NT Greek: 1 John Lesson 1

1 John 1.1

Roderick Graciano
Timothy Ministries
2013-2014

Pronunciation

Alphabet

Diphthongs

Verb Tenses

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Hope

Vocabulary

ἀκούω
ἀκηκόαμεν
ἀπαγγέλλω
ἀπαγγέλλομεν
εἰμί
ἦν
ἔχω
ἔχητε
ζωὴ, ῆς, ἡ
Ἰησοῦ Χριστοῦ
ἵνα
κοινωνία, ας, ἡ
λόγος, ου, ὁ
ὁ, ἡ, τὸ
ὀφθαλμός, οῦ, ὁ
πατήρ, πατρὸς, ὁ
υἱός, οῦ, ὁ
φανερόω
ἐφανερώθη

Diphthongs are marked in **blue**, consonants with a different pronunciation in **red**.

Definite Articles

		Mas.	Fem.	Neu.
Singular	Nominative	ὁ	ἡ	το
	Accusative	τον	την	το
	Genetive	του	της	του
	Dative	τῳ	τῃ	τῳ
Plural	Nominative	οἱ	αἱ	τα
	Accusative	τους	τας	τα
	Genetive	των	των	των
	Dative	τοις	ταις	τοις

Practical Application

NT Greek 1John: Lesson 2

1 John 1.2-6

Roderick Graciano
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Pronunciation

Alphabet

Diphthongs

Verb Tenses

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility

Vocabulary

αἰώνιος, ία, ον

αὐτός, αὐτή, αὐτό

θεὸς, οῦ, ὁ

ὁράω
ἑωράκαμεν

λόγος, ου, ὁ

μαρτυρέω
μαρτυροῦμεν

μετὰ

ὁ, ἡ, τὸ: definite article, *the*

περὶ

πρὸς

Masculine Noun

Number	Case		
Singular	Nominative	ὁ	λόγος
	Accusative	τον	λόγον
	Genetive	του	λόγου
	Dative	τῳ	λόγῳ
Plural	Nominative	οἱ	λόγοι
	Accusative	τους	λόγους
	Genetive	των	λόγων
	Dative	τοις	λόγοις

Practical Application

The Koine Greek Case System

Greek nouns, pronouns, adjectives and participles have case. Case is a feature of these kinds of words that tells us how they function in a sentence. In reading the Greek New Testament, we generally work with only four cases:

1. **Nominative**: This case means the word indicates the subject of the action.
2. **Accusative**: This case means the word indicates the direct object.
3. **Genitive**: This case means that the item indicated by the word has a certain quality or belongs to someone or something.
4. **Dative**: This case means the word indicates the direct object.

However, the genitive case is sometimes divided according to two functions (though the forms of the words are identical):

1. Genitive: Indicating quality or possession.
2. Ablative: Indicating separation or movement away from something.

Likewise, the dative case is sometimes divided according to three functions (though the forms of the words are identical):

1. Dative: Indicating the indirect object.
2. Locative: Indicating the location, sphere or destination of something.
3. Instrumental: Indicating the means or cause of something.

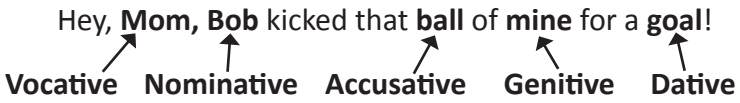
There is also a fifth case that appears often in the NT, called the **Vocative** case. If a word is in the vocative case, it indicates the person(s) or thing(s) being addressed. Examples of words in the vocative case are:

τεκνία	children, 1Jo 2.1
πατέρες	fathers, 1Jo 2.13
παιδία	young children, 1Jo 2.18
ἀδελφοί	brothers, 1Jo 3.13
κύριε	Lord, Rev 7.14; 11.17; etc.
οὐρανέ	Heaven, Rev 18.20

In each of these instances, the noun in the vocative case indicates the person(s) or thing(s) being addressed by the speaker.

For now, we need not worry about the Vocative case, because it is pretty easy to spot by context. Nor will we worry (for now) about the distinctions made between different kinds of Genitives and different kinds of Datives. For now, we need only learn the general meaning of the four cases given above, and begin to recognize their distinctive endings. The case endings for a masculine noun like λόγος are given on the preceding page.

Here's a simple example of how the Greek cases would work in an English sentence:



NT Greek: 1 John Lesson 3

1 John 1.7-10

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2013-2014

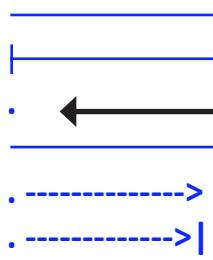
Pronunciation

Alphabet

Diphthongs

Verb Tenses

Present
Future
Aorist
Imperfect
Perfect
Pluperfect



Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility

Vocabulary

αἷμα, ατος, τό
ἀλήθεια, ας, ἡ
ἁμαρτάνω
ἁμάρτητε
ἁμαρτία, ας, ἡ
ἀλλήλων
ἔχω
ἔχομεν
καθαρίζω
ὁμολογέω
περιπατέω
πλανάω
φῶς, φωτὸς, τό

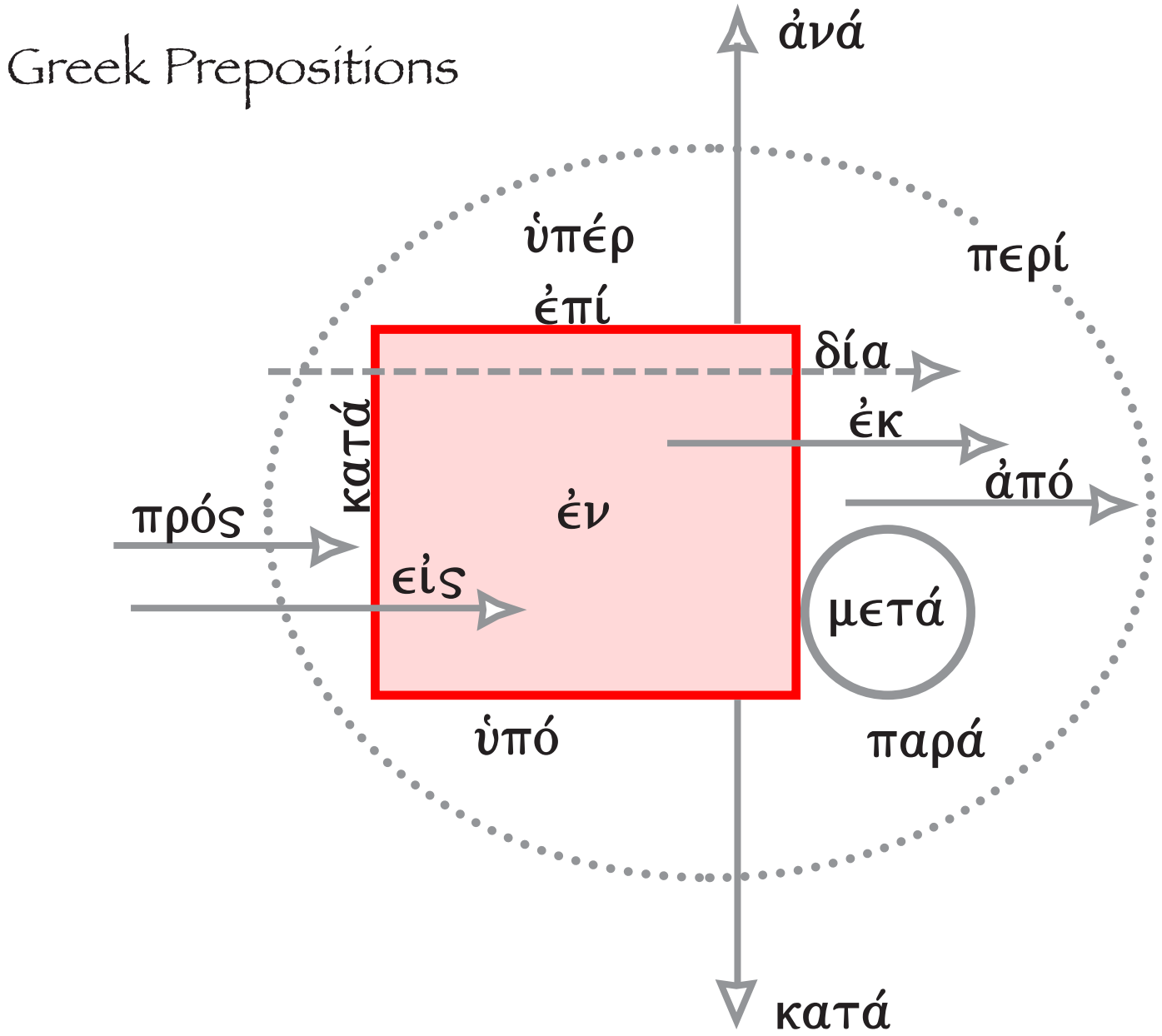
Conjunctions

ἀλλὰ ἵνα
δὲ καὶ
ἐὰν ὅτι
ὡς

Negations

οὐ, οὐχ, οὐξ
μή

Practical Application


Greek Prepositions
ἀνά
ὑπέρ
περί
ἐπί
διά
ἐκ
κατά
ἀπό
πρός
ἐν
εἰς
μετά
ὑπό
παρά
κατά

NT Greek: 1 John Lesson 4

1 John 2.1-7

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2013-2014

Pronunciation

Alphabet

Diphthongs

Verb Tenses

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility

Vocabulary

ἀγάπη, ης, ἡ
γινώσκω
γράφω
δίκαιος, αία, ον
ἐντολή, ῆς, ἡ
ἱλασμός, οῦ, ὁ
κόσμος, ου, ὁ
λέγω
μόνον, η, ον
ὅλος, η, ον
τηρέω
τηρῶμεν
τεκνίον, ου, τό
ψεύστης, ου, ὁ

Regular Verb
(Present Active Indicative)

λέγω
λέγεις
λέγει

λέγομεν
λέγετε
λέγουσιν

Practical Application

The Relative Pronoun

		Mas.	Fem.		Neu.	
Singular	Nominative	ὁς	ἥ	who, that	ὅ	which, that
	Accusative	ὁν	ἡν	whom, that	ὅ	which, that
	Genetive	οὑ	ἡς	whose, of whom	οὑ	of which
	Dative	ᾧ	ᾗ	to whom	ᾧ	to which
Plural	Nominative	οἵ	αἵ	who, that	ἁ	which, that
	Accusative	οὑς	ἁς	whom, that	ἁ	which, that
	Genetive	ὡν	ὡν	whose, of whom	ὡν	of which
	Dative	οἱς	αἱς	to whom	οἱς	to which

NT Greek: 1 John Lesson 5
1 John 2.8-14

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2013-2014

Pronunciation

Alphabet

Diphthongs

Vocabulary

ἀδελφός, οῦ, ὁ
ἀφίημι
  ἀφέωνται
γινώσκω
  ἐγνώκαμεν
καινός, ή, όν (Adj.: See top of p. B-19)
μένω
ὄνομα, ατος, τό
σκάνδαλον, ου, τό
σκοτία, ας, ἡ
φαίνω
  φαίνει

Regular Verb
(Present Active Indicative)

μένω
μένεις
μένει

μένομεν
μένετε
μένουσιν

Verb Tenses

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility

Practical Application

Personal Pronouns

		Singular	Plural
First Person	Nominative	ἐγω	ἡμεις
	Accusative	ἐμε, με	ἡμας
	Genetive	ἐμου, μου	ἡμων
	Dative	ἐμοι, μοι	ἡμιν
2nd Person	Nominative	συ	ὑμεις
	Accusative	σε	ὑμας
	Genetive	σου	ὑμων
	Dative	σοι	ὑμιν
3rd Pers. Mas.	Nominative	αὐτος	αὐτοι
	Accusative	αὐτον	αὐτους
	Genetive	αὐτου	αὐτων
	Dative	αὐτῳ	αὐτοις
3rd Pers. Fem.	Nominative	αὐτη	αὐται
	Accusative	αὐτην	αὐτας
	Genetive	αὐτης	αὐτων
	Dative	αὐτῃ	αὐταις
3rd Pers. Neut.	Nominative	αὐτο	αὐτα
	Accusative	αὐτο	αὐτα
	Genetive	αὐτου	αὐτό
	Dative	αὐτῳ	αὐτοις

NT Greek: 1 John Lesson 6
1 John 2.15-21

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2013-2014

Pronunciation

Alphabet

Diphthongs

Verb Tenses

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility

Vocabulary

ἀγαπάω
αἰών, αἰῶνος, ὁ
ἀλαζονεία, ας, ἡ
ἀντίχριστος, ου, ὁ
βίος, ου, ὁ
ἐάν
ἐπιθυμία, ας, ἡ
ἔσχατος, ἐσχάτη, ἔσχατον
θέλημα, ατος, τό
μηδέ
πᾶς, πᾶσα , πᾶν
ποιέω
ποιῶν
ὥρα, ας, ἡ

Regular Verb
(Present Active Indicative)

ἀγαπάω, ἀγαπώ
ἀγαπάεις, ἀγαπᾷς
ἀγαπάει, ἀγαπᾷ

ἀγαπάομεν, ἀγαπώμεν
ἀγαπάετε, ἀγαπάτε
ἀγαπάουσιν, ἀγαπώσιν

Verbs ending in **-εω** and **-αω** are normally used in contracted forms.

Practical Application

The Irregular Verb εἰμι

		Present	Future	Imperfect	Subjunctive	Infinitive
Singular	1st Pers.	εἰμί	ἔσομαι	ἠμήν	ὠ	εἶναι
	2nd Pers.	εἶ	ἔσῃ	ἦς/ἦσθα	ἡς	Optative
	3rd Pers.	ἐστίν	ἔσται	ἦν	ῃ	εἰη
Plural	1st, Pers.	ἐσμέν	ἐσόμεθα	ἦμεν/ἦμεθα	ὠμεν	
	2nd Pers.	ἐστέ	ἔσεσθε	ἦτε	ἦτέ	
	3rd Pers.	εἰσίν	ἔσονται	ἦσαν	ὠσιν	

NT Greek: 1 John Lesson 7
1 John 2.22-29

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Pronunciation

Alphabet

Diphthongs

Verb Tenses

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility

Vocabulary

αἰσχύνομαι
ἀρνέομαι
γεννάω
διδάσκω
ἐπαγγέλλομαι
ἐπαγγείλατο
μένω
μενέτω
μεμενήκεισαν
οἶδα
παρρησία, ας, ἡ
παρουσία, ας, ἡ
χρεία, ας, ἡ

Pronominal Emphasis

αὐτὸς ἐπηγγείλατο
ἡμεῖς ἠγαπήκαμεν
αὐτὸς ἠγάπησεν
ἡμεῖς οἴδαμεν
ἡμεῖς ὀφείλομεν
ἡμεῖς ἐσμεν
ἡμεῖς τεθεάμεθα
ἡμεῖς ἐγνώκαμεν

οἶδα is used in the NT exclusively in the perfect and pluperfect forms, the former with a *present* sense, and the latter with an *imperfect sense*.

Practical Application

Demonstrative Pronouns

This

		Masculine	Feminine	Neuter
Singular	Nominative	οὗτος	αὕτη	τουτο
	Accusative	τουτον	ταυτην	τουτο
	Genetive	τουτου	ταυτης	τουτου
	Dative	τουτῳ	ταυτῃ	τουτῳ
Plural	Nominative	οὗτοι	αὗται	ταυτα
	Accusative	τουτους	ταυτας	ταυτα
	Genetive	τουτων	τουτων	τουτων
	Dative	τουτοις	ταυταις	τουτοις

That

		Masculine	Feminine	Neuter
Singular	Nominative	ἐκεινος	ἐκεινη	ἐκεινο
	Accusative	ἐκεινον	ἐκεινην	ἐκεινο
	Genetive	ἐκεινου	ἐκεινης	ἐκεινου
	Dative	ἐκεινῳ	ἐκεινῃ	ἐκεινω
Plural	Nominative	ἐκεινοι	ἐκειναι	ἐκεινα
	Accusative	ἐκεινους	ἐκεινας	ἐκεινα
	Genetive	ἐκεινων	ἐκεινων	ἐκεινων
	Dative	ἐκεινοις	ἐκειναις	ἐκεινοις

NT Greek: 1 John Lesson 8

1 John 3.1-8

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Person & Number

	Singular	Plural
1st	I	We
2nd	You	You
3rd	He, She, It	They

Verb Tenses

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

Vocabulary

ἀγνίζω
ἁγνός, ή, όν
ἀνομία, ας, ἡ
γινώσκω,
ἔγνω,
ἐγνώκαμεν
διάβολος, ου, ὁ
δίδωμι,
δέδοκεν
ἐλπίς, ίδος, ἡ
ὁράω,
ὀψόμεθα
ἑώρακεν
ἴδετε
ὅμοιος, ομοία, ὅμοιον
ποταπός, ποταπή, ποταπόν

Infinitives

Pres/Fut/2AorAct	περιπατεῖν (1Jo 2.6) ἁμαρτάνειν (1Jo 3.9) ἀγαπᾷν (1Jo 4.11,20)
1AorAct	βαστάσαι (Rev 2.2)
PerfAct/ AorPas/-μι	εἶναι (1Jo 2.9) θεῖναι (1Jo 3.16)
Other Mid/Pas	γενέσθαι (Rev 1.1)

Practical Application

Infinitives

An infinitive is a verbal noun, which in English is normally identical with the dictionary entry form of a verb (the first person, present, singular active) and expressed with the preposition *to*, as in ***to walk***. Generally, when we read a Greek infinitive in the NT, we translate it just that way, with the preposition ***to***. In Greek, infinitives, though functioning as a sort of noun, don't really have gender, but when they are used with an article, **they always take the neuter article**, as in τὸ παθείν, literally, *the to-suffer*, (Acts 1.3). Infinitives in the NT are often used to "set the stage." i.e., to explain the circumstances surrounding the main action of a clause. In Acts 1.3, Luke says that Jesus "showed Himself," but the circumstances were "after" (μετὰ) His "to suffer" (τὸ παθείν).

What I really like about Greek infinitives is that they're easy to spot because **they only have four endings**: **ειν, αι, ναι** and **σθαι**. Which of the four endings an infinitive uses depends upon whether it is active or passive, and whether it is present, future, aorist or perfect tense. BUT, for now, all you have to do is memorize the four endings and you'll always be able to recognize an infinitive in the NT text! Okay, there are always exceptions to the rule. For the verb ***to love***, αγαπάω, the infinitive, αγαπεῖν, contracts to αγαπᾶν in which the epsilon and iota in the εῖν shrink to an alpha with an iota subscript. But trust me, memorize **ειν, αι, ναι** and **σθαι** and you'll (almost) always be able to spot a Greek infinitive!

One more thing about infinitives: when they have an object, that object is always put in the accusative case. A great example is in 1John 3.16: "we ought **to lay down** our **lives**…." where the infinitive is "to lay down" and the object (the thing laid down) is "lives." In the Greek, "lives" ("souls") is in the accusative case: **τὰς ψυχὰς θεῖναι**.

NT Greek: 1 John Lesson 9

1 John 3.9-14

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2013-2014

Person & Number

	Singular	Plural
1st	I	We
2nd	You	You
3rd	He, She, It	They

Verb Tenses

Present ——————
Future |——————
Aorist .
Imperfect ——————|
Perfect . ---------->
Pluperfect . ----------->|

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

Vocabulary

ἀγγελία, ας, ἡ
δικαιοσύνη, ης, ἡ
δύναμαι
θάνατος, ου, ὁ
θαυμάζω
  θαυμάζετε
καθώς
μεταβαίνω
  μεταβεβήκαμεν
μισέω
  μισεῖ
σπέρμα, ατος, το
σφάζω
  ἔσφαξεν
φανερός, φανερά, φανερόν

Adjectives

	Mas.	Fem.	Neu.
N	φανερός	φανερά	φανερόν
A	φανερόν	φανεράν	φανερόν
G	φανεροῦ	φανεράς	φανεροῦ
D	φανερῷ	φανερᾷ	φανερῷ
N	φανεροί	φανεραί	φανερά
A	φανερούς	φανεράς	φανερά
G	φανερῶν	φανερῶν	φανερῶν
D	φανεροῖς	φανεραῖς	φανεροῖς

Practical Application

Parsing Verbs

To parse a verb means to identify the verb's form, and thereby its function in the sentence. A common way to parse a GNT verb is to give its:

1. Person: 1st, 2nd or 3rd
2. Number: Singular or Plural
3. Tense: Present, Imperfect, Future, Aorist, Perfect or Pluperfect
4. Mood: Indicative, Imperative, Subjunctive or Optative (sometimes Infinitive is given in place of mood)
5. Voice: Active, Passive or Middle
6. The lexical form (the form of the word you would look up in a dictionary or lexicon)

Thus, for the verb **μεταβεβήκαμεν** that appears in 1 John 3.14, we would parse it by saying that it is the *1st person plural, perfect indicative active,* of **μεταβαίνω** (to pass over). Therefore, in this instance the verb *indicates* that a *plural subject* (we) have at some point in the past, *actively passed over* from the sphere of death to the sphere of life, with a continuing effect seen in the fact that we love our brothers.

BibleWorks parses in a different order: Mood, Tense, Voice, Person, Number. The order you choose isn't important, but it is helpful to get into the habit of parsing in the same order all the time so you'll remember to include all 6 elements.

Adjectives

Greek adjectives, like the article, agree with the nouns which they modify in number, gender and case. On the preceding page, see how the endings of the adjective **φανερός** change according to number, gender and case.

Sometimes, an adjective stands alone in instances where a noun is only implied. For example, in 1 John 2.7, etc., John used Ἀγαπητοί, *Beloved* (vocative case), to mean *Beloved ones.*

In a more controversial example, Paul used the adjectival phrase τὸ τέλειον, *the perfect,* but did not specify *the perfect* what (1 Corinthians 13.10)! In a closely related passage, Ephesians 4.13, Paul spoke of an ἄνδρα τέλειον, a masculine phrase meaning *perfect man,* implying that his neuter phrase, τὸ τέλειον, was his way of speaking of the idea of maturity itself. In other words, τὸ τέλειον in 1 Corinthians 13.10 does not imply a following noun, but serves as the noun itself: *maturity.* The immediate context supports this idea. In 1 Corinthians 13.11, Paul continued, "When I was a child, etc.; when I became a man, I did away with childish things."

NT Greek: 1John Lesson 10
1 John 3.15-24

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Person & Number

	Singular	Plural
1st	I	We
2nd	You	You
3rd	He, She, It	They

Tense

Present ——————
Future |——————
Aorist .
Imperfect ——————|
Perfect . ---------->
Pluperfect . ---------->|

Participle

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun**]**

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

Vocabulary

ἀνθρωποκτόνος, ου, ὁ
γλῶσσα, ης, ἡ
θεωρέω
  θεωρῇ
κλείω
  κλείσῃ
λαμβάνω
μένω
  μένουσαν
ὀφείλω
  ὀφείλομεν
σπλάγχνον, ου, τό
τίθημι
  ἔθηκεν
  θεῖναι
ψυχή, ῆς, ἡ

Negations

οὐ and **οὐδέ** with Indicative.
μή and **μήδέ** with Imperative and Subjunctive, Infinitive and Participle.

Two negatives don't make a positive!

οὐ (or **οὐ μή**) in questions expecting an affirmative answer.
μή in questions expecting a negative answer (see Luke 6.39).

Prohibitions

μή + Aorist Subjunctive = Don't start.... (e.g. Rev. 7.3; 10.4; 22.10).
μή + Present Imperative = Stop doing... (e.g. Revelation 5.5).

Practical Application

Parsing Participles

A participle is a **verbal adjective**, usually translated as a verb ending in -ing. For the verb **μένω** (*remaining*), for example, the participle **μένων** would translate as *remaining.* As an adjective, such a participle would normally modify a noun, as in "the remaining doughnut." However, in the Greek OT and NT, participles often only imply their referent. Therefore, the masculine **μένων** can stand alone to mean, "the remaining man," the feminine **μένουσα** can stand alone to mean, "the remaining woman," and the neuter **μένον** can stand alone to mean, "the remaining thing."

Remember that to parse a verb we give its:

1. Person: 1st, 2nd or 3rd
2. Number: Singular or Plural
3. Tense: Present, Imperfect, Future, Aorist, Perfect or Pluperfect
4. Mood: Indicative, Imperative, Subjunctive or Optative (sometimes Infinitive is given in place of mood)
5. Voice: Active, Passive or Middle
6. Lexical Form (the form of the word you would look up in a dictionary or lexicon)

Because a participle is a **verbal adjective**, it has characteristics of both a verb and an adjective. Therefore, to parse a participle, we must give its:

1. Verbal Form = Participle
2. Tense: Present, Imperfect, Future, Aorist, Perfect or Pluperfect
3. Voice: Active, Passive or Middle
4. Case: Nominative, Accusative, Genitive or Dative
5. Gender: Masculine, Feminine or Neuter
6. Number: Singular or Plural
7. Lexical Form (the form of the word you would look up in a dictionary or lexicon)

So, to parse a participle like, **μένουσαν** (1 John 3.15), we would say it is a: Participle, Present, Active, Accusative, Feminine, Singular of **μένω**. See if you can find **μένουσαν** in the paradigm below for the **Present Participle Active** of **μένω**:

		Mas.	Fem.	Neu.
Singular	N	μένων	μένουσα	μένον
	A	μένοντα	μένουσαν	μένον
	G	μένοντος	μένουσης	μένοντος
	D	μένοντι	μένουσῃ	μένοντι
Plural	N	μένοντες	μένουσαι	μένοντα
	A	μένοντας	μένουσας	μένοντα
	G	μένοντων	μένουσων	μένοντων
	D	μένουσι(ν)	μένουσαις	μένουσι(ν)

NT Greek: 1 John Lesson 11
1 John 4.1-21

Roderick Graciano
Timothy Ministries
2013-2014

Person & Number

	Singular	Plural
1st	I	We
2nd	You	You
3rd	He, She, It	They

Tense

Present ——————
Future |——————
Aorist .
Imperfect ——————|
Perfect . ---------->
Pluperfect . ---------->|

Participle

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun**]**

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

Vocabulary

ἀντίχριστος, ου, ὁ
διὰ τοῦτο
δοκιμάζω
ἔρχομαι
  ἐληλυθότα
ἐξέρχομαι
  ἐξεληλύθασιν
λαλέω
μέγας, μέγαλη, μέγα
  μείζων
νικάω
  νενικήκατε
πιστεύω
πνεῦμα, ατος, τό
πολύς, πολλή, πολύ
ψευδοπροφήτης, ου, ὁ

Phrases In 1 John

ἀγαπῶμεν ἀλλήλους
ἀπ᾽ ἀρχῆς
πρὸς τὸν πατέρα
διὰ τοῦτο
εἰς τήν ζωήν
ἐκ τοῦ κόσμου
ἐκ τοῦ πατρὸς
ἐκ τοῦ πονηροῦ
ἐν τούτῳ γινώσκωμεν
ἡ ἀγάπη τοῦ θεοῦ
καθώς ἐστιν
ὁ υἱὸς τοῦ θεοῦ
τὰ ἔργα αὐτοῦ

Practical Application

Thoughts On Syntax

Syntax (σὺν, *with* + τάσσω, *arrange*) is the study of a language's rules for how words must fit together in phrases, clauses and sentences. Interestingly, word order in Koine Greek is much less important than it is in English for conveying meaning, but certain rules for word order still preside.

For example, in Koine Greek, there are certain words that cannot appear first in a clause or sentence. Such words are called **Postpositives**, and they include **γάρ**, **γέ**, **δέ**, **οὖν** and **τέ**. These words generally appear *second* in a clause (though they can occur later in the word order), but they are usually translated *first.* Thus, 1 John 1.7 reads: ἐάν δὲ ἐν τῷ φωτὶ περιπατῶμεν…. Literally, the word order is: *If but in the light we walk*…. We translate the **Postpositive** δὲ first, though, and translate, *But if we walk in the light*….

More important than the rules for word order are the rules for *what forms of words* can go together. These are the rules of **Agreement** (also called **Concord**). Verbs must agree in person and number with their subject. Adjectives must agree with their antecedent noun or pronoun in number, gender and case.

An interesting topic of syntax is that of phraseology: what phrases have become common or standardized just because people like to use them? Certain words are commonly put together just because it's the way speakers have hit upon for expressing a certain idea. Sometimes a phrase becomes idiomatic and therefore should not be read with a wooden literalness. For example, the word arrangements of some prepositional phrases are not to be read as though literally referring to spatial or physical reality. For example, the phrase **ἐκ τοῦ πατρὸς**, should not be read *out of the Father* as if something is spatially being extracted from the father. Rather the phrase usually means *belonging to the father*, or *originating from the father* (in a spiritual or moral sense).

It is syntax, i.e., the way an individual author likes to phrase things, that distinguishes one NT author from another *stylistically.* John likes to use different phrases than Paul or Peter. It's also syntax that distinguishes NT Greek (Koine) from classical Greek. This stands to reason since in the constant evolution of language, we now use different phrases to express things than did our grandparents. This phenomenon underscores the fact that truly learning a language involves learning not just words but phrases. If you want to sound like a native speaker, you will learn their phrasing and eventually even their figures of speech.

NT Greek: 1John Lesson 12
1 John 5.1-21

Roderick Graciano
Timothy Ministries
2013-2014

Person & Number

	Singular	Plural
1st	I	We
2nd	You	You
3rd	He, She, It	They

Tense

Present ———————
Future |———————
Aorist .
Imperfect ———————|
Perfect . ---------->
Pluperfect . ---------->|

Participle

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun**]**

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

Vocabulary

ἀδικία
αἰτέω
  αἰτήσει
  αἰτώμεθα
  ᾐτήκαμεν
αἴτημα, τος, τό
βαρύς, εῖα, ύ
γεννάω
  γεγέννηται
  γεννήσαντα
  γεγεννημένον
ἐρωτάω
  ἐρωτήσῃ
πίστις, εως, ἡ
τέκνον, ου, τό

ἵνα Clauses

The conjunction **ἵνα** is normally used in **purpose clauses** (also called final clauses), i.e., clauses using the subjunctive mood that state the purpose for something. In such clauses, **ἵνα** means *in order that*, but often translates simply as *that.*

In **non-purpose clauses**, **ἵνα** is often equivalent to **ὅτι**. In these clauses, **ἵνα** introduces an indirect statement or discourse, and means *that.*

Sometimes, **ἵνα** introduces **clauses in apposition**, i.e., clauses describing equivalent ideas or actions. In 1John 5.3, **ἵνα** tells us *that* "the love of God" = "keeping His commandments."

Practical Application

Verb Tenses In 1 John

Remember that verb tenses are the key to John's arguments in 1John. When John says, "everyone born of God does not sin" (5.18), the present tense tells us he means that born again people don't *continue in* a life of sin. Likewise when he says "no one who sins … knows Him" (3.6), the present participle tells us John means that anyone *continuing a sinful lifestyle* hasn't yet come to truly know Christ. Similarly, when John says, "We know that we have passed out of death into life, because we love the brethren" (3.14), the present tense of the verb to love tells us that only a continuing love of the brothers can give us assurance of our salvation; a few random good deeds don't count. In fact, the verb tenses in 1John help us understand that John is not particularly interested in a momentary lapse into sin, nor in a momentary act of righteousness; it is the continuing habit of life that reveals whether we have been born again or not.

Speaking of being "born again," here are the forms of the verb **γεννάω**, *to become* or *beget,* in John's gospel and first epistle:

		Present	Imperfect	Future	Future Pas.	Aorist Act.	Aorist Pas.	Perfect Pas.	Pluperfect
Indicative	**Singular**								
	1st							γεγέννημαι	
	2nd						εγεννήθης		
	3rd						εγεννήθη	γεγέννηται	
	Plural								
	1st								
	2nd								
	3rd							γεγεννήμεθα	
Subjunctive	**Singular**								
	1st								
	2nd								
	3rd					γεννήσῃ	γεννηθῇ		
	Plural								
	1st								
	2nd								
	3rd								
	Imperative								
	Infinitive						γεννηθῆναι		
	Participle						γεννηθεὶς	γεγεννημένος	
						γεννήσαντα		γεγεννημένον	
								γεγεννημένου	