the most common use for the nominative. The nominative case indicates who or what produces the action (*Peter walked*) or who or what is involved in the state of being indicated by the verb (*Jesus is our Savior*). The nominative is always the subject of a **finite verb**. Finite verbs are verbs that have a subject, therefore it is a verb that has *person* in its parsing (this is indicated with a numeral—no numeral, no person). Participles and infinitives do not have subjects and do not have person in their parsing.

The main clause of John 3:16 states, “For God so loved the world.” The subject is “God” indicated by the NMSN (Noun, Masculine, Singular, Nominative). Notice that the subject comes after the verb, in Greek word order is more for emphasis, unlike English. In this sentence “God” is the grammatical subject producing the action of the verb “loved.”

Figure 4.1, John 3:16

John 3:16

16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν

Houtōs gar ēgapēsen ho theos ton kosmon, hōste ton

οὕτως γὰρ ἀγαπᾷ ὁ θεὸς ὁ κόσμος ὥστε ὁ

houtōs gar agapaō ho theos ho kosmos hōste ho

Thusly for loved the God the world so that the

BX CCX V3SAAL AMSN NMSN AMSA NMSA CSR AMSA

υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν

hyion ton monogenē edōken, hina pas ho pisteuōn eis auton

υἱὸς ὁ μονογενὴς δίδωμι ἵνα πᾶς ὁ πιστεύω εἰς αὐτός

hyios ho monogenēs didōmi hina pas ho pisteuō eis autos

son the only born he gave that all the one trusting into him

NMSA AMSA JMSAX V3SAAL CSF JMSNX AMSN VPAPMSN PA OP3MSA

2. Predicate Nominative. The predicate nominative is joined to the subject by an **equative verb**. An equative verb equates or identifies the subject with the predicate nominative (S=PN). The equative verbs are forms of the “to be” verb (*am, are, is, was, were*), “to exist,” “to become.” (e.g., “And the Word [subject] became [equative verb] flesh [predicate nominative]).

Examples:

In John 4:24 both “God” and “spirit” have “N” in the final slot indicating nominative case. Notice there is no verb associated with them. In cases like this the verb “is” is not stated but understood. “God” is the subject because it is the more definite of the two nouns, this is indicated by the use of the definite article (AMSN). This should read, “God is spirit,” “spirit” is equated with God (God=spirit; spirit=God).

John 4:24	24	πνεῦμα	ὁ	θεός,	καὶ	τοὺς	προσκυνοῦντας	αὐτὸν	ἐν
		pneuma	ho	theos,	kai	tous	proskynountas	auton	en
		πνεῦμα	ὁ	θεός	καί	ὁ	προσκυνέω	αὐτός	ἐν
		pneuma	ho	theos	kai	ho	proskyneō	autos	en
		Spirit	the	God	and	the ones	worshiping	him	in
		NNSN	AMSN	NMSN	CCK	AMPA	VPAPMPA	OP3MSA	PD
		πνεύματι	καὶ	ἀληθείᾳ	δεῖ	προσκυνεῖν.			
		pneumati	kai	alētheia	dei	proskynein.			
		πνεῦμα	καί	ἀλήθεια	δεῖ	προσκυνέω			
		pneuma	kai	alētheia	dei	proskyneō			
		spirit	and	in truth	it is necessary	to worship			
		NNSD	CCK	NFSD	V3SPAI	VPAN			

Eph. 2:14 begins with a predicate nominative including the verb "is:" "He is our peace" (He=peace). He, the first word indicated by the OPIMSN (O=pronoun, P=personal, I=intensive) is the subject because it is an intensive pronoun (compare it with the last word in the verse which is the same word but used differently. In the latter case it is not intensive).

Ephesians 2:14	14	Αὐτὸς	γάρ	ἐστίν	ἡ	εἰρήνη	ἡμῶν,	ὁ	ποιήσας	τὰ
		Autos	gar	estin	hē	eirēnē	hēmōn,	ho	poiēsas	ta
		αὐτός	γάρ	εἰμί	ὁ	εἰρήνη	ἡμεῖς	ὁ	ποιέω	ὁ
		autos	gar	eimi	ho	eirēnē	hēmeis	ho	poieō	ho
		Himself	for	is	the	peace	of us	the one	having made	the
		OPIMSN	CCX	V3SPAI	AFSN	NFSN	OP1PG	AMSN	VAAPMSN	ANPA

Exercise 4.1:

In 1 Thess. 2:20 identify the subject and the predicate nominative.

1 Thessalonians 2:20	20	ὑμεῖς	γάρ	ἐστε	ἡ	δόξα	ἡμῶν	καὶ	ἡ	χαρά.
		hymeis	gar	este	hē	doxa	hēmōn	kai	hē	chara.
		ὑμεῖς	γάρ	εἰμί	ὁ	δόξα	ἡμεῖς	καί	ὁ	χαρά
		hymeis	gar	eimi	ho	doxa	hēmeis	kai	ho	chara
		You	for	are	the	splendor	of us	and	the	joy
		OP2PN	CCX	V2PPAI	AFSN	NFSN	OP1PG	CCK	AFSN	NFSN

3. Nominative Absolute. The nominative absolute is an independent use of the nominative case where it has no grammatical connection to the rest of the sentence and is not used in a sentence. This occurs in titles, headings, salutations, and addresses.

1 Corinthians 1:1 Paul, called as an apostle of Jesus Christ by the will of God, and Sosthenes our brother.

This is not a complete sentence and "Paul" in the nominative does not serve as the subject of a verb.

Rev. 1:1 The Revelation of Jesus Christ.

4. Hanging Nominative (Pendent Nominative). Like the nominative absolute the hanging nominative is grammatically independent. In this usage the nominative is the logical subject but not the grammatical subject of the sentence. It is used for emphasis.

Luke 20:27 Now there came to Him some of the Sadducees (who say that there is no resurrection),

In this verse, "who say" is a participle in the nominative functioning as a noun, it looks like it should be in the genitive in agreement with Sadducees, but it is in the nominative to serve as the subject of the relative clause "who say there is no resurrection."

John 1:12 But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name,

"As many as" is a nominative plural which might be expected to agree with "to them" a dative plural. "As many as" stands out as a hanging nominative.

5. Nominative of Apposition. In this case the word in the nominative stands in close proximity to another noun in the nominative and clarifies or describes the first noun, e.g., "Paul, an apostle" or "Peter, a fisherman." In both of these cases "apostle" and "fisherman" explain or describe the main noun; they are in apposition to the proper noun.

Rom. 1:1 Paul, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God,

"A bond-servant" stands in apposition to, or explains something about "Paul."

Luke 1:24 After these days Elizabeth his wife became pregnant, and she kept herself in seclusion for five months, saying,

In Luke 1:24, "his wife" is in the nominative, in apposition to, or further defining "Elizabeth."

Exercise 4.2: In the following exercises, identify the nouns that are in the nominative case and then decide which use of the nominative applies.

Example.

1 John 4:8

1 John 4:7										
8	ὁ	μὴ	ἀγαπῶν	οὐκ	ἔγνω	τὸν	θεόν,	ὅτι	ὁ	θεὸς
	ho	mē	agapōn	ouk	egnō	ton	theon,	hoti	ho	theos
	ὁ	μὴ	ἀγαπάω	οὐ	γινώσκω	ὁ	θεός	ὅτι	ὁ	θεός
	ho	mē	agapaō	ou	ginōskō	ho	theos	hoti	ho	theos
	The one	not	loving	not	knew	the	God	because	the	God
	AMSN	TN	VPAPMSN	TN	V3SAAI	AMSA	NMSA	CSC	AMSN	NMSN
ἀγάπη ἐστίν.										
	agapē	estin.								
	ἀγάπη	eimí								
	agapē	eimi								
	love	is								
	NFSN	V3SPAI								

"God" is a masculine, singular, nominative, "love" is a feminine singular nominative linked with the equative verb "is". God is the subject of the phrase and love is the predicate nominative.

4. Rev. 3:12

Revelation 3:12								
12	ὁ	νικῶν	ποιήσω	αὐτὸν	στῦλον	ἐν	τῷ	ναῷ τοῦ
	ho	nikōn	poiēsō	auton	stylon	en	tō	naō tou
	ὁ	νικάω	ποιέω	αὐτός	στῦλος	ἐν	ὁ	ναός ὁ
	ho	nikaō	poieō	autos	stylos	en	ho	naos ho
	The one conquering I will make him pillar in the temple of the							
	AMSN	VPAPMSN	VISFAI	OP3MSA	NMSA	PD	AMSD	NMSD AMSG
	θεοῦ	μου	καὶ	ἔξω	οὐ μὴ	ἐξέλθῃ	ἔτι	καὶ γράψω ἐπ'
	theou	mou	kai	exō	ou mē	exelthē	eti	kai grapsō ep'
	θεός	ἐγώ	καί	ἔξω	οὐ μὴ	ἐξέρχομαι	ἔτι	καί γράφω ἐπὶ
	theos	egō	kai	exō	ou mē	exerchomai	eti	kai graphō epi
	God of me and outside not not might he go out still and I will write on							
	NMSG	OP1SG	CCK	BY	TN	TN	V3SAAS	BY CCK VISFAI PA

5. James 5:17

James 5:17								
17	Ἠλίας	ἄνθρωπος	ἦν	ὁμοιοπαθὴς	ἡμῖν,	καὶ	προσευχῇ	
	Ēlias	anthrōpos	ēn	homoiopathēs	hēmin,	kai	proseuchē	
	Ἠλίας	ἄνθρωπος	εἰμί	ὁμοιοπαθὴς	ἡμεῖς	καί	προσευχή	
	Ēlias	anthrōpos	eimi	homoiopathēs	hēmeis	kai	proseuchē	
	Elijah	man	was	like-suffering	to us	and	in prayer	
	NMSN	NMSN	V3SIAI	JMSNX	OP1PD	CCK	NFSD	
	προσηύξατο	τοῦ	μὴ	βρέξαι,	καὶ	οὐκ ἔβρεξεν	ἐπὶ	τῆς γῆς
	proseychato	tou	mē	brexai,	kai	ouk ebrexen	epi	tēs gēs
	προσεύχομαι	ὁ	μὴ	βρέχω	καί	οὐ βρέχω	ἐπὶ	ὁ γῆ
	proseuchomai	ho	mē	brechō	kai	ou brechō	epi	ho gē
	he prayed the not to rain and not it rained on the earth							
	V3SAMI	ANS	TN	VAAN	CCK	TN	V3SAAI	PG AFSG NFSG

CHAPTER 5

The Genitive Case

The genitive case is one of the most important elements for understanding the Greek. It is used to describe, define, show possession, separation, origin, and source. In English the genitive is usually indicated by *of*, *from*, *out of*, or the possessive ending *-s*. The root idea of the noun in the genitive case is to define the characteristic or relation of another noun. In this way it almost always has an adjectival or descriptive function.

Often translators render the genitive in English as a simple *of* or *from*. Take the case of the “Word *of* God.” Is this the Word *from* God, or the Word *about* God? The difference is how the genitive is understood. When the student investigates further into the kind of genitive, more important information can be brought out. In Romans 5:5 we have the phrase “love of God.” Yet exactly what does that mean? Is it love *from* God, or love *directed to* God? If the former, then it is a reference to divine love, if the latter it is a reference to human love. In 1 John 5:3 the same phrase “love of God” appears. In Romans 5:5 the context makes it clear that the genitive means “love from God” but in 1 John 5:3 the same phrase means “love for God.” Understanding these distinctions can lead the expositor to a more precise explanation of what kind of love is mentioned in a passage and an expanded translation that will bring clarity of understanding to his audience.

As the verse is examined, each noun needs to be identified in terms of its number, person, and case. Once the case is determined, the particular usage of that case needs to be identified for each noun. This is not always simple. Sometimes it is conceivable that two or three options equally seem to fit the same noun. For example, “lamb of God” (*of* God is in the genitive) might indicate the lamb which *belongs to* God, or it might indicate source, the lamb *from* God. Identification of these classifications becomes easier with experience, but remember, at times even experienced grammarians disagree.

The first twelve categories listed below are what would be classified as the true genitive under the eight case system because the noun in the genitive describes in some way the noun to which it is related. Whereas the last three categories would be classified as **ablatives** in the eight case system because the noun in the genitive emphasizes in some way a distinction in the head noun. However, in the five-case system followed in this manual all are called genitives, the ablative or separation nuance is indicated by the genitival classification: separation, source, comparison.

In each of the examples below the noun found in the genitive in Greek is underlined in the English. The noun to which it relates is called the **head noun**.

1. Descriptive Genitive. The noun in the genitive describes a quality or attribute in the head noun. The key to identification is to substitute “described by” or “characterized by” for the word “of.” The descriptive genitive is a much broader classification than the attributive genitive and in some sense fits every genitive. Only resort to this use if no other more specific use fits.

- Rom 13:12 Therefore let us lay aside the deeds of darkness and put on the armor of light.
“Darkness” describes the kind of deeds, and “light” describes the kind of armor.

- Heb 3:12 “an evil heart of unbelief”
This describes the evil heart as characterized by unbelief.

- Luke 4:22 words of grace;
The words are characterized by grace, i.e., “gracious words.”

- Rom. 2:5, Day of wrath;
A day characterized by wrath

2. Attributive Genitive. This genitive is very similar to, but is a more definite category of, the descriptive genitive. Here the noun in the genitive supplies an innate quality of the noun to which it is related. To clarify this see if the noun in the genitive can be converted into an adjective describing the noun. For example in Luke 18:6, the judge of unrighteousness can be stated as the unrighteous judge.

- Rom. 6:6 that our body of sin might be done away with, that we should no longer be slaves to sin;
Paul attributes sin to the human body. The exegete should then decide if this means the body is inherently sinful (probably not) or is the home of the sin nature.
- Rom. 8:21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

This verse has three genitives. The first uses glory as an attribute of freedom, "glorious freedom." "Of the children" describes glory as the possession of every child of God, and "of God" is a genitive of relationship indicating the heavenly Father of every believer in Christ.

3. Genitive of Ownership or possession. One more detailed description of an object involves who owns the object. The noun or substantive in the genitive possesses the thing to which it stands related. In this case try to substitute the phrase "belonging to" or "possessed by" in place of the preposition "of."

- Luke 5:3 And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land.

"Simon" is in the genitive indicating the owner of the boat. "Boats" is also in the genitive, but this is a partitive genitive, expressing one part of a whole.

- John 1:19 And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?"

The witness or testimony is expressed as that which belongs to John

4. Genitive of Relationship. The noun or substantive in the genitive indicates a *marital, parental, or familial* relationship. This is really a subcategory of the genitive of possession.

- Matt. 1:6 and to Jesse was born David the king. And to David was born Solomon by her who had been the wife of Uriah;

- Matt. 4:21 And going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.

This verse has several genitives. "Son of Zebedee" and "his" and "their father" express relationship; "their nets" is a genitive of possession or ownership.

- Matt. 27:56 among whom was Mary Magdalene, along with Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Genitive with nouns of action

Action is normally associated with a verb, so what is a noun of action? Nouns of action name actions, words like *work, love, faith, obedience* are all nouns of action. These nouns have verbs which are very similar: *to work, to love, to believe, to obey*. These are different from non-action nouns like: *dog, river, law, and house*. When used with a genitive these are often simply translated into English with an "of," but too often the meaning is still somewhat vague to the reader. The question the exegete must answer is: does the noun in the genitive produce the action or receive the action? In the phrase "work of the men" is the work produced by the men or is the work done to the men? In the phrase "love of Christ" is this love from Christ or love directed to Christ? Context helps determine the answer to these questions.

5. Subjective Genitive. A subjective genitive occurs when the noun in the genitive produces the action implied in the noun of action. The wrath of God (Rom. 1:18) is wrath from God.

- Rom. 8:38–39 For I am convinced that [nothing] shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

This genitive describes the love from the source of God.

- 1 John 2:16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

Each of these three genitives could be translated with "from" instead of "of" to indicate the exact nuance. Perhaps the first two might also be understood as genitives of source.

- Rom. 1:6 among whom you also are the called of Jesus Christ.

Jesus Christ performs the action of calling.

6. Objective Genitive. In this case the noun in the genitive acts like the direct object of the verbal idea in the noun, it receives the implied action of the noun.

- Matt 12:31 Blasphemy of the Holy Spirit (cf., Mark 3:29)

This is blasphemy directed toward the Holy Spirit.

- Gal. 2:16 justified by... faith in Christ

Recently some controversy has developed around this phrase. Should it be an objective genitive, "faith in Christ" as it has been traditionally translated or a subjective genitive, "faithfulness of Christ." This phrase is also found in the context of Romans 3–4 where Christ is the object of faith not the performer of faithfulness.

- Rom. 3:25 demonstration of His righteousness;

7. Genitive of Apposition. The noun in the genitive refers to the same thing as the word to which it is related and is usually more specific. The genitive of apposition can be identified by substituting "that is," "which is," "who is," or "namely" for the "of." In simple apposition, the head noun is also in the genitive, but in the genitive of apposition the head noun may be in a different case.

- Luke 22:1 Now the Feast of Unleavened Bread;

"Unleavened Bread" is in the genitive is roughly identical to the feast, i.e., the feast *which is* unleavened bread.

- Rom. 4:11 he received the sign of circumcision;

"Circumcision" more specifically identifies the sign; the sign *namely* or *which is* circumcision.

In the first two examples, the head nouns, "feast" and "sign" respectively, were not in the genitive. In the third example, "God" and "Savior" are both in the genitive case which means this is simple apposition.

- Titus 2:13 our great God and Savior, Christ Jesus;

Christ Jesus is in the genitive case as are both "God" and "Savior," but this would not mean "the God and Savior of Christ Jesus." So "Christ Jesus" stands in simple apposition to "God and Savior," one of the strongest statements in the New Testament about the full deity of Jesus Christ.

8. Partitive Genitive. In this case the noun in the genitive must have an article. The genitive indicates the whole of which the head noun is a part, i.e., one *of you*, some *of them*. This can be determined by substituting, "which is a part of" for the preposition "of."

- 1 Cor. 1:12 each one of you is saying;

"Of you" is in the genitive and indicates the whole congregation of which "each" is a part.

- Rom. 11:17 some of the branches;

"branches" is in the genitive and represents the whole of which "some" are a part.

- Rom. 15:26 the poor among the saints;

This is literally "the poor of the saints" but saints is in the genitive and represents the whole group among which "the poor" is a part.

9. Genitive of Content. The noun in the genitive indicates what is contained in the noun it relates to. The difference between this and the genitive of material is that a "net of fishes" is a genitive of content whereas a "net of cotton" would be a genitive of material.

- Luke 7:37 vial of perfume

- Col. 2:3 treasures of wisdom and knowledge

10. Genitive of Material. The noun in the genitive indicates the material from which the noun it relates to is made. This is different from what something contains (genitive of content). If you can substitute made out of or consisting in, then it is a genitive of material.

- Mark 2:21 patch of unshrunk cloth

- John 19:39 a mixture of myrrh and aloes,

11. Genitive of Price or value. The noun in the genitive specifies the price paid for or the value of the head noun.

- Matt. 10:29 Are not two sparrows sold for a cent? [lit. of a cent].

The genitive for "cent" indicates the price paid.

- John 6:7 Two hundred denarii worth of bread is not sufficient for them;

12. Genitive of time within which or during which. The noun in the genitive indicates the time within which or during which something occurs, e.g. nighttime, daytime.

- Luke 18:7 who cry to Him day and night;

“Day” and “night” are both in the genitive indicating when the crying takes place.

- John 11:9 Are there not twelve hours in the day?

Literally this reads in the Greek “twelve hours of the day,” “day” being in the genitive.

13. Genitive of Separation. The noun in the genitive is that from which something is separated or distinguished physically or spatially. By the time of the New Testament this was more often indicated with the use of the preposition *apo* or *ek*. The separation genitive is indicated by using the words *out of*, *away from*, or *from*.

- 2 Pet. 2:14 that never cease from sin.

The idea is that the eyes never cease separating from sin.

- Rom. 10:12 no distinction between Jew and Greek;

Jew and Greek are in the genitive, the passage is indicating these as two separate entities no longer distinguished.

- Eph. 3:21 excluded from the commonwealth of Israel;

“Commonwealth” and “Israel” are both in the genitive. Commonwealth is a genitive of separation indicating the Gentiles are separated from Israel, and Israel is a genitive of possession. Gentiles were excluded and separated away from the commonwealth which belonged to Israel.

14. Genitive of Source. The noun in the genitive is that from which the head noun derives, depends, or has its origin. Sometimes the genitive of source is very close to the genitive of separation, the difference is one of emphasis which is understood through the context.

- 2 Cor. 4:7 the power may be of God and not from ourselves.

The power is not separated from God, but has its origin in God and is dependent upon God; it’s source is not “ourselves.”

- Rom 10:3 knowing about God’s righteousness;

The righteousness comes from God not from human effort.

15. Genitive of Comparison. When the genitive noun follows a comparative adjective (better, greater, larger) it implies comparison (“than”) and shows the thing to which the head noun is compared.

- 1 Peter 1:7 more precious than gold.

Gold follows a comparative adjective and represents one of the highest of human valuables, yet the blood of Christ is more valuable.

- Heb 1:4 [Jesus] having become as much better than the angels;

“Better” is the comparative adjective and “angels” is in the genitive; the standard against which Jesus is compared and He is better than they.

Exercises: Identify and classify the genitives in the following examples:

1. Mark 6:23.

23	καὶ	ὤμοσεν	αὐτῇ	[πολλά],	Ὅ	τι	ἐάν	με	
	kai	ōmosen	autē	[polla],	O	ti	ean	me	
	καί	ὀμνύω	αὐτός	πολύς	ὅς	τις	ἐάν	ἐγώ	
	kai	omnyō	autos	polys	hos	tis	ean	egō	
	and	he took an oath	to her	many	what	any	if	me	
	CCK	V3SAAI	OP3FSD	JNPAX	ORRNSA	OIFNSA	TU	OP1SA	
	αἰτήσης	δώσω	σοι	ἕως	ἡμίσεως	τῆς	βασιλείας	μου.	
	aitēsēs	dōsō	soi	heōs	hēmious	tēs	basileias	mou.	
	αἰτέω	δίδωμι	σύ	ἕως	ἡμῖς	ὁ	βασιλεία	ἐγώ	
	aiteō	didōmi	sy	heōs	hēmisy	ho	basileia	egō	
	you might ask	I will give	to you	until	half	of the	kingdom	of me	
	V2SAAS	V1SFAI	OP2SD	MG	JNSGX	AFSG	NFSG	OP1SG	

2. Matt. 26:51.

51	καὶ	ἰδοὺ	εἰς	τῶν	μετὰ	Ἰησοῦ	ἐκτείνας	τὴν	χεῖρα	
	kai	idou	heis	tōn	meta	Iēsou	ekteinas	tēn	cheira	
	καί	ἰδοὺ	εἰς	ὁ	μετὰ	Ἰησοῦς	ἐκτείνω	ὁ	χείρ	
	kai	idou	heis	ho	meta	Iēsous	ekteinō	ho	cheir	
	And	look	one	of the ones	with	Jesus	having stretched out	the	hand	
	CCK	I	JMSNX	AMPG	PG	NMSG	VAAPMSN	AFSA	NFSA	
	ἀπέσπασεν	τὴν	μάχαιραν	αὐτοῦ	καὶ	πατάξας	τὸν	δοῦλον	τοῦ	
	apespasen	tēn	machairan	autou	kai	pataxas	ton	doulon	tou	
	ἀποσπάω	ὁ	μάχαιρα	αὐτός	καὶ	πατάσσω	ὁ	δοῦλος	ὁ	
	apospaō	ho	machaira	autos	kai	patassō	ho	doulos	ho	
	drew off	the	sword	of him	and	having hit	the	slave	of the	
	V3SAAI	AFSA	NFSA	OP3MSG	CCK	VAAPMSN	AMSA	NMSA	AMSG	
	ἀρχιερέως	ἀφείλεν	αὐτοῦ	τὸ	ὠτίον.					
	archiereōs	apheilen	autou	to	ōtion.					
	ἀρχιερεὺς	ἀφαιρέω	αὐτός	ὁ	ὠτίον					
	archiereus	aphaireō	autos	ho	ōtion					
	ruler priest	he lifted off	of him	the	ear					
	NMSG	V3SAAI	OP3MSG	ANSA	NNSA					

3. 2 Cor. 11:14.

2 Corinthians 11:14							
14	καὶ	οὐ	θαῦμα·	αὐτὸς	γάρ	ὁ	Σατανᾶς μετασχηματίζεται
	kai	ou	thauma;	autos	gar	ho	Satanas metaschēmatizetai
	καί	οὐ	θαῦμα	αὐτός	γάρ	ὁ	σατανᾶς μετασχηματίζω
	kai	ou	thauma	autos	gar	ho	satanas metaschēmatizō
	And	not	marvel	himself	for	the	adversary reshapes himself
	CCK	TN	NNSN	OPIMSN	CCX	AMSN	NMSN V3SPMI
εἰς ἄγγελον φωτός.							
	eis	angelon	phōtos.				
	εἰς	ἄγγελος	φῶς				
	eis	angelos	phōs				
	into	messenger	of light				
	PA	NMSA	NNSG				

4. Rev. 9:11.

Revelation 9:11							
11	ἔχουσιν	ἐπ’	αὐτῶν	βασιλέα	τὸν	ἄγγελον	τῆς ἀβύσσου,
	echousin	ep’	autōn	basilea	ton	angelon	tēs abyssou,
	ἔχω	ἐπὶ	αὐτός	βασιλεὺς	ὁ	ἄγγελος	ὁ ἄβυσσος
	echō	epi	autos	basileus	ho	angelos	ho abyssos
	they	have	on	them	king	the	messenger of the bottomless
	V3PPAI	PG	OP3FPG	NMSA	AMSA	NMSA	AFSG NFSG
ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα							
	onoma	autō	Ebraisti	’Abaddōn,	kai	en	tē Ellēnikē onoma
	ὄνομα	αὐτός	Ἑβραϊστί	Ἀβαδδὼν	καὶ	ἐν	ὁ Ἑλληνικός ὄνομα
	onoma	autos	Hebraisti	Abaddōn	kai	en	ho Hellēnikos onoma
	name	to him	in Hebrew	Abaddon	and	in the	Greek name
	NNSN	OP3MSD	BX	NMSN	CCK	PD	AFSD JFSDX NNSA

5. 1 Cor. 6:20.

1 Corinthians 6:20							
20	ἡγοράσθητε	γάρ	τιμῆς·	δοξάσατε	δὴ	τὸν	θεὸν ἐν τῷ
	ēgorasthete	gar	timēs;	doxasate	dē	ton	theon en tō
	ἀγοράζω	γάρ	τιμή	δοξάζω	δὴ	ὁ	θεός ἐν ὁ
	agorazō	gar	timē	doxazō	dē	ho	theos en ho
	You	were	bought	for	value	give	splendor indeed the God in the
	V2PAPI	CCX	NFSG	V2PAAM	TM	AMSA	NMSA PD ANSD
σώματι ὑμῶν.							
	sōmati	hymōn.					
	σῶμα	ὑμεῖς					
	sōma	hymeis					
	body	of you					
	NNSD	OP2PG					

CHAPTER 6

The Dative Case

Few things will help clarify the meaning of the Bible than understanding the shades of meaning expressed by the dative case. Too often the dative in English is expressed too simply with the prepositions *in*, *by*, *to*, or *with*, when much more clarity can and should be given. The result is often confusion in the mind of readers and in some cases contradictory theology.

The dative (in the five case system) expresses the idea of personal interest, location (the locative case in the eight case system), and means (the instrumental case in the eight case system). For ease of organization the dative will be divided into these three areas.

Uses of The Pure Dative

1. The Dative of Indirect Object. The most common use of the dative expresses the person or thing to which something is done or given (God gave new life *to me*). When this is to that person's benefit or disadvantage, the second category would apply and bring more specificity to the translation. The dative of indirect object only occurs with a transitive verb (a verb that takes a direct object and can be put in the passive voice).

- John 13:26 That is the one for whom I shall dip the morsel and give it to him.

The morsel, "it," is what is given or the direct object of the verb. The person to whom the direct object is given is the indirect object.

- Luke 17:5 And the apostles said to the Lord,
- John 5:22 He has given all judgment to the Son.

2. The Dative of Advantage or Disadvantage. The noun in the dative indicates the person *to* or *for* whom the action has a benefit in the dative of advantage. The dative of disadvantage indicates the person *against* whom the action takes place. To clarify this idea, use the phrase "for the benefit of" or "in the interest of" for the dative of advantage; use the phrase "for the disadvantage of" or "to the detriment of" to indicate the dative of disadvantage.

a. Dative of advantage

- Luke 1:68 For He has visited us and accomplished redemption for His people;
Redemption is to the advantage or benefit of His people.
- 2 Cor 5:13 if we are of sound mind, it is for you;
Paul's teaching is for the benefit of the Corinthians.
- Rev. 21:2 made ready as a bride adorned for her husband.

b. Dative of disadvantage

- Phil. 1:28 which is a sign of destruction for them;
The destruction is to "their" disadvantage. This might also be a dative of reference.

3. The Dative of Possession. Though less common, the dative may be used to indicate possession like the genitive of possession. In this case the noun in the dative possesses the noun to which it is related, something the noun "has."

- Mark 1:23 a man with an unclean spirit;
The man "has" an unclean spirit. This becomes clear from the numerous parallel passages that use the specific terminology of "having" an unclean spirit.
- Acts 8:21 You have no part or portion in this matter;
Literally this reads, there is no part or portion *to you*, in the sense of possession.

- John 1:6 whose name was John;

Literally, this reads in the Greek, the name *to him* was John, the name he had or possessed was John.

4. The Dative of Reference or Respect. The noun in the dative is that in reference to which an act was performed. This act is done less directly than in the dative of indirect object. To clarify this try substituting the phrase "with reference to" or "in regard to" or "concerning" to bring out the emphasis.

- Rom. 6:6 that we should no longer be slaves to sin;
"To sin" is a dative that indicates slaves with reference to sin.

- 1 Cor. 1:18 For the word of the cross is to those who are perishing foolishness;
The message of the cross *with reference to* those perishing is foolish.
- 1 Cor. 7:3 Let the husband fulfill his duty to his wife, and likewise also the wife to her husband;
In both cases “to his wife” and “to her husband” are with reference to or with respect to the spouse.

Uses of The Instrumental Dative

5. The Dative of Manner. The noun in the dative explains the way or manner in which something is done. This noun is usually an abstract noun and almost has an adverbial function. This phrase answers the question “how?” and is often translated in English with the preposition “with” or “in” or as an adverb, “thankfully.”

- 1 Cor. 10:30 If I partake with thankfulness;
The partaking is done with an attitude of gratitude.
- 1 Cor. 11:5 But every woman who has her head uncovered;
In the Greek this reads, “with head in an uncovered manner.”
- Luke 22:15 “I have earnestly desired to eat this Passover with you;”
Again this reads literally “with desire, I have desired to eat this Passover with you.”

6. The Dative of Cause. The noun in the dative indicates the cause, basis, or reason of the action of the verb. This dative is often translated with the phrase “because of” or “on the basis of.”

- Luke 15:17 “I am dying here with hunger!”
Literally, dying *because of* hunger.
- Rom. 4:20 grew strong in faith;
Literally, on the basis of faith.
- Gal. 6:12 That they may not be persecuted for the cross of Christ;
In the Greek this is literally, *because of* the cross of Christ.

7. The Dative of Association. The dative noun designates the person or thing which accompanies or is associated with the action of the verb. This is usually translated by the preposition “with.”

- Acts 24:26 He also used to send for him quite often and converse with him.
- 1 Cor. 4:8 We also might reign with you.
- 2 Cor. 6:14 ¶ Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?

8. The Dative of Impersonal Means. The dative noun indicates the means or instrument, one of the most illustrative and important categories of the dative, but often misunderstood. As a grammatical category impersonal means is not determined by whether or not the noun in the dative refers to a person, but whether personality is being emphasized. (See below, Dative of Personal Agency.)

- Eph. 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;
Literally, for *by means of* grace, grace is the instrument by which salvation is accomplished. . .
- Gal. 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh;
This is best understood as impersonal means, walk by means of the Spirit. The Holy Spirit provides the means, He is the instrument making the Christian life possible.
- 2 Pet. 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ;
Grace and knowledge of who Jesus Christ is and what He has done are described as the means of spiritual growth.

9. The Dative of Personal Agency. An extremely rare use where personal agency is used to accomplish the action of the verb, which is a perfect passive verb. The difference between impersonal means and personal agency is one of

grammar not personality of the noun in the dative. Agency emphasizes the one who performs the action of the verb. Wallace notes the person indicated is also exercising his own volition.¹

- **Luke 23:15** “Nothing deserving death has been done by Him;
- **James 3:7** For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race.

Uses of The Locative Dative

10. The Dative of Time. The noun in the dative denotes the particular point in time when something takes place. An event is located within a succession of events, answering the question: *When?*

- Luke 24:1 But on the first day of the week;
- Matt. 24:20 “But pray that your flight may not be in the winter, or on a Sabbath;
- Acts 12:6 And on the very night when Herod was about to bring him forward;

11. The Dative of Sphere or Place. The dative substantive indicates the sphere or place where or in which something takes place. This is more often represented in Greek with the preposition *en*.

- Rom. 4:19 And without becoming weak in faith he contemplated his own body,
- 1 Pet. 4:1 Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin,

Exercises: Identify and classify the datives in the following examples:

1. Phil. 2:18.

18	τὸ	δὲ	αὐτὸ	καὶ	ὑμεῖς	χαίρετε	καὶ	συγχαίρετέ	μοι.
	to	de	auto	kai	hymeis	chairete	kai	synchairete	moi.
	ὁ	δέ	αὐτός	καί	ὑμεῖς	χαίρω	καί	συγχαίρω	ἐγώ
	ho	de	autos	kai	hymeis	chairō	kai	synchairō	egō
	the	but	same	also	you	rejoice	and	rejoice together	in me
	ANSA	CCB	OAINSA	BX	OP2PN	V2PPAM	CCK	V2PPAM	OP1SD

2. Acts 16:37.

37	ὁ	δὲ	Παῦλος	ἔφη	πρὸς	αὐτούς,	Δείραντες	ἡμᾶς
	ho	de	Paulos	ephē	pros	autous,	Deirantes	hēmas
	ὁ	δέ	Παῦλος	φημί	πρός	αὐτός	δέρω	ἡμεῖς
	ho	de	Paulos	phēmi	pros	autos	derō	hēmeis
	The	but	Paul	said	to	them	having beaten	us
	AMSN	CCV	NMSN	V3SIAI	PA	OP3MPA	VAAPMPN	OP1PA
	δημοσίᾳ	ἀκατακρίτους,	ἀνθρώπους	Ῥωμαίους	ὑπάρχοντας,	ἔβαλαν		
	dēmosia	akatakritous,	anthrōpous	Rōmaious	hyparchontas,	ebalan		
	δημόσιος	ἀκατάκριτος	ἄνθρωπος	Ῥωμαῖος	ὑπάρχω	βάλλω		
	dēmosios	akatakritos	anthrōpos	Rōmaios	hyparchō	ballō		
	in public	uncondemned	men	Romans	existing	they threw		
	JFSDX	JMPAX	NMPA	NMPA	VPAPMPA	V3PAAI		

¹ Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 164. Also James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Lanham, University Press of America, 1979), 48.

CHAPTER 7

The Accusative Case

The fourth case in Greek is the accusative. The function of the accusative case is to “limit the action of the verb as to extent, direction, or goal.”² Thus limiting or restricting the application of the verbal action.

1. Accusative of Direct Object. The noun or substantive in the accusative receives the action of the verb. This is the most common feature, that of the direct object of a transitive verb.³ In this the accusative of direct object is very similar to its use in English.

- John 3:16 “For God so loved the world, that He gave His only begotten Son;

The direct object is the person or object directly receiving the action of the verb. In that sense, the accusative limits the action of the verb. The action of God’s love is directed to the world, so is virtually unlimited. Yet, His giving is restricted to His Son.

- Luke 5:3 And He sat down and began teaching the multitudes from the boat.
- Rom. 1:5 through whom we have received grace and apostleship;
- Matt 6:33 “But seek first His kingdom and His righteousness;
- Matt. 7:22 “Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’

2. Double Accusative. Some verbs can take two accusatives, both are objects of the verb, yet in different senses. Verbs that take double accusatives are: *make, teach, remind, ask, consider, clothe, unclothe, give a drink, load*. Usually one of the two words in the accusative is a person, the other a thing, in most cases the person receives the thing, thus making the person the more remote of the two objects. In the examples the person will be underlined once the thing received, twice.

- Matt. 1:25 and kept her a virgin until she gave birth to a Son; and he called His name Jesus.
In English this appears appositional, but the use of the accusative here fits the Greek category of double accusative.
- John 14:26 “He will teach you all things, and bring to your remembrance all that I said to you.
Literally, this reads in the Greek “teach you all things and remind you all that I said.”
- 1 Cor. 3:2 I gave you milk to drink;

3. Accusative of Measure (time or space). In the accusative of time, the extent of time (how long?) or the extent of space (how far?) is given. This is clarified by adding the phrase “for the extent of” or “for the duration of.”

- Heb. 3:9 And saw My works for forty years.
“Works” and “years” are both in the accusative, the first is an accusative of direct object, the second limits the time and is thus an accusative of measure.
- Matt. 20:6 “And about the eleventh hour he went out, and found others standing; and he said to them, ‘Why have you been standing here idle all day long?’
- Luke 22:41 And He withdrew from them about a stone’s throw;
- Luke 24:13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles [sixty stadia] from Jerusalem.

4. Adverbial Accusative of Manner. Another accusative that functions and is often translated as an adverb. The accusative substantive answers the question “to what does the verb relate?”⁴

- Matt. 10:8 “Freely you received, freely give.”
The accusative describes the manner of the verb. Please note that in the interlinear this type of accusative is often already labeled as an adverb.
- 1 Cor. 9:25 And everyone who competes in the games exercises self-control in all things.

² Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 178.

³ A transitive verb is a verb that takes a direct object and can have a passive voice form.

⁴ David Alan Black, *It’s Still Greek to Me* (Grand Rapids: Baker, 1998), 55.

5. Accusative of oaths. The noun in the accusative case indicates the person or thing by whom or by which one swears and oath. This is only used with verbs of swearing.

- Mark 5:7 I implore You by God, do not torment me!"
- 1 Thess. 5:27 I adjure you by the Lord to have this letter read to all the brethren.
- James 5:12 But above all, my brethren, do not swear, either by heaven or by earth or with any other oath;

6. Accusative of Respect or Reference. The accusative substantive limits the action of the verb to that in reference to which, or with respect to which, something is true.

- Rom. 10:5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

Notice in the interlinear that "the righteousness" is in the accusative case followed by an article in the accusative then a genitival phrase "from the law." This is more clearly, for Moses writes with reference to righteousness the one who does it which is based on law, that man shall live by that righteousness.

- 2 Cor. 12:13 For in what respect were you treated as inferior to the rest of the churches, except that I myself did not become a burden to you? Forgive me [with reference to] this wrong!

7. Subject of the Infinitive. An infinitive is a verbal noun, often translated with "to", e.g., to run, to read. Often the subject of an infinitive is in the accusative case. In the examples the word in the accusative has a single underline, the infinitive has a double underline.

- Rom. 1:20 So that they are without excuse; literally so that they are to be without excuse.
- Rom. 2:19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness,
- Phil. 1:12 Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel,
- 1 Cor. 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able;

Exercises: Identify and classify the accusatives in the following examples:

1. 2 Cor. 11:5.

2 Corinthians 11:5							
5	λογίζομαι	γάρ	μηδέν	υστερηκέναι	τῶν	ὑπερλίαν	ἀποστόλων.
	logizomai	gar	mēden	hysterēkenai	tōn	hyperlian	apostolōn.
	λογίζομαι	γάρ	μηδεῖς	υστερέω	ὁ	ὑπερλίαν	ἀπόστολος
	logizomai	gar	mēdeis	hystereō	ho	hyperlian	apostolos
	I reason	for	nothing	to be lacking	of the	very beyond	delegates
	V1SPMI	CCX	JNSAX	VRAN	AMPG	BX	NMPG

2. John 3:35.

John 3:35							
35	ὁ	πατήρ	ἀγαπᾷ	τὸν	υἱὸν	καὶ	πάντα δέδωκεν ἐν τῇ
	ho	patēr	agapa	ton	hyion	kai	panta dedōken en tē
	ὁ	πατήρ	ἀγαπᾷ	ὁ	υἱός	καὶ	πᾶς δίδωμι ἐν ὁ
	ho	patēr	agapaō	ho	hyios	kai	pas didōmi en ho
	The	father	loves	the	son	and	all he has given in the
	AMSN	NMSN	V3SPAI	AMSA	NMSA	CCK	JNPAX V3SRAI PD AFSD
	χειρὶ	αὐτοῦ.					
	cheiri	autou.					
	χείρ	αὐτός					
	cheir	autos					
	hand	of him					
	NFSD	OP3MSG					

3. Luke 22:41.

Luke 22:41									
41	καὶ	αὐτὸς	ἀπεσπάσθη	ἀπ'	αὐτῶν	ὥσει	λίθου	βολὴν	καὶ
	kai	autos	apespasthē	ap'	autōn	hōsei	lithou	bolēn	kai
	καί	αὐτός	ἀποσπάω	ἀπό	αὐτός	ὥσει	λίθος	βολή	καί
	kai	autos	apospaō	apo	autos	hōsei	lithos	bolē	kai
	And	himself	was drawn off	from	them	as	of stone	throw	and
	CCK	OPIMSN	V3SAPI	PG	OP3MPG	TP	NMSG	NFSA	CCK

CHAPTER 8

The Verb in English

Chapter one of this manual provided a brief introduction to verbs and verb terminology to provide a basic frame of reference for the first chapters on the noun. In this chapter, more details about verbs in English will be covered along with a brief introduction to verbs in Greek. Chapter 9 will then discuss the Greek verb in detail. In many ways verbs are more stimulating to study because they describe the action in the passage. Verbs answer the questions, what is happening? What is, what was, or what will be? Or in what condition is something? A careful and accurate understanding of the verb is crucial for clear understanding of the Scripture.

A verb is a word that describes the action, a state, or a state of being. Verbs are parsed according to person, number, tense, voice, and mood. Nouns are parsed according to gender, number, and case. Nouns do not have tense, voice and mood; verbs do not have gender or case.

Exegetical Insight

1 John 2:3 states, "by this we know that we have come to know Him, if we keep His commandments." Some expositors claim that "come to know" in this passage is a knowledge of the Gospel and is equivalent for coming to know Jesus at salvation. In the Greek, this verb is a perfect active indicative, emphasizing the present reality of a past action. However, Jesus used this same verb in the perfect tense when speaking to the disciples in John 14:7 and to Philip in John 14:9

Verbs must always agree with their noun in person and number. In the sentence "This man is not doing anything worthy of death or imprisonment" the subject is the third person singular noun "man" so the verb must also be the third person singular. It would be incorrect to say, "this man are," or "they is." In the second example, "they" is a third person plural noun and so the verb must also be plural, "they are."

Person. Language has three persons: first, second, and third. First person is used when the subject is speaking (*I, we*); second person when the subject is the person spoken to or addressed (*you*); third person when someone or something else is the subject (*he, she, it, they*). In English we learn that verbs have certain forms that go with each person: *I am, you are, he, she, it is; we are, you are, they are.*

Number. The verb form that indicates whether the subject is one person or thing (*prophet, gift*) or many persons or things (*disciples, Sadducees*).

Tense. Tense shows the time of the verb's action. If you are in the midst of breakfast in the present time, you "eat" your breakfast. If you have completed breakfast, then it is in the past time, you "ate" breakfast. If you have not yet had breakfast, then it is in the future time, "will eat." To these basic tenses, English adds a progressive tense: *I am eating, was eating, will be eating.*

English has six tenses which are not always equivalent to the six Greek tenses in their meanings. Each of these six tenses has a corresponding progressive tense making a total of twelve tenses. For this reason it is important to understand the differences between the two when they occur. In English there are six tenses: present, past, future, present perfect, past perfect and future perfect.

Figure 8.1, Verbs in English

SIMPLE PRESENT I walk You walk He, she, it walks	PRESENT PROGRESSIVE I am walking You are walking He, she, it is walking
SIMPLE PAST I walked You walked He, she, it walked	PAST PROGRESSIVE I was walking You were walking He, she, it was walking
FUTURE I will walk	FUTURE PROGRESSIVE We will be walking
PRESENT PERFECT I, you, we, have walked He she, it, has walked	PRESENT PERFECT PROGRESSIVE I, you, we, they have been walking He, she, it has been walking
PAST PERFECT I, you, he, she, it, we, they had walked	PAST PERFECT PROGRESSIVE I, you, he, she, it, we, they, had been walking.
FUTURE PERFECT I, you, he, she, it, we, they, will have walked	FUTURE PERFECT PROGRESSIVE I, you he she, it, we, they will have been walking.

Confusion for the student of Greek comes when Greek tenses do not function as English tenses do. In English, tense is equivalent to the time of the action, but in Greek, time is only one part of the emphasis of tense. The other is called aspect.

Voice. The relationship of the subject to the verb is expressed by the verb's voice. In English there are two voices. In the **active voice** the subject performs the action of the verb. In the sentence "God loved the world" we understand that God performs the action of love. In the passive voice the subject does not perform the action at all, but receives the action. In the sentence, "we are saved by grace," saved is in the **passive voice** meaning the subject "we" receives the action of the verb "saved." This indicates that man does not bring about or produce his own salvation.

Mood. The attitude of the speaker or writer toward what they are saying is expressed by mood. In English there are three moods: indicative, imperative, subjunctive. The indicative mood states a fact or opinion or asks a question (Peter walked on the water). The imperative mood expresses a command or gives directions (pray without ceasing!). The subjunctive mood expresses a mood of potential, hypothetical, or possible action: a suggestion, a desire, or a condition that is contrary to fact.

Verbs and Verbals. A verb refers to a finite verb, a verb that expresses action or state, has a subject, someone or thing that performs the action. In contrast to finite verbs there are verbals, infinitives and participles. These will be discussed in subsequent chapters.

CHAPTER 9

The Verb in Greek

In many ways the verb in Greek functions very much like the English verb. There are some notable exceptions which will be covered in this chapter. As in English, Greek verbs are classified according to person, number, tense, voice, and mood.

Elements in Parsing

Person. As in English there are three persons, first, second and third. Each verb in Greek has an ending which indicates the person. In English a pronoun or noun must be added to the verb to discover the person, "run" alone is insufficient. In Greek, the verb alone also indicates person, for example, *lueis* has an *-eis* ending which is second person singular, so this means "he looses." Sometimes this means that a sentence may not have a separately stated subject in the nominative case. The subject may only be indicated by the ending of the verb.

Number. As with person, number is also indicated by the ending of the verb. Greek, like English, has singular for one person or thing, and plural, for more than one person or thing. Since the verb must agree with the subject in both person and number, Greek has separate endings for plural and singular. If the subject is "I" then a first person singular ending is used, if the subject is "we" then the first person plural ending is used. Remember to distinguish between the second person singular "you" and the second person plural "you" which is really "you all."

	Singular	Plural
1 st Person	I	We
2 nd Person	You	You (all)
3 rd Person	He, she, it	They

Tense. In Greek, a verb not only expresses the time of the action (past, present, or future), but also the kind of action (continuous, repeated, completed). In English, "tense" and "time" are virtually interchangeable terms. Yet in Greek, the time element is less significant than the kind of action which is called **aspect**. Aspect is a concept not familiar to English speakers.

Aspect. The idea of aspect is not a significant element in the English verb and thus sometimes a confusing concept for the student of Greek. Often in Greek, the time of the action of the verb is not in view at all, but the kind or type of action. This is especially true in infinitives. Greek has three aspects:⁵

1. **Continuous aspect** means the action of the verb is viewed as ongoing from the viewpoint of the speaker. This is equivalent to the English progressive tense which uses the helping verb (*I am walking, I was walking, I will be walking*).

2. **Undefined aspect** means that the action of the verb is viewed a simple event without considering its duration, beginning, or ending. This is equivalent to the English simple past, present or future (*I walk, I walked, I will walk*). The undefined aspect simply reports the occurrence of an action.

3. **Perfect aspect** describes an action that has been completed in the past but the effects continue into the present. When Jesus said, "It is finished," He was emphasizing the work of redemption had already been completed, nothing needed to be added, and its effects continue.

Some tenses in Greek can be either continuous or undefined (the present tense), yet other tenses are either one or the other. Greek has two past tenses, the imperfect emphasizes continuous aspect and the aorist emphasizes undefined aspect. The Greek present tense can be continuous (*I am eating*) or undefined (*I eat*). The context determines which is meant. English versions may differ on how a verb should be translated and it is up to the expositor to highlight these differences to illuminate the meaning of the text.

Voice. In Greek there are three voices. The active and passive voices function in a similar manner to the English. In the active voice, the subject performs the action; in the passive voice the subject receives the action. Greek also has a **middle voice**. Most often the middle voice is thought of as the reflexive voice, the subject receives its own action or acts upon itself. However, there are other important nuances to the middle voice covered in chapter 17.

Mood. Mood describes the relationship of the action of the verb to reality from the viewpoint of the speaker or writer. In Greek, discovering the mood is much easier than in English because a specific set of endings indicate the mood. The indicative mood represents the action as real or actual as opposed to an action that is merely possible. The

⁵ William D. Mounce, *Basics of Biblical Greek* (Grand Rapids: Zondervan, 1993), 118.

subjunctive mood represents the action as possible. The imperative mood represents the action as a potential. The optative mood presents the action as possible. The various shades of meaning of each will be discussed in their respective chapters.

Parsing. In each exercise, the verbs should be fully parsed. This procedure should be followed each time a verse or sentence is analyzed. List each verb along with the following information for each: person, number; tense; voice; mood; dictionary or lexical form; definition of lexical form.⁶ Then, explain the significance of each element. This will be covered in the last chapter.

Interlinear Abbreviations

In Greek as in English, verbs are classified according to person, number, tense, voice, and mood. This is the order of the abbreviations in most of the analytical versions of the New Testament for Greek verbs. Each verb has six characters under, e.g., V2PPMM. The first letter is “V” for all verbs. The second slot has a number indicating person. If the second slot after a “V” does not have a number, then it the word is a participle; participles are verbals and do not have person. The “1,” “2,” or “3” indicates first, second, or third person. The third slot will have either an “S” for singular or “P” for plural. The fourth slot conveys the tense: “P” for Present; “F” for future; “I” for imperfect, “A” for aorist; “R” for perfect; “L” for pluperfect. The fifth slot is for the voice; “A” for active, “M” for middle, “P” for passive. The sixth slot is for mood; “I” for indicative; “S” for subjunctive, “M” for imperative, “O” for optative. In the verbals (those with a “V” but no number), the mood slot will have an “N” for infinitive and a “P” for participle.

Verb	Person	Number	Tense	Voice	Mood
V.	1, 2, 3	S Singular	P Present	A Active	I Indicative
		P Plural	F Future	M Middle	S Subjunctive
			I Imperfect	P Passive	M Imperative
			A Aorist		O Optative
			R Perfect		N iNfinitive
			L Pluperfect		

Examples:

V3SAMO: Verb, 3rd person singular, Aorist, middle, optative

V2SIAI: Verb, 2nd person singular, Imperfect, active, indicative

VIPLMS: Verb, 1st person plural, pluperfect middle singular.

Exercises: Write out the parsing for the following abbreviations:

1. V2SFAI
2. V3PPPS
3. V2SAPI
4. V1PRPI
5. V3SAAI
6. NMSG
7. V1SAAI
8. V2PAMS
9. V3PAAM
10. V1SAPS

⁶ In the *Libronix* program it is possible to see this evidence in a tip window when the cursor hovers over each Greek verb. First, select Tools/Options/Display. In the “Data Type:” window select English, then select “Preview Keylink in Tip Window” in the “When the Mouse Hovers Over a Data Type Reference.” Repeat this procedure by selecting “Greek” and then “Greek Morphology” in the “Data Type:” window, each with “Preview Keylink in Tip Window” in the lower window. This will display all the parsing information in the tip window when the mouse hovers over the Greek word in the Nestle-Aland twenty-seventh edition text (NA27).

CHAPTER 10

Present Tense

The present tense is often described as the tense of continuous action. This is true for most of its uses, but there are many uses of the present tense that express a punctiliar action and completed action. These nuances must be carefully distinguished by the student.

1. Progressive Present. The progressive present verb describes action which began in the past and continues in the present. The action is presented as progressive and continuing over an extended period of time. This is sometimes called a durative present. The emphasis is the ongoing action of the verb.

- Rom. 5:1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,
The present tense indicates that after justification the believer is in an ongoing status of peace with God. That is the meaning of reconciliation.
- Luke 15:29 “But he answered and said to his father, ‘Look! For so many years I have been serving you, and I have never neglected a command of yours;
- 2 Pet. 3:4 and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.”
The one Greek verb, *diamenō*, “to continue,” when used as a progressive present indicates continuous action up to the present, to get this idea across the translators used the English phrase, “just as it was.”
- Acts 15:21 “For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath.”

2. Descriptive Present. The present tense emphasizes an action that is currently taking place, describing an action in progress. The action is ongoing, but over a much shorter period of time than the progressive present.

- Matt. 8:25 And they came to Him, and awoke Him, saying, “Save us, Lord; we are perishing!”
At the time of the disciples awakening Jesus the boat had been in danger of perishing for a short period of time and at the time of their statement they were still in danger. But this does not refer to a lengthy period of perishing.
- John 5:7 The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.”
The present tense verbs describe only the period of time when the man was trying to get into the pool. This could also be understood as a customary present, *whenever* the man tried to go to the pool someone else steps in.
- Acts 21:31 And while they were seeking to kill him, a report came up to the commander of the Roman cohort that all Jerusalem was in confusion [lit. all Jerusalem is in confusion].
- Rom. 9:1 I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit,

3. Instantaneous or Aoristic Present. The verb presents the action as a simple event in present time, but without reference to its progress or duration. Often the event occurs at the instant of its report. Often these are verbs of saying or involve speaking.

- Mark 2:5 And Jesus seeing their faith said to the paralytic, “My son, your sins are forgiven.”
This statement is not describing an ongoing state of being forgiven, but forgiveness at the point of time when the statement was made.
- John 3:3 Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God.”
- Acts 16:18 And she continued doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her!” And it came out at that very moment.
- Acts 26:1 And Agrippa said to Paul, “You are permitted to speak for yourself.” Then Paul stretched out his hand and proceeded to make his defense:

- Gal. 1:11 For I would have you know, brethren, that the gospel which was preached by me is not according to man.

4. Iterative Present. This presents the action as repeated at certain intervals, but not continuous.

- Rom. 8:36 Just as it is written, “For Thy sake we are being put to death all day long; We were considered as sheep to be slaughtered.”
- 1Cor. 11:21 for in your eating each one takes his own supper first; and one is hungry and another is drunk.
- Luke 18:12 ‘I fast twice a week; I pay tithes of all that I get.’
- Matt. 17:15 “Lord, have mercy on my son, for he is a lunatic, and is very ill; for he often falls into the fire, and often into the water

5. Customary Present. The difference between the iterative and the customary present is minor, but the customary present is viewed as ongoing or lasting over a longer period of time. This is often true for imperatives related to the Christian way of life. This is also called an habitual present.

- 1 Cor. 11:26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.
- Heb. 10:25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.
- Matt. 7:7 “Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.
- 1 Thess. 5:17 pray without ceasing;

6. Gnomic Present. This statement in the present tense expresses a general, universal truth, a maxim, a proverb, a generally accepted fact. The time element is almost absent because the statement is true for all time. The gnomic present does not state simply that something is happening, but that something always happens.

- Matt. 7:17 “Even so, every good tree bears good fruit; but the bad tree bears bad fruit.
- Rom. 1:17 For in it the righteousness of God is revealed from faith to faith; as it is written, “But the righteous man shall live by faith.”
- Gal. 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.
- 1 Tim. 2:12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.
- 2 Cor. 9:7 Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver.
- James 1:13 Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone.
- James 1:14 But each one is tempted when he is carried away and enticed by his own lust.
- James 1:15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

7. Historic Present. This present describes an event which occurred previously as though it were taking place in the present to dramatize the event. The narrator describes the event as if it is playing before his eyes. This is often translated with a simple past in the English.

- Matt. 3:1 Now in those days John the Baptist came, preaching in the wilderness of Judea, saying,
- Mark 1:30 Now Simon’s mother-in-law was lying sick with a fever; and immediately they spoke to Him about her.
- Mark 4:36 And leaving the multitude, they took Him along with them, just as He was, in the boat; and other boats were with Him.
- Mark 14:17 And when it was evening He came with the twelve.
- John 1:29 The next day he saw Jesus coming to him, and said, “Behold, the Lamb of God who takes away the sin of the world!;

8. Perfective Present. The present tense is used to emphasize the results of a past action. The difference between this and the perfect tense is that the perfect tense emphasizes the completion of the action, and here the emphasis is on present results not completion of the action.

- Matt. 6:2 “When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full.
- Luke 15:27 “And he said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.’
- Rom. 10:16 However, they did not all heed the glad tidings; for Isaiah says, “Lord, who has believed our report?”
- Eph. 4:8 Therefore it says, “When He ascended on high, He led captive a host of captives, And He gave gifts to men.”
- Acts 17:6 And when they did not find them, they began dragging Jason and some brethren before the city authorities, shouting, “These men who have upset the world have come here also;

9. Conative Present. The present tense can sometimes depict an action being attempted, or proposed, but not actually in progress. This is also called the tendential or voluntative present.

- Matt. 2:4 And gathering together all the chief priests and scribes of the people, he began to inquire of them where the Christ was to be born.
- John 13:6 And so He came to Simon Peter. He said to Him, “Lord, do You wash my feet?”
- Gal. 5:4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.
- Acts 26:28 And Agrippa replied to Paul, “In a short time you will persuade me to become a Christian.”
- John 13:27 And after the morsel, Satan then entered into him. Jesus therefore said to him, “What you [are about to] do, do quickly.”

10. Futuristic Present. This is the force of the present tense when the future is so certain of taking place that it is viewed as a present reality.

- John 4:25 The woman said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.”
- John 14:3 “And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.
- John 14:28 “You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I.
- Matt. 26:18 And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is at hand; I am to keep the Passover at your house with My disciples.”’”
- John 4:23 “But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.

Exercises: Identify and classify the present tense verbs in the following:

1. Gal. 1:6.

Galatians 1:6							
6	Θαυμάζω	ὅτι	οὕτως	ταχέως	μετατίθεσθε	ἀπὸ	τοῦ καλέσαντος
	Thaumazō	hoti	houtōs	tacheōs	metatithesthe	apo	tou kalesantos
	θαυμάζω	ὅτι	οὕτως	ταχέως	μετατίθημι	ἀπό	ὁ καλέω
	thaumazō	hoti	houtōs	tacheōs	metatithēmi	apo	ho kaleō
	I marvel	that	thusly	quickly	you change	from	the one having called
	V1SPAI	CSN	BX	BX	V2PPPI	PG	AMSG VAAPMSG

2. 1 John 2:2.

2	καὶ	αὐτὸς	ἱλασμός	ἐστίν	περὶ	τῶν	ἁμαρτιῶν	ἡμῶν,	οὐ	περὶ
	kai	autos	hilasmos	estin	peri	tōn	hamartiōn	hēmōn,	ou	peri
	καί	αὐτός	ἱλασμός	εἰμί	περί	ὁ	ἁμαρτία	ἡμεῖς	οὐ	περί
	kai	autos	hilasmos	eimi	peri	ho	hamartia	hēmeis	ou	peri
	and	himself	expiation	is	about	the	sins	of us	not	about
	CCK	OPIMSN	NMSN	V3SPAI	PG	AFPG	NFPG	OP1PG	TN	PG

3. Matt. 17:15.

Matthew 17:15										🔍 🔊 📄 ⬆ ⬇ ⬇									
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CHAPTER 11

Future Tense

Time is more of a factor in the future tense than in the other tenses. The Greek future tense describes the English future progressive (*I will be praying next year*) as well as simple future with an aoristic aspect (*I will pray next year*).

1. **Predictive Future.** The future tense verb describes action which will come to pass at some unspecified time in the future. The aspect is aoristic, not progressive.

- Matt. 3:11 "He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.

John simply predicts that at some unspecified time yet future, Christ would baptize with the Holy Spirit and fire.

- Matt. 24:30 and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.
- Rom. 2:6 who will render to every man according to his deeds:
- 1 Cor. 6:2 Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts?

2. **Progressive Future.** This future tense emphasizes the progress of a future action.

- Rom. 6:2 May it never be! How shall we who died to sin still live in it?
- 2 Thess. 3:4 And we have confidence in the Lord concerning you, that you are doing and will continue to do what we command.
- Phil. 1:6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.
- Phil. 1:18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice;

3. **Imperative Future.** The future tense has the meaning of a command, "you shall not. . ."

- Matt. 1:21 "And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins."

This verse contains three future tense verbs. "will bear" and "will save" are predictive, "shall call" expresses an imperative idea.

- Matt. 5:43 "You have heard that it was said, 'You shall love your neighbor, and hate your enemy.'
- Matt. 5:48 "Therefore you are to be perfect, as your heavenly Father is perfect.
- Rom. 7:7 I would not have known about coveting if the Law had not said, "You shall not covet."

4. **Deliberative Future.** When a question is asked which expresses a doubt about the future. The English "How will" or "should I" helps to translate this. This is usually expressed in the first person singular or plural.

- Matt. 11:16 "But to what shall I compare this generation? It is like children sitting in the market places, who call out to the other children,
- John 6:68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life.
- Rom. 6:2 May it never be! How shall we who died to sin still live in it?
- Heb. 2:3 how shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

5. **Gnomic Future.** This future tense expresses the likelihood that a general or universal principle will take effect.

- Matt. 6:24 "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.
- Rom. 5:7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.
- Rom. 7:3 So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

Exercises: Identify and classify the future tense verbs in the following:

In the following exercises, first circle all of the future tense verbs in each verse. Then identify the kind of future, and, explain why this is significant for understanding the verse.

1. Gal. 6:5.

Galatians 6:5									
5	ἕκαστος	γάρ	τὸ	ἴδιον	φορτίον	bastasei.			
	hekastos	gar	to	idion	phortion	bastasei.			
	ἕκαστος	γάρ	ὁ	ἴδιος	φορτίον	bastazō			
	hekastos	gar	ho	idios	phortion	bastazō			
	each	for	the	own	pack	will bear			
	ODEMSN	CCX	ANSA	INSAX	NNSA	V3SFAI			

2. John 14:26.

John 14:26									
26	ὁ	δὲ	παράκλητος,	τὸ	πνεῦμα	τὸ	ἅγιον,	ὁ	
	ho	de	paraklētos,	to	pneuma	to	hagion,	ho	
	ὁ	δέ	παράκλητος	ὁ	πνεῦμα	ὁ	ἅγιος	ὅς	
	ho	de	paraklētos	ho	pneuma	ho	hagios	hos	
	the	but	encourager	the	spirit	the	holy	whom	
	AMSN	CCV	NMSN	ANSN	NNSN	ANSN	JNSNX	ORRNSA	
	πέμψει	ὁ	πατὴρ	ἐν	τῷ	ὀνόματί	μου,	ἐκεῖνος	ὑμᾶς διδάξει
	pempsei	ho	patēr	en	tō	onomati	mou,	ekeinos	hymas didaxei
	πέμπω	ὁ	πατὴρ	ἐν	ὁ	ὄνομα	ἐγώ	ἐκεῖνος	ὑμεῖς διδάσκω
	pempō	ho	patēr	en	ho	onoma	egō	ekeinos	hymeis didaskō
	will send	the	father	in	the	name	of me	that one	you will teach
	V3SFAI	AMSN	NMSN	PD	ANSN	NNSD	OP1SG	ODEMSN	OP2PA V3SFAI
	πάντα	καὶ	ὑπομνήσει	ὑμᾶς	πάντα	ἃ	εἶπον	ὑμῖν [ἐγώ].	
	panta	kai	hypomnēsei	hymas	panta	ha	eipon	hymin [egō].	
	πᾶς	καὶ	ὑπομιμνήσκω	ὑμεῖς	πᾶς	ὅς	εἶπον	ὑμεῖς ἐγώ	
	pas	kai	hypomimnēskō	hymeis	pas	hos	eipon	hymeis egō	
	all	and	he will remind	you	all	that	said	to you I	
	JNPAX	CCK	V3SFAI	OP2PA	JNPAX	ORRNPA	V1SAAI	OP2PD	OP1SN

3. Matt. 22:37.

Matthew 22:37									
37	ὁ	δὲ	ἔφη	αὐτῷ,	Ἀγαπήσεις	κύριον	τὸν	θεόν	σου
	ho	de	ephē	autō,	Agapēseis	kyrion	ton	theon	sou
	ὁ	δέ	φημί	αὐτός	ἀγαπάω	κύριος	ὁ	θεός	σύ
	ho	de	phēmi	autos	agapaō	kyrios	ho	theos	sy
	The one	but	said	to him	you will love	Master	the	God	of you
	AMSN	CCB	V3SIAI	OP3MSD	V2SFAI	NMSA	AMSA	NMSA	OP2SG

CHAPTER 12

Imperfect Tense

Ref
(Jn 1:1)

Aspect is more important for understanding the imperfect tense. Like the present, it looks at the action more from a continuous perspective, but in past time. The two past tenses are the aorist and the imperfect. The imperfect looks at the action more like a motion picture, whereas the aorist is more like a snapshot. (Perfect and Pluperfect tenses emphasize completed action and are categorized as perfective tenses rather than past tenses.)

1. **Progressive or durative.** The imperfect tense often depicts the action as ongoing in past time.

- Mark 9:31 For He was teaching His disciples and telling them,
- Mark 12:41 And He sat down opposite the treasury, and began observing how the multitude were putting money into the treasury; and many rich people were putting in large sums.
- Luke 6:1 Now it came about that on a certain Sabbath He was passing through some grainfields; and His disciples were picking and eating the heads of grain, rubbing them in their hands.
- John 11:2 And it was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

2. **Customary.** The imperfect is sometimes used to emphasize an activity that regularly or commonly occurred in past time. This can be translated by the English, “used to” or “kept on doing.”

- Mark 15:6 Now at the feast he used to release for them any one prisoner whom they requested.
- Luke 6:23 “Be glad in that day, and leap for joy, for behold, your reward is great in heaven; for in the same way their fathers used to treat the prophets.

The Greek verb translated “used to treat” means, “to do,” in the customary imperfect it indicates what they regularly or customarily did to the prophets.

- John 19:3 and they began to come up to Him, and say, “Hail, King of the Jews!” and to give Him blows in the face.

The imperfect of “give” indicates they “kept on” hitting Jesus, again and again.

- Rom. 6:17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

As unbelievers, the Roman believers kept on or customarily were enslaved to sin. Notice the other verbs describing the post-Christian experience are in the aorist and do not indicate customary action.

- Gal. 1:14 and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.

3. **Ingressive.** The emphasis of this type of imperfect is on the inception or beginning of an action. This idea can be developed by translating it into English with “began to” or “started to.”

- Matt. 4:11 Then the devil left Him; and behold, angels came and began to minister to Him.
- Mark 1:21 And they went into Capernaum; and immediately on the Sabbath He entered the synagogue and began to teach.
- Mark 4:11 And He was saying [beginning to say] to them, “To you has been given the mystery of the kingdom of God; but those who are outside get everything in parables,
- Mark 9:20 And they brought the boy to Him. And when he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he began rolling about and foaming at the mouth.
- Mark 14:72 And immediately a cock crowed a second time. And Peter remembered how Jesus had made the remark to him, “Before a cock crows twice, you will deny Me three times.” And he began to weep.
- Luke 5:3 And He got into one of the boats, which was Simons, and asked him to put out a little way from the land. And He sat down and began teaching the multitudes from the boat.
- John 5:9 And immediately the man became well, and took up his pallet and began to walk. Now it was the Sabbath on that day.

4. **Conative.** This use of the imperfect tense depicts the action as desired, attempted, or almost done in the past.

- Acts 18:4 And he was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks.

- Acts 7:26 “And on the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, ‘Men, you are brethren, why do you injure one another?’
- Rom. 9:3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,
- Heb. 11:17 By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was [beginning to] offering up his only begotten son;

Exercises

Circle the imperfect tense verbs in each verse, explain the kind of imperfect, why, and how it affects the meaning of the passage.

1. John 5:9.

9	καὶ	εὐθέως	ἐγένετο	ὑγιὴς	ὁ	ἄνθρωπος	καὶ	ἤρεν	τὸν
	kai	eutheōs	egeneto	hygiēs	ho	anthrōpos	kai	ēren	ton
	καί	εὐθέως	γίνομαι	ὑγιὴς	ὁ	ἄνθρωπος	καί	αἶρω	ὁ
	kai	eutheōs	ginomai	hygiēs	ho	anthrōpos	kai	airō	ho
	And	immediately	became	healthy	the	man	and	lifted up	the
	CCK	BX	V3SAMI	JMSNX	AMSN	NMSN	CCK	V3SAAI	AMSA
	κράβαττον	αὐτοῦ	καὶ	περιπατέι.					
	krabaton	autou	kai	periepatei.					
	κράβαττος	αὐτός	καί	περιπατέω					
	krabattos	autos	kai	peripateō					
	mat	of him	and	he was walking around					
	NMSA	OP3MSG	CCK	V3SIAI					

2. Gal. 1:14.

Galatians 1:14

14	καὶ	προέκοπτον	ἐν	τῷ	Ἰουδαϊσμῷ	ὑπὲρ	πολλοὺς	
	kai	proekopton	en	tō	Ἰουδαϊσμῷ	hyper	pollous	
	καί	προκόπτω	ἐν	ὁ	Ἰουδαϊσμός	ὑπὲρ	πολύς	
	kai	prokoptō	en	ho	Ioudaïsmos	hyper	polys	
	and	I was progressing	in	the	Judaism	beyond	many	
	CCK	VISIAI	PD	AMSD	NMSD	PA	JMPAX	
	συνηλικιώτας	ἐν	τῷ	γένει	μου,	περισσότερως	ζηλωτῆς	ὑπάρχων
	synēlikiōtas	en	tō	genei	mou,	perissoterōs	zēlōtēs	hyparchōn
	συνηλικιώτης	ἐν	ὁ	γένος	ἐγώ	περισσότερως	ζηλωτῆς	ὑπάρχω
	synēlikiōtēs	en	ho	genos	egō	perissoterōs	zēlōtēs	hyparchō
	contemporaries	in	the	kind	of me	more exceedingly	jealous	existing
	NMPA	PD	ANSD	NNSD	OP1SG	BC	NMSN	VPAPMSN

3. John 1:1.

1	Ἐν	ἀρχῇ	ἦν	ὁ	λόγος,	καὶ	ὁ	λόγος	ἦν	πρὸς	
	En	archē	ēn	ho	logos,	kai	ho	logos	ēn	pros	
	ἐν	ἀρχῇ	εἰμί	ὁ	λόγος	καί	ὁ	λόγος	εἰμί	πρὸς	
	en	archē	eimi	ho	logos	kai	ho	logos	eimi	pros	
	In	beginning	was	the	word	and	the	word	was	toward	
	PD	NFSD	V3SIAI	AMSN	NMSN	CCK	AMSN	NMSN	V3SIAI	PA	
	τὸν	θεόν,	καὶ	θεὸς	ἦν	ὁ	λόγος.				
	ton	theon,	kai	theos	ēn	ho	logos.				
	ὁ	θεός	καί	θεός	εἰμί	ὁ	λόγος				
	ho	theos	kai	theos	eimi	ho	logos				
	the	God	and	God	was	the	word				
	AMSA	NMSA	CCK	NMSN	V3SIAI	AMSN	NMSN				

Chapter 13

Aorist Tense

Nothing in English is like the aorist tense. “Aorist” means “unlimited” or “undefined.”¹ Grammarians often say the aorist is punctiliar action, that is the aorist tense looks at action in summary fashion, like a snapshot, whereas the imperfect is like a motion picture. The action is regarded simply as an event without regard to its, length, duration, or progress. Only in the indicative mood does the aorist depict past time, in the imperative, subjunctive, optative moods, and in the infinitive and participle, time is not a primary element. In the indicative mood, the aorist is best translated by the simple past in English (*I read, I ate*).

1. **Constative Aorist.** This is the basic use of the aorist. This nuance of the aorist views the action as a whole, simply stating the action as a fact without reference to its beginning, its end, its progress, or result, or the manner of the action.

- Rom. 1:2 which He promised beforehand through His prophets in the holy Scriptures,
- Rom. 5:14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.
- 2 Cor. 11:24 Five times I received from the Jews thirty-nine lashes.
- Gal. 1:18 Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days.

2. **Ingressive Aorist.** This use of the aorist tense depicts the action as just beginning or as entrance into a state. This use can be indicated by the English “began to do” or “became.” It is also called the inchoative, or inceptive aorist. The context indicates the inception of the action.

- John 1:14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.
- 2 Cor. 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.
- John 10:38 but if I do them, though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father.”
- John 11:35 Jesus wept.

3. **Consummative Aorist.** The emphasis in this use is more on the completion or conclusion of the action or state. The emphasis can be brought out by using the English auxiliary verbs “have” “has,” “was,” or “were.”

- Acts 5:4 “While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God.”
- Acts 17:4 And some of them were persuaded and joined Paul and Silas, along with a great multitude of the
- 2 Cor. 2:12 Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord,
- Phil. 4:11 Not that I speak from want; for I have learned to be content in whatever circumstances I am.
- Rev. 5:5 and one of the elders said to me, “Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.”

4. **Gnomic Aorist.** The action of the verb is depicted as a timeless, general fact. This is usually translated into English as a customary or gnomic present.

- Rom. 2:12 For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law;
- Gal. 5:24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.
- Luke 7:35 “Yet wisdom is vindicated by all her children.”
- James 1:11 For the sun rises with a scorching wind, and withers the grass; and its flower falls off, and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.

¹ David Alan Black, *It's Still Greek To Me* (Grand Rapids: Baker, 1998), 104.

5. **Epistolary Aorist.** This usage of the aorist occurs in letters. The writer is speaking from the viewpoint of the reader rather than his own perspective.

- Acts 23:30 “And when I was informed that there would be a plot against the man, I sent him to you at once, also instructing his accusers to bring charges against him before you.”
- 1 Cor. 5:11 But actually, I wrote to you not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler — not even to eat with such a one.
- Phil. 2:28 Therefore I have sent him all the more eagerly in order that when you see him again you may rejoice and I may be less concerned about you.
- Philem. 1:19 I, Paul, am writing this with my own hand, I will repay it (lest I should mention to you that you owe to me even your own self as well).
- Col. 4:7–8 As to all my affairs, Tychicus, our beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information. For I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts;

Exercises

Please circle the aorist tense verbs, indicate what kind of aorist the action represents, and indicate its significance for understanding the verse.

1. Eph. 3:3.

Ephesians 3:3							
3	[ὅτι]	κατὰ ἀποκάλυψιν	ἐγνωρίσθη	μοι	τὸ	μυστήριον,	καθὼς
	[hoti]	kata	apokalypsin	egnōristhē	moi	to	mysterion, kathōs
	ὅτι	κατὰ	ἀποκάλυψις	γνωρίζω	ἐγώ	ὁ	μυστήριον καθὼς
	hoti	kata	apokalypsis	gnōrizō	egō	ho	mysterion kathōs
	that	by	uncovering	was made known	to me	the	mystery just as
	CSN	PA	NFSA	V3SAPI	OP1SD	ANSN	NNSN CSP
προέγραψα ἐν ὀλίγῳ,							
	proegrapsa	en	oligō,				
	προγράφω	ἐν	ὀλίγος				
	prographō	en	oligos				
	I wrote before	in	little				
	V1SAAI	PD	JNSDX				

2. Rom. 3:23.

Romans 3:23							
23	πάντες	γάρ	ἡμαρτον	καὶ	ὑστεροῦνται	τῆς	δόξης τοῦ θεοῦ
	pantes	gar	hēmarton	kai	hysterountai	tēs	doxēs tou theou
	πᾶς	γάρ	ἁμαρτάνω	καὶ	ὑστερέω	ὁ	δόξα ὁ θεός
	pas	gar	hamartanō	kai	hystereō	ho	doxa ho theos
	all	for	sinned	and	lack	the	splendor of the God
	JMPNX	CSC	V3PAAI	CCK	V3PPMI	AFSG	NFSG AMMSG NMSG

3. Heb. 11:13.

Hebrews 11:13							
13	Κατὰ	πίστιν	ἀπέθανον	οὗτοι	πάντες,	μὴ	λαβόντες τὰς
	Kata	pistin	apethanon	houtoi	pantes,	mē	labontes tas
	κατά	πίστις	ἀποθνήσκω	οὗτος	πᾶς	μή	λαμβάνω ὁ
	kata	pistis	apothnēskō	houtos	pas	mē	lambanō ho
	By	trust	died	these	all	not	having received the
	PA	NFSA	V3PAAI	ODEMPN	JMPNX	TN	VAAPMPN AFPA

CHAPTER 14

Perfect Tense

The perfect tense is arguably the most important of the tenses in New Testament Greek.² This is because the author has specifically chosen this tense instead of the aorist and by doing so is emphasizing the present or ongoing results of a completed action. As such the emphasis is on the results at the present time of the writer, not the past action itself. Though both the intensive and extensive perfect emphasize the results of completed action one puts more emphasis on the results, the other on the completion of the prior action.

1. **Intensive Perfect.** This is the most common use of the perfect. The intensive perfect emphasizes the results or present state produced by the past action.

- Luke 5:20 And seeing their faith, He said, "Friend, your sins are forgiven you."
- Luke 24:46 and He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead the third day;
- John 17:7 "Now they have come to know that everything Thou hast given Me is from Thee;
- James 1:6 But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind.

2. **Extensive Perfect.** In the extensive perfect there is a slightly heavier emphasis on the completion of the past action from which the present state resulted.

- Mark 10:52 And Jesus said to him, "Go your way; your faith has made you well."
- Acts 5:28 saying, "We gave you strict orders not to continue teaching in this name, and behold, you have filled Jerusalem with your teaching, and intend to bring this man's blood upon us."
- Rom. 5:5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.
- John 17:6 "I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word.

3. **Gnomic Perfect.** The perfect tense is used to depict a proverbial saying or universal principle.

- John 3:18 "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.
- Rom. 7:2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.
- 1 Cor. 7:39 A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.
- 1 John 2:5 but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him:

4. **Dramatic Perfect.** This use of the perfect is designed to vividly portray or dramatize the past event and bring it into the present.

- John 1:15 John bore witness of Him, and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'"
- Acts 7:35 "This Moses whom they disowned, saying, 'Who made you a ruler and a judge?' is the one whom God sent to be both a ruler and a deliverer with the help of the angel who appeared to him in the thorn bush.
- 2 Cor. 11:25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep.
- Rev. 19:3 And a second time they said, "Hallelujah! Her smoke rises up forever and ever."

² Moulton, *Prolegomena*, 140.

Exercises: Identify and classify the perfect tense verbs in the following:

1. John 5:24.

24	Ἀμήν	ἀμήν	λέγω	ὑμῖν	ὅτι	ὁ	τὸν	λόγον	μου	ἀκούων	καὶ
	Amēn	amēn	legō	hymīn	hoti	ho	ton	logon	mou	akouōn	kai
	ἀμήν	ἀμήν	λέγω	ὑμεῖς	ὅτι	ὁ	ὁ	λόγος	ἐγώ	ἀκούω	καί
	amēn	amēn	legō	hymeis	hoti	ho	ho	logos	egō	akouō	kai
	Amen	amen	I say	to you	that	the one	the	word	of me	hearing	and
	TM	TM	V1SPAI	OP2PD	CSN	AMSN	AMSA	NMSA	OP1SG	VPAPMSN	CCK
	πιστεύων	τῷ	πέμψαντί	με	ἔχει	ζωὴν	αἰώνιον	καὶ	εἰς	κρίσιν	οὐκ
	pisteuōn	tō	pempsanti	me	echei	zōēn	aiōnion	kai	eis	krisin	ouk
	πιστεύω	ὁ	πέμπω	ἐγώ	ἔχω	ζωή	αἰώνιος	καὶ	εἰς	κρίσις	οὐ
	pisteuō	ho	pempō	egō	echō	zōē	aiōnios	kai	eis	krisis	ou
	trusting	in the one	having sent	me	has	life	eternal	and	into	judgment	not
	VPAPMSN	AMSD	VAAPMSD	OP1SA	V3SPAI	NFSA	JFSAX	CCK	PA	NFSA	TN
	ἔρχεται,	ἀλλὰ	μεταβέβηκεν	ἐκ	τοῦ	θανάτου	εἰς	τὴν	ζωήν.		
	erchetai,	alla	metabebēken	ek	tou	thanatou	eis	tēn	zōēn.		
	ἔρχομαι	ἀλλά	μεταβαίνω	ἐκ	ὁ	θάνατος	εἰς	ὁ	ζωή		
	erchomai	alla	metabainō	ek	ho	thanatos	eis	ho	zōē		
	he comes	but	he has gone across	out of	the	death	into	the	life		
	V3SPMI	CCV	V3SRAI	PG	AMSG	NMSG	PA	AFSA	NFSA		

2. John 10:29.

29	ὁ	πατήρ	μου	ὃς	δέδωκεν	μοι	πάντων	μείζον	ἐστίν,	καὶ
	ho	patēr	mou	hos	dedōken	moi	pantōn	meizon	estin,	kai
	ὁ	πατήρ	ἐγώ	ὃς	δίδωμι	ἐγώ	πᾶς	μέγας	εἰμί	καί
	ho	patēr	egō	hos	didōmi	egō	pas	megas	eimi	kai
	The	father	of me	who	has given	to me	all	greater	he is	and
	AMSN	NMSN	OP1SG	ORRNSA	V3SRAI	OP1SD	JMPGX	JMSNC	V3SPAI	CCK
	οὐδεὶς	δύναται	ἁρπάζειν	ἐκ	τῆς	χειρὸς	τοῦ	πατρός.		
	oudeis	dynatai	harpazein	ek	tēs	cheiros	tou	patros.		
	οὐδεὶς	δύναμαι	ἁρπάζω	ἐκ	ὁ	χείρ	ὁ	πατήρ		
	oudeis	dynamai	harpazō	ek	ho	cheir	ho	patēr		
	no one	is able	to seize	out of	the	hand	of the	father		
	JMSNX	V3SPPI	VPAN	PG	AFSG	NFSG	AMSG	NMSG		

3. Rev. 3:20.

Revelation 3:20									
20	ἰδοὺ	ἔστηκα	ἐπὶ	τὴν	θύραν	καὶ	κρούω·	εἰάν	τις
	idou	hestēka	epi	tēn	thyran	kai	krouō;	ean	tis
	ἰδοὺ	ἵστημι	ἐπὶ	ὁ	θύρα	καὶ	κρούω	εἰάν	τις
	idou	histēmi	epi	ho	thyra	kai	krouō	ean	tis
	Look	I have stood	at	the	door	and	I knock	if	some
	I	V1SRAI	PA	AFSA	NFSA	CCK	V1SPAI	CSE	OIFMSN
							V3SAAS	AFSG	
	φωνῆς	μου	καὶ	ἀνοίξῃ	τὴν	θύραν,	[καὶ]	εἰσελεύσομαι	πρὸς
	phōnēs	mou	kai	anoiχē	tēn	thyran,	[kai]	eiseleusomai	pros
	φωνή	ἐγὼ	καὶ	ἀνοίγω	ὁ	θύρα	καὶ	εἰσέρχομαι	πρὸς
	phōnē	egō	kai	anoigō	ho	thyra	kai	eiserchomai	pros
	sound	of me	and	might open	the	door	also	I will go in	to
	NFSG	OP1SG	CCK	V3SAAS	AFSA	NFSA	BX	V1SFMI	PA
								OP3MSA	CCK
	δειπνήσω	μετ’	αὐτοῦ	καὶ	αὐτὸς	μετ’	ἐμοῦ.		
	deipnēsō	met’	autou	kai	autos	met’	emou.		
	δειπνέω	μετά	αὐτός	καὶ	αὐτός	μετά	ἐγώ		
	deipneō	meta	autos	kai	autos	meta	egō		
	I will dine	with	him	and	himself	with	me.	The	
	V1SFAI	PG	OP3MSG	CCK	OP1MSN	PG	OP1SG		

CHAPTER 15

Pluperfect Tense

The pluperfect is similar to the perfect except for time. Both emphasize results, but the pluperfect emphasizes the past results of a past action. The pluperfect describes a past action and the results of that past action which continued in the past.

1. **Intensive.** The emphasis of the perfect tense verb is on the existing or abiding results in the past of a past action. This is usually translated as a simple past with emphasis on the ongoing reality.

- Luke 4:41 And demons also were coming out of many, crying out and saying, "You are the Son of God!" And rebuking them, He would not allow them to speak, because they knew Him to be the Christ.
- Acts 1:10 And as they were gazing intently into the sky while He was departing, behold, two men in white clothing stood beside them;
- John 18:16 but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought in Peter.
- Matt. 12:7 "But if you had known what this means, 'I desire compassion, and not a sacrifice,' you would not have condemned the innocent.
- Mark 10:1 ¶ And rising up, He went from there to the region of Judea, and beyond the Jordan; and crowds gathered around Him again, and, according to His custom, He once more began to teach them.

2. **Extensive or Consummative Pluperfect.** The emphasis is placed on the completed action. This is usually translated with the auxiliary verb "had," as an English pluperfect.

- Luke 8:2 and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out.
- John 9:22 His parents said this because they were afraid of the Jews; for the Jews had already agreed, that if anyone should confess Him to be Christ, he should be put out of the synagogue.
- Acts 9:21 And all those hearing him continued to be amazed, and were saying, "Is this not he who in Jerusalem destroyed those who called on this name, and who had come here for the purpose of bringing them bound before the chief priests?"
- John 4:8 For His disciples had gone away into the city to buy food..

Exercises: Identify and classify the pluperfect tense verbs in the following:

1. Luke 4:39.

29	καὶ	ἀναστάντες	ἐξέβαλον	αὐτὸν	ἐξω	τῆς	πόλεως	καὶ	ἤγαγον	
	kai	anastantes	exebalon	auton	exō	tēs	poleōs	kai	ēgagon	
	καί	ἀνίστημι	ἐκβάλλω	αὐτός	ἐξω	ὁ	πόλις	καί	ἄγω	
	kai	anistēmi	ekballō	autos	exō	ho	polis	kai	agō	
	and	having stood up	they threw out	him	outside	the	city	and	they led	
	CCK	VAAPMPN	V3PAAI	OP3MSA	MG	AFSG	NFSG	CCK	V3PAAI	
	αὐτὸν	ἕως	ὀφρύος	τοῦ	ὄρους	ἐφ’	οὗ	ἡ	πόλις	ὠκοδόμητο
	auton	heōs	ophrys	toū	orōus	eph’	hou	hē	polis	ōkodomēto
	αὐτός	ἕως	ὀφρῦς	ὁ	ὄρος	ἐπὶ	ὅς	ὁ	πόλις	οἰκοδομέω
	autos	heōs	ophrys	ho	oros	epi	hos	ho	polis	oikodomēō
	him	until	brow	of the	hill	on	which	the	city	had been built
	OP3MSA	MG	NFSG	ANSG	NNSG	PG	ORRNSG	AFSN	NFSN	V3SLPI
	ὥστε	κατακρημνίσαι	αὐτόν·							
	hōste	katakremnisai	auton;							
	ὥστε	κατακρημνίζω	αὐτός							
	hōste	katakremnizō	autos							
	so that	to be hurled down steep	him							
	CSR	VAAN	OP3MSA							

CHAPTER 16

Active Voice

Voice describes the relationship of the subject to the verb. In the sentence, *Peter sent Andrew to the market*, the verb is *sent* and the one doing the action is *Peter*. Since the subject, in this case Peter, is performing the action, this is called the active voice. If the sentence read, *Andrew is being sent by Peter to the market*, Andrew is now the subject of the sentence, but he does not act, he is passive or receives Peter's action, so this is called passive. In Greek, there is a third voice which was expressed as being somewhere between active and passive, so it was called the middle voice.

Active voice. In the active voice the subject can produce the action (Paul wrote the Corinthians) or cause the action (God sent, that is caused, the rain) or simply address the existence of something (John is a fisherman). In many passages it is vital to discover who performs the action and who receives the action.

In Greek, the voice is indicated by the suffix or ending of a word. However, in the historical development of some words, the original active form of the word dropped out of usage. The result was that only the passive form was left to do triple duty—active, passive, and middle. These words are called deponent verbs and will always have an *-omai* ending in the dictionary form of the word. Deponent verbs have a middle or passive form but an active meaning. The abbreviation under the verb “pray” in 1 Thess. 5:17, reads, “V2PPMM.” The ending of the verb is *-omai* which means it is a deponent verb having an active meaning but a middle or passive form. Prayer cannot be made passive or even into a reflexive concept. Here the verb has a clear active meaning. Be careful to notice this.

1. **Simple Active** is when the subject performs the action, experiences the action, or something is described as simply existing.

- Luke 16:15 And He said to them, “You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.
- Luke 22:54 ¶ And having arrested Him, they led Him away, and brought Him to the house of the high priest; but Peter was following at a distance.
- John 1:7 He came for a witness, that he might bear witness of the light, that all might believe through him.
- Acts 1:5 for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”

2. **Causative Active** is when the subject itself does not produce the action but is the ultimate source or cause of the action. Often the word cause is either used in the translation or clarifies the translation.

- 1 Cor. 3:6 I planted, Apollos watered, but God was causing the growth.
- Matt. 5:45 in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

3. **Stative Active** is found when the active verb is an equative verb (*is, was, were, exists, become, became*) or a verb, which when translated uses an equative verb to connect the subject to a predicate adjective (*love is patient*—there is no verb “is” in the Greek).

- Mark 12:32 And the scribe said to Him, “Right, Teacher, You have truly stated that He is One; and there is no one else besides Him;
- 1 Cor. 13:4 Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant,

Exercises: In the following verses, circle the active voice verbs and explain the usage.

1. 1 Cor. 8:3.

Corinthians 8:3									
13	διόπερ	εἰ	βρώμα	σκανδαλίζει	τὸν	ἀδελφόν	μου,	οὐ	μὴ
	dioper	ei	brōma	skandalizei	ton	adelphon	mou,	ou	mē
	διόπερ	εἰ	βρώμα	σκανδαλίζω	ὁ	ἀδελφός	ἐγώ	οὐ	μή
	dioper	ei	brōma	skandalizō	ho	adelphos	egō	ou	mē
	Therefore	if	food	offends	the	brother	of me	not	not
	CCQ	CSE	NNSN	V3SPAI	AMSA	NMSA	OP1SG	TN	TN

2. Titus 3:5.

Titus 3:5									
5	οὐκ	ἐξ	ἔργων	τῶν	ἐν	δικαιοσύνῃ	ἃ	ἐποιήσαμεν	ἡμεῖς
	ouk	ex	ergōn	tōn	en	dikaiosynē	ha	epoiēsamen	hēmeis
	οὐ	ἐκ	ἔργον	ὁ	ἐν	δικαιοσύνῃ	ὅς	ποιέω	ἡμεῖς
	ou	ek	ergon	ho	en	dikaiosynē	hos	poieō	hēmeis
	not	from	works	the	in	rightness	which	did	we
	TN	PG	NNPG	ANPG	PD	NFSD	ORRNPA	VIPAAI	OP1PN
	ἀλλὰ	κατὰ	τὸ	αὐτοῦ	ἔλεος	ἔσωσεν	ἡμᾶς	διὰ	λουτροῦ
	alla	kata	to	autou	eleos	esōsen	hēmas	dia	loutrou
	ἀλλὰ	κατά	ὁ	αὐτός	ἔλεος	σώζω	ἡμεῖς	διά	λουτρόν
	alla	kata	ho	autos	eleos	sōzō	hēmeis	dia	loutron
	but	by	the	of him	mercy	he delivered	us	through	washing
	CCV	PA	ANSA	OP3MSG	NNSA	V3SAAI	OP1PA	PG	NNSG
	παλιγγενεσίας	καὶ	ἀνακαινώσεως	πνεύματος	ἁγίου,				
	palingenesias	kai	anakainōseōs	pneumatōs	hagiou,				
	παλιγγενεσία	καί	ἀνακαινώσις	πνεῦμα	ἅγιος				
	palingenesia	kai	anakainōsis	pneuma	hagios				
	of born again	and	renewal	of spirit	holy				
	NFSG	CCK	NFSG	NMSG	JNSGX				

3. 2 Cor. 8:9.

2 Corinthians 8:9									
9	γινώσκετε	γάρ	τὴν	χάριν	τοῦ	κυρίου	ἡμῶν	Ἰησοῦ	Χριστοῦ,
	ginōskete	gar	tēn	charin	tou	kyriou	hēmōn	Ἰēsou	Christou,
	γινώσκω	γάρ	ὁ	χάρις	ὁ	κύριος	ἡμεῖς	Ἰησοῦς	Χριστός
	ginōskō	gar	ho	charis	ho	kyrios	hēmeis	Iēsous	Christos
	you know	for	the	favor	of the	Master	of us	Jesus	Christ
	V2PPAI	CCX	AFSA	NFSA	AMSG	NMSG	OP1PG	NMSG	NMSG
	ὅτι	δι'	ὑμᾶς	ἐπτώχευσεν	πλούσιος	ὢν,	ἵνα	ὑμεῖς	τῇ
	hoti	di'	hymas	eptōcheusen	plousios	ōn,	hina	hymeis	tē
	ὅτι	διά	ὑμεῖς	πτωχεύω	πλούσιος	εἰμί	ἵνα	ὑμεῖς	ὁ
	hoti	dia	hymeis	ptōcheuō	plousios	eimi	hina	hymeis	ho
	that	because of	you	he became poor	rich	being	that	you	in the
	CSN	PA	OP2PA	V3SAAI	JMSNX	VPAPMSN	CSF	OP2PN	AFSD
	ἐκείνου	πτωχεῖα	πλουτήσητε.						
	ekeinou	ptōcheia	ploutēsēte.						
	ἐκεῖνος	πτωχεῖα	πλουτέω						
	ekeinos	ptōcheia	plouteō						
	of that one	poverty	might be rich						
	ODEMSG	NFSD	V2PAAS						

CHAPTER 17

Middle Voice

For the new student to Greek, the middle voice is frequently thought of as simply the reflexive voice, when the subject both performs and receives the action (*they washed themselves*). The reflexive nuance is only one way the middle voice is used. There is no real equivalent to the middle voice in English, so the exact meaning of this voice must be handled in some other way when translating into English.

1. **Direct or Reflexive Middle.** The subject acts directly upon itself. Often a word with –self (himself, itself) is used in the translation.

- Mark 15:24 And they crucified Him, and divided up His garments among themselves, casting lots for them, to decide what each should take.

“Divided” is the middle voice verb, “among themselves” is not in the original text but is included in English to reflect the meaning of the middle voice.

- 1 Cor. 11:6 For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.

Each of these four verbs is in the middle voice; each could be taken as a direct middle indicating the woman’s action to her own hair; or the first and last could be direct middles, and the middle two causative middles (see below) if the action of cutting the hair was done by another person.

2. **Indirect, Intensive, or Dynamic Middle.** The emphasis is on the subject producing the action for itself, by itself, on something belonging to itself, or in its own interest. This is the most common use of the middle voice.

- Matt. 27:12 And while He was being accused by the chief priests and elders, He made no answer.

Jesus made no answer in his own interest, because of His own plan and to fulfill prophecy.

- 1 Cor. 13:8 Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.;

The cessation of tongues is ended by itself in contrast to some event that will abolish prophecy and knowledge, indicated by the passive voice of those verbs.

3. **Causative Middle.** The subject of the verb either permits or causes something to take place with reference to itself, this may also involve an indirect action on the part of the subject through some other means. Clarity in translation is enhanced by using the words “cause” or “permit.”

- Luke 2:5 in order to register, along with Mary, who was engaged to him, and was with child.

“To register” is a middle infinitive indicating Joseph had to register himself and Mary.

- John 13:10 Jesus said to him, “He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.”

“To wash” could be causative or permissive, but indicates the subject receives the action but does not necessarily produce the action himself directly.

Exercises: In the following verses, circle the middle voice verbs and explain their usage.

1. Gal. 5:12.

12	ὄφελον	καὶ	ἀποκόψονται	οἱ	ἀναστατοῦντες	ὑμᾶς.
	ophelon	kai	apokopsontai	hoi	anastatountes	hymas.
	ὄφελον	καί	ἀποκόπτω	ὁ	ἀναστατόω	ὑμεῖς
	ophelon	kai	apokoptō	ho	anastatoō	hymeis
	Would that	also	will cut off themselves	the ones	upsetting	you
	TU	CCK	V3PFMI	AMPN	VPAPMPN	OP2PA

2. 2 Cor. 11:14.

2 Corinthians 11:14						
14	καὶ	οὐ	θαῦμα·	αὐτὸς	γὰρ	ὁ Σατανᾶς μετασχηματίζεται
	kai	ou	thauma;	autos	gar	ho Satanas metaschēmatizetai
	καί	οὐ	θαῦμα	αὐτός	γάρ	ὁ σατανᾶς μετασχηματίζω
	kai	ou	thauma	autos	gar	ho satanas metaschēmatizō
	And	not	marvel	himself	for	the adversary reshapes himself
	CCK	TN	NNSN	OPIMSN	CCX	AMSN NMSN V3SPMI
εἰς ἄγγελον φωτός.						
	eis	angelon	phōtos.			
	εἰς	ἄγγελος	φῶς			
	eis	angelos	phōs			
	into	messenger	of light			
	PA	NMSA	NNSG			

3. Rom. 15:7.

Romans 15:7						
7	Διὸ	προσλαμβάνεσθε	ἀλλήλους,	καθὼς	καὶ	ὁ Χριστὸς
	Dio	proslambanesthe	allēlous,	kathōs	kai	ho Christos
	διό	προσλαμβάνω	ἀλλήλων	καθὼς	καί	ὁ Χριστός
	dio	proslambanō	allēlōn	kathōs	kai	ho Christos
	Wherefore	take to yourself	one another	just as	also	the Christ
	CCQ	V2PPMM	ORCMPA	CSP	BX	AMSN NMSN
προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ.						
	proselabeto	hymas	eis doxan	tou	theou.	
	προσλαμβάνω	ὑμεῖς	εἰς δόξα	ὁ	θεός	
	proslambanō	hymeis	eis doxa	ho	theos	
	took to himself	you	in splendor	of the	God	
	V3SAMI	OP2PA	PA	NFSA	AMSG	NMSG

CHAPTER 18

Passive Voice

The passive voice portrays the subject as the receiver of the action of the main verb, the person or object acted upon by someone or something else. The actual performer of the action need not be stated (1 Cor. 12:13). Since the subject receives the action, the performer of the action, when mentioned, is often indicated in English with a *by* or *through* clause. In English this can sometimes be confusing because the indirect means may also be expressed through the same *by* or *through* prepositional phrases and might not be the primary performer of the action.

In Greek, the distinction is usually clarified because of the wider array of prepositions available in the language. The primary performer of the action, sometimes called the agent (not to be confused with the dative of personal agent) is expressed by the Greek preposition *hypo*, *apo*, or *para*; secondary or intermediate agency uses the Greek preposition *dia*; when an instrument or impersonal agent is indicated then the preposition *en* or a simple dative is used. This is best seen in the various passages related to the baptism of the Holy Spirit.

In all of the passages prophesying the baptism of the Holy Spirit, the future active voice of the verb, *baptizō*, is used with Christ as the subject, the One who performs the action of baptism of the Holy Spirit. However, in 1 Cor. 12:13, “for by one Spirit we have all been baptized,” the verb is in the passive voice. Often the “by one Spirit” clause has been interpreted to indicate the performer of the action. If so, then this is a distinct baptism from the one prophesied in the Gospels where Christ is the performer of the action. However, “by one Spirit,” is expressed in Greek with an “*en*” prepositional clause just as it is in all of the Gospel passages where both Christ and the Spirit are mentioned. It becomes clear that Christ must still perform the action but He uses the Holy Spirit as the means of effecting the baptism.¹

1. **Simple Passive.** The subject of the verb receives the action of the verb.

- John 1:17 For the Law was given through [*dia*] Moses; grace and truth were realized through [*dia*] Jesus Christ.

The *dia* preposition indicates that Moses is viewed as the secondary agent in giving the Law, the primary agent would be God.

- Rom. 13:1 For there is no authority except from God, and those which exist are established by God.

The passive participle here functions like a main verb, the use of the preposition *hypo* (“by”) indicates that God directly appoints or establishes all existing authorities.

- James 1:13 Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone.

“God is the object of the preposition *apo*, “by,” indicating the direct performer of the action of tempting.

- John 3:17 “For God did not send the Son into the world to judge the world, but that the world should be saved through Him.

“Should be saved” is the aorist passive subjunctive indicating with the preposition *dia*, “through,” that Jesus is the intermediate performer of the action of salvation, God the Father would be the unstated primary agent of the action.

2. **Permissive or Causative Passive.** This use of the passive indicates that the subject of the verb must provide consent, permission, or in some sense cause the action of the verb. This is mostly used with imperative verbs.

- 1Cor. 6:7 Why not rather be wronged? Why not rather be defrauded?

The person must exercise his volition to allow himself to be wronged or defrauded.

- Eph. 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,

Here the subject of the verbs engages his volition to either get drunk, or to be filled by the Holy Spirit.

- Rom. 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

The dative of “renewing” indicates the means by which the believer has his mind transformed. But the believer must use his volition to allow his thinking to be changed by the Word of God.

¹ The identification of the Spirit as “means” does not affect His personhood for a person can be the grammatical instrument without losing his individuality. Cf. Wallace, *Grammar*, 435.

Exercises: In the following verses identify the passive voice verb and explain its usage.

1. Rom 3:28.

Romans 3:28							
28	λογιζόμεθα	γὰρ	δικαιούσθαι	πίστει	ἄνθρωπον	χωρὶς	ἔργων
	logizometha	gar	dikaiousythai	pistei	anthrōpon	chōris	ergōn
	λογίζομαι	γάρ	δικαιόω	πίστις	ἄνθρωπος	χωρίς	ἔργον
	logizomai	gar	dikaioō	pistis	anthrōpos	chōris	ergon
	We reason	for	to be made right	in trust	man	without	works
	V1PPMI	CCX	VPPN	NFSD	NMSA	MG	NNPG
νόμου.							
nomou.							
νόμος							
nomos							
of law							
NMSG							

2. Col. 1:16

Colossians 1:16										
16	ὅτι	ἐν	αὐτῷ	ἐκτίσθη	τὰ	πάντα	ἐν	τοῖς	οὐρανοῖς	καὶ
	hoti	en	autō	ektisthē	ta	panta	en	tois	ouranois	kai
	ὅτι	ἐν	αὐτός	κτίζω	ὁ	πᾶς	ἐν	ὁ	οὐρανός	καί
	hoti	en	autos	ktizō	ho	pas	en	ho	ouranos	kai
	because	in	him	was created	the	all	in	the	heavens	and
	CSC	PD	OP3MSD	V3SAPI	ANPN	JNPNX	PD	AMPD	NMPD	CCK

3. James 4:10

James 4:10

10	ταπεινώθητε	ἐνώπιον	κυρίου	καὶ	ὑψώσει	ὑμᾶς.
	tapeinōthēte	enōpion	kyriou	kai	hypsōsei	hymas.
	ταπεινώ	ἐνώπιον	κύριος	καί	ὑψώ	ὑμεῖς
	tapeinoō	enōpion	kyrios	kai	hypsoō	hymeis
	Be humble	before	Master	and	he will elevate	you
	V2PAPM	MG	NMSG	CCK	V3SFAI	OP2PA

CHAPTER 19

Indicative Mood

In English, mood is “a verb form that indicates the writer’s or speaker’s attitude toward what he or she is saying.”² In Greek, the concept of mood (also called mode in some grammars) similarly describes how the speaker is presenting or describing reality as either actual or potential.³ This does not mean that when the speaker presents something as real that it necessarily is real, thus allowing for lies, deceptions, exaggerations, and falsehoods to be presented as real. Mood merely indicates how the speaker is portraying the action. In Greek there are four moods: indicative, subjunctive, imperative, and optative.

Indicative Mood

The indicative mood is used when the speaker wishes to present the action as certain or as representing reality. This does not necessarily mean the action is real. A liar will present his fabrication as being real, a debater wishing to establish a point will present that as real. So the indicative presents the action from the viewpoint of the speaker as being certain or asserting reality.

1. **Declarative Indicative.** The most common use of the indicative is to present as statement as certain or real.

- Rom. 1:8 First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.
- 2Cor. 5:7 for we walk by faith, not by sight;
- Phil. 2:8 He humbled Himself by becoming obedient to the point of death, even death on a cross.

Each of the above examples presents the action as reality.

2. **Interrogative Indicative.** This is the use of the indicative in a question that is answered with factual information.

- Matt. 16:13 He began asking His disciples, saying, “Who do people say that the Son of Man is?”
- John 11:26 and everyone who lives and believes in Me shall never die. Do you believe this?”
- Rom. 2:4 Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?

3. **Potential or conditional indicative.** On occasion the indicative is used to express potential action. This can be done several ways, the potential indicative can express a command or wish, a condition, or an obligation.

- Gal. 5:14 For the whole Law is fulfilled in one word, in the statement, “You shall love your neighbor as yourself.”

As with many commands the mandate here is expressed through a future indicative (cf., Matt. 4:4; 5:21).

- John 5:46 “For if you believed Moses, you would believe Me; for he wrote of Me.

The “if” clause here is a second class condition (see next chapter) where the condition is presented as not true, “if you believed in Moses, but you did not, you would believe in me.

- Luke 7:39 Now when the Pharisee who had invited Him saw this, he said to himself, “If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner.”

The “if” clause is a second class condition expressing the Pharisees wrong thought that Jesus was not a prophet. Since the Pharisee did not believe Jesus was a prophet he expressed this thought with an indicative mood though it did not correspond to reality.

- John 15:19 “If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

In this case Jesus expresses a contrary to fact, second class condition, “If you were of this world, but you are not” in this case His statement expresses reality.

² Aaron and Fowler, *Little and Brown*, 216.

³ Brooks and Winbery, *Syntax*, 114.

Exercises: In the following verses identify the indicative mood verbs and explain the usage.

1. John 1:38.

38	στραφεῖς	δέ	ὁ	Ἰησοῦς	καὶ	θεασάμενος	αὐτοὺς	ἀκολουθοῦντας	
	strapheis	de	ho	Iēsous	kai	theasamenos	autous	akolouthountas	
	στρέφω	δέ	ὁ	Ἰησοῦς	καί	θεάομαι	αὐτός	ἀκολουθέω	
	strepō	de	ho	Iēsous	kai	theaomai	autos	akoloutheō	
	Having turned	but	the	Jesus	and	having watched	them	following	
	VAPPMSN	CCB	AMSN	NMSN	CCK	VAMPMSN	OP3MPA	VPAPMPA	
λέγει	αὐτοῖς,	τί	ζητεῖτε;	οἱ	δέ	εἶπαν	αὐτῷ,	Ῥαββί,	ὃ
legei	autois,	Ti	zēteite?	hoi	de	eipan	autō,	Rabbi,	ho
λέγω	αὐτός	τίς	ζητέω	ὁ	δέ	εἶπον	αὐτός	ῥαββι	ὅς
legō	autos	tis	zēteō	ho	de	eipon	autos	rabbi	hos
says	to them	what	you seek	The ones	but	said	to him	Rabbi	which
V3SPAI	OP3MPD	OIGNSA	V2PPAI	AMPN	CCB	V3PAAI	OP3MSD	NMSV	ORRNSN
λέγεται	μεθερμηνευόμενον	Διδάσκαλε,	ποῦ	μένεις;					
legetai	methermēneuomenon	Didaskale,	rou	meneis?					
λέγω	μεθερμηνεύω	διδάσκαλος	ποῦ	μένω					
legō	methermēneuō	didaskalos	rou	menō					
is being called	being translated	teacher	where	stay you					
V3SPPI	VPPPNSN	NMSV	BX	V2SPAI					

2. Matt. 19:18.

18	λέγει	αὐτῷ,	Ποίας;	ὁ	δέ	Ἰησοῦς	εἶπεν,	Τὸ	Οὐ φονεύσεις,
	legei	autō,	Poias?	ho	de	Iēsous	eipen,	To	Ou phoneuseis,
	λέγω	αὐτός	ποῖος	ὁ	δέ	Ἰησοῦς	εἶπον	ὁ	οὐ φονεύω
	legō	autos	poios	ho	de	Iēsous	eipon	ho	ou phoneuō
	He says	to him	what kind	The	but	Jesus	said	the one	not you will murder
	V3SPAI	OP3MSD	OIGFPA	AMSN	CCB	NMSN	V3SAAI	ANSA	TN V2SFAI
Οὐ	μοιχεύσεις,	Οὐ	κλέψεις,	Οὐ	ψευδομαρτυρήσεις,				
Ou	moicheuseis,	Ou	klepseis,	Ou	pseudomartyrēseis,				
οὐ	μοιχεύω	οὐ	κλέπτω	οὐ	ψευδομαρτυρέω				
ou	moicheuō	ou	kleptō	ou	pseudomartyreō				
not	you will commit adultery	not	you will thief	not	you will testify falsely				
TN	V2SFAI	TN	V2SFAI	TN	V2SFAI				

3. 1 Tim. 2:8.

8	Βούλομαι	οὖν	προσεύχεσθαι	τοὺς	ἀνδρας	ἐν	παντὶ	τόπῳ	ἐπαίροντας
	Boulomai	oun	proseuchesthai	tous	andras	en	panti	topō	epairontas
	βούλομαι	οὖν	προσεύχομαι	ὁ	ἀνὴρ	ἐν	πᾶς	τόπος	ἐπαίρω
	boulomai	oun	proseuchomai	ho	anēr	en	pas	topos	epairō
	I plan	then	to pray	the	men	in	all	place	lifting up on
	V1SPMI	CCQ	VPMN	AMPA	NMPA	PD	JMSDX	NMSD	VPAPMPA
ὁσίους	χείρας	χωρὶς	ὀργῆς	καὶ	διαλογισμοῦ.				
hosious	cheiras	chōris	orgēs	kai	dialogismou.				
ὁσιος	χείρ	χωρίς	ὀργή	καὶ	διαλογισμός				
hosios	cheir	chōris	orgē	kai	dialogismos				
holy	hands	without	anger	and	reasoning				
JFPAX	NFPA	MG	NFSG	CCK	NMSG				

CHAPTER 20

Subjunctive Mood I

The subjunctive mood has a variety of important uses so it will be examined in two chapters. In this first chapter, the basic uses of the subjunctive will be explained. In the next, the use of the subjunctive mood in clauses will be studied.

The basic meaning of the subjunctive can be summarized as expressing potential action. As such the action is usually viewed as possible but more probable, but contingency is still present. As such the subjunctive focuses on future action. Often the action is contingent upon the willingness of the person to accept responsibility for one's actions. As such, the subjunctive in some cases emphasizes the potential for the believer if God's Word is obeyed.

1. **Hortatory or volitive subjunctive.** The verb in the subjunctive mood and the first person plural is used to encourage or urge someone to join with the speaker in a course of action.⁴ As such this functions in English something like a first person imperative and is frequently translated as "let us" or "we should."

- Matt. 26:46 "Arise, let us be going; behold, the one who betrays Me is at hand!"
- Rom. 3:8 And why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil that good may come"? Their condemnation is just.
- 1John 4:7 Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.
- Rom. 9:15 For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

This is a rare example of a first person singular subjunctive. In this sentence God is expressing His sovereign decision.

2. **Deliberative.** The verb in the subjunctive is used to express a real or rhetorical question or deliberation concerned with what is necessary or desirable. The emphasis here is often on the proper course of action to take. Like the hortatory subjunctive, the deliberative is most often expressed with a first person verb.

- Matt. 6:31 "Do not be anxious then, saying, 'What shall we eat?' or 'What shall we drink?' or 'With what shall we clothe ourselves?'"
- Rom. 6:1 What shall we say then? Are we to continue in sin that grace might increase?

3. **Prohibition.** The prohibition of an act is expressed with an aorist subjunctive verb only along with the negative *me* and should be translated as a negative command, "do not." When the subjunctive is used, the emphasis is on not starting an action. If the present imperative is used, the emphasis is on stopping an action already in progress.

- Matt. 5:17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.

The idea is that they are not to even begin to think that Jesus came to abolish the law.

- John 3:7 "Do not marvel that I said to you, 'You must be born again.'

Jesus is abruptly cutting off Nicodemus by saying do not even begin to wonder or be amazed at this. The expositor should be asking, "Why would Jesus address Nicodemus in this way?"

4. **Emphatic negation.** In English it is poor grammar to use a double negative. In fact, using two negatives in English causes one to cancel another. In contrast, Greek uses two negatives to strongly assert the negative. When two negatives, *ou* and *me*, are used together in Greek along with the aorist subjunctive it states an impossibility.

- Matt. 24:35 "Heaven and earth will pass away, but My words shall not pass away.

In this strong statement Jesus affirms that it is impossible to negate His teaching.

- John 10:28 and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand.

This is one of the strongest affirmations that it is impossible for a believer to lose salvation.

- Gal. 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

⁴ Daniel Wallace, *Grammar*, 464; Wallace claims there are only five examples of a first person singular subjunctive in the New Testament.

The subjunctive of emphatic negation here indicates the impossibility of fulfilling the desire of the flesh (sin nature) when walking by the Spirit (instrumental dative). This indicates that a believer must first choose to stop walking by the Spirit before He can sin.

Exercises: In the following verses circle the subjunctive mood verbs and explain their usage.

1. Rom. 6:15.

Romans 6:15										
15	τί	οὖν;	ἁμαρτήσωμεν,	ὅτι	οὐκ	ἐσμέν	ὑπὸ	νόμον	ἀλλὰ	ὑπὸ
	Ti	oun?	hamartēsōmen,	hoti	ouk	esmen	hypo	nomon	alla	hypo
	τίς	οὖν	ἁμαρτάνω	ὅτι	οὐ	εἰμί	ὑπὸ	νόμος	ἀλλὰ	ὑπὸ
	tis	oun	hamartanō	hoti	ou	eimi	hypo	nomos	alla	hypo
	What	then	Might we sin	because	not	we are	under	law	but	under
	OIGNSN	CCQ	VIPAAS	CSC	TN	VIPPAI	PA	NMSA	CCV	PA
χάριν; μὴ γένοιτο.										
	charin?	mē	genoito.							
	χάρις	μή	γίνομαι							
	charis	mē	ginomai							
	favor	Not	may it become							
	NFSA	TN	V3SAMO							

2. Gal. 6:9.

Galatians 6:9										
9	τὸ	δὲ	καλὸν	ποιοῦντες	μὴ	ἐγκακῶμεν,	καιρῷ	γὰρ	ἰδίῳ	
	to	de	kalon	poiountes	mē	enkakōmen,	kairō	gar	idiō	
	ὁ	δέ	καλός	ποιέω	μὴ	ἐγκακέω	καιρός	γὰρ	ἴδιος	
	ho	de	kalos	poieō	mē	enkakeō	kairos	gar	idios	
	The one	but	good	doing	not	we give in to	bad	in season	for	own
	ANSA	CCB	JNSAX	VPAPMPN	TN	VIPPAS	NMSD	CCX	JMSDX	
θερίσομεν μὴ ἐκλυόμενοι.										
	therisomen	mē	eklyomenoi.							
	θερίζω	μή	ἐκλύομαι							
	therizō	mē	eklyomai							
	we will harvest	not	being loosed out							
	VIPFAI	TN	VPPMPN							

3. Matt. 6:34.

Matthew 6:34										
34	μὴ	οὖν	μεριμνήσητε	εἰς	τὴν	αὔριον,	ἡ	γὰρ	αὔριον	
	mē	oun	merimnēsēte	eis	tēn	aurion,	he	gar	aurion	
	μή	οὖν	μεριμνάω	εἰς	ὁ	αὔριον	ὁ	γὰρ	αὔριον	
	mē	oun	merimnaō	eis	ho	aurion	ho	gar	aurion	
	Not	then	you might be anxious	into	the	tomorrow	the	for	tomorrow	
	TN	CCQ	V2PAAS	PA	AFSA	BX	AFSN	CSC	BX	
μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.										
	merimnēsei	heautēs;	arketon	tē	hēmera	hē	kakia	autēs.		
	μεριμνάω	ἑαυτοῦ	ἀρκετός	ὁ	ἡμέρα	ὁ	κακία	αὐτός		
	merimnaō	heautou	arketos	ho	hēmera	ho	kakia	autos		
	will be anxious	of itself	sufficient	to the	day	the	badness	of it		
	V3SFAI	OX3FSG	JNSNX	AFSD	NFSD	AFSN	NFSN	OP3FSG		

CHAPTER 21

Subjunctive Mood II—Clauses

A clause is a **phrase with both a subject and predicate**. Clauses that can stand on their own as complete sentences are **independent clauses**, clauses that cannot stand on their own are called **dependent clauses or subordinate clauses**. There are several different kinds of dependent clauses: temporal clauses (when), relative clauses (who, which), purpose clauses (in order to), result clauses (with the result that), conditional clauses (if). The subjunctive mood is important in several of these clauses.

1. Purpose or Final Clauses. The use of the subjunctive mood plus usually *hina* or *hopou* is one of the most frequent uses of this mood. The role is to express the intention of the action present in the main verb and to answer the question, “Why?” This is usually translated with “so that,” “for the purpose of” or in the case of a negative, “lest.”

- Matt. 6:5 “And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men.

The wooden translation of this could be, “in order that they might be seen” indicating the potential of being seen and applauded publicly is the underlying motivation for the religious activity.

- John 1:7 He came for a witness, that he might bear witness of the light, that all might believe through him.

The first purpose express the potential of John the Baptist’s testimony, the second subjunctive indicates the purpose of that testimony.

- John 13:34 “A new commandment I give to you, [for the purpose] that you love one another, even as I have loved you, that you also love one another.
- 1John 2:1 My little children, I am writing these things to you [for the purpose] that you may not sin.

2. Result Clauses. This clause also occurs with *hina*. In the case of a result clause, this is translated with “so that,” or “with the result that.”

- John 9:2 And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he should be born blind?”

It is not that the purpose of the parents was to have child born blind, but that this was an unintended consequence, or result from their supposed sin.

- Rom. 11:11 I say then, they did not stumble so as to fall, did they?

Literally, this could be translated, “They did not stumble with the result of falling.”

3. Relative Clauses. This occurs when the subjunctive is in a clause beginning with a relative pronoun (*hostis* or *hos*) and including the particle, *an* or *ean*, used in a third class condition (see below, No. 7). This closely resembles a third class condition except the condition relates to a person rather than time.

- Matt. 5:19 “Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

The general and indefinite “whoever” indicates a general potential, anyone *might* annul, or anyone *might* keep or teach. The subjunctive mood indicates the probability that someone will, but the uncertainty of just who that might be.

- Matt. 21:21 but even if [*ean*] you say [lit., might say] to this mountain, ‘Be taken up and cast into the sea,’ it shall happen.

The subjunctive mood indicates the contingency but possibility of someone “saying” this.

- John 4:14 but whoever [*hōs*] drinks of the water that I shall give him shall never thirst;

4. Epexegetical clauses. Epexegetical means to explain or clarify something. A subjunctive mood is sometimes used with a *hina* clause to further explain a noun or adjective.

- Matt. 8:8 But the centurion answered and said, “Lord, I am not worthy for [*hina*] You to come under my roof, but just say the word, and my servant will be healed.

The centurion’s lack of worthiness [“worthy”] is further explained in reference to Jesus coming into his home.

- John 2:25 and because He did not need [that, *hina*, is untranslated in the English] anyone to bear witness concerning man for He Himself knew what was in man.

In the interlinear notice the *hina* clause. Literally this reads, "He did not need that anyone might bear witness concerning man." The clause further explains the lack of need.

5. Indefinite Temporal clauses. The subjunctive is often used after a temporal adverb such as "whenever" (*hotan, epan, henika*) or "until" (*heōs, heōs ou, heōs otou, achri, achri hou, mechri, mechri ou*).¹

- Matt. 5:26 "Truly I say to you, you shall not come out of there, until you have paid up the last cent.
Two subjunctives are in this verse, the first, "come," is in the main or independent clause and is an emphatic negation with *ou me*. The second subjunctive, "paid up," is used to express the fact that the possibility of coming out is contingent on a future (temporal) reality expressed through the indefinite temporal word "until" (*heōs*).
- Mark 13:30 "Truly I say to you, this generation will not pass away until all these things take place.
There are two subjunctives in this verse. First, "pass away" is an emphatic negation expressed by the double negative *ou me* in the Greek, "it will be impossible for this generation to pass away." Second, the contingency of the passing away is expressed through the temporal word "until" (*mechri*) expressing an indefinite time.
- 1Cor. 11:26 For as often as [*hosakis*] you *eat* this bread and *drink* the cup, you proclaim the Lord's death until He [*achri hou*] comes.

6. Concessive clauses. Like the relative clause and the conditional clause, the concessive clause also occurs with *ean*. In translation the English "although," "though," "if," "even if," will be used. The idea of concession is the expression of an exception so the English "if" can sometimes express a concession as well as a condition.

- John 8:16 "But even if I do judge, My judgment is true;
- Gal. 6:1 Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness;

7. Conditional clauses. When the verb in the "if" clause (*ean* or *an* in the Greek) is in the subjunctive mood then a third class condition is in view (see below: conditional clauses) (Matt. 9:21, Romans 2:25, 1 John 1:9).

Conditional Clauses

A conditional clause is an "if" clause, the statement of something contingent or a hypothetical, "If you believe Christ died for your sins, *then* you will spend eternity in heaven." In such a statement there are two clauses: the "if" clause is called the **protasis**; the "then" clause is called the **apodosis**; either clause may come first. In English there is only one way to express a conditional clause, by using "if," but the condition may have certainty, uncertainty, or be contrary to reality. In Greek these different shades of meaning are expressed by different words and moods used in stating the condition.

First class conditions assume the truth of the condition either in reality or for the sake of argument. This may be assumed simply for the sake of argument, or it may in fact, be true. The context will help determine which. In the Greek the first class condition has an *ei* (if) in the protasis along with a verb in any tense of indicative mood. If there is a negative it is *ou*. Since the indicative mood is the mood of reality, this conveys the reality of the supposition from the viewpoint of the speaker. If there is a negative it is *ou*. At times the first class condition appears to imply *since* something is true, *then* something else follows. However, *since* is not the primary idea of the first class condition. The first class condition is also used when the speaker is assuming the reality of the condition even though it is not true.

- Matt. 4:3 And the tempter came and said to Him, "If You are the Son of God,
Here Satan implicitly recognizes the deity of Jesus in the use of the first class condition, "If and you are the Son of God."
- Col. 3:1 If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.
Addressing the believer, Paul affirms, "If, and you have been raised with Christ," then keep seeking the things above. Notice how Paul addresses the practical issue of personal priorities based first on the reality of the believer's position in Christ. He rejects an experiential reason for a doctrinal reason.
- 1 Cor. 15:13 But if there is no resurrection of the dead, not even Christ has been raised;

¹ Brooks and Winbery, *Syntax*, 122.

The first class condition here is an assumption of truth for the sake of argument. Paul is not saying there is no resurrection, but assuming the protasis, to make the point in the conclusion.

- Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

The believer has eternal life by means of the Holy Spirit (Titus 3:5), so since this is true, Paul challenges all believers to also walk by means of the Spirit.

- 1 John 4:11 Beloved, if God so loved us, we also ought to love one another.

If God loved and he certainly did, then there is an obligation for Christians to also love others whom God also loves.

Second class conditions assume the condition is untrue or contrary to fact either for the sake of argument or in reality. The “then” clause expresses what would have been true or might have been true in the event the supposition were true. The protasis contains “if” (*ei*) plus a verb in the indicative mood with an aorist or imperfect tense. The apodosis usually has *an* and a verb in one of the past tenses. If there is a negative, it is *me*.

- Luke 7:39 Now when the Pharisee who had invited Him saw this, he said to himself, “If this man were [imperfect] a prophet He would know [imperfect + *an*] who and what sort of person this woman is who is touching Him, that she is a sinner.”

The speaker, a Pharisee, assumes that Jesus is not a prophet.

- Gal. 3:21 For if a law had been given [aorist] which was able to impart life, then righteousness would indeed have been [imperfect + *an*] based on law.

Paul states that if a law had been able to impart life, but there was not one, then righteousness could have been based on law.

- John 15:19 “If you were of the world, the world would love its own;”

Jesus tells the disciples if they were of the world, but they are not, then the world would love them. In contrast, since they are not of the world, they will be rejected by the world.

Third class conditions present the condition as uncertain of fulfillment, but still likely. This is the broadest category with three general nuances: a logical connection, a merely hypothetical situation that probably will not be fulfilled; and a more probable future occurrence. Thus, the third class condition may express reality in the protasis as well as pure conjecture, the context makes this clear. The third class condition is indicated in the protasis by *ean* plus a verb in the subjunctive mood and in the apodosis a verb in the present indicative.

- John 13:35 “By this all men will know that you are My disciples, if you have love for one another.”

Here the apodosis comes first. The use of the third class condition implies that some believers may not have love for one another and thus not have a life that provides this unique evidence of being a student of Jesus Christ.

- 1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

The third class condition envisions the possibility that some believers may not confess their sins and not be forgiven, though they are still saved.

- John 15:10 “If you keep My commandments, you will abide in My love;

Jesus recognizes the possibility that some will not keep His commandment and not abide in His love. This does not mean that salvation is lost, but that fellowship is lost.

Fourth class conditions present the condition as a future possibility (if something should occur). The protasis contains *ei* with a verb in the optative mood. The *optative* is again found in the apodosis along with *an* (to indicate the future contingency). This form was dying out by the time of the New Testament and only partial fourth class conditions are found in the New Testament.

- Luke 1:62 And they made signs to his father, as to what he wanted him called.

This verse contains only the apodosis of the fourth class condition, *an* plus an optative mood verb. The unstated protasis here is: “if Zechariah could speak” but they did not expect that he would, what might he want to call the child when he is born [in the future].

- 1 Pet. 3:14 But even if you should suffer for the sake of righteousness, *you are* blessed. And do not fear their intimidation, and do not be troubled,

This verse contains only the protasis of the fourth class condition. At the time of the writing the recipients are not in adversity, Peter is saying that even if they do, at sometime in the unspecified future, then they would be blessed.

- 1 Pet. 3:17 For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

Again, Peter is saying, if in the future they might possibly suffer, then it would be better to do so for doing the right thing then the wrong.

Type	Protasis; "If"	Apodosis; "Then"
First Class	<i>Ei</i> + indicative mood Any tense (negative: <i>ou</i>)	Any mood Any tense
Second Class	<i>Ei</i> + indicative mood Past tense (negative: <i>me</i>)	<i>An</i> + indicative mood past tense
Third Class	<i>ean</i> + subjunctive mood Any tense (negative: <i>me</i>)	Any mood Any tense
Fourth Class	<i>Ei</i> + optative mood Any tense (negative: <i>ou</i>)	<i>An</i> + optative mood Present or aorist tense

Exercises. Identify and classify the clauses in the following examples.

1. John 5:46.

John 5:46							
46	εἰ	γὰρ	ἐπιστεύετε	Μωϋσεῖ,	ἐπιστεύετε	ἀν ἐμοί·	περὶ
	ei	gar	episteuete	Mōysei,	episteuete	an emoi;	peri
	εἰ	γάρ	πιστεύω	Μωϋσῆς	πιστεύω	ἀν ἐγώ	περί
	ei	gar	pisteuō	Mōysēs	pisteuō	an egō	peri
	If	for	you were trusting	in Moses	you were trusting	- in me	concerning
	CSE	CCX	V2PIAI	NMSD	V2PIAI	TU OP1SD	PG
γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.							
	gar	emou	ekeinos	egrapsen.			
	γάρ	ἐγώ	ἐκεῖνος	γράφω			
	gar	egō	ekeinos	graphō			
	for	me	that one	wrote			
	CSC	OP1SG	ODEMSN	V3SAAI			

2. Gal. 5:17.

17	ἡ	γὰρ	σὰρξ	ἐπιθυμεῖ	κατὰ	τοῦ	πνεύματος,	τὸ	δὲ	
	hē	gar	sark	epithymēi	kata	tou	pneumatōs,	to	de	
	ὁ	γὰρ	σὰρξ	ἐπιθυμέω	κατὰ	ὁ	πνεῦμα	ὁ	δέ	
	ho	gar	sark	epithymēō	kata	ho	pneuma	ho	de	
	The	for	flesh	desires	against	the	spirit	the	but	
	AFSN	CSC	NFSN	V3SPAI	PG	ANSG	NNSG	ANSN	CCB	
	πνεῦμα	κατὰ	τῆς	σαρκός,	ταῦτα	γὰρ	ἀλλήλοις	ἀντίκειται,	ἵνα	μὴ
	pneuma	kata	tēs	sarkos,	tauta	gar	allēlois	antikeitai,	hina	mē
	πνεῦμα	κατὰ	ὁ	σὰρξ	οὗτος	γὰρ	ἀλλήλων	ἀντίκειμαι	ἵνα	μὴ
	pneuma	kata	ho	sark	houtos	gar	allēlōn	antikeimai	hina	mē
	spirit	against	the	flesh	these	for	one another	lie against	that	not
	NNSN	PG	AFSG	NFSG	ODENPN	CCX	ORCNPD	V3SPMI	CSR	TN
	ἃ	ἐάν	θέλητε	ταῦτα	ποιῆτε.					
	ha	ean	thelēte	tauta	poiēte.					
	ὅς	ἐάν	θέλω	οὗτος	ποιέω					
	hos	ean	thelō	houtos	poieō					
	what	if	you might want	these	you might do					
	ORRNPA	TU	V2PPAS	ODENPA	V2PPAS					

3. John 10:37, 38.

37	εἰ	οὐ	ποιῶ	τὰ	ἔργα	τοῦ	πατρός	μου,	μὴ	πιστεύετε	
	ei	ou	poiō	ta	erga	tou	patros	mou,	mē	pisteuete	
	εἰ	οὐ	ποιέω	ὁ	ἔργον	ὁ	πατήρ	ἐγώ	μὴ	πιστεύω	
	ei	ou	poieō	ho	ergon	ho	patēr	egō	mē	pisteuō	
	If	not	I do	the	works	of the	father	of me	not	you trust	
	CSE	TN	V1SPAI	ANPA	NNPA	AMSG	NMSG	OP1SG	TN	V2PPAM	
	μοι·										
	moi;										
	ἐγώ										
	egō										
	in me										
	OP1SD										
38	εἰ	δὲ	ποιῶ,	κἂν	ἐμοὶ	μὴ	πιστεύητε,	τοῖς	ἔργοις		
	ei	de	poiō,	kan	emoi	mē	pisteuēte,	tois	ergois		
	εἰ	δέ	ποιέω	καί	ἐγώ	μὴ	πιστεύω	ὁ	ἔργον		
	ei	de	poieō	kai	egō	mē	pisteuō	ho	ergon		
	if	but	I do	and if	to me	not	you might trust	in the	works		
	CSE	CCV	V1SPAI	BX	OP1SD	TN	V2PPAS	ANPD	NNPD		

John 10:37, 38 (Cont.)

πιστεύετε, ἵνα	γνῶτε	καὶ	γινώσκητε	ὅτι ἐν	
pisteuete, hina	gnōte	kai	ginōskēte	hoti en	
πιστεύω ἵνα	γινώσκω	καί	γινώσκω	ὅτι ἐν	
pisteuō hina	ginōskō	kai	ginōskō	hoti en	
you trust that	you might know	and	you might know(continuously)	that in	
V2PPAM	CSF	V2PAAS	CCK	V2PPAS	CSN PD
ἐμοὶ ὁ	πατὴρ	καὶ	ἐγὼ ἐν	τῷ	πατρὶ.
emoi ho	patēr	kagō	en tō	patri.	
ἐγὼ ὁ	πατὴρ	καί	ἐν ὁ	πατὴρ	
egō ho	patēr	kai	en ho	patēr	
me the	father	and I	in the	father	
OP1SD	AMSN	NMSN	CCK	PD	AMSD NMSD

4. John 20:31.

31 ταῦτα δὲ	γέγραπται	ἵνα πιστεύ[ς]ητε	ὅτι Ἰησοῦς ἐστίν		
tauta de	gegraptai	hina pisteu[s]ēte	hoti Iēsous	estin	
οὗτος δέ	γράφω	ἵνα πιστεύω	ὅτι Ἰησοῦς	εἰμί	
houtos de	graphō	hina pisteuō	hoti Iēsous	eimi	
these but	have been written	that you might trust	that Jesus	is	
ODENPN	CCV	V3SRPI	CSF	V2PAAS	CSN NMSN V3SPAI
ὁ Χριστὸς ὁ	υἱὸς τοῦ	θεοῦ, καὶ ἵνα	πιστεύοντες	ζῶν	
ho Christos ho	hyios tou	theou, kai hina	pisteuontes	zōen	
ὁ χριστός ὁ	υἱός ὁ	θεός καὶ ἵνα	πιστεύω	ζωή	
ho christos ho	hyios ho	theos kai hina	pisteuō	zōe	
the Christ the	son of the	God and that	trusting	life	
AMSN	NMSN	AMSN NMSG	NMSG	CCK CSF	VPAPMPN NFSA
ἔχητε ἐν	τῷ	ὀνόματι	αὐτοῦ.		
echēte en tō	onomati	autou.			
ἔχω ἐν ὁ	ὄνομα	αὐτός			
echō en ho	onoma	autos			
you might have	in the	name	of him		
V2PPAS	PD	ANSD	NNSD	OP3MSG	

CHAPTER 22

Imperative Mood

English and Greek imperatives express commands, give directions, or make requests. It is the mood of intention, one person is forcing his intentions on another.² Since the imperative does not express certainty, probability, or even possibility, it is the furthest removed from reality. The action is addressed to the volition of a person, each imperative emphasizes a person's individual responsibility for the fulfillment of that command or observance of a prohibition. The imperative expresses the attempt "of one person to exert the force of his will upon the will of another person."³

In English the imperative is used with the second person singular or plural (*you*) which is usually unstated ([*You*] *Go to the Temple!*). However, Greek has a third person imperative which should be translated, "let him do. . ." or "let her do. . ."

1. Command. This is the most common and expected use of the imperative, a simple straightforward mandate, not an option. As such it is usually from someone in a superior position to someone in an inferior position.

It is important to recognize that the basic sense or meaning of the imperative shifts according to which tense is used.

The **aoist imperative** commands the action as a whole without focusing on the duration or extent of the action, it is a summary command.⁴ Generally, it emphasizes the command as a priority or as urgent. The aorist may emphasize the beginning of an action which may be a one time action or an ongoing action (Mark 9:25; James 1:2) or it may emphasize the importance and priority of the action. Context determines which of these is in view.

The **present imperative** looks at the action as ongoing and is used for general precepts and "habits that should characterize one's attitudes and behavior."⁵ (1 Thess. 5:17). As such the idea of the present imperative may be to begin and continue an action or it may simply stress the importance of continuing an action.

It is necessary to distinguish and emphasize these distinctions when analyzing and teaching a passage.

- Eph. 4:31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

The aorist imperative emphasizes the primacy and importance of the action at this point in the Christian life of the Ephesians rather than as a habit. Not that it should not be a habit, but in this verse Paul is emphasizing the urgency of the action rather than the habitual sense.

- 1 Tim. 6:12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

"Fight" is a present imperative emphasizing a habit that Timothy should continuously cultivate, "Keep on fighting the good fight." "Take hold" is in the aorist and has the force of an urgent priority, something Timothy apparently needed to focus on right then.

- 2 Tim. 2:15 Be diligent to present yourself approved to God.

The aorist imperative stresses the priority of the action in the life of Timothy, and all pastors. Though continuously present, here Paul is stressing it's primacy.

- Rom. 6:11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

The present imperative emphasizes what should be the ongoing or customary mental attitude of the believer toward sin.

2. Prohibition. When a prohibition is stated with an imperative mood it has the negative, *me*. The main idea is to stop doing something that is already in progress, or to express a general negative precept without reference to current practice.

- 1 Cor. 6:9 Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

The prohibition here seems to emphasize stopping an action, probably self-deception, that has already been in progress.

² David Alan Black, *Greek to Me*, 100.

³ Brooks and Winbery, *Syntax*, 127

⁴ Wallace, *Greek Grammar*, 485.

⁵ Ibid, 721.

- Eph. 6:4 And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.

The context of this prohibition does not indicate the fathers in the congregation were provoking their children so this would be a general negative command.

- Rom. 6:12 Therefore do not let sin reign in your mortal body that you should obey its lusts.

Here it is more likely that Paul is correcting an ongoing practice, the force of the prohibition is, “Stop letting sin reign in your mortal body.”

3. **Request or entreaty.** This occurs when a person in an inferior position addresses the imperative to a superior, this is especially prevalent in prayers toward God. In English it is often clarified with the addition of “please.”

- Matt. 6:13 'And do not lead us into temptation, but deliver us from evil.'

The first apparent request is a subjunctive of request, “deliver” is an aorist imperative of request, the aorist indicates a call for immediate aid.

- John 17:11 Holy Father, keep them in Thy name, the name which Thou hast given Me, that they may be one, even as We are.

The aorist imperative is a request for divine protection emphasizing this as a divine priority.

4. **Permission.** When the imperative is used in this sense it is often in response to a request or the expression of a desire of someone else.

- Matt. 8:32 And He said to them, "Go!"

Jesus responded to the entreaty of the demons to go into the swine with the permissive command, “you may go.”

- 1 Cor. 7:36 Let him do what he wishes, he does not sin; let her marry.

Exercises: Identify the imperative verbs in each of the following examples and explain the force of each.

1. Rom. 6:13.

Romans 6:13																			
13 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ																			
mēde		paristanete		ta		melē		hymōn		hopla		adikias		tē					
μηδέ		παρίστημι		ὁ		μέλος		ὑμεῖς		ὄπλον		ἀδικία		ὁ					
mēde		paristēmi		ho		melos		hymeis		hoplon		adikia		ho					
but not		stand along		the		members		of you		weapons		of unright		to the					
CCD		V2PPAM		ANPA		NNPA		OP2PG		NNPA		NFSG		AFSD					
ἀμαρτία, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὥσεῖ ἐκ νεκρῶν																			
hamartia,		alla		parastēsate		heautous		tō		theō		hōsei		ek		nekrōn			
ἀμαρτία		ἀλλά		παρίστημι		ἑαυτοῦ		ὁ		θεός		ὥσεῖ		ἐκ		νεκρός			
hamartia		alla		paristēmi		heautou		ho		theos		hōsei		ek		nekros			
sin		but		stand along		yourselves		to the		God		as		from		dead			
NFSD		CCV		V2PAAM		OX2MPA		AMSD		NMSD		TP		PG		JMPGX			
ζῶντας καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ θεῷ.																			
zōntas		kai		ta		melē		hymōn		hopla		dikaiosynēs		tō		theō.			
ζάω		καί		ὁ		μέλος		ὑμεῖς		ὄπλον		δικαιοσύνη		ὁ		θεός			
zaō		kai		ho		melos		hymeis		hoplon		dikaiosynē		ho		theos			
living		and		the		members		of you		weapons		of rightness		to the		God			
VPAPMPA		CCK		ANPA		NNPA		OP2PG		NNPA		NFSG		AMSD		NMSD			

CHAPTER 23

Adjectival Participles

The last section of this manual focuses on understanding how verbals are used. As stated in the opening chapter, verbals are verb forms that sometimes function like verbs and at other times like nouns. Verbals in Greek include participles and infinitives. Verbals are different from verbs in that they cannot stand alone as the main verb of a sentence. Participles are usually indicated with an *-ing* ending and infinitives are usually preceded by *to*.

Participles in Greek function differently from participles in English. In English there are two participle forms, the present participle (an *-ing* ending: *believing, praying*) and a past participle (usually with a *-d* or *-ed* ending: *believed, prayed*). In English, one must also be careful of how the participle is placed in the sentence to avoid dangling participles. A dangling participle is one whose relationship to the main verb is unclear: *climbing the hill, the stars are beautiful*. The awkward placement of the participial clause, “climbing the hill,” makes it seem as if the stars are doing the climbing. In Greek, this kind of error is not possible because of the ending of the participle. Since Greek uses specific endings to designate participles, the reader need not guess which word is the participle as is often the situation in English.

As briefly covered in the first chapter, participles are verbal adjectives. This means that sometimes they function more like a verb while at other times they function more like a noun or adjective. This makes understanding participles a bit easy: a participle in Greek is either adjectival or adverbial. The noun function or substantival participle is considered part of the adjectival use. The difference between adjectival and adverbial is almost always indicated by the presence of an article for the adjectival use (though the article is absent in a few cases). The adverbial participle never has an article.

Verb characteristics: Like a verb, the participle has tense and voice, but not mood or person. Like a verb, the participle may have a direct object, but it does not have a subject. A participle may also be modified by an adverb.⁶

Noun characteristics. A participle functions like a noun or adjective in that it has gender, case, and number. A participle can function in the same way an adjective can. A participle can also be the subject of a verb and function as a noun. To help the student understand these uses, this chapter will be devoted to the adjectival use of the participle and the next chapter to the adverbial uses.

In an analytical Greek New Testament, the abbreviation under the participle always begins with a **V** for verb. Unlike the verb, where the second slot is occupied by a number, there is a letter in the second slot indicating tense. Participles are parsed for tense, voice, mood, case, number, gender, not person. Therefore there is *no numeral* in the parsing abbreviation. In the *McReynolds English Interlinear* contained in the *Libronix* computer program the symbols **VPAPMSN** would indicate: Verb, Present, Active, Participle, Masculine, Singular, Nominative. Other computer programs and analyticals may vary slightly in their systems of abbreviation.

Exercise 23.1: Identify the following abbreviations:

1. VRAPFPD
2. VPPPFPA
3. VAAPMSN

Identification of Participles

Since there are 6,658 participles in the New Testament it is important that the expositor be able to identify the usage of each.

First, look at the participle and determine if it has an article. If so, then its use is attributive. An **attributive** participle may be either substantival or adjectival. The **substantival participle** functions like a noun (*John the Baptist* or *baptizer* not *baptizing one*). As an **adjectival participle** the participle functions just like an adjective and either modifies or describes the noun or says something about it, like a predicate nominative. This latter is rare. The adjectival participle is said to be dependent because its function is dependent on the head noun or substantive. The clue to look for is that the noun the participle modifies agrees in gender, number, and case. If the noun does not agree then it is an independent, or substantival use.

- John 4:11 She said to Him, “Sir, You have nothing to draw with and the well is deep; where then do You get that living water?”

The Greek has a typical article noun article participle here. The participle “living” and the noun it modifies “water,” are both neuter, singular, accusatives.

⁶ Brooks and Winbery, *Syntax*, 143.

- John 4:10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

This one will be more difficult for the non Greek student to spot because the participle lacks the article as does the noun. However, as in John 4:11, they agree in gender, number, and case.

- John 6:50 "This is the bread which comes down out of heaven, so that one may eat of it and not die.
Another common way to translate the adjectival participle is as a relative, "who, which, or that."
- John 6:57 "As the living Father sent Me, and I live because of the Father,

Though this might conceivably be translated the Father who is living, living Father is more precise, as the adjectives describes the noun, "Father."

Substantival participles. When the participle functions independently of another noun it is substantival. The clue is that the participle does not have a noun it agrees with in gender, number, and case. In these instances, the participle functions like a noun and the verbal idea is barely present. Usually, but not always, the article is present.

- Mark 6:14 John the Baptist
"The Baptist" is a present active participle, but the idea is not John the one who baptizes, but John the baptizer.
- John 3:16 everyone who believes
"Who believes" is a present active participle, but can simply be understood as a noun, "all believers" with almost no verbal idea present.
- 2 Tim. 4:1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:
The participle "living" stands alone as a noun describing a group.

Exercises 23.2: Identify and classify the participles in the following:

1. Gal. 1:6

Galatians 1:6							
6	Θαυμάζω	ὅτι	οὕτως	ταχέως	μετατίθεσθε	ἀπὸ	τοῦ καλέσαντος
	Thaumazō	hoti	houtōs	tacheōs	metatithēste	apo	tou kalesantos
	θαυμάζω	ὅτι	οὕτως	ταχέως	μετατίθημι	ἀπὸ	ὁ καλέω
	thaumazō	hoti	houtōs	tacheōs	metatithēmi	apo	ho kaleō
	I marvel	that	thusly	quickly	you change	from	the one having called
	V1SPAI	CSN	BX	BX	V2PPPI	PG	AMSG VAAPMSG
ὑμᾶς ἐν χάριτι [Χριστοῦ] εἰς ἕτερον εὐαγγέλιον,							
	hymas	en	chariti	[Christou]	eis	heteron	euangelion,
	ὑμεῖς	ἐν	χάρις	Χριστός	εἰς	ἕτερος	εὐαγγέλιον
	hymeis	en	charis	Christos	eis	heteros	euangelion
	you	in	favor	of Christ	into	other	good message
	OP2PA	PD	NFSD	NMSG	PA	OADNSA	NNSA

2. John 3:16

John 3:16

16	Οὕτως	γάρ	ἠγάπησεν	ὁ	θεὸς	τὸν	κόσμον,	ὥστε	τὸν	
	Houtōs	gar	ēgapēsen	ho	theos	ton	kosmon,	hōste	ton	
	οὕτως	γάρ	ἀγαπάω	ὁ	θεός	ὁ	κόσμος	ὥστε	ὁ	
	houtōs	gar	agapaō	ho	theos	ho	kosmos	hōste	ho	
	Thusly	for	loved	the	God	the	world	so that	the	
	BX	CCX	V3SAAI	AMSN	NMSN	AMSA	NMSA	CSR	AMSA	
	υἱὸν	τὸν	μονογενῆ	ἔδωκεν,	ἵνα	πᾶς	ὁ	πιστεύων	εἰς	αὐτὸν
	hyion	ton	monogenē	edōken,	hina	pas	ho	pisteuōn	eis	auton
	υἱός	ὁ	μονογενής	δίδωμι	ἵνα	πᾶς	ὁ	πιστεύω	εἰς	αὐτός
	hyios	ho	monogenēs	didōmi	hina	pas	ho	pisteuō	eis	autos
	son	the	only born	he gave	that	all	the	one trusting	into	him
	NMSA	AMSA	JMSAX	V3SAAI	CSF	JMSNXX	AMSN	VPAPMSN	PA	OP3MSA

3. Rev. 1:3.

3	μακάριος	ὁ	ἀναγινώσκων	καὶ	οἱ	ἀκούοντες	τοὺς	λόγους
	makarios	ho	anaginōskōn	kai	hoi	akouontes	tous	logous
	μακάριος	ὁ	ἀναγινώσκω	καί	ὁ	ἀκούω	ὁ	λόγος
	makarios	ho	anaginōskō	kai	ho	akouō	ho	logos
	Fortunate	the	one reading	and	the	ones hearing	the	words
	JMSNXX	AMSN	VPAPMSN	CCK	AMPN	VPAPMPN	AMPA	NMPA
	τῆς	προφητείας	καὶ	τηροῦντες	τὰ	ἐν	αὐτῇ	γεγραμμένα,
	tēs	prophēteias	kai	tērountes	ta	en	autē	gegrammena,
	ὁ	προφητεία	καί	τηρέω	ὁ	ἐν	αὐτός	γράφω
	ho	prophēteia	kai	tēreō	ho	en	autos	graphō
	of the	speaking before	and	keeping	the	in	it	having been written
	AFSG	NFSG	CCK	VPAPMPN	ANPA	PD	OP3FSD	VRPPNPA
	ὁ	γὰρ	καιρὸς	ἐγγύς.				
	ho	gar	kairos	engys.				
	ὁ	γὰρ	καιρὸς	ἐγγύς				
	ho	gar	kairos	engys				
	the	for	season	near				
	AMSN	CCX	NMSN	BX				

CHAPTER 24

Adverbial Participles

When the participle modifies a verb rather than a noun or substantive it has the characteristics of an adverb. This use is also described as **circumstantial** because it further explains the circumstances surrounding the action of the main verb by answering the questions, *When? How? Why? Under what conditions?* As such, the adverbial participle is found in a dependent or subordinate clause. This use of the participle is quite frequent in the New Testament. Unfortunately, as seen in the examples below, many English translations leave the participle in an unnuanced form (*going* instead of *when they were going*, *knowing* instead of *because you know*) which often leaves the meaning of the participle, and thus God's Word, rather vague.

Tense

The timing of the adverbial participle in relationship to the main verb is a crucial element in exegesis. Though participles have tense, their timing is completely dependent on the timing of the main verb. The action of the present participle is at the same time or contemporaneous with the action of the main verb. The action of the aorist participle is normally prior to or antecedent to the action of the main verb. The action of the future participle is usually after or subsequent to the action of the main verb. And the action of the perfect participle is normally prior or antecedent to the action of the main verb. There are exceptions to these general rules.

Importance

When explaining the Word of God, it is important for the expositor to clarify these distinctions for his audience. The Great Commission (Matt. 28:19–20) is usually translated as if the first word “go” is an imperative, when it is a participle in the original. Many suggest this is an adverbial participle with a temporal nuance. If so, then Jesus is saying, “When” or “While you are going. . .” It is also possible that this fits the pattern of a adverbial participle of attendant circumstance which would give the participle more force.⁷

Furthermore, the only stated imperative in the two verses is, “Make disciples,” and is followed by two adverbial participles, usually translated as simply, “baptizing” and “teaching.” But these latter two participles are most likely adverbial participles of means and should be translated, “By baptizing” and “by teaching” explaining that the way to accomplish the main command to make disciples is by baptizing and teaching, the first related to salvation, the second related to learning to think like God thinks (Rom. 12:2). When the participles are clarified the meaning of the passage and how to fulfill the command becomes much clearer.

Usage

The adverbial participle has eight different uses. These shades of meaning are not imbedded in the participle itself, but indicated by context. Often this is quite clear, but in some cases there may be an overlap. In studying these examples, ask how the participle relates to the action of the main verb. Following each category, key words for translation purposes will be provided, substitute these in the translation of the verse to see if it clarifies and enhances the meaning. For example, a temporal clause is often translated with “after,” “when,” “while,” or “before.” First Cor. 11:4 reads literally in the Greek, “Every man praying and prophesying.” “Praying” and “prophesying” are participles. Try the following examples of word substitution to get the sense, *because* of praying and prophesying; *although* praying and prophesying; *in order to* pray and prophesy, etc. By examining the context it becomes clear that the temporal idea, *when* he is praying and prophesying, makes the most sense.

In the examples below, some are explained more fully in the comments after the verse, but in most cases the nuance of the participle is explained in brackets set inside the verse. Be sure to look up the examples in an analytical Greek New Testament and observe the tense of the participle along with the verb and explain how they relate. The first few examples below will explain this more.

1. Temporal; translated by “when,” “after,” “while,” or “before.” This is the most common use of the adverbial participle and describes the time of the action of the participle in relation to the main verb.

- Matt. 2:10 And when they saw the star, they rejoiced exceedingly with great joy.
The aorist participle “saw” is antecedent to the aorist indicative “rejoiced.” First, the Magi saw the star, then they rejoiced.
- Acts 1:4 And [when he gathered] gathering them together, He commanded them not to leave Jerusalem,
“Gathering” is in the present tense, “commanded” is in the aorist tense. The present tense is usually contemporaneous with the action of the verb. But here there is logically a slight temporal priority to gather-

⁷ Wallace, *Grammar*, 645.

ing, or perhaps, Jesus was commanding them while he was gathering them but before they were all together.

- 1 Cor. 2:1 And when I came to you, brethren, I did not come.

In this example the aorist participle precedes but is almost contemporaneous with the main verb, also an aorist. The second “come” has almost the sense of “present myself,” thus he had to arrive in town before he could present himself directly to the Corinthians.

2. Means or Instrumental; translated by “by,” or “by means of.” The frequent instrumental participle explains how the action of the main verb takes place. The instrumental participle is mostly in contemporaneous action with the main verb which it usually follows.

- Matt. 6:27 “And which of you by being anxious can add a single cubit to his life’s span?”
- 2 Pet. 3:6 through which the world at that time was destroyed, [by] being flooded with water.
- Acts 16:16 And it happened that as we were going to the place of prayer, a certain slave-girl having a spirit of divination met us, who was bringing her masters much profit by [means of] fortunetelling.

3. Cause; translated by “since,” or “because.” The participle explains the reason the action of the verb is performed.

- John 4:45 So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

The reason the Galileans accepted Jesus was because of the miracles He had performed in Jerusalem.

- Rom. 6:9 [because you know] knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.
- 1 Thess. 5:8 But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation

4. Conditional; translated by “if.” The participle implies a condition, if, which must be fulfilled for the action of the main verb to take place.

- Acts 15:29 that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell.”
- Luke 9:25 “For what is a man profited if he gains the whole world, and loses or forfeits himself?”
- Gal. 6:9 And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary.

5. Concessive; translated by “though,” or “although.” The action of the verb is true despite the unfavorable circumstance of the participle.

- Rom. 1:21 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.
- Rom. 5:10 For if while [although] we were enemies, we were reconciled to God
- 1 Cor. 9:19 For though I am free from all men,

6. Manner; translated by “by” and a word expressing emotion or attitude. This participle is close to means, but focuses more on the manner, the attitude or emotion accompanying the main verb.

- Luke 1:64 And at once his mouth was opened and his tongue loosed, and he began to speak in praise [by praising] of God.
- Matt. 19:22 But when the young man heard this statement, he went away grieved [by grieving]; for he was one who owned much property.
- John 20:11 But Mary was standing outside the tomb weeping;

7. Purpose; translated with “to” or “in order to.” This participle expresses the purpose of the action of the main verb. Usually this is a future participle.

- Matt. 27:49 But the rest of them said, “Let us see whether Elijah will come to save Him.”
- Rom. 15:25 but now, I am going to Jerusalem [in order to serve] serving the saints.
- 1 Cor. 4:14 I do not write these things to shame you, but to admonish you as my beloved children.

8. Attendant Circumstance; In some cases the participle expresses something which is not subordinate to the main verb, but is independent and establishes a prerequisite for the action of the main verb. There are five characteristics of the participle of attendant circumstance:

- the participle is usually in the aorist tense.
- the main verb is usually in the aorist tense,
- the mood of the main verb is imperative or indicative,
- the participle precedes the main verb
- most frequently occurs in narrative literature.

- Luke 5:11 they left everything and followed Him.

First the disciples had to leave everything, then they could follow him.

- Heb. 12:1 let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

The encumbrance must be set aside before running with endurance can take place.

- James 1:21 Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

Filthiness and the remains of wickedness must be set aside prior to the study of the Word of God.

Independent Uses of the Participle

- Periphrastic.** When the participle is used with a “to be” verb, *eimi* it is periphrastic, “was hitting,” “am going.”

- Col. 1:6 which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as it has been doing in you also since the day you heard of it and understood the grace of God in truth;
- 2 Cor. 2:17 For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God..

- Imperative.** This is rare in the *Koine*, the participle functions like a finite imperative verb.

- Rom. 12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.
- 1Pet. 2:18 Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable.

Exercises: Identify and classify the participles in the following:

- Phil. 2:7.

Philippians 2:7							
7	ἀλλὰ	ἑαυτὸν	ἐκένωσεν	μορφὴν	δούλου	λαβὼν,	ἐν ὁμοιώματι
	alla	heauton	ekenōsen	morphēn	doulou	labōn,	en homoiōmati
	ἀλλά	ἑαυτοῦ	κενόω	μορφή	δοῦλος	λαμβάνω	ἐν ὁμοίωμα
	alla	heautou	kenoō	morphē	doulos	lambanō	en homoiōma
	but	himself	he emptied	form	of slave	having taken	in likeness
	CCV	OX3MSA	V3SAAI	NFSA	NMSG	VAAPMSN	PD NNSD
	ἀνθρώπων	γενόμενος·	καὶ	σχήματι	εὑρεθεὶς	ὡς	ἄνθρωπος
	anthrōpōn	genomenos;	kai	schēmati	heuretheis	hōs	anthrōpos
	ἄνθρωπος	γίνομαι	καί	σχῆμα	εὐρίσκω	ὡς	ἄνθρωπος
	anthrōpos	ginomai	kai	schēma	heuriskō	hōs	anthrōpos
	of men	becoming	and	in shape	being found	as	man
	NMPG	VAMPMSN	CCK	NNSD	VAPPMSN	TP	NMSN

2. James 3:3.

James 1:3						
3	γινώσκοντες	ὅτι	τὸ	δοκίμιον	ὑμῶν	τῆς πίστεως
	ginōskontes	hoti	to	dokimion	hymōn	tēs pisteōs
	γινώσκω	ὅτι	ὁ	δοκίμιον	ὑμεῖς	ὁ πίστις
	ginōskō	hoti	ho	dokimion	hymeis	ho pistis
	knowing	that	the	proof	of you	of the trust
	VPAPMPN	CSN	ANSN	NNSN	OP2PG	AFSG NFSG
κατεργάζεται υπομονήν.						
	katergazetai	hypomonēn.				
	κατεργάζομαι	ὑπομονή				
	katergazomai	hypomonē				
	works thoroughly	patience				
	V3SPMI	NFSA				

3. Rom. 6:6.

Romans 6:6						
6	τοῦτο	γινώσκοντες	ὅτι	ὁ	παλαιὸς	ἡμῶν ἄνθρωπος
	touto	ginōskontes	hoti	ho	palaios	hēmōn anthrōpos
	οὗτος	γινώσκω	ὅτι	ὁ	παλαιός	ἡμεῖς ἄνθρωπος
	houtos	ginōskō	hoti	ho	palaios	hēmeis anthrōpos
	This	knowing	that	the	old	of us man
	ODENSA	VPAPMPN	CSN	AMSN	JMSNX	OP1PG NMSN
συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ						
	synestaurōthē,	hina	katargēthē	to	sōma	tēs hamartias, tou
	συσταυρώ	ἵνα	καταργέω	ὁ	σῶμα	ὁ ἁμαρτία ὁ
	systauroō	hina	katargeō	ho	sōma	ho hamartia ho
	was crucified together	that	might be abolished	the	body	of the sin the
	V3SAPI	CSF	V3SAPS	ANSN	NNSN	AFSG NFSG ANSG
μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ·						
	mēketi	douleuein	hēmas	tē	hamartia;	
	μηκέτι	δουλεύω	ἡμεῖς	ὁ	ἁμαρτία	
	mēketi	douleuō	hēmeis	ho	hamartia	
	no longer	to be slave	us	to the	sin	
	BX	VPAN	OP1PA	AFSD	NFSD	

4. Phil. 2:6.

Philippians 2:6									
6	ὃς	ἐν	μορφῇ	θεοῦ	ὑπάρχων	οὐχ	ἄρπαγμὸν	ἡγήσατο	τὸ
	hos	en	morphē	theou	hyparchōn	ouch	harpagmon	hēgēsato	to
	ὃς	ἐν	μορφῇ	θεός	ὑπάρχω	οὐ	ἄρπαγμός	ἡγέομαι	ὁ
	hos	en	morphē	theos	hyparchō	ou	harpagmos	hēgeomai	ho
	who	in	form	of God	existing	not	seizure	considered	the
	ORRMSN	PD	NFSD	NMSG	VPAPMSN	TN	NMSA	V3SAMI	ANSA
	εἶναι	ἴσα	θεῷ,						
	einai	isa	theō,						
	εἰμί	ἴσος	θεός						
	eimi	isos	theos						
	to be	equal	to God						
	VPAN	BX	NMSD						

CHAPTER 25

The Infinitive

To understand the infinitive is an overwhelming task for many. Nevertheless, the study of the infinitive is mandatory, and its mastery rewarding.

If you examine the first sentence of this chapter you will see one example of the varied uses of the infinitive. In English the infinitive is expressed by “to” plus the verb (*to run, to hit, to speak, to study*). Therefore it looks like a verb. But in the opening sentence, “to understand,” which certainly involves the action of thought or comprehension, serves as the subject of the verb *is*. “To understand” is naming the action that is the subject of the sentence. Thoroughly confused? Do not be alarmed, this chapter will help you understand the basic concepts of the Greek infinitive. Although much more could be covered in this chapter, this would overwhelm the novice who does not know the Greek language.

Like the participle, the infinitive is not a finite verb, it does not have a subject. The infinitive is called a verbal noun, because it has characteristics of both nouns and verbs. The infinitive may be used in any way a noun can (subject, object), but it also has tense and voice like a verb. It does not have number, gender, person, or mood. In the sentence, *Jesus came to serve*, “to serve” is a present active infinitive; in the sentence, *Jesus did not come to be served*, “to be served” is a present passive infinitive.

In English the marker for the infinitive is usually the word, “to,” but this is not always the case. However, the Greek student is not left to guess. Infinitives, like all other parts of speech, are marked with specific endings. For the non Greek student, the abbreviations in the analytical Greek New Testament make it even more certain. The abbreviation will look like this, VPAN, V stands for Verb, P, for Present tense, A, for Active voice, and N for iNfinitive. Remember, R in the tense column stands for peRfect.

Exercise 25.1: Identify the following abbreviations.

1. VAAN
2. VRPN
3. VPPN

The Infinitive as a Verb

Like a verb, the infinitive may take an object or be modified by adverbs, and has both tense and voice. However, the tense does not indicate time, only aspect. The infinitive itself is timeless. The aspect may be aoristic (undefined, summarized), imperfective (continuous), or perfective (completed). When Jesus said, “I came to serve,” the present tense emphasizes continuous action during the first advent. At the first advent, Jesus came to serve, but at the future second coming Jesus will return to rule. Though the infinitive does not have a formal subject, the implied subject of the infinitive is the subject of the main verb. When the performer of the action of the main verb is different from the subject of the main verb, then the performer of the action in the infinitive will always be in the accusative case.

In the verbal use of the infinitive, the infinitive is usually completing the idea of the main verb or making a further assertion, *he came to serve*. “To serve” completes the idea in the main verb “came” by explaining the purpose.

1. Purpose (aim or action) of the main verb.

- Matt. 2:2 For we saw His star in the east, and have come to worship Him.”
“To worship” is an aorist infinitive indicating an undefined or summary purpose. The “we” is also the subject of the infinitive and shows
- Matt. 5:17 “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.”
- 1Th. 3:5 For this reason, when I could endure it no longer, I also sent to find out about your faith,
The infinitive is an aorist tense indicating undefined action, probably a singular event. The subject of the infinitive is the same as the subject of the verb, “I.”
- Matt. 6:1 “Beware of practicing your righteousness before men to be noticed by them;
This verse has two infinitives in the Greek, only the second represents purpose. The first, “to do,” in combination with the main verb, almost acts as a finite verb to indicate ongoing action. This is a complementary infinitive.

2. Result of the main verb [“that,” “so that,” “with the result that”]. The infinitive expresses the result or outcome of the verb to which it is related. The emphasis is on the effect of the action, intended or unintended.

- Rom. 1:10 always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.
- Rom. 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that [with the result that] they are without excuse.
- Col. 4:3 praying at the same time for us as well, that God may open up to us a door for the word, so that [with the result that] we may speak forth the mystery of Christ, for which I have also been imprisoned;

The first "that" is a *hina* and subjunctive mood verb indicating the purpose of the prayer, the second "that" clause expresses the results of an open door, to explain the Gospel.

3. Time; the infinitive indicates temporal connection between the infinitive and the main verb ["before," "while," "after"].

- Matt. 13:4 and as [or while] he sowed, some seeds fell beside the road, and the birds came and ate them up.
- Matt. 26:32 "But after I have been raised, I will go before you to Galilee."
- Mark 14:30 And Jesus said to him, "Truly I say to you, that you yourself this very night, before a cock crows twice, shall three times deny Me."

4. Cause; the infinitive expresses the reason or cause of the action of the main verb. In most cases this is expressed by a preposition *dia* and the definite article *to*.

- Matt. 13:5 "And others fell upon the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil.
- 2 Cor. 2:13 I had no rest for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia.

This is the only time a dative infinitive expresses cause.

- John 2:24 But Jesus, on His part, was not entrusting Himself to them, for [*dia*, because] He knew all men,

Usage as a noun. Like a noun it has case relations, takes the article, qualified by adjective, accompanied by prepositions, used as a subject or object.

5. Subject. The infinitive expresses an action which is in return the subject of the main verb.

- Rom. 7:18 For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not.

In this verse, "is," is the main verb, "the wishing" and "the doing" are the subjects.

- Eph. 5:12 for it is disgraceful even to speak of the things which are done by them in secret.
- Philippians 1:21 For to me, to live is Christ and to die is gain.

6. Direct Object of a finite verb.

- Mark 12:12 And they were seeking to seize Him;
"Seeking" is the main verb; "to seize" expresses the direct object of the verb.
- John 5:26 "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;
The Father gave life, expressed by the infinitive, to the Son.
- 2 Cor. 8:11 But now finish doing it also; that just as there was the readiness to desire it, so there may be also the completion of it by your ability.

Literally, you finished the to doing

7. Secondary object of a verb. In this case, there are two objects of the verb, the first is expressed in the accusative case.

- Luke 7:40 And Jesus answered and said to him, "Simon, I have something to say to you." And he replied, "Say it, Teacher."
"Something" is the first direct object, "to say" expresses a second object. One could also say, "I have to say" where the infinitive would then be the direct object of the verb.
- Luke 10:40 But Martha was distracted with all her preparations; and she came up to Him, and said, "Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me."

- Acts 7:42 “But God turned away and delivered them up to serve the host of heaven; as it is written in the book of the prophets, ‘It was not to Me that you offered victims and sacrifices forty years in the wilderness, was it, O house of Israel?’

8. **Appositional;** As an appositional substantive the infinitive further explains or defines a broader category substantive. This can be clarified by adding “namely,” to get the sense of apposition.

- 1 Thess. 4:3 For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; The clue here is “that is” where abstinence clarifies a subcategory of the broader “will of God.”
- Acts 15:28 “For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials:
- James 1:27 This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world.

“To visit” and “to keep” further define “undefiled religion.”

9. **Epexegetical.** The epexegetical use, meaning explanation, further clarifies, qualifies, or explains a noun or verb.⁸ Some grammars call this a modifier or complementary infinitive.

- Romans 4:21 and being fully assured that what God had promised, He was able also to perform. The infinitive “to perform” further clarifies the verb “was able.”
- 1 Corinthians 7:39 A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.

The infinitive further qualifies the area of freedom.

Exercise 25.2: Identify and classify the infinitives in the following:

1. Phil. 3:1.

Philippians 3:1									
1	Τὸ	λοιπόν,	ἀδελφοί	μου,	χαίρετε	ἐν	κυρίῳ.	τὰ	αὐτὰ
	To	loipon,	adelphoi	mou,	chairete	en	kyriō.	ta	auta
	ὁ	λοιπός	ἀδελφός	ἐγώ	χαίρω	ἐν	κύριος	ὁ	αὐτός
	ho	loipos	adelphos	egō	chairō	en	kyrios	ho	autos
	The	remaining	brothers	of me	rejoice	in	Master	The	same
	ANSA	BX	NMPV	OP1SG	V2PPAM	PD	NMSD	ANPA	OA1NPA
	γράφειν	ὑμῖν	ἐμοὶ	μὲν	οὐκ	ὀκνηρόν,	ὑμῖν	δὲ	ἀσφαλές.
	graphein	hymīn	emoi	men	ouk	oknēron,	hymīn	de	asphales.
	γράφω	ὑμεῖς	ἐγώ	μὲν	οὐ	ὀκνηρός	ὑμεῖς	δέ	ἀσφαλής
	graphō	hymeis	egō	men	ou	oknēros	hymeis	de	asphalēs
	to write	to you	to me	indeed	not	troublesome	to you	but	secure
	VPAN	OP2PD	OP1SD	TM	TN	JNSNX	OP2PD	CCV	JNSNX

⁸ Black, *Still Greek*, 116.

2. Heb. 7:24.

Hebrews 7:24									
24	ὁ	δὲ	διὰ	τὸ	μένειν	αὐτὸν	εἰς	τὸν	αἰῶνα
	ho	de	dia	to	menein	auton	eis	ton	aiōna
	ὁ	δέ	διά	ὁ	μένω	αὐτός	εἰς	ὁ	αἰών
	ho	de	dia	ho	menō	autos	eis	ho	aiōn
	the	but	through	the	to stay	him	into	the	age
	AMSN	CCV	PA	ANSA	VPAN	OP3MSA	PA	AMSA	NMSA
ἀπαράβατον ἔχει τὴν ἱερωσύνην·									
	aparabaton	echei	tēn	hierōsynēn;					
	ἀπαράβατος	ἔχω	ὁ	ἱερωσύνη					
	aparabatos	echō	ho	hierōsynē					
	untransferable	has	the	priesthood					
	JFSAX	V3SPAI	AFSA	NFSA					

3. Eph. 6:11.

Ephesians 6:11									
11	ἐνδύσασθε	τὴν	πανοπλίαν	τοῦ	θεοῦ	πρὸς	τὸ	δύνασθαι	
	endysasthe	tēn	panoplian	tou	theou	pros	to	dynasthai	
	ἐνδύω	ὁ	πανοπλία	ὁ	θεός	πρὸς	ὁ	δύναμαι	
	endyō	ho	panoplia	ho	theos	pros	ho	dynamai	
	Put on	the	all weaponry	of the	God	to	the	to be able	
	V2PAMM	AFSA	NFSA	AMSG	NMSG	PA	ANSA	VPPN	
ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου·									
	hymas	stēnai	pros	tas	methodeias	tou	diabolou;		
	ὑμεῖς	ἵστημι	πρὸς	ὁ	μεθοδεία	ὁ	διάβολος		
	hymeis	histēmi	pros	ho	methodeia	ho	diabolos		
	you	to stand	toward	the	schemings	of the	slanderer		
	OP2PA	VAAN	PA	AFPA	NFPA	AMSG	NMSG		

For a final exercise examine Philippians 2:5-8 and begin to answer the questions which follow.

Phil. 2:6-7

Philippians 2:5

5 τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,
 touto phroneite en hymin ho kai en Christō Iēsou,
 οὗτος φρονέω ἐν ὑμεῖς ὅς καί ἐν Χριστός Ἰησοῦς
 houtos phroneō en hymeis hos kai en Christos Iēsous
 this think in you which also in Christ Jesus
 ODENSA V2PPAM PD OP2PD ORRNSN BX PD NMSD NMSD

6 ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ
 hos en morphē theou hyparchōn ouch harpagmon hēgēsato to
 ὃς ἐν μορφῇ θεός ὑπάρχω οὐ ἄρπαγμός ἡγέομαι ὁ
 hos en morphē theos hyparchō ou harpagmos hēgeomai ho
 who in form of God existing not seizure considered the
 ORRMSN PD NFSD NMSG VPAPMSN TN NMSA V3SAMI ANSA

εἶναι ἴσα θεῷ,
 einai isa theō,
 εἰμί ἴσος θεός
 eimi isos theos
 to be equal to God
 VPAN BX NMSD

7 ἀλλὰ ἐαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι
 alla heauton ekenōsen morphēn doulou labōn, en homoiōmati
 ἀλλὰ ἐαυτοῦ κενόω μορφὴ δούλος λαμβάνω ἐν ὁμοίωμα
 alla heautou kenoō morphē doulos lambanō en homoiōma
 but himself he emptied form of slave having taken in likeness
 CCV OX3MSA V3SAI NFSA NMSG VAAPMSN PD NNSD

ἀνθρώπων γενόμενος· καὶ σχήματι εὗρεθεὶς ὡς ἄνθρωπος
 anthrōpōn genomenos; kai schēmati heuretheis hōs anthrōpos
 ἄνθρωπος γίνομαι καὶ σχῆμα εὗρίσκω ὡς ἄνθρωπος
 anthrōpos ginomai kai schēma heuriskō hōs anthrōpos
 of men becoming and in shape being found as man
 NMPG VAMPMSN CCK NNSD VAPPMSN TP NMSN

1. Identify the first sentence.
2. The first sentence is composed of an independent clause, and a relative clause. Begin by analyzing the independent clause. What is the main verb, what is the subject of the clause?
3. Parse the main verb and explain each element.
4. Explain the significance of the nouns in the dative case.
5. Identify the main verb and the subject of vs. 6. Completely parse the verb and explain the significance of each element.
6. How many verbals are there in vs. 6? Identify the participle. Does it have an article or not? Identify and explain its usage.

7. Identify the infinitive in vs. 6. (Hint: the article suggests it is what kind of infinitive?). Wallace notes that this is a direct object infinitive in an object complement construction, "He did not regard equality with God as something to be grasped."
8. Verse 7 is a contrastive clause, part of the complex sentence making up verses 6 and 7. Identify the main verb the subject of verse 7.
9. Parse and explain the significance of each verb.
10. Parse and explain the significance of each verbal.

Appendix A

Answers to the Exercises

Chapter 1

Exercise 1.1

Underline every noun in the following sentence.

John 2:11 This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

Underline any adjectives in the following sentence

Esth. 1:7 Drinks were served in golden vessels of various kinds, and the royal wine was plentiful according to the king's bounty. (the "s" indicates a genitive, but in this case it is an adjectival genitive)

Exercise 1.2

Underline the pronouns in the following sentence.

John 1:25 And they asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?"

Exercise 1.3

Underline the verbs in the following sentences.

John 1:4 In Him was life, and the life was the light of men.

Acts 22:30 But on the next day, wishing to know for certain why he had been accused by the Jews, he released him and ordered the chief priests and all the Council to assemble, and brought Paul down and set him before them.

In this verse "wishing," "to know," and "to assemble" are not finite verbs, but verbals. The first is a participle or gerund and the second two are infinitives.

1 John 5:13 These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.

Exercise 1.4

Underline the adverbs in the following verses.

Acts 18:2 And he found a certain Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome.

Rev. 22:12 "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.

Gal. 4:18 But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you.

Exercise 1.5

In the following sentences place a C over the conjunctive adverbs, an I over the Interrogative adverbs, and an R over the relative adverbs.

C

C

Acts 5:13 But none of the rest dared to associate with them; however, the people held them in high esteem.

C

I

Rom. 3:7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

I

Matt. 2:2 "Where is He who has been born King of the Jews?"

Exercise 1.6

Underline the participles in the following sentences:

Matt. 2:18 "A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she refused to be comforted, Because they were no more."

1 Cor. 7:14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy.

Acts 2:7 And they were amazed and marveled, saying, "Why, are not all these who are speaking Galileans?"

Exercise 1.7

In the following sentences circle the preposition and underline the entire prepositional phrase. [The prepositions are in **bold**.]

2 Cor. 7:5 For even when we came **into** Macedonia our flesh had no rest, but we were afflicted **on** every side: conflicts **without**, fears **within**.

Rom. 1:13 And I do not want you to be unaware, brethren, that often I have planned to come **to you** (and have been prevented thus far) in order that I might obtain some fruit **among you** also, even as **among the rest of the Gentiles**.

Eph. 1:7 **In Him** we have redemption **through His blood**, the forgiveness **of our trespasses**, **according to the riches of His grace**.

Exercise 1.8 Place a C over the coordinating conjunctions, an O over the correlative conjunctions, and an S over the Subordinating conjunctions.

C S

Rom. 1:21 For even though they knew God, they did not honor Him as God, or give thanks;

C C

but they became futile in their speculations, and their foolish heart was darkened.

C R R R

James 5:12 But above all, my brethren, do not swear, either by heaven or by earth or with

C C

any other oath; but let your yes be yes, and your no, no; so that you may not fall under judgment.

C C

2Cor. 10:12 For we are not bold to class or compare ourselves with some of those who

C C

commend themselves; but when they measure themselves by themselves, and compare themselves with themselves, they are without understanding.

CHAPTER 2

Exercise 2.1

1. Please underline the nouns in each of the following verses and then place over each either a P for Proper noun, C for common noun, CL for collective noun, CO for concrete noun, A for abstract .
 - a. The Pharisees (P) and all the Jews (P) do not eat unless they carefully wash their hands (C-CO).
 - b. And it came about soon afterwards, that He went to a city (C) called Nain (P); and His disciples (C) were going along with Him, accompanied by a large multitude (CL).
 - c. And they returned to Jerusalem (P) with great joy (C-A).
 - d. "If you keep My commandments (C-A), you will abide in My love (C-A); just as I have kept My Father's commandments (C-A), and abide in His love (C-A).
 - e. And in the same region (C) there were some shepherds (C-CO) staying out in the fields (C-CO), and keeping watch over their flock (C-CO) by night (C).
2. Please underline the nouns in these sentences and place over each either an S for subjective, O for Objective, or P for possession.
 - a. John (S) is writing a new commandment (O) to you(O).
 - b. Jesus (S) and Peter (S) were walking on the water (O).
 - c. God (S) gives eternal life (O) to those who believe on His Son (O).
 - d. John's (P) gospel (S) is the fourth gospel, but the gospel (S) of Matthew (P) is first.

- e. Jesus raised Martha's (P) brother (O) from the dead (O).

Chapter 3

Exercise 3.1

"Good Treasure" in the second line, noun and adjective are both MSG, masculine, singular, genitive.

Exercise 3.2 Identify the following sets of abbreviations.

1. NFPD; Noun, feminine, plural, dative
2. NNSA; noun, nominative, singular, accusative
3. NNPN; noun, neuter, plural, nominative
4. NMPG; noun, masculine, plural, genitive
5. NFSA; noun, feminine, singular, accusative
6. Rom. 5:1. The nouns are: "trust," noun, feminine, singular, genitive; "peace," noun, feminine, singular, accusative; "God," noun, masculine, singular, accusative, Master, noun, masculine, singular, accusative; "Jesus" and "Christ" are both noun, masculine, accusative.
7. John 21:8. The nouns are: "learner," noun, masculine, plural, nominative; "small boat," noun, neuter, singular, dative; "land," noun, feminine, singular, genitive; "cubits," noun, masculine, plural, genitive; "net," noun, neuter, singular, accusative; "fish," noun, masculine, plural, genitive.

Chapter 4

Exercise 4.1:

In 1 Thess. 2:20 identify the subject and the predicate nominative.

1 Thessalonians 2:20									
παρουσία;	20	ὑμεῖς	γάρ	ἐστε	ἡ	δόξα	ἡμῶν	καὶ	ἡ χαρά.
parousia?		hymeis	gar	este	hē	doxa	hēmōn	kai	hē chara.
παρουσία		ὑμεῖς	γάρ	εἰμί	ὁ	δόξα	ἡμεῖς	καί	ὁ χαρά
parousia		hymeis	gar	eimi	ho	doxa	hēmeis	kai	ho chara
presence		You	for	are	the	splendor	of us	and	the joy
NFSD		OP2PN	CCX	V2PPAI	AFSN	NFSN	OP1PG	CCK	AFSN NFSN

The first word, "you" a pronoun, one of the rules for determining which is the subject. and is the subject. Two more nouns, "splendor" and "joy" are also nominatives and should be translated, "you are our splendor and joy."

Exercise 4.2

1. 1 Cor. 15:3: Christ is in the nominative case and is the subject.
2. Gal. 1:3: "Grace" and "peace" are in the nominative case and are nominative absolutes.
3. Matt. 1:1: "Book" is in the nominative case and is a nominative absolute.
4. Rev. 3:12: "The one conquering" is a participle in the nominative and is a hanging nominative related to the pronoun "him" which looks like it should be in the nominative.
5. James 5:17: "Elijah was a man" is a predicate nominative.

Chapter 5

1. Mark 6:23; partitive genitive; half is part of the whole of the kingdom.
2. Matt. 26:51; There are five genitives here, the first is one "of the ones," a partitive genitive, the second, the object of the preposition *meta*, a genitive of association; the rest are possession: the sword possessed by Peter, and the slave possessed by his owner, and the ear belonging to the soldier.
3. 2 Cor. 11:14, descriptive genitive.
4. Rev. 4:9, The ruler "over them" is a genitive of association; the angel "of the abyss" is a genitive of source.
5. 1 Cor. 6:20, "with a price" a genitive of price; "of you" a genitive of possession.

Chapter 6

1. Phil. 2:18; "in me" should be translated as "with me," a dative of association.

2. Gal. 6:9, Hortatory subjunctive, "let us not grow weary."
3. Matt. 6:34; Subjunctive of emphatic negation; "Do NOT be anxious. . ."

Chapter 21;

1. John 5:46; Second class condition, contrary to fact. Jesus tells the Pharisees they do not believe Moses.
2. Gal. 5:17; Result clause; "With the result that you do not. . ." the result of the antagonism between flesh and spirit is that we still sin.
3. John 10:37, 38 This verse has something extra, both verses have first class conditional clauses. Vs. 37 is with a negative, vs. 38 is positive. But verse 38 also has a subjunctive mood in a dependent, concessive clause. The "*kan*" in vs. 38 is a contraction of *kai* plus the particle *an*.
4. John 20:31; The first *hina* clause expresses the purpose for John's writing. The second *hina* clause expresses the result of believing that Jesus is the Messiah, the Son of God.

Chapter 22:

1. "Do not present," a general prohibition; "present," an aorist command of priority or urgency.
2. Eph. 5:18, The prohibition could be general, but it is more likely the Ephesian believers were still under the influence of Dionysian methodology for spirituality, "Stop becoming drunk. . .". "Be filled" is most like a command for customary behavior.
3. Mark 9:22; "Have mercy," imperative of entreaty or request.

Chapter 23,

Exercise 23.1: Identify the following abbreviations:

1. VRAPFPD; Verb, perfect, active, participle, feminine, plural, dative.
2. VPPPFPA; Verb, present, passive, participle, feminine, plural, accusative
3. VAAPMSN; Verb, aorist, active, participle, masculine, singular, nominative.

Exercise 23.2

1. Gal. 1:6; substantival participle; "the one having called" or, the one who called you.
2. John 3:16; substantival participle; everyone who believes, or who is a believer.
3. Rev. 1:3, substantival participles: the one who reads, those who hear, those who keep; things which stand written.

Chapter 24

1. Phil. 2:7; Participle of means; by means of taking the form of a servant, by means of appearing in the likeness of men.
2. Rom. 6:6; adverbial participle of cause, "because we know."
3. James 3:3; adverbial participle of cause; "because you know."
4. Phil. 2:6, concessive, "although He was in the form of God."

Chapter 25

Exercise 25.1

1. VAAN Verb, Aorist, Active, Infinitive.
2. VFPA Verb, Future, Passive, Infinitive
3. VPPN Verb, Present, Passive, Infinitive

Exercise 25.2

1. Phil. 3:1. Infinitive as subject.
2. Heb. 7:24; infinitive of cause.
3. Eph. 6:11; infinitive of purpose.

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Capitals	Small	Name	Equivalent
A	α	alpha	a
B	β	beta	b
Γ	γ	gamma	g
Δ	δ	delta	d
E	ε	epsilon	e (short)
Z	ζ	zeta	z (dz)
H	η	eta	e (long)
Θ	θ	theta	th
I	ι	iota	i
K	κ	kappa	k
Λ	λ	lambda	l
M	μ	mu	m
N	ν	nu	n
Ξ	ξ	xi	x
O	ο	omicron	o (short)
Π	π	pi	p
P	ρ	rho	r
Σ	ς (s)	sigma	s
T	τ	tau	t
Υ	υ	upsilon	u
Φ	φ	phi	ph
X	χ	chi	ch (hard)
Ψ	ψ	psi	ps
Ω	ω	omega	o (long)

Greek Alphabet

1. Note there are two “e” sounds: *epsilon*, as in “pep;” and *eta* (*āta*) as in “wake.”
2. The *nu*, looks like an English “v”.
3. The *rho* looks like an English “p”.
4. The “f” sound is in the letter *phi*.
5. The “i” sound is pronounced like a long e: *eeota*, *pee*, *phee*, *kee*, *psee*,
6. The diphthong *εῖ*, is pronounced as in eight..
7. αῖ, as in aisle.
8. υῖ as in suite.
9. All words beginning with a vowel have either a rough breathing mark “ ‘ ” like an “h” or a soft breathing mark “ ’ ”.
10. οῖ as in “toil”
11. οῦ as in “soup”
12. εὖ as in “feud”
13. The s (sigma) has two forms, within the word it is an σ , as the final letter it is ς.

STUDENT HANDOUT

Philippians 3:7-11

Php 3:7 But what things were gain to me, these I have counted loss for Christ.

Php 3:8 Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ

Php 3:9 and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;

Php 3:10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,

Php 3:11 if, by any means, I may attain to the resurrection from the dead.

Philippians 3:7

7 [ἀλλά]	ἅτινα	ἦν	μοι	κέρδη	,	ταῦτα	ἡγήμαι	διὰ	τὸν	Χριστὸν	ζημίαν	.	
alla	hatina	ēn	moi	kerdē		tauta	hēgēmai	dia	ton	Christon	zēmian		
ἀλλά	ὅστις	εἰμί	ἐγώ	κέρδος		οὗτος	ἡγέομαι	διά		Χριστός	ζημία		
alla	hostis	eimi	egō	kerdos		houtos	hēgeomai	dia		Christos	zēmia		
But	what	was	to me	gains		these	I have considered	because of	the	Christ	loss		
CCV	OIRNPN	V3SLAI	OP1	SD	NNPN	SN	ODENPA	V1SRMI	PA	AMSA	NMSA	NFSA	SJ

8 ἀλλά	μενοῦνγε	καὶ	ἡγοῦμαι	πάντα	ζημίαν	εἶναι	διὰ	τὸ	ὑπερέχον	τῆς	γνώσεως	Χριστοῦ
alla	menounge	kai	hēgoumai	panta	zēmian	einai	dia	to	hyperechon	tēs	gnōseōs	Christou
ἀλλά	μενοῦνγε	καὶ	ἡγέομαι	πᾶς	ζημία	εἰμί	διά		ὑπέρεχω		γνώσις	Χριστός
alla	menounge	kai	hēgeomai	pas	zēmia	eimi	dia		hyperechō		gnōsis	Christos
But	on the contrary	also	I consider	all	loss	to be	through	the	excelling	of the	knowledge	of Christ
CCV	TM	BX	V1SPMI	JNPAX	NFSA	VPAN	PA	ANSA	VPAPNSA	AFSG	NFSG	NMSG

Ἰησοῦ	τοῦ	κυρίου	μου	,	δι'	ὃν	τὰ	πάντα	ἐζημιώθην	,	καὶ	ἡγοῦμαι	σκύβαλα		
Iēsou	tou	kyriou	mou		di'	hon	ta	panta	ezēmiōthēn		kai	hēgoumai	skybala		
Ἰησοῦς	κύριος	ἐγώ	διά	ὃς		πᾶς	ζημιώ	καὶ	ἡγέομαι	σκύβαλον					
Iēsous	kyrios	egō	dia	hos		pas	zēmioō	kai	hēgeomai	skybalon					
Jesus	the	Master	of me	through	whom	the	all	I lost	and I consider	garbages					
NMSG	AMSG	NMSG	OP1	SG	SN	PA	ORRMSA	ANPA	JNPAX	V1SAPI	SN	CCK	V1SPMI	NNPA	SN

ἵνα	Χριστὸν	κερδήσω													
hina	Christon	kerdēsō													
ἵνα	Χριστός	κερδαίνω													
hina	Christos	kerdainō													
that	Christ	I might gain													
CSF	NMSA	V1SAAS													

9 καὶ	εὐρεθῶ	ἐν	αὐτῷ	,	μὴ	ἔχων	ἐμὴν	δικαιοσύνην	τὴν	ἐκ	νόμου	ἀλλά	τὴν	διὰ	
kai	heurethō	en	autō		mē	echōn	emēn	dikaio synēn	tēn	ek	nomou	alla	tēn	dia	
καὶ	εὐρίσκω	ἐν	αὐτός		μὴ	ἔχω	ἐμός	δικαιοσύνη		ἐκ	νόμος	ἀλλά		διά	
kai	heuriskō	en	autos		mē	echō	emos	dikaio synē		ek	nomos	alla		dia	
and	be found	in	him		not	having	my	rightness	the	from	law	but	the	through	
CCK	V1SAPS	PD	OP3MSD	SN	TN	VPAPMSN	JFSAX	NFSA	AFSA	PG	NMSG	CCV	AFSA	PG	

πίστεως	Χριστοῦ	τὴν	ἐκ	θεοῦ	δικαιοσύνην	ἐπὶ	τῇ	πίστει	,
pisteōs	Christou	tēn	ek	theou	dikaio synēn	epi	tē	pistei	,
πίστις	Χριστός		ἐκ	θεός	δικαιοσύνη	ἐπὶ		πίστις	
pistis	Christos		ek	theos	dikaio synē	epi		pistis	
trust	of Christ	the	from	God	rightness	upon	the	trust	
NFSG	NMSG	SN	AFSA	PG	NMSG	NFSA	PD	AFSD	NFSD SN
10	τοῦ	γινῶναι	αὐτὸν	καὶ	τὴν	δύναμιν	τῆς	ἀναστάσεως	αὐτοῦ καὶ [τὴν] κοινωνίαν [τῶν
	tou	gnōnai	auton	kai	tēn	dynamin	tēs	anastaseōs	autou kai tēn koinōnian tōn
	γινώσκω	αὐτός	καί			δύναμις		ἀνάστασις	αὐτός καί κοινωνία
	ginōskō	autos	kai			dynamis		anastasis	autos kai koinōnia
	of the	to know	him	and	the	power	of the	standing up	of him and the partnership of the
	ANSG	VAAN	OP3MSA	CCK	AFSA	NFSA	AFSG	NFSG	OP3MSG CCK AFSA NFSA ANPG
] παθημάτων	αὐτοῦ	,	συμμορφιζόμενος	τῷ	θανάτῳ	αὐτοῦ	,	
	pathēmatōn	autou		symmorphizomenos	tō	thanatō	autou		
	πάθημα	αὐτός		συμμορφίζω		θάνατος	αὐτός		
	pathēma	autos		symmorphizō		thanatos	autos		
	sufferings	of him		being conformed	to the	death	of him		
	NNPG	OP3MSG	SN	VPPPMSN		AMSD	NMSD	OP3MSG	SN
11	εἴ	πῶς	καταντήσω	εἰς	τὴν	ἐξανάστασιν	τὴν	ἐκ	νεκρῶν .
	ei	pōs	katantēsō	eis	tēn	exanastasin	tēn	ek	nekrōn .
	εἰ	πῶς	καταντάω	εἰς		ἐξανάστασις		ἐκ	νεκρός
	ei	pōs	katantaō	eis		exanastasis		ek	nekros
	if	perhaps	I might arrive	in	the	standing up	out	the	from dead
	CSE	TF	VISAAS	PA	AFSA	NFSA	AFSA	PG	JMPGX SJ

Questions (Phil 3:7-11)

1. What are the paragraph divisions in Phil. 3? (Compare different versions such as the KJV; the NKJV; Notice the difference between the NA27 and the Byzantine text.(breaks at 4, 9, 15, 17 [KJV, Darby, ASV, Byz/MajT] breaks at 2, 7, 12, 17, 20 [CEV]; 2, 7, 12, 15, 17, (NKJV, NIV), 2, 12, 17 (NA27, NET).
2. How many sentences are there in 3:7-11? (Note that in the Greek text there is a dot on the line which is a period, and a dot in the center which notes a break but is not a period.)
3. How many finite verbs are there in vss 7-11? (A finite verb has a number indicating person).
4. Parse each of the following verbs and identify the usage of each element in the parsing.

ἦν *ēn* (was) V3SIAI,

3rd singular, The subject is Neuter Plural Nom. of the rel pronoun *hostis*; this is an unusual situation where a rel. pron. refers to a group treated as a single entity by the verb.

Imperfect: Progressive Imperfect,

Active: The subject "whatever" is linked to a pred nom. "gain."

Indicative: Progressive Imperfect, Stative Active, declarative indicative. "all things" is the subj.,

ἡγοῦμαι *hēgoumai* (count, consider) V1SRMI; Verb,

1st Sing. Paul performs the action of the verb

Perfect Extensive perfect Emphasis on completed action, this legalistic emphasis was all in Paul's past.

Middle: A deponent verb (ending is *-omai*); has a passive form with an active meaning.

Indicative.; Declarative Indicative.

ἐζημιώθην *ezemiōthēn* (suffer loss)

1st Sing.

Aorist

Passive

Indicative

κερδήσω *kerdēsō* (to gain, acquire) Note the Aorist Subjunctive loses all temporal significance and has only aspect, which is punctiliar. In a purpose clause it has a future orientation.

1st Sing:

Aorist:

Active: .

εὕρεθῶ *eurethō* (to find)

1st Sing:

Aorist:

Passive: .

Subjunctive:.

καταντήσω *katantēsō* (attain)

1st Sing:

Aorist or Future:

Active: .

Subjunctive or Indicative:

5. Parse the following verbals and identify their usage.

εἶναι *einai* (to be)

Present: Aoristic, like the main verb.

Active: Paul performs the action.

Infinitive: Secondary object of the verb; the first object is expressed by the acc. "all."

Literally "I count all things loss." "All things" is the first object; "loss" is the second.

ὑπερέχον *huperechon* (to surpass)

Present: Since this functions as a noun, the verbal aspects are not significant.

Active

Participle: Article, no noun in agreement, used as a substantive Substantial

NSA:: Accusative, object of the preposition, *dia*.

ἔχων *echōn* (to have)

γινῶναι *ginōnai* (to know)

συνμορφιζόμενος *summorphizomenos* (to conform)

6. How many nouns are there in the first sentence? Identify the case usage:

κέρδη *kerdē*, (gain) Neuter, Plural, Nominative

Neuter

Plural

Nominative: With the equative verb *eimi* (is) this is a predicate nominative describing the "what" which in turn refers to all the religious activities mentioned previously.

ζημίαν *zēmian* (loss)

7. Identify the following nouns in the second sentence? (Parse each noun and then identify its particular case usage).

γνώσεως, *gnoseōs* (knowledge) Feminine, Singular, Genitive, descriptive.

Χριστοῦ Ἰησοῦ, *Christou Iesou*, (Christ Jesus)

σκύβαλα *skubala* ("rubbish" lit. dung) Neuter, Plural, Accusative. Predicate accusative.

Χριστὸν *Christon* (Christ) Masculine, Singular, accusative. Direct object of "gain."

δικαιοσύνην *dikaiousunēn* (righteousness)

νόμον *nomou* (law)

πίστεως *pisteōs* (faith)

Χριστοῦ *Christou* (Christ)

θεοῦ *theou* (God)

δικαιοσύνην *dikaiousunēn* (righteousness)

τῇ πίστει, *tē pistei* (faith) Feminine, singular, dative; dative of means, here as the object of the preposition *epi*, it express means in the sense of the basis or ground of righteousness..

τὴν δύναμιν *tēn dunamin* (power)

τῆς ἀναστάσεως *tēs anastaseōs* (resurrection)

[τῇν] κοινωνίαν *tēn koinōnian* (fellowship)

[τῶν] παθημάτων *tōn pathematōn* (sufferings)

τῷ θανάτῳ *tō thanatō* (death) Masculine, Singular, Dative of reference; being conformed with reference to His death.

τὴν ἐξάνστασιν *tēn exanastasin* ("resurrection" lit. out resurrection)

νεκρῶν. *nekrōn* (dead)

8. What is the main verb of the first sentence? What is the subject?
9. What is the main verb of the second sentence?
10. What is the grammatical subject of the second sentence?
11. What is the main clause of the second sentence? What are the subordinate clauses?

12. How do the subordinate clauses relate to the topic of the paragraph?
13. The topic is the subject and verb combined, the topic of the paragraph converts to the topic of your message, the subordinate clauses convert to the supporting points of your message.

1 Thess 4:15-18

1 Th 4:15 For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep.

1 Th 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

1 Th 4:17 Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

1 Th 4:18 Therefore comfort one another with these words.

NKJV

1 Thessalonians 4:15
 15 Τοῦτο γάρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου , ὅτι ἡμεῖς οἱ ζῶντες οἱ
 Touto gar hymin legomen en logō kyriou hoti hēmeis hoi zōntes hoi
 οὗτος γάρ ὑμεῖς λέγω ἐν λόγος κύριος ὅτι ἡμεῖς ζάω
 houtos gar hymeis legō en logos kyrios hoti hēmeis zaō
 This for to you we say in word of Master that we the living the
 ODENSA CCX OP2 PD V1PPAI PD NMSD NMSG SN CSN OP1 PN AMPN VPAPMPN AMPN
 περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας .
 perileipomenoi eis tēn parousian tou kyriou ou mē phthasōmen tous koimēthentas
 περιλείπομαι εἰς παρουσία κύριος οὐ μὴ φθάνω κοιμάω
 perileipomai eis parousia kyrios ou mē phthanō koimaō
 being left around for the presence of the Master not not we might arrive the ones having slept
 VPPPPMN PA AFSA NFSA AMSG NMSG TN TN VIPAAS AMPA VAPPMPA SJ
 16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι , ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ ,
 hoti autos ho kyrios en keleusmati en phōnē archangelou kai en salpingi theou
 ὅτι αὐτὸς κύριος ἐν κέλευσμα ἐν φωνῇ ἀρχάγγελος καὶ ἐν σάλπιγξ θεός
 hoti autos kyrios en keleusma en phōnē archangelos kai en salpinx theos
 because himself the Master in command in sound first messenger and in trumpet of God
 CSC OPIMSN AMSN NMSN PD NNSD SN PD NFSD NMSG CCK PD NFSD NMSG SN
 καταβήσεται ἀπ' οὐρανοῦ καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον ,
 katabēsetai ap' ouranou kai hoi nekroi en Christō anastēsontai prōton
 καταβαίνω ἀπὸ οὐρανόσ καί νεκρός ἐν Χριστός ἀνίστημι πρῶτος
 katabainō apo ouranos kai nekros en Christos anistēmi prōtos
 will come down from heaven and the dead in Christ will stand up first
 V3SFMI PG NMSG CCK AMPN JMPNX PD NMSD V3PFMI BX SN

17	ἔπειτα	ἡμεῖς	οἱ	ζῶντες	οἱ	περιλειπόμενοι	ἅμα	σὺν	αὐτοῖς	ἄρπαγισόμεθα	
	epeita	hēmeis	hoi	zōntes	hoi	perileipomenoi	hama	syn	autois	harpagēsometha	
	ἔπειτα	ἡμεῖς		ζῶ		περιλείπομαι	ἅμα	σὺν	αὐτός	ἄρπάζω	
	epeita	hēmeis		zaō		perileipomai	hama	syn	autos	harpazō	
	then	we	the	living	the	ones being left around at same time with	them	we will be seized			
	BX	OP1	PN	AMPN	VPAPMPN	AMPN	VPPPMPN	BX	PD	OP3MPD	V1PFPI
	ἐν	νεφέλαις	εἰς	ἀπάντησιν	τοῦ	κυρίου	εἰς	ἀέρα	καὶ	οὕτως	πάντοτε σὺν κυρίῳ ἔσόμεθα
	en	nephelais	eis	apantēsin	tou	kyriou	eis	aera	kai	houtōs	pantote syn kyriō esometha
	ἐν	νεφέλῃ	εἰς	ἀπάντησιν		κύριος	εἰς	ἀήρ	καὶ	οὕτως	πάντοτε σὺν κύριος εἰμί
	en	nephelē	eis	apantēsis		kyrios	eis	aēr	kai	houtōs	pantote syn kyrios eimi
	in	clouds	for	meeting	of the	Master	in	air	and	thusly	always with Master we will be
	PD	NFPD	PA	NFSA	AMSG	NMSG	PA	NMSA	SJ	CCK	BX BX PD NMSD V1PFMI SJ
18	ὥστε	παρακαλεῖτε	ἀλλήλους	ἐν	τοῖς	λόγοις	τούτοις				
	Hōste	parakaleite	allēlous	en	tois	logois	toutois				
	ὥστε	παρακαλέω	ἀλλήλων	ἐν		λόγος	οὗτος				
	hōste	parakaleō	allēlōn	en		logos	houtos				
	So that	encourage	one another	in	the	words	these				
	CCQ	V2PPAM	ORCMPA	PD	AMPD	NMPD	OADMPPD	SJ			

Questions

1 Thess 4:15-18

1. What are the paragraph divisions in 1 Thess. 4? (compare the NA27 with the KJV and NKJV)
2. How many sentences are there in 1 Thess. 4:15-18?
3. How many finite verbs are there in 1 Thess. 4:15-18?
4. Parse each of the following verbs and identify the usage of each element in the parsing?

λέγομεν *legomen*

1st Plural:

Present

Active

Indicative:

οὐ μὴ φθάσωμεν *ou me phthasomen* The *ou me* intensifies the negative.

1st Plural:

Aorist

Active

Subjunctive:

καταβήσεται *katabesetai*

3rd Sing:

Future

Middle

Indicative:

ἀναστήσονται *anastesontai*

3rd Plural:

Future

Middle

Indicative:

ἄρπαγισόμεθα *harpagesometha*

Person:

Tense

Voice

Mood:

ἐσόμεθα. *esometha*

Person:

Tense

Voice

Mood:

παρακαλεῖτε *parakaleite*

Person:

Tense

Voice

Mood:

5. Parse each of the following verbals in the passage and identify their usage:

οἱ ζῶντες *oi zontes* (the living)

οἱ περιλειπόμενοι *oi perileipomenoi* (who remain)

τοὺς κοιμηθέντας *tous koimethentas* (who sleep)

6. Identify the following nouns (Parse each noun and then identify its particular usage)

λόγῳ *logo* (word)

κυρίου, *kuriou* (Lord)

τὴν παρουσίαν *ten parousian* (the coming)

τοῦ κυρίου *tou kuriou* (the Lord)

16

ὁ κύριος *ho kurios* (the Lord)

ἐν κελεύσματι, *en keleusmati* (command)

ἐν φωνῇ *en phone* (shout)

ἀρχαγγέλου *archangelou* (archangel)

ἐν σάλπγγι *en salpingi* (with the trumpet)

θεοῦ, *theou* (God)

οὐρανοῦ *ouranou* (heaven)

οἱ νεκροὶ *oi nekroi* (the dead)

ἐν Χριστῷ *en Christo* (in Christ)

17

ἐν νεφέλαις *en nephelais* (in the clouds)εἰς ἀπάντησιν *eis apantesin* (meeting)τοῦ κυρίου *tou kuriou* (Lord)εἰς ἄερα *eis aera* (air)σὺν κυρίῳ *sun kurio* (Lord)

18

ἀλλήλους *allelous* (one another)λόγοις *logois* (words)

7. What is the main verb of the first sentence? What is its grammatical subject?
8. What is the main verb of the second sentence? What is its grammatical subject?
9. What is the main clause of the first sentence?
10. Identify the subordinate clauses and explain their relationship to the main clause?
11. What is the topic (grammatical subject plus grammatical verb) of the first sentence?
12. What is said about that topic?
13. What is the topic (grammatical subject plus grammatical verb) of the second sentence?
14. What then is the topic of the paragraph?