

A CONCISE
Exegetical Grammar
OF
New Testament Greek

J. HAROLD GREENLEE



First Fruits
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

A Concise

Exegetical Grammar

of

New Testament

Greek

by J. Harold Greenlee

First Fruits Press
Wilmore, Kentucky
c2012

ISBN: 9781621710332

A Concise Exegetical Grammar of New Testament Greek, by J. Harold Greenlee.
First Fruits Press, © 2012

Digital version at <http://place.asburyseminary.edu/academicbooks/2/>

First Fruits Press is a digital imprint of the Asbury Theological Seminary, B.L. Fisher Library. Asbury Theological Seminary is the legal owner of the material previously published by the Pentecostal Publishing Co. and reserves the right to release new editions of this material as well as new material produced by Asbury Theological Seminary. Its publications are available for noncommercial and educational uses, such as research, teaching and private study. First Fruits Press has licensed the digital version of this work under the Creative Commons Attribution Noncommercial 3.0 United States License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc/3.0/us/>.

For all other uses, contact:

First Fruits Press
B.L. Fisher Library
Asbury Theological Seminary
204 N. Lexington Ave.
Wilmore, KY 40390
<http://place.asburyseminary.edu/firstfruits>

Greenlee, J. Harold (Jacob Harold), 1918-

A concise exegetical grammar of New Testament Greek / by J. Harold Greenlee.

Wilmore, Ky. : First Fruits Press, c2012.

xv, 151 p. ; 23 cm.

1st First Fruits Press ed.

Includes index.

ISBN: 9781621710332 (pbk.)

1. Greek language, Biblical -- Grammar. I. Title.

PA817 .G7 2012

487.4

Cover design by David Roux



asburyseminary.edu
800.2ASBURY
204 North Lexington Avenue
Wilmore, Kentucky 40390



First Fruits
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Table of Contents

<i>Preface to the First Fruits Edition</i>	<i>ix</i>
<i>Preface to the 1986 Edition</i>	<i>xi</i>
<i>Preface</i>	<i>xiii</i>
<i>Abbreviations Used in This Book</i>	<i>xv</i>

Etymology

The Alphabet	1
Lower Case	1
Upper Case	1
Vowels and Diphthongs	1
Vowels	1
Diphthongs	1
Definition	2
Transliteration	2
Single Letters	2
Diphthongs	2
Accents	3
General Rules	3
Verb	3
Nouns	4
Enclitics	4
Rules of Contraction and Assimilation	5
Vowels	5
Consonants	6
Moveable v	7
Paradigms	8
Declension Endings	8
Classes of 1st Declension Nouns	8
Classes of 2nd Declension Nouns	9
Class of 3rd Declension Nouns	9
3rd Declension Endings	10
Verb Forms	10
Principal Parts of Verbs	10
Tenses Derived from Each Principal Part	14
Verb Endings	15
The Basic Endings	15
Imperative Mood Endings	17
Infinitive Endings and Examples	17
Participial Endings	18

Present and Future Active	18
1st Aorist Active	18
2nd Aorist Active	18
Perfect Active	19
Aorist Passive	19
Present and Future Middle and Passive	19
1st Aorist Middle	19
2nd Aorist Middle	20
Perfect Middle and Passive	20
Notes on 2nd Conjugation (-μ) Verbs	20
Periphrastic Tense Formations	21
Adjectives	23
Attributive and Predicate Position	23
Forms of Adjectives	23
2nd-1st-2nd Declension.	23
2nd Declension	24
3rd-1st-3rd Declension	24
3rd Declension	24
Comparison of Adjectives	25
Pronouns	25
Personal	25
Possessive	26
Intensive	26
Reflexive	26
Reciprocal	27
Relative	27
Interrogative	27
Indefinite	28
Indefinite Relative	28
Demonstrative	28
Numerals	28
Adverbs	31
Some Correlative Adverbs	31
Word Formation	32
Prefixes	32
Compounds Formed by Two or More Words	32
Suffixes	32
Principal Noun-Forming Suffixes	32
Principal Adjective-Forming Suffixes	34
Principal Verb-Forming Suffixes	35
Principal Adverb-Forming Suffixes	36
Example of Compounds and Family of Words	36

Syntax

The Article	37
General Rule	37
Corollaries of the General Rule	37
Exceptions to the General Rule	41
Cases (not Including Cases After Prepositions).....	44
Nominative	44
Vocative	44
Genitive	44
Possessive	45
Role Relationship	45
Source or Author	45
Subjective	45
Objective	45
Material	46
Contents	46
Partitive	46
Locative	46
Measure	47
Appositive	47
Comparative.....	47
Price, Equivalent, or Penalty	48
Time Within Which	48
Qualitative	48
Qualified	49
Predicate of Verbs	49
General Relationship.....	50
Genitive Absolute	51
Dative	51
Indirect Object of a Verb.....	51
Possession or Personal Relationship	51
Predicate of Various Verbs	51
Instrument or Means	52
Cause, Reason	52
Time When	52
Reference	52
Measure or Degree	53
Manner or Mode	53
Repeats the Idea of the Verb, for Emphasis	53
Accusative	53
Direct Object of Verb	53

Subject of An Infinitive:.....	53
Extent of Time or Space.	54
Cognate Accusative	54
Prepositions	54
Principal Uses and Meanings	54
ἀμφί	54
ἀνά	55
ἀντί.....	56
ἀπό.....	57
διά.....	58
εἰς.....	59
ἐκ.....	61
ἐν.....	62
ἐπί	64
κατά	67
μετά	69
παρά	70
περί.....	71
πρό.....	73
πρός	74
σύν	76
ὑπέρ	77
ὑπό.....	78
Exceptions to the Basic Rules of Usage	80
Adverbs Used as Prepositions	81
Preposition Repeated Before Noun Series	82
Verb Compound with Preposition	82
Adjectives	83
Greek uses Adjective, English uses Adverb.....	83
Constructions Forming Comparisons	83
Adjectives used for Superlative	84
Pronouns	84
Antecedent is a Pronoun	84
Attracted to Case of the Antecedent	85
The Antecedent in Relation to Pronoun	86
Pronouns Takes Gender of Predicate	86
Neuter Pronoun as Adverb	86
ὅ, 'whereas.'	86
οὗ, 'where.'	87
Pronoun αὐτός with a Relative Pronoun	87
Verbs	87
Uses of Voice	87

Active	87
Middle	87
Passive	88
Deponent Verb.....	88
Uses of Moods	88
Indicative	88
Imperative	88
Subjunctive	89
Optative	90
Tense-Aspects of the Indicative Mood	91
Present.....	92
Imperfect	93
Aorist.....	95
Future	96
Perfect (Present Perfect)	97
Pluperfect (Past Perfect)	97
Future Perfect	97
Tense-Aspects of Other Moods	98
Present.....	98
Aorist.....	99
Perfect.....	99
Pluperfect (Past Perfect)	99
Future Perfect	100
The Infinitive and It's Functions	100
The Anarthrous Infinitive	101
The Articular Infinitive	102
Special uses in the genitive case	103
In Prepositional Phrases	104
The Participle	105
Uses of the Tenses of the Participle.....	105
Functions of the Participle	108
Adjectival	108
Adverbial	110
Substantive	114
Summary of Constructions	114
Time.....	114
Definite time	114
Relative time	115
Same Time as the Leading Verb	116
Time Subsequent to the Leading Verb.....	117
Cause	118
Prepositional Phrases	118

Predicate Participle	119
Clauses with γάρ, ὅτι.....	119
Condition	119
Participle	119
Clauses	120
Grounds	122
Concession	122
Predicate Participle	122
Clauses	122
Purpose	123
Prepositional Phrase	123
Predicate Participle	123
Anarthrous Infinitive	123
Genitive Case of the Articular Infinitive	123
Clauses ἵνα, ὅπως, μή.....	124
Result.....	124
ὥστε with the Infinitive	124
Expressions Expressing Purpose	124
Substantive Expressions	126
Direct Discourse	126
Clauses (not Causal)	126
Clauses (not Purpose or Result)	126
Anarthrous Infinitive	127
Genitive Case of the Articular Infinitive	127
Prepositional Phrase εἰς with the Accusative	128
Participle	128
Questions	128
Real or Rhetorical	128
Factual or Deliberative	129
Direct or Indirect.....	129
Examples of Types of Questions	130
Suggestions Concerning Exegesis	131
Three Basic Questions of Exegesis	131
Clues to Emphasis or Prominence	132
Word Order.....	132
Emphatic Words	133
Suggestions Concerning Procedure	134
Dependent Clauses	134
Independent Clause	135
Nouns	135
Pronouns	136
Adjectives and Participles	136

Prepositional Phrases	136
Verbs	136
Words	136
Special Notes on Indirect Statements	137
The Indicative Mood	137
Moods Other than Indicative	137
Indirect Question with Same Word	138
Indirect Question Retains Direct Form.....	138
Special Notes on Two Important Connectives	139
Reason for What Precedes	139
Grounds or Basis for what Precedes	139
Reason or Motivation for a Preceding Exhortation	139
Giving Background Information	140
Implied but not Directly Stated	140
εἰ, 'If' 'Whether'	140
The Indicative Mood	140
The Appetitive Mood	140
Grounds	141
Condition Contrary to Fact.....	141
Concession of Fact	141
Indirect Question	141
Direct Question	142

Preface to the First Fruits Edition

This grammar originated fifty years ago during my tenure as professor of New Testament Greek in Asbury Theological Seminary, Wilmore, Kentucky. Through this half century Wm. B. Eerdmans Publishing Co. has published this grammar, through several editions, with occasional changes and improvements

I am glad that Eerdmans has been willing to transfer the copyright to me so that this work can be included in digitized form through First Fruits Publications of Asbury Theological Seminary. I trust it will be found useful by students in many lands through the years to come.

The author
September 15, 2012

Preface to the 1986 Edition

This new edition is a thoroughgoing revision of the Grammar, based on further years of teaching and research and especially on collaboration with members of Wycliffe Bible Translators / Summer Institute of Linguistics in New Testament translation workshops in various parts of the world.

The present edition includes a new index to over 700 New Testament passages referred to. It also includes a new presentation of the principal parts of the various types of verbs in chart form. Fuller attention has been given to the second conjugation verbs, the optative mood, and 3rd declension nouns. A special section dealing with two important connectives has been added, and the discussion of clues to prominence and emphasis has been expanded.

This new edition utilizes the computer facilities of the Printing Arts Department of the Summer Institute of Linguistics, and I am grateful to Mr. Bob Chaney and his associates for their expertise and help as I keyboarded the book.

I believe students will find this new edition of the Grammar a significant improvement over the previous editions.

The Author

April 1986

The task of exegetical grammar is to enable the interpreter to reproduce in his own mind the exact thought of each given form or expression in the Greek New Testament, and then to express that thought, as nearly as possible, in his own language (Bu 2-5).

Preface

This book is intended to meet the needs of students who have completed a course in elementary New Testament Greek. Its purpose is to give a grasp of the principles of grammar which are meaningful in exegesis.

These principles are intentionally presented in concise form. The aim of the book is to be practical, not exhaustive. Minor exceptions to rules are for the most part not presented. For the student who wishes to investigate a point more fully, references to other grammars are given throughout.

Rules given in the book are illustrated by an example from the New Testament with an English translation, plus an example for the student to translate. These latter may be used for class assignments.

I trust that this book, by giving students an unsophisticated presentation of principles, will encourage many in the practice of "rightly dividing the word of truth."

Abbreviations Used in This Book

- BC Beekman, John, and John Callow, *Translating the Word of God*
- BF Blass, Friedrich, and Albert Debrunner, *A Greek Grammar of the New Testament*, translated and reviewed by Robert W. Funk
- Bu Burton, Ernest, DeWitt, *Syntax of the Moods and Tenses in New Testament Greek*
- Ca Carson, D. A., *A Student's Manual of New Testament Greek Accents*
- DM Dana, H. E. and Julius R. Mantey, *A Manual Grammar of the Greek New Testament*
- GI Greenlee, J. Harold, *A New Testament Greek Morpheme Lexicon*
- Gr Green, Samuel G., *Handbook to the Grammar of the Greek Testament*, rev. ed.
- Ma Machen, J. Gresham, *New Testament Greek for Beginners*
- Me Metzger, Bruce M., *Lexical Aids for Students of New Testament Greek*
- Mo Moulton, James Hope, *Grammar of New Testament Greek Vol. 1, Prolegomena*
- MH Moulton, James Hope, and W. F. Howard, *Grammar of New Testament Greek Vol. 2, Accidence and Word-Formation*
- Nu Nunn, H. P. V., *Short Syntax of New Testament Greek*
- Ro Robertson, A. T., *A Grammar of the Greek New Testament in the Light of Historical Research*
- RD Robertson, A. T., and W. H. Davis, *A New Short Grammar of the Greek New Testament*

Etymology

The Alphabet

Gr §1; Ma 1; DM 20; MH 37

Lower Case

α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ / ς τ υ φ χ ψ ω

Upper Case

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

Vowels and Diphthongs

Gr §3; ma 10-11

Vowels

α ε η ι ο υ ω

▶ Always long: η ω

▶ Always short: ε ο

▶ May be long or short: α ι υ

Diphthongs

αι αυ α ηυ

ει ευ η ωυ

οι ου ω

υι

Definition

A long syllable is a syllable containing a long vowel or a diphthong.

Exception: When the diphthongs $\omicron\iota$ or $\omicron\upsilon$ are word-final (i.e., the last two letters of a word), they are considered short for purposes of accenting when the accent falls on some other syllable.

Transliteration

Me 3, 98-101; Gr §7

Single Letters

Most transliterations are obvious ($\alpha \rightarrow a$, $\beta \rightarrow b$, etc.), but the following may be mentioned:

η – long e

υ – y (not u)

κ – c (usually)

χ – ch (not k)

ξ – x

ι usually becomes i, but becomes j when used as a consonant in English (e.g., Ἰησοῦς, Jesus).

Initial ρ , which always has a rough breathing ($\rho\text{-}$), becomes rh (e.g., rhetoric).

Diphthongs

$\alpha\iota$ – ae or e

$\epsilon\iota$ – e or i

$\omicron\iota$ – oe or e

$\omicron\upsilon$ – u

Accents

Ma 13-18 (esp. 14), 44-5; Ca (all)

General Rules

Ca 19-23,47-51,149-53

The acute accent can stand on one of the last three syllablee: e.g., ἄνθρωπος, ἀνθρώπου, γραφή

The *circumflex* accent can stand on one of the last two syllables: e.g., δῶρον, υἱοῦ

An acute accent standing on an ultima is replaced by a grave accent when other words follow in the sentence without intervening punctuation: e.g., γραφή, αὐτοῖ

If the ultima is long, the acute accent may stand on one of the last two syllables only, and the circumflex on the last syllable only: e.g., ἀνθρώπῳ

The circumflex accent may stand on long syllables only: e.g., δῶρα, γραφῶν

When the penult (the last syllable but one) is to be accented, if it is long and the ultima is short the accent on the penult must be a circumflex: e.g., οἶκος

Verb

Accent is recessive (except in infinitives and participles) -- i.e., it is placed as far from the ultima as the general rules will pennit: e.g., λύομεν, πιστεύω

Nouns

Retain the accent on the same syllable on which it falls in the nominative singular, insofar as the general rules permit: e.g., ἀπόστολος, ἀποστολου / δῶπον, δώρου

Enclitics

Are accented with the word preceding. For purpose of accenting, they count in general as additional syllables of the preceding word. Specifically—

If an enclitic follows a word with an acute on the antepenult or a circumflex on the penult, the word preceding the enclitic takes an additional acute on the ultima: e.g., ἀνιρώπος μου, δῶρόν μου

If an enclitic of two syllables follows a word with an acute accent on the penult, the enclitic takes its own accent (because a word cannot have the same kind of accent on successive syllables): e.g., δῶρου ἐστίν

If an enclitic follows a proclitic or another enclitic, the first of the two takes an acute on the ultima: e.g., υἱός μου ἐστίν

Exception: οὐκ ἔστιν

If an enclitic follows a word with an accent on the ultima, no additional accent is necessary: e.g., γραφή ἐστίν, γραφή μου

If the accent is an acute, it does not become a grave.

An enclitic retains its own accent if it is emphatic or if it begins a clause: e.g., ἐστὲ μαθηταί

An enclitic's own accent is commonly, but not always, an acute on the ultima (which may become a grave in accordance with the regular rules).

Rules of Contraction and Assimilation

Ma 144-5; RD 34-5; Gr §3- 5, 83; DM 24-5; Gl, Part 2;
Ca 24-5

Vowels

A short plus a long of the same vowel form their long:
e.g., ε-η form η; o-ω form ω

Two like short vowels form a diphthong: e.g., ε-ε form ει;
o-o form ου

o or ω contract with α, ε, or η to form ω: e.g., α-o, α-
ω, o-η, ε- ω form ω

Exceptions: ε-o or o-ε form ου

α-ε or α-η form long α

When a vowel is contracted with a following diphthong which begins with the same vowel, the separate vowel disappears and the diphthong remains: e.g., o-ou form ου

When a vowel is contracted with a diphthong which begins with a different vowel, the separate vowel contracts with the diphthong's first vowel according to the rules. If the diphthong's second vowel is ι, it becomes ι-subscript; otherwise it disappears: e.g., α-ει form α̣, α-ου form ω, α-η form α, ε-ου form ου, ε-η form η

Table of contractions for contract verbs

Stem Vowel	Vowel of Termination						
	ω	ο	ου	ε	ει	η	η
α	ω	ω	ω	α	α	α	α
ο	ω	ου	ου	ου	οι	ω	οι
ε	ω	ου	ου	ει	ει	η	η

Exceptions: In infinitives, -ά-ειν form -ᾶν, and -ο-ειν form -οῦν

Consonants

π, β, φ plus σ form ψ - (πέμπω) πέμψω

κ, γ, χ plus σ form ξ - (ἄγω) ἄξω

τ, δ, θ drop out before σ - (πείθω) πείσω

ν followed by π, β, φ becomes μ - (έν-βαίνω) έμβαινω

ν followed by κ, γ, χ becomes γ - (συν-γράφω)

συγγράφω

ν followed by λ, μ, ρ becomes λ, μ, ρ - (έν-λείπω)

έλλείπω

ν drops out before σ or ζ - (σθν-ζάω) συζάω

Before τ –

β, φ become π – (τέτριβται) τέτριπται

γ, χ – κ

τ, δ, θ – σ

Before δ –

π, φ become β

κ, χ – γ

Before θ –

π, β, become φ – (ἐπέμπθη) ἐπέμφθη

κ, γ – χ

τ, δ, θ – σ

Before μ –

π, β, φ become μ – (γέγραφμαι) γέγραμμαι

κ, γ, χ – γ

τ, δ, θ – σ

π, τ, κ followed by a rough breathing become respectively φ, θ, χ –e.g., (ἀπ' ὤν) ἀφ' ὤν

If two consecutive syllables of a word begin with a fricative (φ, θ, χ), the first usually changes ω the corresponding voiceless stop (π, τ, κ).

Thus θρίξ becomes τριχός (not θριχός) in the gen. sg.; and the 6th prin. part of τίθημι (root θε-) is ἐτεθην (not ἐθέθην).

A ρ is doubled when a vowel precedes it –e.g., (ἐπι- ῥάπτω) ἐπιρραπτω

κ becomes ξ before a vowel –e.g., (ἐκ-ἄγω) ἐξάγω

Moveable ν

Gr §3h

To facilitate pronunciation, ν is generally added to dative plural endings in 1 and to the 3rd person of verb forms ending in ε or ι (but not ει) when punctuation or a vowel follows, and sometimes when μ, τ, δ, or κ follows.

Paradigms

Ma 225-52; Gr §9-117

Declension Endings

Ca 27-46, 85-92, 98-101

Key to all three declensions: the definite article for the 1st and 2nd declensions and the indefinite pronoun for the 3rd declension. Ma 230, 236; Gr §12-13

Classes of 1st Declension Nouns

Ma 225; Gr §17-20

		Singulars			Plural of all
	Stem ending: vowel or ρ*	Stem ending: consonant		Masc. nouns	
Nom.	-α	-α	-η	-ης	-αι
Gen.	-ας	-ης	-ης	-ου	-ῶν
Dat.	-α	-η	-η	-η	-αις
Acc.	-αν	-αν	-ην	-ην	-ας
Voc.	-α	-α	-η	-α	-αι
	ἀλήθεια	δόξα	γραφή	προφήτης	

*Nom. and acc. sg. long α in both or short α in both. Gen. sg. and acc. pl. always long α.

Classes of 2nd Declension Nouns

Ma 2226; Gr §21-5

	Masculine and Feminine		Neuter	
	Singular	Plural	Singular	Plural
Nom.	-ος	-οι	-ον	-α
Gen.	-ου	-ων	-ου	-ων
Dat.	-ω	-οις	-ω	-οις
Acc.	-ον	-ους	-ον	-α
Voc.	-ε	-οι	-ον	-α
	ἄνθρωπος, ὁ	ὁδός, ἡ	δῶρον, τό	

Class of 3rd Declension Nouns

Gr §26-31; Gl 259, 311-2

The noun stem is the gen. sg. minus the –ος ending (except for a few irregular nouns).

The nom. sg. is formed from the stem (final stem consonant, vowel, or diphthong may be modified)—

By adding -ς to the stem

e.g., ἰχθύς, -ύος, ὁ

ἔρις, -ιδος, ἡ

οὔς, ὠτός, τό

By the stem alone

e.g., αἰών, -ῶνος, ὁ

πειθῶ, -οῦς, ἡ

λέων, -οντος, ὁ

3rd Declension Endings

(often modified by contraction)

	Masculine and Feminine		Neuter	
	Singular	Plural	Singular	Plural
Nom.	-ς or -__	-ες	-__	-α
Gen.	-ος	-ων	-ος	-ων
Dat.	-ι	-οι	-ι	-οι
Acc.	-α or -ν	-ας	-__	-α
Voc.	-ς or -__	-ες	-__	-α

Verb Forms

Gr §74-117; BF §65-101; ca 53-61, 70-84, 111-4, 122-40

Principal Parts of Verbs

Ca 146-8 Note: All principal part forms are indicative mood, 1st person singular

See chart on pages 12-13.

1 st Pres. Act.	2 nd Fut. Act.	3 rd Aor. Act.
<u>Regular Verb</u>		
πιστεύς	πιστεύσω	ἐπίστευσα
<u>Deponent Verb</u>		
δέχομαι	δέξομαι	ἐδεξάμην
<u>Contract Verbs</u>		
ἀγαπάω δηλώ λαλέω	ἀγαπήσω δηλώσω λαλήσω	ἠγάπησα ἐδήλωσα ἐλάλησα
<u>Liquid Verbs</u>		
κρίνω	(κρινέω) κρινῶ	ἔκρινα
Irregular Verb		
φέρω	οἶσω	ἤνεγκα
<u>Second Conjugation Verb</u>		
δίδωμι	δώσω	ἔδωκα

4 th Perf. Act.	5 th Perf. Mid.- Pass.	6 th Aor. Pass.
<u>Regular Verb</u>		
πεπίστευκα	πεπίστευμαι	ἐπίστεύθην
<u>Deponent Verb</u>		
_____	δέδειγμαι	ἐδέχθην
<u>Contract Verbs</u>		
ἠγάπηκα δεδήλωκα λελάληκα	ἠγάπημαι δεδήλωμαι λελάλημαι	ἠγαπήθην ἐδηλώθην ἐλαλήθην
<u>Liquid Verbs</u>		
κέκρικα	κέκριμαι	ἐκρίθην
<u>Irregular Verb</u>		
ἐνήνοχα	ἐνήωεγμαι	ἠνέχθην
<u>Second Conjugation Verb</u>		
δέδωκα	δεῖδομαι	ἐδόθην

Tenses Derived from Each Principal Part

(except 2nd conjugation verbs) All moods are derived from the same principal part (except 2nd conjugation verbs)

1 st	2 nd	3 rd	4 th	5 th	6 th
Pres. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Perf. Mid.- Pass.	Aor. Pass.
Pres. Mid.- Pass.	Fut. Mid.	Aor. Mid.	Pluper g. Act	Plup. Mid.- Pass.	Fut. Pass.
Impf. Act.					
Impf. Mid- Pass.					

Verb Endings

The Basic Endings

Primary Act.			Primary Mid.		
	Sing.	Pl.		Sing.	Pl.
1 st	-ω	-ομεν	1 st	-ομαι	-ομεθα
2 nd	-εις	-ετε	2 nd	-η	-εσθε
3 rd	-ει	- ουσι(ν)	3 rd	-εται	-ονται

Where used in the indicative mood

Pres. Act.

Fut. Act.

Pres. Mid.-Pass.

Fut. Mid.

Fut. Pass.

Perf. Midd.-Pass. (omit 1st
vowel; 2nd p. sg. -σαι)

Where used in the subjunctive mood

Pres. Act.

Aor. Act.

Aor. Pass.

Perf. Act.

Pres. Mid.-Pass.

Aor. Mid.

Note: Initial vowel of all endings is lengthened. Verb stem is not augmented in aorist. Perf. Midd.-Pass. Must be written periphrastically, since its verb endings have no initial vowel.

Secondary Act.			Secondary Amid.		
	Sing.	Pl.		Sing.	Pl.
1 st	-ον	-ομεν	1 st	-ομην	- ομεθα
2 nd	-εσ	-ετε	2 nd	-ου	-εσθε
3 rd	-ε(ν)	-ον	3 rd	-ετο	-οντο

Where used in the indicative mood

Imperf. Act.

1st Aor. Act.

(1st vowel exc. -α 2nd pl. sg.; 1st p. sg. omits -σαν)

2nd Aor. Act.

Aor. Pass.

(1st vowel -η; 3rd p. pl. -σαι)

Perf. Act.

(1st vowel -α exc. 3rd p. sg.; 1st p. sg. omits -ν; 3rd p. pl. -ασι)

Pluperf. Act.

(1st vowel becomes -ει; 3rd p. pl. -εισαν)

Where used in the subjunctive mood

Imperfect. Mid.-Pass.

1st Aor. Mid.

(1st vowel -α exc. 2nd p. sg. ending -ς)

2nd Aor. Mid.

Pluperf. Mid.-Pass.

(moti first vowel; 2nd p. sg. ending -σο)

Imperative Mood Endings

Ma 177-80; Ca 64-5

2nd p. sg. — must be learned separately

2nd p. pl. –identical with

2nd p. pl. indicative

3rd p. sg. – change final ε of 2nd p. pl. to ω

3rd p. pl. – add -σαν to 3rd p. sg.

e.g. Pres. Act.			1 st Aor. Mid.	
	Sg.	Pl.	Sg.	Pl.
2 nd	-ε	-ετε	-αι	-ασθε
3 rd	-ετω	-ετωσαν	-ασθω	-ασθωσαν

Infinitive Endings and Examples

Pres. Act.	-ειν	πιστεύειν
Pres. Mid.-Pass.	-εσθαι	πιστεύεσθαι
1 st Aor. Act.	-αι	πιστεῦσαι
1 st Aor. Mid	-ασθαι	πιστεῦσασθαι
2 nd Aor. Act.	-εῖν	λιπεῖν
2nd Aor. Mid.	-έσθαι	λιπέσθαι
Aor. Pass.	-ῆναι	πιστευθῆναι
Perf. Act.	-έωαι	πεπιστευκέναι
Perf. Mid.-Pass.	-σθαι	πεπιστεῦσθαι

Participial Endings

Ca 115-9

All active participles and the aorist passive participle are declined like 3rd-1st-3rd declension nouns.

Present and Future Active

Nom. sg.	-ων	-ουσα	-ον
Gen. sg.	-οντος	-ουσης	-οντος
e.g.	πιστεύων	πιστεύουσα	πιστεῖον

1st Aorist Active

Nom. sg.	-ας	-ουσα	-αν
Gen. sg.	-αντος	-ουσης	-αντος

Note: Final α of nom. sg. is *long* in masculine, *short* in feminine and neuter.

e.g.	πιστεύσας	Πιστεύσασα	πιστεῖσαν
------	-----------	------------	-----------

2nd Aorist Active

Nom. sg.	-ών	-οῦσα	-όν
Gen. sg.	-όντος	-ούσης	-όντος
e.g.	λιπών	λιποῦσα	Λιπόν

Perfect Active

Nom. sg.	-ώς	-υῖα	-ός
Gen. sg.	-ότος	-υῖας	-ότος
e.g.	λελθκώς	λελυκυῖσα	λελυκός

Aorist Passive

Nom. sg.	-εῖς	-εῖσα	-έν
Gen. sg.	-έντος	-εῖσης	-έντος
e.g.	λυθείς	λυθεῖσα	λυθέν

All middle participles, and all passives except the aorist, are declined like 2nd-1st-2nd declension adjectives.

Present and Future Middle and Passive

Nom. sg.	-όμενος	-ομένη	-όμενον
e.g.	λυόμενος	λυομένη	λυόμενον

1st Aorist Middle

Nom. sg.	-άμενος	-αμένη	-όμενον
e.g.	λυσάμενος	λυσαμένη	λυσάμενον

2nd Aorist Middle

Nom. sg.	-όμενος	-ομένη	-όμενον
e.g.	λιπόμενος	λιπομένη	λιπόμενον

Perfect Middle and Passive

Nom. sg.	-μένος	-μένη	-μένον
e.g.	λελυμένος	λελυμένη	λελυμένον

Notes on 2nd Conjugation (-μι) Verbs

Gr §74ff, 104-7; Ma 200-18, 244-51

Format ion of 1st principal part: Reduplication + root
with lengthened vowel + ending

e.g., τι-θη-μι

Present and imperfect indicative endings differ from
those of 1st conjugation verbs; e.g.,

1 st p.	δίδςμι	δίδομεν
2 nd p.	δίδως	δίδοτε
3 rd p.	δίδωσι(ν)	διδόασι(ν)

In forms other than the indicative, the present tenses use the stem of the 1st principal part (e.g. διδο-), while the aorist drops the reduplication (e.g., δο-); but the endings are identical, with minor exceptions.

e.g. Pres. Act. Infinitive	διδόναι
Aor. Act. Infinitive	δοῦναι
Pres. Mid.-Pass. Infinitive	δίδοσθαι
Aor. Mid. Infinitive	δόσθαι
Pres. Act. Participle	διδούς, διδοῦσα, διδόν
Aor. Act. participle	δούς, δοῦσα, δόν

Periphrastic Tense Formations

BF §352-5; Bu 11, 16, 36, 40

Consist of the appropriate form of εἰμί plus the present or perfect participle of the desired verb (cf. English “I-am speaking,” “we-were being-seen,” etc.).

With the present participle, emphasizing continuation: e.g.,

▶ Present Act.

εἶλύων

“you are loosing”

▶ Imperfect Pass.

ἦν λυόμενος

“he was being loosed”

▶ Future Act.

ἐσόμεθα

“we will be loosing”

With the perfect participle, emphasizing the resulting state: e.g.,

▶ Perfect Ct.:

εἰμί λελυκώς

“I am in a condition resulting from having loosed”

▶ Pluperfect Pass.:

ἦτε λελυμένος

“you were in a condition resulting from having been loosed”

▶ Future Perfect Act.:

ἔσονται λελυκότες

“they will be in a condition resulting from having loosed”

The participle is norm. sg. or pl. (except acc. When used with an infinitive), in the required voice.

Other moods are expressed by changing the mood of

εἰμί

▶ e.g.; ἵνα ᾤζ�μεν λύοντες

“in order that we may be loosing”

▶ ἔστω λύων

“let him be loosing”

Adjectives

Attributive and Predicate Position

Ma 35-6, 54

When used with a noun which has the definite article or is otherwise definite (e.g., personal pronouns) –

- ▶ An adjective or participle in attributive position stand in either of the following orders:
 - ὁ καλὸς λόγος or λόγος ὁ καλός,
“the good word”
- ▶ An adjective or participle in predicate position stand in either of the following orders:
 - καλὸς ὁ λόγος or ὁ λόγος καλός
“the word is good”

When used with a noun with is *not* definite – an adjective or participle may either precede or follow the noun, normally has no article, and may be either attributive or predicate as the context permits:

- ▶ καλὸς λόγος or λόγος καλός
“a good word” or “a word is good”

Forms of Adjectives

Ma 230-5; Gr §33-41; Gl 295-9; Ca 43-5, 93-5, 102-5

2nd-1st-2nd Declension.

Masculine and neuter, 2nd declension; feminine, 1st declension.

The vowel of the fem. sg. endings is long α if the stem ends in a vowel or ρ, otherwise η

▶ e.g., δίκαιος, δικαία, δίκαιον

▶ ἀγαθός, ἀγαθή, ἀγαθόν

The neut. nom. and acc. sing. of a few adjectives is -ο instead of -ον

▶ e.g., ἄλλος, -η, -ο

Participles of the middle voice, and all passives except the aorist, are declined like this class

▶ e.g., λυόμενος, λυομένη, λυόμενον

2nd Declension

Feminine endings are identical with the masculine

e.g., αἰώνιος, -ιον

ἄδικος, -ον

3rd-1st-3rd Declension

Masculine and neuter, 3rd declension; feminine, 1st declension

▶ The vowel of the fem. sg. endings is always short α

• e.g., πᾶς, πᾶσα, πᾶν

▶ All active participles and the aorist passive participle are declined like this class;

• e.g. λύων, λύοθσα, λῦον

▶ However, the fem. gen. sg. always has a circumflex accent on the ultima, like nouns:

• e.g., λουουσῶν

3rd Declension

Feminine endings are identical with masculine

e.g., ἐληθής, -ές

Comparison of Adjectives

Gr §42-7; Ma 193; BF §60-1; Gl 287-8, 312-3; Ca 108-9

Comparative degree: stem + -τερος, -α, -ον

Superlative degree: stem + -τατος, -η, -ον

▶ e.g., ισχυρός, ισχυρότερος, ισχυρότατος

Comparative degree: stem (possibly modified) + -ίς, -ίς, -ίον (3rd declension)

▶ Superlative degree: stem (possibly modified) + -ιστος, -ίστη, -ιστον

• e.g, μέγας, μείζων, μέγιστος

The comparison of many adjectives is irregular.

▶ e.g., ἀγαθός, κρείσσω, κράτιστος

Pronouns

Gr §53-62; Ma 235-7; MH 178-82; BF §64; Ca 56-7, 63-4, 67-9, 95-6

Personal

I, my, me: ἐγώ, ἐμώ (μου), ἐμοί (μοι), ἐμέ (με)

we, our, us: ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς

you, your (sg.): σύ, σοῦ (σου), σοί (σοι), σέ (σε)

you, your (pl.): ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς

he, she, it, him, her, etc.: αὐτός, -ή, -ό

they, their, them: αὐτοί, -αί, -ά

Possessive

The genitive of the above personal pronouns: μου, σου, etc.

Possessive adjectives:

▶ my

• ἐμός, ἐμή, ἐμόν

▶ our

• ἡμέτερος, -α, -ον

▶ your (sg.)

• σός, σή, σόν

▶ your (pl.)

• ὑμέτερος, -α, -ον

▶ one's own (his, their, etc.; emphatic possessive adj.)

• ἴδιος, -α, -ον

Intensive

(I) myself, (the children) themselves, etc.; “-self” in apposition

with a noun or pronoun in any case: αὐτός in predicate position

▶ E.g., ὁ υἱός αὐτός
'the son himself'

▶ βλέπομεν τοὺς ἀποστόλους αὐτοῦς
'We see the apostles themselves'

Reflexive

“-self” forms in the predicate referring back to the same person in the subject

▶ E.g., "I see myself,"

▶ “a man knows himself”;

Declined like 2nd-1st-2nd declension adjectives.

(Not used in nom.; forms given are gen.)

- ▶ myself: ἐμαυτοῦ, -ῆς, -οῦ
- ▶ yourself (sg.): σεαυτοῦ, -ῆς, -οῦ
- ▶ him-, her-, itself: ἑαυτοῦ, -ῆς, -οῦ
- ▶ our-, your- (pl.), themselves: pl. of ἑαυτοῦ, -ῆς, -οῦ

The genitive is sometimes used as an emphatic possessive pronoun.

- ▶ E.g., Matthew 8:22, τοὺς ἑαυτῶν νεκρούς, 'their own dead'.

Reciprocal

"one another, each other." Plural only; not used in nom.

Declined like 2nd-1st-2nd declension adjectives; gen. pl., ἀλλήλων.

- ▶ E.g., John 13:34, ἀγίνα ἀπᾶτε ἀλλήλους, 'that you should love one another'

Sometimes expressed by the reflexive pronoun.

- ▶ E.g., John 12:19, εἶπαν πρὸς ἑαυτούς, 'they said to one another'

Relative

"who, which." ὅς, ἣ, ὅ, declined like 2nd-1st-2nd declension adjectives.

Interrogative

"who? which?" τίς, τί, 3rd declension. Acute accent on first syllable, which never changes to grave.

Indefinite

"someone, something."· τις, τι, 3rd declension, enclitic.

When the accent is required, it falls on the final syllable;

▶ e.g., τινές, τινῶν.

Indefinite Relative

"whoever, whatever." ὅστις, ἥτις, ὅτι, both syllables declined;

▶ e.g., οἵτινες

Sometimes used without indefinite sense, sometimes with qualitative sense.

Demonstrative

This: οὗτος, αὕτη, τοῦτο

That: ἐκεῖνος, ἐκείνη, ἐκεῖνο

Declined like 2nd-1st-2nd declension adjectives.

Numerals

Gr §1,48-52; MH 167-69; BF §63; Ca 105-6

Greek letters are used as numerals, in a system more nearly resembling the Roman system than the Arabic, although differing from both. Because some letters were dropped from the Greek alphabet in very ancient times, three additional symbols are supplied as numerals:

▶ Ϛ´ (stigma), 6

▶ Ϟ´ (koppa), 90

▶ Ϡ´ (sampi), 900

When Greek letters are used as numerals, an acute accent follows the final letter. An inverted acute accent placed under a letter multiplies that letter's value by one thousand.

Greek	Number	Name
α´	1	εἷς, μία, ἓν
β´	2	δύο
γ´	3	τρεις, τρία
δ´	4	τέσσαρες, -α
ε´	5	πέντε
ζ´	6	ἕξ
ζ´	7	ἑπτα
η´	8	οκτώ
θ´	9	ἐννέα
ι´	10	δέκα
κ´	20	εἴκοσι(ν)
λ´	30	τριάκοντα
μ´	40	τεσσαράκοντα
ν´	50	πεντήκοντα
ξ´	60	ἑξήκοντα
ο´	70	ἑβδομήκοντα
π´	80	ὀγδοήκοντα

Greek	Number	Name
ϑ´	90	ένενήκοντα
ρ´	100	έκατόν
ς´	200	διακόσιοι
τ´	300	τριακόσιοι
υ´	400	τετρακόσιοι
φ´	500	πεντακόσιοι
χ´	600	έξακόσιοι
ψ´	700	έπτακόσιοι
ω´	800	όκτακόσιοι
Ϡ´	900	ένακόσιοι
α	1000	χίλιοι
ι´	10000	μύριοι
αρ	1100	χίλιοι και έκατόν
ια´	11	ένδεκα
ιβ´	12	δώδεκα

εἶς is declined according to the 3rd-1st-3rd declensions.

The genitive is ένός, μιᾶς, ένός.

δύο is indeclinable except for the dative form δύσι(ν).

τρῆις and τέσσαρες are declined as third declension plurals.

The numerals 5 to 200 are indeclinable.

διακόσιοι (200) and the higher hundreds and thousands are declined as second-first-second declension plurals.

Examples: Identify the following numbers: νη τλγ

Write the following in Greek symbols: 77, 144, 666

Adverbs

Ma 194; Gr §126-34; Me 110; BF §102-6; Ca 120

Some Correlative Adverbs

	<u>Time</u>	<u>Place</u>	<u>Manner</u>
<u>Demonstrative</u>	τότε then	ἔδε here	οὕτω(ς) thus, so
	νῦν now	αὐτοῦ here, there	
<u>Relative</u>	ὅτε when	οἅ where	ὡς as
<u>Interrogative</u>	πότε when?	ποῦ where?	που somewhere
<u>Indefinite</u>	ποτε sometime	πῶς how	πως somehow

Word Formation

Me 53-63; Gr §139-59; BF §108-24; Gl (all)

Prefixes

Gl 145-48,187-8; Part 2

Prepositions as prefixes below.

Other prefixes. See also Gl145-8

ἀ-	not	ἄγνοια, ἡ	ignorance
δυσ	mis-, bad	δύσκολος, -	difficult
-		ον	
εὐ-	well, good	εὐαγγέλιον, τό	good news, Gospel

Compounds Formed by Two or More Words

Gr §148; Me 62; G1149- 259

- ▶ E.g., καρδιογνώστης (καρδία, γνώστης), heart-knower
- ▶ θεόπνευστος (θεός, πνέω), God-breathed

Suffixes

Gl 259-328

Principal Noun-Forming Suffixes

(see others in Gl, Part 2)

Action, process: -οις, -σεως, ἡ 3rd decl.

- ▶ E.g. κρίσις, -σεως, ἡ -- a judging

Action, state: -μος, ὁ 2nd decl.

- ▶ E.g. βαθμός -- a standing

Agent: -τωρ, -τορος, ὁ 3rd decl.

▶ E.g. ῥήτωρ, -τορος, ὁ -- an orator, a speaker

Agent, citizen of: -ευσ, -εως, ὁ 3rd decl.

▶ E.g. ἱερεύς, -έως, ὁ -- a priest

Agent, instrument: -της, -του, ὁ 1st decl.

▶ E.g. μαθητής, τοῦ, ὁ -- a disciple, a learner

Agent, proper name: -ης, -ου, ὁ 1st decl.

▶ E.g. τελώνης, -ου, ὁ -- a tax-collector

Diminutive:

▶ -ιον, τό 2nd decl.

• E.g. παιδίον, τό -- a small child

▶ -άριον, τό 2nd decl.

• E.g. κυνάριον, τό -- a little dog

Feminine indicator, diminutive, object: -ις, -ιδος, ἡ 3rd decl.

▶ E.g. Ἑλληνίς, -ίδος, ἡ -- a Greek woman

Instrument: -τρον, τό 2nd decl.

▶ E.g. λύτρον, τό -- a ransom

Object, result of action: -μα, -ματος, τό

▶ E.g. γράμμα, -ματος, τό -- a letter (of the alphabet)

Object, concept: -ος, -ους, τό 3rd decl.

▶ E.g. κράτος, -ους, τό -- strength

A person from: -ίτης, -ου, ὁ 2nd decl.

▶ E.g. Ἰσραηλίτης, -ου, τὸ -- an Israelite

Place: -τήριον, τό 2nd decl.

▶ E.g. θυσιαστήριον, τό -- An altar of sacrifice

Quality: -οσύνη, ἡ 1st decl.

• E.g. ἀγιωσύνη, ἡ -- holiness

▶ -(ό)της, -(ό)τητος, ἡ 3rd decl.

- E.g. τελειότης, -τητος, ἡ -- perfection.

Completeness

▶ -εῖα, ἡ 1st decl.

- E.g. ἀλήθεια, ἡ -- truth

▶ -εῖα, ἡ 1st decl.

- E.g. παιδεία, ἡ -- instruction

▶ Quality, proper name: -ία, ἡ 1st decl.

- E.g. ἀδικία, ἡ -- unrighteousness

Note: Suffixes are sometimes extended to other meanings; e.g., κρίσις sometimes means "judgment" (the result) instead of "judging" (the process). Also, some nouns in -ιον are not diminutives but substantivized from the neuter of adjectives in

-ιος, -ια, -ιον; e.g., τὸ δαμόνιον (from δαμόνιος, -α, -ον).

Principal Adjective-Forming Suffixes

(see others in GI, Part 2)

Attribute, locality, related to: -ιος, (-ια), -ιον

▶ E.g. οὐράνιος, -ον -- heavenly

Characteristics of: -ικος, -ίκη, -ικον

▶ E.g. βασιλικός, -ή, -όν -- royal

Made of: -ινος, -ίνη, -ινον

▶ E.g. λίθινος, -η, -ον -- made of stone

From the place of, characteristics of: -νος, -νη, -νον

▶ E.g. Ναζαρηνός, -ή, -όν -- from Nazareth

Fitness or ability: -μος, -μον

▶ E.g. χρήσιμος, -ον - useful

Quality of, tendency: -μων,-μον

▶ E.g. ἐλεήμων, -μον -- merciful

Quality of:

▶ -ος,(-α or -η),-ον

• E.g. καλός, -ή, -όν -- good

▶ -ης,-ες

• E.g. ἀληθής, -ές -- true

▶ -υς,-εια,-υ

• E.g. βαρύς, -εία, -ύ -- heavy

Possibility or actuality of: -τος,-τη,-τον

▶ E.g. ἀγαπητός, -ή, -όν -- beloved

Obligations or intention: -τέος,-τέα,-τέον

▶ E.g. βλητέος, -α, -ον -- must be put

Hundreds indicator: -κόσιοι,-κόσια,-κόσια

▶ E.g. πεντακόσιοι, -αι, -α -- five hundred

Principal Verb-Forming Suffixes

(see also G1, Part 2)

Generally, to do, to be: -αζω, -ανω, -αω, -εϋω, -εω, -ζω, -ιζω, -μι, -σσω, -ω

▶ E.g., δουλεύω, to be a slave

Generally, to cause to be: -αινω, -οω, -υνω

▶ E.g., δουλόω, to enslave, to cause to be a slave

Principal Adverb-Forming Suffixes

(see also GI, Part 2)

Many adverbs of manner: -ως, added to adjective stem

▶ E.g., καλώς, well

▶ ἀξίως, worthily

Some adverbs of manner or location: -ῆ

▶ E.g., εἰκῆ, in vain

▶ πεζῆ, on foot

From a place: -θεν

▶ E.g., ἐντεῦθεν, from here

Example of Compounds and Family of Words

Gr §149; Me 65-94; GI149-259

▶ κρίνω, I judge

▶ κρίσις, the process of judging, judgment

▶ κρίμα, the result of judging, sentence

▶ κριτής, one who judges, a judge

▶ ἀνακρίνω, I examine

▶ ἀποκρίνομαι, I answer

▶ διακρίνω, I distinguish

▶ κατακρίνω, I condemn

▶ ὑποκριτής, an actor, a hypocrite

▶ ἀδιάκριτος, impartial, not subject to distinction or hesitation

Syntax

The Article

Gr §193-234; RD 275-83; DM 137-53; BF §249-76

General Rule

Nouns *with* the definite article are either *definite* or *generic*.

Definite.

- ▶ John 1:1, Ἐν ἀρχῇ ἦν ὁ λόγος, In the beginning was the word.
- ▶ John 1:5, το φῶς.

Generic.

- ▶ Jn . 2:25, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, that anyone should testify concerning man.
- ▶ John 10:10, ὁ κλέπτης.

Nouns *without* the definite article are either *indefinite* or *qualitative*.

Indefinite.

- ▶ John 1:6, Ἐγένετο ἄνθρωπος, There came a man.
- ▶ John 1:19, ἱερεὺς.

Qualitative. John 1:4, ἐν αὐτῷ ζωὴ ἦν, In him there was *life*.

- ▶ John 1:14, σὰρξ.

Corollaries of the General Rule

Note: If a noun has the definite article but no modifier, a corollary of, or exception to, the general rule *must* apply; otherwise, they may or may not apply.

A separate article preceding various words, phrases, or clauses implies an understood noun agreeing with the article; it makes a substantive expression.

With an adverb: ἡ ἐπαύριον (ἡμέρα), the following (day).

With a genitive phrase: οἱ τοῦ Ἰωάννου, the (sons/ disciples) of John.

With a clause: τὸ εἰ δύνη, the "If you are able" statement.

With the verbs εἶμί and γίνομαι, a noun with the article is normally the subject and a noun without the article is normally the predicate.

▶ John 1:1, θεὸς ἦν ὁ λόγος, the Word was God.

However, if the predicate is definite, generic, or identical with the subject, the predicate will have the article also.

▶ John 1:4, ἡ ζωὴ ἦν τὸ φῶς, the life was the light.

If the subject is indefinite or qualitative, it will not have the article.

▶ John 1:4, ἐν αὐτῷ ζωὴ ἦν, in him life was.

The article is used with *monadic* nouns (objects of which for the writer there is but one); e.g., "heaven," "earth," etc. (Sometimes, however, monadic nouns follow the rule governing proper nouns; see *partial exception* following.)

▶ John 3:31, ἐκ τῆς γῆς, from the earth.

▶ John 3:31, ἐκ τοῦ οὐρανοῦ.

The article is used with nouns which are *set apart* as a special member of their class.

- ▶ John 3:14, ἐν τῇ ἐρήμῳ, in the desert (the particular desert in that area).
- ▶ John 5:39, τὰς γραφάς, the Scriptures (a special group of "writings").
- ▶ Matthew 12:41, τῇ κρίσει.

(Generic use) The article is used with nouns *typical* of their class, in proverbs, general truths, etc.

- ▶ Luke 10:7, ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ, for the (typical) workman is worthy of his wages.
- ▶ John 10:10, ὁ κλέπτης.

The article is used for renewed mention of a noun.

- ▶ John 4:40, 43, ἔμεινεν ἐκεῖ δύο ἡμέρας...Μετὰ δὲ τὰς δύο ἡμέρας...he remained there two days...And after the two days...

The article is used with abstract nouns objectified or personified.

- ▶ John 1:17, ἡ χάρις καὶ ἡ ἀλήθεια...ἐγένετο, grace and truth came. (Contrast χάριν ἀντὶ χάριτος, without articles, immediately preceding.)
- ▶ Acts 28:4, ἡ δίκη.

When possession is obvious, the possessive pronoun is sometimes omitted; the article, by making the noun definite, implies possession also.

▶ John 7:30, οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, no one put the (i.e., his) hand upon him.

▶ John 3:17, τὸν υἱόν.

When a demonstrative pronoun is used with a noun, the noun *must* have the article and the demonstrative pronoun *must* stand in *predicate* position.

▶ John 7:36, τίς ἐστὶν ὁ λόγος οὗτος; What is this word?

When there is no article, the demonstrative must be considered as standing apart from the noun.

▶ John 6:42, οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ; Is not this man Jesus the son of Joseph? (Not 'This Jesus is...')

▶ John 18:30, Εἰ μὴ ἦν οὗτος κακόνῳ.

When the nominative case is used for the vocative, the noun takes the article.

▶ John 19:3, χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων, Hail, King of the Jews!

▶ John 20:28, ὁ κύριος...ὁ θεός.

Granville Sharp's rule: When the article is used before the first member only of a series, the members are to be considered as a connected whole. When the article is used before each member, each is to be considered separately.

- ▶ Ephesians 3:18, τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος, the width and length and height and depth (as one image).
- ▶ Luke 12:11, ἐπὶ τᾶς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, to the synagogues and the rulers and the authorities (considered separately).
- ▶ John 7:45, τοὺς ἀρχιερεῖς καὶ Φαρισαίους.
- ▶ Ephesians 4:11, τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δε εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους (the latter two considered together).

Exceptions to the General Rule

When a predicate noun precedes the verb εἶμι it normally does *not* have the article, even if it is definite.

- ▶ John 9:5, φῶς εἶμι τοῦ κόσμου, I am the light of the world (cf. John 8:12, Ἐγὼ εἶμι τὸ φῶς τοῦ κόσμου).
- ▶ Matthew 14:33, Ἀληθῶς θεοῦ υἱὸς εἶ. However,
- ▶ Mark 15:39, υἱὸς θεοῦ ἦν, may be either "the son of God" or "a son of God," since a Roman soldier is speaking.

In some idiomatic phrases, a modifying word or phrase may make a noun definite even though the noun has no article. (The context must clearly show that the noun is definite.) The defining phrase is usually also without the article.

- ▶ John 12:13, ἐν ὀνόματι κυρίου, in the name of the Lord (not 'in a name of a lord').
- ▶ Acts 11:21, χεὶρ κυρίου.

In some prepositional phrases which are idioms of time, place, etc., the object of the preposition has no article but is nevertheless definite (cf. the English phrase "at home" and the British phrase "in hospital").

- ▶ John 1:1, 2, ἐν ἀρχῇ, in the beginning.
- ▶ Luke 15:25, ἐν ἀγρῷ.
- ▶ Nouns in the vocative case are definite, but have η̄νος article.
- ▶ John 4:15, κύριε, δός μοι τοῦτο τὸ ὕδωρ, Sir, give me this water.
- ▶ John 2:4, γύναι.

(Partial exception) Proper names of persons and places, and divine names and titles (e.g. , θεός, ὅγιον πνεύμα) are definite in themselves; they may or may not take the article.

- ▶ John 1:43-44, τὴν Γαλιλαίαν...Φίλιππον...ὁ Ἰησοῦς... ὁ Φίλιππος...Βηθσαιδά..., Galilee...Philip...Jesus... Philip...Bethsaida.
- ▶ John 3:2, ἀπὸ θεοῦ ἐλήλυθας, you have come from God.
- ▶ John 3:2, εἰ μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ, unless God is with him.
- ▶ John 2:1, Κανὰ τῆς Γαλιλαίας.

However, when θεός or πνεῦμα ἅγιον has the article the person (i.e., who he is) is usually being thought of; and when there is no article his nature (i.e., what he is) or his activity is usually being thought of.

- ▶ John 1:1, ὁ λόγος ἦν πρὸς τὸν θεόν, και θεὸς ἦν ὁ λόγος, the Word was with God (the Father), and the Word was deity (i.e., of the nature of God).

Note: In the few New Testament Instances in which θεός refers to "a god," this special rule does not apply;

- ▶ e.g., 2 Corinthians 4:4, ὁ θεός τοῦ αἰῶνος τούτου, the god of this age.

The article preceding μέν or δέ with no expressed or understood substantive is actually an archaic pronoun conveying slight emphasis;

- ▶ e.g., John 7:12, οἱ μὲν ἔλεγον, some were saying.

In narrative, the article with δέ indicates a change of speaker.

- ▶ John 4:31-32, ἠρώτων αὐτόν οἱ μαθηταὶ...ὁ δὲ εἶπεν, the disciples were asking him...but he said.
- ▶ Acts 14:4, καὶ οἱ μὲν ἤσαν...οἱ δὲ .
- ▶ John 5:10-11, ἔλεγον οὖν οἱ Ἰουδαῖοι...ὁ δὲ ἀπεκρίθη...

Cases (not Including Cases After Prepositions)

BF §143-202; Gr §241-87

Nominative

Subject of finite verb.

- ▶ John 1:4, ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, the life was the light of men.
- ▶ John 1:2, οὗτος.

Predicate of εἰμί and γίνομαι.

- ▶ John 1:4, ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, the life was the light of men.

Sometimes used for the vocative (must have the article).

- ▶ John 19:3, χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων, Hail, King of the Jews!
- ▶ John 20:28, ὁ κύριός μου καὶ ὁ θεός μου.

Vocative

Used in direct address, with or without the interjection ὦ.

- ▶ John 19:26, γύναι, ἴδε, Woman, behold.
- ▶ Acts 1:1, ὦ Θεόφιλε, O Theophilus.
- ▶ John 4:15, κύριε.

Genitive

BC 249-66

Possessive

- ▶ Matthew 9:6, τὸν οἶκόν σου, your house (the house that belongs to you).
- ▶ Mark 10:50, τὸ ἱμάτιον αὐτοῦ.

Role Relationship

(father, enemy, servant, etc.)

- ▶ John 3:29, ὁ φίλος τοῦ νυμφίου, the friend of the bridegroom.
- ▶ John 4:20, οἱ πατέρες ἡμῶν.

Source or Author

- ▶ Romans 4:13, διὰ δικαιοσύνης πίστεως, through the righteousness which has its source in faith.
- ▶ Romans 15:4, τῶν γραφῶν.

Subjective

Modifies a noun of action, expressing the *doer* of that action.

- ▶ John 2:6, κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων, for the cleansing-rites which the Jews performed.
- ▶ Acts 1:22, Ἰωάννου.

Objective

Modifies a noun of action, expressing the *receiver* of that action.

- ▶ John 3:1, ἄρχων τῶν Ἰουδαίων, one who ruled over the Jews.
- ▶ John 3:10, ὁ διδάσκαλος τοῦ Ἰσραήλ.

Material

- ▶ Mark 2:21, ἐπίβλημα ῥάκους ἀγνάφου, a patch made of unshrunk cloth.
- ▶ Mark 14:3, νάρδου.

Contents

- ▶ John 2:7, γεμίσατε τὰς ὑδρίας ὕδατος, Fill the water-jars with water.
- ▶ Mark 14:3, μύρου.

Partitive

Expresses the *whole* of which the noun it modifies is a part:

- ▶ As a named part of the person or thing.
 - John 20:25, ἐν ταῖς χερσὶν αὐτοῦ, in his hands (i.e., in the hands of him).
 - John 11:2, τοὺς πόδας αὐτοῦ.
- ▶ As a portion or fraction of the whole.
 - John 2:11, ἀρχὴν τῶν σημείων, the beginning of the miracle-signs.
 - John 4:39, πολλοὶ...τῶν Σαμαριτῶν.
- ▶ As a characteristic of the person or thing.
 - John 1:14, τὴν δόξαν αὐτοῦ, his glory.
 - Matthew 5:20, ὑμῶν ἡ δικαιοσύνη.

Locative

The genitive gives the location of the noun it modifies.

- ▶ John 2:1, ἐν Κανὰ τῆς Γαλιλαίας, in Cana of (i.e., which is located in) Galilee.
- ▶ John 4:5, εἰς πόλιν τῆς Σαμαρείας.

Measure

The genitive names the item which is being measured.

- ▶ Luke 16:6, Ἑκατὸν βάρους ἑλαίου, a hundred measures of olive oil.
- ▶ Mark 8:19, πόσους κοφίνους κλασμάτων.

Appositive

(Cf. English "the city of Dallas.")

- ▶ Ephesians 6:14, τὸν θώρακα τῆς δικαιοσύνης, the breastplate which is righteousness.
- ▶ Ephesians 6:16, τὸν θυρεὸν τῆς πίστεως.
- ▶ Ephesians 6:17, τὴν περικεφαλαίαν τοῦ σωτηρίου.

Note: Apposition is more commonly expressed by using the same case for both nouns, as in English; e.g.,

- ▶ John 1:23, Ἡσαΐας ὁ προφήτης, Isaiah the prophet.

Comparative

The first member of the comparison takes its normal case; the second member is in the genitive case.

- ▶ John 4:12, μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ;
Are you greater than our father Jacob?
- ▶ John 13:16, δοῦλος μείζων τοῦ κυρίου...ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.
- ▶ John 21:15, ἀγαπᾷς με πλεον τούτων;

Comparison may also be expressed by ἤ, 'than' followed by the second member in the same case as the first member.

- ▶ John 3:19, ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, men loved the darkness rather than the light.
- ▶ Luke 9:13, Οὐκ εἰσὶν...πλεῖον ἢ ἄρτοι πέντε.

Price, Equivalent, or Penalty

- ▶ John 12:5, διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων; Why was this ointment not sold for (the price of) 300 denarii?
- ▶ Luke 24:20, εἰς κρίμα θανάτου, to the sentence of death.
- ▶ Matthew 10:29, ἀσσαρίου.

Time Within Which

- ▶ John 3:2, οὗτος ἦλθεν πρὸς αὐτὸν νυκτός, This man came to him during the night.
- ▶ Luke 18:7, ἡμέρας καὶ νυκτός.

Qualitative

The genitive gives a quality or characteristic of the noun to which it is related. It includes abstract nouns used with adjectival force.

- ▶ Galatians 6:1, ἐν πνεύματι πραΰτητος, in a spirit of gentleness (i.e., with a gentle spirit).
- ▶ Luke 18:6, ὁ κριτῆς τῆς ἀδικίας.

Qualified

The genitive noun is the concept being described, and the noun modified by it is the qualifier.

- ▶ Ephesians 1:7, τὸ πλοῦτος τῆς χάριτος, the riches of the grace (i.e., ‘the rich grace’ not ‘the gracious riches’).
- ▶ Romans 9:23, τὸν πλοῦτον τῆς δόξης.

Predicate of Verbs

and with Related Adjectives

- ▶ Sense perceptions, memory, etc.
 - John 15:20, μνημονεύετε τοῦ λόγου, Remember the word.
 - John 20:17, μή μου ἄπτου.
 - Note: The verb ἀκούω normally takes the accusative of the thing heard and the genitive of the person heard.
 - John 3:8, τὴν φωνὴν αὐτοῦ ἀκούεις, you hear its sound.
 - John 1:37, ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος, the two disciples heard him speaking.
- ▶ Partaking, attaining (a part of).
 - John 8:52, οὐ μὴ γεύσεται θανάτου, he will by no means taste (of) death.
 - Luke 20:35, τοῦ αἰῶνος ἐκείνου τυχεῖν.

- ▶ Fullness, lack, etc.
 - Acts 13:52, οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου, and the disciples were filled with joy and the Holy Spirit.
 - Romans 3:23, πάντες...ὑστεροῦνται τῆς δόξης τοῦ θεοῦ.
- ▶ Accusing, etc.
 - John 5:45, μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν, Do not think that I will accuse you.
 - Acts 19:40, ἐγκαλεῖσθαι στάσεως.
- ▶ Separation.
 - Acts 27:43, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, he restrained them from the plan.
 - Ephesians 2:12, ἀπηλλοτριωμένοι τῆς πολιτείας.

General Relationship

Genitives which fit none of the above categories, but which are related to the modified noun in some way, which must be specified for each instance.

- ▶ John 5:29, ἀνάστασιν ζωῆς...ἀνάστασιν κρίσεως, a resurrection which results in life...a resurrection which results in judgment.
- ▶ John 7:35, εἰς τὴν διασπορὰν τῶν Ἑλλήνων, into the dispersion of the Greeks (i.e., to the dispersed Jews who live among the Greeks).

Genitive Absolute

A noun or pronoun modified by a participle, (usually) grammatically independent of the rest of the clause.

- ▶ John 2:3, καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, And when the wine failed, the mother of Jesus said to him.
- ▶ John 5:13, ὄχλου ὄντος ἐν τῷ τόπῳ.

Dative

Indirect Object of a Verb

- ▶ John 1:25, εἶπαν αὐτῷ, they said to him.
- ▶ John 1:26, ἀπεκρίθη αὐτοῖς.

Possession or Personal Relationship

In predicate of εἶμι or γίνομαι.

- ▶ John 13:35, ἐμοὶ μαθηταὶ ἐστε, you are disciples to me (i.e., my disciples).
- ▶ Matthew 18:12, ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα.

Predicate of Various Verbs

With related adjectives, expressing belief, association, similarity, fitness, etc.

- ▶ John 2:22, ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ, they believed the Scripture and the word.
- ▶ John 5:10, οὐκ ἔξεστίν σοι, it is not lawful for you.
- ▶ John 9:9, ὅμοιος αὐτῷ ἐστίν.

Instrument or Means

- ▶ John 11:2, ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, Now it was Mary who had anointed the Lord with ointment and had wiped his feet with her hair.
- ▶ John 11:44, κειρίαις...σουδαρίω.

Occasionally used instead of ὑπό with the genitive to express personal agent.

- ▶ Luke 23:15, οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ, nothing worthy of death has been done by him.

Cause, Reason

- ▶ Romans 4:20, οὐ διεκρίθη τῇ ἀπιστίᾳ, he did not hesitate in (i.e., because of) unbelief.
- ▶ Galatians 6:12, ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται, in order that they may not be persecuted because of the cross of Christ.
- ▶ Ephesians 2:3, ἡμεθα τέκνα φύσει ὀργῆς.

Time When

- ▶ John 2:1, τῇ ἡμέρᾳ τῇ τρίτῃ, on the third day.
- ▶ Luke 14:17, τῇ ὥρᾳ τοῦ δείπνου.

Reference

The dative names the person or thing to which the statement refers.

- ▶ John 3:26, ὃ σὺ μεμαρτύρηκας, he with reference to whom you have testified.
- ▶ Matthew 5:3, οἱ πτωχοὶ τῷ πνεύματι.

Measure or Degree

- ▶ John 4:41, πολλῶ πλείους ἐπίστευσαν, more people by much (i.e., many more people) believed.
- ▶ Matthew 6:30, πολλῶ μᾶλλον.

Manner or Mode

- ▶ Philippians 1:18, παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, in every manner, whether in pretense or in truth, Christ is being proclaimed.
- ▶ Acts 15:1, τῷ ἔθει.

Repeats the Idea of the Verb, for Emphasis

(cf. the cognate accusative)

- ▶ John 3:29, χαρᾷ χαίρει, he rejoices with joy (i.e., he rejoices greatly),
- ▶ Luke 22:15, ἐπιθυμία ἐπεθύμησα.

Accusative

Direct Object of Verb

- ▶ John 3:16, ἠγάπησεν ὁ θεὸς τὸν κόσμον, God loved the world.
- ▶ John 3:17, τὸν υἱόν.

Subject of An Infinitive:

Anarthrous infinitive.

- ▶ John 3:14, ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, it is necessary for the Son of Man to be lifted up.
- ▶ John 21:22, ἐὰν αὐτὸν θέλω μένειν.

Articular infinitive

- ▶ John 2:24, διὰ τὸ αὐτὸν γινώσκειν πάντας, because of his knowing all people.
- ▶ John 1:48, Πρὸ τοῦ σε Φίλιππον φωνῆσαι.

Extent of Time or Space.

- ▶ John 1:39, ἔμειναν τὴν ἡμέραν ἐκείνην, they remained (for the extent of time of that day.
- ▶ John 6:19, ἐληλακότες οὖν ὡς σταδίου εἴκοσι πέντε ἢ τριάκοντα, Then when they had rowed (to the extent of) about 25 or 30 stadia.
- ▶ John 4:40, δύο ἡμέρας.

Cognate Accusative

Emphasizes the meaning of the verb by a word in the accusative case related to the verb (cf. Dative 10).

- ▶ John 7:24, τὴν δικαίαν κρίσιν κρίνατε, judge righteous judgment (i.e., judge righteously).
- ▶ Matthew 2:10, ἐχάρησαν χαρὰν μεγάλην.

Prepositions

Gr §118-25,234-307; DM 113; BF §203-40. For prepositions in compound, Gl, Part 2

Principal Uses and Meanings

ἀμφί

(not used as a separate preposition in the New Testament)

► In compound

• Around.

- Matthew 4:18, βάλλοντας ἀμφιβλήστρον, casting a net
- i.e., an instrument (-τρον) for casting (βλη-, from βάλλω) around (ἀμφι-).
- Mark 11:4, ἀμφόδου.

ἀνά

(general meaning up, opposite of κατά)

► With the accusative

• Throughout.

- Mark 7:31, ἀνά μέσον τῶν ὁρίων Δεκαπόλεως, throughout the midst of the regions of Decapolis.
- Matthew 13:25, ἀνά μέσον τοῦ σίτου.

• A piece (distributive).

- John 2:6, χωροῦσαι ἀνά μετρητὰς δύο ἢ τρεῖς, holding two or three measures a piece.
- Matthew 20:9, ἔλαβον ἀνά δηνάριον.

► In compound

• Up.

- John 1:51, ἀναβαίνοντας, ascending (going up).
- John 5:29, ἀνάστασιν.

• Back again.

- Luke 15:24, ἀνέζησεν, he has come to life again.
- Colossians 3:10, τὸν ἀνακαινούμενον.

- Very much.

- Luke 23:18, ἀνέκραγον, they were crying out.
- Luke 12:49, ἀνήφθη.

ἀντί

(general meaning *in place of*)

▶With the genitive

- In place of, instead of.

- Matthew 2:22, ἀντί τοῦ πατρὸς αὐτοῦ, in place of his father.
- Luke 11:11, ἀντί ἰχθύος.

- In exchange for.

- Matthew 5:38, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, an eye in exchange for an eye.
- Hebrews 12:16, ἀντι βρώσεως μιᾶς.

- Cause, for.

- Ephesians 5:31, ἀντί τούτου, because of this.
- Hebrews 12:2, ἀντί τῆς προκειμένης αὐτῶ χαρᾶς (alternative meaning, ‘instead of’).

- In behalf of, for.

- Matthew 17:27, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ, give it to them in behalf of me and you.
- Matthew 20:28, ἀντὶ πολλῶν.

▶In compound

- Opposite to.

- John 19:12, πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι, Everyone who makes himself a king speaks against Caesar.
- 1 John 2:18, ἀντίχριστος.
- Acts 7:51, ἀντιπίπτετε.

- On the other side (from someone, in order to help).
 - Luke 1:54, ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, he has helped (taken hold on the other side of) Israel his servant.
 - 1 Corinthians 12:28, ἀντιλήμψεις.
- In return.
 - Luke 6:38, ὃ γὰρ μέτρῳ μέτρεῖτε ἀντιμετρηθήσεται ὑμῖν, For with the measure with which you measure it shall be measured to you in return.
 - Luke 14:12, ἀντικαλέσωσιν.

ἀπό

(general meaning *away from* the exterior, opposite of πρὸς)

► With the genitive

- Away from (separation).
 - John 10:18, οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, No one takes it away from me.
 - John 10:5, ἀπ' αὐτοῦ.
- From (source, derivation).
 - John 3:2, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας, we know that you have come from God.
 - John 1:45, ἀπὸ Ναζαρέθ.
- From a time past.
 - John 11:53, ἀπ' ἐκείνης οὖν τῆς ἡμέρας, therefore from that day.
 - Luke 24:27, ἀρξάμενος ἀπὸ Μωϋσέως.

- Because of.

- Luke 19:3, οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, he was not able because of the crowd.

- John 21:6, ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

- ▶ In compound

- Away from (separation).

- John 12:42, ἵνα μὴ ἀποσυνάγωγοι γένωνται, lest they should be put out of the synagogue.

- Luke 23:14, ἀποστρέφοντα.

- Completely (intensive).

- Luke 6:10, ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ, his hand was completely restored.

- Mark 13:22, ἀποπλανᾶν.

διὰ

- ▶ With the genitive

- Through (of place).

- John 4:4, διὰ τῆς Σαμαρείας, through Samaria.

- John 10:1, διὰ τῆς θύρας.

- Through (of time).

- Mark 14:58, διὰ τριῶν ἡμέρων, through three days.

- Luke 5:5, δι' ὅλης νυκτός.

- Through (of agency).

- John 1:3, δι' αὐτοῦ, through him.

- John 1:17, διὰ Μωϋσέως.

- ▶ With the accusative
 - On account of, because of.
 - John 1:31, διὰ τοῦτο, on account of this.
 - John 3:29, διὰ τὴν φωνήν.
- ▶ In compound
 - Through (of place).
 - John 4:4, διέρχεσθαι, to go through.
 - Luke 16:26, διαβῆναι.
 - Thoroughly (intensive).
 - Acts 8:1, πάντες δὲ διεσπάρησαν, and all were scattered about.
 - Luke 2:51, διετήρει.

εἰς

(general meaning *into the interior*, opposite of ἐκ)

- ▶ With the accusative
 - Into a place, state, or time.
 - John 1:9, ἐρχόμενον εἰς τὸν κόσμον, coming into the world.
 - John 1:43, εἰς τὴν Γαλιλαίαν.
 - John 6:51, εἰς τὸν αἰῶνα.
 - Regarding, with reference to.
 - John 8:26, ταῦτα λαλῶ εἰς τὸν κόσμον, these things I speak with regard to the world.
 - Acts 2:25, λέγει εἰς αἰτόν.
 - Against (in hostile sense).
 - John 15:21, ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς, all these things they will do to (i.e., against) you.
 - Acts 6:11, εἰς Μωϋσῆν.

- For the purpose of.
 - John 9:39, εἰς κρίμα, for the purpose of judgment.
 - John 1:7, εἰς μαρτυρίαν.
- With the result that (distinct from purpose).
 - Hebrews 11:3, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι, with the result that that which is seen has not been made from things which appear.
 - Romans 1:20, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους.
- εἰς, prepositional phrase, equivalent to predicate of εἰμί or γίνομαι.
 - John 16:20, ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται, your grief shall become (i.e., be changed into) joy.
 - Matthew 19:5, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.
- In, having previously gone into (with verbs of state). (Cf. the counterpart use of ἐν.)
 - John 1:18, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, who has gone into (and is now in) the Father's bosom.
 - Luke 11:7, τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν.
- Note: The regular Greek expression for "believe in" someone is πιστεύω εἰς with the accusative-- i.e., to put one's faith into someone.
 - John 2:11, ἐπίστευσαν εἰς αὐτόν οἱ μαθηταὶ αὐτοῦ, his disciples believed in him.

► In compound

• Into.

- John 10:9, δι' ἐμοῦ ἐάν τις εἰσέλθῃ, If anyone enters through me.
- John 18:16, εἰσήγαγεν.

ἐκ

(general meaning *from the interior to the exterior*, opposite of εἰς)

► With the genitive

• Out of (movement out of a place).

- John 2:15, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, he drove them all out of the temple.
- John 7:38, ἐκ τῆς κοιλίας αὐτοῦ.

• From (source).

- John 3:27', ἐὰν μὴ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ, unless it be given to him from heaven.
- John 1:13, οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ.

• For, from (of past time).

- John 9:32, ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, From eternity it has not been heard.
- John 9:1, ἐκ γενέτης.

• From, because of.

- John 4:6, κεκοπιακως ἐκ τῆς ὁδοιπορίας, wearied from (because of) his journey.
- Revelation 8:11, ἀπέθανον ἐκ τῶν ὑδάτων.

- Out of (material).

- John 2:15, ποιήσας φραγέλλιον ἐκ οχοινίων, having made a whip out of cords.

- John 19:2, ἐξ ἀκανθῶν.

- Of (partitive).

- John 1:35, ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, John and two (who were a part) of his disciples.

- John 6:60, πολλοὶ...ἐκ τῶν μαθητῶν αὐτοῦ.

► In compound

- Forth, out.

- John 2:15, πάντας ἐξέβαλεν, he drove them all out.

- John 15:16, ἐγὼ ἐξελεξάμην ὑμᾶς.

- Completely (intensive).

- Luke 21:36, δεόμενοι ἵνα κατιχύσητε ἐκφυγεῖν, praying that you may have strength to escape (i.e., to flee completely).

- Mark 9:6, ἔκφοβοι.

ἐν

(general meaning *in*)

► With the dative

- In (place or state).

- John 1:4, ἐν αὐτῷ, in him.

- John 11:20, ἐν τῷ οἴκῳ.

- Among.

- John 1:14, ἐσκήνωσεν ἐν ἡμῖν, he dwelt among us.

- John 9:16, ἐν αὐτοῖς.

- During, while (of a period of time).
 - Matthew 13:4, ἐν τῷ σπείρειν αὐτόν, while he was sowing.
 - Mark 1:9, ἐν ἐκείναις ταῖς ἡμέραις, during those days.
 - John 11:9, ἐν τῇ ἡμέρῃ.
- At, on, when (of a specific time).
 - John 5:16, ταῦτα ἐποίει ἐν σαββάτῳ, he was doing these things on a Sabbath.
 - John 6:44, ἐν τῇ ἐσχάτῃ ἡμέρῃ.
- With, by (instrument or means).
 - Mark 11:28, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; by what authority do you do these things?
 - John 13:35, ἐν τούτῳ.
- In the power of.
 - John 3:21, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα, that they have been wrought in the power of God.
 - John 5:43, ἐν τῷ ὀνόματι.
- Invested with.
 - 1 Timothy 1:18, ἵνα στρατεύῃ ἐν αὐταῖς, in order that you may fight invested with them.
 - Hebrews 9:25, ἐν αἵματι ἀλλοτριῷ.
- Consisting of.
 - Ephesians 5:9, ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ, for the fruit of the light consists of all goodness.
 - Ephesians 2:15, ἐν δόγμασιν.

- ἐν, prepositional phrase as the equivalent of an adverb of manner.
 - John 7:4, ἐν κρυπτῷ...ἐν παρρησίᾳ, in secret... in the open (i.e., secretly...openly).
 - Luke 18:8, ἐν τάχει.
- Into, resulting in being in (with verbs of motion). (Cf. the counterpart use of εἰς.)
 - Luke 4:1, ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ, he was led by the Spirit (into and was now) in the wilderness.
 - John 3:35, δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

► In compound

- In, into, at.
 - Matthew 26:67, ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, they spat in his face.
 - John 6:17, ἐμβάντες εἰς πλοῖον.
- Very much (intensive).
 - Luke 6:18, οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων, they who were troubled by unclean spirits.
 - Luke 24:37, ἔμφοβοι γενόμενοι.

ἐπί

(general meaning *upon*)

► With the genitive

- At, upon (place).
 - John 6:19, περιπατοῦντα ἐπὶ τῆς θαλάσσης, walking upon the lake.
 - Matthew 6:10, ἐπὶ γῆς.

- Over (of authority).
 - Acts 8:27, ὅς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, who was over all her treasure.
 - Luke 12:42, ἐπὶ τῆς θεραπείας αὐτοῦ.
- At the time of.
 - Acts 11:28, ἥτις ἐγένετο ἐπὶ Κλαυδίου.
 - Mark 2:26, ἐπὶ Ἀβιαθὰρ ἀρχιερέως.
- ▶With the dative
 - On, at, near (place).
 - John 11:38, λίθος ἐπέκειτο ἐπ' αὐτῷ, a stone had been placed upon it.
 - John 4:6, ἐπὶ τῇ πηγῇ.
 - In addition to.
 - Colossians 3:14, ἐπὶ πᾶσιν δὲ τούτοις, and in addition to all these things.
 - Luke 3:20, ἐπὶ πᾶσιν.
 - On the basis of, at.
 - Luke 5:5, ἐπὶ δὲ τῷ ῥήματί σου, on the basis of your word.
 - Luke 15:7, ἐπὶ ἐνὶ ἀμαρτωλῶ μετανοοῦντι.
 - At the time of, during.
 - Philipians 1:3, ἐπὶ πάσῃ τῇ μνηίᾳ ὑμῶν, at every remembrance of you.
 - John 4:27, ἐπὶ τούτῳ.
- ▶With the accusative
 - To, toward, upon (place).
 - John 1:32, ἔμεινεν ἐπ' αὐτόν, it remained upon him.
 - John 6:16, ἐπὶ τὴν θάλασσαν.

- Against (in hostile sense).
 - Matthew 10:21, ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, children shall rise up against parents.
 - John 13:18, ἐπ' ἐμέ.
- Over (authority, superiority).
 - Luke 1:33, βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ, he shall rule over the house of Jacob.
 - Luke 2:8, ἐπὶ τὴν ποιμνὴν αὐτῶν.
- For, during, at (time).
 - Luke 18:4, οὐκ ἤθελεν ἐπιχρόνον, he did not want to for a time.
 - Acts 3:1, ἐπὶ τὴν ὥραν τῆς προσευχῆς.
- ▶ In compound
 - Upon (something, someone).
 - John 3:12, τὰ ἐπίγεια, the earthly (upon earth) things.
 - John 7:30, ἐπέβαλεν.
 - At, to, upon.
 - Luke 9:38, ἐπιβλέψαι, to look upon.
 - Luke 4:17, ἐπεδόθη αὐτῷ.
 - Up.
 - Acts 21:4, μὴ ἐπιβαίνειν εἰς Ἱεροσόλυμα, not to go up into Jerusalem.
 - John 4:35, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν.
 - Completely (intensive).
 - Luke 1:4, ἵνα ἐπιγνῶς, in order that you may know thoroughly.
 - Philippians 3:13, τὰ μὲν ὀπίσω ἐπιλανθανόμενος.

κατά

(general meaning *down*, opposite of *ανά*)

▶ With the genitive

- Against (in hostile sense).

- Luke 11:23, Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, He who is not with me is against me.

- John 19:11, κατ' ἐμοῦ.

- By (in oaths).

- Hebrews 6:13, ὤμοσεν καθ' ἑαυτοῦ, he took oath by himself.

- Matthew 26:63, κατὰ τοῦ θεοῦ.

- Down.

- Luke 8:33, ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ, the herd rushed down the slope.

- Throughout.

- Luke 23:5, καθ' ὅλης τῆς Ἰουδαίας, throughout all Judea.

- Luke 4:14, καθ' ὅλης τῆς περιχώρου.

▶ With the accusative

- In, during (of time).

- Matthew 1:20, ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, an angel of the Lord appeared to him in a dream.

- Matthew 27:15, Κατὰ δὲ ἑορτήν.

- By (distributively).

- Luke 22:53, καθ' ἡμέραν, day by day.

- Matthew 14:13, κατ' ἰδίαν, by himself, alone.

- Matthew 24:7, κατὰ τόπους.

- In accordance with, according to.
 - John 18:31, κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτὸν, judge him according to your law.
 - John 2:6, κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων.
- In relation to, from the point of view of.
 - Romans 1:15, τὸ κατ' ἐμὲ πρόθυμον, the eagerness in relation to me (i.e., my eagerness).
 - Romans 11:21, τῶν κατὰ φύσιν κλάδων.
- ▶ In compound
 - Down.
 - John 1:32, τεθέαμαι τὸ πνεῦμα καταβαῖνον, I beheld the Spirit coming down.
 - John 17:24, καταβολῆς.
 - Against (in hostile sense).
 - John 18:29, τίνα κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου; What accusation do you bring against this man?
 - Mark 14:60, καταμαρτυροῦσιν.
 - Completely (intensive).
 - John 2:17, Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με, The zeal for your house will consume me (eat me completely).
 - 2 Corinthians 11:20, εἴ τις ὑμᾶς καταδουλοῖ.

μετά

▶ With the genitive

- With (of accompaniment).
 - John 3:2, ἐάν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ, unless God be with him.
 - John 4:27, μετὰ γυναικός.
- With (of quarreling or hostility).
 - 1 Corinthians 6:6, ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, a brother goes to court against a brother.
 - John 3:25, μετὰ Ἰουδαίου.
- With (of an accompanying feeling).
 - Luke 8:13, μετὰ χαρᾶς δέχονται τὸν λόγον, with joy they receive the word.
 - Matthew 28:8, μετὰ φόβου καὶ χαρᾶς μεγάλης.

▶ With the accusative

- After (of time).
 - John 13:7, γνώση δὲ μετὰ ταῦτα, but you will know after these things.
 - John 13:27, μετὰ τὸ ψωμίον.

▶ In compound

- Indicating change.
 - Mark 9:2, μετεμορφώθη, he was transfigured (i.e., his form was changed).
 - John 5:24, μεταβέβηκεν.
- With (of sharing with someone).
 - Acts 2:46, μετελάμβανον τροφῆς, they were partaking of food (with one another).
 - 1 Corinthians 9:10, μετέχειν.

παρά

(general meaning *alongside of*)

▶ With the genitive

- From beside, from.

- John 1:6, Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, there came a man, sent from God.

- John 4:9, παρ' ἐμοῦ.

▶ With the dative

- Beside, with (generally, at rest).

- John 1:39, παρ' αὐτῷ ἔμειναν, they remained with him.

- John 17:5, παρὰ σεαυτῷ...παρὰ σοί.

▶ With the accusative

- Alongside of, at (generally involving motion).

- Matthew 15:29, ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, Jesus passed along the sea of Galilee.

- Matthew 15:30, παρὰ τοὺς πόδας αὐτοῦ.

- Beyond, above, more than.

- Luke 3:13, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε, Exact nothing above what is commanded you.

- Luke 13:2, παρὰ πάντας τοὺς Γαλιλαίους.

- Contrary to.

- Romans 11:24, παρὰ φύσιν, contrary to nature.

- Romans 16:17, παρὰ τὴν διδαχὴν.

► In compound

- Aside, amiss, contrary to.
 - Romans 2:23, διὰ τῆς παραβάσεως τοῦ νόμου, through the transgression of (i.e., going aside from) the law.
 - Acts 23:3, παρανομῶν.
- Beyond, away.
 - Matthew 26:39, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο, may this cup pass away from me.
 - Luke 21:33, παρελεύσονται.
- Alongside of, by.
 - Mark 6:48, ἤθελεν παρελθεῖν αὐτούς, he wanted to come alongside of them.
 - John 18:22, εἷς παρεστηκῶς τῶν ὑπηρετῶν.
- Strong, strongly (intensive).
 - Hebrews 3:8, ἐν τῷ παραπικρασμῷ, in the time of strong provocation.
 - Luke 24:29, καὶ παρεβιάσαντο αὐτόν.

περί

(general meaning, *about*)

► With the genitive

- About, concerning.
 - John 15:26, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ, that one will testify concerning me.
 - John 16:8, περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

▶ With the accusative

- Around, about (of place).
 - Matthew 18:6, περὶ τὸν τράχηλον αὐτοῦ, around his neck.
 - Matthew 8:18, περὶ αὐτόν.
- Around, about (of time).
 - Matthew 20:3, περὶ τρίτην ὥραν, about the third hour.
 - Mark 6:48, περὶ τετάρτην φυλακὴν τῆς νυκτός.
- With regard to.
 - 1 Timothy 1:19, περὶ τὴν πίστιν ἐναυάγησαν, with regard to the faith they have made shipwreck.
 - 2 Timothy 3:8, ἀδόκιμοι περὶ τὴν πίστιν.

▶ In compound

- Around.
 - John 11:42, διὰ τὸν ὄχλον τὸν περιεστῶτα, on account of the crowd which is standing around.
 - John 19:2, περιέβαλον.
- Very much (intensive).
 - Luke 18:23, περίλυπος ἐγενήθη, he became very grieved.
 - 1 Thessalonians 4:15, οἱ περιλειπόμενοι.

πρό

(general meaning, *before*)

▶ With the genitive

• Before (of time).

- John 1:48, Πρό τοῦ σε Φίλιππον φωνῆσαι,
Before Philip called you.

- John 11:55, πρό τοῦ πάσχα.

• Before, in front of (of place).

- Acts 12:6, φυλακές τε πρό τῆς θύρας, and
guards in front of the door.

- Acts 12:14, πρό τοῦ πυλῶνος.

• Before, above (of preference or superiority).

- James 5:12, πρό πάντων, above (more
important than) all things.

- 1 Peter 4:8, πρό πάντων.

▶ In compound

• Before, forth (of place).

- Matthew 26:32, προάξω ὑμᾶς, I will go before
you.

- Mark 14:68, εἰς τὸ προαύλιον.

• Beforehand (of time).

- Mark 13:11, μὴ προμεριμνᾶτε, do not be
anxious beforehand.

- Mark 14:8, προέλαβεν.

πρός

(general meaning *to*, opposite of *ἀπό*)

- ▶ With the genitive (once only in New Testament)
 - Advantageous for.
 - Acts 27:34, τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει, for this is advantageous for your health.
- ▶ With the dative
 - At.
 - John 20:11, Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ, but Mary stood at the tomb.
 - John 20:12, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσί.
- ▶ With the accusative
 - To (implying arrival).
 - John 1:19, ἀπέστειλαν πρὸς αὐτόν, they sent to him.
 - John 1:42, πρὸς τὸν Ἰησοῦν.
 - Toward, in the direction of (not having arrived).
 - John 1:29, ἐρχόμενον πρὸς αὐτόν, coming toward him.
 - John 1:47, πρὸς αὐτόν.
 - Toward (a time), for (a period of time).
 - Luke 24:29, πρὸς ἑσπέραν ἐστίν, it is toward evening.
 - John 5:35, πρὸς ὥραν.
 - To (equivalent of indirect object).
 - John 2:3, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, the mother of Jesus said to him.
 - John 6:28, εἶπον οὖν πρὸς αὐτόν.

- At, with, in the presence of.
 - John 1:1, ὁ λόγος ἦν πρὸς τὸν θεόν, the Word was in the presence of God.
 - John 11:32, πρὸς τοὺς πόδας.
- Against (in hostile sense).
 - 1 Corinthians 6:1, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, having a matter against another person.
 - John 6:52, Ἐμάχοντο οὖν πρὸς ἀλλήλους.
- Pertaining to.
 - John 13:28, οὐδείς ἔγνω...πρὸς τί εἶπεν αὐτῷ, no one knew why (i.e., pertaining to what) he said it to him.
 - Hebrews 1:7, πρὸς μὲν τοὺς ἀγγέλους, with reference to the angels.
 - John 21:22, τί πρὸς σέ;
- For the purpose of.
 - Romans 3:26, πρὸς τὴν ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ, for the purpose of showing his righteousness.
 - Matthew 6:1, πρὸς τὸ θεαθῆναι αὐτοῖς.
- Resulting in.
 - John 11:4, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, This sickness is not to (i.e., will not result in) death.
 - 1 John 5:16, πρὸς θάνατον (2 examples).

► In compound

• To.

- John 12:21, ο἗τοι ο἗ν προσῆλθον Φιλίπῳ,
these men came to Philip.

- John 16:2, προσφέρειν.

• Toward, in the direction of.

- Acts 27:27, προσάγειν τινά αὐτοῖς χώραν,
some land to be coming near to them.

• In addition.

- Luke 3:20, προσέθηκεν καὶ τοῦτο, he added
this also.

- Luke 19:16, προσηργάσατο.

σύν

(general meaning *with*)

► With the dative

• Together with.

- John 12:2, εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν
αὐτῷ, he was one of those who were at table
with him.

- John 21:3, σὺν σοί.

► In compound

• Together, fellow-, co- (with).

- John 11:16, τοῖς συμμαθηταῖς, to the fellow-
disciples.

- John 4:36, συνάγει.

ὑπέρ

(general meaning *over*, opposite of ὑπό)

▶ With the genitive

- In behalf of, for the sake of.
 - John 17:19, ὑπὲρ αὐτῶν, for their sake.
 - John 11:4, ὑπὲρ τῆς δόξης τοῦ θεοῦ.
- Concerning, in reference to.
 - Romans 9:27, κράζει ὑπὲρ τοῦ Ἰσραὴλ, he cries concerning Israel.
 - John 1:30, ὑπερ οὔ.

▶ With the accusative

- Above, beyond (of superiority).
 - Matthew 10:24, Οὐκ ἔστιν μαθητῆς ὑπερ τόν διδάσκαλον, A disciple is not above his teacher.
 - Ephesians 1:22, ὑπὲρ πάντα.
- Above, more than (of excess).
 - Matthew 10:37, ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, He who loves father or mother more than me.
 - Acts 26:13, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου.

▶ In compound

- Above, beyond (of place).
 - 2 Corinthians 10:16, εἰς τὰ ὑπερέκεινα, into the regions beyond you.
 - Acts 1:13, εἰς τὸ ὑπερῶον.

- Over (of authority or excellence).
 - Philippians 3:8, διὰ τὸ ὑπερέχον τῆς γνῶσεως Χριστοῦ, because of the excellence of the knowledge of Christ.
 - Romans 13:1, ἐξουσίαις ὑπερεχούσαις.
- Above what is proper.
 - 1 Thessalonians 4:6, τὸ μὴ ὑπερβαίνειν, not to go beyond what is proper.
 - 1 Peter 5:5, Ὁ θεός ὑπερηφάνους ἀντιτάσσεται.
- Over (implying neglect or non-action).
 - Acts 17:30, τοὺς... χρόνους τῆς ἀγνοίας ὑπεριδών, having over looked the times of ignorance.
- Greatly, very much (intensive use).
 - 2 Thessalonians 1:3, ὑπεραυξάνει ἡ πίστις ὑμῶν, your faith grows exceedingly.
 - Romans 8:37, ὑπερνικῶμεν.

ὑπό

(general meaning *under*, opposite of *ὑπέρ*)

▶ With the genitive

- By (agency).
 - Luke 21:24, Ἱερουσαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν, Jerusalem shall be trodden down by Gentiles.
 - John 14:21, ὑπὸ τοῦ πατρός μου.

▶ With the accusative

- Under (of place).
 - John 1:48, ὑπὸ τὴν συκῆν, under the fig tree.
 - Matthew 5:15, ὑπὸ τὸν μῶδιον.

- Under (of authority or power).
 - Matthew 8:9, ἔχων ὑπ' ἑμαυτὸν στρατιώτας, having soldiers under me.
 - Romans 6:14, οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.
- ▶ In compound
 - Under (of place).
 - Matthew 5:35, ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ, it is the footstool (under-foot-thing) of his feet.
 - John 1:27, τοῦ ὑποδήματος.
 - Behind, back (of place).
 - Luke 2:43, ὑπέμεινεν Ἰησοῦς, Jesus remained behind.
 - Luke 2:45, ὑπέστρεψαν εἰς Ἱερουσαλήμ.
 - Under (of subjection).
 - Matthew. 8:27, καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν, even the winds and the sea obey him (i.e., are subject to what they hear).
 - Luke 10:17, τὰ δαιμόνια ὑποτάσσεται ἡμῖν.
 - Under (as a pattern to be followed).
 - Luke 6:47, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος, I will show you whom he is like.
 - John 13:15, ὑπόδειγμα γὰρ ἔδωκα ὑμῖν.
 - Under (of hospitality, under one's roof).
 - Luke 10:38, Μάρθα ὑπεδέξατο αὐτόν, Martha received him (into her house).
 - Acts 17:7, οὓς ὑποδέδεκται Ἰάσων.

- Under (to submit for consideration).
 - Acts 13:25, Τί ἐμὲ ὑπονοεῖτε εἶναι; What do you suppose (i.e., submit to your mind for consideration) me to be?
 - John 14:26, ὑπομνήσει ὑμᾶς πάντα.
- Not much, gently (intensive use, opposite of ὑπέρ).
 - Acts 27:13, Ὑποπνεύσαντος δὲ νότου, When the wind blew gently.

Exceptions to the Basic Rules of Usage

The intensive use of a compounded preposition sometimes loses its intensive force.

It may become *synonymous* with the uncompounded form. Cf. ἐρωτάω and ἐπερωτάω--

- ▶ Mt. 16:13, ἠρώτα τοὺς μαθητὰς αὐτοῦ, he asked his disciples;
- ▶ Mark 8:27, ἐπηρώτα τοὺς μαθητὰς αὐτοῦ.

It may be used *instead of* the uncompounded form; e.g., ὄλλυμι, 'destroy', does not occur in the New Testament, but ἀπόλλυμι is common.

A prepositional phrase sometimes has the same meaning as a case without a preposition.

- ▶ Cf. Luke 19:29, δύο τῶν μαθητῶν, two of the disciples;
- ▶ John 1:35, ἐκ τῶν μαθητῶν αὐτοῦ δύο.
- ▶ John 6:44, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἑσχάτῃ ἡμέρᾳ, and I will raise him up on the last day;
- ▶ John 6:54, κἀγὼ ἀναστήσω αὐτὸν τῇ ἑσχάτῃ ἡμέρᾳ.

- ▶ John 2:3, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, the mother of Jesus said to him;
- ▶ John 2:4, λέγει αὐτῇ ὁ Ἰησοῦς.

Some prepositions are at times apparently interchanged with others with little or no difference in meaning. Each passage must, however, be studied individually in such cases to determine whether a difference in meaning is intended. Gr §308-14

- ▶ Cf. Matthew 7:16, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς, from their fruits you will recognize them;
- ▶ Luke 6:44, ἐκ τοῦ ἰδίου καρποῦ.
- ▶ Romans 3:26, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, for the purpose of demonstrating his righteousness;
- ▶ Romans 3:26, εἰς τὸ εἶναι αὐτὸν δίκαιον.
- ▶ John 10:32, διὰ ποῖον αὐτῶν ἔργον, because of which work of them?
- ▶ John 10:33, περὶ καλοῦ ἔργου...περὶ βλασφημίας.

Adverbs Used as Prepositions

Some adverbs may be used as prepositions, especially adverbs of place; most of them take the genitive case. Gr §133,400

- ▶ E.g., Mark 8:23, ἔξω τῆς κώμης, outside the village;
- ▶ Luke 4:39, ἐπάνω αὐτῆς, over her.

Preposition Repeated Before Noun Series

If a preposition is repeated before each of a series of nouns, each is given separate prominence; if the preposition is not repeated, they are to be considered as a unit (cf. Granville Sharp's rule for the definite article, I.B.11.).

- ▶ E.g., Matthew 22:37, ἐν ὅλη τῇ καρδίᾳ σου καὶ ἐν ὅλη τῇ ψυχῇ σου καὶ ἐν ὅλη τῇ διανοίᾳ σου, with all your heart and with all your soul and with all your mind (the repetition adding emphasis)
- ▶ But cf. 2 Thessalonians 2:9, ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους, with all power and signs and false wonders (considered as a whole).

Verb Compound with Preposition

A verb compounded with a preposition may take its predicate in one of the following forms (Gr §314, note):

The case required by the simple verb.

- ▶ Matthew 21:41, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρπούς, who will render to him the fruits.

A prepositional phrase using the same or a similar preposition as that which is compounded, the prepositional phrase taking its normal case.

- ▶ John 9:15, πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, he placed clay upon my eyes.

The case required by the compounded preposition, but without repeating the preposition.

- ▶ Matthew 13:1, ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας, Jesus having gone out of the house.
- ▶ John 19:32, τοῦ ἄλλοῦ τοῦ συσταυρωθέντος αὐτῷ, of the other one who was crucified with him.

Adjectives

Gr §315-31

Greek uses Adjective, English uses Adverb

Greek sometimes uses an adjective where English requires an adverb.

- ▶ Acts 12:10, ἦτις αὐτομάτη ἠνοίγη αὐτοῖς, which opened to them automatically.

Constructions Forming Comparisons

The second member of the comparison is placed in the genitive case.

- ▶ John 8:53, μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ; Are you greater than our father Abraham?
- ▶ John 5:36, Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου.

The second member of the comparison may be placed in the same case as that of the first member, joined by ἢ, 'than.'

- ▶ John 4:1, Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, Jesus was making and baptizing more disciples than John.
- ▶ John 3:19, ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς.

The second member of the comparison is sometimes placed in a prepositional phrase, ὑπέρ with the accusative or παρά with the accusative.

- ▶ Luke 16:8, οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός, the sons of this age are wiser than the sons of light.
- ▶ Hebrews 11:4, πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκεν.

Adjectives used for Superlative

The comparative degree of the adjective is sometimes used for the superlative.

- ▶ 1 Corinthians 13:13, μείζων δὲ τούτων ἡ ἀγάπη, but the greatest of these (three) is love.
- ▶ Matthew 18:1, τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

Pronouns

Gr §332-52. Some exceptions to normal syntax of relative pronouns. BF §294-6

Antecedent is a Pronoun

When the antecedent of a relative pronoun is a pronoun or some other easily understood word such as "person," "time," etc., the antecedent is ordinarily omitted.

- ▶ John 18:26, συγγενῆς ὧν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον, being a kinsman of him whose ear Peter cut off (not "a kinsman whose ear...").
- ▶ John 5:21, ὁ υἱὸς οὐς θέλει ζωοποιεῖ.

Attracted to Case of the Antecedent

The relative pronoun may be attracted to the case of its antecedent.

- ▶ John 4:14, ἐκ τοῦ ὕδατος οὗ (for ὃ) ἐγὼ δώσω αὐτῷ, from the water which (not of which) I will give him.
- ▶ John 17:12, ἐν τῷ ὀνόματί σου ᾧ (for ὃ) δέδωκάς μοι.

If the omission of the antecedent leaves a dangling preposition or other incomplete construction, the relative pronoun must take the place and case of the antecedent.

- ▶ John 7:31, ἐὴ πλείονα σημεῖα ποιήσει ᾧν (for τῶν σημείων ἃ) οὗτος ἐποίησεν; will he do more miracles than (the miracles) which this man has done?
- ▶ John 17:9, ἐγὼ ἐρωτῶ...περὶ ᾧν (for περὶ τῶν ἀνθρώπων οὓς) δέδωκάς μοι, I ask concerning the people whom you have given me.
- ▶ Hebrews 5:8, ἔμαθεν ἀφ' ᾧν ἔπαθεν τὴν ὑπακοήν.

The relative pronoun sometimes replaces, and takes the case of, the article of its antecedent.

- ▶ John 11:6, ἔμεινεν ἐν ᾧ ἦν τόπῳ (i.e., ἐν τῷ τόπῳ ἐν ᾧ ἦν), he remained in the place in which he was.
- ▶ John 9:14, ἐν ᾧ ἡμέρα.

The Antecedent in Relation to Pronoun

Occasionally, the *antecedent* is attracted to the case of the relative pronoun (the opposite of above).

- ▶ 1 Corinthians 10:16, τὸν ἄρτον (for ὁ ἄρτος) ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; Is not the bread which we break a sharing in the body of Christ?
- ▶ Mark 6:16, ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην (for Ἰωάννης), οὗτος ἠγέρθη, he whom I beheaded, John, this one has been raised.

Pronouns Takes Gender of Predicate

The relative pronoun sometimes takes the gender of its predicate instead of that of its antecedent, when the predicate is an explanation of or a more precise identification of the antecedent.

- ▶ Mark 15:16, ἔσω τῆς αὐλῆς, ὃ (for ἡ) ἐστίν πραιτώριον, inside the hall, which is the praetorium.
- ▶ Galatians 3:16, Καὶ τῷ σπέρματι σου, ὃς (for ὁ) ἐστίν Χριστός.

Neuter Pronoun as Adverb

The neuter relative pronoun is sometimes used as an adverb.

ὅ, 'whereas.'

- ▶ Romans 6:10, ὃ γὰρ ἀπέθανεν...ὃ δὲ ζῆ, For whereas he died...and whereas he lives.
- ▶ Galatians 2:20, ὃ δὲ νῦν ζῶ.

οὗ, 'where.'

- ▶ Luke 4:16, Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, And he came into Nazareth, where he had been brought up.
- ▶ Luke 4:17, τὸν τόπον οὗ ἦν γεγραμμένον.

Pronoun αὐτός with a Relative Pronoun

The pronoun αὐτός is sometimes used redundantly with a relative pronoun.

- ▶ Mark 7:25, γυνή...ἣς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, a woman...of whom the daughter of her (i.e., a woman whose daughter) had an unclean spirit.
- ▶ John 1:27, οὗ οὐκ εἰμι ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

Verbs

Bu (all); Gr §353-97; DM 155-233

Uses of Voice

Active

The subject does what the verb expresses; e.g., “The disciples saw.”

Middle

The subject acts upon itself (e.g., “He washed himself”) or acts for its own benefit (e.g., “He washed the apple for himself”).

Passive

The object of the verb in the active voice becomes the subject in the passive voice; e.g., “I gave him the book” becomes “The book was given to him by me.” Occasionally the indirect object in the active voice becomes the subject in the passive voice; e.g., “He was given the book by me.”

Deponent Verb

Have no active forms, and their middle or passive forms take active meanings; e.g., ἔρχομαι, I go.

Uses of Moods

Bu 73-81

Indicative

Mood of fact.

- ▶ John 1:14, ὁ λόγος σὰρξ ἐγένετο, the Word became flesh.
- ▶ John 1:14, ἐσκήνωσεν.

Imperative

Mood of command. Used in commands, entreaties, prayers, requests, etc., both affirmative and negative (except for the negative form with the aorist tense, which takes the subjunctive mood--see below).

- ▶ John 17:11, πάτερ ἅγιε, τήρησον αὐτούς, Holy Father, keep them.
- ▶ John 5:14, μηκέτι ἀμάρτανε, don't be sinning any longer.
- ▶ John 16:24, αἰτεῖτε.

Subjunctive

- ▶ Mood of contingency
- ▶ Hortatory subjunctive, first person plural. Used in exhortations.
 - ▶ John 19:24, μὴ οχίσωμεν αὐτόν, let's not divide it.
 - ▶ John 11:16, ἄγωμεν.
- ▶ Deliberative questions, real or rhetorical. Deal with what is desirable, possible, necessary, or obligatory.
 - John 6:28, τί ποιῶμεν; What should we do?
 - John 19:15, τὸν βασιλέα ὑμῶν σταυρώσω;
- ▶ The aorist subjunctive with the double negative οὐ μή is used as an emphatic future negation.
 - John 6:35, ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, He who comes to me will by no means hunger.
 - John 6:37, οὐ μὴ ἐκβάλω.
- ▶ Negative commands in the aorist tense take the subjunctive mood instead of the imperative.
 - Luke 21:8, μὴ πλανηθῆτε...μὴ πορευθῆτε ὀπίσω αὐτῶν, do not be deceived...do not go after them.
 - John 3:7, μὴ θαυμάσης.
- ▶ In various dependent clauses of contingency.
 - John 1:8, ἵνα μαρτυρήσῃ, in order that he might testify.
 - John 3:12, ἐὰν εἴπω ὑμῖν, if I should tell you.
 - John 15:7, ὃ ἐὰν θέλητε.

Optative

Mood of wish or hope (rare in New Testament).

- ▶ To express a wish, prayer, or imprecation.
 - 1 Thessalonians 5:23, Αὐτός δὲ ὁ θεὸς τῆς εἰρήνης ἀγιασάσαι ὑμᾶς ὀλοτελεῖς, May the God of peace himself make you completely holy.
 - Acts 8:20, Τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν, May your money be with you in perdition!
 - 1 Peter 5:10, Ὁ δὲ θεὸς...αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.
- ▶ In indirect questions, implying doubt or hesitancy (Luke-Acts only).
 - Acts 10:17, διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα, Peter was perplexed as to what the vision might be.
 - Luke 1:29, διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.
- ▶ In direct questions, implying doubt or perplexity (3 examples only in New Testament).
 - Acts 8:31, Πῶς γὰρ ἂν δυναίμην...; For how might I be able...?
 - Acts 17:18, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν;
- ▶ In conditional clauses of fact or contingency, with εἰ, implying doubt or hesitancy.
 - Acts 24:19, εἴ τι ἔχοιεν πρὸς ἐμέ, if perchance they have something against me.
 - 1 Peter 3:14, εἰ καὶ πάχοιτε διὰ δικαιοσύνην.

Tense-Aspects of the Indicative Mood

Bu 6-45; Gr §360-70

Outline of Tenses of the Indicative Mood. Gr §65

	Present Time	Past Time	Future Time
Continued Action	γράφω I am writing	ἔγραφον I was writing	γράψω I shall be writing
Undefined or Simple Action	γράφω I write	ἔγραψα I wrote	γράψω I shall write
Perceive Action (with resulting state)	γέγραφα I am in a condition resulting from having written	ἔγεγράμην I was in a condition resulting from having written previously	έσομαι γεγραφώς I shall be in a condition resulting from having written (prior to that condition)

Present

- ▶ Present action in progress or repeated.
 - John 1:48, πόθεν με γινώσκεις; From where do you know me?
 - John 1:50, πιστεύεις;
 - Note: Except where otherwise indicated, these uses include verbs of state as well as verbs of action.
- ▶ Simple event in present time.
 - John 3:3, Ἀμὴν ἀμὴν λέγω σοι, Truly, truly, I say to you.
 - John 4:9, αἰτεῖς.
- ▶ Gnostic present: customary action or general truth.
 - John 2:10, πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, Every man (customarily) sets out the good wine first.
 - John 3:8, τὸ πνεῦμα...πνεῖ.
- ▶ Conative present: tendency or attempt in present time.
 - Galatians 5:4, οἵτινες ἐν νόμῳ δικαιοῦσθε, you who are attempting to be justified by law.
 - John 10:32, λιθάζετε.
- ▶ Historic present: present tense used to relate a past event.
 - John 1:29, Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν, On the next day he saw Jesus.
 - John 1:29, λέγει.

- ▶ Futuristic present: the present tense used for the future.
 - John 14:2, πορεύομαι ἐτοιμάσαι τόπον ὑμῖν, I am going (to go) to prepare a place for you.
 - John 14:3, πάλιν ἔρχομαι, I shall come again.
 - John 14:19, ὁ κόσμος με οὐκέτι θεωρεῖ.
- ▶ Past action continuing into the present (requires a specific phrase expressing the past aspect).
 - Luke 15:29, τσσαῦτα ἔτη δουλεύω σοι, for so many years (in the past) I have been serving you (and I still am).
 - John 14:9, Τοσοῦτω χρόνω μεθ' ὑμῶν εἰμι.

Imperfect

- ▶ Action in progress (or state existing) in past time.
 - John 2:25, αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ, for he himself knew (continually) what was in man.
 - John 11:36, ἐφίλει.
- ▶ Action repeated in past time.
 - John 5:18, οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, he was not only (repeatedly) breaking the Sabbath, but was also (more than once) calling God his own father.
 - John 2:23, τὰ σημεῖα ἃ ἐποίει.
- ▶ Customary (regularly repeated) action in past time.
 - Acts 3:2, ὃν ἐτίθουν καθ' ἡμέραν, whom they were accustomed to place daily.
 - Mark 15:6, ἀπέλυεν.

- ▶ Action begun in past time. (Cf. the aorist of the beginning of a state.)
 - Luke 5:6, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν, and their nets were beginning to break.
 - John 13:22, ἔβλεπον εἰς ἀλλήλους οἱ μαθηταί.
- ▶ Intention, or action attempted but not carried out, in past time.
 - Mark 15:23, καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον, ὃς δὲ οὐκ ἔλαβεν, and they attempted to give him wine mixed with myrrh, but he did not take it.
 - Acts 7:26, συνήλλασσεν αὐτούς.
- ▶ Impossible, impractical, or hesitant wish.
 - Romans 9:3, ἠύχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, For I myself could pray to be accursed from Christ for the sake of my brothers (i.e., recognizing the impossibility of God's granting such a wish).
 - Philemon 1:13, ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν, whom I could have desired to keep with myself.
 - Luke 15:16, ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἐκ τῶν κερατίων.

Aorist

- ▶ Action completed in past time--considered as a whole or as a single fact.
 - John 1:11, οἱ ἴδιοι αὐτόν οὐ παρέλαβον, his own people did not receive him.
 - John 1:12, ἔδωκεν.
- ▶ Inceptive--the beginning of a state. (Cf. the imperfect of the beginning of an action.)
 - Acts 7:60, καὶ τοῦτο εἰπὼν ἐκοιμήθη, And when he had said this he fell asleep.
 - Luke 15:32, ὁ ἀδελφός σου...ἔζησεν.
- ▶ Epistolary--in letters, to refer to what will be a past action when the letter is read although it is not past when the letter is being written.
 - Philippians 2:28, ἔπεμψα αὐτόν, I have sent him (with this letter).
 - Galatians 6:11, ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ (referring to the letters of this sentence).
- ▶ Gnostic--general or proverbial truth (less common than the gnostic present).
 - 1 Peter 1:24, ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν, the grass withers and the flower falls off (each year).
 - John 15:6, ἐβλήθη...ἐξηράνθη.

Future

- ▶ Undefined or simple action in future time.
 - John 14:26, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ, the Holy Spirit, whom the Father will send.
 - John 14:3, παραλήμψομαι.
- ▶ Action in progress in future time.
 - John 14:30, οὐκέτι πόλλα λαλήσω μεθ' ὑμῶν, No longer shall I be speaking much with you.
 - John 14:12, ποιήσει.
- ▶ Declarative future (imperative sense).
 - Matthew 1:21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, you shall (i.e., you must) call his name Jesus.
 - Matthew 19:18-19, οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις...καὶ ἀγαπήσεις...
- ▶ The future indicative used for the aorist subjunctive, in various constructions where the subjunctive is normally used.
 - John 6:68 (a deliberative question), κύριε, πρὸς τίνα ἀπελευσόμεθα (for ἀπέλθωμεν); Lord, to whom could we go?
 - John 4:14, οὐ μὴ διψήσει (for διψήσῃ).

Perfect (Present Perfect)

Has a double emphasis: present state resulting from past action (is therefore not merely equivalent to the English perfect tense).

- ▶ John 1:34, *καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα*, and I am in a condition resulting from having seen, and I have borne a testimony whose results continue.
- ▶ John 2:10, *τετήρηκας*.
- ▶ John 3:13, *ἀναβέβηκεν*.

Pluperfect (Past Perfect)

Has a double emphasis: past state resulting from previous action (is therefore not merely equivalent to the English pluperfect tense).

- ▶ John 1:24 (written periphrastically in this instance), *ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων*, they had been sent (i.e., they were there with John as a result of having been sent) from the Pharisees.
- ▶ John 4:8, *οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν*, for his disciples were gone (i.e., they had gone and were still away) into the city.
- ▶ John 6:17, *ἐγεγόνει*.

Future Perfect

(rare in the New Testament, and occurring only periphrastically)

Has a double emphasis: future state resulting from action prior to that state (not necessarily prior to the statement) (if therefore not merely equivalent to the English future perfect tense).

▶ Hebrews 2:13, ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ, I shall be in a condition resulting from previously having come to trust in him.

▶ Luke 6:40, κατηρτισμένος δὲ πᾶς ἔσται.

Note: In the three perfect tenses, the "resulting state" commonly refers to the subject of the verb, but it may refer to another participant or to the situation in general.

▶ John 2:10, σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι, you have kept the good wine until now.

▶ John 19:22, ἀπεκρίθη ὁ Πιλάτος, "Ὁ γέγραφα, γέγραφα, Pilate answered, "What I have written, I have written (i.e., it will remain there)!"

Tense-Aspects of Other Moods

(but see also tenses of participles below)

Present

Denotes continuing or repeated action. (The time of the action is determined by the leading verb or by the context.)

John 1:33, βαπτίζειν ἐν ὕδατι, to baptize (habitually) in water.

John 1:43, ἀκολούθει μοι.

Aorist

Denotes action conceived of as completed (at a time determined by the leading verb or by the context).

- ▶ John 1:7 (action undefined as to its extent), ἵνα μαρτυρήσῃ, in order that he might testify.
- ▶ John 2:7, γεμίσατε.

Perfect

Denotes a state (at a time determined by the leading verb or by the context) resulting from prior action.

- ▶ John 17:19 (perfect passive subjunctive, written periphrastically), ἵνα ὦσιν...ἡγιασμένοι, in order that they may be in a sanctified condition (resulting from prior sanctifying action).
- ▶ Mark 4:39 (perfect passive imperative), πεφίμωσο, Be in a muzzled condition!

Pluperfect (Past Perfect)

Has a double emphasis: past state resulting from previous action (is therefore not merely equivalent to the English pluperfect tense).

- ▶ John 1:24 (written periphrastically in this instance), ἐπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων, they had been sent (i.e., they were there with John as a result of having been sent) from the Pharisees.
- ▶ John 4:8, οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, for his disciples were gone (i.e., they had gone and were still away) into the city.
- ▶ John 6:17, ἐγεγόνει.

Future Perfect

(rare in the New Testament, and occurring only periphrastically)

Has a double emphasis: future state resulting from action prior to that state (not necessarily prior to the statement) (is therefore not merely equivalent to the English future perfect tense).

▶ Hebrews 2:13, ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ, I shall be in a condition resulting from previously having come to trust in him.

▶ Luke 6:40, κατηρτισμένος δὲ πᾶς ἔσται.

Note: In the three perfect tenses, the "resulting state" commonly refers to the subject of the verb, but it may refer to another participant or to the situation in general.

▶ John 2:10, σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι, you have kept the good wine until now.

▶ John 19:22, ἀπεκρίθη ὁ Πιλάτος, "Ὁ γέγραφα, γέγραφα, Pilate answered, "What I have written, I have written (i.e., it will remain there)!"

The Infinitive and It's Functions

BF §388-410; Bu 146-63; Gr §385-93

Note: These infinitival functions--purpose, result (rarely), and substantive--may be expressed by various infinitive constructions.

The Anarthrous Infinitive

The infinitive without the article

- ▶ To express purpose.
 - John 4:15, ἵνα μὴ διψῶ μηδὲ διέρχομαι ἐνθάδε ἀντλεῖν, in order that I may not thirst nor come here to draw (i.e., for the purpose of drawing) water.
 - John 1:33, βαπτίζειν.
- ▶ Rarely, to express result distinct from purpose.
 - Revelation 5:5, ἐνίκησεν...ἀνοῖξαι τὸ βιβλίον, he has conquered, with the result that he can open the scroll.
- ▶ Used as a substantive: as a noun, or translated as a substantive clause.
 - As a subject, object, in apposition, etc.
 - John 1:43, ἠθέλησεν ἐξελθεῖν, he wished to go out.
 - John 4:4, διέρχεσθαι.
 - To define, limit, or give content of nouns, adjectives, etc.
 - John 1:12, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, he gave them authority to become children of God (i.e., becoming children of God is the content of the authority granted).
 - John 13:10, οὐκ ἔχει χρείαν εἰ μὴ...νίψασθαι.

- To express indirect discourse and other indirect statements.
 - John 4:40, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς, they began asking him to remain with them (i.e., the indirect form of "Remain with us").
 - Matthew 16:13, Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; Whom do people say the Son of Man to be (i.e., say that the Son of Man is)?

The Articular Infinitive

With neuter article. Is commonly the equivalent of an English gerund. Denotes a process (present tense), an event (aorist tense), or a state resulting from a prior action (perfect tense).

In various cases, to express a normal meaning of the case.

- ▶ Philippians 1:21 (nom., subject of understood verb; substantive function), τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος, living is Christ and dying is gain.
- ▶ Luke 1:9 (gen., object of verb; purpose function), ἔλαχε τοῦ θυμιᾶσαι, he was selected by lot to burn (i.e., for the purpose of burning) incense.
- ▶ Acts 25:11 (acc., object of verb; substantive function), οὐ παραιτοῦμαι τὸ ἀποθανεῖν.

Special uses in the genitive case

- ▶ To express purpose.
 - Matthew 2:13, μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό, for Herod is about to seek the child for the purpose of destroying him.
 - Matthew 3:13, τοῦ βαπτισθῆναι.
- ▶ Occasionally, to express result distinct from purpose.
 - Romans 7:3, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, she is free from the law, with the result that she is not an adulteress.
 - Matthew 21:32, τοῦ πιστεῦσαι.
- ▶ Used as a substantive in various ways
 - As subject.
 - Acts 27:1, ἐκρίθη τού ἀποπλεῖν ἡμᾶς, it was decided that we should sail.
 - As object.
 - Acts 23:20, Οἱ Ἰουδαῖοι συνέθεντο τού ἐρωτησαι, the Jews have agreed to request.
 - To limit or explain a noun, verb, or adjective.
 - Luke 2:6 (limiting a noun), ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, the days of her giving birth (i.e., for her to give birth) were fulfilled.
 - Luke 9:51 (limiting a verb), αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ, he steadfastly set his face for going (i.e., to go) into Jerusalem.

- Acts 23:15 (limiting an adjective),
ἔτοιμοι...τοῦ ἀνελεῖν αὐτόν.
- To express indirect discourse and other indirect statements.
 - Acts 15:20, ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων, but to write to them to abstain from the pollutions of idols (the direct form would be the imperative mood, “Abstain from...”).
 - Acts 21:12, παρεκαλοῦμεν...τοῦ μὴ ἀναβαίνειν.

In Prepositional Phrases

- ▶ Substantive use, as object of various prepositions, following the regular meaning for the preposition and case used.
 - John 2:24, διὰ τὸ αὐτὸν γινώσκειν πάντας, on account of his knowing (i.e., because he knew) all people.
 - John 1:48, Πρὸ τοῦ σε Φίλιππον φωνῆσαι, before Philip called you.
 - Luke 2:27, ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν.
- ▶ Uses with εἰς and the accusative
 - To express purpose.
 - Romans 4:16, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν, in order that the promise might be guaranteed.
 - Romans 7:4, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρω'

- Occasionally, to express result distinct from purpose.
 - 1 Thessalonians 2:16, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας, resulting in filling up their sins.
 - Romans 1:20, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους.
- Used as a substantive expression, as the predicate of a verb or to express an indirect statement, or to define or limit a verb, adjective, or noun.
 - Philippians 1:23 (to define a noun), τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, having the desire for departing (i.e., to depart).
 - 1 Thessalonians 4:9 (giving the content of an adjective), ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους, you are God-taught to love (i.e., that you should love) one another.
 - 2 Thessalonians 2:1-2 (indirect exhortation), ἐρωτῶμεν δὲ ὑμᾶς...εἰς τὸ μὴ ταχέως σαλευθῆναι.

The Participle

Bu 163-77; Gr §393-7; DM 220-33.

Uses of the Tenses of the Participle

Bu 53-72; BF §339

Present Bu 54-9

- ▶ Continuing or repeated action (the basic function).
 - John 3:20, πᾶς γὰρ ὁ φαῦλα πράσων, For everyone who makes a practice of doing evil things.
 - John 3:21, ὁ δὲ ποιῶν τὴν ἀλήθειαν.
- ▶ Action simultaneous to the leading verb.
 - John 1:48, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε, while you were under the fig tree I saw you.
 - John 1:47, ἐρχόμενον.
- ▶ Same action as the leading verb.
 - John 1:32, ἐμαρτύρησεν Ἰωάννης λέγων, John testified, saying.
 - John 18:40, ἐκραύγασαν οὖν πάλιν λέγοντες.
- ▶ To identify a person or thing by a characteristic activity or state, usually translated by a noun in English.
 - Matthew 25:14, παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, he handed over to them his possessions (the things belonging to him).
 - John 4:37, ἄλλος ἐστὶν ὁ σπείρων.

Aorist Bu 59-70

- ▶ Action anticipated to be completed (at the time indicated by the context) (the basic function).
 - John 1:33, ὁ πέμψας με...εἶπεν, he who sent me...said.
 - John 18:22, εἰπών.

- ▶ Action antecedent to the leading verb.
 - John 9:6, ταῦτα εἰπὼν ἔπτυσεν χαμαί, after he had said these things he spat on the ground.
 - John 11:4, ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν.
- ▶ Same action as the leading verb.
 - Matthew 27:4, Ἡμαρτον παραδοὺς αἷμα ἀθῶνον, I have sinned in betraying innocent blood.
 - Matthew 28:5, ἀποκριθεὶς...εἶπεν.

Future (rare) Bu 70-1

- ▶ Expresses action future to the leading verb.
 - Acts 8:27, ὃς ἐληλύθει προσκυνήσων, who had come to worship (subsequent to coming).
 - Hebrews 3:5, εἰς μαρτύριον τῶν λαληθησομένων, for a testimony of the things which were going to be spoken (later).
 - John 6:64, ὁ παραδώσων αὐτόν.
- ▶ Future action is sometimes expressed by the present participle of μέλλω with the infinitive of the required verb.
 - John 12:4, λέγει δὲ Ἰούδας...ὁ μέλλων αὐτὸν παραδιδόναι, Judas...who was going to betray him, said.
 - Acts 22:5, ἄξων.

- ▶ Future action is sometimes expressed by the present participle--e.g.,
 - John 11:3, λέγουσαι, and
 - Acts 15:5, λέγοντες, saying (subsequently)--or by the aorist participle--e.g.,
 - Acts 25:13, κατήντησαν εἰς Καισάρειαν ἀπασάμενοι τὸν Φῆστον, they arrived in Caesarea greeting Festus (after they had arrived).

Perfect Bu 71-2

Expresses a state resulting from previous action.

- ▶ John 15:25, ὁ λόγος ὁ...γεγραμμένος, the word which stands written.
- ▶ John 1:6, ἀπεσταλμένος.

Functions of the Participle

Adjectival

- ▶ Includes all attributive participles
 - Definite restrictive.
 - John 6:50, ὁ ἄρτος ὁ...καταβαίνων, the bread which comes down.
 - John 4:11, τὸ ὕδωρ τὸ ζῶν.
 - Indefinite restrictive.
 - John 15:2, πᾶν κλῆμα...μη φέρον καρπὸν, Every branch which does not bear fruit.
 - John 4:10, ὕδωρ ζῶν.

- Definite non-restrictive.
 - John 7:50, Νικόδημος..., ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, Nicodemus, who had come to him previously.
 - Luke 20:27, τινες τῶν Σαδδουκαίων, οἱ [ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι.
- Indefinite non-restrictive.
 - John 5:2, κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστί Βηθζαθά, πέντε στοὰς ἔχουσα, a pool, which is called in Hebrew Bethzatha, which has five porticoes.
 - John 4:14, πηγὴ...ἀλλομένου.
- Note: Restrictive participles may modify an understood noun-- i.e., may be used substantively.
 - John 3:13, ὁ ἐκ τοῦ οὐρανοῦ καταβάς, the one (i.e., the person) having come down from heaven.
 - John 10:21, ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου, these words are not of (a person) who is demon-possessed.
- ▶ Includes some predicate participles
 - Primary predicates
 - Participles used as subject complements, modifying the subject.
 - John 18:18, ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστῶς καὶ θερμαινόμενος, and Peter also was with them, standing and warming himself.
 - John 1:31, ἦλθον ἐγὼ...βαπτίζων, I came...baptizing.
 - Ephesians 1:16, οὐ παύομαι εὐχαριστῶν.

- Participles used in periphrastic tense formations.
- John 3:24, οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης, for John had not yet been cast into prison.
- Luke 24:13, ἦσαν πορευόμενοι.
- Luke 24:32, καιομένη ἦν.
- Secondary predicates. Participles used as predicate complements, modifying the object of a verb.
 - John 1:29, βλέπει τὸν Ἰησοῦν ἐρχόμενον, he saw Jesus coming.
 - John 1:32, τεθέαμαι τὸ πνεῦμα καταβαῖνον.

Adverbial

Includes all other predicate participles.

Note: Genitive absolute participles are always adverbial.

Time. May be translated by an English temporal clause introduced by 'while' (if present tense), 'after' (if aorist tense), 'when,' etc.

- ▶ John 6:59, Ταῦτα εἶπεν...διδάσκων, These things he said...while he was teaching.
- ▶ John 4:54, ἐλθὼν.

Condition. May be translated by an English conditional clause introduced by 'if,' etc.

- ▶ 1 Corinthians 11:29, μὴ διακρίνων τὸ σῶμα, if he does not discern the body.
- ▶ Galatians 6:9, μὴ ἐκλυόμενοι.

Concession. May be translated by an English concessive clause introduced by ‘although,’ ‘even though,’ ‘even if’

- ▶ John 9:25, τυφλὸς ὢν, although I was blind.
- ▶ John 12:37, αὐτοῦ...πεποηκότος.

Cause. May be translated by an English causal clause introduced by ‘because,’ ‘for,’ ‘since,’ etc.

- ▶ John 5:13, ὄχλου ὄντος ἐν τῷ τόπῳ, because a crowd was in the place.
- ▶ John 11:51, ἐρχιερεὺς ὢν.

Purpose. May be translated by an English purpose clause introduced by ‘in order that,’ ‘in order to,’ etc., or by an English infinitive of purpose.

Note: Future adverbial participles regularly denote purpose.

- ▶ 2 Corinthians 1:23, φειδόμενος ὑμῶν, in order to spare you.
- ▶ John 6:6, πειράζων αὐτόν.

Result (as distinct from purpose). May be translated ‘resulting in’ (not ‘as a result of’).

- ▶ Mark 7:13, ἀκυροῦντες τὸν λόγον τοῦ θεοῦ, resulting in nullifying the word of God.
- ▶ John 5:18, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.

Means. Used of the agent or instrument of an action.

- ▶ Matthew 6:27, τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται...who of you by being anxious is able...?
- ▶ John 20:31, πιστεύοντες.

Manner.

- ▶ Acts 2:13, ἄλλοι δὲ διαχλευάζοντες ἔλεγον, but others mocking (i.e., in a mocking manner) were saying.
- ▶ 1 Corinthians 9:26, ὡς οὐκ ἄερα δέρω.

Attendant circumstance. Normally follows the leading verb in word order; normally is present tense.

Describes a circumstance as merely accompanying the leading verb, with the sense of “and in addition, this,” and semantically in the same mood as the leading verb. May seem to be closely related to the participle used as subject complement or predicate complement--See Predicate Participles Primary Predicates above--but those are more *descriptive* of the noun modified, while the participle of attendant circumstance is merely an *accompanying action* which does not qualify the action of the leading verb.

- ▶ John 19:5, ἐξῆλθεν φορῶν τὸν ἀκάνθινον στέφανον, he went outside, wearing the crown of thorns.
- ▶ John 19:17, βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν.

Coordinate circumstance. Normally precedes the leading verb in word order; normally aorist tense. Describes an action coordinate with, prior to, and of the same mood semantically as the leading verb, although often not equal in importance with the leading verb. It gives new information. Its action does not qualify the action of the leading verb. It may be translated by the same tense and mood as the leading verb and connected with it by 'and.' It occurs with any mood: e.g.,

▶ Indicative:

- John 12:36, ἀπελθὼν ἐκρύβη, he departed and hid himself.

▶ Subjunctive:

- John 12:24, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, unless the grain of wheat falls into the ground and dies.

▶ Imperative:

- Acts 16:9, Διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν, Come over into Macedonia and help us.

▶ Infinitive:

- Luke 11:7, οὐ δύναμαι ἀναστὰς δοῦναί σοι, I am not able to arise and give to you.

▶ There may be a series of these participles; e.g.,

- Mark 15:36, δραμῶν...γεμίσας...περιθεις...ἐπότιζεν...αὐτόν, He ran...and filled...and placed...and gave it to him to drink.

Apposition. Same action as the leading verb.

- ▶ John 1:32, ἐμαρτύρησεν Ἰωάννης λέγων, John testified, saying.
- ▶ John 4:31, λέγοντες.

In some Old Testament quotations, the participle stands before the finite verb and emphasizes the meaning of the verb.

- ▶ Matthew 13:14, βλέποντες βλέψετε, see indeed!
- ▶ Hebrews 6:14, εὐλογῶν εὐλογήσω.

Substantive

The participial phrase functions as a noun clause.

- ▶ Luke 8:46, ἐγὼ γὰρ ἔγνω δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ, for I know power having gone out (i.e., that power has gone out) from me.
- ▶ Acts 8:23, ὁρῶ σε ὄντα (= ὁρῶ ὅτι εἶ).
- ▶ Acts 7:12, ἀκούσας δὲ Ἰακωβ ὄντα σιτία (= ὅτι σιτία ἐστίν) εἰς Αἴγυπτον.

Summary of Constructions

Time

DM 279 ff.

Definite time

Time within which. Genitive case.

- ▶ John 3:2, οὗτος ἦλθεν...νυκτὸς, This man came...during the night.

Point of time. Dative case.

- ▶ John 2:1, τῇ ἡμέρᾳ τῇ τρίτῃ, on the third day.

έν with the dative case.

- ▶ John 1:1, Έν άρχῆ ἦν ὁ λόγος, In the beginning was the Word.

Extent of time. Accusative case.

- ▶ John 4:40, ἔμεινεν ἐκεῖ δύο ἡμέρας, he remained there for two days.

Relative time

Time prior to the leading verb

- ▶ Prepositional phrase. μετά with the accusative.
 - John 4:43, Μετά δὲ τὰς δύο ἡμέρας, And after the two days.
- ▶ Aorist participle.
 - John 16:8, ἐλθὼν ἐκεῖνος ἐλέξει τὸν κόσμον, when that one has come he will reprove the world.
 - John 5:11, Ὁ ποιήσας με ὑγιῆ...εἶπεν, He who (previously) made me well...said.
- ▶ Clauses
 - Actual time. Clauses introduced by ὅτε, ὡς ('when,' 'while'), etc., with the indicative mood.
 - John 4:45, ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, then when he came into Galilee, the Galileans received him.
 - John 2:23, Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις, Now while he was in Jerusalem.

- Contingent time (future possibility or general contingency). Clauses introduced by ὅταν ('when,' 'whenever'), etc., with the subjunctive mood.
 - John 4:25, (unrealized future) ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα, when that one comes, he will announce to us all things.
 - John 10:4 (general contingency), ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, Whenever he puts forth all his own (sheep), he goes ahead of them.

Same Time as the Leading Verb

- ▶Prepositional phrase: ἐν with the dative.
 - Luke 24:51, ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν, while he was blessing them he was parted from them.
- ▶Present participle.
 - John 6:59, Ταῦτα εἶπεν...διδάσκων, These things he said...while he was teaching.
 - John 3:21, ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, but the one doing the truth comes to the light.
- ▶Clauses
 - Actual time. Clauses introduced by ἕως, ὡς ('while'), etc.
 - John 9:4, ἡμᾶς δεῖ ἐργάζεσθαι...ἕως ἡμέρας ἑσπέρην, It is necessary for us to be working...while it is day.

- Contingent time. Clauses introduced by ἕως οὗ, ἕως ἄν ('while'), etc., with the subjunctive mood.
 - Matthew 14:22, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσει τοὺς ὄχλους, and to precede him to the other side, while he dismissed the crowds.
 - Mark 6:10, ἐκεῖ μένετε ἕως ἄν ἐξέλθῃτε ἐκεῖθεν.

Time Subsequent to the Leading Verb

► Prepositional phrases

- ἕως with the genitive case.
 - Luke 23:44, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης, darkness came upon all the earth until the ninth hour.
- πρό with the genitive case.
 - John 1:48, πρὸ τοῦ σε Φίλιππον...φωνῆσαι...εἶδόν σε, Before Philip called you...I saw you.
- ἄχρι with the genitive.
 - Acts 23:1, ἄχρι ταύτης τῆς ἡμέρας, until this day.
- πρὶν or πρὶν ἢ with the infinitive.
 - John 4:49, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου, come down before my child dies.

- ▶ Future participle, or present participle of μέλλω with an infinitive.
 - John 6:64, ἤδει...ὁ Ἰησοῦς...τίς ἐστὶν ὁ παραδώσων αὐτόν, Jesus knew...who was the one who was going to betray him.
 - John 12:4, λέγει δὲ Ἰούδας...ὁ μέλλων αὐτὸν παραδιδόναι, Judas...who was going to betray him, said.
- ▶ Clauses
 - Actual time. Clauses introduced by ἕως, ἄχρι ('until'), etc., with the indicative mood.
 - John 9:18, οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι...ἕως ὅτου ἐφώνησεν τοὺς γονεῖς αὐτοῦ, The Jews therefore did not believe...until they had called his parents.
 - Contingent time. Clauses introduced by ἄχρις οὔ ('until'), etc., with the subjunctive mood.
 - 1 Corinthians 11:26, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρις οὔ ἔλθῃ, you declare the Lord's death until he comes.

Cause

DM 274-5; Bu 97-8 1

Prepositional Phrases

ἀντί with the genitive.

- ▶ Ephesians 5:31, ἀντὶ τούτου, Because of this.

διὰ with the accusative.

- ▶ John 2:24, διὰ τὸ αὐτὸν γινώσκειν πάντας, because of his knowing all people.

χάριν with the genitive.

- ▶ 1 John 3:12, χάριν τίνος; because of what?

Predicate Participle

- ▶ John 5:13, ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ, he had slipped away because a crowd was in the place.

Clauses with γάρ, ὅτι

('for', 'because'), etc.

- ▶ John 7:29, ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, I know him, because I am from him.
- ▶ John 3:19, ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα, people loved the darkness rather than the light, for their deeds were evil.

Note: ὅτι commonly gives the reason for what immediately precedes, or sometimes for what follows. γάρ always relates to something preceding-- a word, clause, or even something implied--and always in the sense of cause, evidence, reason, or explanation, like "for" in English.

Condition

DM 286-91; Gr §383; Bu 100-12

Participle

- ▶ Galatians 6:9, θερίσομεν μὴ ἐκλυόμενοι, we shall reap if we do not grow weary.

Clauses

Condition of fact: εἰ with the indicative. Conditions which either are or are not true when the statement is made. They relate to either past, present, future, or a general truth. The speaker may or may not believe that the condition is true. May be translated, e.g., “If it is / is not true that...”

- ▶ John 20:15, εἰ σὺ ἐβάστασας αὐτόν, If you have carried him away.
- ▶ Matthew 12:28, εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, If (it is true that) by the Spirit of God I cast out the demons.

Condition of contingency: ἐάν with the subjunctive. Either a future condition which may or may not become fulfilled, or a general, often-repeated condition when no actual instance is being considered. The speaker may or may not believe that the condition will be fulfilled. May be translated, e.g., “If it should happen that...”

- ▶ John 14:3, ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῶν, if I should go and prepare a place for you.
- ▶ John 8:54, Ἐὰν ἐγὼ δοξάσω ἑμαυτόν, If I should glorify myself.

Hesitant condition: εἰ with the optative. Conditions of fact which are less likely to be true, or conditions of contingency which are less likely to become fulfilled.

- ▶ Acts 24:19, εἴ τι ἔχοιεν πρὸς ἐμέ, if they should happen to have anything against me.
- ▶ Acts 27:39, εἰ δύναιτο ἐξῶσαι τὸ πλοῖον, if they might be able to save the ship.

Condition contrary to fact: εἰ with the indicative--one of the past tenses in both the conditional clause and the independent clause, and often ἄν in the independent clause. The speaker expresses what he believes is the opposite of the actual situation.

Relates to a matter which is already settled.

- ▶ John 5:46, εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἄν ἐμοί, for if you believed Moses, you would believe me.
- ▶ Luke 7:39, Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἄν τις καὶ ποταπὴ ἢ γυνὴ ἣτις ἄπτεται αὐτοῦ, This man, if he were a prophet (which I believe he is not), would know who and what sort is the woman who is touching him.
- ▶ John 15:22, εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχσαν, If I had not come and spoken to them (which I did), they would not have sin.

Grounds

BC 306-7

εἰ with the indicative. If the speaker has stated his assumption concerning the truth or falsity of the εἰ clause, or if the context makes his assumption clear, then and only then the εἰ clause states the grounds, not the condition, and the εἰ may be translated 'since' as well as 'if.'

- ▶ Galatians 4:7, ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ, Therefore you are no longer a slave but a son; and if (since) you are a son, you are also an heir through God.

Concession

DM 291-3; Bu 112-6. A condition inadequate for fulfillment, or with a consequence contrary to expectation. Translated by 'although,' 'even though,' 'even if,' etc.

Predicate Participle

- ▶ John 9:25, τυφλὸς ὢν ἄρτι βλέπω, although I was blind, now I see.

Clauses

Concession of fact. Concessions relating to the past, present, or future, or to a general truth whose truth or falsity is already settled. εἰ καὶ or εἰ with the indicative.

- ▶ Luke 18:4, εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι, Although I do not fear God.
- ▶ Hebrews 6:9, εἰ καὶ οὕτως λαλοῦμεν, even though we are speaking thus.

Concession of contingency. Concessions which may or may not become fulfilled; the degree of certainty varies.

- ▶ John 11:25, κἄν ἀποθάνῃ ζήσεται, even if he should die he shall live.
- ▶ John 10:38, κἄν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, even if you do not believe me, believe the works.

Purpose

Gr §384; DM 282-5; Bu (see index)

Prepositional Phrase

εἰς, sometimes πρὸς, with the accusative.

- ▶ John 9:39, εἰς κρίμα, For the purpose of judgment.
- ▶ Romans 3:26, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, for the purpose of the demonstration of his righteousness.

Predicate Participle

- ▶ John 6:6, τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, But this he was saying for the purpose of testing him.

Anarthrous Infinitive

- ▶ John 1:33, ὁ πέμψας με βαπτίζειν, he who sent me to baptize (i.e., for the purpose of baptizing).

Genitive Case of the Articular Infinitive

- ▶ Matthew 11:1, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν, he went away from there for the purpose of teaching and preaching.

Clauses ἵνα, ὅπως, μή

Clauses Introduced by ἵνα, ὅπως, Sometimes μή

- ▶ John 3:16, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, in order that everyone who believes in him might not perish.
- ▶ John 11:57, ὅπως πιάσωσιν αὐτόν, in order that they might seize him.
- ▶ Mark 13:36, μὴ...εὕρη ὑμᾶς καθεύδοντας, lest..he should (i.e., in order that he may not) find you sleeping.

Result

DM 285-6; Bu (see index)

ὥστε with the Infinitive

(twice with the indicative in the New Testament) This is the regular expression for result in the New Testament.

- ▶ 1 Corinthians 13:2, κἄν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι, and if I should have all faith, with the result that I could remove mountains.

Expressions Expressing Purpose

But which may express result when the context indicates that the meaning is result rather than purpose.

- ▶ Prepositional phrase: εἰς with the accusative.
 - Romans 1:20, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, with the result that they are without excuse.
- ▶ Predicate participle.

- John 5:18, πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ, he was calling God his own father, thereby (i.e., as a result he was) making himself equal to God.
- ▶ Anarthrous infinitive
 - Revelation 5:5, ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ... ἀνοίξει τὸ βιβλίον, the Lion who is of the tribe of Judah...has conquered, with the result that he can open the scroll.
- ▶ Genitive case of the articular infinitive.
 - Romans 7:3, ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ, But if her husband dies, she is free from the law, resulting in her not being an adulteress if she becomes another man's (wife).
- ▶ Clauses introduced by ἵνα or ὅπως.
 - John 9:2, τίς ἥμαρτεν, ... ἵνα τυφλὸς γεννηθῆ; who sinned, ...resulting in his being born blind?
 - Luke 16:26, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, between us and you a great chasm is fixed, with the result that they who wish to pass through from here to you are not able.

Substantive Expressions

DM 293-6

Direct Discourse

- ▶ John 3:3, εἶπεν αὐτῷ, Ἀμὴν ἀμὴν..., he said to him, "Truly, truly, ..."

Sometimes introduced by ὅτι (untranslated):

- ▶ John 1:20, ὡμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ Χριστός, he confessed, "I am not the Christ."

Clauses (not Causal)

Introduced by ὅτι, 'that,' the indirect form of a statement whose direct form would be in the *indicative* mood. Take the indicative mood, and the tense which the direct statement would have.

- ▶ John 1:34, μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ, I have testified that this is the Son of God.
- ▶ John 5:15, ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὕγιῃ, he announced to the Jews that Jesus was the one who had made him whole (the direct statement would be, "Jesus is the one who has made me whole").

Clauses (not Purpose or Result)

Introduced by ἵνα, ὅπως, or μή. Take the subjunctive mood, and the tense which the direct statement would have (occasionally, take the future indicative).

The indirect form of a statement whose direct form would be in a mood other than the indicative.

- ▶ John 4:47, ἤρώτα ἵνα καταβῆ καὶ ἰάσεται αὐτοῦ τὸν υἱόν, he asked that he would come down and heal his son (the direct statement would be, "Come down and heal my son.").

A clause defining, limiting, or giving the content of a noun, adjective, etc.

- ▶ John 1:27, οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος, I am not worthy that I should loose the thong of his sandal.

Anarthrous Infinitive

An alternative for either Clauses (not casual) or Clauses (not purpose or result) above.

- ▶ John 21:25, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία, I think that not even the world itself would have room for the books which would be written (literally, the world not to be going to have room for).
- ▶ John 4:40. ἤρώτων αὐτὸν μεῖναι παρ' αὐτοῖς, they were asking him to remain with them (the direct statement would be, "Remain with us.").

Genitive Case of the Articular Infinitive

To define or limit a noun, etc., as with Clauses (not purpose or result) above.

- ▶ Luke 10:19, δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων, I have given you the authority to tread upon serpents.

Prepositional Phrase εἰς with the Accusative

Sometimes as the object of a verb.

- ▶ 2 Thessalonians 2:1-2, Ἐρωτῶμεν...εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς, We ask...that you not be quickly shaken.
- ▶ 1 Corinthians 15:45, ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν, The first man Adam became a living soul.

Participle

Participial phrase functioning as a noun clause.

- ▶ Luke 8:46, ἐγὼ γὰρ ἔγνωνα δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ, for I know power having gone out (i.e., that power has gone out) from me.
- ▶ Acts 8:23, εἰς γὰρ χολὴν πικρίας...ὁρῶ σε ὄντα, for in the gall of bitterness...I see you being (i.e., I see that you are in the gall of bitterness).

Questions

Ma 170-2

If prefaced by οὐ, an affirmative reply is expected; if prefaced by μή, a negative reply is expected.

However, the reply the questioner expects may or may not be the reply he believes is correct.

Questions are classified under each of the following headings:

Real or Rhetorical

Real: asks for information.

- ▶ John 1:22, εἶπαν οὖν αὐτῷ, Τίς εἶ; Therefore they said to him, "Who are you?"

Rhetorical: no answer expected.

- ▶ Romans 8:31, Τί οὖν ἐροῦμεν πρὸς ταῦτα; What then shall we say to these things?

Factual or Deliberative

Factual: deals with what is either true or false; indicative mood.

- ▶ John 1:38, λέγει αὐτοῖς, Τί ζητεῖτε; he said to them, "What are you seeking?"

Deliberative: deals with desirability, possibility, necessity, or obligation; subjunctive mood.

Obligation:

- ▶ Mark 12:14, δῶμεν ἢ μὴ δῶμεν; Should we give or should we not give?

Desirability:

- ▶ Romans 6:1, ἐπιμένωμεν τῇ ἁμαρτίᾳ, Should we continue in sin?

Direct or Indirect

Direct.

- ▶ John 5:6, λέγει αὐτῷ, Θέλεις ὑγιῆς γενέσθαι; he said to him, "Do you want to become well?"

Indirect.

- ▶ John 9:21, τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν, we do not know who opened his eyes.

Note: In Acts, εἰ with the optative mood is used as a more hesitant form of an indirect question of fact.

- ▶ Acts 10:17, διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα ὃ εἶδεν, Peter was perplexed as to what the vision which he had seen might be.

Note: Indirect questions preserve the tense, mood, and any interrogative word of the direct form of the question. When the direct form has no interrogative word, the indirect form is introduced by εἰ, 'whether' εἰ may also introduce a direct question (as ὅτι may introduce direct statements), in which case it is not translated into English.

Examples of Types of Questions

- ▶ John 4:12, μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ;
You are not greater than our father Jacob, are you?
 - (Rhetorical, factual, direct, expecting negative reply)
- ▶ Luke 24:26, οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστόν,
Wasn't it necessary for the Christ to suffer these things?
 - (Rhetorical, factual, direct, expecting affirmative reply)
- ▶ John 12:49, αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω, he himself has given me a commandment (as to) what I should say.

- (Real, deliberative of desirability, indirect form of "What should I say?")
- ▶ John 9:25, ἀπεκρίθη..., Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα, He answered... "Whether he is a sinner I do not know."
 - (Real, factual, indirect form of "Is he a sinner?")
- ▶ Romans 6:1, ἐπιμένωμεν τῇ ἁμαρτίᾳ; Should we continue in sin?
 - (Rhetorical, deliberative of desirability, direct)
- ▶ Acts 17:11, ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως, examining the Scriptures (to see) whether these things might be so.
 - (Real, factual, indirect, hesitant)

Suggestions Concerning Exegesis

Three Basic Questions of Exegesis

The three basic questions of exegesis, which can be applied to any unit of meaning--word, phrase, clause, sentence, paragraph, etc.

1. What information does it give?
 - (Tells what, who, why, etc.)
2. To what other word, phrase, clause, etc., is it related, and in what way?
 - E.g., may be related to the following clause, giving the condition; may be related to the preceding noun, telling which one; etc.
3. Where is the prominence or emphasis?

- (This question does not apply to a single word.)
- E.g., in the sentence, “The disciple saw the Lord,” is the emphasis on “disciple,” “saw,” or “Lord”?
- In the sentence, “If you ask me, I will go,” is the emphasis on the “if” clause or on “I will go”?

Clues to Emphasis or Prominence

Word Order

Normal (unemphatic) word order is verb / subject / object, or verb / pronoun object / subject. (Word order for clauses with the verb εἰμί is different.)

- ▶John 2:9, (ὡς δὲ) ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ.
- ▶John 2:4, λέγει αὐτῆ ὁ Ἰησοῦς.

Note: Words which *must* stand first or in a particular word order are disregarded in determining emphasis.

Anything which precedes the verb (except for obligatory word order) is generally prominent.

- ▶John 2:10, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν (both subject and object prominent).
- ▶John 2:12, μετὰ τοῦτο κατέβη (prepositional phrase emphasized).

Occasionally, a word placed later than its normal word order is stressed.

- ▶Philemon 1:10, παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς, Ὀνήσιμον (emphasis on “Onesimus”).

When a word is separated from its modifier, there may be emphasis on the modifier or on both words.

- ▶ Hebrews 2:3, πῶς ἡμεῖς ἐκφΕΥξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας (emphasizing “so great” and possibly “salvation”).

A genitive preceding the word it modifies (instead of following, which is normal word order) is emphatic.

- ▶ 1 Corinthians 3:9, θεοῦ γὰρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε (emphasizing “of God”).

ἵνα, ὅπως, or ὅτι clauses standing first in word order are emphatic. (Clauses with ὅτε, ὅταν, εἰ, or ἐάν normally stand first, without emphasis.)

Emphatic Words

The nominative pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς.

The possessive adjectives ἐμός, σός, ἡμέτερος, ὑμέτερος, ἴδιος.

Enclitics accented when accent is not required by rules of accent.

Forms of αὐτός used as intensive pronouns or as emphatic 3rd person nominative pronouns.

- ▶ John 2:24, αὐτὸς δὲ Ἰησοῦς, But Jesus himself.
- ▶ John 17:8, αὐτοὶ ἔλαβον, they (emphatic) have received.

The definite article in the nominative case without a substantive, with μέν or δέ.

- ▶ Acts 17:32, οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπαν, some mocked, but others said.

In narrative, the article with δέ indicates a change of speaker.

- ▶ John 4:31-32, ἠρώτων αὐτον οἱ μαθηταὶ...ὁ δὲ εἶπεν αὐτοῖς, the disciples were asking him but he said to them.

οὗτος and ἐκεῖνος sometimes indicate emphasis.

- ▶ Acts 1:11, οὗτος ὁ Ἰησοῦς, this Jesus.

The emphasis maybe derogatory:

- ▶ Acts 7:40, ὁ γὰρ Μωϋσῆς οὗτος, for this Moses.

Suggestions Concerning Procedure

Dependent Clauses

A *noun* clause tells “what.” Introduced by ὅτι, ὡς, ὅπως, etc. Direct quotations are also noun clauses in relation to any introductory clause.

- ▶ John 2:22, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο εἶπεν, his disciples remembered that he had said this.
- ▶ John 4:47, ἠρώτα ἵνα καταβῆ καὶ ἰάσεται αὐτοῦ τὸν υἱόν, he was asking that he come down and heal his son.

An *adjectival* clause tells “which one” and similar ideas. Commonly introduced by relative pronouns relative adjectives.

- ▶ John 1:26, μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε, in the midst of you stands he whom you do not know.
- ▶ Mark 6:56, ὅσοι ἄν ἤψαντο αὐτοῦ ἐσώζοντο, as many as touched him were made well.

An *adverbial* clause tells when, where, how, why, purpose, result, condition, etc. Introduced by subordinate conjunctions, relative adverbs, etc.

- ▶ John 17:12, ὅτε ἦμην μετ’ αὐτῶν ἐγὼ ἐτήρουν αὐτούς, When I was with them I was keeping them.
- ▶ John 8:21, ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, where I am going you are not able to come.
- ▶ Luke 23:55, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, they beheld the tomb and how his body was placed.

Independent Clause

An *independent* clause may be introduced by a conjunction of addition or contrast--e.g., καί, δέ, ἀλλά (‘and,’ ‘but,’ ‘nevertheless’)--or may have no introductory word.

Nouns

What is the use of its case?

What is the significance of the presence or absence of the article?

Pronouns

What is its antecedent--i.e., to what word does it refer?

What type of pronoun is it, and what therefore is its meaning?

Adjectives and Participles

What does it modify?

Is it in attributive or predicate position, and what therefore is its meaning?

Prepositional Phrases

What does the phrase modify?

What is the meaning of the preposition, considering the case of its object?

Verbs

What is the use of its mood; or, if it is a participle or infinitive, what is its function? What is the use of its tense?

Words

Investigate the background meaning, even though this meaning may have been modified in the course of time.

Determine the significance of any prefixes or suffixes.

Pay attention to agreement in gender (e.g., τοῦτο in Ephesians 2:8), in number (e.g., οὓ in Hebrews 12:14), and in case (e.g., ποιμένα in Hebrews 13:20).

Special Notes on Indirect Statements

The Indicative Mood

The indirect form of direct discourse and other direct statements in the *indicative* mood is expressed either

By ὅτι and the indicative mood or

By the infinitive.

- ▶ John 1:34, μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ, I have testified that this is the Son of God.
- ▶ Luke 11:18, λέγετε ἐν Βεελζεβουλ ἐκβάλλειν με τὰ δαιμόνια, you say by Beelzebul me to cast out the demons--i.e., you say that by Beelzebul I cast out the demons.

Moods Other than Indicative

The indirect form of direct discourse and other direct statements in moods other than the indicative is expressed either

By ἵνα (occasionally ὅπως) and the subjunctive mood or

By the infinitive.

- ▶ John 4:47, ἠρώτα ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, he was asking that he come down and heal his son (direct discourse, "Come down and heal my son").
- ▶ John 4:40, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς, they were asking him to remain with them (direct discourse, "Remain with us").

Indirect Question with Same Word

An indirect question is introduced by the same interrogative word as the direct question.

- ▶ John 2:25, ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ, he knew what was in man--i.e., he knew (the answer to the question,) "What is in man?"
- ▶ Luke 17:20, Ἐπερωτηθεὶς...πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, Having been asked...when the kingdom of God was coming. (The direct question would be, "When is the kingdom of God coming?")

If the direct question has no interrogative word, the indirect form is introduced by εἰ, 'whether.'

Indirect Question Retains Direct Form

The indirect form of questions and of other statements retains the tense of the direct form.

- ▶ John 2:22, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, his disciples remembered that he had said this (direct statement, "He was saying this").
- ▶ John 4:1, ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (direct form, "The Pharisees have heard, 'Jesus is making and baptizing more disciples than John'").

Special Notes on Two Important Connectives

γάρ, ‘for’ (postpositive--cannot stand first in its clause). Always refers to something preceding (like “for” in English), never to something following. Always introduces a dependent clause expressing some form of reason; never is merely the equivalent of “but,” “however,” etc., introducing an independent clause.

Reason for What Precedes

- ▶ Matthew 1:21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, you shall call his name Jesus, for he will save his people from their sins.

Grounds or Basis for what Precedes

- ▶ Luke 18:31-32, τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· παραδοθήσεται γὰρ τοῖς ἔθνεσιν, all the things written through the prophets will be completed to the Son of Man; for he will be handed over to the Gentiles.

Reason or Motivation for a Preceding Exhortation

- ▶ Mark 13:33, βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν, Take heed, be watchful; for you do not know when the time is.

Giving Background Information

Explanatory, giving background information.

- ▶ Luke 11:29-30, Ἡ γενεὰ αὕτη...σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον, Ἰωνᾶ. καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ, This generation seeks a sign, and a sign will not be given to it except the sign of Jonah; for just as Jonah became a sign to the Ninevites, so shall the Son of Man be a sign to this generation.

Implied but not Directly Stated

The reason for something implied but not directly stated in what precedes.

- ▶ John 9:30, ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν, the man answered and said to them, “(I am surprised at what you have said,) for this is a remarkable thing.”

εἰ, ‘If’ ‘Whether’

The Indicative Mood

Condition of fact, with the indicative mood.

- ▶ John 8:46, εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; if I am saying the truth, why do you not believe me?

The Appetitive Mood

More tentative condition, with the optative mood.

- ▶ 1 Peter 3:17, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, if the will of God perchance wills.

Grounds

Grounds (only when the writer has already acknowledged that the condition is true or false).

- ▶ 1 John 4:10-11, ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς... Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς..., In this is love, not that we loved God, but that he loves us... Beloved, if (since) God thus loved us.

Condition Contrary to Fact

- ▶ Matthew 23:30, Εἰ ἦμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Concession of Fact

- ▶ Luke 18:4-5, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, ... ἐκδικήσω αὐτήν, Even though I do not fear God nor respect man... I will vindicate her.

Indirect Question

When the direct question has no interrogative introductory word.

- ▶ Luke 23:6, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, he asked whether the man was a Galilean (direct form, "Is the man a Galilean?").

Direct Question

εἰ is not translated.

- ▶ Matthew 12:10, ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; they asked him saying, "Is it lawful to heal on the Sabbath?"

Scripture Reference Index

<i>Ref.</i>	<i>Page</i>	<i>Ref.</i>	<i>Page</i>	<i>Ref.</i>	<i>Page</i>
Matthew		13:25	55	2:26	65
1:20	67	14:13	41, 67	4:39	99
1:21	96, 139	14:22	117	6:10	117
2:10	54	15:29	70	6:16	86
2:13	103	15:30	70	6:48	71, 72
2:22	56	16:13	102	6:56	135
3:13	103	17:27	56	7:13	111
4:18	55	18:1	84	7:25	87
5:3	52	18:6	72	7:31	55
5:15	78	18:12	51	8:19	47
5:20	46	19:5	60	8:23	81
5:35	79	19:18	96, 139	8:27	80
5:38	56	19:19	96, 139	9:2	69
6:1	75	20:3	72	9:6	62
6:10	64	20:9	55	10:50	45
6:27	111	20:28	56	11:4	55
6:30	53	21:32	103	11:28	63
7:16	81	21:41	82	12:14	129
8:9	79	22:37	82	13:11	73
8:18	72	23:30	141	13:22	58
8:22	27	24:7	67	13:33	139
8:27	79	25:14	106	13:36	124
9:6	45	26:32	73	14:3	46
10:21	66	26:39	71	14:8	73
10:24	77	26:63	67	14:58	58
10:29	48	26:67	64	14:60	68
10:37	77	27:4	107	14:68	73
11:1	123	27:15	67	15:6	93
12:10	142	28:5	107	15:16	86
12:28	120	28:8	69	15:23	94
12:41	39			15:36	113
13:1	83		Mark	15:39	41, 67
13:4	63	1:9	63		
13:14	114	2:21	46		

A Concise Exegetical Grammar of New Testament Greek

Ref.	Page	Ref.	Page	Ref.	Page
	Luke	10:38	79	21:8	89
1:4	66	11:7	60, 113	21:24	78
1:9	102	11:11	56	21:33	71, 72
1:29	90	11:18	137	21:36	62
1:33	66	11:23	67	22:15	53
1:54	57	11:29	140	22:53	67
2:6	103	11:30	140	23:5	67
2:8	66	12:11	41	23:6	141
2:27	104	12:42	65	23:14	58
2:43	79	12:49	56	23:15	52
2:45	79	13:2	70	23:18	56
2:51	59	14:12	57	23:44	117
3:13	70	14:17	52	23:55	135
3:20	65, 76	15:7	65	24:13	110
4:1	64	15:16	94	24:20	48
4:14	67	15:24	55	24:26	130
4:16	87	15:25	42	24:27	57
4:17	66, 87	15:29	93	24:29	71, 74
4:39	81	15:32	95	24:32	110
5:5	58, 65	16:6	47	24:37	64
5:6	94	16:8	84	24:51	116
6:10	58, 65	16:26	59, 125		
6:18	64	17:20	138		
6:38	57	18:4	66, 122,	John	
6:40	98, 100		141	1:1	37, 38, 42,
6:44	81	18:5	141		43, 75, 114
6:47	79	18:6	48	1:2	42, 44
7:39	121	18:7	48	1:3	58, 65
8:13	69	18:8	64	1:4	37, 38, 44,
8:33	67	18:8	64		62
8:46	114, 128	18:23	72	1:5	37
9:13	48	18:31	139	1:6	37, 70, 108
9:38	66, 87	18:32	139	1:7	60, 99
9:51	103	19:3	58	1:8	89
10:7	39	19:16	76	1:9	59, 125
10:17	79	19:29	80	1:11	95
10:19	127	20:27	109	1:12	95, 101
		20:35	49	1:13	61

<i>Ref.</i>	<i>Page</i>	<i>Ref.</i>	<i>Page</i>	<i>Ref.</i>	<i>Page</i>
1:14	37, 46, 62, 88	2:1	42, 46, 52, 114	3:27	61, 62
1:17	39, 58	2:3	51, 74, 81	3:29	45, 53, 59
1:18	60	2:4	42, 81, 132	3:31	38
1:19	37, 74	2:6	45, 55, 68	3:35	64
1:20	126	2:7	46, 68, 99	4:1	83, 138
1:22	128, 134	2:9	132	4:4	58, 59, 101
1:23	47	2:10	92, 97, 98, 100, 132	4:5	46
1:24	97, 99	2:11	46, 60	4:6	61, 65
1:25	51	2:12	132	4:8	97, 99
1:26	51, 135	2:15	61, 62	4:9	70, 92
1:27	79, 87, 127	2:17	68	4:10	108
1:29	74, 92, 110	2:22	51, 138	4:11	108
1:30	77	2:23	93, 115	4:12	47, 130
1:31	59, 109	2:24	54, 104, 118, 133	4:14	85, 96, 109
1:32	65, 68, 106, 110, 114	2:25	93, 138	4:15	42, 44, 101
1:33	98, 101, 106, 123	3:1	45	4:20	45
1:34	97, 126, 137	3:2	42, 48, 57, 69, 114	4:25	116
1:35	62, 80	3:3	92, 126	4:27	65, 69
1:37	49	3:7	89	4:31	43, 114, 134
1:38	129	3:8	49, 92	4:32	43, 134
1:39	54, 70	3:10	45	4:35	66
1:42	74, 92, 110	3:12	66, 89	4:36	76
1:43	42, 59, 98, 101	3:13	97, 109	4:37	106
1:44	42	3:14	39, 53	4:39	46
1:45	57	3:16	53, 124	4:40	39, 54, 102, 115, 127, 137
1:47	74, 106	3:17	40, 53	4:41	53
1:48	54, 73, 78, 92, 104, 106, 117	3:19	48, 83, 119	4:43	115
1:50	92	3:20	106	4:45	115
1:51	55	3:21	63, 106, 116	4:47	122, 134, 137
		3:24	110	4:49	117
		3:25	69	4:54	110
		3:26	52	5:2	109
				5:6	129

A Concise Exegetical Grammar of New Testament Greek

Ref.	Page	Ref.	Page	Ref.	Page
5:10	43, 51	7:12	43	10:10	37, 39
5:11	43, 115	7:24	54	10:18	57
5:13	51, 111, 119	7:29	119	10:21	109
5:14	88	7:30	40, 66	10:32	81, 92
5:15	126	7:31	85	10:33	81
5:16	63, 106, 116	7:35	50	10:38	123
5:18	93, 111, 125	7:36	40	11:2	46, 52
5:21	84	7:38	61	11:3	108
5:24	69	7:45	41	11:4	75, 77, 107
5:29	50, 55	7:50	109	11:6	85
5:35	74	8:12	41	11:9	63
5:36	83	8:21	135	11:16	76, 89
5:39	39	8:26	59	11:20	62
5:43	63	8:46	140	11:25	123
5:45	50	8:52	49	11:32	75
5:46	121	8:53	83	11:36	93
6:6	111, 123	8:54	120	11:38	65
6:16	65	9:1	61	11:42	72
6:17	64, 97, 99	9:2	125	11:44	52
6:19	54, 64	9:4	116	11:51	111
6:28	74, 89	9:5	41	11:53	57
6:35	89	9:6	107	11:55	73
6:37	89	9:9	51	11:57	124
6:42	40	9:14	85	12:2	76
6:44	63, 80	9:15	82	12:4	107, 118
6:50	108	9:16	62	12:5	48
6:51	59	9:18	118	12:13	41
6:52	75	9:21	129	12:19	27
6:54	80	9:25	111, 122, 131	12:21	76
6:59	110, 116	9:30	140	12:24	113
6:60	62, 80	9:32	61	12:36	113
6:64	107, 118	9:39	60, 123	12:37	111
6:68	96	10:1	58	12:42	58
7:4	64	10:4	116	12:49	130
		10:5	57	13:7	69
		10:9	61	13:10	101
				13:15	79

<i>Ref.</i>	<i>Page</i>	<i>Ref.</i>	<i>Page</i>	<i>Ref.</i>	<i>Page</i>
13:16	47	18:22	71, 106	3:1	66
13:18	66	18:26	84	3:2	93
13:22	94	18:29	68	6:11	59
13:27	69	18:30	40	7:12	114
13:28	75	18:31	68	7:26	94
13:34	27	18:40	106	7:40	134
13:35	51, 63	19:2	62, 72	7:51	56
14:2	93	19:3	40, 44	7:60	95
14:3	93, 120	19:5	112	8:1	59
14:9	93	19:11	67	8:20	114, 128
14:12	96	19:12	56	8:23	114, 128
14:19	93	19:15	89	8:27	65, 107
14:21	78	19:17	112	8:31	90
14:26	80, 96	19:22	98, 100	10:17	90, 130
14:30	96	19:24	89	11:21	41
15:2	108	19:26	44	11:28	65
15:6	95	19:32	83	12:6	73
15:7	89	20:11	74	12:10	83
15:16	62	20:12	74	12:14	73
15:20	49	20:15	120	13:25	80
15:21	59	20:17	49	13:52	50
15:22	121	20:25	49	14:4	43
15:25	108	20:28	40, 44	15:1	53
15:26	71	20:31	111	15:5	108
16:2	76	21:3	76	15:20	104
16:8	71, 115	21:6	58	16:9	113
16:20	60	21:15	47	17:7	79
16:24	88	21:22	53, 75	17:11	131
17:5	70	21:25	127	17:18	90
17:8	133			17:30	78
17:9	85		Acts	17:32	134
17:11	88	1:11	134	19:40	50
17:12	85, 135	1:13	77	21:4	66
17:19	77, 99	1:22	45	21:12	104
17:24	68	2:13	112	22:5	107
18:16	61	2:25	59	23:1	117
18:18	109	2:46	69	23:3	71

Ref.	Page	Ref.	Page	Ref.	Page
23:15	104	15:4	45	2:3	52
23:20	103	16:17	70	2:8	136
24:19	90, 121			2:12	50
25:11	102	1 Corinthians		2:15	63
25:13	108	3:9	133	3:18	41
26:13	77	6:1	75	4:11	41
27:1	103	6:6	69	5:9	63
27:13	80	9:10	69	5:31	56, 118
27:27	76	9:26	112	6:14	47
27:34	74	10:16	86	6:16	47
27:39	121	11:26	118	6:17	47
27:43	50	11:29	110		
28:4	39	12:28	57	Philippians	
		13:2	124	1:3	65
Romans		13:13	84	1:18	53
1:15	68	15:45	128	1:21	102
1:20	60, 105, 124	2 Corinthians		1:23	105
2:23	71	1:23	111	2:28	95
3:23	50	4:4	43	3:8	78
3:26	75, 81, 123	10:16	77	3:13	66
4:13	45	11:20	68	Colossians	
4:16	104			3:10	55
4:20	52	Galatians		3:14	65
6:1	129, 131	2:20	86		
6:10	86	3:16	86	1 Thessalonians	
6:14	79	4:7	122	2:16	105
7:3	103, 125	5:4	92	4:6	78
7:4	104	6:1	48	4:9	105
8:31	129	6:9	110, 119	4:15	72
8:37	78	6:11	95	5:23	90
9:3	94	6:12	52		
9:23	49			2 Thessalonians	
9:27	77	Ephesians		1:3	78
11:21	68	1:7	49	2:1	105, 128
11:24	70	1:16	109	2:2	105, 128
13:1	78	1:22	77	2:9	82

Ref.	Page	Ref.	Page
1 Timothy		5:5	78
1:18	63	5:10	90
1:19	72		
2 Timothy		1 John	
3:8	72	2:18	56
		3:12	119
		4:10	141
Philemon		4:11	141
1:10	132	5:16	75
1:13	94		
Hebrews		Revelation	
1:7	75	5:5	101, 125
2:3	133	8:11	61
2:13	98, 100		
3:5	107		
3:8	71		
5:8	85		
6:9	122		
6:13	67		
6:14	114		
9:25	63		
11:3	60		
11:4	84		
12:2	56		
12:14	136		
12:16	56		
13:20	136		
James			
5:12	73		
1 Peter			
1:24	95		
3:14	90		
3:17	140		
4:8	73		

About J. Harold Greenlee



J. Harold Greenlee (A.B., Asbury College, B.D., Asbury Theological Seminary, M.A., University of Kentucky) received the Ph.D. in Biblical and Patristic Greek from Harvard University, and was a Senior Fulbright Fellow at Oxford University in 1950-51. He was Professor of New Testament

Greek at Asbury Theological Seminary from 1944 to 1965, and wrote this grammar during his tenure there. It has been translated into five additional languages.

He and his wife Ruth were missionaries with One Mission Society (originally the Oriental Missionary Society) since 1969, while also serving as an international translation consultant for Wycliffe Bible Translators. He is the author of fourteen books and over 150 published articles, mainly dealing with New Testament Greek grammar, exegesis, and textual criticism.

It is a pleasure for First Fruits Press to make this book globally available electronically for free, in order to encourage students of the Bible to explore the Greek text of scripture in more detail and further their ministry in spreading the message of Jesus Christ throughout the world.



asburyseminary.edu
800.2ASBURY
204 North Lexington Avenue
Wilmore, Kentucky 40390



First Fruits
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY