

**An
Intermediate
Grammar for
New
Testament
Greek**

John Pappas

Copywrite 2013, 2018

John Pappas, ThM, ThD

Table of Contents

Preface	iii
The Method	iv
Introduction	1
Syntax.....	15
Syntax	15
The Phrase	16
The Clause	16
Sentence Structure	16
Nouns	19
Case.....	19
The Nominative.....	21
The Genitive	25
The Ablative	28
The Dative	29
The Locative	32
The Instrumental.....	34
The Accusative	36
The Article.....	39
The Adjective	44
The Pronoun.....	48
The Preposition	55
The Verb.....	64
Voice	68

Mood.....	75
Tense	83
Present Tense.....	84
Imperfect Tense	87
Future Tense	89
Aorist Tense	91
Perfect and Pluperfect Tense.....	94
The Infinitive.....	97
The Participle.....	102
Miscellaneous Elements	108
The Conjunction.....	109
The Particle	113
The Adverb.....	118
Types of Clauses.....	120
Bibilography	127

Preface

This work is the result of identifying a need for a common sense grammar that minimizes elements that are debatable within the larger New Testament Greek community. The basic concept of “keep it simple” built into my first year grammar continues in this intermediate grammar. This grammar is designed for the second year student. As such, I seek not to confuse the second year student with a barrage of debatable grammatical elements. The second year student needs to build upon and practice those elements that are proven, not debatable. The second year student should be stretching his or her wings, applying, questioning, debating, and checking their translation *and* interpretation, asking the question “Why did this version of the Bible translate this verse that way?”

The expectation of an intermediate grammar is to bring the second year Greek student to the point of confidence handling the Greek text. It is common for the second year Greek student to enter into heresy after translating a particular verse and to be dogmatic with that translation until the fallacy of their theology and translation has been brought to light. I went through that process and every student I know has gone through it. This prompts me to share this warning with you - the second year student – do not turn off your analytical brain when translating. You may be comfortable and even confident with your vocabulary, declension, and parsing. Check your translation work and if you have created a unique, “never before heard of translation and/or interpretation” – you need to take a breath, step back, and look at it again before you pronounce your thoughts.

The excitement of translating the Bible in its original language is so very present with the second year language student that it has served to encourage me over the years. I hope and pray that this grammar will help you mature in your knowledge of the One who is called “the Word,” and share that knowledge to a world in need of knowing Him.

John Pappas, ThM, ThD

Fort Worth, Texas, 2013

The Method

There are several methods used to learn second year Greek. The two primary methods are as follows:

1. Go through the intermediate Greek grammar and translate, translate, translate! The recommendation of this author is to:
 - a. listen to the audio lessons
 - b. read through the grammar
 - c. translate First John
 - d. memorize the weekly vocabulary and verb/noun endings from Pappas' Lists of Greek Words
2. Another method is to go through the intermediate Greek grammar and translate the verses provided in the chapter. Then examine the reasons and characteristics that lead to a particular translation and/or interpretation.

Resources

A list of resources beyond BibleGreekVpod.com's audio, grammar and First John exposition includes the following classic resources:

Intermediate/Advanced Grammars

Robertson, A.T. *A Grammar of the Greek New Testament In the Light of Historical Research*, Nashville: Broadman Press, 1934. This grammar is the most complete grammar produced to date.

Dana & Mantey. *A Manual Grammar of the Greek New Testament*, New York: MacMillan Publishing, 1958. The classic standard intermediate text has been used for generations.

Young, Richard. *Intermediate New Testament Greek: A linguistic And Exegetical Approach*, Nashville: Broadman & Holman Publishers, 1994. This text has, since its introduction in the 1990s, been one of the most widely respected and used intermediate grammars. This text is a "must have."

Wallace, Daniel. *Greek Grammar Beyond The Basics: An Exegetical Syntax of the New Testament*, Grand Rapids: Zondervan Publishing, 1996. This text is a monumental work in its scholarship and its detailed breakdown of grammar and the number of Scriptural examples is unparalleled.

Introduction

The development of the Greek written text

What came out of the transition of the great Mycenaean civilization in the tenth century, B.C. was the uniformity of the Greek alphabet. The Greek alphabet is the earliest fully developed alphabetic system of writing that contained both vowels and consonants. The earliest forms of writing can be dated to around 3500 B. C. in the Near East (specifically, Sumer), and the consensus is that Greek seems to be derived from the North-Semitic region¹. The confusion of language and division of people into families occurred around B.C. 3000 as recorded in Genesis 11. The whole world had one language (Gen. 11:1) but sin and rebellion increased to the point that God had to separate them. God confused their language and scattered them over the face of the earth

Dr. Henry Morris provides a quote from Ralph Linton, one of the foremost anthropologists who says, “Writing was also a Near Eastern invention and one whose contribution to civilization has been even greater than that of metal ... Writing appears almost simultaneously some 5000-6000 years ago in Egypt, Mesopotamia, and the Indus Valley.”²

Early development of the Greek language started as early as the 14th century, B.C. The early form of Greek contained the same right to left style as its Semitic counterpart. Dr. Matthew Black writes, “Like the Semitic scripts, the earliest Greek was written from right to left, a style which was later superseded by the *boustrophedon* (= alternate lines from right to left and left to

¹ There are four divisions: Eastern Semitic (Akkadian – Assyrian & Babylonian), Southern (Arabic & Ethiopic), Northern (Amorite & Aramaic), Northwestern (Canaanite, Ugaritic, Phoenician, Moabite & Hebrew).

² Henry Morris, *Scientific Creationism* (Green Forest: Master Books, 2003), p. 193

right). After c. 500 B.C. Greek writing regularly proceeded from left to right, the lines running from top to bottom.”³

There developed several local Greek alphabets and dialects, but they all merged into one standard system, the Ionic alphabet of Miletus at Athens, in 403 B.C., and within fifty years all the mainland states adopted the Athenian style and the official classical Greek script of twenty-four letters. Within a remarkably short time, a new Greek was forged that spread throughout the region by Alexander the Great known as *ἡ κοινή διαλεκτός* - the koine dialect (ca. 300 B.C. to ca. A.D. 500).⁴

Through the years, the classical character style remained; however, two major writing styles sprang up that are important in history and this study:

- (1) *The uncial script*. The uncial (Latin “inch-long” letters) script is the script of classical literature and biblical codices. The cursive or ‘running’ character was employed for non-literary works such as personal letters, accounts, receipts, deeds, etc. Literary works were written using the formal handwriting style called uncials. Dr. Metzger writes, “The word ‘uncial’ is derived from the Latin uncial, meaning ‘a twelfth part’ of anything. Apparently the term came to be applied to letters which occupied roughly about one-twelfth of an ordinary line of writing.”⁵ This type of writing dominated literary works of both the Old and New Testament period until the ninth century. The uncial style used all capital letters with no spaces between words. The most important major codices of the type are *Sinaiticus* (Ⲙ) of the 4th century, *Vaticanus* (B) of the 4th century, and *Alexandrinus* (A) of the 5th century. There are 362 uncials known.
- (2) *The minuscule script*. The minuscule script (Latin “rather small”) is the script used for books around A.D. 800. After the development of the minuscule script, the uncial script quickly disappeared. The minuscule script has been traced to the monks at the monastery of the Studium in Constantinople and the humanistic scholars in Constantinople during the second epoch of iconoclasm⁶(A.D. 814 - 842). The minuscule style used lower case letters in a cursive script with a break between words. Since the majority of the manuscripts in existence are of the minuscule type, they are collectively referred to as the Majority Text. The total number of extant minuscules as of 1941 is 2429 (Kenyon). They range in date from the ninth to the sixteenth centuries.

³ Matthew Black, in P.R. Ackrod & C.F. Evans, gen. eds. *The Cambridge History of the Bible* (London: Cambridge University Press, 1970), vol. 1, p. 18

⁴ Ibid. p. 19

⁵ Bruce Metzger, *The Text of the New Testament* (New York: Oxford University Press, 1992), p. 9

⁶ Iconoclasm (“image-breaking”) refers to two periods in the history of the Byzantine Empire when the use of religious images or icons was opposed by religious and imperial authorities within the Eastern Church. The “First Iconoclasm” lasted between about 726 and 787., and the “Second Iconoclasm” was between 814 and 842.

The language of both the LXX and the New Testament are technically classified as koine. There are, however, some writers of both the LXX and NT who favored the classic Attic style called *literary* koine as opposed to the *vernacular* style of the majority of the New Testament.

The study of koine Greek

The knowledge of koine Greek was passed down from generation to generation by primitive handwritten grammar manuscripts and by word of mouth until the invention of the printing press in 1450. One early grammar by Dionysius Thrax of Alexandria, (*τεχνη γραμματικη*, “the art of Grammar”) dates to around 100 B.C. Within 50 years of the invention of the printing press, many grammars were published; most notably the grammar of Lascaris in 1495⁷ and Erasmus issued his translation of Theodore of Gaza’s grammar (it was written in Greek) in 1516.

The scholastic humanists of the age brought the study of Attic Greek, Homer and the classics to university students throughout Europe and thus served to refine the understanding of koine Greek. Greek dictionaries and lexicons started to be produced in Europe, most notably *Lexicon Graecolatinum* printed in Paris in 1530. A Greek lexicon was produced in 1531-43 by Robert Estienne (Stephanus) and published in 1572 in Geneva by his son Henri. Hebrew and Aramaic also enjoyed a great revival and both grammars and lexicons were produced and widely printed during this period.

The Character of New Testament Greek

It is no mistake that the Greek of the New Testament has a significant Jewish character. The writings of John for example have been described as having “a Hebrew body with a Greek dress.”⁸ Along with the conquest of Alexander the Great in 334 B.C. and subsequent Hellenization of Judea 300 years prior to Jesus, it is no mistake that a distinct Jewish character in the Greek language was well established in Jewish culture for the Greek was the language of trade and diplomacy. By the time of Jesus, Rome ruled the land, but it was koine Greek that ruled the language of Judea. It was Alexander the Great’s vision to Hellenize the world, and he accomplished that by taking Greek philosophers and scientist on his conquest. Once a region was

⁷ Basil Hall, in S.L Greenslade, gen. ed., *The Cambridge History of the Bible* (New York: Cambridge University Press, 1963), vol. 3, p. 42

⁸ The great Godet describing John’s Gospel.

Introduction

conquered, Alexander appointed local people to high administrative positions thus securing the security and stability of what was created. The Greek philosophers secured the Hellenization of the populace and the language used was Greek. Alexander's death at the young age of 33 brought division to the newly created empire. Four of his generals united to crush all opposition in the battle of Ipsus in 301 B.C.

Judea was controlled by Egypt between 301 and 198 B.C., and the rulers of Egypt were Greeks. So thorough was the use of Greek throughout the region that in 285 B.C. a group of Jewish scholars started the translation of the Hebrew Old Testament into Greek (LXX) in Alexandria Egypt⁹. The "group of seventy" meticulously translated the Hebrew into Greek in order to communicate the word of God to the Jews of the diaspora who no longer understood their native language. This is both sad and providential, as the Jews who were kicked out of their land had to live as sojourners in a foreign land; however, providential because God brought the gospel of Christ to the world in a common tongue – the common language of the people, koine Greek.

The return of the Jews from Babylon to Jerusalem starting in 444 B.C. brought another major language into the picture – the Aramaic. Though this group of returning Jews numbered some 30,000, those that remained in Jerusalem and those that fled to Egypt had the advantage as Greek was the language of commerce and Judea had been controlled by the Greek dominated Egyptians until the Syrians took the region in 198 B.C. The Syrian Antiochus the Great defeated the Egyptian Scopas at the battle of Paneas in 198 B.C. But the Syrian period of Judea did not last long (198-167 B.C) as Antiochus was defeated by the Romans in 192 B.C. Antiochus' short lived reign was brutal as he plundered the Temple treasury, outlawed Judaism, and proclaimed himself god, thus straining relations with the Jews. But the conflict over the Hellenization in Judea was between pro-hellenic Jews and traditional religious Jews – the Hasidim ("pious ones"), and the Maccabees.

With Judaism outlawed, a small group of Jews led by the priest Mattathias revolted and when he died, his son Judas the Maccabee assumed command. Guerilla warfare turned into open battle as their group grew in size and capability, and in 165 B.C. they took all of Jerusalem except the citadel held by a Syrian garrison. The Maccabees, as they were called, cleansed the Temple and rededicated it. They had won the day and Jewish religious freedom was restored. This victory brought encouragement to the Maccabees as they now wanted complete victory and independence from foreign control. A prohibition was mandated about the time of the siege of Jerusalem against a Jew teaching his son Greek. The Jewish religious Hasidim, however, only wanted religious freedom and did not support the aspirations of the Maccabees. The Maccabees eventually achieved political independence in 143 B.C. Their independence lasted 80 years at which time the Romans secured a firm grip on the region in 63 B.C. But it is during this period

⁹ The Pentateuch was translated between 285-247 B.C.

Introduction

of brief freedom (though they had an alliance with Rome), that the Hasmonean Jews made no effort to win over the pro-hellenic Jews and were permanently alienated from the ruling class.¹⁰

By the time of Jesus, Hebrew had made a comeback after the Jews almost lost their language during the Babylonian captivity, Greek, Aramaic, Hebrew and even Latin all existed in the region, but it was Greek that still dominated in both law and commerce as the Romans ruled Judea. One could almost divide the major groups of Jesus' day with the language groups. The Pharisees, whose predecessors were the Hasidim of the Syrian and Maccabean periods favored Aramaic and Hebrew and considered themselves the true Israel of God. The Hebrew OT was used in most synagogues but most likely was read in Hebrew and translated to the people in Aramaic. The Sadducees concerned themselves with the Temple and the Sanhedrin, they were the aristocratic priests who accepted the Greek and above all aimed to please Rome. In Jerusalem, Aramaic and Greek were the language of the common people.

With the addition of the Greek Old Testament, Greek was able to thrive among the Jews. But Hebrew and Aramaic were the language of the religious class in Jerusalem. A certain elitism existed among the religious class in Jerusalem that favored Aramaic and Hebrew over the Greek, while the common people favored the Greek and the LXX outside Jerusalem. It is observed in the New Testament that Jesus spoke both Greek and Aramaic and it should not be supposed that He did not speak Hebrew as well.

Hellenistic Judaism developed outside the land with two leading representatives being Philo in Egypt and Josephus in Rome. There were Greek synagogues in Judea, but by the time of Jesus, the major Jewish population in Alexandria Egypt had produced its own set of Jewish sages as Greek dominated the synagogues there. The two most important cities of Jewish thought and life had become Alexandria and Jerusalem, but all Jews had to come to Jerusalem to the Temple for the appointed religious days, so Jerusalem with all its unique culture and diversity was the place that the Greek of the New Testament was born.

The world into which Christianity was born was, if not literary, literate to a remarkable degree; in the Near East in the first century of our era writing was an essential accompaniment of life at almost all levels to an extent without parallel in living memory.¹¹

With this new level of education came a new manner of religious life for the Greek speaking Jewish community. Dr. Black writes, "The hellenisation of the Near East contributed powerfully to the more general use of the written word; but although where books were concerned the sophisticated Judaism of Alexandria was influenced by the Hellenic elements it

¹⁰ Everett Harrison, *Introduction to the New Testament* (Grand Rapids: Eerdmans, 1982), p. 9

¹¹ Matthew Black, in P.R. Ackrod & C.F. Evans, gen. eds. *The Cambridge History of the Bible* (London: Cambridge University Press, 1970), vol. 1, p. 48

sought to proselytize (as can be seen in Philo), a widespread use of the book was something that hellenism and Judaism, even in its more ultramontane forms, had in common. Both Greeks and Jews used the roll as the vehicle for their literature, although the latter tended to prefer skin to papyrus for copies of the Law read in synagogues, while to the Greek the use of papyrus was one of the marks of civilization.”¹² Though the LXX was highly regarded and used by the Jewish community, it came into disfavor only when the Christians adopted it as the text of the Old Testament. The last major Greek NT writer was Irenaeus (c. 180), afterwards, Christianity moved to Latin.

Some examples of Hebraisms in the NT are as follows:

- The excessive use of the *καί* conjunction and the co-ordination of clauses.
- The extended use of the Hebrew infinitive absolute by the Greek participle.
- The use of *οὐ-παῶς* in the sense of *οὐδεις* is due to the LXX of *לֹא-בָל*.
- The use of *ῥῆμα* in the sense of *דָּבָר* “thing” is due to the LXX.
- The frequent use of *ἐν τῷ* with the infinitive corresponds to *בְּ*.
- The use of a question to express a wish as with a Hebrew idiom.

Old and New Testament Scripture Scribes

For the Jew, the method of recording and copying sacred text can only be done using the master copy of the Temple or synagogue and using strict rules to make sure no mistakes are made. But the Greek tradition of copying and recording in the written form is done by public recitation and it is this form of copying that was acceptable to the literary circles of Alexandria, Rome, and ultimately to the Christian. The word *koine* described by some as “vernacular,” or “spoken,” is found in this class of copying; that is, it is spoken and transcribed by others. This, however, should not be confused with the New Testament authors’ work in individual authoring of their works. For the most part the authors of the NT wrote out their works themselves- without copiest.

It should be noted at this point that the “scribes” of the NT period up to the invention of the printing press took great caution in making copies. They were not haphazard in their method of copying, though it is true that certain “copy mills” turned out works of varying quality. Some words were missed, some misspelled, and others intentionally “corrected.” At times editorial

¹² Matthew Black, in P.R. Ackrod & C.F. Evans, gen. eds. *The Cambridge History of the Bible* (London: Cambridge University Press, 1970), vol. 1, p. 48

comments turned into Scripture, but since the printing press these works have been weeded out and the best manuscripts are now used and it is thought that we possess upwards of 99 percent of the original text of the New Testament.

New Testament Words

The Jewish character of the New Testament naturally comes out of this environment and background. The LXX is used extensively throughout the New Testament in the form of direct quotes, allusion, words and idioms. The Semitic character of the Greek of the Scriptures is obvious. Dr. Harrison points out that the Hebrew style of writing was predominantly paratactic (a series of independent clauses strung together by co-coordinating conjunctions), as opposed to hypotactic (the main clause having one or more dependent clauses suspended on it, which often make use of the participial construction)¹³. This represents a fundamental difference in western versus eastern thought process.

By Semitic is meant either Hebrew as the language of the Old Testament or Aramaic as the mother-tongue of many NT writers.¹⁴ Dr. Moulton writes, “True Semitisms in the NT are of two kinds. First come imitations, conscious or unconscious, of Greek OT, where the translators had perpetrated ‘translation Greek.’ Secondly, there are similarly slavish renderings of Semitic sources, oral or written, which lie behind the NT documents: we may here stretch the term ‘sources’ to include a writer’s native Semitic in which he frames his sentences in his own mind, and then more or less successfully translates them into Greek.”¹⁵

Most important to our study is the Jewish theological vocabulary that is found in the New Testament. New Testament Greek words take on a new meaning as context supplies their theological meaning. Some words are given definitions so as to make no mistake as to their Old Testament meaning. Some words are simply brought over to the Greek as transliterated from the Hebrew and Aramaic (‘*amen*’, ‘*abba*’, ‘*hosanna*’, etc)¹⁶.

Some words take on a deeper Jewish theological meaning. An example is the common Greek word “truth” which means, “what is evident, what is real;” but the Hebrew adds the theological meaning of “substantial” and “dependable.”

With respect to the idea proposed by some that the NT was originally written in Aramaic is unfounded and as Dr. Thiessen writes, “We admit, of course, that there is a good bit of Aramaic coloring in some portions of some books, as in the early chapters of the Third Gospel,

¹³ Everett Harrison, *Introduction to the New Testament* (Grand Rapids: Eerdmans, 1982), p. 55

¹⁴ James Moulton, *A Grammar of New Testament Greek* (Edinburgh: T & T. Clark, 1979), p. 14

¹⁵ *ibid.*, p. 16

¹⁶ Less than half the OT quotations in the NT are from the Hebrew text.

in the Book of Acts, and the Apocalypse, but that is not true of any book as a whole. The discovery of the papyri has done much to undermine this theory.”¹⁷

It would not be proper to say that the Greek words of the New Testament are completely taken over by Semitic Hellenization. The use of the Greek still has its fundamentals attached, and where a certain Semitic sense is used, it is obvious when one reads in context and has a working knowledge of Hebrew. This is where the works from the giants of the past and subsequent giants of the present are helpful. The great grammarians like A.T. Robertson, Moulton, Dana & Mantey, Daniel Wallace, and Richard Young; the great lexicons like that of Thayer, BAG (BDAG¹⁸), Louw & Nida, and Vine’s; and finally the great commentaries like A.T. Robertson, Nicole, Wuest, Lenski, and Vincent.

Difference between Koine and Attic Greek

While Attic is the language of classical literature, koine is considered vernacular. Dr. Robertson notes that the old Attic of Athens had a vernacular and a literary style that differed considerably from each other, and that koine “grows right out of the vernacular Attic normally and naturally.... This vernacular *κοινή* at first differed little from the vernacular Attic of 300 B.C. and always retained the bulk of the oral Attic idioms.”¹⁹

The difference between koine and Attic Greek can be seen in a number of ways, but to “all intents and purposes the vernacular *κοινή* is the later vernacular Attic with normal development under historical environment created by Alexander’s conquests.”²⁰ It is also true that not all the New Testament can be classified as purely koine. A few examples are noted:²¹

- Word simplicity and meanings change.
- The absence of the Greek dual is notable as the LXX translation of the Hebrew dual is replaced by the plural and singular.
- Spelling of words favored in the Attic using “tt” (e.g., *θαλαττα*, “sea”) and “rr” (e.g., *ἄρρην*, “male”) are replaced in the koine by the Ionic spelling “ss” (*θαλασσα*) and “rs” (e.g., *ἄρσην*)²².

¹⁷ Henry Thiessen, *Introduction to the New Testament* (Peabody: Hendrickson, 2002), p. 35

¹⁸ *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, by Bauer, Arndt & Gingrich (BAG) and later revised by Danker (BDAG).

¹⁹ A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934), p. 56

²⁰ *ibid.*, p. 71

²¹ This compilation identified by several sources. Most notably, Everett Harrison & Robertson.

²² J. Harold Greenlee, in Frank Gaebelin, gen. ed., *The Expositor’s Bible Commentary* (Grand Rapids: Zondervan, 1979), vol. 1, p. 412

Introduction

- Adjectives in the superlative are replaced by the comparative.
- The use of the optative is greatly reduced.
- The preposition used in compounds is greatly increased.
- Diminutives are more common.
- The periphrastic construction of the verb is more widely used.
- The *iva* conjunction is no longer confined to purpose.
- The more simplistic and greater variety of sentence structure is used, thus breaking down the precision of the Attic.
- The use of the future of the infinitive and participle are used less.

The use of the LXX in the New Testament

For the most part when the writers of the New Testament made an allusion, parallel, paraphrase, prophecy or direct quote, they used the Greek LXX in doing so.

The texts of the New Testament

Greek dominated the early New Testament period in both the west and east. In the west, it had to compete with the official language of Rome, but did remarkably well, “invading the cultural life of Rome and holding its place throughout the west until about A.D. 200. Then Christian literature in Latin began to appear.”²³

It should be noted that the Greek Scriptures have been translated into the Syriac manuscripts²⁴ (Syriac), and the Latin (Old Latin²⁵). Together with the New Testament manuscripts are the lectionaries²⁶ that are the weekly readings of the early Church, and the

²³ Everett Harrison, *Introduction to the New Testament* (Grand Rapids: Eerdmans, 1982), p. 52

²⁴ The term ‘Syriac’ denotes the ancient Semitic language and literature of the ‘Syriac’ Christians and is not synonymous with Christian inhabitants of Syria. It refers to those Christians that employed the Syrian descendant of Aramaic or were part of the Syriac Church in the Hellenistic culture whose most important center was the city of Antioch (cf. Acts 11:26). The Syriac was the last important branch of Aramaic but a different dialect than that of Judea in the time of Christ and the Apostles. Greek did not dominate Mesopotamia as it did along the coastal region, so Syriac translations of the Bible began to appear in the second century.

²⁵ The Old Latin versions of the Bible were in general use in Africa in the time of Tertullian of Carthage (before 150-222).

²⁶ There are presently some 2,193 lectionaries dating from the sixth century.

writings of the Fathers that provide quotes from Scripture. These resources provide a valuable resource for dating and tracing the various Greek witnesses.

All together, what we have today in the form of the Greek New Testament amounts to about 99 percent of the original written text. That is more accurate than any other book of antiquity. And, of the variations, the great historian Philip Schaff concluded that only 400 of the 150,000 differences identified in all the manuscripts available that caused any doubt about the textural meaning and only 50 of these were of any great significance. Not one of the variations alters “an article of faith or a precept of duty which is not abundantly sustained by other undoubted passages, or by the whole tenor of Scripture.”²⁷

Geisler and Nix put this into perspective as they report, “There is an ambiguity in saying there are some 200,000 variants in the existing manuscripts of the New Testament, since these represent only 10,000 places in the New Testament. If one single word is misspelled in 3,000 different manuscripts, this is counted as 3,000 variants or readings.”²⁸

I. *Classification of NT manuscripts.* There are four main classifications of text-types of Greek manuscripts in antiquity. The text-types are based upon the texts found in a particular geographical area in the early Christian world. It should be pointed out that the quality and quantity of the earliest period of manuscripts is limited by two factors: the material that was used during this period (to the 2nd century) did not last long; and (2) the hostility with which early Christianity endured through the various persecutions until Constantine in the 4th century. There are 362 uncial manuscripts dating from the 2nd through the 10th centuries²⁹.

1. *Alexandrian text.* The Alexandrian text is perhaps the best scientifically managed text as it was compiled by skillful editors, trained in the traditions of Alexandria Egypt. The manuscripts used are some of the earliest and are dated from the second to the fourth centuries. This class of text-type is called “Natural” by Westcott and Hort.
2. *Western text.* The development of the western text is a result of undisciplined manuscript handling, tradition and translational activity. The western text has a very early date, tracing back to Marcion (ca. 85-160), Irenaeus (2nd century), Tertullian (c. 160 – c. 225 AD), and Cyprian (c. 200 – September 14, 258). Dr. Metzger identifies its most important witness is codex Bezae and are “characterized by longer or shorter

²⁷ Philip Schaff, quoted in Josh McDowell, *Evidence that demands a verdict* (Campus Crusade for Christ, 1972), p. 44

²⁸ *ibid*, p. 44

²⁹ Norman Geisler & William Nix, *A General Introduction to the Bible* (Chicago: Moody, 1986), p. 385

additions and by striking omissions.”³⁰ The western texts are a compilation of manuscripts from the west, that is, North Africa, Egypt, Italy, and Gaul.

3. *Caesarean text*. The text that Origen used at Caesarea was the Caesean text. This textual tradition has its origin from Egypt and brought to Caesarea by Origen where it was carried to Jerusalem (cf., Jerusalem Colophon), to the Armenians, and to the Georgians (cf., codex Koridethi). The Caesarean text is a mixture of Western and Alexandrian readings.
4. *Byzantine text*. The Byzantine text was originally collected and prepared near the close of the third century by Lucian of Antioch. The Byzantine text was further revised up to the eighth century where it was essentially standardized. It is characterized by a “smooth and easily understood text.” This is the text-type that was used by Erasmus and Stephanus and ultimately the Textus Receptus.

II. *Most important historical manuscripts*. A short summary of the most important Greek manuscripts are as follows:

1. *Codex Sinaiticus* (\aleph) (c. 340). Codex Sinaiticus is identified as \aleph and is the most important and complete of all the manuscripts. This codex is written on vellum (antelope skin) in the uncial script. It includes over half of the LXX of the Old Testament and all of the New Testament (except Mark 16:9-20 & John 7:53-8:11). It contains 389 ½ leaves (43 found in 1853 & 346 ½ in 1859) measuring 13 ½ by 14 inches. It is thought that this codex might be one of the 50 copies that Constantine ordered Eusebius to prepare in 331 and that Justinian might have sent one copy to the convent of Mt. Sinai which he founded and where it was discovered.
2. *Codex Alexandrinus* (A) (c. 450). Codex Alexandrinus is identified as A. It is written on vellum using the uncial script. It contains 773 (originally it had 822) thin vellum measuring 10 ¼ by 12 inches. The NT occupied 143 of the thin vellum sheets.
3. *Codex Vaticanus* (B) (c. 325-350). Codex Vaticanus is identified as B. This codex is written on vellum in the uncial script. It includes most of the LXX of the Old Testament and most of the New Testament. It contains 759 vellum (142 belong to the NT) measuring 10 by 10 ½ inches. CodexVaticanus contains the New

³⁰ Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (New York: Oxford University Press, 1992), p. 213

Testament up to Hebrews 9:13. The rest of Hebrews, the Pastoral Epistles, Philemon and Revelation are lost.

4. *Chester Beatty Papyri* (P^{45} , P^{46} & P^{47}) (c. 250). The Chester Beatty Papyri are identified as P^{45} , P^{46} & P^{47} and dates to about A.D. 250. This collection is written on papyrus in the uncial script and on three codices. It includes most of the New Testament (though some are in very bad shape). It contains 220 leaves measuring 10 by 8 inches. This papyri collection gives us a text that is from 125 to 150 years earlier than that of Codex Vaticanus.
5. *John Rylands Fragment* (P^{52})(c. 117-138). The John Rylands fragment is a papyrus fragment measuring only 2 ½ by 3 ½ inches written in uncial script. This is one of the most important pieces due to its age as it is the earliest portion of the New Testament known. The fragment contains just a few complete words of five verses from John (18:31-33, 37-38) and is in very bad shape.

III. *The major Greek texts used today.* Through the years, the compilation of the Greek texts into a mass produced complete New Testament has a great history. With the invention of the printing press in 1450, a limited number of mass produced works replaced the individual manuscripts made by hand. The first important major works of this type appears in the early 1500s in Europe. Cardinal Ximenes in 1514 commissioned the publication of the most complete multi-lingual work the *Complutensian Polyglot*. Erasmus published his first Greek New Testament (*Novum Instrumentum omne*) in March 1516³¹, and the monumental work containing both the Old and New Testaments in Hebrew, Greek and Latin was compiled and published in 1522.³²

1. *Textus Receptus (TR)*. The text-type of the Textus Receptus is the Byzantine text. This text is one of the most important works as it formed the King James Version. Its roots can be found in the work of Erasmus and the great *Complutensian Polyglot* of 1522. The source of this manuscript was Erasmus' third edition of the Greek text. Erasmus had available to him several Greek witnesses from the 12th century in Basle³³, most notably *codex Basilensis* for his 1st edition and *Minuscule 3 (codex Cosendocensis)*³⁴ for his 2nd edition. The 3rd edition made corrections and adjusted the Greek text to better conform to the Latin Vulgate³⁵. The text in general is far less "authentic" than the others. This is due to the politics and motivation of its day. For example, Erasmus did not have the last six verses of

³¹ F. G. Kenyon, *The Text of the Greek Bible* (Gloucester: Duckworth, 1975), p. 173

³² F. F. Bruce, *The Canon of Scripture* (Downers Grove: Intervarsity Press, 1988), p. 242

³³ The first edition used the following sources: codex Basilensis, Minuscule 2814, codex Besiliensis A (11th or 12th century), Minuscule 7, Minuscule 817.

³⁴ Codex Cosendocensis had all the books of the NT except Revelation.

³⁵ Erasmus produced five editions of his NT, 1516, 1519, 1522, 1527, & 1535.

Revelation so he simply translated them from the Latin into Greek. In another instance, the third edition of the text included the *Comma Johanneum* (1 John 5:7-8), Erasmus could not find the text in any Greek text, but since the later Latin and Greek manuscripts contained the text, one manuscript dated to around 1520 was provided to him, so he added it. Other editions were produced by Robert Estienne (Latin: Robertus Stephanus or simply Stephanus) at Paris in 1546, 1549, 1550, & 1551, Beza produced another nine editions between 1565 and 1605. But it is Stephanus' 1550 edition that became the Textus Receptus³⁶. Stephanus added verse divisions to his 1551 edition, which becomes the standard verse division for the Geneva and Authorized Version of 1611. It is this text that was taken up and edited by Bonaventure and Abraham Elzevir (1633) that became the standard text used and we get the name Textus Receptus ("received text") from the preface to this edition: "You therefore have the text which is now received by all, in which we give nothing altered or corrupted." Though the problems of the TR are many and understood, it is still in print, promoted, and even viewed by many as superior, this text's real value lies in the fact that it is free and readily available for all in public domain.

2. *Nestle Aland (NA)/USB*. The most important Greek text today is the United Bible Societies Greek text referred to as the Nestle-Aland text due to its main editors Eberhard Nestle and Kurt Aland. The limited textual resources used to form the Greek text of the Textus Receptus expanded when John Fell printed a text in 1675 using over 100 manuscripts, thus starting what became called the critical period. John Mill in 1707 produced the first set of principles of textual criticism³⁷ of the Greek text, thus setting the standard rules for identifying what is most likely to be the original text. By 1767, the collection of texts were organized into the three classes of texts: Alexandrian, Oriental, and Occidental, which by 1777 refined to: Alexandrian, Western, and Constantinopolitan.³⁸ The modern period of textual criticism is credited to Karl Lachmann as he applied the same principles to the NT text as he did to other classical works placing emphasis upon the more ancient manuscripts. But it is the German scholar Constantin Tischendorf who produced the most important text of the critical period with his final edition of the Greek NT (1869-72) complete with a critical apparatus. It is Tischendorf version that

³⁶ Stephanus identifies 15 different manuscripts for his sources in marginal notes.

³⁷ The science called "Lower Criticism," deals with the original text and distinguished from "Higher Criticism." Bentley (1662-1742) sought a Greek Testament that would correspond to the text of the 4th century as did Lachmann (1793-1851). Dr. Thiessen notes, "Tregelles (1813-1875) aimed not simply to produce the text of the oldest manuscripts in existence ... but to reproduce the oldest text obtainable. Westcott (1825-1901) and Hort (1828-1892), however, set out to restore the original text, as far as possible." Henry Thiessen, *Introduction to the New Testament* (Peabody: Hendrickson, 2002), p. 32

³⁸ For a complete review of this period see Kenyon, *The Text of the Greek Bible*, pp. 172-183

Introduction

sets the standard in the time of Westcott and Hort. And in 1881 Westcott and Hort publish their Greek Text with a complete critical apparatus. The goal was to put together the best text as close to the original as possible (hence their title: The New Testament in the Original Greek). Eberhard Nestle combined the majority reading texts of Tischendorf, Westcott and Hort and another scholar Weymouth into an edition in 1898 published by the Wurttemberg Bible Society. It was adopted by the British and Foreign Bible Society. In 1901, he replaced Weymouth with Bernhard Weiss's text and published another edition. In 1927, his son Erwin Nestle took over and published the 13th edition, and in 1952 Kurt Aland became the editor and published the 21st edition. In the 1950s, Aland performed a thorough revision based on the new manuscript discoveries of the 20th century and combined with M. Black, B.M. Metzger, A. Wikgren, and others to produce the United Bible Societies UBS¹ in 1966, revised in 1968 (UBS²) and finally the UBS³ in 1975 which is the NA²⁶ published in 1979. Another revision was made in 1993 called the NA²⁷ (UBS⁴). The current revision is NA²⁸ (2013).

3. *Greek Orthodox Text.* The Greek Orthodox Church uses the Byzantine (Koine) witnesses. This text was originally prepared near the close of the third century by Lucian of Antioch and later modified.

In summary, Drs. Geisler and Nix write, "Greek was an intellectual language. It is more a language of the mind than of the heart, a fact to which the great Greek philosophers gave abundant evidence...Because Greek possessed a technical precision not found in Hebrew, the theological truths that were more generally expressed in the Hebrew of the Old Testament were more precisely formulated in the Greek of the New Testament."³⁹

³⁹ Norman Geisler & William Nix, *A General Introduction to the Bible* (Chicago: Moody Press, 1986), p. 329

Syntax

Syntax

Language is the means by which thought is communicated from one mind to another, the means by which one mind is able to think with another.¹ Language is accomplished in the spoken form, sometimes referred to as the vernacular, using sounds coming from the mouth. Language is accomplished in the written form by means of a system of symbols grouped together that form words and thought. In both the written and spoken form, all languages bring together groupings of words that makeup phrases, clauses and complete sentences. Language is not designed by some happenstance with a loose set of rules; it has a universal set of fundamental laws that govern its use. If these laws are broken, then the thought is not transmitted, does not make sense and the meaning gets lost. God created language so that He could communicate with His creation, so that He could reveal Himself to mankind through special revelation. Jesus Christ was called the Word in John (John 1:1-4; 1 John 1:1-3) and one aspect of His incarnation was to completely reveal (ἐξηγεομαι “to declare, to draw out in narrative”) the Father to us (John 1:18). Adam was formed mature both physically and mentally and there was nothing he lacked – including complex language. Archeology reveals the earliest of written documents found possesses all the complexity, all the complex forms of any modern language. In fact, it seems that the newer languages are less complex. The idea of the evolutionist that man started language by grunting and drawing pictures on walls just does not harmonize with the archeological record. How does one explain the complex syntax of the earliest of documents that we have found?

Syntax has to do with grammatical relations between words. Syntax deals with the forms that thought may take in the process of expression. At the heart of the construction of a complete thought is the sentence. For example, “the disciples went to sea” expresses a complete thought made up of a group of words. There are two basic elements that make up the sentence, the designation of the object – “the disciples,” and the assertion about the object – “went to sea.” The first element we call the subject, and the second the predicate. There are two basic elements required in a sentence, the noun and the verb.

¹ Dana & Mantey, *A Manual Grammar of the Greek New Testament* (Toronto:Macmillian, 1957), p. 60

The Phrase

A phrase is the basic unit of thought. There are noun phrases, verb phrases, prepositional phrases and adjective phrases. For example, the following are noun phrases:

- Disciples!
- the disciples
- the Jewish disciples
- the twelve Jewish disciples

The following are examples of verb phrases:

- went to the sea
- ate bread and drank wine
- read from the Scriptures

The Clause

A clause is a group of phrases that includes at least one verb phrase and one predicate phrase. The following examples illustrate the clause based on the phrases above:

The Clause	
Noun Phrase	Verb Phrase
The disciples	went to the sea
The Jewish disciples	ate bread and drank wine
The twelve Jewish disciples	read from the Scriptures

Sentence Structure

The sentence can be structured as simple, compound, complex, and compound/complex.

A Simple Sentence

A simple sentence contains a single clause. For example, “Joe hit the ball” is a complete simple sentence. It contains the subject – Joe; the verb – hit; and the object – the ball. A complete sentence can contain only a verb and the noun. For example, the shortest sentence in the Bible is “Jesus wept” (John 11:35).

A Compound Sentence

A compound sentence contains two or more clauses linked by a coordinate conjunction. For example, “Jack hit the ball, and Jill watched.” The distinctive feature of a compound clause is that no clause is subordinate to another. The clauses are coordinate or *paratactic* (arranged alongside)².

A Complex Sentence

A complex sentence contains a main clause and at least one subordinate clause. For example, “Joe ran fast because he saw a snake.” This subordinate relation is called *hypotactic* (arranged under).

Structure

There are four main sentence structures in English.

1. Subject Action Verbs	2. Verb	3. Other Stuff³
<p>1. <i>Subject</i></p> <p>John</p> <p><i>Subject</i></p> <p>The ball</p>	<p>+ <i>Transitive⁴ Verb (active)</i></p> <p>hit</p> <p><i>Transitive Verb (passive)</i></p> <p>was hit</p>	<p>+ <i>Direct Object</i></p> <p>the ball.</p> <p><i>Actor Phrase</i></p> <p>by John.</p>
<p>2. <i>Subject</i></p> <p>The ball</p>	<p>+ <i>Intransitive⁵ Verb</i></p> <p>sailed</p>	<p><i>Adverb or Phrase</i></p> <p>over the wall.</p>

² Dana & Mantey, *A Manual Grammar of the Greek New Testament* (Toronto:Macmillian, 1957), p.269
³ This table adapted from C. Edward Good, *Whose Grammar Book is this Anyway?* (New York:MJF Books, 2002), p. 26. This is an excellent resource to have on hand for English grammar.
⁴ A Transitive verb is an action verb that is capable of having a direct object. The test for a transitive verb is to ask “can I [verb] somebody or something?”
⁵ An intransitive verb needs a preposition or other word to go-between the verb and the noun. The words usually show where, when, how, or why the action took place (e.g. John *runs* across the field).

No-Action Verbs

3. *Subject* + *To be* + *Predicate Adjective*

The pitch was fast.

+ *Predicate Noun*

The pitch was a curve ball.

+ *Adverb or Phrase*

The ball is in the catcher's mit

4. *Subject* + *Linking Verb* + *Predicate Adjective*

John feels nervous.

+ *Predicate Noun*

John seems a natural hitter.

+ *Adverb or Phrase*

John looks out of sorts.

Nouns

Greek nouns, as English nouns, are words used to name a person, place, or thing. The Greek noun contains case, gender, and number.

Case

Case has to do with how the noun functions as it relates to the verb or to other parts of the sentence. Greek has eight distinctive cases, but of these eight cases, one only has to remember four inflectional forms (or five when the vocative form is different from the nominative).

Inflectional Form	Case Name	Root Idea
First	Nominative	Designation
Second	Genitive	Description
	Ablative	Separation/Origin
Third	Dative	Reception
	Locative	Location/Position
	Instrumental	Means/Instrument
Fourth	Accusative	Limitation
Fifth	Vocative	Address

1. *Nominative*. The nominative is the case of designation. It is the “naming” case. The nominative serves as the subject of the sentence or clause. It is translated as υἱός “a son,” or when used with the article ó υἱός “the son.”

Nouns

2. *Genitive*. The genitive is the case of description. The genitive specifies or qualifies the word it modifies. It expresses possession and is translated as υίου “of a son,” or when used with the article του υίου “of the son.”
3. *Ablative*. The ablative is the case of separation or origin. It uses the same form as the genitive and is translated υίου “from a son,” or when used with the article του υίου “from the son.”
4. *Dative*. The dative is the case of reception. It is translated as υιώ “to a son,” or when used with the article τω υιώ “to the son.”
5. *Locative*. The locative is the case of location or position. It uses the same form as the dative and is translated as υιώ “in a son,” or when used with the article τω υιώ “in the son.”
6. *Instrumental*. The instrumental is the case of means or instrument. It uses the same form as the dative and is translated as υιώ “with or by a son,” or when used with the article τω υιώ “with or by the son.”
7. *Accusative*. The accusative is the case of limitation. The action extends to and is limited to the object. Its main usage is with the direct object of the phrase. It is translated as υιόν “son,” or when used with the article τον υιόν “the son.”
8. *Vocative*. The vocative is the case of address. In the plural the case always has the same form as the nominative, but in the singular the forms are often different. It is translated as υιέ “Son,…”

The Nominative

The nominative is the case of designation. It is referred to as the naming case and has two major functions: the subject nominative and the predicate nominative. The primary use of the nominative is to identify the subject of the phrase. In Greek, the verb expresses its own subject so when a noun subject is supplied it is in apposition¹ with the subject supplied. In other words, a phrase does not need a nominative noun; the subject may be supplied with the verb. In the New Testament approximately thirty percent of the nouns are in the nominative case making it the dominate case.

Subject Nominative

The chief use of the nominative is to specify that which produces the action or presents the state expressed by a finite verb. Another way of saying this is that the subject is the topic of the sentence. The subject noun phrase can be constructed in different ways using the nominative case. The following are examples of subjects of the noun phrase²:

1. *Using a noun, with or without an article present.*

Mark 1:13: οἱ ἄγγελοι διακονοῦν αὐτῷ “**the angels** were ministering to him.”

2. *Using an adjective, with or without an article present.*

Matthew 11:5: τυφλοὶ ἀναβλεποῦσιν “**blind people** receive their sight.”

3. *Using a participle, with or without an article present (but usually with the article).*

John 3:36: ὁ πιστευὼν εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον “**The one believing** in the Son has eternal life.”

4. *Using an article (without the noun present) and δε.*

Matthew 16:14: οἱ δὲ εἶπαν “and **they** said”

¹ Apposition means construction in which two elements are placed side by side, with one element serving to define or modify the other. For example, in the phrase "John loves," the name "John" is in apposition to "he loves," but one could write "John, he loves," it is just not as smooth.

² See Richard Young, *Intermediate Greek: A Linguistic and Exegetical Approach* (Nashville: Brodman & Holman, 1994), p. 11 for a full description.

5. *Using an article (without the noun present) and a prepositional phrase.*

Matthew 24:16: οἱ ἐν τῇ Ἰουδαίᾳ φευγετωσαν εἰς τα ὄρη “let **the ones** in Judea flee to the mountains.”

6. *Using a relative pronoun clause.*

Matthew 10:38: ὃς οὐ λαμβανει ψον σταυρον αὐτοῦ και ἀκολουθεῖ ὀπισω μου, οὐκ ἔστιν μου ἄξιος “**The one who** does not take his cross and follow after me is not worthy of me”

Predicate Nominative

The predicate nominative will either identify the subject (John is the boss) or qualify the subject (John is a boss). The verb is usually a state of being verb like the “to be” verb *εἰμι*, as in 1 John 4:8: ὁ θεος ἀγαπη ἐστιν “God is love”; sometimes *γινομαι*, as in John 1:14: ὁ λογος σαρξ ἐγενετο “the word became flesh”; and occasionally *ὑπαρχω*, as in Luke 8:41: οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν “This one was a ruler of the synagogue.”³

When two nominatives appear in a sentence one is usually the subject nominative and the other is the predicate nominative. In this case, the noun with the article will be the subject; in English, this is the one placed first. For example, John 1:1: θεος ἦν ὁ λογος “the Word was God,” not “God was the Word.”⁴

Distinguishing the Subject from the Predicate

The general principle for distinguishing the subject from the predicate nominative is summarized as follows:

1. The subject can be a pronoun (whether contained in the verb or not).

Matthew. 3:17: οὗτος ἐστιν ὁ υἱος μου ὁ ἀγαπητος “**this** is my beloved Son”.

2. The subject will be the nominative with the article (called articular).

John 4:24: πνεῦμα ὁ θεος “**God** is spirit”.

3. The subject will be a proper name.

³ Richard Young, *Intermediate Greek: A Linguistic and Exegetical Approach* (Nashville:Brodmann & Holman, 1994), p. 11

⁴ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids:Zondervan, 1996), p. 41

Luke 11:30: ἐγένετο Ἰωνᾶς τοῖς Νινευιταῖς σημεῖον “**Jonah** became a sign to the Nivevites”

Nominative Absolute

The nominative absolute is called the *independent nominative* in the older grammars. By calling this nominative independent, the sense is apparent since grammatically it is unrelated to other elements in the sentence. Dana and Mantey write, “When an idea is conceived independent of any particular verbal relations, the expression of it may be left standing alone in the nominative, with some descriptive or explanatory phrase added. Thus employed the nominative names an *idea* rather than an *object*.”⁵ Simply stated, the nominative is present without a finite verb. Examples are as follows:

1. *Exclamations*. Exclamatory interjections function to call attention to something or to express emotion. Mark 3:34: Ἴδε ἡ μητηρ μου και οἱ ἀδελφοι μου “Behold, My **mother** and **brothers**”.
2. *Titles*. Nominative used to designate books. Matthew 1:1 βιβλος γενεσεως Ἰησοῦ Χριστοῦ “**The book** of the genealogy of Jesus Christ”.
3. *Salutations*. Nominatives used in salutations are used in the personal letters. Col. 1:1-2: Παῦλος ἀποστολος Χριστοῦ Ἰησοῦ ... χαρις ὑμῖν και εἰρηνη ἀπο θεοῦ πατρος ἡμῶν “Paul an apostle of Jesus Christ ... grace and peace to you from God our Father.”

Other Uses of the Nominative

Some authors identify more uses of the nominative than others, but in general there are identified four additional uses.

Nominative of Apposition. When one nominative is followed by another which explains or identifies additional information about the first. A good example is Mark 2:7: τις δυναται ἀφίειαι ἁμαρτιας εἰ μη εἷς ὁ θεος “Who is able to forgive sins except one, God?” This is identified by the number εἷς in the nominative case followed by the nominative of apposition ὁ θεος (cf., Mark 15:14; Luke 1:24; Rev. 1:5).

Nominative of Exclamation. When it is desired to stress a thought the nominative is used without the verb. This usage is like an emotional outburst. Notice Rom. 7:24: ταλαιπωρος ἐγὼ ἄνθρωπος “O wretched man [that] I am!” See also Mark 3:34; Rom. 11:33.

⁵ Dana & Mantey, *A Manual Grammar of the Greek New Testament* (Toronto:Macmillian, 1957), p. 70

Nominative

Nominative of Address. The nominative of address is used to designate the person addressed. It functions like the vocative. An example is Luke 8:54: Ἡ παῖς, ἔγειρε “Child, arise.” See also Eph. 5:25; Mark 9:19.

Nominative of Appellation. When a proper name or title is mentioned, it is not unusual to find it in the nominative case instead of the case expected by the construction. Since the nominative is the naming case, it is not unusual to use proper names in this case regardless of contextual relations. For example, Luke 2:21: ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς “His name was called Jesus.” In this example, Jesus is in the nominative case rather than the accusative as would be expected. See also Luke 19:29; 21:37; John 1:6; 3:1; Act. 7:40; 2 Cor. 12:18; Rev. 9:11.

Proverbial Expressions. Occasionally, the writer uses the nominative in proverbial expressions that have no finite verb. This use looks like a fragment but the saying has a fixed history, an idiom. For example, 2 Peter 2:22: κυων ἐπιστρεψας ἐπι τὸ ἴδιον ἐξεραμα “a dog returns to its vomit.”

The Genitive

The genitive is the case of description. It specifies or qualifies the word it modifies, and serves to define, describe, qualify, restrict, or limit the idea. The basic meaning comes from the Greek *γενος* meaning “kind,” “possessing the same kind.” The Greek genitive functions much like the English but it is more versatile and is used in ways the English is not. This versatility is found in the fact that the genitive case covers twenty-five percent of the cases in the New Testament.

The genitive limits as to kind, while the accusative limits as to extent. For example, the accusative *ἐργαστο την ἡμεραν* “he worked the day,” means he worked through a portion of the day or throughout the day. The genitive, however, *ἐργαστο τῆς ἡμερας* means “he worked in the day time” and not in the night.¹ The genitive serves to limit or reduce the range of reference to an idea, confining the extent to specific limits.

The genitive has the meaning of attribution. Attribution comes to the English from the Latin *attribuere* meaning “to allot to,” “assign to,” and appears next to the main noun or head noun. For example, the genitive expresses an essential quality as in the expression *καρδια πονηρα ἀπιστιας* “an evil heart of unbelief” (Heb. 3:12). The descriptive genitive expresses quality like an adjective but with more clarity.

The genitive usually comes after the main noun, but it can appear first as in typical emphatic use. It is also common to find genitives lined up, two or more, in a literary string.

Uses of the Genitives

Genitive of Description. The genitive of description is the usage closest to its root meaning. All genitives are more or less descriptive, but the genitive of description can be uniquely identified by replacing the word “of” with “characterized by,” or “described by.” For example, Mark 1:4: *ἐγενετο Ἰωαννης βαπτίζων ἐν τῇ ἐρημῳ και κηρυσσων βαπτισμα μετανοιας εἰς ἄφεσιν ἁμαρτιων* “John came baptizing in the wilderness and **preaching a baptism of repentance** for the remission of sins.” Repentance further describes the baptism. In 2 Cor. 6:2 “in the day of salvation,” means the day characterized by salvation.

¹ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 73

Genitive of Possession. The genitive of possession conveys the idea of ownership. To denote ownership is to make one noun the attribute of another in relation of privilege or prerogative.² Saying it another way, the genitive modifies the noun by identifying the person who owns it. For example, Luke 5:3: ἐμβας δε εἰς ἐν τῶν πλοίων ὃ ἦν Σιμωνος “Then He got into **one of the boats**, which was Simon’s.” Here, the boats are clearly identified as being owned by Simon.

To identify the genitive of possession ask the question, can the word “of” be replaced by the word “belonging to” or “possessed by.” Examples include 1 Cor. 1:12: Εγω μεν εἰμι Παυλου, Ἐγω δε Ἀπολλω “I am of Paul; and I am of Apollos,” likewise, Heb. 11:25: τῷ λαῷ τοῦ θεοῦ “the people of God” refer to belonging to a particular group.

Genitive of Relationship. The genitive of relationship defines the “familial” relationship, either by marriage or a progenitor. For example, Acts 13:22: Δαυιδ τον τοῦ Ἰεσσαι “David, the (son) of Jesse”³ The genitive expresses essential relationship as in the popular expression, την βασιλειαν τοῦ θεοῦ “the kingdom of God.” The meaning is “the kingdom related to God.” Another important theological use is in the relationship of Jesus to the Father, ὁ υἱος τοῦ θεοῦ “the Son of God,” and to mankind, ὁ υἱος τοῦ ἀνθρωπου “the Son of Man.” Both these expressions have the essential idea of Christ being the legal representative of God and the legal representative of man and could be expressed “the Son related to God,” and “the Son related to mankind.”

Genitive of Content. The genitive of content modifies the main noun or verb by denoting its contents. An example is John 21:8: συροντες το δικτυον τῶν ἰχθυων “dragging the net **with fish**” (Cf. Mark 14:13; Acts 6:3; Col. 2:3). When used with the verb the idea is given by the translation “with” instead of “of” as in the following example, John 2:7: γεμισατε τας ὑδριας ὕδατος “Fill the waterpots with water.” An important theological construction is the use of being filled with the Holy Spirit as in Luke 1:15: και πνευματος ἁγιου πλησθησεται “and he shall be filled with the Holy Spirit” (cf., Acts 2:4; Luke 2:40; 4:28; 6:13).

Genitive of Material. A genitive of material modifies the main noun by identifying the material it is made of. For example, Colossians 1:22: ἐν τῷ σωματι τῆς σαρκος αὐτοῦ “in the body of his flesh,” means, “His body is made of flesh.”

Adverbial Genitive. The adverbial genitive relates a verbal idea attributing local or temporal relations. The main idea expressed is the *kind* of action.

1. *Genitive of time.* A genitive of time expresses when an action happens. For example, John 3:2: ηλθεν προς αὐτον νυκτος “He came to Him by night,” meaning, “he came to Him sometime in the night” (cf. Matt. 25:6; John 19:39).

² Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 76

³ The construction without the word “son” is common in colloquial Greek of the Koine period cf. John 21:15, Matt 4:21, Luke 24:10.

Genitive

2. *Genitive of place.* The genitive of place is also called the genitive of space and identifies where the action takes place. For example, Luke 16:24: ἵνα βαψη το ἄκρον τοῦ δακτυλοῦ αὐτοῦ ὕδατος “in order that he may dip the tip of his finger in water.” (cf. Matt. 1:12)
3. *Genitive of reference.* The genitive of reference limits the descriptive force to a particular frame of reference and can be translated with, “with respect to,” or “in reference to.” For example, in Heb. 3:12: καρδια πονρα ἀπιστιας “A evil heart of unbelief” (cf. Heb. 5:13; James 1:13).

Genitives with nouns of action. A noun in the genitive can signify action. In this case, the genitive noun indicates the thing that the action is referred and can be as the subject or the object of the verbal idea.

1. *Subjective genitive.* This construction occurs when the noun in the genitive *produces* the action. The genitive noun or pronoun acting as the subject in a genitive absolute construction with the participle functioning as the verb. An example is Mark 5:2: και ἐξελθοντος αὐτοῦ ἐκ τοῦ πλοιου “And when he came out of the boat.”
2. *Objective genitive.* The construction occurs when the noun in the genitive *receives* the action. An example is Matthew 12:31: ἡ δε τοῦ πνευματος βλασφημια οὐκ ἀφεθησεται “but the blasphemy of the Spirit shall not be forgiven.”

Genitive of Apposition. The genitive of apposition explains or identifies the main noun, providing additional information. The genitive stands in exact apposition with the noun it modifies. The meaning can be expressed further by the addition “that is,” “namely,” or “which is.” For example, John 2:21: εκεινος δε ἔλεγεν περι τοῦ ναοῦ τοῦ σωματος “but he was speaking of the temple of his body,” which has the meaning, “but he was speaking of the temple, that is, his body” (cf. Rom. 4:11; 2 Cor. 5:1).

Partitive Genitive. The partitive genitive modifies the main noun by denoting which part it is identified with. Instead of the word, “of,” you can substitute the words, “which is a part of.” For example, Mark 2:6: τίες τῶν γραμματεων “certain ones of the scribes,” they are part of the group of scribes (cf. Mark 6:23; Luke 19:8; Rom. 11:13; 11:17).

The Ablative

The Ablative is the case of separation or origin. The word comes to the English from the Latin *ablātus* meaning, “carried off.” “This case has seldom occurred in Indo-European languages with a distinctive ending of its own, but it does have quite a distinct function. The name suggests the basal significance of the case: ablatives, that which is borne away, or separated.”¹

When speaking of the ablative it may be static or progressive. In the *static sense*, it means a state of being – as separated where the emphasis may be on either the resulting state or separation as the cause and may be the source or origin. And in the *progressive sense* as in moving away from something.

Uses of the Ablative

Ablative of Separation. This is the simple basal usage, unaffected by any associated idea. Often time the ablative of separation will be accompanied by the preposition *απο* or *εκ*. Separation may be either physical or metaphorical.

For example, Eph. 2:12: ἀπηλλοτριωμενοι τῆς πολιτειας τοῦ Ἰσραηλ “having been alienated **from the commonwealth** of Israel.”

Ablative of Source. As the name implies the ablative of source says something about the source or original situation contributed in some way to that head noun’s present character or state.

An example is Rom. 9:16: ἄρα οὐκ οὐ τοῦ θελοντος οὐδε τοῦ τρεχοντος ἀλλα τοῦ ἐλεῶντος θεοῦ. “So then [it is] not **dependent on the one who wills** nor **on the one who runs**, but **on the God** who shows mercy.”

Another example is Rom. 10:3: ἀγνοοῦτες γαρ την τοῦ θεοῦ δικαιοσυνην. “For they being ignorant of the righteousness **that comes from God.**”

¹ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 61

The Dative

The dative is the case of reception. It is translated by adding the words “to” or “for.” For example, υἱόω “to/for a son,” or when used with the article τῷ υἱόω “to/for the son.” It comes to the English from the Latin *datīvus* meaning, “to do with giving.”

The basic meaning of the dative is to point out the indirect object of the phrase. An indirect object is a noun or noun phrase that names the person or thing that is indirectly affected by the action of the verb. Examples are as follows:

Subject	Predicate		
	Transitive ² Verb	Indirect Object	Direct Object
The king	Sent	The city	Aid.
God	Gave	Nebuchadnezzar	A kingdom.
The disciples	Asked	Their teacher	A question.
John	Tossed	Me	The ball.

The examples above do not use the dative as such; they are textbook examples for indirect objects placed between the verb and the direct object. For the dative, the indirect object is moved to the other side of the direct object (the accusative) and is referred to as a prepositional phrase.

² Dr. Wallace clarifies: “Transitive” should probably be defined in two ways, one grammatical and the other lexical. Grammatically, a transitive verb is one that takes a direct object and can be put into the passive voice. Lexically, the kinds of transitive verbs that take dative indirect objects are generally those that, in the strict sense, move the direct object from one place to another. Thus, “give,” “repay,” “send,” “bring,” “speak,” etc. naturally occur with indirect objects, while verbs such as “have” or “live” do not. (Wallace, p. 141)

An example is: “John tossed the ball *to me*.” The direct object (acc.) is “the ball,” and the indirect object (dat.) “to me.”

Uses of the Dative

Dative of Indirect Object. The dative is translated using the words “to” or “for,” and as such serves to point out the person or thing the action of the verb is performed on. When the verb is in the active voice, the indirect object receives the direct object (e.g., “John tossed the ball *to me*.”). When the verb is in the passive voice, the indirect object receives the subject of the verb (e.g., “the ball was tossed *to me*.”).

For example, John 5:27: “He gave him authority.” (translated with a simple noun or pronoun.)
“He gave authority to him.” (translated as a prepositional phrase).

Dative of Advantage or Disadvantage. The dative of advantage or disadvantage is used to express personal interest. It indicates the person or thing interested in the action, and has a “to” or “for” idea. “If I say *ἔδωκέ το βιβλιον μοι*, it is clear that the giving of the book was in my interest, and the sense is not materially changed if it be said it be said that *το βιβλιον μοι ἠγορασθη*, *the book was bought for me*, only making the idea of personal interest more emphatic.”³ A dative of advantage can be identified by replacing the words “to” or “for” with “for the benefit of.”

An example of dative of advantage is 1 Cor. 6:13: *τα βρωματα τῆ κοιλια* “food is **for the stomach**.” (cf. Rev. 21:2)

An example of dative of disadvantage is Matt 23:31: *μαρτυρεῖτε ἑαυτοῖς* “You testify **against yourselves**.”

³ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 85.

Dative of Reference. The dative of reference serves to limit a verb or adjective to a particular frame of reference and the dative can be replaced with the words “with reference to.” Dr. Young lists Romans 6:2 as an example for limiting a verb: ἀπεθανομεν τῇ ἁμαρτίᾳ “we have died **in reference to sin.**”⁴ An example limiting an adjective is Matt. 5:3: Μακαριοι οἱ πτωχοὶ τῷ πνεύματι “Blessed are the poor **in reference to their spirit**” (cf. Matt 5:8; Rom. 6:11; Heb. 5:11; James 2:5).

Dative of Possession. The dative of possession is used with the noun and instead of the usual word “to,” use, “belonging to,” or “possessed by.” Dana and Mantey point out that this use is an idiom which has no exact English equivalent. An example is found in John 1:6: ὄνομα αὐτῷ Ἰωάννης “The name **belonging to him** was John.” (cf. Matt. 18:12; Luke 1:7)

⁴ Richard Young, *Intermediate New Testament Greek* (Nashville: B & H Publishers, 1994), p. 46

The Locative

The locative is the case of location or position. It shares the same form as the dative and instrumental but is distinguished by its use as it is translated by adding the word “in.” For example: υιόω “in a son,” or when used with the article τῷ υιόω “in the son.” The root idea of the locative is clear and its application is readily identifiable. The word comes from the Latin *locus* meaning a “place,” “position,” “a period,” or “condition.” The case “indicates a point within limits and corresponds with the English “in, on, among, at, by.” “In every instance it is not hard to see the simple root ideas of the case, a point with limits set by the word and context. So in simplest terms we may define the location as the case of *position*. Its varieties in use are few and plain.”⁵

Uses of the Locative

Locative of Place. The locative of place serves to limit spatially. It is used in this sense most frequently with prepositions. For example John 21:8: οἱ δε ἄλλοι μαθηται τῷ πλοιαριῳ ηλθον (The disciples came **in the boat**).

Locative of Time. The locative of time serves to limit temporally. This usage serves to indicate the time when the action of the main verb takes place. For example Matt. 20:19: και τῇ τριτῇ ἡμερᾷ ἐγερθησεται (And **in the third day** He will be raised up).

Locative of Sphere. The locative of sphere serves to limit spherically (within the spheres of a thing). This is most often a metaphorical use of the locative. The limit is logical rather than spatial or temporal, confining the idea within the bounds of the sphere of a thing.

⁵ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 86

Locative

For example Rom 3:24: δικαιομενοι δωρεαν τῇ αὐτοῦ χαριτι δια τῆς ἀπολυτρωσεως τῆς ἐν Χριστῷ Ἰησοῦ (being justified freely by his grace through the redemption that is **in Christ Jesus**) (cf. Rom. 8:1; 8:2; 2 Cor. 5:17; Gal. 3:16; Eph. 1:10; 1 Thes. 4:16; 2 Tim. 3:15; etc).

The Instrumental

The instrumental is the case of means or instrument. It uses the same form as the dative and locative but is translated as *υἰόω* “with,” or “by a son;” when used with the article *τῷ υἰόω* “with the,” or “by the son.” The word instrumental comes to the English from the Latin *instrūmentum* meaning “a tool,” “an implement,” “any means to an end,” and reflects the basic meaning of the case.

One of the great theological uses of the instrumental is found in Ephesians 2:8-9: *τῇ γὰρ χάριτι* ἔστε σεσωσμένοι *δια πίστεως*. *Καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον. Οὐκ ἐξ ἔργων, ἵνα μὴ τις κουχησθῆται.* (**for by grace** you have been saved through faith, and not of yourselves; it is the gift of God, not of works, lest anyone should boast). “By grace” is the instrumental of cause indicating the cause of our salvation, while “through” or “by faith” is the means of our salvation. The preposition *δια* expresses means “by the means of faith.” The source of our faith is given as a gift from God. To put it another way, our faith is seen as a gift and something that we on our own cannot produce. It is produced in our hearts by the agent that is God Himself. The ablative of source or origin with the preposition *εκ* informs us that the source is not out of us (*οὐκ ἐξ ὑμῶν*) nor out of works (*Οὐκ ἐξ ἔργων*) but from God alone. Dr. Wallace says “it would be better to translate it as ‘by grace’ or ‘on the basis of grace’ instead of ‘because of grace,’ since this last phrase might be construed as indicating only God’s motive, but not the basis of our salvation.”¹

Uses of the Instrumental

Instrumental of Means. The instrumental of means indicates the means by which something is performed. It expresses the personal agent. This is the closest to the root meaning of the instrumental case. The translation uses “by,” “by means of,” or “with.” For example Matthew 8:16: *Οψίας δὲ ψενομένης προσήεγκαν αὐτῷ δαιμονιζομένους πολλούς. Καὶ ἐξεβαλεν τα πνεύματα λόγῳ καὶ παντὰς κακῶς ἔχοντας ἐθεραπευσεν,* (When evening came, they brought Him many who were demon-possessed; and He cast out spirits **by [means of] a word**, and healed all who were ill).

Instrumental of Cause. The instrumental of cause indicates the cause of the action. The translation uses “because of,” or “on the basis of.” For example Hebrews 2:15: *καὶ ἀπαλλαγῆ*

¹ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 168

τουτους, ὅσοι φοβῶ θανατου δια παντος τοῦ ζῆν ἔνοχοι ησαν δουλειας. (And might deliver those who **because of fear** of death were all their lifetime subject to slavery).

Instrumental of manner. The instrumental of manner indicates the method by means of which an act is performed or an end is achieved. This use is frequently found with adjectives of the instrumental form. For example, 1 Cor. 11:5: *πάσα δε γυνη προσευχομενη ἢ προφητεουσα ἀκατακαλυπτῶ τῇ κεφαλῇ καταισχυνει την κεφαλην αὐτῆς*. (But every woman who [is] praying, prophesying **with the head uncovered** dishonors her head).

Instrumental of measure. The instrumental of measure is used when two points of time or space are separated by means of an intervening distance. It may also identify degrees of difference in space or time (cf. Heb. 1:4). The translation simply uses “by.” For example, Hebrews 1:4: *τοσουτω κρειτων γενομέος τῶν ἀγγελων ὅσῳ διαφορωτερον παρ’ αὐτους κεκληρονομικεν ὄνομα.* (having become **by so much** better than the angels, as He has inherited a more excellent name than they).

Instrumental of association. The instrument of association points to the association of a second party. For example Romans 15:27: *εὐδοκησαν γαρ και ὀφειλεται εἰσιν αὐτῶν εἰ γαρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνησαν τα ἔθνη, ὀφειλουσιν και ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.* (It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers [with you] **by means of your spiritual things**, their duty is also to minister to them in material things).

Instrumental of agency. The instrumental of agency indicates the personal agent by whom the action is accomplished. The translation uses “by,” or “through.” This is often expressed by use of the instrumental case without the addition of a preposition and the verb is always in the passive or middle voice. For example, Romans 8:14: *ὅσοι γαρ πνευματι θεοῦ ἄγονται, οὗτοι υἱοι θεοῦ εἰσιν.* (For as many as are being led **by [the] Spirit** of God, these are the sons of God).

The Accusative

The accusative is the case of limitation, meaning, its main usage is with the direct object of the phrase and the action extends to and is limited to the object. It is translated as υἰόν “son,” or “a son,” and when used with the article τον υἰόν “the son.” The word accusative comes to the English from the Latin *accūse* meaning “to accuse,” and has two primary uses in its historical Latin context: (1) to charge before a judge or court; and (2) to blame or find fault with.²

This historical use of the word brings out the intended use of the accusative in a precise way, that is, it points to the object which something proceeds, either to the end, direction, or extent of the motion or action. Dana and Mantey provide the following illustration: “If one say, ὁ ἄνθρωπος ἐπέμψεν, *the man sent*, the act of sending is left without boundary, and has no definite meaning; but to say, ὁ ἄνθρωπος ἐπέμψε τον δοῦλον, *the man sent the servant*, immediately limits the action by specification of its object. Or to say, ὁ ἄνθρωπος ἦλθεν χωραν, *the man went to the country*, limits the motion by specifying its destination. Likewise, to say, ὁ ἄνθρωπος ἐπορευετο μακραν ὁδον, *the man traveled a long journey*, limits the action by indicating its extent.”³

Uses of the Accusative

Accusative of Direct Object. The accusative of direct object is the base idea of the accusative and serves to show the noun that receives the action of a transitive verb. A transitive verb is one that takes an object, an intransitive verb does not. Examples are:

² D. P. Simpson, *Cassell's Latin Dictionary* (New York: Macmillan Publishing, 1968), p. 8

³ Dana & Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan Publishing, 1955), p. 92

John 3:16: οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστευὼν εἰς αὐτὸ μὴ ἀποληται ἀλλ' ἔχη ζωὴν αἰώνιον. (For God so loved **the world**, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting **life**.)

Mark 2:17: οὐ χρειαν ἔχουσιν οἱ ἰσχυροντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· Οὐκ ἦλθον καλεσαι δικαιους ἀλλὰ ἁμαρτωλους. (Those who are well have no need of a physician, but those who are sick. I did not come to call [the] **righteous**, but **sinner**s)

Double Accusative. The double accusative is of common use in the Greek, for certain verbs require two accusatives to complete the thought of the verb. The double accusative usually is broken down into two categories:

1. *Personal and impersonal objects (person and thing).* In this construction both the person and the thing are required to complete the thought. The majority of this usage is found with the noun and adjective pair. For example, John 14:26: ὁ δε παρακλητος, το πνεῦμα το ἅγιον, ὃ πεμψει ὁ πατηρ ἐν τῷ ὀνοματι μου, ἐκεῖνος ὑμας διδασκει **παντα** και ὑπομνησει ὑμας **παντα** ἃ ειπον ὑμῖν (But the Comforter, the Holy Spirit, whom the Father will send in My name, he shall teach **you**_[person] **all things**_[thing], and bring all things to your remembrance, whatsoever I have said to you.) Another example is Hebrews 1:9: δια τοῦτο ἔχρισεν σε ὁ θεος ὁ θεος σου ἔλαιον ἀγαλλιασεως παρα τους μετοχους σου. (therefore God, your God, has anointed **you**_[person] with **oil**_[thing] of gladness above your fellows.
2. *Direct and predicate objects (object-complement).* The double accusative where one accusative serves as the direct object and the second predicates or complements something about it. An example is John 4:46: ἦλθεν οὖν ὁ ἰησοῦς παλιν εἰς τὴν Κανα τῆς Γαλιλαίας, ὅπου ἐποίησεν το ὕδωρ οἶνον. (So Jesus came again to Cana of Galilee where He turned **the water**_[obj] [into] **wine**_[comp].)

Adverbial Accusative. The adverbial accusative has three divisions: of measure, manner, and reference.

1. *Accusative of measure.* An adverbial accusative of measure limits the extent of the verbal action in either time or space. For example, Matt. 28:20: και ἰδου ἐγω μεθ' ὑμῶν εἰμι **πασας τας ἡμερας** ἕως τῆς συντελειας. (and behold, I am with you **all the days** [or extent of days] until the end of the age.)
2. *Accusative of manner.* An adverbial accusative of manner modifies a verb by telling how something is done. As such it can be translated with a prepositional phrase. For example,

John 10:10: ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ **περισσὸν** ἔχωσιν. (I have come that they might have life and that they might have it **abundantly**) (cf. Mark. 5:23; Phil 3:1).

3. *Accusative of reference.* An adverbial accusative of reference limits a verbal or adjective to a particular frame of reference. For example, Heb. 2:17: ὅθεν ὄφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεημῶν γενῆται καὶ πιστὸς ἀρχιερεὺς τα πρὸς τὸν θεὸν εἰς τὸ ἱλασκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ. (Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful high priest **in reference to the things which pertain to God**, to make propitiation for the sins of the people.)

Cognate Accusative. The cognate (Lat. *Cognātus* “related,” “connected by blood”) accusative is an accusative noun that has the same idea or stem as the verb. For example, 2 Timothy 4:7: τὸν καλὸν ἀγῶνα ἠγωνισμαί, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα (I have fought **the good fight**, I have finished the course, I have kept the faith).

Accusative of Oath. An accusative of oath names the person or thing that swears an oath. In the New Testament the term “I cause to swear,” “I adjure,” ὀρκίζω is regularly followed by two accusatives. For example, Mark 5:7: ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς. (I adjure you **by God**, torment me not).

The Article

The article in the Greek is more versatile than that of the English. The word article comes from the Latin *artĭcŭlus* meaning “a small joint,” and came to mean “a division,” so the related word *artĭcŭlare* meaning, “to articulate,” “to speak distinctly.” I find this etymology humorous since Latin does not have the definite article. The definite article comes to Italian (il, la, & etc), Spanish (el, la, & etc) and French (le, la, & etc) from the Latin demonstrative ille, illa & etc.

As for the indefinite article Dr. Richard Young notes, “Many European languages developed an indefinite article from the number “one,” as English did. There are also traces of this in Koine Greek. Occasionally εἷς (one) and τις (someone) are used in place of an indefinite article (Matt. 8:19, Luke 10:25).”⁴ There is, however, no indefinite article in the Greek.

The function of the article is to point out an object, to make an object distinct, or draw attention to it. The article has case, gender and number, and it always agrees with the noun that it modifies in case, gender and number.

Uses of the Article

To Denote Persons or Things. The article is used to distinguish a particular person or thing from other persons or things. This use is at the heart of the article and the most fundamental sense as it serves to make a noun definite. A definite article points out a person, place or thing that is specific rather than something that is general. It serves to set the thing apart from others of the same class. When the article is present, the noun is definite; when it is absent the noun may or may not be definite.⁵ An example is Matthew 3:2: και λεγων μεταοειτε ἥγγικεν γαρ ἡ βασιλεια τῶν οὐρανῶν. (And saying, Repent, for **the kingdom of Heaven** is at hand.)

⁴ Richard Young, *Intermediate New Testament Greek* (Nashville:Broadman & Holman, 1994), p. 55

⁵ *ibid*, p. 56

To Denote Previous Reference. The article may be used to point out an object whose identity was defined by a previous reference. This is sometimes called an anaphoric⁶ article. It serves to remind the reader of someone or something previously mentioned in the context. A good example given by Daniel Wallace is John 4:10-11, “Jesus introduces to the woman at the well the concept of living water (ὕδωρ ζῶν). In v 11 the woman refers to the water, saying, ‘Where, then, do you keep *the* living water?’ (ποθεν οὖν εχεις το ὑδωρ το ζῶν). The force of the article here could be translated, ‘Where do you keep **this** living water **of which** you just spoke?’”⁷ (cf. Matt. 2:1,7; Rev. 15:1, 6).

To Denote Abstract Nouns. The article is used sometimes to make the ordinary indefinite abstract quality of a noun definite in some particular aspect. Abstract nouns are propositional attitudes such as truth, love, faith, grace & etc. For example, “truth” means anything in general which presents a character of reality and genuineness, but “the truth” in the New Testament means “that which may be relied upon as really in accord with God’s revelation in Christ.”⁸ The general sense of the abstract noun can be restricted, giving it a particular application by using the article. An example is Eph. 2:8: Γῆ γαρ **χαριτι** ἐστε σεσωσμενοι δια πιστεως· και τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ **το δωρον** (For **by the grace** you have been saved through faith, and that not of yourselves; [it is] **the gift** of God.) (cf. Rom. 12:9)

With Proper Names. The article is sometimes used with monadic⁹ and proper nouns even though by definition these nouns are one of a kind and need no definite article to point them out. But Greek is different, more precise, so the use of the article with proper nouns serves a purpose and the task is to identify the purpose.

1. *With God.* It is common to find the article used with the word God (θεος). In this case, the presence of the definite article seems to point out divine personality, either the Father or the Triune Godhead. Whereas when used without the article it points out divine essence or some attribute of divinity.
2. *Proper Names.* In general the article is used with proper names to emphasize the identity of a well known person to the reader. When the article is absent its purpose is to emphasize an explanatory phrase to the name; to emphasize the name as a designation rather than the identity.

An example is Acts 19:13: ὀρκίζω ὑμᾶς **τον** Ἰησοῦν ὃν Παῦσσει κηρυσσει. (I adjure you by **Jesus** whom Paul preaches).

⁶ Anaphoric comes from the Greek ἀναφερειν meaning “to bring back,” “bring up.”

⁷ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids:Zondervan 1996), p. 218

⁸ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 141

⁹ A monadic noun is one that refers to something that there is only one of. Examples are God, Christ, heaven, earth, & etc.

In the example above Dana & Mantey write, “That is, ‘by the particular Jesus whom one by the name of Paul preaches.’ The thought of definite identity belongs to Ἰησοῦς, but not to Παῦλος. This is to put special stress upon the designation of Jesus.”¹⁰

Generic Article. The article is used to designate a class or group. It points out a class or group as a single whole and sets it apart from all other classes or groups. An example is Matthew 18:17: ἔστω σοι ὡσπερ ὁ ἔθνικος και ὁ τελωνης. (he shall be to you as **the Gentile** [as a class] and **the tax collector** [as a class]) (cf. Eph. 5:25; 1 Tim. 3:2).

With Pronouns. The article is often times used as a pronoun, either personal (he, she, it), alternative (the one... the other), relative (who, which), or possessive (his, her).

1. *Personal.* John 4:32: ὁ δε ειπεν αὐτοῖς ἔγω βρωσιν ἔχω φαγεῖν ἣν ὑμεῖς (But **He** said to them, I have food to eat that you do not know). (cf. Matt. 15:26-27; Acts 15:3; Heb. 7:24)
2. *Alternative.* Acts 17:32: Ἀκουσαντες δε ἀναστασιν νεκρῶν οἱ μεν ἐχλευαζον, οἱ δε ειπαν ἀκουσομεθα σου περι τουτου και παλιν. (Now when they heard of the resurrection of the dead, **some** began scoffing, but **others** said, “we will hear you again on this matter.”) (cf. 1 Cor. 7:7)
3. *Relative.* 1 Cor. 1:18: Ὁ λεγος γαρ ὁ τοῦ σταυποῦ τοῖς μεν ἀπολλυμενοις μωρια ἐστιν, τοῖς δε σωζομενοις ἡμῖν δυναμις θεοῦ ἐστιν. (For the word **which** [is] of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.) (cf. Matt. 5:16; Acts 15:1)
4. *Possessive.* Matt. 4:20: οἱ δε εὐθεως ἀφεντες τα δικτυα ἠκολουησαν αὐτῷ. (And they immediately left **their** nets and followed Him.) (cf. Rom. 7:25; Eph. 5:25)

Special Uses of the Article

Granville Sharp Rule (the article with nouns connected with και). When two nouns are separated by και and only the first noun has an article, the author intends for the reader to connect the two nouns together¹¹. This rule is only valid for personal, singular and non-proper nouns¹². An example is 2 Peter 2:20: εἰ γαρ ἀποφυγοντες τα μiasματα τοῦ κοσμου ἐν ἐπιγνωσει τοῦ κυριου

¹⁰ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), pp. 142-143

¹¹ There are 6 rules: (1) When two personal nouns of the same case are connected by και, if the former has the definite article, and the latter has not, they both relate to the same person. (2) If both nouns have the article, but not the και, they relate to the same person. (3) If the first has the article, and the second has not, and there is no και, they also relate to the same person. (4) If the nouns are not personal, they relate to different things or qualities. (5) If personal nouns, of the same case, are connected by και, and the first does not have the article, they relate to different persons. (6) If they are connected by the και, and both have the article, they relate to different persons.

¹² By noun is meant noun, participle, or adjective.

και σωτήρος Ἰησοῦ Χριστοῦ, τουτοις δε παλιν ἐμπλακεντες ἠττώνται, γεγονεν αὐτοῖς τα ἔσχατα χειρονα τῶν πρωτων. (For if, after they have escaped the pollutions of the world through the knowledge **of our Lord and Savior** Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning).

Titus 2:13: προσδεχομενοι την μακαριαν ἐλπιδα και ἐπιφανειαν τῆς δοξγς τοῦ μεγαλου θεοῦ και σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ (looking for the blessed hope and glorious appearing **of our great God and Savior** Jesus Christ - “our great God and Saviour” not “the great God and our Savior”)¹³.

Absence of the Article

When the article is absent it is referred to as anarthrous. Sometimes the absence of the article is expected and normal. “Other times it deviates from the expected and is therefore exegetically significant.”¹⁴ An example is 1 Thes. 4:15: Τοῦτο γαρ ὑμῖν κεγομεν ἐν λεγω κυριου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπομενοι εἰς την παρουσιαν τοῦ κυριου ου μη φθασωμεν τους κοιμηθεντας; (For we say to you **by the word of the Lord**, that we who are alive remaining until the coming of the Lord will by no means precede those who are asleep).

Hebrews 1:2: ἐπ’ ἐσχατου τῶν ἡμερῶν τουτων ἐλαλησεν ἡμῖν ἐν υἱῳ, ὃν ἔθηκεν κληρονομον παντων, δι’ οὗ και ἐποίησεν τους αἰῶνας; (has in these last days **He [God] spoke to us in Son**, whom He has appointed heir of all things, through whom also He made the worlds). Most translate “by [His] Son.” Westcott says the absence of the article focuses attention on the nature rather than the personality of the Son.¹⁵

The Position of the Article

The position of the article is important.

1. *Attributive position.* When the article precedes the adjective it is in the attributive position. For example, Matt. 12:43: Οταν δε το ἀκαθαρτον πνεῦμα ἐξεληθη ἀπο τοῦ ἀνθρωπου, διερχεται δι’ ἀνδρων τοπων ζητοῦν ἀναπασιν και οὐχ εὕρισκαι. (When **the** unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.) (cf. Mark 12:37; John 10:11)

¹³ Richard Young, *Intermediate New Testament Greek* (Nashville: B & H Publishers, 1994), p. 63

¹⁴ Richard Young, p. 66

¹⁵ Richard Young, p. 68

2. *Predicate position.* When the article does not precede the adjective it is in the predicated position. For example, 1 Cor. 5:6: Οὐ καλον το καυχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρα ζυμη ὅλον το φυραμα ζυμοῖ (Your glorying [is] not good. Do you know that a little leaven leavens the whole lump?) (Cf. Heb. 7:24; 1 Pet. 4:8)
3. *Repeated position.* When the article is repeated with both the adjective and the noun it distributes the emphasis equally between the adjective and noun. An example is John 10:11: Εγω εἰμι ὁ ποιμην ὁ καλος· ὁ ποιμην την ψυχην αὐτοῦ τιθησιν ὑπερ τῶν προβατων (**I am the good shepherd.** The good shepherd gives his life for the sheep).
4. *Participle.* When an article precedes the participle it functions as a qualifying phrase. When there is no article with the participle it functions as a predicate. “Thus ὁ ἄνθρωπος ὁ ἐλθων εις την πολιν means *the man who came into the city*, but ὁ ἄνθρωπος ἐλθων εις την πολιν means *the man having come into the city.*”¹⁶ For example 1 Cor. 2:7 ἀλλα λαλοῦμεν θεοῦ σοφιαν ἐν μυστηριω την ἀποκεκρυμμενην, ἣν προωρισεν ὁ θεος προ τῶν αἰωνων εις δοξαν ἡμῶν (**But we speak a wisdom of God which is hidden,** the hidden [wisdom] which God ordained before the ages for our glory).
5. *Demonstrative pronouns.* Demonstrative pronouns are regularly placed in the predicate position. For example, Luke 14:30: λεγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν και οὐκ ἴσχυσεν ἐκτελεσαι. (Saying, **This man began to build,** and was not able to finish). (cf. John 4:53; 2 Cor. 7:8).

¹⁶ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 153

The Adjective

An adjective modifies a noun or substantive. As such, the adjective must agree with the noun it modifies in gender, number, and case. The word adjective comes from the Latin *adiciċere* meaning, “to throw to,” or “to add to what has been said.”

Dr. Richard Young provides an excellent introductory remark concerning the adjective, in his intermediate grammar he writes, “[I]n Matthew 26:27 the AV reads ‘Drink ye all of it.’ One might think that Jesus told His disciples to down the entire cup. If so, then the next person would not have anything to drink, since they were sharing the same cup. The adjective ‘all’ is nominative masculine plural and modifies the subject; it cannot modify the cup: *Πιετε ἐξ αὐτοῦ πάντες*. Thus the meaning is ‘All of you drink from it.’”¹⁷ This example serves to illustrate one important usage of the adjective, namely, its fundamental usage as a modifier for the noun, but the adjective can be used in other ways.

Uses of the Adjective

Used as a Modifier. The primary function of the adjective is to limit or describe a noun it modifies. In this usage, the adjective can be used in the attributive position or in the predicate position.

1. *Attributive adjective.* An attributive adjective modifies the noun, ascribing to it a quality or quantity. An example is ὁ ἀγαθος ἄνθρωπος = the good man.
 - *Attributive.* The attributive is of the form adjective+noun. For example, Luke 19:17: *καὶ εἶπεν αὐτῷ εὐγε, ἀγαθε δούλε, ὅτι ἐν ἐλαχιστῷ πιστος ἐγενου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δεκά πόλεων.* (And He said to him, well done, **good** servant, because you were faithful in a very little, have authority over ten cities).
 - *First Attributive position.* The first attributive position is of the form article+adjective+noun and the adjective receives greater emphasis. An example is,

¹⁷ Richard Young, *Intermediate New Testament Greek* (Nashville: B & H Publishers, 1994), p. 80

Matthew 4:5 τότε παραλαμβάνει αὐτόν ὁ διαβολὸς εἰς τὴν ἅγιαν πόλιν καὶ ἔστησεν αὐτόν ἐπὶ τὸ πτερυγίον τοῦ ἱεροῦ (Then the devil took him up into **the holy city**).

- *Second Attributive position.* The second attributive position is of the form article+noun+article+adjective and both the noun and the adjective receive equal emphasis. For example Acts 11:15: ἐν δε τῷ ἄρξασθαι με λαλεῖν ἐπεπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ’ αὐτοὺς ὥσπερ καὶ ἐφ’ ἡμᾶς ἐν ἀρχῇ. (And as I began to speak, **the Holy Spirit** fell on them). (cf. Heb. 6:4; Rev. 19:2)
 - *Third Attributive position.* The third attributive position is of the form noun+article+adjective and the adjective receives the emphasis. For example John 1:18: Θεὸν οὐδεὶς ἑώρακεν πώποτε· **μονογενὴς** θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐκλήθησατο. (No one has seen God at any time. The **only begotten** Son, who is in the bosom of the Father, He has declared [Him]).
2. *Predicate adjective.* The predicate adjective makes an assertion about the noun it modifies. An example is ὁ ἄνθρωπος ἀγαθός (or ἀγαθὸς ὁ ἄνθρωπος) = the man [is] good.
- *Predicate position.* Context defines the form. An example is James 1:12: **Μακάριος** ἄνθρωπος ὃς ὑπομένει πειρασμόν, ὅτι δοκιμὸς λημψεται τὸν στεφανὸν τῆς ζωῆς ὃν ἐπηγγείλατο τοῖς ἀγαποῦσιν αὐτόν. (**Blessed** [is] a man who endures temptation, for when he has been approved, he will receive the crown of life that the Lord has promised to those who love Him).
 - *First Predicate position.* The first predicate position is of the form adjective+article+noun and the adjective is slightly more emphatic than the noun. For example, Matthew 5:9: **μακάριοι** οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. (**blessed** are the peacemakers, for they will be called the children of God) (cf. Mark 9:50)
 - *Second Predicate position.* The second predicate position is of the form article+noun+adjective and the emphasis is placed equally on both the noun and adjective. For example, John 3:33: ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφραγίσεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. (He who has received His testimony has certified that God is **true**) (cf. James 2:26)

Used as a Noun. Sometimes the adjective functions independently as a noun. An important adjective that often functions as a noun is ἅγιος “holy,” and in the plural “saints.” For example, Matt 6:13: καὶ μὴ εἰσεσενγκῆς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπο τοῦ **πονητοῦ**. (And lead us not into temptation, but deliver us from the **evil** [one].)

Used as an Adverb. Some adjectives function as adverbs. The adjectives, ἴδιον, λοιπον, μικρον, μονον, ὀλιγον, πρῶτον can function as adverbs that modify the verb. An example is Phil. 3:1a: Το λοιπον, ἀδελφοι μου, χαίρετε ἐν κυριῳ. (**Finally**, my brothers, rejoice in the Lord.)

Used as a Comparative. The adjective functions as a comparative in terms of degree. There are three degrees of adjectives: positive (e.g. good), comparative (e.g. better), and superlative (e.g. best).

1. *Positive adjective.* The positive adjective (e.g. good) can be broken down into the following usage:

- *Normal usage.* The positive adjective modifies a noun, focusing on the properties of the noun in terms of kind. For example, Romans 7:12: ὥστε ὁ μεν νομος ἅγιος και ἡ ἐντολη ἄγια και δικαια και ἀγαθη. (Therefore the law [is] holy and the commandment **holy** and **just** and **good**).
- *Positive for comparative.* The positive adjective can function as a comparative. For example, Matt. 18:8: Εἰ δε ἡ χειρ σου ἢ ὁ πους σου σκανδαλικίζει σε, ἔκκοπον αὐτον και βαλε ἀπο σοῦ καλον σοι ἐστιν εἰσελθεῖν εἰς την ζωην κυλλον ἢ χωλον ἢ δυο χεῖρας ἢ δυο ποδας ἔχοντα βληθῆναι εἰς το πῦρ το αἰωνιον. (If your hand or foot causes you to sin, cut it off and cast it from you. It is **better** for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire.)
- *Positive for superlative.* The positive adjective can function as a superlative. For example, Matt. 22:38: αὕτη ἐστιν ἡ μεγαλη και πρωτη ἐντολη. (This is the **greatest** and first commandment)

2. *Comparative adjective.* The comparative adjective (e.g. better) can function in the following ways:

- *Normal usage.* The comparative adjective normally makes a comparison. For example, Heb. 4:12: Ζῶν γαρ ὁ λεγος τοῦ θεοῦ και ἐνεργης και τομωτερος ὑπερ πᾶσαν μαχαιραν διστομον και δικνουμενος ἄξρι μερισμοῦ ψυχῆς και πνευματος, ἀρμῶν τε και μυελῶν, και κριτικος ἐνθυμησεων και ἐννοιῶν καρδιας (For the word of God is living and active and **sharper** than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart).
- *Comparative for superlative.* The comparative can function as a superlative. The use of the comparative for the superlative is one of the distinguishing idioms of the Koine.¹⁸ This usage continued until in Modern Greek no distinctive superlative form is left. For

¹⁸ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 121

example, Matt. 18:1: Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες. Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; (At that time the disciples came to Jesus saying, Who then is the **greatest** in the kingdom of heaven?)

- *Comparative for relative.* The comparative adjective can function as relative (e.g., very or exceedingly). The relative expresses the intensified quality and not a comparison. Daniel Wallace notes that the relative sense in classical Greek was normally reserved for the superlative, “but in Koine the comparative has encroached on the superlative’s domain.”¹⁹ For example, Acts 17:22: Σταθεὶς δὲ ὁ Παῦλος ἐν μεσῷ τοῦ Ἀρειοῦ παγοῦ ἔφη ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστεροὺς ὑμᾶς θεωρῶ. (then Paul stood in the midst of Areopagus and said, Men of Athens, I perceive that in all things you are **very religious**).
3. *Superlative adjective.* The superlative adjective (e.g., best) as already mentioned was on its way out of use by the Koine. The superlative in the Koine can function in the following way
- *Normal usage.* The English superlative normally functions as the supreme degree of comparison. For example, John 11:24: λέγει αὐτῷ ἡ Μαρθα οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. (Martha said to Him, I know that he will rise again in the resurrection on the **last** day)
 - *Superlative for comparative.* The superlative can function as a comparative in comparing two things. For example, Matt 21:28: Τί δε ὑμῖν δοκεῖ ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ **πρωτῷ** εἶπεν τέκνον, ὕπαγε σημερον ἐργάζου ἐν τῷ ἀμπελῶνι. (But what do you think? A man had two sons, and he came to the **first** and said, Son, go work today in my vineyard.)
 - *Superlative for relative.* The superlative adjective can function as relative (e.g., very or exceedingly). For example, Mark 4:1: Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θαλάσσαν καὶ συναγεται πρὸς αὐτὸν ὄχλος **πλείστος**, (And He began again to teach by the sea side. And there was gathered to Him a **very great** crowd).

¹⁹ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 300

The Pronoun

A pronoun replaces a noun or substantive. The pronoun serves as a literary device to prevent the monotony of repeated use of the noun. The noun that the pronoun replaces is called the antecedent. The word pronoun comes from the Latin *pronomem* meaning, “for a noun.” The pronoun must agree with the antecedent noun it replaces in gender, number, but its case is determined by its intended usage.

Personal Pronouns

A personal pronoun indicates an individual, a person, or group. The word personal comes from the Latin *persōna* meaning “a mask (as worn by actors in a drama).” The personal pronouns are ἐγώ (I), ἡμεῖς (we), σὺ (you, sg.), ὑμεῖς (you, pl.), αὐτός (he), and αὐτοί (they). Personal pronouns function with the case in the same way nouns do. For example, when I do something, the pronoun is said to be in the nominative case. When something is done to me, the pronoun is in the accusative case. Pronouns such as *my*, *her*, and *their* are in the genitive case.

Function	Case	Example
The pronoun is the subject of the sentence	Nominative	<i>He</i> sees the house
The pronoun is the object of the sentence	Accusative	John sees <i>her</i>
The pronoun possesses something	Genitive	That is <i>her</i> house

Uses of the personal pronoun

Pronoun of emphasis. The nominative case personal pronoun is commonly used to emphasize the subject (the verb could supply the subject). The emphasis is of kind or degree, emphasizing importance, surprise, anger, contrast, comparison or identity. For example, John 15:16: οὐχ ὑμεῖς με ἐξελεξασθε, ἀλλ' ἐγὼ ἐξελεξαμην ὑμᾶς και ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπαγητε και καρπον φερητε και ὁ καρπος ὑμῶν μενη, (**You** did not choose me, but I chose you, and ordained you, that you should go and bring forth fruit, and your fruit should remain.)

Oblique usage. The use of the personal pronoun in the oblique cases (cases other than the nominative) is simply to stand in the place of the noun.

1. *Normal use.* The normal usage is simply anaphoric, meaning it refers back to its antecedent.
2. *Possessive use.* The pronoun can be used as possessive when used in the genitive case. For example, Matt. 6:9: οὕτως ουν προσευχεσθε ὑμεῖς Πατερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθητω το ὄνομα σου (In this manner, therefore, pray: **Our** Father in heaven, hallowed be **Your** name,)
3. *Reflexive use.* The pronoun can be used as reflexive. For example, Matt. 6:19: Μη θησαυριζετε ὑμῖν θησαυρους ἐπι τῆς γῆς, ὅπου σης και βρῶσις ἀφανίζει και ὅπου κλεπται διορυσσυσαι και κλεπτουσιν (Do not lay up for **yourselves** treasures on earth, where moth and rust destroy and where thieves break in and steal;)

Redundant use. The third person pronoun αὐτος is sometimes used redundantly. It may be found used in the following ways²⁰:

1. *Attributive.* In the attributive position it is translated as “same,” (or reflective) whether in the nominative or another case. For example, Matt. 3:4: αὐτος δε ὁ Ἰωαννης ειχεν το ἔνδυμα αὐτοῦ ἀπο τριχῶν καμηλου και ζωνην δερματινην περι την ὄσφυν αὐτοῦ, ἡ δε τροφη ην αὐτοῦ ἀκριδες και μελι ἄγροιν. (And the **same** John (or John himself) was clothed in camel’s hair, and a leather belt around his waist; and his food was locusts and wild honey.)
2. *Predicate.* In the predicate position, translate in the intensive sense as “self.” For example, Luke 24:39: ἴδετε τας χεῖρας μου και τους ποδας μου ὅτι ἐγὼ εἰμι αὐτος Ψηλαφησατε με και ἴδετε, ὅτι πνεῦμα σαρκα και ὀστεα οὐκ ἔχει καθως ἐμε θεωρεῖτε ἔξοντα. (Behold My

²⁰ This usage is widely regarded in the New Testament as a Hebrew influence and Dr. Robertson calls this usage a Hebrew idiom.

hands and My feet, that it is I **Myself**. Handle Me and see, for a spirit does not have flesh and bones as you see I have).

Demonstrative Pronouns

A demonstrative pronoun is a pronoun that serves to “point out” and has the idea of showing with clearness and certainty. It comes from the Latin *demonstrare* meaning “to point out,” “to show” (a compound from *de* “out from,” and *monstrare* “to show”).

There are two demonstrative pronouns in the Greek: the near demonstrative “this” οὗτος; and the far or remote demonstrative “that” ἐκεῖνος.

Normal use. The normal near usage points out the near, immediate object. The normal far usage points out the far, distant or remote object. The nearness or remoteness refers to the literary context and thus its meaning must come from the context. Please note, the demonstrative does not always refer to the closest noun, since it serves to point out the noun that is most important in the mind of the writer, which may not be the closest.

1. *Near usage.* An example of near usage is Matt. 3:9: οὗτος γὰρ ἐστὶν ὁ ῥηθεις δια Ἡσαΐου τοῦ προφητου λεγότος (For **this** is he who was spoken of by the prophet Isaiah)
2. *Far usage.* An example of far usage is Matt. 13:11: ὁ δε ἀποκριθεις ειπεν αὐτοῖς ὅτι ὑμῖν δεδοται γνῶναι τα μυστηρια τῆς βασιλειας τῶν οὐρανῶν, ἐκεινοις δε οὐ δεδοται. (To you (the Jews) it has been given to know the mysteries of the kingdom of heaven, but to **those [people]** it has not been given).

Used as a personal pronoun. The demonstrative is sometimes used as a personal pronoun, as in John 5:6: τοῦτον ἰδων ὁ Ἰησοῦς κατακειμενον και γνους ὅτι πολυν ἤδη ξρονον ἔχει, λεγει αὐτῷ θελεις ὑγιης γενεσθαι (when Jesus saw **him** lying there, and knew that he already had been [in that condition] a long time, He said to him, “Do you want to be made well?”)

Relative Pronouns

The word relative comes from the Latin *referre* “to refer,” so a relative pronoun is a word that relates more than one clause together. The relative pronoun introduces a subordinate clause, referring to an antecedent, and is represented by the words, “who,” “which,” and “that.”

Pronoun

The relative pronouns are: definite ὅς (who, which, that); and indefinite ὅστις (who, which, whoever, whichever). The usage of these relative pronouns follows:

1. *That*. When the clause is a restrictive or a defining clause (e.g. the identity of the noun has not been defined, but is now defined) use “that.”²¹
2. *Which*. When the clause is a non-restrictive or a non-defining clause (e.g., the identity of the noun has been defined and the clause is not defining it) use “which.”²²
3. *Who and whom*. When referring to persons use who and whom. When referring to masculine or feminine concepts use “who.” When referring to neuter concepts use “which.”

On the Use of Who vs. Whom		
Case	Function	Usage
Nominative	Subjective	Who
Accusative	Objective	whom

Regular usage. When the relative pronoun connects the qualifying clause and agrees with the antecedent in gender and number, but not in case, it serves to describe, clarify, or restrict, the meaning of the noun. For example, Col. 2:10: και ἐστε ἐν αὐτῷ πεπληρωμενοι, ὅς ἐστιν ἡ κεφαλη πασης ἀρχῆς και ἐξουσιας. (And you are complete in Him, **who** is the head of all principality and power).

Attraction. A relative pronoun normally agrees with its antecedent in gender and number, but sometimes the relative pronoun is attracted to the case of the antecedent resulting in a relative clause. There are two types of attraction: direct and indirect.

1. *Direct attraction*. When the relative pronoun is attracted to the case of the antecedent it is called direct. For example, John 4:14: ὅς δ' ἂν πιη ἐκ τοῦ ὕδατος ου ἐγω δωσω αὐτῷ, οὐ μη

²¹ In the clause, “everyone should read the books that the critics recommend.” The noun is books and the restrictive clause takes a look at books and says, “which books is the writer talking about?” The books that the critics recommend points out which books the writer is talking about and thus defines them. This clause is a restrictive or defining clause.

²² In the clause, “everyone should read the books, which the critics recommend.” It is assumed that the writer has already revealed the identity of the books, so the clause is not identifying which books the writer is writing about. The clause is non-restrictive or non-defining since the clause does not define the books. The pronoun is “which” and the clause must be set off from the rest of the sentence by a comma.

διψησει εἰς τον αἰῶνα, ἀλλὰ το ὕδωρ ὃ δωσω αὐτῷ γενησεται ἐν αὐτῷ πηγη ὕδατος ἀλλομενου εἰς ζωνν αἰωνιον. (But **whoever** drinks of the water that I will give him will never thirst. But the water that I will give him will become in him a fountain of water springing up into everlasting life.)

2. *Indirect attraction.* When the antecedent is attracted to the case of the relative pronoun it is called indirect attraction. For example, Mark 12:10: οὐδε την γραφην ταυτην ανεγνωτε λιθον ὃν ἀπεδοκιμασαν οἱ οἰκοδομοῦντες, ουτος εἰς κεφαλην γωιας (And have you not read this scripture: The stone **which** the builders rejected, this has become the chief cornerstone.)

Omission of the antecedent. Sometimes a relative pronoun is used all by itself without an antecedent. In this case, the relative pronoun is functioning either as a demonstrative (the one whom, that which) or as an indefinite pronoun (whoever, whatever). For example, 1 John 1:1: ο ην ἀπ' ἀρχῆς, ὃ ἀκηκοαμεν, ὃ ἑωρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἔθεασαμεθα και αι χεῖρες ἐψηλαφησαν περι τοῦ λογου τῆς ζωῆς (**That which** was from the beginning, **which** we have heard, **which** we have seen with our eyes, **which** we have looked upon, and our hands have handled, of the Word of life).

Interrogative Pronouns

An interrogative pronoun is a word that asks a question. The word interrogative comes from the Latin *interrogare* meaning “to question,” “to ask,” or “to interrogate.”

The interrogative pronouns τις and τι serve to ask an identifying question meaning “who?” “what?” or adverbially “why?” For example, Mark 8:27: Και ἐξῆλθεν ὁ Ἰησοῦς και οἱ μαθηται αὐτοῦ εἰς κωμας Καισαρειας τῆς Φιλιππου και ἐν τῇ ὁδῷ ἐπηρωτα τους μαθητας αὐτοῦ λεγων αὐτοῖς τινα με λεγουσιν οἱ ανθρωποι ειναι (Now Jesus and His disciples went out to the towns of Caesarea Philippi; and on the road He asked His disciples, saying to them “**Who** do men say I am?”)

The interrogative ποῖος asks the qualitative question, “of what kind?” “what sort?” or “which?” An example is, John 12:33: τοῦτο δε ἔλεγεν σημαινων ποιῶ ἤμελλεν ἀποθνησκειν. (This He said, signifying by **what sort of** death he would die)

The interrogative ποσος asks the quantitative question “how great?” “how much?” or “how many?” An example is, Luke 16:7: ἔπειτα ἕτερω ειπεν συ δε ποσον ὁ δε ειπεν ἑκατον κορους σιτου. λεγει αὐτῷ δεξαι σου τα γραμματα και γραψὸ ὀγδοηκοντα. (Then he said to

another, “And **how much** do you owe?” So he said, “A hundred measures of wheat.” And he said to him, “Take your bill, and write eighty.”)

Sometimes *τις* is used as the exclamatory particle “how!” as in Luke 12:49: Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ **τι** θελω εἶ ἤδη ἀνηφθῆν. (I came to send fire on the earth, and **how** I wish it were already kindled!)

Possessive Pronouns

The possessive pronouns are ἐμός (my, mine), σός (your, sg.), ἡμετερός (our), and ὑμετερός (your, pl.). There is no possessive pronoun for the third person; instead, the genitive of αὐτός (his) is used. An example is found in John 5:30: Οὐ δυναμαί ἐγὼ ποιεῖν ἀπ’ ἐμαυτοῦ οὐδὲν. Καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν, ὅτι οὐ ζητῶ τὸ θελημα τοῦ ἐμοῦ ἀλλὰ τὸ θελημα τοῦ πεμψάντος με. (I can of myself do nothing. As I hear, I judge; and **My** judgment is righteous, because I do not seek **My** own will but the will of the Father who sent Me).

Reflexive Pronouns

The reflexive pronoun indicates the action of the subject acts upon itself. Or to say it another way, the subject and the object of the sentence refer to the same person or thing²³. The word reflex comes from the Latin *reflecto* meaning “to turn back,” “to bend back,” and is represented by the words “myself,” “yourself,” and “himself.”

The reflexive pronouns are ἐμαυτοῦ (of myself), σεαυτοῦ (of yourself), ἑαυτοῦ (of himself), and ἑαυτῶν (of themselves). An example is found in Matthew 16:24: Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· εἴ τις θελεῖ ὀπισθὸν μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτόν καὶ ἁρατώ τον

²³ Richard Young, *Intermediate New Testament Greek* (Nashville: B & H Publishers, 1994), p. 79

σταυρον αὐτοῦ και ἀκολουθειτω μοι. (Then Jesus said to His disciples, “If anyone desires to come after Me, let him deny **himself**, and take up his cross, and follow Me).

Reciprocal Pronouns

A reciprocal pronoun expresses an interaction between two or more groups. The action, relationship, or interchange, is mutual between persons. The word reciprocal comes from the Latin *reciprocus* meaning “to move backwards and forwards.”

The reciprocal pronoun is ἀλλήλων (of one another). And example is 1 John 4:7: Αγαπητοι, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, και πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγεννηται και γίωσκει τον θεον. (Beloved, let us love **one another**, for love is of God; and everyone who loves is born of God and knows God).

Indefinite Pronoun

An indefinite pronoun is used to introduce a person or thing without further identification. The indefinite pronoun τις is translated “someone,” or “anyone,” or as an indefinite adjective “a certain person.” For example, John 6:51: ἐγω εἰμι ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβας εαν τις φαγη ἐκ τουτου τοῦ ἄρτου ζησει εἰς τον αἰῶνα, και ὁ ἄρτος δε ὅν ἐγω δωσω ἡ σαρξ μου ἐστιν ὑπερ τῆς τοῦ κοσμου ζωῆς. (I am the living bread that came down from heaven, if **anyone** eats from this bread, he will live forever and the bread that I will give is my flesh which I will give for the life of the world).

The Preposition

A preposition is a word used to express the relationship a substantive employs with its verb, adjective or another substantive. The word preposition comes from the Latin *praeponere* meaning “to put before,” or “place before;” since normally the preposition is placed before the substantive. It should be noted that although the preposition is used before a substantive, it modifies verbs, nouns, or adjectives. Some grammarians speak of prepositions as extended adverbs, in that they frequently modify verbs and tell how, when, where, & etc.¹

Prepositions show direction and location of action, and are used to bring out more clearly the idea of the case. As can be seen in the basic function of the noun’s form, some prepositions are “built into” the case, but prepositions express the relation of the verb to the noun. Prepositions became so widely used that some of the cases have disappeared in Modern Greek.² To see how this works, consider the example: “and Jesus went out from the temple,” which is written in Matthew 24:1 as, και ἐξελθὼν ὁ Ἰησοῦς ἐπορευετο ἀπο τοῦ ἱεροῦ, but can be written without the preposition ἀπο as, και ἐξελθὼν ὁ Ἰησοῦς ἐπορευετο τοῦ ἱεροῦ.

Prepositions in Compound Words

Prepositions are popular in compound words, particularly verbs of motion (e.g., I come, go). For example, using the basic word ἐρχομαι, “I come, go,” and adding a preposition makes the compound ἀπέρχομαι, which means, “I go away.” Others are, διέρχομαι, “I go through;” εἰσέρχομαι “I go into, enter;” ἐξέρχομαι, “I go out of;” προσέρχομαι, “I come to, go to;” or συνέρχομαι “I come with.”

This usage may serve to be more precise in direction or location, and sometimes serves to intensify the meaning of the verb. Nearly every preposition may be prefixed to a word in order to add a new idea to the original word or modify it in some way.

¹ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 356

² Ray Summers, *Essentials of New Testament Greek* (Nashville: B & H Publishers, 1995), p. 37

Prepositions and case

Prepositions are normally divided into one, two, and three case uses. I have listed them here that way, and furthermore, this organization helps to get the basic meaning of its interaction with the case. This classification, however, should not serve as absolute. Dr. Robertson well observes,

It is very difficult, therefore, to make any adequate division of the prepositions by the cases. There were indeed in early Greek two with one case, eight with two, and eight with three cases. But the point to observe is that the usage varies greatly in the course of the centuries and in different regions, not to say in the vernacular and in the literary style. Besides, each preposition had its own history and every writer his own idiosyncrasies.³

For the most part one can take the root meaning of the preposition as it stands, but since its root meanings accumulated over the years, one must examine the context to understand how it was used by the author. Some helpful advice is given as follows:

- Dr. Wallace notes, “Whenever any of the oblique cases [cases other than nominative or vocative] follows a preposition, you should examine the use of the preposition, rather than the case usage, to determine the possible nuances involved.”⁴
- Drs. Dana & Maney note, “The best way to determine the meaning of a preposition is to study it in its various contexts and note its various uses.”⁵

One case prepositions:

ἀνά	acc.	up, among, between
ἀντι	gen.	opposite, instead of
ἀπο	abl.	from, away from
εἰς	acc.	into, to, in
ἐκ	abl.	out of (εξ when used before a vowel)
προ	abl.	before
συν	inst.	with, together with

Two case prepositions:

³ A.T. Robertson, *A Grammar of the New Testament in Light of Historical Research* (Nashville:Broadman, 1934), p. 568

⁴ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 360

⁵ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 98

Preposition

δια	gen.	through
	acc.	because of
ἐν	loc.	in, at, on
	inst.	by means of
κατα	gen.	down, upon, against
	acc.	along, according to
μετα	gen.	with
	acc.	after
περι	gen.	about, concerning
	acc.	around, about
ὑπερ	gen.	in behalf of, for the sake of
	acc.	over, above, beyond
ὑπο	abl.	by (agency)
	acc.	under

Three case prepositions:

ἐπι	gen.	on, upon, over
	loc.	on, in, above
	acc.	over, across
παρα	abl.	from
	loc.	with, beside
προς	acc.	beside, beyond, along
	gen.	for, for the sake of
	loc.	at, on, near
	acc.	toward, with, at

Usage of the Preposition

It is recommended the reader refer to a good lexicon for a more complete analysis of NT usage.

ἄνα

Root meaning (*accusative only*): up.

- *Spatial* – location “up,” or motion “upwards”
- *Distribution* – (1) “to the number of” (Rev. 4:8); (2) “at the rate of” (Mat. 20:9); (3) “by twos” (Luke 10:1); (4) “by turns” (1 Cor. 14:27); (5) “in the midst of” (Mark 13:25)

ἄντι

Root meaning (*genitive only*): face to face.

- *Substitution* – instead of (i.e., substitution - LXX Gen 22:13; Matt. 2:22), in place of (i.e., exchange – Matt. 20:28; Rom. 12:17)

Preposition

- *Reason* – because of (cf. Eph. 5:31)

ἀπο

Root meaning (*ablative only*): off, away from.

- *Separation* – away from (Rom. 9:3)
- *Source* – from, out of (1 Cor. 11:23)
- *Cause* – because of (Matt. 18:7)
- *Agency/Means* – by, from (Agency – James 1:13; Means – Matt. 7:16)

δια

Root meaning (*accusative & genitive*): two.

1. Genitive

- *Agency* – by, through (Matt. 11:2; John 1:3; Gal. 3:19)
- *Means* – through (Acts 20:28; Eph. 2:16; Heb. 10:10)
- *Spatial* – through (John 4:4)
- *Temporal* – throughout, during (Mark 5:5; Acts 5:19)

2. Accusative

- *Cause* – because of, on account of, for the sake of (Mark 2:27)

εἰς

Root meaning (*accusative only*): within, in.

Spatial – into, toward, in (John 20:3)

Temporal – for, throughout (Luke 12:19)

Purpose – for, in order to, to (Rom. 2:4; Gal. 1:6; 2 Thes. 2:13)

Result – so that, with the result that (Rom. 5:18; 10:10)

Reference – concerning, with respect to, in reference to (Acts 2:25)

Advantage – for (1 Cor. 14:22)

Disadvantage (opposition) – against (Luke 12:10)

ἐκ

Root meaning (*ablative only*): out of, from.

Source – out of, from (1 Thes. 2:6)

Separation – away from, from (John 10:28; Gal. 3:13)

Temporal – from (John 9:1)

Cause – because of (John 6:66)

Means – by, from (Rom. 1:17; Gal. 2:16)

Agency – by (John 1:13)

ἐν

Preposition

Root meaning (*locative and instrumental*): within.

Spatial/Sphere – in (Luke 2:49; Heb. 1:3)

Temporal – in, within, when, while, during (Matt. 2:1)

Association – with (John 10:38; Jude 14)

Cause – because of (John 16:30)

Instrumental (or means) – by, with (1 John 2:3; Rev. 6:8)

Reference/Respect – with respect to/with reference to (Rom. 11:2)

Manner – with (Rom. 1:9; John 16:29)

ΕΠΙ

Root meaning (*genitive, locative, and accusative*): upon.

1. *Genitive*

- *Spatial* – on, upon, at, near (Mark 6:48)
- *Temporal* – in the time of, during (Jude 18)
- *Cause/Reason* – on the basis of, because (Mark 1:22)

2. *Locative*

- *Spatial* – on, upon, at, near (Mark 4:26)
- *Temporal* – at, at the time of (locative) (John 4:27)
- *Cause/Reason* – on the basis of, because (Mark 1:22)

3. *Accusative*

- *Spatial* – on, upon, at, near (Rev. 3:20)
- *Temporal* – for, over a period of (Acts 3:1)

ΚΑΤΑ

Root meaning (*genitive and accusative*): down.

1. *Genitive*

- *Spatial* – down from, throughout (Mark 5:13)
- *Opposition* – against (Matt. 5:11; Acts 24:1)
- *Source* – from (Acts 20:20)

2. *Accusative*

- *Standard* – according to, in accordance to, corresponding to (1 Cor. 15:3)
- *Spatial* – along, through, to, up to (Luke 10:32)
- *Temporal* – at, during (Heb. 1:10)
- *Purpose* – for, for the purpose of (2 Cor. 4:17)
- *Reference/Respect* – with respect to, with reference to (Rom. 1:3-4)

ΜΕΤΑ

Root meaning (*genitive and accusative*): in the midst of.

1. *Genitive*

- *Association* – with, in company with (Mark 3:7)

Preposition

- *Spatial* – with, among (Matt. 2:3)
 - *Manner* – with (Matt. 24:30)
2. *Accusative*
 - *Temporal* – after, behind (Mark 13:24; Rev. 4:1)
 - *Spatial* – after, behind (Heb. 9:3)

παρα

Root meaning (*ablative, locative and accusative*): besides.

1. *Ablative*
 - *Source/Spatial* - from (Luke 2:1)
 - *Agency* – from, by (Luke 1:45)
2. *Locative*
 - *Spatial* – near, beside (Matt. 28:15)
 - *Sphere* – in the sight of, before (Rom. 2:13)
 - *Association* – with (John 14:25)
3. *Accusative*
 - *Spatial* – by (Mark 1:16)
 - *Comparison* – in comparison to, more than (Rom. 14:5)
 - *Opposition* – against, contrary to (Gal. 1:8-9)
 - *Substitution* – instead of (Rom. 1:25)

περι

Root meaning (*genitive and accusative*): around.

1. *Genitive*
 - *Reference* – concerning (Rom. 8:3; 1 Cor. 7:1)
 - *Advantage/Representation* – on behalf of, for (Eph. 6:18)
2. *Accusative*
 - *Spatial* – around, near (Matt. 3:4)
 - *Temporal* – about, near (Matt. 20:3)
 - *Reference/Respect* – with regard/reference to (Titus 2:7)

προ

Root meaning (*genitive only*): before.

Spatial – before, in front of, at (Acts 12:14)

Temporal – before (Eph. 1:4)

Rank/Priority – before ()

προς

Root meaning (*genitive, locative and accusative*): near, facing.

1. *Genitive*

Preposition

- *Purpose* – for, for the purpose of (Matt. 23:5)
2. *Locative*
 - *Spatial* – toward (John 18:16)
 3. *Accusative*
 - *Spatial* – toward (Luke 23:7)
 - *Temporal* – toward, for (1 Thes. 2:17)
 - *Purpose* – for, for the purpose of (Eph. 4:12)
 - *Result* – so that, with the result that (John 11:4)
 - *Association* – with, in company with (John 1:1)
 - *Opposition* – against (Eph. 6:12)

συν

Root meaning (*instrumental only*): together with.
Accompaniment/Association – with (Luke 1:56)

ὑπερ

Root meaning (*genitive and accusative*): over.

1. *Genitive*
 - *Representation/Advantage* – on behalf of, for the sake of (1 Tim. 2:1)
 - *Reference/Respect* – concerning, with reference to (John 1:30)
 - *Substitution* – in place of, instead of (John 11:50)
2. *Accusative*
 - *Spatial* – over, above (Gal. 1:14)
 - *Comparison* – more than, beyond (Matt. 10:24)

ὑπο

Root meaning (*ablative and accusative*): under.

1. *Ablative*
 - *Agency* – by, through (Mark 1:13)
 - *Means* – by, because (Luke 8:14)
2. *Accusative*
 - *Spatial* – under, below (Mark 4:21)
 - *Subordination* – under (Gal. 4:5)

Preposition

Preposition Meaning Guide⁶

	Direction	Position	Relation	Agency	Means	Cause	Association	Purpose
ἀνα	up	In, by						
ἀντι			In exchange for, instead of, for			Because of		
ἀπο	from		for	by		On account of		
δια	through		for	by	Through, by means of	Because of		For the sake of
ἐκ	Out of	on			By means of	Because of		
ἐν	into	In, on, at, among, within	besides	in	With, by means of	Because of	with	
εἰς	Into, unto, to	In, among, upon	As, for, against, in respect to			Because of		For the purpose of
ἐπι	Up to, to	Upon, at, on, in, by, before, over	Against, after, in the time of			On account of		for
κατα	Along, down, upon, throughout	Down, from, upon, at, in, by, before	According to, with reference to					
μετα			after				with	
παρα	Beyond, to the side of, from	Beside, before	Contrary to				with	
περι	Around, about		In behalf of, concerning, about				with	
προ		before						
προς	To, toward	At, on, beside	Against, for, pertaining to		By means of	On account of	with	for
συν		besides					with	
ὑπερ	beyond	Over, above	Concerning, for, instead of, on behalf of					For the sake of
ὑπο		under		by				

⁶ Preposition chart adapted from Dana & Mantey

Preposition

The Verb

The verb is that part of the sentence that expresses action, existence, occurrence or state of being. The word verb comes to the English from the Latin *verbum* meaning “word.” The verb is the most important word in the phrase for it describes and clarifies the author’s thought. Dana and Mantey write, “No element of the Greek language is of more importance to the student of the New Testament than the matter of tense. A variation in meaning exhibited by the use of a particular tense will often dissolve what appears to be an embarrassing difficulty, or reveal a gleam of truth which will thrill the heart with delight and inspiration...The development of tense has reached its highest in Greek, and presents its greatest wealth of meaning. ‘Among all known ancient languages none distinguishes the manifold temporal (and modal) relations of the verb so accurately as the Greek.’”¹

Though the Greek verb is more complex than the English, it is the task of the expositor to communicate the Greek text to an English audience and that means we must understand the English sentence structure. Dana and Mantey write, “The nature of the verb presents two varieties. The action described in the verb may require an object to complete its meaning. When we say, ‘He built a house,’ the sense is complete. Such a verb is called a *transitive* verb. Other verbs do not require an object to complete their meaning. Thus, ‘he ran’ makes complete sense. These are called *intransitive* verbs.”² When the verb has a subject, a direct object, and an indirect object it is called a *ditransitive* verb (e.g., “He built the house for the Lord.”). For transitive and ditransitive verbs, the necessary parts, that is, the direct object and indirect object are called *complements* of the verb.

¹ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), pp. 176-177.

² Dana & Mantey, p. 154. To clarify, a transitive verb is an action verb that is capable of having a direct object. The test for a transitive verb is to ask “can I [verb] somebody or something?”

Verb

There are five kinds of verbs used in the English sentence:

Subject (Actor)	+	Transitive Verb Active voice	+	Direct Object (Recipient)
Subject (Recipient)	+	Transitive Verb Passive voice	+	Actor Phrase (Actor)
Subject	+	Intransitive Verb	+	Phrase
Subject	+	Verb “to be”	+	Complement, Adjective, or Phrase
Subject	+	Linking Verb	+	Complement, Adjective, or Phrase

The Greek verb, like English, has tense, voice, mood, person, and number. A Greek verb can express an action or state of being in 108 different ways, since there are 6 tenses, 6 moods, and 3 voices. This versatility affords the author a robust set of tools in his toolbox to craft a phrase. However, unlike the English, the Greek verb has two elements associated with tense – *time of action* and *kind of action*. When time is a factor, the meaning will be past, present, or future. When kind of action is meant, it is expressing progressive, undefined, or perfected action. But, the user should be aware that the New Testament verb is made more complicated due to the significant Hebrew influence contained within it. The Hebrew verb is by and large dominated by aspect (complete or incomplete action), and as such, some grammarians have gotten confused by the nature of the Greek verb when looking at the New Testament, as the author uses Old Testament quotations, allusions, or simply his normal Jewish mind as he wrote within his Hellenistic world. Remember, the New Testament is authored, for the most part, by the Jew using Koiné Greek.

Person

The verb agrees with the subject in both person and number. But, on occasion this simple statement of concord or agreement will have an exceptional meaning. Language is a literary device, and as such, the author may use various techniques in order to communicate something in a notable way.

Uses of Person

1. *Normal use.* The person and number agree in the normal sense.

2. *First person used for third person.* At times the first person singular is used as a generic “I,” meaning, “someone.” This occurrence can be used for a very effective teaching moment. For example, 1 Cor. 10:30: “If I partake with thanksgiving, why am I denounced for that for which I give thanks?” Here, Paul is using the “I” in a hypothetical situation and the result is that he means someone or anyone within the Church, including himself performing the action.
3. *Second person used for third person.* At times the second person is used as a generic “you,” meaning, “someone.” Here, too, the use is as a literary device. For example, Matt. 23:37-39:

"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, Blessed is He who comes in the name of the LORD!"

Here, Jesus is using “you” as a literary device to refer to the third person, “O Jerusalem,” whose real meaning is “the Jews.”

Number

As with person, number also can be used as a literary device to communicate something other than its normal proper use.

Uses of Number

1. *The normal sense.* The person and number agree in the normal sense.
2. *Neuter plural subject used with singular verb.* Dr. Wallace notes, “Since the neuter usually refers to impersonal things (including animals), the singular verb regards the plural subject as a *collective* whole.”³ For example, John 9:3: “[in order that] the works of God might be manifest in Him.” The works of God are seen as a collective singular, thus, the stress is placed upon God not the works; conversely, when used normally – plural subject with plural verb, the stress is placed upon the individual elements.
3. *Collective singular subject used with plural verb.* At times, the author intends to stress the individual elements of the group, so the collective singular is used with a plural verb. For example, John 7:49: “But this crowd that does not know the law is accursed.” The stress is upon the crowd as individuals.

³ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 399

4. *Compound subject used with singular verb.* When two or more subjects are combined with a singular verb, the author wants to place more importance on the first named subject. Dr. Wallace writes, “This construction occurs frequently enough, as we might have expected, when ‘Jesus and his disciples’ is the compound subject. It is almost as if the disciples are merely tagging along while all of the action centers on Jesus.”⁴ For example, John 2:2: “Now both Jesus and His disciples were invited to the wedding.”
5. *The indefinite plural.* At times, the author wants to express the third person plural to indicate no one in particular and means, “someone” rather than, “they.” For example, Matt. 7:16: “they do not gather grapes from thornbushes, do they?” This might better read, “someone does not gather grapes from thornbushes.”
6. *Generalized plural.* With the generalized or categorical plural, the author uses “they” to mean “he or she.” For example, Matt. 2:20: “those who sought the child’s life are dead.” In this verse, Herod commands to kill all the firstborn, and hence, Jesus, is in view, but it covers all categorically, or in general who have this common goal.

Defective verbs

Defective verbs are verbs that do not have all three voices and are called irregular verbs. These verbs arose in time as the natural process of the diminutive process in linguistics. This simplification of the language has produced many verbs that are obsolete in all forms except what has survived due to some idiom, saying, manner of speech, necessity, or custom. For example, ἐρχομαι in the New Testament mind is kept in the middle form where the active form is lost, but the aorist usage moved to the word ἔλθοιμι as ἦλθον.

⁴ Ibid., p. 401

Voice

The relationship of the subject to the action is communicated in the verb by voice. The Greek voice consists of the active, middle, and passive, communicating the following: the active voice means the subject is doing the action, the passive means the subject receives the action, and the middle means the subject is both doing and receiving the action.

Irregularities of voice

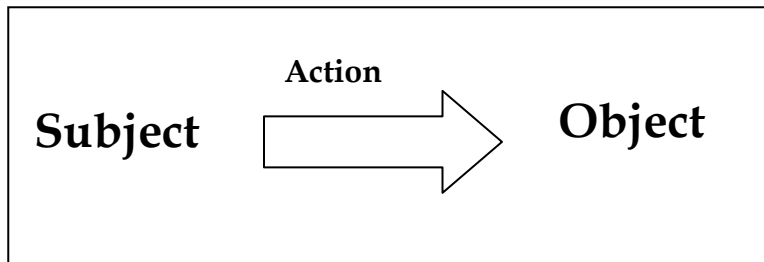
Deponent verbs. The deponent middle/passive is a verb that has no active form but has an active meaning. An example of a deponent middle is the popular *ἔρχομαι* (to come, go), likewise, for the passive, *ἐγενήθην* (from *γίνομαι* - to become). Though most deponent verbs are true deponents in that they always carry an active sense, there are some that look deponent but are not. To identify whether a verb is deponent or not: first determine if its form is labeled as such by the lexicons, then context will determine if there is an active, middle or passive sense.

Uses of the Active Voice

Simple active. The simple active means the subject directly performs or experiences the action of the verb. This is the most common usage of the active voice. For example, Titus 3:5: οὐκ ἐξ ἔργων τῶν ἐν δικαιοσυνῇ ἐποίησαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου (Not by works of righteousness which we have done, but according to His mercy He **saved** us, by the washing of regeneration, and renewing of the Holy Spirit). The subject He (Jesus Christ) performs the action of saving us.

Rom. 5:8: συνιστησιν δε την ἑαυτοῦ ἀγαπην εἰς ἡμας ὁ θεος, ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστος ὑπερ ἡμῶν **ἀπεθανεν**. (But God demonstrates His own love toward us, in that while we were still sinners, Christ **died** for us). The subject, Christ, performs the action on our behalf.

Active Voice



Causative active. The causative active means the subject is indirectly involved in the action, but is the ultimate source or cause of it. For example, John 19:1: Τότε οὖν ἔλαβεν ὁ Πιλάτος τον Ἰησοῦν και **ἐμαστιγῶσεν**. (So then Pilate took Jesus and he **scourged** [Him]). Here, the meaning is he (Pilate) caused Jesus to be scourged, but did not perform the act himself¹. See 1 Cor. 3:6: ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐποτίσεν, ἀλλὰ ὁ θεὸς **ἤρξανεν** (I planted, Apollos watered, but God **caused to grow**.)

Reflective active. Sometimes the author uses the active voice with a reflexive pronoun, conveying the idea similar to the middle voice, but this is referred to as the reflective active. In this case, the subject acts upon itself, much like the direct middle. For example: 1 Cor. 11:28: δοκιμαζέτω δε ἄνθρωπος ἑαυτον και οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω και ἐκ τοῦ ποτηρίου πινέτω (But **let** a man **examine** himself, and so let him eat of the bread and drink of the cup). Matt:23:12: ὅστις δε ὑψώσει ἑαυτον ταπείωθησεται και ὅστις **ταπεινώσει** ἑαυτον ὑψωθησεται. (But whoever exalts himself will be humbled, and he who **humbles** himself will be exalted).

¹ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 412

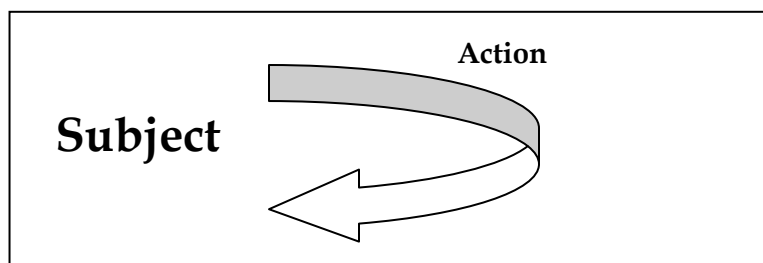
Uses of the Middle Voice

Drs. Dana and Mantey give us this important note: “Here we approach one of the most distinctive and peculiar phenomena of the Greek language. It is impossible to describe it, adequately or accurately, in terms of English idiom, for English knows no approximate parallel. It is imperative that the student abandon, as far as possible, the English point of view and comprehend that of the Greek. We can never hope to express exactly the Greek middle voice by an English translation, but must seek to acclimate ourselves to its mental atmosphere, and feel its force, though we cannot express it precisely.”²

The uniqueness of the Greek middle is further clarified by Dr. Wallace as he writes: “For Koine Greek, the term middle has become a misnomer, because it inherently describes that voice that stands halfway between the active and the passive. Only the direct middle truly does this (in that the subject is both the agent and receiver of the action). Since the direct middle is phasing out of Hellenistic Greek, the term is hardly descriptive of the voice as a whole. Not infrequently the difference between the active and middle of the same verb is more lexical than grammatical. Sometimes the shift is between transitive and intransitive, between causative and non-causative, or some other similar alteration. Though not always predictable, such changes in meaning from active to middle usually make good sense and are true to the genius of the voices.”³

Dr. Young puts the middle in perspective as he writes, “The basic notion is that the subject intimately participates in the results of the action. It is the voice of personal involvement. Even though deponent verbs are translated with an active sense, they often convey the idea of interest or involvement.”⁴

Middle Voice



² Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), pp. 156-157

³ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 415

⁴ Richard Young, *Intermediate New Testament Greek* (Nashville: B & H Publishers, 1994), p. 134

Indirect middle. The indirect middle means the subject acts for, by, or in its own interest. The stress is placed upon the agent that produces the action rather than participating in its results. The indirect middle is the most common usage of the middle in the New Testament. An example is Eph. 1:4: καθως ἐξελεξατο ἡμας ἐν αὐτῷ προ καταβολῆς κοσμου ειναι ἡμᾶς ἁγιους και ἄμωμους κατενωπιον αὐτοῦ ἐν ἀγαπη (Just as **He chose** us [for Himself] in Him before the foundation of the world, that we should be holy and without blame before Him in love).

Direct middle. The direct middle means the subject directly performs the action on itself. This usage is also called the reflexive middle and is the least used in the New Testament. For example, Matt. 27:5: και ῥιψας τα ἀργυρια εἰς τον ναον ἀνεχωρησεν, και ἀπελθων ἀπηγγατο. (And he cast down the pieces of silver in the temple, and departed, and went and **hanged himself**).

Redundant middle. The redundant middle is formed by using a reflexive pronoun as the direct object of the middle verb. For example, Rom. 6:11: οὕτως και ὑμεῖς λογιζεσθε ἑαυτους νεκρους μεν τῇ ἁμαρτια ζῶντας δε τῷ θεῷ ἐν Χριστῷ Ἰησοῦ. (Likewise, you also, **reckon** yourselves to be dead to sin, but alive to God in Christ Jesus our Lord).

Permissive middle. The permissive middle means the subject allows the action to be done for itself. For example, Acts 22:16: και νῦν τι μελλεις; ἀναστας βαπτισαι και ἀπολουσια τας ἁμαρτιας σου ἐπικαλεσμενος το ὄνομα αὐτοῦ. (And now why are you waiting? Arise, **be baptized**, and **wash away** your sins, calling on the name of the Lord). (cf. 1 Cor. 6:11; 10:2).

Reciprocal middle. The reciprocal middle means one member, or subgroup of the subject interacts with the other members of a plural subject. That is, there is an interchange among the subjects. For example, John 9:22: ταῦτα ειπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβῶντο τους Ἰουδαιος ἥδη γαρ συνετεθειντο οἱ Ἰουδαῖοι ἵνα ἐαν τις αὐτον ὁμολογησῃ χριστον, ἀποσυναγωγος γενται. (His parents said these things because they feared the Jews. For the Jews had already **agreed with one another** that if anyone confessed He was Christ, he would be put out of the synagogue).

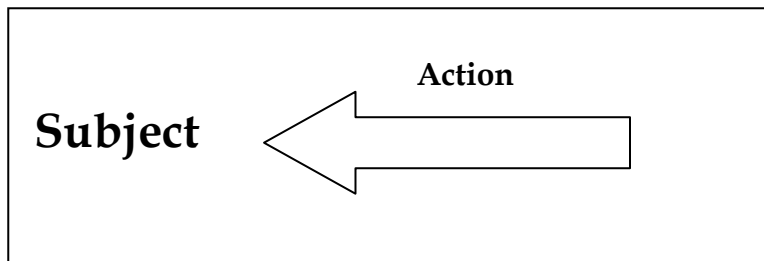
Deponent middle. Some verbs have no active form, are in the middle, but have an active meaning. The word deponent comes from the Latin *deponere* meaning, “to lay down,” “put down,” “lay aside⁵.” These verbs are easy to identify because their dictionary form will be listed with the first middle ending (-ομαι) and most dictionaries will list them as deponent. Context will determine whether to translate with the active or middle sense. For example, John 10:25: ἀπεκριθη αὐτιῶς ὁ Ἰησοῦς ειπον ὑμῖν και οὐ πιστευετε τα ἔργα ἃ ἐφω ποιῶ ἐν τῷ ὀνοματι τοῦ πατρος μου ταῦτα μαρτυρεῖ περι ἐμοῦ (Jesus **answered** them, “I told you, and you do not believe. The works that I do in My Father’s name, they bear witness of Me”).

⁵ D.P. Simpson, *Cassell’s Latin Dictionary* (New York: Macmillan, 1968), p.180

Uses of the Passive Voice

Simple passive. The simple passive is the most common usage of the passive. With the simple passive, the subject receives the action. No information concerning the cognition, volition, or cause is given concerning the subject; it just simply states the subject receives the action.⁶ For example, Rom. 5:1: Δικαιωθεντες ουν εκ πιστεως ειρηνην εχομεν προς τον θεον δια του κυριου ημων Ιησου Χριστου (Therefore, **having been justified** by faith, we have peace with God through our Lord Jesus Christ).

Passive Voice



Passive with direct agent. The passive can be used with the proposition *υπο* with the ablative to express the original agent which produces the action of the passive. The agent may also be emphasized by use of the prepositional phrase using *απο*, *δια*, *εκ*, and *παρα*. An example is Matt. 1:22: τουτο δε ολον γεγονεν ινα πληρωθη το ρηθεν υπο κυριου δια προφητου λεγοντος (But all this took place in order that what **was spoken by** the Lord **might be fulfilled**).

Passive with intermediate agent. The passive can be used with the proposition *δια* with the genitive to express the medium through which the cause is effected by the action of the passive. For example, Matt 1:22: τουτο δε ολον γεγονεν ινα πληρωθη το ρηθεν υπο κυριου δια του προφητου λεγοντος (But all this was done so that it **might be fulfilled** which **was spoken by** the Lord **through** the prophet, saying:).

⁶ Dr. Young says the simple passive usage is “Thematizing the subject – the most common function of the passive voice is to keep the topic of the passive or the previous subject as the subject of the sentence.”

Passive with impersonal agent. The passive can be used with the proposition with the instrumental case to express the agent through which the action of the passive is performed is impersonal. For example, Eph. 2:8: Τῇ γὰρ χάριτι ἐστε σεσῳσμένοι δια πίστεως· Καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον (For by grace **you have been saved through faith**, and not of yourselves: the gift of God).

Theological passive. Dr. Young says the theological passive is found in the Scriptures in order to circumvent the Jewish tradition of using the word God. “The Jews avoided unnecessary use of the divine name to protect them from frivolously uttering the sacred name and thus violating the Third Commandment (Ex. 20:7). This circumlocution occurs most often in the Gospels. The passives in the Beatitudes (Matt. 5:4-9), for example, are theological passives: *παρακληθησονται* (they shall be comforted = God will comfort them), *χορτασθησονται* (they shall be satisfied = God will satisfy them), *ἐλεηθησονται* (they will be shown mercy = God will be merciful to them), and *κληθησονται* (they will be called = God will call them).”⁷

Passive with middle sense. The passive is sometimes better translated with the middle sense. For example, 1 Peter 5:6: Ταπείωθητε οὖν ὑπο τὴν κραταίαν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, (Therefore humble **yourselves** under the mighty hand of God, that He may exalt you in due time).

Deponent passive. Some verbs in the passive have no active form, but have an active meaning. Context will determine whether to translate with the active or passive voice. For example, Luke 7:14: καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βασταζόντες ἔστησαν, καὶ εἶπεν ἑάσκει, σοὶ λέγω, ἐγερθητι. (Then He came and touched the open coffin, and those who carried [him] stood still. And He said, “Young man, I say to you, **arise!**”).

⁷ Richard Young, *Intermediate New Testament Greek* (Nashville: B & H Publishers, 1994), p. 135

Voice

Mood

Mood is that aspect of the verb that expresses the action in reference to reality. The word mood comes to the English from the Latin *mōdus* meaning “a measure, a standard of measure,” and speaks of the “mode, way, or manner,” in which the action occurs. There are four moods in the Greek: the indicative expresses the action as really taking place; the subjunctive expresses the action as potentially taking place; the optative expresses the action as a wish (potential but weaker than the subjunctive, but possible); and the imperative expresses a command or intention. It should be noted that the mood expresses the action in relation to reality, whether it is an objective fact or not is not the point but rather how the matter is conceived.

Drs. Dana & Mantey express it best when they write, “In the expression of the verbal idea it is necessary to define its relation to reality: that which has, will, or does now exist. For instance, it is impossible to present the thought of a child running without affirming either the *fact* of his running – in present, past, or future, or the *possibility* of his running. To say, “The child runs,” places the statement in the first category; to say, “If the child runs,” presents the second. This *affirmation of relation to reality* is mood.”¹

The mood has traditionally been categorized into two groups: (1) that which is actual; and (2) that which is possible as follows:

Actual	Possible	
Indicative	Subjunctive	Objectively potential
	Optative	Objectively possible
	Imperative	Volitionally intention

¹ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 165

Uses of the Indicative Mood

The indicative is the declarative mood, expressing the assertion of certainty and expresses the action as if it were a reality. The word indicative comes to the English from the Latin *indicare* meaning, “to make known, show, indicate.”

The indicative mood possesses the following properties respecting the tense:

(1) Time: (a) the present and perfect denote present time; (b) the imperfect, aorist, and pluperfect denote past time; and (c) the future denotes future time.

(2) Progress: (a) the present and imperfect denote action in progress; (b) the perfect and pluperfect denote completed action.

Declarative indicative. The most common usage of the indicative is the declarative, also referred to as the statement of fact, asserting the action or condition exists. For example, John 1:1: ἐν ἀρχῇ ἦν ὁ λογος, και ὁ λογος ἦν προς τον θεος, και θεος ἦν ὁ λογος (In the beginning **was** the Word, and the Word was with God, and the Word was God). Matt. 16:16: ἀποκριθεις δε Σιμων Πετρος ειπεν συ ει ὁ χριστος ὁ υιος τοῦ ζῶντος (And Simon and Peter answered and said, **are** the Christ, the Son of the living God).

Interrogative indicative. An interrogative indicative is used when the speaker wants to ask a simple question and expect a declarative indicative in the answer². The interrogative indicative is often found with the interrogative particle ει. For example, Matt. 27:11: ὁ δε Ἰησους ἐσταθη ἔμπροσθεν τοῦ ἡγεμονος και ἐπηρωτησεν αὐτον ὁ ἡγεμων λεγων συ ει ὁ βασιλευς τῶν Ιουδαιων; ὁ δε Ἰησους ἔφη συ λεγεις. (And Jesus stood before the governor. And the governor asked Him saying, **Are** You the king of the Jews? And Jesus said to him, [it is as] you say).

Cohortative indicative. The future indicative is sometimes used to express a command. For example, James 2:8: εἰ μεντοι νομον τελειτε βασιλικον κατα την γραφην ἀγαπησεις τον πλησιον σου ὡς σεαυτον, καλῶς ποιειτε (If, however, you are fulfilling the royal law according to the Scripture, “**You shall love** your neighbor as yourself,” you are doing well). 1 Peter 1:16: διοτι γεγραπται ὅτι ἅγιοι ἔσεσθε, ὅτι ἐγω ἅγιος εἰμι. (Because it is written, **be** holy, because I am holy).

Potential indicative. At times the indicative is used to express some form of potential action. Under this category are found three types: obligation, wish, and condition.

² Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 449

1. *Indicative of obligation.* When the indicative is used with the verbs δεῖ (it is necessary) or ὀφείλω (I ought) the meaning is one of obligation. For example, 1 John 4:11: ἀγαπητοι, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφειλομεν ἀλλήλους ἀγαπᾶν. (Beloved, if God so loved us, **we** also **ought** to love one another).
2. *Indicative of wish.* When the indicative is used with verbs of volition (θελω, βουλομαι, I wish, or ὄφελον, I would that) the meaning is one of desire or wish. For example, 1 Cor. 7:32: **Θελω** δε ὑμᾶς ἀμεριμνους ειναι. ὁ ἄγαμος μεριμνᾷ τα τοῦ κυριου, πῶς ἀπεση τῷ κυριῷ (But **I wish** you to be free from worry. He who is unmarried cares for the things of the Lord, how he may please the Lord).
3. *Indicative of condition.* When the indicative is used in either a First or Second Class Condition, the idea is one of condition. For example, John 11:21: εἶπεν οὖν ἡ Μαρθα πρὸς τον Ἰησοῦν κυριε, εἰ ἦς ὠδε οὐκ ἂν **ἀπεθανεν** ὁ ἀδελφος μου (The Martha said to Jesus, Lord, if you had been here, my brother **would not have died**). A second class condition is the condition of impossibility.

Uses of the Subjunctive Mood

The subjunctive is the mood of possibility or potentiality, expressing the action as uncertain, but probable. The word subjunctive comes to the English from the Latin *subiungere* meaning, “to join on, attach, subdue.” In its simplest form, the subjunctive is translated with the word “may,” or “might.”

Deliberative subjunctive. The deliberative subjunctive asks either a real or rhetorical question. In other words, when interrogation does not assume an answer in actual fact, but represents deliberation or a rhetorical device³. The deliberative is used to ask a question where the audience is expected to think about the answer⁴. For example, when the speaker asks for guidance as in Mark 6:37: ὁ δε ἀποκριθεις εἶπεν αὐτιῶς ὑμεῖς δοτε αὐτοῖς φαγεῖν. καὶ λεγουσιν αὐτῷ ἀπελθοντες ἀγορασωμεν δῆρριων διακοσιων ἄρτους καὶ δωσομεν αὐτοῖς φαγεῖν; (But He answered them, “you give them [something] to eat! And they said to Him, “**Shall we go** and buy two hundred denarii of bread and give it to them to eat?”). An example of a rhetorical subjunctive is Rom. 6:1: Γι οὖν ἐροῦμεν; ἐπιμενωμεν τῇ ἁμαρτια ἵνα ἡ χάρις πλεοναση; (What shall we say then? Shall we continue in sin that grace **may abound**?)

³ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 171

⁴ This definition captures the essence and is derived from William Mounce, *Basics of Biblical Greek* (Grand Rapids:Zondervan Publishing, 1993), p. 287

Hortatory subjunctive. A hortatory subjunctive is used when the speaker seeks to exhort others to action. Since there is no first person imperative the first person plural is used with the subjunctive and the result is like an imperative and is usually translated “let us.” An example is found in 1 John 3:18: Τεκνια, μη ἀγαπωμεν λογω μηδε τῇ γλωσση ἀλλα ἐν ἔργω και ἀληθεια. (Little children, **let us not love** in word or in tongue, but in deed and in truth.)

Subjunctive of prohibition. To express a negative entreaty or probation, the aorist subjunctive with the negative particle μη is used. The force is equivalent to the imperative and usually translated “do not.” An example is Rev. 22:10: και λεγει μοι μη σφραγισης τους λογους τῆς προφητειας τοῦ βιβλιου τουτου, ὁ καιρος γαρ ἐγγυς ἐστιν. (And he said to me, “**Do not seal up** the words of the prophecy of this book, for the time is near.”).

Subjunctive of emphatic negation. When the speaker wants the strongest possible negation in Greek, the double negative idiom οὐ μη is used with the subjunctive and can be translated “never,” or “by no means.” This has a special theological impact as the following examples illustrate: John 10:28: κἀγω διδωμι αὐτοῖς ζωην αἰωνιον και οὐ μη ἀπολωνται εἰς τον αἰωνα και οὐχ ἀρπασει τις αὐτα ἐκ τῆς χειρος μου. (And I give them eternal life and **they will never perish**; and no one will snatch them out of My hand). Matt. 24:35: ὁ οὐρανος και ἡ γῆ παρελευσεται, οἱ δε λογοι μου οὐ μη παρελθουσιν. (Heaven and earth shall pass away, but My words **will never pass away**). Rom. 4:8: μακαριος ἀνηρ οὗ οὐ μη λογισνται κυριος ἁμαρτιαν. (Blessed is the man whose sin the Lord **will never count**).

Subjunctive in clauses. The subjunctive is found in certain clauses in order to emphasize certain characteristics of the action.

1. *Purpose/Result clause.* The purpose clause expresses the purpose of the main clause of the sentence, whereas, the result clause expresses a result. A purpose clause and a result clause may be formed by use of ἵνα + subjunctive. An example of a purpose clause is Matt. 12:10: και ἴδου ἄθρωπος χεῖρα ἔχων ξηραν. και ἐπηρωτησαν αὐτον λεγοντες· εἰ ἔξεστιν τοῖς σαββασιν θεραπεῦσαι; ἵνα κατηγορησωσιν αὐτοῦ. (And behold, there was a man who had a withered hand. And they asked Him, saying, “Is it lawful to heal on the Sabbath?” in order that **they might accuse** him). An example of a result clause is John 9:2: και ἠρωτησαν αὐτον οἱ μαθηται αὐτοῦ λεγοντες· ραββι, τις ἥμαρτεν, οὗτος η οἱ γονεῖς αὐτοῦ, ἵνα τυφκος γεννηθῆ; (And His disciples asked Him, Rabbi, who sinned, this man or his parents, that **he would be born blind**?)
2. *Third class condition.* A conditional sentence contains two parts. The first is the condition “if...” The second is the fulfillment “then...” The clause containing the supposition is called the *protasis* (“if” - the subordinate clause). The clause containing the statement based on the supposition is called the *apodosis* (“then” - the main clause). The third class condition contains the conjunction εἰν with the subjunctive in the protasis and any mood or tense in the apodosis. The third class condition is the condition of certainty or probable future fulfillment based on the condition. An example is John 6:51:

ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβας· **ἐάν τις φαγῇ** ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δεῖν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς. (I am the living bread that came down from heaven. **If anyone eats** this bread, he will live forever; and the bread that I will give is My flesh, which I will give for the life of the world).

3. *Temporal clause.* A temporal clause limits the action in relation of time. A temporal clause uses a temporal adverb + subjunctive. The adverbs ἕως, ἄχρι, or μέχρι results in the meaning “until” or the conjunction ὅταν results in the meaning “whenever.” Examples are Matt. 5:11: μακαριοὶ ἐστε ὅταν ὀνειδισῶσιν ὑμᾶς καὶ διώξωσιν καὶ εἰπῶσιν πᾶν πονηρὸν καθ’ ὑμῶν ψευδομενοὶ ἕνεκεν ἐμοῦ. (Blessed are you **when they revile** you and persecute you, and falsely say all kinds of evil against you because of Me). Mark 13:30: Ἀμην λέγω ὑμῖν ὅτι οὐ μὴ παρελθῇ ἡ γενεὰ αὕτη **μέχρις** οὗ ταῦτα γεννηταί. (Truly, I say to you, this generation will not pass away **until** all these things **come to pass**.)
4. *Relative clause.* A relative clause expresses probable condition based on a generic subject. The relative clause is formed by the addition of the relative pronoun ὅς + ἄν or ἐάν + subjunctive. This construction forms the wonderful familiar idiom “whosoever” or “whoever.” For example John 4:14: ὅς δ’ ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰωνίου. (**Whosoever drinks** of the water that I will give him will never thirst again).

Uses of the Optative Mood

The optative is the mood of strong contingency. Like the subjunctive, it is the mood of possibility, but the optative expresses a wish or a desire. The word optative comes to the English from the Latin *optātīvus* meaning, “chosen [a wish].”

Optative of wish or prayer. The optative is the common usage of the verb for expressing a wish. An example is Rom. 3:3-4: τι γὰρ; εἰ ἠπίστησαν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει; μὴ **γενοίτο**. γινεσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄθρωπος ψευσταί, “Ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν τῷ κρινεσθαι σε. (For what if some did not believe? Will their unbelief make the faithfulness of God without effect? **May it never be!** Indeed, let God be true but every man a liar. As it is written: “That you may be justified in your words, and may overcome when you are judged.”). An example of a prayer is found in 1 Thes. 3:11: Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κυριὸς ἡμῶν Ἰησοῦς **κατευθυναί** τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς (Now **may** our God and Father Himself, and our Lord Jesus Christ, **direct** our way to you.).

Optative of deliberation. The optative is often used in questions where the speaker is pondering the meaning of a thing. An example is Luke 1:29: ἡ δὲ ἐπὶ τῷ λόγῳ διεταραχθη και διελογιζετο ποταπος εἶη ὁ ἀσπασμος οὔτος. (But when she saw [him], she was troubled at his saying, and considered what manner of greeting this **might be**).

Optative of possibility. At times, the optative is used in conditional sentences to express a consequence in the future of an unlikely condition, as Dr. Wallace says, “*If he **could do something, he **would do this.*****”⁵ An example is Acts 17:18: τινες δε και τῶν Ἐπικουρειων και Στοικῶν φιλοσφων συνεβαλλον αὐτῷ, και τινες ἔλεγον, Τι ἂν θελοι ὁ σπερμολογος οὔτος λεγειν οἱ δε, Ξενων δαιμονιων δοκεῖ καταγγελευσ ειναι, ὅτι τον Ἰησοῦν και την ἀναστασιν εὐηγγελειζετο. (Then certain Epicurean and Stoic philosophers encountered him. And some said, “What would **he wish to say?**” Others said, “He seems to be a proclaimer of foreign gods,” because he preached to them Jesus and the resurrection.) Drs. Dana & Mantey write, “Expressed fully the example would read, *What would he wish to say, if he could say anything?* These optatives occur as the fulfillment of a condition which is implied, and in the great majority of instances we can supply from the context the implied condition.”⁶

Uses of the Imperative Mood

The imperative is the mood of volition as it expresses a command or entreaty. The word imperative comes to the English from the Latin *impĕrāre* meaning, “to impose, to command.” The imperative in Greek is found in both the second and third person. Moreover, as would be expected, the present imperative expresses action in progress (continuous action). The aorist, however, expresses action whose time aspect is not defined.

Imperative of command. The imperative of command is the most common usage. Examples are as follows:

Matthew 3:2: και λεγων **μετάοεῖτε** ἤγγικεν γαρ ἡ βασιλεια τῶν οὐρανῶν. (And saying, **repent**, for the kingdom of heaven is at hand).

Matthew 28:19: πορευθεντες ουν **μεθητευσατε** παντα τα ἔθνη, βαπτιζοντες αὐτους εἰς το ὄνομα τοῦ πατρος και τοῦ υἱοῦ και τοῦ ἁγίου πνευματος, (Go therefore, **disciple** all the nations, baptizing them in the name of the Father, and the Son and the Holy Spirit.)

⁵ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 484

⁶ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan, 1954), p. 174

Imperative of prohibition. The imperative of prohibition is formed by use of the negative μη preceding the imperative. The result is a process and as Dr. Young writes, “[t]hus ‘Don’t get into the habit of doing it’ or ‘Don’t make it a part of your life-style.’ It is often found in the Epistles where Paul calls for a new life in Christ: Romans 12:2 μη συσχηματιζεσθε τῷ αἰῶνι τουτω, ἀλλα μεταμορφουσθε τῇ ἀνακαινωσει τοῦ νοος (Do not be conformed to this world, but be transformed by the renewing of the mind). The first imperative συσχηματιζεσθε is a prohibition, and the second μεταμορφουσθε is a positive command. Both are present imperatives that focus on the details one encounters as the injunctions are undertaken.”⁷

1 John 4:1: Αγαπητοι, μη πάτι πνευματιχ πιστευετε ἀλλα δοκιμαζετε τα πνευματα εἰ ἐκ τοῦ θεοῦ ἐστιν, ὅτι πολλοι ψευδοπροφηται ἐξεληλυθασιν εἰς τον κοσμον. (Beloved, do **not believe** every spirit, but test the spirits, whether they are of God; because many false prophets have gone into the world.)

Imperative of entreaty. When the speaker wants to convey a force of urgency or a request, the imperative of entreaty is used. Examples are:

John 4:7: ἔρχεται γυνη ἐκ τῆς Σαμαρειας ἀντλήσαι ὕδωρ. Λεγει αὐτῇ ὁ Ἰησοῦς· δος μοι πεῖν (A woman of Samaria came to draw water. Jesus said to her, “**Give** me to drink.”).

Luke 11:1: Και ἐγενετο ἐν τῷ εἶναι αὐτον ἐν τοπω τινι προσευχομενον, ὡς ἐπαυσατο, ειπεν τις τῶν μαθητῶν αὐτοῦ προς αὐτον κυριε, διδαξον ἡμᾶς προσευχεσθαι, καθως και Ἰωαννης ἐδίδαξεν τους μαθητας αὐτοῦ. (Now it came to pass, as He was praying in a certain place, when He ceased, one of His disciples said to Him, “Lord, **teach** us to pray, as John also taught his disciples.”)

Imperative of permission. The imperative of permission is used when the speaker wants to grant permission to do a thing. An example is 1 Cor. 7:36b: ἐαν η ὑπερακμει και οὔτως ὀφειλει γινεσθαι, ὃ θελει ποιειτω, οὐχ ἁμαρτανει, γαμειτωαν. (If she is past the flower of youth, and thus it must be, **let him do** what he wishes. He does not sin; let them marry.)

1 Cor. 7:15: εἰ δε ὁ ἄπιστος χωριζεται, **χωριζεσθω** Οὐ δεδουλωται ὁ ἀδελφος ἢ ἀδελφη ἐν τοῖς τοιουτοις· ἐν δε ειρηνη κεκληκεν ὑμᾶς ὁ θεος. (But if the unbeliever departs, **let him depart**; a brother or a sister is not under bondage in such. But God has called us to peace.)

⁷ Richard Young, *Intermediate New Testament Greek* (Nashville:B & H Publishers, 1994), p. 143

Mood

Imperative of condition. The imperative may be used as a condition of the form: if X, then Y will happen. The imperative is found in the X (the protasis) and is usually of the form *imperative + και + future indicative*. Examples are found as follows:

John 2:19: ἀπεκριθη Ἰησοῦς και ειπεν αὐτοῖς· **λυσάτε** τον ναον τούτον και ἐν τρισιν ἡμεραις ἐγερῶ. (Jesus answered and said to them, “**Destroy** this temple, and in three days I will raise it up.” Has the sense, “if you destroy this temple, then in three days I will raise it up.”)

James 4:7: ὑποταγητε ουν τῷ θεῷ, **ἀντιστητε** δε τῷ διαβολῳ και φευξεται ἀφ’ ὑμῶν, (Therefore, submit to God. **Resist** the devil and he will flee from you. Has the sense, “if you resist the devil, then he will flee from you.”)

Tense

Tense is by far the most important component of the expression as it defines the action in both time and manner. The word tense comes from the Latin *tempūs* meaning, “a portion of time.” The aspect of time of action is important, but also is the manner of action (also defined as kind). For Greek, time is understood to be past, present or future, but Greek offers a more precise element with respect to temporal distinction called “kind of action.” Kind of action, expressed by progress, is defined as continuous, complete, or undefined.

1. *Continuous action.* Continuous action is expressed in the Greek for the most part by the present tense with the indicative. However, continuous action can also be expressed in past time by use of the imperfect tense.
2. *Completed action.* Action expressed as complete from the viewpoint of present time is found in the perfect tense. Action expressed as complete from the viewpoint of past time is found in the pluperfect.
3. *Undefined action.* The aorist tense in the indicative mood expresses undefined action in past time. The aorist can also express the action as just occurring with no time reference.

The tenses of the indicative mood in general define the action of the verb in both time and progress; whereas, the other moods define the action primarily respecting progress.

Present Tense

The present tense in the Greek can express past, present, or future time. Dr. Young identifies the three time aspects as follows: “The present indicative has a past reference in John 1:29 Γῆ ἐπαυριον βλέπει τον Ἰησοῦν ἐρχομενον προς αὐτον (On the next day he *saw* Jesus coming to him), a present reference in Acts 16:18 Παραγγελλω σοι ἐν ὀνοματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπὸ αὐτῆς (*I command* you in the name of Jesus Christ to come out of her), a future reference in Luke 19:8 where Zacchaeus told the Lord τοῖς πτωχοῖς διδωμι (*I will give* to the poor), and a timeless reference in John 3:18 ὁ πιστευων εἰς αὐτον οὐ κρινεται (the one who believes in him *will never be judged*).”¹

It is the primary idea of the present tense to represent the action with a time aspect in the indicative mood.

Uses of the present tense

Progressive present. The progressive present is the most common and nearest to the main idea of the present tense. The tense expresses action or a state in progress in present time². The present indicative speaks of present time and can be interpreted as occurring “right now,” or “continues.” An example is found in Galatians 5:16: λεγω δε, πνευματι περιπατεῖτε και ἐπιθυμιον σαρκος οὐ μη τελεσητε. (But I say, **walk** in the Spirit and you will not fulfill the lust of the flesh). This has the sense “if you [right now] walk in the Spirit, then you will not fulfill the lust of the flesh.” Another example is 1 John 1:4: και τοῦτα γραφομεν ἡμεῖς, ἵνα ἡ χαρα ἡμῶν η πεπληρωμενη. (And these things **we are [right now] writing** to you, so that your joy may be full).

Iterative present. The iterative present uses the present tense to express the action as a reoccurrence at successive intervals or repeated action. The action may be habitual or a custom and can be interpreted as “always,” “keep on,” or “normally.” Examples are 1 Cor. 15:31: καθ’

¹ Richard Young, *Intermediate New Testament Greek* (Nashville: Broadman & Holman, 1994) p. 105

² Some call this the descriptive present.

ἡμεραν ἀποθνήσκω, νη την ὑμετεραν καυχησιν, ἀδελφοι, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. (I affirm, by the boasting in you which I have in Christ Jesus our Lord, **I die** daily). 1 Thes. 5:17: ἀδιαλείπως προσευχεσθε, (Pray without ceasing), meaning have a regular prayer life.

1 John 3:9: Πᾶς ὁ γεγεννημενος ἐκ τοῦ θεοῦ ἁμαρτιαν οὐ ποιεῖ, ὅτι σπερμα αὐτοῦ ἐν αὐτῷ μενει, και οὐ δυναται ἁμαρτανειν, ὅτι ἐκ τοῦ θεοῦ γεγεννηται. (Whosoever has been born of God **does** not sin, for His seed remains in him; and he cannot sin, because he has been born of God.); means “no one who is born of God habitually sins.” This is a habitual present since 1 John 1:8-10 makes it clear that Christians right now have sin.

Special Uses of the Present

Historical present. The historical present is used when the author wants to present a past event to the reader in a vivid way. The historical present is sometimes referred to as the dramatic present due to its dramatic or vivid effect. Dr. Young says “Since the aorist is the normal tense form in narrative, the historical present is striking and lends prominence to the opening of a scene or to other places where the author wishes to draw the attention of the reader.”³ Dr. Young goes on to illustrate this by saying Mark uses the historical present in Mark 1:40 to highlight the opening of a new scene: Και ἔρχεται προς αὐτον λεπρος (and a leper came to him). Another example is Mark 14:17: Και ὀψιας γενομενης ἔρχεται μετα τῶν δωδεκα. (and when it was evening **he came** with the twelve).

Futuristic present. The futuristic present is used when the author wants to present an event that has not yet occurred and the reader is to understand that the event is certain to take place and in fact is in progress. This useage expresses the theological doctrine of the sovereignty of God and His sovereign control of all. An example is found in Matt. 26:2: οἶδατε ὅτι μετα δυο ἡμερας το πασχα γινεται, και ὁ υιος τοῦ ἀνθρωπου παραδιδεται εἰς το σταυρωθῆναι. (You know that after two days is the Passover, and the Son of man **will be delivered up** to be crucified). Another example is John 14:3: και ἐαν πορευθῶ και ἐτοιμασω τοπον ὑμῖν, παλιν ἔρχομαι και παραληψομαι ὑμᾶς προς ἐμαυτον, ἵνα ὅπου εἰμι ἐγώ και ὑμᾶς ἦτε. (And if I go to prepare a place for you, **I will come** back and receive you to myself; that where I am, you may be also).

Gnomic present. The gnomic present is used when the author wants to make a general statement of fact in a timeless fashion. An example is Matt. 7:17: οὕτως πᾶν δενδρον ἀγαθον καρπους ποιει, το δε σαπρον Δενδρον καρπους πονηρους ποιει. (Even so, every good tree **bears** good fruit, but a bad tree **bears** bad fruit). Another example is found in John 3:8: το πνεῦμα ὅπου θελει πνεῖ και την φωνην αὐτοῦ ἀκουεις, ἀλλ’ οὐκ οιδας ποθεν ἔρχεται και ποῦ ὑπάγει Οὕτως ἐστιν πᾶς ὁ

³ Richard Young, *Intermediate New Testament Greek* (Nashville: Broadman & Holman Publishers, 1994), 110

γεγεννημενος ἐκ τοῦ πνευματος. (The wind **blows** where it wishes, and you hear the sound of it, but cannot tell where **it comes** from where **it goes**. So is everyone who is born of the Spirit).

*Tendential present*⁴. The tendential present is used when the author wishes to show the action that is proposed or attempted, though it is not actually taking place. An example is John 10:32: ἀπεκριθη αὐτοῖς ὁ Ἰησοῦς· πολλα ἔργα καλα ἔδειξα ὑμῖν ἐκ τοῦ πατρος· δια ποῖον αὐτῶν ἔργον ἔμε λιθαζετε (Jesus answered them, “Many good works I have shown you from My Father. For which of those works do **you stone** me?”). Another example is found in Gal. 5:4: καταργηθητε ἀπο Χριστοῦ, οἵτινες ἐν νομῷ δικαιοῦσθε, τῆς χαριτος ἐξεπεσατε. (You have become estranged from Christ, you [**attempt to**] **be justified** by law; you have fallen from grace).

Static present. The static present is used when the author wants to represent a condition which is to be forever taken as fact. An example is 2 Peter 3:4: και λεγοντες. ποῦ ἐστιν ἡ ἐπαγγελια τῆς παρουσιας αὐτοῦ; ἀφ’ ἧς γαρ οἱ πατερες ἐκοιμηθησαν, παντα οὕτως διαμενει ἀπ’ ἀρχῆς κτισεως. (and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things **remain** as [they were] from the beginning of creation.”). Another example is found in 1 John 3:8: ὁ ποιῶν την ἀμαρτιαν ἐκ τοῦ διαβολου ἐστιν, ὅτι ἀπ’ ἀρχῆς ὁ διαβολος ἀμαρτανει. εἰς τοῦτο ἐφανερωθη ὁ υἱος τοῦ θεοῦ, ἵνα λυση τα ἔργα τοῦ διαβολου. (He who sins is of the devil, for the devil **has sinned** from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil).

⁴ Also called a Conative Present.

Imperfect Tense

The Greek imperfect expresses action as *going on* or continuous action in past time. The imperfect denotes an incomplete action and along with the present tense is called imperfective aspect. The action is on going and is not yet brought to its intended accomplishment.

Uses of the Imperfect

Progressive (descriptive) imperfect. The progressive imperfect describes action in progress in past time and is closest to its root meaning. There are two characteristics of the progressive imperfect:

- (a) *Progressive imperfect of description* – the process is represented as actually going on in past time. An example is found in Luke 15:16: και ἐπεθυμει χορτασθῆναι ἐκ τῶν κερατιῶν ὧν ἤσθιον οἱ χοῖροι, και οὐδεις ἐδίδου αὐτῷ. (And **he was desiring** to fill his stomach with the pods that the swine ate, and no one gave him anything).
- (b) *Progressive imperfect of duration* – the action is viewed as having gone on in past time but without regard to having been completed at a given point in the past. An example is found in 1 Cor 3:6: ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἠΰξανε. (I planted, Apollos watered, but God **was growing**).

Repeated (iterative) imperfect. The repeated or iterative imperfect describes action as recurring at successive intervals or repeated action in past time. Like the present tense, the activity may be a custom or a habit. An example is found in Mark 15:6: Κατα δε ἑορτην ἀπελευεν αὐτοῖς ἕνα δεσμιον ὃν παρητοῦντο. (Now at the feast **he was accustomed to releasing** one prisoner to them, whomever they requested).

Special Uses of the Imperfect

Inceptive imperfect. The inceptive imperfect denotes continuous action but emphasizes the initiation of a process or action. The beginning of an action rather than its progress is in focus. The translator might use the words, “began,” or “was beginning.” An example is found in Mark 1:21: Και εἰσπορευονται εἰς Καφαρναουμ· και εὐθὺς τοῖς σαββασιν εἰσελθων εἰς την συναγωγην ἐδιδασκεν. (Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and **began teaching**).

Tendential imperfect. The tendential imperfect denotes an action that has started, attempted or proposed, but whose end was not attained. The translator might use the words “trying,” or “attempting.” An example is found in Matt. 3:14: ὁ δε Ἰωαννης διεκωλυεν αὐτον λεγων εγω χρειαν ἔχω ὑπο σοῦ βαπτισθῆναι, και συ ἔρχη προς με (And John **was preventing** Him, saying, “I need to be baptized by You, and are You coming to me?”).

Voluntative imperfect. The voluntative imperfect denotes a desire or wish that is not being realized. An example is found in Gal. 4:20: ἤθελον δε παρῆαι προς ὑμᾶς ἄρτι και ἀλλαξαι την φωνην μου, ὅτι ἀποροῦμαι ἐν ὑμῖν. (But **I would like** to be present with you now and to change my tone; for I have doubts about you). Dr. Young identifies Romans 9:3 and says “*ἠύχομην γαρ ἀναθεμα ειναι αὐτος ἐγω ἀπο τοῦ Χριστοῦ ὑπερ τῶν ἀδελφῶν μου* (I could wish that I be accursed from Christ for the sake of my brothers). Paul recognizes that it would be impossible for him to be consigned to damnation in place of his fellow Jews because God would never condemn a believer and because only Christ could die in place of another.”¹

¹ Richard Young, *Intermediate New Testament Greek* (Nashville: BRoadman & Holman, 1994), 116

Future Tense

The Greek future expresses action primarily as the English future does, that is, action that will take place in future time. However, as with all the tenses in Greek, the future may also take one other aspects depending upon the speakers expectation of a possible event.

Uses of the Future

Predictive future. The predictive future describes an event that is expected to occur in future time. Examples are found in John 14:26: ὁ δε παρακλητος, το πνεῦμα το ἅγιον, ὃ **πεμψει** ὁ πατηρ ἐν τῷ ὀνοματι μου, ἐκεῖνος ὑμᾶς **διδάξει** παντα και **ὑπομνησει** ὑμᾶς παντα ἃ ειπον ὑμῖν [ἐγώ] (But the Helper, the Holy Spirit, whom the Father **will send** in My name, **He will teach** you all things, and **He will remind** you all things that I said to you). Mark 1:8: ἐγώ ἐβαπτισα ὑμᾶς ὕδατι, αὐτος δε **βαπτισει** ὑμᾶς ἐν πνευματι ἁγίῳ (I baptized you with water, but He **will baptize** you with the Holy Spirit).

Progressive future. The progressive future expresses the action as progressive in the future. For example, in Phil. 1:18 Γι γαρ πλην ὅτιπ αντι τροπῶ, εἴτε προφασει εἴτε ἀληθεια, Χριστος καταγγέλλεται, και ἐν τουτῷ χαιρω. Ἴλλα και **χαρησομαι**, (What then? Only in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will **I continue to rejoice**). 2 Thes. 3:4 **πεποιθαμεν** δε ἐν κυριῷ ἐφ᾽ ὑμᾶς, ὅτι ἃ **παραγγελλομεν** και ποιεῖτε και **ποιησετε**. (And we have confidence in the Lord concerning you, both that you do and **will continue to do** the things we command you).

Imperative future. The imperative future expresses the action as a command. As Dana and Mantey point out, “since a command necessarily involves futurity, this is a very natural idiom.”¹ Examples as Matt. 1:21 *τεξεται δε υιον, και καλεσεις το ονομα αυτου Ιησουν. αυτος γαρ σωσει τον λαον αυτου αμαρτιων αυτων.* (And she will bring forth a Son, and **you shall name** him Jesus, for He will save His people from their sins). Matt. 22:37 *ο δε εφη αυτοω αγαπησεις κυριον τον θεον σου εν ολη τη καρδια σου και εν ολη τη ψυχη σου και εν ολη τη διανοια σου* (Jesus said to him, “**You shall love** your God with all your heart, with all your soul, and with all your mind.”). 1 Peter 1:16 *διоти γεγραπται οτι αγιοι εσεσθε, οτι εγω αγιος ειμι.* (because it is written, “**You shall be holy**, because I am holy.”). And negative commands as in Rom. 7:7 *Τι ουν εροουμεν ο νομος αμαρτια μη γενοιτο· αλλα την αμαρτιαν οκ εγνων ει μη δια νομου. την τε γαρ επιθυμιαν οκ ηδειν ει μη ο νομος ελεγεν οκ επιθυμησεις.* (What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law said, “**You shall not covet.**”).

Deliberative future. The deliberative future is used in questions where the answer has some uncertainty. These question may be real or rhetorical. An example of a real question is found in, Rom. 6:2: *μη γενοιτο. οτινες απεθανομεν τη αμαρτια, πως ετι ζησομεν εν αυτη;* (Certainly not! How **shall we**, who are died to sin, **live** any longer in it?). An example of a rhetorical question is found in Rom. 9:14: *Τι ουν εροουμεν μη αδικια παρα τω θεω μη γενοιτο.* (What **will we say** then? [Is there] unrighteousness with God?). Dr. Young identifies, “rhetorical questions that challenge the readers or listeners to ponder the implications of the question and to respond appropriately, as in Hebrews 2:3: ‘How shall we escape (εκφευξομεθα), if we neglect so great salvation?’ The rhetorical question actually expresses an implicit statement, ‘We will surely not escape.’”²

Gnomic future. The gnomic future expresses a statement of fact that is true for all time. An example is found in Gal. 6:5: *εκαστος γαρ το ιδιον φορτιον βαστασει.* (For each one **will bear** his own burden.” Rom. 5:7: *μολις γαρ υπερ δικαιου τις αποθανειται· υπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν* (For scarcely for a righteous man **will die**; yet perhaps for a good man someone would even dare to die).

¹ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan, 1994), p. 192

² Richard Young, *Intermediate New Testament Greek* (Nashville: Broadman & Holman, 1994), p. 118

Aorist Tense

The Greek aorist expresses action primarily as the English simple past tense. The aorist is sometimes called a timeless tense, because the time aspect is only found in the indicative and the participle. The aorist denotes the action simply as occurring without reference to its progress. The aorist denotes the action as an event without defining the manner of its occurrence or its completeness. It expresses the fact of the action or event without regard to its duration.

Dr. Young presents the aorist this way: “It would be better to view the aorist as grammaticalizing the speaker’s perception of an event in its entirety or as a single whole... the difference between the perfective aspect (aorist) and the imperfective aspect (present and imperfect) is the difference between viewing an entire parade from a helicopter (perfective) and viewing one float at a time pass by from the curb or grandstand (imperfective). The event does not have to be objectively completed in order to be perceived as a whole (e.g., futuristic aorists).”³

Uses of the Aorist

Constantive aorist. The constantive aorist describes a past action or event as a whole without regard to the internal working of the action. That is to say, it takes the occurrence as a single whole without regard of its duration. This is the basic usage and idea of the aorist.

Examples are found in Rom. 5:14: ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπο Ἰῶντα μέχρι Μωϋσεως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιωματι τῆς Ἰῶντα ὅς ἐστιν τυπὸς τοῦ μελλόντος.

³Richard Young, *Intermediate New Testament Greek* (Nashville: Broadman & Holman, 1994), p. 122

(But the death **reigned** from Adam until Moses, even over those who had not sinned according to the likeness of the transgression of Adam).

Acts 11:26: και εὗρων ἤγαγεν εἰς Ἄτιοχειαν. εγενετο δε αὐτοῖς και ἐνιαυτον ὅλον συναχθῆναι ἐν τῇ ἐκκλησια και διδασξαι ὄχλον ἱκανον, χρηματισαι τε πρωτως ἐν Ἄτιοχεια τους μαθητας Χριστιανους. (And when he had found him, he brought him to Antioch. So it was that for a whole year they **assembled** with the church and **taught** a great many people. And the disciples were first called Christians in Antioch).

Acts 18:11: Ἐκαθισεν δε εἰαυτον και μῆνας ἕξ διδασκων ἐν αὐτιῶς τον λογον του θεου. (And he [Paul] **continued** a year and six months, teaching the word of God among them).

Ingressive (inceptive) aorist. The ingressive aorist expresses the action or event from its inception, from its beginning or entrance of the action or state. An example is found in 2 Cor. 8:9: γινωσκετε γαρ την χαριν του κυριου ἡμῶν Ἰησοῦ Χριστου, ὅτι δι' ὑμᾶς ἐπτωχευσεν πλουσιος ὢν, ἵνα ὑμεῖς τῇ ἐκκεινου πτωχεια πλουτησητε. (For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes **He became** poor, that you through His poverty might become rich). Matt. 22:7: ὁ δε βασιλευς ὠργισθη και πεμψας τα στρατευματα αὐτου ἀπωλεσεν τους φονεῖς ἐκεινους και την πολιν αὐτων ἐνεπησεν. (But the king **became angry** and he sent out his armies, destroyed those murderers, and burned up their city).

Culminative aorist. The culminative (consummative) aorist expresses the action from the point of view of its cessation or completion with continuing results. Thus, it is normally translated as the perfect tense. The culminative aorist is normally used with verbs of effort or process where the end result is attained. Examples are found in Phil. 4:11: οὐχ ὅτι καθ' ὑστερησιν λεγω, ἐγω γαρ ἔμαθον ἐν οἷς εἰμι ἀταρκης εἶναι. (Not that I speak from want; for **I have learned** to be content in whatever circumstances I am). 1 John 2:11: ὁ δε μισῶν τον ἀδελφον αὐτου ἐν τῇ σχοτια ἐστιν και ἐν τῇ σχοτια περιπατει και οὐκ οιδεν ποῦ ὑπαγει, ὅτι ἡ σχοτια ἐτυφλωσεν τους ὀφθαλμους αὐτου. (But the one who hates his brother is in darkness and walks in the darkness, and does not know where he is going because the darkness **has blinded** his eyes).

Gnomic aorist. The gnomic aorist is used to express a generally accepted fact. Examples are 1 Peter 1:24: διοτι πᾶσα σαρξ ὡς χορτος και πᾶσα δοξα αὐτης ὡς ἄνθος χορτου ἐξηρανθη ὁ χορτος και το ἄνθος ἐξεπεςεν (For, all flesh is like grass and all its glory like the flower of grass. The grass **withers** and the flower **fades away**). Gal. 5:24: οἱ δε του Χριστου Ἰησοῦ την σαρκα ἐσταυρωσαν συν τοῖς παθημεν και ταῖς ἐπιθυμιας. (Now those who belong to Christ Jesus **have crucified** the flesh with its passions and desires).

Epistolary Aorist. An epistolary aorist is used by the author to place himself at the viewpoint of his reader to express an act or event that is present or future, but will be past for the reader. Dr. Wallace clarifies, “This is the use of the aorist indicative in the epistles in which the author self-consciously describes his letter from the time frame of the audience.”⁴ An examples is Phil 2:28: σπουδαιοτερωσ οὖν ἔπεμψα αὐτον, ἵνα ἰδοῦτεσ αὐτον παλιν χαρῆτε κάγω ἄλυποτεροσ ὦ. (Therefore **I have sent** him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful).

Dramatic aorist. The dramatic aorist is used as a device for emphasis to express a present reality with the certitude of a past event. The English translation can be expressed using the word “just,” or “just now,” as the action has just recently occurred. An example is found in Mark 5:35: Ετι αὐτοῦ λαλοῦντοσ ἔρχονται ἀπο τοῦ ἀρχισυναγωγου λεγοντεσ ὅτι ἡ θυγατηρ σου ἀπεθανεν τι ἔτι σκυλλεισ τον διδασκαλον (While He was still speaking, they came from the house of the synagogue official, saying, “your daughter **has died**; why trouble the Teacher anymore?”). Another example is Matt. 26:65: τοτε ὁ ἀρχιερευσ διερρηξεν τα ἱματια αὐτοῦ λεγων ἐβλασφημησεν. τι ἔτι χρειαν ἔχομεν μαρτυρων; ἴδε νῦν ἤκουσατε την βλασφημιαν (Then the high priest tore his robes, saying, “He has blasphemed! What further need do we have of witnesses? Behold, **you have now heard** the blasphemy.”).

Futuristic aorist. The futuristic aorist is used to describe an event that has not taken place yet is seen as already completed (sometimes called proleptic). Examples are found in John 13:31: Οτε οὖν ἐξῆλθεν, λεγει Ἰησοῦσ νῦν ἐδοξασθη ὁ υἱοσ τοῦ ἀνθρωπου και ὁ θεοσ ἐδοξασθη ἐν αὐτῷ (Then when he had gone out, Jesus said, “now the Son of Man **is glorified** and God is glorified in him.”) Rom. 8:30: οὓσ δε προωρισεν, τουτουσ και ἐκάλεσεν και οὓσ ἐκάλεσεν, τουτουσ και ἐδικαιωσεν. οὓσ δε ἐδικαιωεν, τουτουσ και ἐδοξασεν. (and whom He predestined, those He also called, and whom He called, these He also justified, and whom He justified **He also glorified**).

⁴ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 562

Perfect and Pluperfect Tense

The Greek perfect tense expresses a completed act with continuing results. The word perfect comes from the Latin *perficere* meaning “to bring to an end, complete, finish.” The perfect and pluperfect are similar and are identical in aspect though different in time. That is to say, both the perfect and pluperfect indicative speak of the event as accomplished in the past and the results existing afterwards, but the perfect sees the results existing in the present, while the pluperfect sees the results existing in the past. However, make no mistake, the perfect is the tense of completed action. The action is seen as coming to a state or point of completion with the result existing in its finished state.

Uses of the Perfect

Intensive perfect. The intensive perfect is the usage closest to its base meaning. The primary focus of the intensive perfect is upon the existing results as completed. The intensive perfect is sometimes called the resultative perfect for this reason. Examples include:

Rom. 3:10: καθως γεγραπται ὅτι οὐκ ἔστιν δικαιος οὐδε εις (Just as **it is written**, “there is none righteous, no, not one.”).

1 Cor. 15:3-4: παρεδωκα γαρ ὑμῖν ἐν πρωτοις, ὃ και παρελαβον, ὅτι Χριστος ἀπεθανεν ὑπερ τῶν ἀμαρτιῶν ἡμῶν κατα τας γραφας και ὅτι ἔταφη και ὅτι ἐγηγερται τῇ ἡμερᾷ τῇ τριτῇ κατα τας γραφας (For I delivered to you as of the first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that **He was raised** on the third day according to the Scriptures.).

Consummative perfect. The consummative perfect emphasizes the completed action of a past act that had continued for a while but has now come to an end. An example is 2 Tim. 4:7: τον καλον ἀγῶνα ἠγωνισμαι, τον δρομον τετελεκα, την πιστιν τετηρηκα (I have fought the good fight, I have finished the course, I have kept the faith). Another example is John 1:34: κἀγω ἑωρακα και μεμαρτυρηκα ὅτι οὗτος ἐστιν ὁ υἱος τοῦ θεοῦ. (And I have seen, and I have testified that this is the Son of God).

Iterative perfect. The iterative perfect emphasizes the “recurrent intervals” rather than continuous progress. For example, 1 John 1:1 ὃ ἦν ἀπ’ ἀρχῆς, ὃ ἀκηκοαμεν, ὃ ἑωρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἔθεασαμεθα και αἱ χεῖρες ἡμῶν ἐψηλαφησαν περι τοῦ λογου τῆς ζωῆς (That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon, and our hands have handled, concerning the Word of life). The perfects are expressing the abiding effects of hearing and seeing.

Dramatic perfect. The dramatic perfect is used when the author wishes to describe a past event in a vivid though realistic way. Since the perfect represents an existing state, this usage is the most forceful way of expressing an historical event viewing an existing state. An example is John 1:15: Ἰωαννης μαρτυρεῖ περι αὐτοῦ και κεκραγεν κεγων οὗτος ἦν ὃν ειπον ὁ ὀπισω μου ἐρχομενος ἔμπροσθεν μου γεγονεν, ὅτι πρῶτος μου ἦν. (John testified concerning him and cried out, saying. “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’”). Another example is found in Rev. 5:7: και ἦλθεν και εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθημενου ἐπι τοῦ θρονου. (Then He came and took the scroll out of the right hand of Him who sat on the throne).

Uses of the Pluperfect

Consummative pluperfect. The consummative pluperfect emphasizes the completion of the action in reference to past time. An example is found in John 11:13: εἶρηκει δε ὁ Ἰησοῦς περι τοῦ θανατου αὐτοῦ, ἐκείνοι δε ἔδοξαν ὅτι περι τῆς κοιμησεως τοῦ ὕπνου λεγει. (Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep).

Intensive pluperfect. The intensive pluperfect emphasizes the result of the action that existed in past time. Drs. Dany and Mantey write, “Here stress is laid upon the reality of the fact, which enables it to be presented with more force than could be done with the aorist, but the only device for construing it in English is the simple past.” An example is found in Luke 4:41: ἐξηρχετο δε και δαιμονια ἀπο πολλῶν κραυγαζοντα και λεγοντα ὅτις υ ει ὁ υἱος τοῦ θεοῦ. και ἐπιτιμῶν οὐκ αὐτα λαλεῖν, ὅτι ἤδεισαν τον χριστον αὐτον ειναι. (But demons also came out of many, crying out and saying, “You are the Son of God!” And rebuking them, He would not allow them to speak, because they knew that He was the Christ.)

Perfect & Pluperfect Tense

The Infinitive

The infinitive is called a verbal noun. In fact, the word infinitive comes from the Latin *infīnītus* meaning, “infinite” with respect to time, and “boundless” with respect to size or degree. Infinitives possess tense and voice like a verb and its noun characteristics come from the main verb, context, and the accompanying articles. Additionally, infinitives can take an object and can be modified by adverbs.

A summary is given in the following table:

As a noun	As a verb
It is accompanied by a preposition	It takes an object
It is used as a subject	It is qualified by adverbs
It is used as an object	
It modifies other words	
It takes the article	
It is qualified by adjectives	

Drs. Dana and Mantey write, “Intelligent expression inevitably occasions at times the naming of an action with substantival relations in a sentence. Here we have noun and verb occupying common ground. This may be sometimes expressed by an ordinary noun of action, but is more forcefully expressed by a verbal substantive, which doubtless reached its highest known stage of development and variety of usage in the Greek language....No idiom is more decidedly peculiar to the language than this substantive character of the infinitive. Frequently it

occurs in constructions where its idiomatic nature is so fully demonstrated that even the novice cannot fail to discern it. A splendid example may be seen in Heb. 2:15: ‘Who, because of the fear of death, were subjects of bondage δια παντος τοῦ ζῆν, through all their lives.’ Here the infinitive ζῆν is accompanied by a preposition, modified by an adjective, defined by the article, and used in the genitive case: distinctive and essential characteristic of a pure noun. Though this particular example is the most elaborate infinitive construction in the New Testament, yet it is without any doubt typical Greek usage.”¹

Uses of the Infinitive

- I. *Verbal uses.* The infinitive can function adverbially relating to: (a) time, using “while,” or “as;” (b) reason, using “because;” (c) purpose, using “to,” “in order to,” or “that;” (d) result, using “that,” “so that,” “as a result;” and (e) means, using “by means.”
- i. *Purpose.* The infinitive can be used to express the purpose or aim of the action or state of the controlling verb. This is the most common verbal usage of the infinitive. Purpose may be expressed with the simple infinitive, the infinitive with τοῦ, the infinitive with the prepositions εις, προς, or with ὥστε or ὡς.
 - a. Simple infinitive - Mark 10:45: και γαρ ὁ υἱος τοῦ ἀνθρωπου οὐκ ηλθεν διακονηθῆναι ἀλλὰ διακονῆσαι και δοῦναι την ψυχην αὐτοῦ λυτρον ἀντι πολλῶν. (For even the Son of Man did not come **to be served**, but **to serve** and **to give** life a ransom for many).
 - b. Infinitive with τοῦ – Matt. 13:3: Και ἐκαλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λεγων ἰδου ἐξῆλθεν ὁ σπειρων τοῦ σπειρειν. (And He spoke many things to them in parables, saying, “Behold, the sower went out **to sow**”).
 - c. Infinitive with εις - Rom. 3:26: προς την ἔνδειξιν τῆς δικαιοσυνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς το ειναι αὐτον δικαιον και δικαιουντα τον ἐκ πιστεως Ἰησοῦ. (to demonstrate at the present time His righteousness, **that He might be** just and the justifier of the one who has faith in Jesus). Rom. 8:29: ὅτι οὐς προεγνω, και προωρισεν συμμορφους τῆς εἰκονος τοῦ υἱοῦ αὐτοῦ, εἰς το ειναι αὐτον πρωτοτοκον ἐν πολλοῖς ἀδελφοις (For whom He foreknew, He also predestined [to be] conformed to the image of His Son, **that He might be** the firstborn among many brethren.)
 - d. Infinitive with προς - Eph. 6:11: ἐνδυσασθε την πανοπλιαν τοῦ θεοῦ προς το δυνασθαι ὑμᾶς στήναι προς τας μεθοδειας τοῦ διαβολου (Put on the whole armor of God, that you may be able **to stand against** the wiles of the devil.)

¹ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), pp. 208,209

Infinitive

- e. Infinitive with ὥστε - Luke 4:29: και ανασταντες ἐξεβαλον αὐτον ἔξω τῆς πολεως και ἤγαγον αὐτον ἕως ὄφρυος τοῦ ὄρους ἐφ' οὗ ἡ πολις ὠκοδομητο αὐτῶν ὥστε **κατακρημνισαι** αὐτον (and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, in order that to **throw Him down** the cliff.)
- f. Infinitive with ὡς - Luke 9:52: και ἀπεστειλεν ἀγγελους προ προσωπου αὐτοῦ. Και πορευθεντες εἰσῆλθον εἰς κωμην Σαμαριτῶν ὡς **ἐτοιμασαι** αὐτῷ (and sent messengers before His face. And as they went, they entered a village of the Samaritans, **to prepare** for Him.)
- ii. *Result.* The infinitive can be used to express the result of the action or state of the controlling verb.
- a. Simple infinitive – Heb. 11:8: Πιστει καλουμενος Ἰαβρααμ ὑπηκουσεν **ἐξελθεῖν** εἰς τοπον ὃν ἤμελλεν **λαμβανειν** εἰς κληρονομιαν, και ἐξῆλθεν μη ἐπισταμενος ποῦ ἔρχεται. (By faith Abraham obeyed when he was called **to go out** to the place which he was **to receive** as an inheritance; and he went out, not knowing where he was going).
- b. Infinitive with τοῦ – Matt. 21:32: ἦλθεν γαρ Ἰωαννης προς ὑμᾶς ἐν ὁδῷ δικαιοσυνης, και οὐκ ἐπιστευσате αὐτῷ, οἱ δε τελῶναι και αἱ πορναι ἐπιστευσαν αὐτῷ ὑμεῖς δε ἰδοντες οὐδε μετεμεληθητε ὕστερον τοῦ **πιστεῦσαι** αὐτῷ (For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw [it], you did not afterward relent so as to **believe** him).
- c. Infinitive with εις - Rom. 1:20: τα γαρ ἀορατα αὐτοῦ ἀπο κτισεως κοσμου τοῖς ποιημασιν νοουμενα καθορᾶται, ἢ τε αἰδιος αὐτοῦ δυναμις και θειοτης, εἰς το **ειναι** αὐτους ἀναπολογητους, (For since the creation of the world His invisible [attributes] are clearly seen, being understood by the things that are made, His eternal power and Godhead, As a result they **are** without excuse,)
- d. Infinitive with ὥστε - Mark 1:27: και ἐθαμβηθησαν ἅπαντες ὥστε **συζητεῖν** προς ἑαυτους λεγοντας: τι ἐστιν τοῦτο; διδαχη καινη κατ' ἐξουσιαν και τοῖς πνευμασι τοῖς ἀκαθαροῖς ἐπιτασσει, και ὑπακουουσιν αὐτῷ. (They that were all amazed, so that they **debated** among themselves, saying, “What is this? What new doctrine [is] this? For with authority He commands even the unclean spirits, and they obey Him.”)
- iii. *Time.* The infinitive can be used to express the relative time of the main verb in relation to the action expressed by the infinitive.² “But ‘temporal relations are only vaguely expressed by the infinitive’ (R. 1091). It does not have within itself any significance of time, but may derive a temporal meaning from the context and its use with a preposition or particle.”³

² Richard Young, *Intermediate New Testament Greek* (Nashville: B & H Publishers, 1994), p. 166

³ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan, 1954), p. 215

Infinitive

- a. **Antecedent time.** The infinitive with *πριν* or *πριν ἢ* forms the infinitive with antecedent time. Antecedent time means the action of the main verb takes place before the infinitive and uses the word “before.” An example is found in Mark 14:30: *καὶ λέγει αὐτῷ ὁ Ἰησοῦς. ἀμὴν λέγω σοὶ ὅτι σήμερον ταύτη τῇ νυκτὶ πρὶν ἢ δις ἀλεκτορα φωνῆσαι* τρις με ἀπαρνησῆς. (Jesus said to him, “Assuredly, I say to you that today, this night, before the rooster **crow**s twice, you will deny Me three times).
 - b. **Contemporaneous time.** The infinitive with the preposition and locative (*ἐν τῷ*) forms the infinitive in contemporaneous time. Contemporaneous time means the action of the main verb takes place at the same time as the infinitive and is expressed with the words “when, while, as, just as.” An example is found in Matt. 13:4: *καὶ ἐν τῷ σπείρειν αὐτὸν ἂ μὲν ἔποσεν παρα τὴν ὁδὸν, καὶ ἔλθοντα τὰ πετεινά κατεφαγὲν αὐτά.* (And as he **sowed**, some [seed] fell by the wayside; and the birds came and devoured them.)
 - c. **Subsequent time.** The infinitive with the preposition *μετὰ το* forms the infinitive in subsequent time. Subsequent time means the action of the main verb takes place after the infinitive and uses the word “after.” An example is found in Matt. 26:32: *μετὰ δε το ἔγερθῆναι με προαξῶ ὑμᾶς εἰς τὴν Ταλιλαιαν.* (But after I have **been rised**, I will go before you to Galilee).
- iv. **Cause (or reason).** The accusative infinitive with the preposition *δια* expresses the infinitive of cause or reason. An example is found in John 2:24: *αὐτὸς δε Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς δια το αὐτὸν γινώσκειν παντὰς* (But Jesus did not commit Himself to them **because** He **knew** all men).
- v. **Means.** The instrumental infinitive with the preposition *ἐν τῷ* expresses the infinitive of means (similar to the contemporaneous infinitive). An example is found in Acts 3:26: *ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπεστείλεν αὐτὸν εὐλογῶντα ὑμᾶς ἐν τῷ ἀποστρεφῆναι ἕκαστον ἀπο τῶν πονηριῶν ὑμῶν.* (To you first, God, having raised up His Servant Jesus, sent Him to bless you, **by turning** every one [of you] from your wicked ways).
- II. **Infinitives functioning as nouns (Substantival Uses).** Sometime the infinitive can function in its context as a noun. It can function as a subject, object, indirect object, instrument, apposition, and substantive modifier.
- i. **Subject.** The infinitive can function as the subject of a finite verb. An example is found in Rom. 7:18: *Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκὶ μου, ἀγαθὸν το γὰρ θελεῖν παρακεῖται μοι, το δε κατεργαζέσθαι το καλον οὐ* (For I know that in me, that is, in my flesh, nothing good dwells; for **to will** is present with me, but [how] to perform what is good [is] not).
 - ii. **Object.** The infinitive can function as the object of the finite verb. An example is found in Mark 12:12: *Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ οτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.* (And they sought **to lay hold** of

Infinitive

Him, but they feared the multitude, for they knew He had spoken the parable against them. So they left Him and went away).

- iii. *Indirect object.* The infinitive can function as an indirect object the same as a dative noun. “This use of the infinitive conveys a mild telic force, being used to express ‘that for which or with reference to which the action or state of the governing verb is performed or exists.’”⁴ An example is Luke 10:40: ἡ δε Μαρθα περιεσπᾶτο περι διακονιαν ἐπιστᾶσα δε ειπεν, κυριε, οὐ μελει σοι ὅτι ἡ ἀδελφη μου μονην με κατελιπεν **διακονεῖν**; εἶπε ουν αὐτῇ ἵνα μοι συναντιλαβηται. (But Martha was distracted with all her preparations; and she came up to [Him], and said, Lord, do you not care that my sister left me to do all the **servicing** alone? Then tell her to help me.”).
- iv. *Instrument.* The infinitive can function as a noun in the instrumental case. This usage seeks to define more closely the content of the action. An example is Heb. 5:5: οὕτως και ὁ Χριστος οὐχ ἑαυτον ἐδοξασεν **γενθῆναι** ἀρχιερεα ἀλλ’ ὁ λαλησας προς αὐτον Υἱος μου ει συ, ἐγω σημερον γεγεννηκα σε (So also Christ did not glorify Himself **by becoming** a high priest, but He who said to Him, “You are My Son, today I have begotten you.”).
- v. *Appositional.* The infinitive can function as a noun in apposition to a preceding noun or pronoun, and serves to explain, limit and define the noun. With this in mind, appositional infinitives can be translated using the words, “namely,” or “that is.” An example is found in 1 Thes. 4:3: Τοῦτο γαρ ἐστιν θελημα τοῦ θεοῦ, ὁ ἀγιασμος ὑμῶν, **ἀπεχεσθαι** ὑμᾶς ἀπο τῆς πορνειας, (This is the will of God, your sanctification; that is, that you **abstain** from sexual immorality).
- vi. *Modifier.* The infinitive can function as an adjective. This usage is also called epexegetical. An example is found in Mark 2:10: ἵνα δε εἰδῆτε ὅτι ἐξουσιαν ἔχει ὁ υἱος τοῦ ἀνθρωπου **ἀφιεναι** ἀμαρτιας ἐπι τῆς γῆς κεγει τῷ παραλυτικῷ (But so that you may know that the Son of Man has authority on earth to **forgive** sins – He said to the paralytic).

III. Independent usages.

- i. *Imperative.* The infinitive can function as a imperative. An example is found in Rom. 12:15: **χαρειν** μετα χαιροντων, **κλαιεν** μετα κλαιοντων. (**Rejoice** with the ones rejoicing, **weep** with thoes who weep).
- ii. *Infinitive absolute.* The infinitive can function as an interjection of greeting. This usage is common with greeting in the New Testament. An example is James 1:1: Ιακωβος θεοῦ και κυριου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δωδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ **χαρειν**. (James, a bond-servant of God and of the Lord Jesus Christ, to the twelve tribes who are dispersed abroad, **Greetings**.).

⁴ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 218

The Participle

A participle is a form of a verb that can function independently as an adjective. The word participle comes from the Latin *particeps* meaning “sharing,” “participating.” The Greek participle is said to be a declinable verbal adjective, meaning it has characteristics of both a verb and an adjective. As a verb, the participle has voice and tense. As an adjective, the participle is declined and agrees in gender, number, and case, with that which it modifies.

Verbal Properties

The adverbial use of the participle expresses the how, when, why and on what occasion the action takes place.

1. *Tense*. Tense has to do with both time of action and kind of action. Kind of action is found in the participle itself. Time of action is derived from the main verb not the participle.
 - (a) Present participles reflect continuous action indicating action simultaneous with the main verb
 - (b) Aorist and perfect participles indicates action which is prior or antecedent to the action of the main verb
 - (c) Future participles indicate action that is following or subsequent to the action of the main verb
2. *Voice*. Voice is the same as with the verb, namely, identifying the relationship of the action to the subject:
 - (a) Active means the subject is acting
 - (b) Passive means subject is being acted upon
 - (c) Middle means the action is returning to the subject, or acting on itself
3. *Modifiers*:

Participle

- (a) May have a direct object in the accusative
- (b) May have prepositional phrases, adjectives, etc.

Adjectival Properties

The adjectival use of the participle agrees with the noun it modifies in: (a) gender; (b) number; and (c) case. It may function adjectivally:

- (a) attributively
- (b) predicatively
- (c) substantively (acts as a noun)

Uses of the Participle

- I. *The Adjectival Participle.* The adjectival use of the participle agrees with the noun it modifies in: (a) gender; (b) number; and (c) case.
 1. *Attributive usage.* The participle can modify the noun in the attributive position with or without the article. An example is found in Matt. 2:7: Τότε Ἡρωδης λαθρα καλεσας τους μαγους ἠκριβωσεν παρ' αὐτῶν τον χρονον τοῦ φαινομου ἀστερος, (Then Herod, when he had secretly called the wise men, determined from them the time of the **appearing** star).
 2. *Predicate usage.* The participle can be used like an adjective in the predicate position after a verb of being. An example is found in Heb. 4:12: Ζῶν γαρ ὁ λογος τοῦ θεοῦ και ἐνεργης και τομωτερος ὑπερ πάσαν μαχαιραν διστομον και δικνουμενος ἄχρι μερισμοῦ ψυχῆς και πνευματος, ἀρμῶν τε και μυελῶν, και κριτικος ἐνθυμησεων και ἐννοιῶν καρδιας (The word of God is **living** and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.).
 3. *Substantive usage.* The participle can function like an adjective when it is not accompanied by a noun. An example is found in Acts 10:35: ἀλλ' ἐν παντι ἔθνει ὁ φοβουμενος αὐτον και ἐργαζομενος δικαιοσυνην δεκτος αὐτῷ ἐστιν (But in every nation **the one fearing** him and works righteousness is accepted by Him).
- II. *Adverbial Participle.*
 1. *Temporal participles.* The participle can be used in a temporal clause. With this usage the temporal words “when, after, or while” are used at the beginning of the adverb clause. The specific adverbial word used is determined by the context, not necessarily by the tense of the participles. Present

Participle

participles, however, most likely conveys the sense of “while” (during which time). Aorist participles mostly convey the idea of “when” (at which time). An example is found in Acts 19:2: εἶπεν τε πρὸς αὐτοὺς· εἰ πνεῦμα ἅγιον ἀλάβετε **πιστευσαντες** οἱ δε πρὸς αὐτον ἀλλ’ οὐδ’ εἰ πνεῦμα ἅγιον ἔστιν ἠκουσαμεν. (He said to them, “Did you receive the Holy Spirit **when you believed?**” So they said to him, “No, we have not even heard whether there is a Holy Spirit.”). Heb. 9:12: οὐδε δι’ αἵματος τραγῶν και μοσχῶν και μοσχῶν δια δε τοῦ ἰδίου αἵματος εἰσηλθεν ἐφαπαξ εἰς τα ἅγια αἰωνίαν λυτρωσιν **εὐραμενος**. (and not through the blood of goats and calves, but through His own blood, He entered once into the holy place, **after obtaining** eternal redemption).

2. *Purpose participles.* The participle can be used to describe the purpose of the action of the main verb. Purpose participles use the words “to,” “in order to,” “for the purpose of,” “so that.” An example is found in Luke 10:25: Καὶ ἰδοὺ νομικὸς τις ἀνέστη **ἐκπειραζῶν** αὐτὸν λεγὼν διδασκαλε, τι ποιήσας ζῶν αἰώνιον κληρονομήσω (And behold, a certain lawyer stood up **to test** him, saying, “Teacher, what must I do to gain eternal life?”).
3. *Result participle.* The participle can be used to express the result of the action of the main verb. The result participle uses the words “so that,” or “with the result that.” An example is found in John 5:18: δια τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, οτι οὐ μόνον ἔκνευ το σαββατον, ἀλλὰ και πατερα ἴδιον ἔλεγεν τον θεον ἴσον ἑαυτον **ποιῶν** τῷ θεῷ. (Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, **with the result of making** himself equal to God.)
4. *Causal participle.* The participle can function to express cause of action of the main verb. The causal participle uses the words “because,” or “since.” An example is Matt. 22:29: ἀποκριθεις δε ὁ Ἰησοῦς εἶπεν αὐτοῖς. πλανᾶσθε μη **εἰδοτες** τοσ γραφας μηδε την δυναμιν τοῦ θεοῦ (Jesus answered and said to them, “You are deceived, **because** you do not **know** the Scriptures nor the power of God.)
5. *Conditional participles.* The participle can be used to express the condition of the action of the main verb. Dr. Young provides clarification as he says, “The conditional participle states a condition that, when fulfilled, issues into a certain consequence indicated by the main clause.”¹ The conditional participle uses the word “if.” An example is found in Acts 15:29: ἀπεχεσθαι εἰδωλοθυτων και ἁματος και πνικτῶν και πορνείας, ἐξ ὧν **διατηροῦντες** ἑαυτοὺς ευ πραξετε. ἔρρωσθε. (that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. From which, **if you keep yourselves**, you will do well.)
6. *Concessive participle.* The participle can express concession, being used with or without the concessive participle “if.” The concessive particle adds the word “although,” or “though.” An example is found in John 9:25: ἀπεκριθη οὖν ἐκεῖνος· εἰ ἁμαρτωλὸς ἔστιν οὐκ οἶδα· ἐν οἶδα ὅτι τυφλὸς ὢν ἄρτι βλεπω. (He answered and said, “Whether He is a sinner [or not] I do not know. One thing I know: that **although** I was blind, now I see). Phil. 2:6: ὃς ἐν μορφῇ θεοῦ **ὑπαρχων** οὐχ ἀρπαγμου ἠγησατο το εἶναι ἴσα θεῷ, (**Although he existed** in the very nature of God, he did not consider equality with God something to be grasped).

¹ Richard Young, *Intermediate New Testament Greek* (Nashville: B & H Publishers, 1994), p. 155

Participle

7. *Instrumental participle.* The participle can be used to express the means by which the action of the main verb is accomplished. The instrumental participle adds the words “by,” or “by means of.” An example is found in Acts 22:16: και νῦν τι μελλεῖ; ἀναστας βαπτισαι και ἀπολουσαι τας ἁμαρτίας σου ἐπιστρεσάμενος το ὄνομα αὐτοῦ. (And now why are you waiting? Arise and be baptized, and wash away your sins **by means of calling** on His name).
8. *Modal participle.* The participle can be used to express the manner in which the action of the main verb is accomplished. The modal participle answers the question “how did the action take place?” An example is found in Mark 1:22: και ἐξεπλησσοντο ἐπι τῇ διδαχῇ αὐτοῦ ἦν γαρ διδασκων αὐτους ὡς ἐξουσιαν ἔχων και οὐχ ὡς οἱ γραμματεῖς. (And they were astonished at His teaching, for He was **teaching** them as having authority). This participle answers the question: how did he teach? With authority.
9. *Circumstantial participle.* The participle can be used to express an action or circumstance that accomplishes the action of the main verb. Dr. Young suggests, “the best translation in English is to transform the participle into a finite verb of the same mood as the leading verb and insert “and” between the two verbal expressions. This usage of the participle is a idiom that has no exact English parallel. An example is found in Mark 16:20: ἐκεῖνοι δε ἐξεληθοντες εκηρυξαν πανταχοῦ, τοῦ κυριου συνεργουντος και τον λογον βεβαιουντος δια τῶν ἐπακολουθουντων σημειων. (But they **went forth** preaching everywhere, the Lord working with them and confirming the word through the accompanying signs).
10. *Imperative participle.* The participle can function like an independent verb as an imperative. An example is found in Rom. 12:9: Η ἀγαπη ἀποκριτος. ἀποστρυγούτες το πονηρον, κολλωμενοι τῷ ἀγαθῷ, (Let love be without hypocrisy. **Hate** the evil. **Cleave** to the good).
11. *Indicative participle.* The participle can function like an independent indicative verb. An example is found in Rom. 5:11: οὐ μονον δε, ἀλλα και καυχωμενοι ἐν τῷ θεῷ δια τοῦ κυριου ἡμῶν Ἰησοῦ Χριστοῦ δι’ ου νῦν την καταλλαγην ἐκαβομεν. (And not only that, but [we] also **rejoice** in God through our Lord Jesus Christ, through whom we have received the reconciliation).
12. *Periphrastic participle.* The participle can be used with a finite verb to form a compound tense called periphrastic (Greek περι “around” + φραζω “I explain”). Dr. Wallace says, “This participle is called periphrastic because it is a *round-about* way of saying what could be expressed by a single verb.”² The finite verb *εἰμι* is by far the most common verb used with an accompanying participle.
 - a. *Present periphrastic.* The present periphrastic is formed using the present of *εἰμι* with the present participle. This form expresses durative force. An example is found in Col. 1:6: τοῦ παροντος εἰς ὑμᾶς, καθως και ἐν παντι τῷ κοσμῷ ἐστιν καρποφορουμενον και αυξανομενον καθως και ἐν ὑμῖν, ἀφ’ ἧς ἡμερας ἠκουσατε και ἐπεγνωτε την χαριν τοῦ ἐν ἀληθειᾳ (which has come to you, as it has also in all the world and

² Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 647

Participle

it **is bearing fruit**, as it is also among you since the day you heard and knew the grace of God in truth).

- b. *Imperfect periphrastic.* The imperfect periphrastic is formed by using the imperfect of *eimi* with the present participle. This form expresses durative in force, but not always. An example is found in Luke 19:47: Καὶ ἦν διδασκῶν το καθ' ἡμεραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζητοῦν αὐτὸν ἀπολεσαι καὶ οἱ πρῶτοι τοῦ λαοῦ, (And he **was teaching** daily in the Temple).
- c. *Perfect periphrastic.* The perfect periphrastic is formed by using the present of *eimi* with the perfect participle. The sense of this construction is intensive with a consummative force. An example is found in Eph. 2:8: Τῇ γὰρ χάριτι **ἐστε σεσωσμένοι** δια πιστεως· Καὶ τοῦτο οὐκ ἐξ, θεοῦ το δῶρον· (For by grace you **have been saved** through faith, and not of yourselves it is the gift of God).
- d. *Future periphrastic.* The future periphrastic is formed by using the future of *eimi* with the present participle. This form expresses the action as durative in future time. An example is found in Luke 5:10: ὁμοίως δὲ καὶ Ἰακεβὸν καὶ Ἰωαννὴν υἱοὺς Ζεβεδαιοῦ, οἱ ἦσαν κοινῶνι τῷ Σιμῶνι ὁ Ἰησοῦς. μὴ φοβοῦ ἀπο τοῦ νῦν ἀνθρώπους· ἔσθι ζωγρῶν. (and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid. From now on you **will catch men**”).
- e. *Future perfect periphrastic.* The future perfect periphrastic is formed by using the future of *eimi* with the perfect participle. This form expresses the action as like the English future perfect. An example is found in Heb. 2:13: καὶ παλιν· ἐγὼ **ἔσομαι πεποιθὼς ἐπ'** αὐτῷ, καὶ παλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός. (And again: “I **will put My trust** in Him.” And again: “Here am I and the children whom God has given Me.”).

III. Participle Absolute

The participle can function as a nominative absolute and a genitive absolute.

1. *Nominative absolute participle.* The nominative absolute participle functions as a substantive. An example is found in John 7:38: ὁ πιστευῶν εἰς ἐμε, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥευσουσιν ὕδατος ζῶντος. (**The one that believes** in Me, as the Scripture has said, out of his heart will flow rivers of living water).
2. *Genitive absolute participle.* The genitive absolute participle functions adverbially. Its construction is unconnected with the rest of the sentence in that its subject – the genitive noun or pronoun is different

Participle

from the subject of the main clause.³ An example is found in Matt. 9:18: Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἴδου ἄρχων εἰς ἔλθων προσεκυνεῖ αὐτῷ λεγων ὅτι ἡ θυγατηρ μου ἄρτι ἐτελευτησεν ἄλλα ἔλθων ἐπιθεσ την χεῖρα σου ἐπ' αὐτην, και ζησεται. (**While He was saying** these things to them, behold, a ruler came and worshiped Him, saying, “My daughter has just died, but come and lay Your hand on her and she will live.”) .

³ Daniel Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 655

Miscellaneous Elements

Under the heading of miscellaneous elements are the conjunction, the particle, and the adverb. The reason for this division is that these fundamental elements of New Testament Greek may cross their functional line into the other. The conjunction sometimes functions like a particle; likewise, the particle sometimes functions as a conjunction.

The Conjunction

A conjunction is a word that ties two words, phrases, clauses, sentences or paragraphs together in some way. The word comes from the Latin *coniungere* meaning, “to join together.” Drs. Dana and Mantey well observe when they write,

It [the conjunction] may be a mere colorless copulative giving no additional meaning to the words preceding or following, as is true of $\tau\epsilon$ and is usually the case with $\kappa\alpha\iota$, or it may introduce a new meaning in addition to being a connective, as it true of $\acute{\iota}\nu\alpha$ and $\acute{\omega}\sigma\tau\epsilon$. A correct understanding of the uses and meanings of Greek conjunctions is of fundamental importance for New Testament interpretation. The turning point or direction of a thought is usually indicated by a conjunction. The meaning if a sentence following a conjunction, and oftentimes of a whole paragraph, is suggested or colored by the connective. Then also, because in Greek, as in Hebrew and Latin, but unlike the English use, a conjunction may have several meanings, each requiring separate and careful study.¹

Coordinating conjunctions like “and,” “but,” and “or”, connect words, clauses, sentences, or paragraphs of equal structural rank together in some way. Subordinating conjunctions like “when,” “because,” and “if,” connect dependent clauses to independent clauses. An independent clause can stand alone as a complete sentence, while a subordinate clause cannot. Dr Young provides the following example, “‘Mary went to the store because they needed food.’ The first clause ‘Mary went to the store’ can stand alone, but the second clause ‘because they needed food’ cannot. It is a subordinate clause and is introduced by a subordinate conjunction (because).”²

ἀλλὰ

¹ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 239

² Richard Young, *Intermediate New Testament Greek* (Nashville:B & H Publishers, 1994), p. 179

Conjunction

Root meaning: but (stronger than δε). ἀλλά is a strong adversative conjunction (but), but may function as contrast, emphasis, exclusion, or transition.

Contract – but, however (Mark 5:39).

Emphasis – indeed, now, then (1 Cor. 4:15).

Exclusion – except (Mark. 4:22).

Transition – now (Mark 16:6-7).

ἄρα

Root meaning: so, then. ἄρα introduces a conclusive statement. This inferential conjunction draws a conclusion that is more subjective than οὖν or διο, but may also function as emphasis.

Conclusion – so, then, therefore (Rom. 7:21).

Emphasis – indeed (Acts 12:18).

γάρ

Root meaning: for. γάρ is a coordinating conjunction linking independent units or subordinate conjunction introducing dependent clauses and expressing reason.

Reason – for (Rom. 8:18).

Grounds (supporting evidence) – since (Col. 3:20).

Explanation – that is, for example (Luke 14:27-28).

Emphasis – indeed, certainly (John 9:30).

Transition – moreover (Gal. 1:11)

δε

Root meaning: but. δε is used as an adversive or contrastive conjunction. When the conjunction is combined with μεν introduces the first element and δε the second and is translated, “on the one hand .. on the other hand.”

Contrast – but, however, yet, on the other hand (Matt. 5:22).

Addition – and (James 1:13).

Transition – and, moreover, then, now (Rom. 3:2).

Explanation – now (John 6:6).

Emphasis – indeed, certainly (2 Cor. 10:2).

διο

Root meaning: therefore, wherefore. διο is the strongest inferential conjunction. Its significance is seen by the compounds built using the word. For example, διοπερ is made to be even stronger than διο alone and means, “for which very reason,” “on which very account” (cf. 1 Cor. 8:13). Another example is the compound διοτι meaning “because” and “for” (cf., Luke 1:13; 2:7; Rom. 1:19, 21).

ἕαν

Root meaning: if. ἕαν (a compound of εἰ and ἄν) is used with the subjunctive and indicative and expresses uncertainty or indefiniteness. The word introduces a hypothetical condition whose outcome is not as certain as one introduced with εἰ.

Condition – used with the subjunctive in the third class condition.

Conjunction

Time – when (1 John 3:2).

Indefiniteness – whoever, wherever, whatever - when used with relative pronouns (Mark 13:11).

Exclusion – unless, if not, except (Matt. 10:13).

εἰ

Root meaning: if, whether. εἰ is a conditional but may also be used to introduce indirect questions. When εἰ introduces direct questions it should not be translated at all (cf. Luke 22:49).

Condition – if (Gal. 3:29).

Grounds – since (grounds for a conclusion or exhortation, Col. 3:1).

Concession – although (εἰ καὶ introduces a concession clause, Luke 18:4-5).

Complement – that (complement noun clause, 1 John 3:13).

Questions – no translation (Matt. 12:10).

Emphasis – indeed, surely (Eph. 3:2).

ἢ

Root meaning: either...or. ἢ is called a correlative and can be used as a pair or by itself.

Correlative: either...or (Matt. 12:33).

ἵνα

Root meaning: that. ἵνα is used to describe purpose.

Purpose – in order that (John 3:14-15).

Noun clauses – that (Matt. 10:25).

Result – so that (John 9:2).

Time – when (John 16:32).

καὶ

Root meaning: and. καὶ is the basic grammatical word to join two coordinate elements together. The three fundamental functions are: (1) transitional or continuative – “and;” (2) adjunctive – “also;” and (3) ascensive – “even.” The New Testament usage of καὶ has the added complexity of the Hebrew *waw* (“and”) of the Old Testament.

Addition – and, even, also (joining two coordinate or correlative elements together).

Emphasis – indeed, certainly (1 Cor. 14:19).

Reason – because (Mark 8:3).

Contrast – but, however (James 4:2).

Purpose – in order that (Matt. 5:15).

Condition – if (Matt. 26:15).

Consequence – then (the apodosis of a conditional, Rev. 14:9-10).

Concession – through (Luke 18:7).

Time – when (Mark 15:25).

Sequential – then (John 4:35).

Relative – who (Luke 6:6).

Conclusion – then (Matt. 3:14).

Conjunction

Comparison – so (1 Cor. 12:3).

ὅτι

Root meaning: because. ὅτι is used as a conjunction introducing an objective clause after verbs of knowing, saying, seeing, and feeling.

Reason – because (John 1:30).

Grounds – since (Luke 13:2).

Noun clauses – that (1 John 1:5).

Result – that, with the result that (John 7:35).

οὖν

Root meaning: therefore. οὖν is used as an inferential conjunction describing that what follows is the logical conclusion from what precedes.

Conclusion – therefore, so, consequently (Rom. 12:1).

Transition – now, then (John 4:28).

Response – so (John 1:39).

Emphasis – certainly, indeed, really (John 20:30).

Contrast – but, however (John 9:18).

The Particle

A Greek particle has undefined limits within the New Testament and includes the odd elements of the language. Sometimes a particle can act as an adverb, conjunction, interjections and even as a preposition. The word comes from the Latin *particulae* meaning, “a small part, particle, portion.” Particles can be classified into three basic groups: those that are emphatic or intensive, those that are connecting, and those that are interjections.

Emphatic Particles

ἀμην

ἀμην (amen) is a transliteration of the Hebrew אמן “to be firm.” The word is translated as “truly, verily, amen.” When ἀμην is found at the beginning of a discourse it is translated “surely, truly, of a truth” (cf. John 3:3). When ἀμην is found at the end of the discourse it is translated, “so it is, so be it, may it be fulfilled” (1 Cor. 14:16). It was a custom, which passed over from the synagogues to the Christian assemblies, that when he who had read or discoursed, had offered up solemn prayer to God, the others responded Amen, and thus made the substance of what was uttered their own (Rom. 15:33).¹

ὅτι

ὅτι has no English equivalent and is considered an indefinite. ὅτι and ἕαν can be interchangeable. ὅτι is used with the optative or indicative and “imparts to the verb a contingent

¹ Theological Dictionary of the New Testament

meaning, depending on an *if* clause, expressed or understood, in the context.”² When ἄν is used with a conjunction or relative pronoun, it has the meaning “soever” as in whenever, wherever, and whoever. When ἄν is used with the subjunctive and optatives mood it conveys varying degrees of uncertainty.

γε

The particle γε is translated “indeed, even, in fact, at least,” but is sometimes left untranslated. γε is often found with other emphatic particles like ἀλλά, ἄρα, δε for emphasis (e.g., ἀραγε “wherefore indeed” Mat. 7:20)

δη

δη is used to emphasize urgency to commands and exhortations, as such it is translated as “now, by all means, really.” It is used only seven times in the New Testament.

ει μην

This expression is rare but clearly emphatic as it is translated as “assuredly,” or “above all” (cf. Heb. 6:14).

νη, ναι

νη is used with oaths in a strong affirmation translated “I affirm.” ναι is used as a strong emphatic affirmative particle meaning “yes, it is true,” “yes, indeed,” “assuredly,” or “truly.”

περ

περ is used with other words to form the strong affirmative particle meaning “indeed,” “really,” or “completely” (cf., Rom. 8:17).

² Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), 260

ΠΟΤΕ

ποτε is an enclitic particle dealing with time and translated “once,” “formerly,” “at some time,” “at any time.” The word is derived from που “where?” and τε “not only ... but also,” or “both ... and” (cf. Heb. 1:5).

ΠΟΥ, ΠΩΣ

που, πως are both enclitic, emphatic particles. που is translated “somehow.” πως is translated “by any means.”

ΤΟΙ

τοι is used with another word to form an emphatic particle translated “certainly,” “truly” (cf. James 2:8).

Connecting Particles

ΜΕΝ

μεν is a widely used particle with a wide array of meaning. Fundamentally, “the word is used to differentiate the word or clause with which it occurs from that which follows.”³ μεν is translated “truly,” “certainly,” and “although.” Dr. Young writes, “The μεν clause in such cases often had a concessive force. Depending on the focus, the construction can be translated with either “although” introducing the μεν clause or “but” introducing the δε clause.”⁴

ΤΕ

τε is an enclitic particle of connection. The word τε is translated as “not only ... but also,” or “both ... and.”

Interjection Particles

Οὐα

³ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York:Macmillan, 1954), p. 261

⁴ Richard Young, *Intermediate New Testament Greek* (Nashville:B & H Publishers, 1994), p. 200

οὐα is an interjection denoting wonder and amazement. The word is translated as “aha!” “ah!” or “ha!”

ω

ω is an interjection expressing emotion when used at the beginning of a clause, otherwise it expresses an exclamation. ω is translated as O! (similar to the Semitic usage).

οὐαι

οὐαι is an interjection expressing pain or displeasure. The word is translated as “woe, alas!”

Negative Particles

There are two negative particles in Greek, οὐ and μη. While οὐ is primarily used with the indicative and μη used with the other moods, participles, and infinitives⁵, there are always exceptions.

οὐ

οὐ is used before words beginning with a consonant, οὐκ before words beginning with a vowel that has a smooth breathing, and οὐχ before words beginning with a vowel that has a rough breathing. οὐ is the stronger of the two negatives (οὐ and μη) and as Dr. Robertson says, it is “the clear-cut, point-blank negative, objective, final.”⁶

Statement of fact. Drs. Daney and Mantey say, “In addition to its regular use with the indicative οὐ is frequently found in the papyri with the participle, apparently for the reason that it is the proper negative for a statement of fact.”⁷

Questions. In questions where the expected answer is yes οὐ is used.

μη

⁵ Richard Young, *Intermediate New Testament Greek* (Nashville: B & H Publishers, 1994), p. 201

⁶ A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934), p. 1156

⁷ Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan, 1954), p. 264

Particle

μη is the weaker negative particle used for negating potential statements. Dr. Robertson writes, “In a word, μη is just the negative to use when one does not wish to be too positive. Μη Leaves the question open for further remarks or entreaty. Οὐ closes the door abruptly.”⁸

Particle of qualified negation. μη is the particle of qualified negation. μη is mostly used with moods other than indicative, thus emphasizing uncertainty.

Questions. In questions where the expected answer is no, μη is used. Dr. Young provides the helpful example, “Most languages have a way of tagging yes/no questions, so that the speaker can convey to the listener what kind of reply is expected (i.e., a leading question). An example in English would be, “You want to pass the test, don’t you?” or “You don’t want to fail, do you?” In the first the speaker elicits a positive answer and in the second a negative answer.”⁹

οὐ μη

The double negative is used to express an emphatic denial or prohibition. The double negative can be translated, “by no means,” or “in no way” (cf., Matt. 5:20).

⁸ A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934), p. 1156

⁹ Richard Young, *Intermediate New Testament Greek* (Nashville: B & H Publishers, 1994), p. 202

The Adverb

An adverb is a word that modifies a verb, adjective, or adverb. Adverbs modifying verbs, adjectives or other adverbs serve to define with exactness the thought and express the relationship of time, place, manner, or degree.

Adverbs of time. Adverbs of time answer the question “when?” There are many adverbs of time, some examples are: ἅπαξ, “once;” εὐθύς, “immediately;” νῦν, “now;” παλιν, “again;” ποτε, “formerly;” πρωί, “early;” τότε, “then.” In general, adverbs of time have the following suffixes: (1) -τε as in ὅτε, “when;” ποτε, “at some time;” τότε, “then.” The correlative adverbs of time are:

	Demonstrative	Relative	Indefinite Relative	Indefinite	Interrogative
Time	ποτε then	ὅτε when	ὅταν whenever	ποτε at some time	ποτε when?
	νῦν now	ἤνικα when			

Adverbs of place. Adverbs of place answer the question “where?” Adverbs of place have the following suffixes: (1) -θεν denotes “whence” and includes, ἐτεῦθεν, “from this place;” ἄνωθεν, “from above.” (2) -ί, -σι, -ου denotes “where,” and includes: ἐκεῖ, “there;” περυσί, “last year;” ὅπου, “where.”

	Demonstrative	Relative	Indefinite Relative	Indefinite	Interrogative
Place	ὧδε	ου	ὅπου	που	που

Adverbs

	here	where	where	somewhere	Where?
	ἐντεῦθεν hence	ὄθεν whence			ποθεν Whence?
	ἐκειθεν thence	ὄθεν whence			
	ἐκεῖ thither				
	ἐνθαδε hither				

Adverbs of manner. Adverbs of manner answer the question “how?” Adverbs of manner have the following suffixes: (1) -ως ; δικαίως, “justly;” ταχέως, “quickly.”

	Demonstrative	Relative	Indefinite Relative	Indefinite	Interrogative
manner	οὕτως thus, so	ὡς as, about	ὅπως how	πῶ(ς) somewhere	πῶς how?

Adverbs used as prefixes. Certain adverbs are built with prefixes. (1) negative prefix ἀ- and ἀν- (from ἄευ, “without”); ἄγαμος, “unmarried;” ἄγνωστος, “unknown;” ἀνάξιος, “unworthy;” ἄνυδρος, “without water.” (2) δυσ- prefix expresses difficulty or trouble; δυσβαστακος, “hard to be born;” δυσνοητος, “hard to understand.” (3) εὖ- prefix expresses “well,” or “good;” εὐγενής, “well born;” εὐδοκία, “good thinking, good will;” εὐλογία, “good speech, praise.”

Types of Clauses

Clauses

A clause is a group of phrases that includes at least a subject and a predicate. The word “clause” comes from the Latin *claudĕre* “to shut,” or “to close.” For example “Christ died” forms a clause because it contains a subject “Christ” and a predicate “died.” In the statement “He chose us” also forms a clause containing a subject “He” a predicate “chose” and an object “us.” There are two basic classifications of clauses: independent and dependent.

- a) *Independent clause.* An independent clause is one that is not subordinate to another. It can stand alone, thus the name independent. Two independent clauses are combined using a coordinating conjunction.
- b) *Dependent clause.* A dependent clause is one that requires another dependent or independent clause, since it cannot stand alone.

Along with the category of independent and dependent clauses, the clause can function in various ways. Dr. Wallace identifies the following seven functions of an independent clause:

- I. Introduced by coordinating conjunctions
 1. Connective. The connective function involves the use of *και* and *δε*.
 2. Contrastive. The contrastive function involves the use of *ἀλλὰ*, *δε*, or *πλὴν*.
 3. Correlative. The correlative function involves the use of *μὲν ... δε* or *καὶ ... καὶ*.
 4. Disjunctive. The disjunctive function involves the use of *ἢ*.
 5. Explanatory. The explanatory function involves the use of *γὰρ*.
 6. Inferential. The inferential function involves the use of *ἄρα*, *διό*, *οὖν*, or *ὥστε*.
 7. Transitional. The transitional function involves the use of *δε* or *οὖν*.
- II. Introduced by a prepositional phrase

1. Asking a question “why?” by use of *δια τι*.
- 2.

This chapter details some of the most common types of clauses found in Koine Greek.

Causal Clause

A causal clause provides the *reason* or *ground* for the action. Causal clauses are introduced by the particles *ὅτι, γαρ, διοτι, καθοτι, ἐπει, ἐπειδη, ὅθεν, ἐφ’ ᾧ, ὅσον*. There are two different types of causal clauses: coordinate causal clauses and subordinate causal clauses.

1. *Coordinate causal clause*. The coordinate causal clause uses the conjunction *γαρ* to connect two coordinate clauses which speak of some relation of cause and effect, or reason and conclusion. An example is, *μαρτυς γαρ μου ἐστιν ὁ θεος* “For God is my witness” (Rom. 1:9)
2. *Subordinate causal clause*. Subordinate causal clauses are identified in the following four ways.
 - (i) *By use of a subordinate conjunction*. The conjunctions *ὅτι, διοτι, καθοτι, ἐπει, ἐπειδη, ὅθεν, ἐφ’ ᾧ, ὅσον* are used. An example is *ὅτι ἐγὼ ζῶ και ὑμεῖς ζήσετε* “Because I live, you also shall life” (John 14:19)
 - (ii) *By use of the preposition δια with the infinitive*. An example is, *δια το ειον ἐξ οἴκου Δάιδ*. “Because he was of the house of David” (Luke 2:4)
 - (iii) *By use of the participle*. The genitive participle can express cause as well as the participle in agreement with some other word in the clause. When the causal participle is used with *δια* the action denoted by the participle is the “supposed or alleged cause of the action of the principle verb.”¹ An example is *μη θελων αὐτην δειγματισαι* “Because he did not wish to make her a public example.” (Matt. 1:19)
 - (iv) *By use of the relative pronoun*. The relative pronoun may be used to express cause or reason. An example is: *προσεχυτε ἀπο τῶν ψευδοπροφητῶν, οἵτιες ἔρχονται προς ὑμᾶς ἐν ἐνδυμασιν προβατων*. “Beware of false prophets who come to you on sheep’s clothing.” (Matt. 7:15)

¹ Dana & Mantey, p. 275

Comparitive Clause

The comparative clause introduces an analogous thought in order to emphasize the thought presented in the main clause. As Drs. Dany and Mantey write, “To say, ‘The believer is baptized as the Savior was,’ is to *describe* the believer’s baptism; while to say, ‘The believer shall be raised even as Christ was raised,’ is to *emphasize* the certainty of the resurrection.”²

Comparitive clauses use the comparitives: ὡς, ὡσει, ὥσπερ, καθῶς, and καθαπερ.

Examples are:

1 John 3:2: ὁψομεθα αὐτον καθως ἐστιν “we will see him as he is.”

John 5:23: ἵνα παντες τιμῶσι τον υἱον καθῶς τιμῶσι τον πατερα “In order that all will honor the Son as they honor the Father.”

Conditional Clause

A conditional clause contains the protasis of a simple condition, to protasis of a conditional sentence. A conditional sentence has two parts, the **protasis** (the if clause) and the **apodosis** (the then clause). Dr. Black points out the following: “If God is for us, then who can be against us” Only the apodosis can stand alone as a sentence (“Then who can be against us?”). The protasis (‘If God is for us’), on the other hand, is grammatically dependent on the apodosis.”³

Conditional clauses are classified on the basis of the their reference to reality. There are four types of conditional sentences in the Greek: 1st through 4th class conditions.

- i) **First Class Condition.** This condition is called the condition of reality. The first class condition uses the indicative mood with the conditional particle εἰ in the protasis and any mood in the apodosis and is the condition of reality. An example, Gal. 5:18: εἰ δε πνευματι ἄγεσθε, οὐκ ἐστε ὑπο νομον. “But if you are led by the Spirit (*and you are*), you are not under the law.”
- ii) **Second Class Condition.** This is the condition of impossibility or contrary to fact. The second class condition uses the indicative mood with the conditional particle εἰ in the protasis and the particle ἄν with the indicative mood in the apodosis. This condition can further be specified as present or past time.

² *ibid.*, p. 275

³ David Allen Black, *It's Still Greek to Me* (Grand Rapids: Baker, 1998), p. 144

Clauses

- a) *Present time*. Present time uses the imperfect tense with both the protasis and apodosis. An example is found in Luke 7:39: οὗτος εἰ ἦν προφητῆς ἐγίνωσκει ἄν τις και ποταπη ἡ γυνη. “If this man were a prophet [*but he is not*], he would know who and what sort of woman this is.”
- b) *Past time*. Past time uses either the aorist or pluperfect tense in both the protasis and apodosis. An example is found in John 11:32: εἰ ης ὦδε οὐκ ἄν μου ἀπεθανεν ὁ ἀδελος. “If you had been here [*but you were not*], my brother would not have died.”
- iii) *Third Class Condition*. This class is the condition of probable future fulfillment based on the condition. The third class condition contains the conjunction εἰ with the subjunctive in the protasis and any mood or tense in the apodosis. An example is found in Heb. 6:3: και τοῦτο ποιησομεν εἰ εἰπιτρεπη ὁ θεος. “And this we will do, if God permit.”
- iv) *Fourth Class Condition*. The fourth class condition is the condition of future possible fulfillment but less likely than the third class condition. The fourth class condition uses the optative mood with the conditional particle εἰ in the protasis and ἄν in the optative mood in the apodosis. A partial example is found in 1 Peter 3:14⁴: ἀλλ’ εἰ και πασχοιτε δια δικαιοσυνην, μακαριοι. “But even if you should suffer for righteousness sake, [*you would be*] blessed.”

Local Clause

A local clause is introduced by a relative adverb of place and expresses location. Local clauses are introduced by the following adverbs: ὅπου, οὗ, and ὅθεν. An example is: και ἄλλο ἔπεσεν ἐπι το πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλην. “And other fell upon stony soil where it had not much ground.” Mark 4:5

⁴ There are no complete 4th class conditions found in the New Testament. 1 Peter 3:14 represents a partial example in that it does not possess the proper apodosis. The 4th class was more prominent among the cultured class as it was used with hypothetical statements.

Temporal Clause

A temporal clause uses temporal adverbs and serves to limit the action of the verb with respect to time. There are several particles derived from relative adverbs. The time aspect is limited in the following ways:

1. *Antecedent time.* When the clause is introduced by the particle *πριν* “before” the time limit is prior to the action of the main verb. An example is found in John 14:29: *καὶ νῦν εἶρηκα ὑμῖν πρὶν γενεσθαι, ἵνα ὅταν γενηται πιστευσητε.* “I now I have told [Perf. Act. Ind.] you before it comes to pass, that when it comes to pass, you may believe.”
2. *Contemporaneous time.* When the clause is introduced by the particles *ἕως* “while,” *ὅτε*, and *ὡς* “when,” the time limit is a continuance of the action of the main verb. An example is found in 1 Tim. 4:13: *ἕως ἔρχομαι προσεχε τῇ ἀναγνωσει, τῇ παρακλησει, τῇ διδασκαλίᾳ.* “Till I come [Pres. Mid. Ind.], give [Pres. Act. Impv.] attention to the public reading of Scripture, to exhortation and teaching.”
3. *Subsequent time.* When the clause is introduced by the particle *ἕως* or *ἄχρι* “until,” the time limit is terminus of the action of the main verb. An example is found in Acts 7:18: *ἄχρι οὗ ἀνεστη βασιλευς ὃς οὐκ ᾔδει τον Ἰωσηφ.* “till another king arose who did not know Joseph.”

Purpose Clause

A purpose clause expresses purpose. The purpose clause expresses the *aim* of the action denoted by the main verb. Drs. Dana & Mantey caution: “Thus to say, ‘Paul went to Berea to preach the gospel,’ could mean that Paul went in accordance with an actual plan, or that he went so that he could preach. So purpose clauses may exhibit various shades of meaning, ranging from deliberate design to mere tendency or result.”⁵

The purpose clause may be introduced in the following ways:

1. The purpose clause may be introduced by the conjunctions *ἵνα* and *ὅπως* “that, in order that.” An example is found in 1 John 5:20: *δεδωκεν ἡμῖν διανοίαν ἵνα γινωσκωμεν τον ἀληθινον* “He has given us a mind that we may know the truth.”
2. The purpose clause may also be introduced by the infinitive. An example is Matt. 5:28: *πᾶς ὁ βλέπων γυναῖκα προς το ἐπιθυμῆσαι* “Everyone that looks on a woman for the purpose of lust.”

⁵ Dana & Mantey, p. 283

3. The purpose clause may be introduced by the relative pronoun ὅς “who, which, that.” An example is Mark 1:2: ὅς κατασκευασει τον ὁδον σου “That he may prepare your way”

Relative Clause

A relative clause is introduced by the relative pronoun ὅς . The relative pronoun functions as the subject, object, or indirect object. An example is found in Rev. 3:11: ἔρχομαι ταχὺ κρατεῖ ὃ ἔχεις, ἵνα μηδεὶς λαβῆ τὸν στεφάνον σου. “I am coming quickly; hold fast what you have, in order that no one take your crown.”

Result Clause

A result clause expresses the result of an action from the action of the main verb. The result is introduced in the following ways:

1. *The infinitive.* The result clause can be introduced by use of the infinitive. For example Rom. 15: 9: τα δε ἔθνη ὑπερ ἔλεους δοξασαι τον θεον “So that the Gentiles might glorify God for His mercy.”
2. *The conjunctions ὅτι and ὥστε.* The result clause can be introduced by the use of the conjunctions ὅτι and ὥστε. For example: ὥστε τον υἱον τον μονογενῆ ἔδωκεν “So that he gave his only begotten Son.” (John 3:16)
3. *The subjunctive with ἵνα.* The result clause can be introduced by the subjunctive with ἵνα. An example is: λεγω οὖν, μη ἔπταισαν ἵνα πεσωσιν “I say then, they did not stumble so that they fell?” (Rom. 11:11)

Clauses

Bibliography

Intermediate/Advanced Grammars

Robertson, A.T. *A Grammar of the Greek New Testament In the Light of Historical Research*, Nashville: Broadman Press, 1934. This grammar is the most complete grammar produced to date.

Dana & Mantey. *A Manual Grammar of the Greek New Testament*, New York: MacMillan Publishing, 1958. The classic standard intermediate text used for generations.

Young, Richard. *Intermediate New Testament Greek: A linguistic And Exegetical Approach*, Nashville: Broadman & Holman Publishers, 1994. This text has, since its introduction in the 1990s, been one of the most widely respected and used intermediate grammars. This text is a “must have.”

Wallace, Daniel. *Greek Grammar Beyond The Basics: An Exegetical Syntax of the New Testament*, Grand Rapids: Zondervan Publishing, 1996. This text is a monumental work in its scholarship and its detailed breakdown of grammar and number of Scriptural examples is unparalleled.

Black, David Alan, *It's Still Greek to Me: An Easy-to-Understand Guide to Intermediate Greek*, Grand Rapids: Baker Academic, 1998. A short 2nd year grammar that gets straight to the point and appropriate for the level.

Moulton, James. *A Grammar of New Testament Greek*, Edinburgh: T & T Clark, 1979. One of the classics.

Burton, Ernest De Witt. *Syntax of the Moods and Tenses in New Testament Greek*, Grand Rapids: Kregel, 1900.

Vaughan, Curtis & Gideon, Virtus. *A Greek Grammar of the New Testament: A Workbook Approach to Intermediate Grammar*, Nashville: Broadman Press, 1979.

Sharp, Granville. *Remarks on the uses of the Definite Article in the Greek text of the New Testament, Containing many New Proofs of the Divinity of Christ*, Atlanta: The Original Word, 1995.

Lexicons

Moulton, Harold. *The Analytical Greek Lexicon Revised*, Grand Rapids: Zondervan, 1990.

Perschbacher, Wesley. *The New Analytical Greek Lexicon*, Peabody: Hendrickson, 1990.

Thayer, Joseph. *A Greek-English Lexicon of the New Testament*, Grand Rapids: Baker, 1977.

Bibliography

Bauer, Walter, Arnt, William, Gingrich, Wilber. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago: University of Chicago Press, 1979. (BAG)

Danker, Frederick, Bauer, Walter, Arnt, William, Gingrich, Wilber. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago: University of Chicago Press, 2000. (BDAG)

Louw, Johannes, Nida, Eugene. *Greek-English Lexicon of the New Testament Based on Semantic Domains*, New York: United Bible Societies, 1989.

Balz, Horst, Schneider, Gerhard. gen. ed., *Exegetical Dictionary of the New Testament*, Grand Rapids: Eerdmans, 1981.

Vine, W.E. *A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers*, Peabody: Hendrickson

Software Applications

1. *Seminary Standards*: Two resources dominate the language requirements of seminaries. Both applications are extremely helpful works for their lexical aids.
 - Bibleworks, www.bibleworks.com
 - Logos Language package, www.logos.com
2. *Free Application*: There are a number of very good free applications available online.
 - Online Bible, www.onlinebible.net
 - e-Sword, www.e-sword.net
 - theWord, www.theword.net

Bibliography