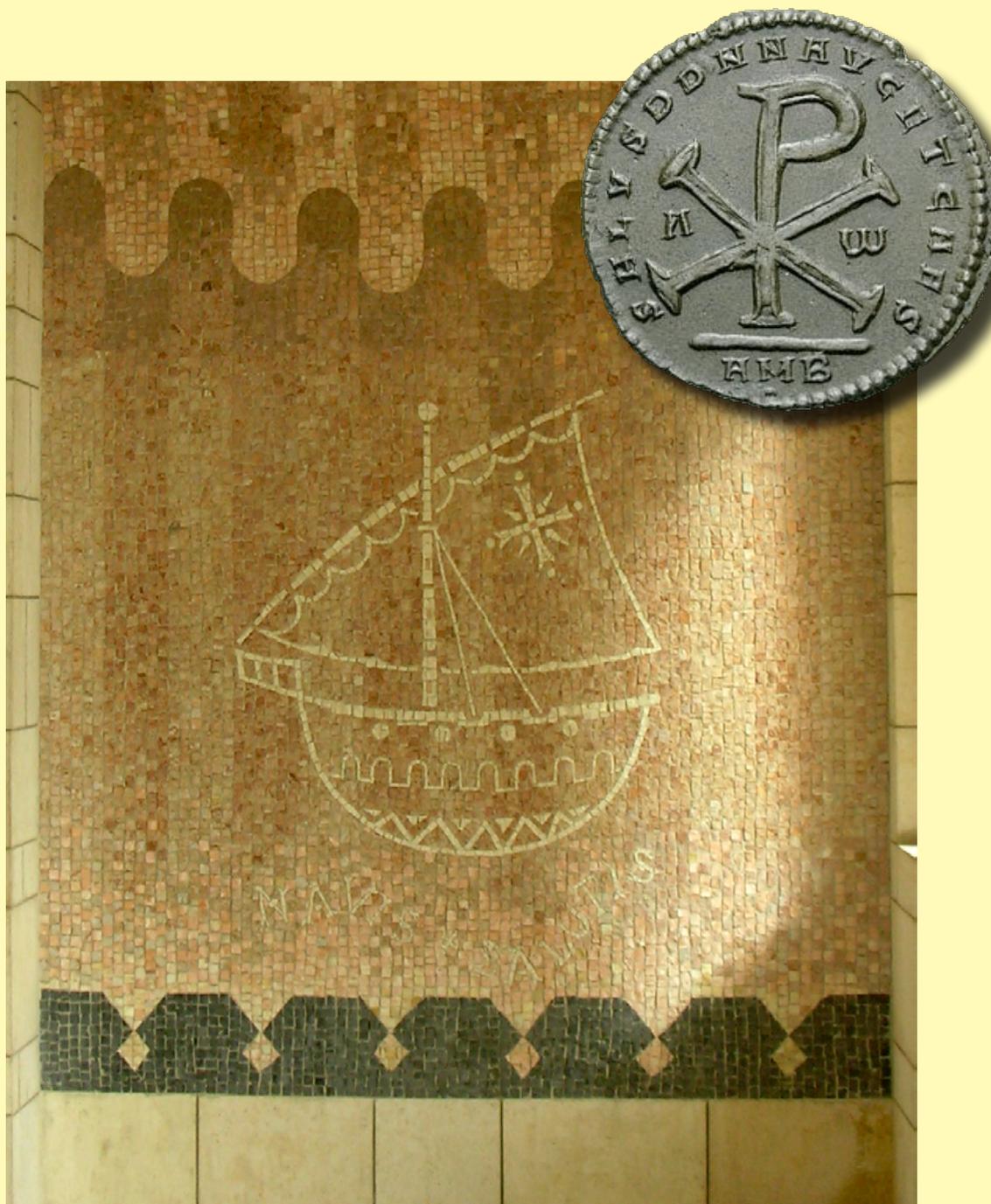


# SECTION B



**GREEK GRAMMAR**  
SECOND EDITION

# Language is the light of the mind.

**John Stuart Mill (1806-1873)**

The devaluation of grammar correlates closely with a devaluation of the mind, truth, and thought. When a main purpose of language is the careful, precise expression of thought, grammar and syntax become critical because they make such expression of thought possible.

If we Christians are to develop our minds, we must take greater care to improve our syntax and grammar, and we must expect this from each other.

**J. P. Moreland**

*The Role of Reason in the Life of the Soul*

## **SOME KOINE GREEK BACKGROUND**

The *Koine* (= “common”) Greek of the Bible and early Christian writings was preceded by Classical Greek (until 323 BC) and followed by Medieval Greek (after AD 330). *Koine* arose as the common dialect of the armies of Alexander the Great as they broke through national boundaries, and mixed cultures on their eastward march to Mesopotamia. Koine Greek is based upon Classical Attic Greek, and has elements of other Greek dialects mixed in.

The *names* of the letters in the Greek alphabet are meaningless other than signifying their referent and beginning with the sound that their letter makes. This is because the Greek alphabet was adapted from the Phoenician-Semitic alphabet. “The Greek letters used in the most ancient inscriptions are, as to *form*, essentially the same as the corresponding characters found in Phoenician inscriptions and on Hebrew coins” (E. A. Sophocles, 1854). The earlier Semitic letters were pictograms that meant something. The West Semitic word *Aleph*, for example, meant ox, and the letter Aleph represented a bovine head with horns. The ancient meanings of these pictograms did not carry over into the corresponding Greek letters.



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# ABBREVIATIONS

Campbell	Campbell, Constantine R. <i>Basics Of Verbal Aspect In Biblical Greek</i> , (Grand Rapids, MI: Zondervan, 2008).
D&M	Dana, H. E. and Mantey, Julius R. <i>A Manual Grammar Of The Greek New Testament</i> , (New York, NY: Macmillan, 1927).
Eng	English.
GNT	Greek New Testament.
Grk	Greek.
Heb	Hebrew.
Long	Long, Fredrick J. <i>Kairos: A Beginning Greek Grammar</i> (Mishawaka, IN: Fredrick J. Long, 2005).
LXX	The Septuagint, Greek translation of the Old Testament and Apocrypha.
Mounce (2009)	Mounce, William D. <i>Basics of Biblical Greek: Grammar</i> , Edited by Verlyn D. Verbrugge, Third Edition, (Grand Rapids, MI: Zondervan, 2009).
Mounce (2011)	Mounce, William D. <i>Biblical Greek: A Compact Guide</i> , (Grand Rapids, MI: Zondervan, 2011).
NAU	<i>The New American Standard Bible</i> , © 1995 by The Lockman Foundation.
PDSNTG	DeMoss, Matthew S. <i>Pocket Dictionary for the Study of New Testament Greek</i> (Downers Grove, IL: InterVarsity Press, 2001).
Robertson (1933)	Robertson, A. T. <i>Word Pictures in the New Testament</i> , (Nashville, TN: Broadman Press, 1933).
SHE	Schoder, Raymond V., Vincent C. Horrigan, and Leslie Collins Edwards. <i>Transition to Attic Greek: A Supplement to a Reading Course in Homeric Greek</i> (Newburyport, MA: Focus Publishing; R. Pullins Company, 2006).
Wallace	Wallace, Daniel B. <i>Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament</i> , (Grand Rapids, MI: Zondervan, 1996).
Wenham	Wenham, J. W. <i>The Elements Of New Testament Greek</i> , (New York, NY: Cambridge University Press, 1965).
Winer	Winer, G. B. <i>A Treatise on the Grammar of New Testament Greek: Regarded as a Sure Basis for New Testament Exegesis</i> (Edinburgh: T&T Clark, 1882).

# CONJUNCTIONS

The most common word in the Koine Greek scriptures, with about 9,280 occurrences in the NT, is *καί*, the conjunction meaning *and*. Its frequency of use in the NT reflects the Hebraic nature of the NT texts, since the Hebrew authors loved to connect their narratives, and begin their sentences, with frequent conjunctions.

The counterpart to *καί* is the contrastive, *ἀλλά*. In between the definitely copulative *καί* and the definitely contrastive *ἀλλά*, is *δὲ* which can express contrast or simple continuation.

## THE CONJUNCTIONS

ἀλλά	ἵνα
δὲ	καί
εἰάν	ὅτι
ὥς	

### ἵνα CLAUSES

The conjunction *ἵνα* is normally used in **purpose clauses** (also called final clauses), i.e., clauses using the **Subjunctive Mood** (for **Moods** see page B-31) 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.”

# NEGATIONS

Of the two primary Koine negations, the first has three forms: οὐ before consonants, οὐκ before smooth breathing and οὐχ before rough breathing (see “Breathing Marks” on page A-9). The two negations οὐ and μή are used in different kinds of statements: οὐ and οὐδέ with Indicative statements; μή and μήδέ with Imperatives, subjunctives, infinitives and participles (See “Mood” on page B-41). Also, οὐ (or οὐ μή — in Greek the double negative does not make a positive as in English!) is used in questions expecting an affirmative answer, whereas μή is used in questions expecting a negative answer (see Luke 6.39). Furthermore, μή is used in prohibitions; when it is used with an Aorist verb it deals with external and specific actions, and can mean, “Don’t start...” (e.g. Rev. 7.3; 10.4; 22.10); when it is used with a Present Imperative verb, it often has to do with human attitudes and conduct, and can mean “Stop doing...” (e.g., Revelation 5.5), or, “continually don’t do ....” (e.g., 1Timothy 3.7).

## THE NEGATIONS

οὐ, οὐκ, οὐχ  
μή

## THE RULES

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

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).

**Two negatives don’t make a positive!**

### Conversational Koine Greek: When To Just Say Οὐ

Say οὐ before a word beginning with a consonant: οὐ νυστάζει (2Pe 2.3).

Say οὐκ before a word beginning with *smooth breathing*: οὐκ οἶδασιν (Jud 1.10)

Say οὐχ before a word beginning with *rough breathing*: οὐχ ἁμαρτάνει (1Jo 5.18)

Say μή in a non-indicative statement: Μὴ ἀγαπᾶτε τὸν κόσμον (1Jo 2.15)

## PARTICLES

Particles are words that have more functional than inherent meaning. Their meaning has to do with the relationship between words, and so they are sometimes untranslatable into a corresponding word in the target language. In Ephesians 6.8, for example, the particle ἄν simply expresses conditionality.

### PARTICLES IN EPHESIANS

ἄν (6.8)	μὲν (4.11)
ἄρα (2.19)	οὖν (2.19)
γε (3.2)	ποτέ (2.2)
εἴ (3.2)	πῶς (5.15)
εἴτε (6.8)	τέ (3.19)

## THE DEFINITE ARTICLE

In English grammar, an **article** generally marks its following noun as definite or indefinite. In English we have the indefinite articles, *a* and *an*, and the **definite article** *the*. Koine Greek has no indefinite article; we interpret Greek nouns as *indefinite* by their lexical meaning, or by the lack of a preceding **definite article** or other determiner. Thus, ὁ λόγος, with the definite article ὁ, means “the word,” while λόγος standing alone can mean “a word.”

There are other **determiner** words like the **demonstrative pronouns**, *this* and *that* (see page B-28). Unlike other **determiners**, though, the definite article cannot stand alone. It makes sense to say, “I want *that*,” but it doesn’t make sense to say, “I want *the*.” (The article can stand alone when used as a pronoun; see page B-15).

In biblical Greek there are twenty-four forms of the **definite article**. This many forms are used because, like the **substantives** (words or phrases used as nouns) that they modify, they have a specific form for each **gender**, **number** and **case** (for **number** see page B-24; for **case** see pages B-18 and B-19). The specificity of Greek substantives as to their **gender**, **number**, and **case** gives wonderful clarity to the Greek Scriptures!

Memorizing the twenty-four **definite articles** will put you a big step ahead in reading biblical Greek!

		Mas.	Fem.	Neu.
Singular	Nominative	ὁ	ἡ	το
	Accusative	τον	την	το
	Genitive	του	της	του
	Dative	τω	τη	τω
Plural	Nominative	οι	αι	τα
	Accusative	τους	τας	τα
	Genitive	των	των	των
	Dative	τοις	ταις	τοις

## THE DEFINITE ARTICLE

### Agrees In Number, Gender And Case With Its Noun

Here's what it looks like when we use the **definite article** with each of the different forms of the word *λόγος*, which means "word." Since *λόγος* is a masculine noun, it will always take a masculine form of the **definite article**. Notice that each of the masculine **definite articles** have the same endings as their nouns, producing a rhyme. The Singular Nominative form is the exception; the Singular Nominative **definite article** was probably *ος* in an earlier time!

The word *λόγος* is a paradigm word: many other masculine nouns follow the same pattern with regard to their endings. The Greek nouns that fit this pattern are said to belong to the Second Declension [Ending] In *-ος*.

## THE MASCULINE NOUN

### SECOND DECLENSION IN -OS

Singular	Nominative	ὁ	λόγος
	Accusative	τον	λόγον
	Genitive	του	λόγου
	Dative	τω	λόγω
Plural	Nominative	οἱ	λόγοι
	Accusative	τους	λόγους
	Genitive	των	λόγων
	Dative	τοις	λόγοις

# THE MULTIPLE USES OF THE HARD-WORKING DEFINITE ARTICLE

As beginning Koine Grk students, we learned that the Grk article, ὁ, ἡ, τό is the counterpart to our Eng word *the* (see page B-9). However, the humble Grk article often encodes more meaning than at first meets the eye!

## The Article Individualizes Or Particularizes Its Referent

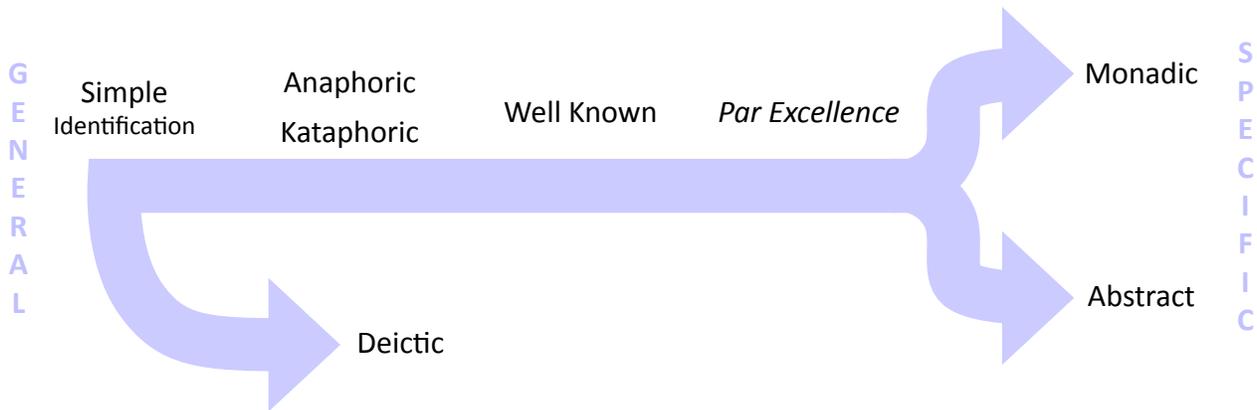
The Grk article can individualize its referent in the following ways:

1. At the very least, the article is used to distinguish one person or thing from another. Matthew 5.15 provides a good example of this, in which the article helps distinguish the basket from the lampstand. If the article serves no function beyond this, we can call it the **article of simple identification**.
2. The **anaphoric article points to something or somebody already mentioned in the context**. Thus, in Luke 9.16, Jesus “took **the** five loaves and **the** two fishes.” What loaves and fishes? The very ones that the disciples had just told Jesus about. Similarly, why does John write, “after **the** two days,” in John 4.43, instead of just, “after two days”? Because with the article he specifies the two days mentioned previously in John 4.40.
3. Similar to its anaphoric use, **the well known article refers to well known facts, truths, persons, events or situations**, i.e., things “mentioned” long before the present context. Thus, in Acts 5.37, “**the** census” is mentioned without further specification; apparently that particular census was one with which Gamaliel’s audience was quite familiar, and the article serves to differentiate the well-known census from others.
4. Rarely, we find a **kataphoric article that points ahead to a not-previously-mentioned referent**. Thus, in 1 Timothy 1.15, Paul says, “faithful [is] **the** saying,” and then a few words later gives the actual saying.
5. Speaking of pointing, **the deictic article** (from δείκνυμι, “I point out”) **points to a person or thing which is currently in the sight of the speaker**. Thus we have Pilate’s famous exclamation in John 19.5, ἰδοὺ ὁ ἄνθρωπος, “Behold, **the** man!”
6. The **par excellence article identifies the thing that is the supreme instance of its class**. Thus, in John 1.21, the baptist is asked, “Are you **the** prophet?” Well, Israel had many prophets, but only the prophet of Deuteronomy 18.15 (the Messiah, Acts 3.22) could be referred to as simply *the* prophet, without need for further clarification. Likewise, the Baptist’s messengers asked Jesus if He was “**the** coming One” (ὁ ἐρχόμενος) without feeling any need to specify further what particular “coming one” they had in mind. Everyone knew that by “**the** coming one,” meant the *ultimate coming one*, i.e., the Messiah. This use of the article is difficult to distinguish from the *well known* article, but it refers to the very best or the worst of a class, and thus to the *supremely* “well known” item. The *par*

*excellence* article can also overlap in function with the *anaphoric article*. For example, in 1 Corinthians 3.13, Paul says in regard to each man’s work that “**the** day will reveal it...” Biblically there is only one day worthy to be called simply **the day**, namely, the Day of the LORD. Indeed, this is the day that Paul had already mentioned in 1 Corinthians 1.8. So, the article in 1 Corinthians 3.13 is the *par excellence article* and also the *anaphoric article* looking back to the preceding mention of “the day.”

7. Similar to the *par excellence article*, **the monadic article identifies unique items**. While the *par excellence article* points to the ultimate of a certain category, the *monadic article* points to things of which there is only one. Wallace helpfully explains that the expression “**the** kingdom,” in Matthew 9.35 is *par excellence*, while the fuller expression (with a genitive phrase modifier) “**the** kingdom of God,” is a monadic phrase: “**the** kingdom” refers to the ultimate kingdom; “**the** kingdom of God” names something of which there is only one.
8. Abstract nouns, more often than not, take **the abstract article to emphasize the quality that they name**. Thus in 2 Thessalonians 2.3 we read of ὁ ἄνθρωπος τῆς ἀνομίας, “the man of **the** lawlessness.” Here, the abstract idea of *lawlessness* is reinforced to direct our minds to a particularly abominable lawlessness.

These eight uses of the article express differing degrees of specificity. We can arrange them, moving from the general to the specific, but must remember that an article may express more than one aspect of specificity. Furthermore, most articles can be understood as encoding a more specific aspect of a more general category. For example, the *par excellence* “the prophet,” is a more specific expression that also fits within the more general *well known* category.



Whereas the preceding uses of the article *individualize*, **the generic article generalizes and refers to a whole class (or genre)**. For example, in 2 Corinthians 12.12 Paul speaks of the signs of “**the** apostle,” by which he means the kinds of signs to be expected from *the class* of true apostles. Though the adjective *true* does not appear in this verse, the NAU translates (partly on the basis of the article), “The signs of a **true** apostle ...” Consider also Ephesians 5.25 where Paul writes, οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, “**the** husbands, love the wives...” Our Eng versions don’t translate the article before *husbands*, of course, because Paul did not have some specific husbands in view, but meant, “husbands [as a class]” must love their wives.

## POSSIBLE EMPHASES INDICATED BY THE DEFINITE ARTICLE

Let us summarize the possible uses of the **Article**. When  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$ , are used as true **Articles** they can serve to emphasize:

1. Something as definite and distinct from others.
2. Something previously mentioned in the context.
3. A well-known person, place or thing.
4. Something about to be mentioned.
5. Something currently in the presence of the speaker.
6. Something that is the supreme instance of its class.
7. Something that is in a class by itself.
8. An abstract quality.

Thus:

### The Phrase<sup>1</sup>

$\tau\acute{o}\nu$  θεόν (John 1.1-2)

$\tau\acute{o}\nu$  υἱόν (John 3.35)

$\eta$  γῆ (τῆς γῆς) (Rev 1.7)<sup>2</sup>

$\eta$  γραφή (Luke 4.21)

$\delta$  ἐρχόμενος (Rev 1.8)

$\eta$  ἔρημος (John 3.14)

$\delta$  πειράζων (Matthew 4.3)

$\eta$  σωτηρία (Romans 11.11)

$\delta$  ἐργάτης (Luke 10.7)

τὰς δύο ἡμέρας (John 4.43)

### Doesn't Just Mean

the god (currently being discussed)

the son (currently being discussed)

the land/earth

the writing

the coming one

the wilderness

the tempter (of the moment)

the salvation

the (particular) laborer

the two days

### But May Mean

the One who is uniquely God of all

the unique Son of God

the Land of Israel (if not precluded by context)

the Scripture

the Messiah

the Sinai wilderness, or wilderness of Judah

Satan

the salvation that came through Christ

a member of the laboring class

the two days previously mentioned (John 4.40)

1 For some of these examples, see G. B. Winer, *A Treatise on the Grammar of New Testament Greek: Regarded as a Sure Basis for New Testament Exegesis*, (Edinburgh: T&T Clark, 1882), p. 132.

2 For  $\eta$  γῆ see also: Mat 27.45; Luk 4.25; 21.23; Act 7.3 (second instance); Jam 5.17-18; Rev 11.18; 14.6; 20.9.

## The Article As A Pronoun

**B**esides its regular uses, **the article can stand in for a third person personal pronoun**, as we see in the beginning of Matthew 13.29, “ $\delta$  δὲ φησιν...” This is startling usage for the Grk language beginner because it seems literally to read, “but **the** said...” However, the Grk article evolved from a demonstrative pronoun (Winer, p. 129), and so in this instance, where it refers *anaphorically* to the “man who sowed good seed,” (the  $\delta\acute{\epsilon}$  in this verse indicates that the subject has changed, and the article refers back to someone prior to the last named subject; Wallace, p. 211), we could read the clause as, “but **that one** said ...,” or “but **the man** said ...” Our Eng versions adequately render this clause, “but **he** said...”

The article can also function as a personal pronoun in expressions of contrasting alternatives. For example, in 1 Corinthians 7.7, Paul explains that each person has his own gift from God,  $\delta$  μὲν οὕτως,  $\delta$  δὲ οὕτως, i.e., “**one** this, but **another** this.”

When the article appears before a non-adjective modifier in the second and third attributive positions (for attributive positions, see in connection with adjectives on [p. B-34](#)), **the article has the force of a relative pronoun** (for relative pronouns, see [p. B-27](#)). An example appears in the Lord's prayer with the words, Πάτερ ἡμῶν  $\delta$  ἐν τοῖς οὐρανοῖς. The prepositional phrase, “in the

heavens,” is in the third attributive position, and so the preceding article is translated as a relative pronoun, “**who**.”

**The article can also serve as a possessive pronoun**, as in Romans 4.4 where Paul refers to how “for the one working, **the** wages are not reckoned according to grace ...” The NAU correctly translates the Grk article as a possessive pronoun, “**his** wages are not credited as a favor...” This usage is more obvious when body parts are in view. In Matthew 8.3, we’re told that Jesus ἐκτείνας τὴν χεῖρα, “stretched out **the** hand ...” Matthew does not have to add, αὐτοῦ, “his,” because it’s obvious that Jesus stretched out His own hand, and the article suffices to indicate this.

### The Neuter Article As A Thought-Or-Word Designator

**T**he proper noun, Hagar, referring to Sarah’s maidservant, would normally take the feminine article (as in the LXX of Genesis 21.17). However, in Galatians 4.25 Paul prefixes the neuter article to the word Hagar (τὸ ... Ἀγάρ) to alert the reader that he is not speaking of Hagar the person, but of Hagar as an idea. The neuter article is sometimes used with a noun to designate the noun’s referent as an object of thought, or to indicate that the noun itself is being considered *as a word*.

### The Seemingly Superfluous Article

**T**here are instances in Koine Grk where to Eng speakers, the article seems superfluous. For example, in Acts 26.24, the Grk text reads, “**The** Festus with loud **the** voice said ...” We would say, as in the NAU, “Festus said in a loud voice ...” Why use articles when both Festus and his voice are already definite? It helps to be reminded (by Wallace, p. 209) that “the article is *not* primarily to make something definite that would otherwise be indefinite,” but that its primary function is to *conceptualize*. The article does more than conceptualize, and it does frequently *definitize* but let’s not be conditioned by the name **definite article** into thinking that the article *has to* make definite! In the clause in question from Acts 26.24, the first article is **anaphoric**, used to indicate that Festus is **the** Festus previously mentioned in the narrative. In the second case, the article points out that **the** voice, particularly that of Festus, had a loud quality to it on this occasion. **The use of the article points to something which belongs to the individual as having a certain quality** (see Winer p. 134).

### The Article With Demonstrative Pronouns

**A** standard Koine Grk usage that has seemed particularly odd to me is the use of the article in concert with a demonstrative pronoun. This seemingly redundant use of the article occurs even with proper names as in Acts 1.11, οὗτος ὁ Ἰησοῦς, “this the Jesus...” However, Grk syntax requires the article to mark out the demonstrative pronoun as attributive (adjectival). When a demonstrative pronoun is *not* related to a noun with an article, the pronoun functions independently rather than adjectivally. So, as I understand it, οὗτος ὁ Ἰησοῦς means “this Jesus,” whereas οὗτος Ἰησοῦς would mean “this one [is?] Jesus” (cf. Matthew 27.37).

**T**here is much more to the Grk article than I’ve covered in this section, but we have now gone a few steps beyond simply reading it as *the*. For the student who wishes to master the Koine Grk article, I recommend Wallace’s *Greek Grammar Beyond The Basics*.

# ANARTHROUS NOUNS

**Anarthrous** means “without the article” (the opposite of **arthrous**).<sup>1</sup> An **anarthrous** noun is simply a noun lacking the definite article. Normally, we would translate an **anarthrous** noun as an indefinite noun using our indefinite English article, *a*. However, some **anarthrous** nouns are *definite* in spite of the fact that they lack the article. In Revelation 16.12 we have an example where the text reads, ἀπὸ ἀνατολῆς ἡλίου, literally, “from rising of sun.” But of course, we know “the sun” is meant because there is only one sun. As Winer explains, “The article is [sometimes] omitted before words which denote objects of which there is but one in existence.”<sup>2</sup> Thus, the angels sing in Luke 2.14, ἐπὶ γῆς εἰρήνη, “peace on [the] earth,” and the article is not used since the one and only earth (as opposed to the heavens) is in view.<sup>3</sup> Similarly, κόσμος is sometimes **anarthrous** as in Revelation 13.8 and 17.8 (in contrast to 11.15). The word for heaven, οὐρανός, is also **anarthrous** in the NT, but rarely and usually in prepositional phrases using ἐν, ἐξ, or ἀπ’.<sup>4</sup> John always uses the definite article with οὐρανός in the Revelation, even in prepositional phrases, except in Revelation 21.1, εἶδον οὐρανὸν καινόν, “I saw a new heaven,” and in verses where οὐρανός is in the vocative case (18.20, and possibly 12.12). The word *sea*, θάλασσα, is strikingly **anarthrous** in Acts 10.6,32 and Luke 21.25.

As we might expect, the word *God*, θεός, is often **anarthrous** (beginning GNT readers are more surprised at how often θεός uses the article). Winer notes three cases in which the article is most often omitted with θεός:

1. When the genitive θεοῦ is dependent on another (**anarthrous**) noun (see for example 1Corinthians 3.16).
2. In the phrases θεὸς πατήρ, and υἱοὶ or τέκνα θεοῦ.
3. With prepositions like ἀπὸ, ἐν, ἐ-43 to 45)κ, κατὰ, and παρὰ.<sup>5</sup>

The word θεός is **anarthrous** in the last part of John 1.1, because deity is in view rather than the specific person of the Father. The clause, θεὸς ἦν ὁ λόγος, means that the Word was deity, but was not (i.e., was distinct from) the Father.<sup>6</sup>

As with θεός, πνεῦμα ἅγιον (Holy Spirit), κύριος (Lord), and πατήρ (Father) may occur without the article. Abstract nouns denoting character qualities can also dispense with the article. In 1Timothy 6.11, Paul tells Timothy to pursue δικαιοσύνην εὐσέβειαν πίστιν, ἀγάπην ὑπομονὴν πραῦπαθίαν, “righteousness, godliness, faith, love, perseverance, gentleness.” These abstract nouns are no less definite for lacking the definite article. We would not translate them as “a righteousness, a godliness, a faith, etc.”

**The bottom line:** Since in many instances the article is not necessary to make a noun definite, (1) we must translate definite nouns as definite even when they do not have the article, and (2) we must be on the lookout for the other possible grammatical purposes of articles in the text.<sup>7</sup>

1 See Winer, §XIX.

2 Ibid., p. 148. This principle applies to things like The Beginning, ἀρχή, and Creation, κτίσις.

3 Note that γῆ will take the article when it means something other than *the Earth* as opposed to the heavens. However, it is anarthrous when it denotes a specific country for the country name makes γῆ definite, as in ἐν γῆ Αἰγύπτου, “in [the] land of Egypt.”

4 The article is normally omitted within a prepositional phrase, so when it is used in a prepositional phrase it may provide a significant emphasis. See Mounce 2011, p. 16.

5 Winer, op cit, p. 151.

6 Mounce 2009, p. 27.

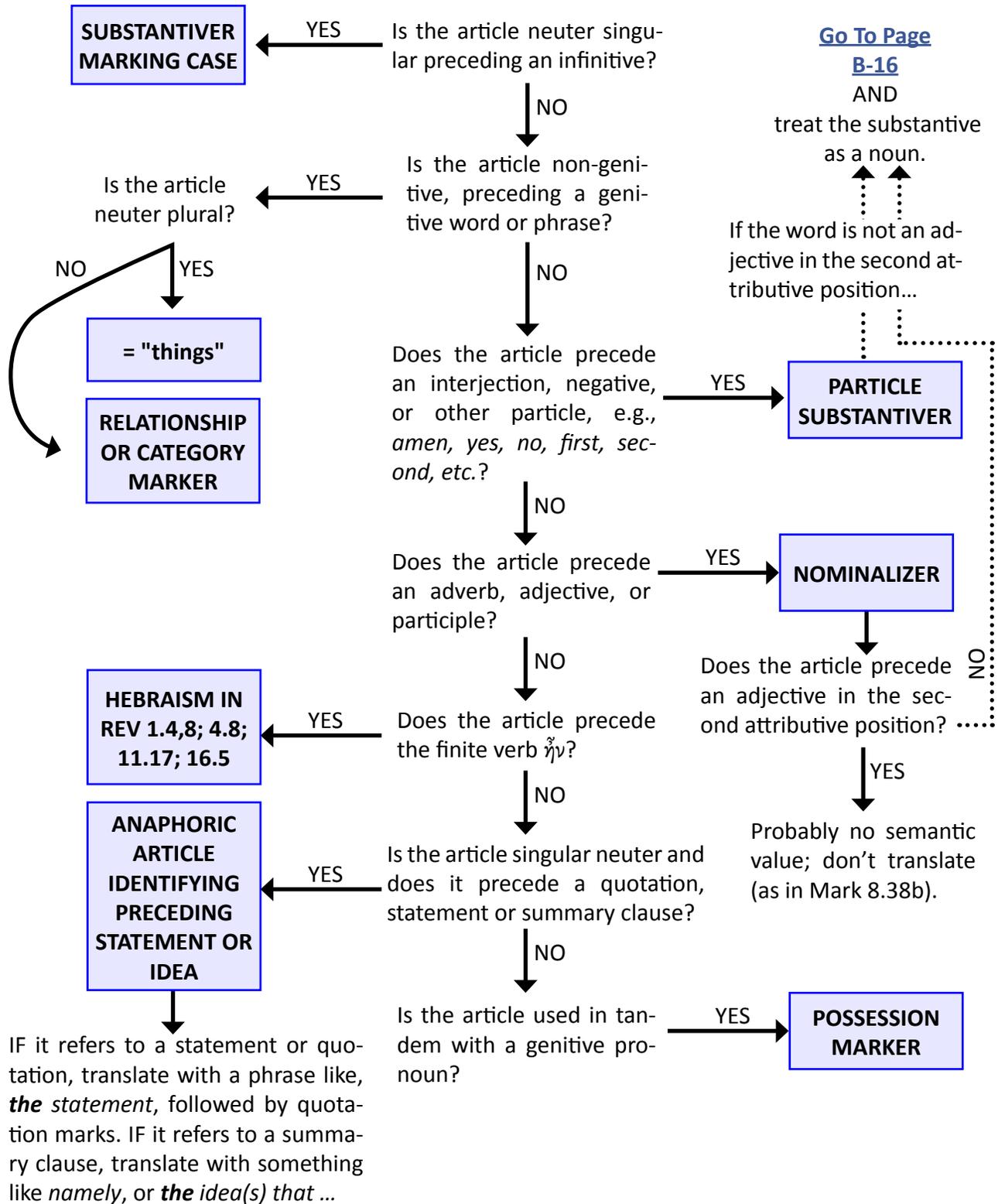
7 See Mounce 2011, p. 13ff.



## ARTICLE WITHOUT NOUN

### WHAT KIND OF SUBANTIVER OR FUNCTION MARKER?

Adapted from Wallace, pp. 231-243



## THE KOINE GREEK CASE SYSTEM

**G**reek 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 word describes the **quality** of something or indicates **ownership** by someone.
4. **Dative:** This case means the word indicates the **indirect object**.

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

- A. Dative: Indicating the indirect object, and translated with the helping words *to* or *for*.
- B. Locative: Indicating the location, sphere or destination of something, often using the preposition *in* when translated.
- C. Instrumental: Indicating the means or cause of something, often translated with the helping words *by* or *with*.

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

- A. Genitive: Indicating quality or possession. E.g., Pro 1.8, “*παιδείαν πατρός σου*,” “teaching **of father your** ....”
- B. Ablative: Indicating separation or movement away from something. E.g., Pro 1.12, “*ἐκ γῆς*,” “out **of [the] earth**.”

We usually translate the **Genitive** with the helping preposition *of*, but we are finding that the LXX often uses a **Genitive** where we would expect a **Dative**. For example, Pro 1.11: “*κοινωνήσον αἵματος*,” “share **in blood**.” Perhaps in this instance the idea is, “join with us in a fellowship **of blood**.” Also, Pro 1.13: “*πλήσωμεν δὲ οἴκους ἡμετέρους σκύλων*,” “and we may fill our houses **with spoils**.”

**T**here 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)

παιδία (young children, 1Jo 2.18)

κύριε (Lord, Rev 7.14; 11.17; etc.)

πατέρες (fathers, 1Jo 2.13)

ἀδελφοί (brothers, 1Jo 3.13)

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 concern ourselves with all the [Varied Uses Of The Genitive](#) until [page 79](#); for now we need only note the use of the Genitive with verbs of hearing, as described on [page 20](#). For an intro to the different kinds of **Datives**, see below. For now, it's important to learn the general meaning of the four cases given on the preceding page, and begin to recognize their distinctive endings. The case endings for a masculine noun like *λόγος* are given on [page B-10](#).

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

Listen, **son**, **God** blessed that **work of mine for a purpose!**  
 ↑            ↓                    ↑                    ↓                    ↑  
**Vocative** **Nominative**   **Accusative**   **Genitive**   **Dative**

## DIFFERENT DATIVES

The Dative case, however, can express different ideas than simply the indirect object. In Greek we find these different meanings for words in the Dative case *form*:

- **Instrumental Dative:** Denotes agency or means. We see this use of the Dative in Eph 5.26, in the phrase, *καθαρίσας ... ἐν ῥήματι*, “having cleansed ... [by what means?] **by the word.**” (We see that in many instances the preposition *ἐν* means *by* rather than *in*).
- **Locative Dative:** Denotes location, sphere or destination. We often see this use of the Dative in conjunction with the preposition *ἐν* in its more fundamental meaning of *in*, as in Eph 1.3, *ἐν τοῖς ἐπουρανίοις*, “**in the heavenly places.**” However, the **Locative** does not need a preposition; in Rom 6.2, *ἀπεθάνομεν τῇ ἁμαρτίᾳ*, means, “we died **with respect to** (or **in the sphere of**) sin...”
- **Dative of Possession:** In rare instances the dative form can be used to indicate possession as in Luk 1.7: *οὐκ ἦν αὐτοῖς τέκνον*, literally, “not was to them a child,” but meaning, “they had no child.”
- **Dative of Time:** We see this use in Mat 20.19, *τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται*, “**on the third day** he will be raised ...”
- **Dative of Cause:** As in Rom 11.20, *τῇ ἀπιστίᾳ ἐξεκλάσθησαν*, “**because of unbelief** they were broken off ...”
- **Dative of Manner:** This is an adverbial use of the dative, describing the circumstances or character of an action, as in Joh 7.26, *παρρησίᾳ λαλεῖ*, “he is speaking **boldly**...”
- **Dative of Association** (or Accompaniment, sometimes Comitative): This use usually requires adding the word *with* in translation, as in 2Th 3.14, *μὴ συναναμίγνυσθαι αὐτῷ*, “do not associate [with] him...”
- **Dative of Advantage/Disadvantage:** This use of the Dative adds subtle meaning to the fundamental expression of the indirect object, in that it expresses advantage or disadvantage to the indirect object in view, as in Rev 21.2, *ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς*, “as a bride adorned for [the delight of] her husband ...”

## GENITIVE OF HEARING

Normally, the direct object of a verb is written in the **Accusative** case. The verb ἀκούω (“I hear”), however, often takes a **Genitive** direct object. This is not a hard and fast rule (once again, there are exceptions to the exception): in Rev 1.10, for example, John heard a voice (φωνήν, **Accusative**). Nevertheless, the direct object of ἀκούω is **Genitive** in Rev 3.20; 6.3,5; 8.13; 11.12; 14.13; **16.1,5,7**; 21.3.

Sometimes ἀκούω means “obey.” This usage also takes a **Genitive** object, as in Mat 17.5, but often takes an **Accusative** object as in all the commands to “hear what (τί) the Spirit is saying,” (Rev 2.7,11,17, etc.). The compound, ὑπακούω, which always has the force of “obey,” always takes a **Dative** object!

## OTHER NON-ACCUSATIVE OBJECTS

Like all languages, Koine Greek breaks (or seems to break) its own grammatical rules. For example, there are many exceptions to the rule that the direct object in Greek is put in the **Accusative** case. We have already noted that the **verb** ἀκούω (“I hear”), often takes a **Genitive Direct Object**. Other **verbs** also normally take a **Genitive Direct Object**, particularly verbs of sensation (hearing, touching, tasting, smelling), emotion, ruling and accusing. Here are some examples:

### Greek

Luk 22.25: Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν  
 1Jo 5.18: ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ  
 Rev 4.8: γέμουσιν ὀφθαλμῶν

### English

The kings of the Gentiles **lord it over them**  
 the evil [one] does not **touch him**  
 they **are full of eyes**

There are also **Dative Direct Objects**,<sup>1</sup> particularly with verbs that emphasize a close personal relationship. These include verbs of serving, trusting, following, commanding and obeying. Here are some examples:

### Greek

Mat 4.11: ἄγγελοι ... διηκόνουν αὐτῷ  
 Joh 4.51: οἱ δοῦλοι αὐτοῦ ἐπήντησαν αὐτῷ  
 Act 26.27: πιστεύεις ... τοῖς προφήταις;  
 Rom 10.16: οὐ πάντες ἐπήκουσαν τῷ εὐαγγελίῳ  
 Rev 1.9: τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ  
 Rev 7.11: προσεκύνησαν τῷ θεῷ  
 Rev 11.17: Εὐχαριστοῦμέν σοι, κύριε  
 Rev 14.4: οἱ ἀκολουθοῦντες τῷ ἀρνίῳ  
 Rev 19.5: Αἰνεῖτε τῷ θεῷ

### English

angels ... **were attending him**  
 his servants **met him**  
**do you believe the prophets?**  
 not all **obeyed the gospel**  
**the island called** Patmos  
 they **worshipped God**  
**we thank you**, Lord  
 the ones **following the lamb**  
**Praise God**

1 Whether a word represents a direct object or an indirect object is sometimes a matter of interpretation.

## NOTES ON SYNTAX

**S**yntax (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 **particles**, 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* may 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. The one exception to the rule of "Number Agreement" between subjects and their verbs is that Neuter Plural subjects take Singular (rather than Plural) verbs. This occurs because Neuter Plural subjects tend to be treated as singular collective nouns. Thus,

τὰ ῥήματα ... ἐστὶν (John 6.63)

τὰ σκεύη ... συντρίβεται (Revelation 2.27)

τὰ στρατεύματα ... ἠκολούθει (Revelation 19.14)

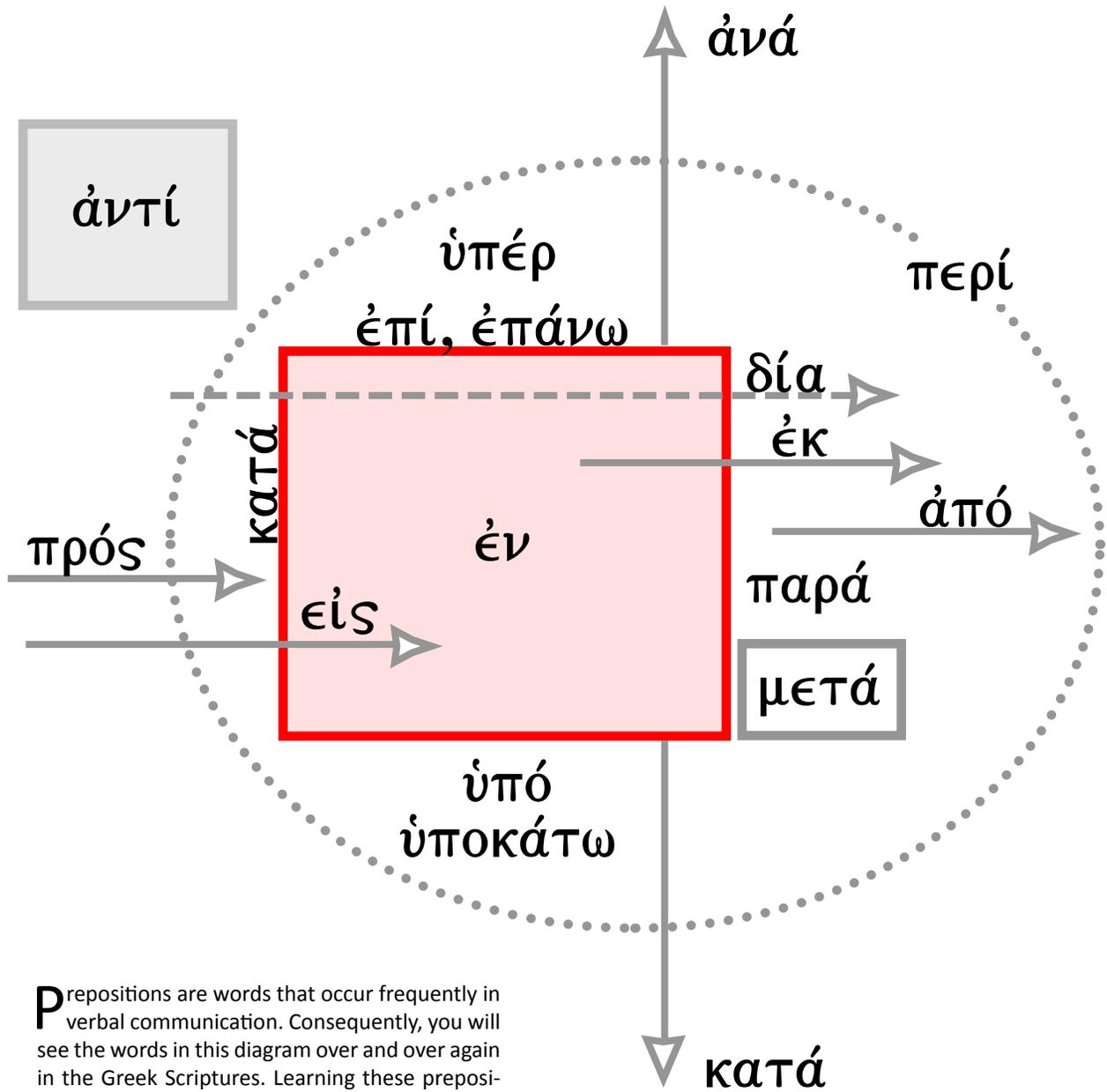
There are exceptions to this exception, particularly when the subjects are personal entities. Thus,

τὰ τέσσαρα ζῶα ... ἔλεγον (Revelation 5.14)

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. Thus, 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.

# GREEK PREPOSITIONS



**P**repositions are words that occur frequently in verbal communication. Consequently, you will see the words in this diagram over and over again in the Greek Scriptures. Learning these prepositions will move you a big step forward in building your Koine Greek vocabulary!

This diagram shows the fundamental idea attaching to each of the prepositions. For translation, we must note that ***the meaning of some prepositions varies according to the case of the noun or pronoun to which the preposition attaches*** (see listing at the right).



**Prepositions that use two different cases:**

διά

Acc. = because of

Gen. = through

μετά

Acc. = after

Gen. = with

ὑπέρ

Acc. = above

Gen. = with regard to

ὑπό

Acc. = under

Gen. = by, because of

κατά

Acc. = according to

Gen. = against

περί

Acc. = approximately

= around

Gen./Acc. = for/concerning

**Prepositions that use three different cases:**

ἐπί

Acc. = motion to upon

Gen. = rest upon (at)

= in the time of

Dat. = rest upon (on, at)

παρά

Acc. = motion to beside

Gen. = motion from beside

Dat. = rest beside

πρός

Acc. = motion towards, toward the purpose of

Gen. = from, toward, in front of

Dat. = near, at

**PAUL THE WORDSMITH**

**W**hat do you do if language just isn't sufficient to express the wonders of the revelation you've received? If you were the inspired apostle Paul, you'd invent new words! The following words have never been found in surviving Greek literature *prior to* Paul's writings:

- συζητητής, ὁ, joint inquirer: disputant, 1Co 1.20.
- συναρμολογέω, fit or frame together, Eph 2.21; 4.16.
- σύσσωμος, ον, united in one body, Eph.3.6.
- σύμψυχος, ον, of one mind, at unity, Phil.2.2; united in soul.
- συμιμητής, οὔ, ὁ, joint imitator, Phil.3.17.

Notice that all the words Paul coined made use of the σύν (= "with") prepositional prefix. Judging from the many existing σύν- words Paul used, he truly gloried in the unities accomplished by Christ.

## TWO NUMBERS IN GREEK: SINGULAR OR PLURAL

In English, we form plurals most often by adding a final S to a noun: One book; many books. Other kinds of plural endings in English are often holdovers from a parent language. For example, the word *opera* is the plural for *opus*, but this is a holdover from the word's Latin origin (we've gotten used to using *opera* as a singular noun, though it is once referred to a set of multiple works).

Though Grk substantives and their modifiers can encode only two numbers, singular or plural, Grk words feature a variety of different singular and plural endings. This is because the forms of word endings are multiplied by the case system, and by the different masculine, feminine and neuter noun declensions. Below are the singular and plural forms of the first-declension feminine noun *ἀρχή* which means, *beginning*, together with the appropriate **definite articles**. Notice how in this paradigm, all the noun endings rhyme with the endings of their **definite articles**.

### THE FEMININE NOUN FIRST DECLENSION IN -ῆ

Singular	Nominative	ῆ	ἀρχή
	Accusative	την	ἀρχήν
	Genitive	της	ἀρχής
	Dative	τη	ἀρχή
Plural	Nominative	αἱ	ἀρχαῖ
	Accusative	τας	ἀρχάς
	Genitive	των	ἀρχών
	Dative	ταις	ἀρχαῖς

On the next page are the Personal Pronouns, the words for *I, me, you, he, she, him, her, it, we, my, your, their*, etc. You will see these words over and over again in the Scriptures and so will do well to learn to recognize their gender, number and case.

## THE PERSONAL PRONOUNS

		Singular	Plural
First Person	Nominative	ἐγώ	ἡμεῖς
	Accusative	ἐμέ, με	ἡμᾶς
	Genitive	ἐμου, μου	ἡμῶν
	Dative	ἐμοί, μοι	ἡμῖν
2nd Person	Nominative	σύ	ὕμεῖς
	Accusative	σε	ὕμας
	Genitive	σου	ὕμων
	Dative	σοι	ὕμιν
3rd Pers. Mas.	Nominative	αὐτός	αὐτοί
	Accusative	αὐτόν	αὐτούς
	Genitive	αὐτοῦ	αὐτῶν
	Dative	αὐτῷ	αὐτοῖς
3rd Pers. Fem.	Nominative	αὐτή	αὐταί
	Accusative	αὐτήν	αὐτάς
	Genitive	αὐτῆς	αὐτῶν
	Dative	αὐτῇ	αὐταῖς
3rd Pers. Neut.	Nominative	αὐτό	αὐτά
	Accusative	αὐτό	αὐτά
	Genitive	αὐτοῦ	αὐτό
	Dative	αὐτῷ	αὐτοῖς

## THE EMPHATIC PRONOUN

Unlike in English, in Greek the verb encodes **person** and **number** (see Verbs on page B-39ff.). The English verb *love*, standing alone, does not tell us who or how many are loving, whereas the Greek ἀγαπῶμεν is **first person** and **plural in number**, so it encodes the idea “**we** love.” There is no need, therefore, to use the pronoun ἡμεῖς (*we*) in Greek to say, “we love”; the verb ἀγαπῶμεν alone suffices. This tells us that when a biblical author *does use* a pronoun in conjunction with a verb, he does so to add emphasis. Thus, while ἀγαπῶμεν means “we love,” ἡμεῖς ἀγαπῶμεν means “we *ourselves* love.” Including the **emphatic pronoun** in translation does not necessarily make for the most elegant English, thus our English versions of 1 John 4.19 give us:

We love, because He first love us.

Instead of:

We ourselves love, because He Himself first loved us.

Nevertheless, the emphasis is encoded in the “superfluous” pronoun for the reader of the Greek text to see and appreciate!

Here are examples to the **emphatic pronoun** in 1 John:

αὐτὸς ἐπηγγείλατο	<i>He Himself promised</i>	(1 John 2.25)
ἡμεῖς ἀγαπῶμεν	<i>we ourselves love</i>	(1 John 4.19)
ἡμεῖς ἠγαπήκαμεν	<i>we ourselves have loved</i>	(1 John 4.10)
αὐτὸς ἠγάπησεν	<i>He Himself loved</i>	(1 John 4.10,19)
ἡμεῖς οἶδαμεν	<i>we ourselves know</i>	(1 John 3.14)
ἡμεῖς ὀφείλομεν	<i>we ourselves are obligated</i>	(1 John 3.16; 4.11)
ἡμεῖς ἐσμεν	<i>we ourselves are</i>	(1 John 4.6,17)
ἡμεῖς τεθεάμεθα	<i>we ourselves have seen</i>	(1 John 4.14)
ἡμεῖς ἐγνώκαμεν	<i>we ourselves have known</i>	(1 John 4.16)

## THE RELATIVE PRONOUN

		Mas.	Fem.		Neu.	
Singular	Nominative	ὅς	ἥ	who, that	ὃ	which, that
	Accusative	ὄν	ἣν	whom, that	ὄ	which, that
	Genitive	οὗ	ἧς	whose, of whom	οὗ	of which
	Dative	ᾧ	ἣ	to whom	ᾧ	to which
Plural	Nominative	οἱ	αἱ	who, that	ἃ	which, that
	Accusative	οὓς	ἃς	whom, that	ἃ	which, that
	Genitive	ᾧν	ᾧν	whose, of whom	ᾧν	of which
	Dative	οἷς	αἷς	to whom	οἷς	to which

## INTERROGATIVE & INDEFINITE PRONOUNS

		Mas./Fem.	Neuter
Singular	Nominative	ΤΙΣ	ΤΙ
	Accusative	ΤΙΝΑ	ΤΙ
	Genitive	ΤΙΝΟΣ	ΤΙΝΟΣ
	Dative	ΤΙΝΙ	ΤΙΝΙ
Plural	Nominative	ΤΙΝΕΣ	ΤΙΝΑ
	Accusative	ΤΙΝΑΣ	ΤΙΝΑ
	Genitive	ΤΙΝΩΝ	ΤΙΝΩΝ
	Dative	ΤΙΣΙ(ν)	ΤΙΣΙ(ν)

NOTE:

The interrogative, 'who?' 'what?' differs from the indefinite pronoun 'someone,' 'anyone,' 'something,' etc. only by being accented.

## DEMONSTRATIVE PRONOUNS

### THIS

	Masculine	Feminine	Neuter	
Singular	Nominative	Οὗτος	αὕτη	ΤΟΥΤΟ
	Accusative	ΤΟΥΤΟΝ	ΤΑΥΤΗΝ	ΤΟΥΤΟ
	Genetive	ΤΟΥΤΟΥ	ΤΑΥΤΗΣ	ΤΟΥΤΟΥ
	Dative	ΤΟΥΤῶ	ΤΑΥΤῆ	ΤΟΥΤῶ
Plural	Nominative	Οὗτοι	αὗται	ΤΑΥΤΑ
	Accusative	ΤΟΥΤΟΥΣ	ΤΑΥΤΑΣ	ΤΑΥΤΑ
	Genetive	ΤΟΥΤΩΝ	ΤΟΥΤΩΝ	ΤΟΥΤΩΝ
	Dative	ΤΟΥΤΟΙΣ	ΤΑΥΤΑΙΣ	ΤΟΥΤΟΙΣ

### THAT

Singular	Nominative	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
	Accusative	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο
	Genetive	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου
	Dative	ἐκεῖνῶ	ἐκεῖνῆ	ἐκεῖνῶ
Plural	Nominative	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
	Accusative	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα
	Genetive	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
	Dative	ἐκεῖνοῖς	ἐκεῖναις	ἐκεῖνοῖς

## THE REFLEXIVE PRONOUNS

		1 <sup>st</sup> Pers. = Myself		2 <sup>nd</sup> Pers. = Yourself		3 <sup>rd</sup> Pers. = Himself, Herself, Itself		
		Mas.	Fem.	Mas.	Fem.	Mas.	Fem.	Neu.
Singular	Acc.	ἐμαυτόν	ἐμαυτήν	σεαυτόν	σεαυτήν	ἐαυτόν	ἐαυτήν	ἐαυτό
	Gen.	ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ	σεαυτῆς	ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ
	Dat.	ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ	σεαυτῇ	ἐαυτῷ	ἐαυτῇ	ἐαυτῷ
Plural	Acc.	ἐαυτούς	ἐαυτάς	ἐαυτούς	ἐαυτάς	ἐαυτούς	ἐαυτάς	ἐαυτά
	Gen.	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν
	Dat.	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς

The **Reflexive Pronoun** refers back to the subject of the sentence or clause. Since it can never be the subject itself, there is no Nominative form of the **Reflexive Pronouns**. Since the first and second person **Reflexive Pronouns** are personal references to "myself" and "yourself," the first and second person has no Neuter forms: only in the third person can we refer reflexively to a non-personal thing: "itself."

Notice that the same masculine and feminine forms do triple duty for the plural Reflexive Pronouns (see the box with the dotted border). The plural forms are the same for first person, second person and third person. The person must therefore be determined by context.

I have put the four forms that occur in the Revelation in **blue**, in Ephesians in **red**, and in both in **purple**.

## THE RECIPROCAL PRONOUN

The **Reciprocal Pronoun** expresses the idea of a group of people acting upon themselves, i.e., upon **one another** (see Eph 5.21). The **Reciprocal Pronoun** is always masculine plural in form and like the **Reflexive Pronoun** has no nominative form.

Accusative	ἀλλήλους	one another
Genitive	ἀλλήλων	of one another
Dative	ἀλλήλοις	to/for one another

## THE INDEFINITE RELATIVE PRONOUN

The **Indefinite Relative Pronoun** (*whoever, whatever*) rarely occurs in anything but the Nominative Case in the Bible and Apocrypha, and then only in the Neuter Singular Genitive. In the NT, the distinction in meaning between ὅστις and ὅς has almost disappeared so we can often translate ὅστις like the latter, the ordinary **Relative Pronoun**, “**who, which**,” as in Revelation 1.12, “the voice **which** was speaking with me.”

A full paradigm for ὅστις can be found in Mounce, p. 249. Mounce gives an alternate form for the Neuter Genitive Singular: οὐτινος. The biblical form, ὅτου, only occurs in Scripture in combination with ἕως. The two words together, ἕως ὅτου, have a temporal meaning, something like “until whenever” or simply “until,” or as in Matthew 5.25, “while” or “as soon as.” With a negation, ἕως ὅτου μὴ, the phrase means something like “until whenever not,” which is a way of saying, “before” (Ecclesiastes 12.1,6).

Only the **Masculine Plural** and **Feminine Singular** of ὅστις occur in the Revelation.

		Mas.	Fem.		Neu.	
Sing.	Nom.	ὅστις	ἥτις	whoever	ὃ τι	whichever, whatever
	Gen.				ὅτου	of which, whenever
Plur.	Nom.	οἵτινες	αἵτινες	whoever	ἅτινα	whichever, whatever

## THE FEMININE NOUN FIRST DECLENSION IN -α

Singular	Nominative	ἡ	ἡμέρα	δόξα
	Accusative	την	ἡμέραν	δόξαν
	Genitive	της	ἡμέρας	δόξης
	Dative	τη	ἡμέρα	δόξη
Plural	Nominative	αἱ	ἡμέραι	δόξαι
	Accusative	τας	ἡμέρας	δόξας
	Genitive	των	ἡμέρων	δόξων
	Dative	ταις	ἡμέραις	δόξαις

## THE PROPER NOUN JESUS

Singular	Nominative	ὁ	Ἰησους
	Accusative	τον	Ἰησουν
	Genitive	του	Ἰησου
	Dative	τω	Ἰησου

## THE NEUTER NOUN SECOND DECLENSION

Singular	Nominative	ΤΟ ἔργον
	Accusative	ΤΟ ἔργον
	Genitive	ΤΟΥ ἔργου
	Dative	Τῷ ἔργῳ
Plural	Nominative	ΤΑ ἔργα
	Accusative	ΤΑ ἔργα
	Genitive	ΤΩΝ ἔργων
	Dative	ΤΟΙΣ ἔργοις

# ADJECTIVES

Greek adjectives, like the article, agree with the nouns which they modify in number, gender and case. Here is the paradigm for the important adjective that means *all* or *every*. The feminine forms follow the First Declension pattern of *δοξα δοξης*. The masculine and neuter forms follow the Third Declension paradigms for *ἄστηρ ἄσπερος* and *σωμα σωματος* respectively. See how the endings of the adjective change according to number, gender and case.

## How Adjectives Are Used In Sentences

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.”

Grk adjectives can be arranged in three different attributive positions with the nouns that they modify. The **first attributive position** places the adjective just before the noun in the sequence: **article - adjective - noun**. We find an example in Matthew 4.5: τὴν ἁγίαν πόλιν, “the holy city.”

The **second attributive position** places the adjective in the sequence: **article - noun - article - adjective**. An example occurs in John 1.9: τὸ φῶς τὸ ἀληθινόν, “the light the true.”

The **third attributive position** places the adjective at the end of the sequence: **anarthrous noun - article - adjective**. This rarest of the adjective positions expresses the specification of an indefinite or general substantive. A good example occurs in the story of the prodigal son. The father says, ἐξενέγκατε στολὴν τὴν πρῶτην, “bring out a robe the best.” The NAU translates, “bring out the best robe,” but the Grk means, more precisely, “bring out a robe [the general idea] — the best one [the specification].”

	Mas.	Fem.	Neu.
N	πᾶς	πᾶσα	πᾶν
A	πάντα	πᾶσαν	πᾶν
G	παντός	πάσης	παντός
D	παντί	πάσῃ	παντί
N	πάντες	πᾶσαι	πάντα
A	πάντας	πάσας	πάντα
G	πάντων	πασῶν	πάντων
D	πᾶσι(ν)	πάσαις	πᾶσι(ν)

## ATTRIBUTIVE, SUBSTANTIVAL & PREDICATE ADJECTIVES

When a definite article immediately precedes an adjective, the adjective is either an **attributive** or **substantival** adjective. An **attributive adjective** *attributes* a quality to a noun, and can occur in three different positions relative to the noun it modifies:

First attributive position: ὁ πιστὸς λόγος = the faithful word

Second attributive position: ὁ λόγος ὁ πιστὸς = the word the faithful

Third attributive position: λόγος ὁ πιστὸς = [the] word the faithful

The third attributive position is rare for adjectives in the GNT; it occurs more often with a modifying phrase.

If the articular adjective stands alone, i.e., if there is no noun for it to modify, it probably functions as a **substantive**, and we must mentally supply the missing idea, according to context:

ὁ πιστὸς = the faithful [word], the faithful [one], the faithful [man], etc.

When the adjective is anarthrous (has no article), but the noun *is* articular, then the adjective functions as a **predicate** and we must supply a form of the verb “to be” (“is, was,” etc.) to help it do its predicating work:

ὁ λόγος πιστὸς = the word was faithful

πιστὸς ὁ λόγος = faithful is the word (2Ti 2.11)

When neither the adjective nor the noun have an article, context should make clear how the adjective functions. For example, in Rev 18.2, we have:

καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ = and he cried out in a strong voice

Clearly, the adjective, ἰσχυρᾷ (strong) is attributive, describing the kind of φωνῇ (voice) with which the angel cried out. The verb, ἔκραξεν (cried out), and the following direct discourse, make it unlikely that the adjective was intended as a predicate, for that would require a translation like, “and he cried out in a voice *that was strong*...” Such a translation would not only be awkward, but it would draw emphasis away from the following words of the angel.

## FIRST & SECOND DECLENSION ADJECTIVE

In these paradigms, the Feminine adjectives follow the First Declension, while the Masculine and Neuter adjectives follow the Second Declension.

		Masculine	Feminine	Neuter
Singular	Nominative	ἀγαθος	ἀγαθη	ἀγαθον
	Accusative	ἀγαθον	ἀγαθην	ἀγαθον
	Genitive	ἀγαθου	ἀγαθης	ἀγαθου
	Dative	ἀγαθῳ	ἀγαθῇ	ἀγαθῳ
Plural	Nominative	ἀγαθοι	ἀγαθαι	ἀγαθα
	Accusative	ἀγαθους	ἀγαθας	ἀγαθα
	Genitive	ἀγαθων	ἀγαθων	ἀγαθων
	Dative	ἀγαθοις	ἀγαθαις	ἀγαθοις

	Mas.	Fem.	Neu.		Mas.	Fem.	Neu.
<b>N</b>	φανερός	φανερά	φανερόν	<b>N</b>	ἄλλος	ἄλλη	ἄλλο
<b>A</b>	φανερόν	φανεράν	φανερόν	<b>A</b>	ἄλλον	ἄλλην	ἄλλο
<b>G</b>	φανεροῦ	φανεράς	φανεροῦ	<b>G</b>	ἄλλου	ἄλλης	ἄλλου
<b>D</b>	φανερῷ	φανερᾷ	φανερῷ	<b>D</b>	ἄλλῳ	ἄλλῃ	ἄλλῳ
<b>N</b>	φανεροί	φανεραί	φανερά	<b>N</b>	ἄλλοί	ἄλλαι	ἄλλα
<b>A</b>	φανερούς	φανεράς	φανερά	<b>A</b>	ἄλλους	ἄλλας	ἄλλα
<b>G</b>	φανερῶν	φανερῶν	φανερῶν	<b>G</b>	ἄλλων	ἄλλων	ἄλλων
<b>D</b>	φανεροῖς	φανεραῖς	φανεροῖς	<b>D</b>	ἄλλοις	ἄλλαις	ἄλλοις

## MORE NOTES ON SYNTAX

### Emphatic Duplication

In Rev 14.8 and 18.2 we have an example of emphasis by way of duplication: "Ἐπεσεν, ἔπεσεν Βαβυλῶν ἡ μεγάλη! This kind of emphatic duplication is probably best known to students of the NT from the frequent affirmation of Jesus, Ἀμήν ἀμήν λέγω ὑμῖν (John 1.51, etc.). Other instances of emphatic duplication occur in:

John 10.41: Μάρθα Μάρθα ...

John 19.6: Σταύρωσον σταύρωσον!

Another way of emphasis by word duplication is the device in which each clause takes up and repeats a word of the preceding clause. Paul uses this device in Romans 5.3-5; 8.29-30; 10.14-15.

### Asseveration

**To asseverate** means to affirm positively or earnestly. NT writers and speakers do this in various ways: (1) With the use of οὐ μή + **orist subjunctive**: this expresses that something will certainly not occur (Rev 2.11), or *unbelief* that something won't occur (in Rev 15.4's unique use of οὐ μή in a question); (2) With εἴ μὴν (Heb 6.14) and its defective form εἰ (Mar 8.12; Heb 4.3); (3) By the Hebraic **repetition of the verb**, as in Mat 13.14, βλέποντες βλέψετε, "seeing you shall see!" and the variant of this idiom which substitutes a dative (instrumental) noun for the first verb, as in ἀκοῇ ἀκούσετε, "by [the faculty of] hearing you shall hear!"; (4) With the use of Ἀμήν ἀμήν by Jesus in John's gospel.

## NESTING AND STACKING MODIFIERS

In the Greek Scriptures we find two distinctive ways of characterizing or identifying a thing or an action. One way is to use **nesting** modifiers between a substantive and its definite article. This style of description looks like this:

τῆς τοῦ διαβόλου παγίδος, “the (of the devil) snare,” (2Ti 2.26)

ὁ τῆς δικαιοσύνης στέφανος, “the (of righteousness) crown,” (2Ti 4.8)

In the first instance, the nested genitive phrase *of the devil* modifies the articular substantive surrounding it, *the snare*. In the second instance, the nested genitive phrase *of righteousness* modifies the articular substantive *the crown*. In all his epistles, Paul used this **nesting** of modifiers only twelve times. However, the authors of the apocryphal 2Maccabees, 3Maccabees, 4Maccabees, Wisdom and Baruch used this style extensively, as did Josephus and Philo.

Instead of the relatively rare **nesting** style of description, the canonical authors constantly used a **stacking** style. To describe or identify a thing or an action, they stacked up prepositional phrases with increasing specificity, sometimes adding a demonstrative pronoun to the top of the stack for good measure. Sometimes the stack is very simple, as in Eph 2.13.

τῷ αἵματι τοῦ Χριστοῦ, “the blood of the Christ”

Had Paul **nested** this substantive and its descriptor it would have looked like this:

τῷ τοῦ Χριστοῦ αἵματι, “the (of the Christ) blood”

Instead, the descriptor is **stacked** on top of its substantive:

τῷ αἵματι τοῦ Χριστοῦ, “the blood + of the Christ”

Other instances of stacked modifiers are more complex, as when Paul clearly identifies a certain spirit in Eph 2.2:

τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας  
“the spirit + the now working + in the sons + of the disobedience”

**The most important thing to understand about this style of stacked modifier phrases is that the final modifier is the most specific, and therefore the key to the meaning of the initial thing or action in view. This is a key to interpreting Ephesians 5.26.**

**Find Paul’s nested modifiers in:** Rom 10.3; 13.2; 2Co 1.19; 7.10; 8.19; 11.7; 1Ti 3.16; 2Ti 2.4,26; 3.17; 4.8; Tit 1.9. **Find Paul’s stacked modifiers in:** Eph 1.6,7,9,10,11,12,13,14,18,19; 2.2,15; 3.2,7,9,16; 4.7,13,14,19,22; 5.5,11,20,26; 6.12,18.

## ADVERBS

When Greek adverbs are formed from adjectives, they change the  $\nu$  of the **masculine genitive plural** adjective to a  $\varsigma$ . I've listed the lexical form (*masculine nominative singular*) of the sample adjectives below on the left; convert them to their **genitive plural**, then replace the  $\nu$  with  $\varsigma$  to get the adverbs on the right.

ἀληθης (**true**) → ἀληθῶς (**truly**)  
 εὐθύς (**straight**) → εὐθέως (**immediately**)  
 καλος (**good**) → καλῶς (**well**)  
 ὁμοιος (**like**) → ὁμοίως (**similarly**)  
 οὗτος (**this**) → οὕτως (**thus**)  
 πλούσιος (**rich**) → πλουσίως (**richly**)

Only some adverbs are formed this way, but when you see the  $\omega\varsigma$  ending, think **adverb!**

## INTRODUCING GREEK VERBS

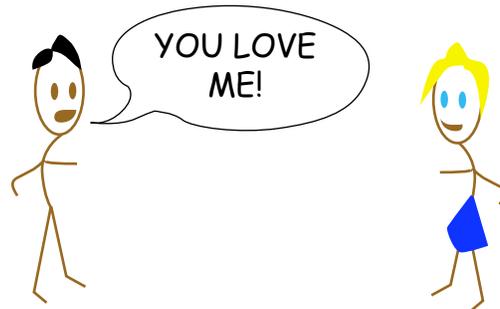
As do English verbs, **Greek verbs describe an action or state of being.** Also like Eng verbs, Grk verbs express **person, number, voice and mood.**

### PERSON

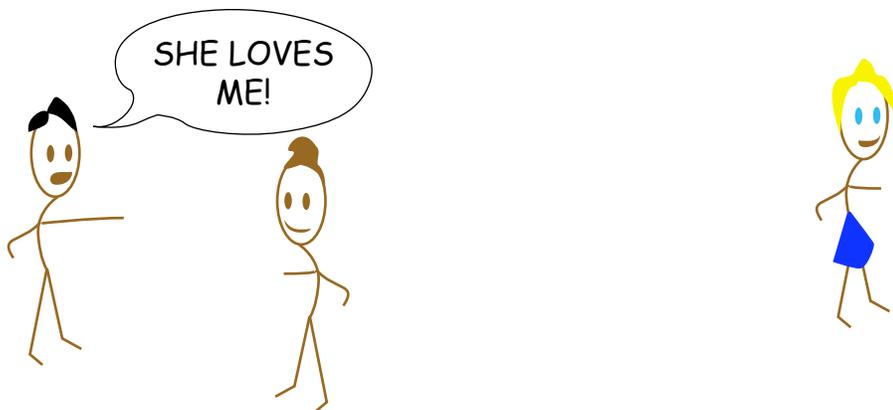
A **first-person** verb expresses that the speaker himself/herself is doing the action:



A **second-person** verb expresses that the person(s) or thing(s) *spoken to* does/do the action:

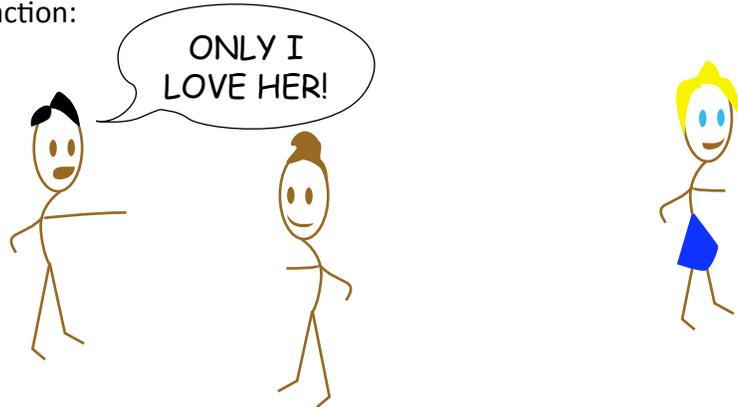


A **third-person** verb expresses that the person(s) or thing(s) *spoken about* does/do the action.

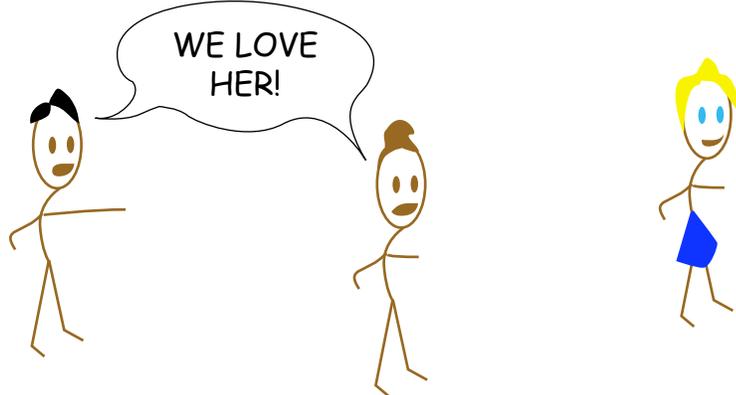


**NUMBER**

Like Eng, Grk has two verbal numbers: **singular** and **plural**. A **singular** verb expresses that *one* person or thing does the action:



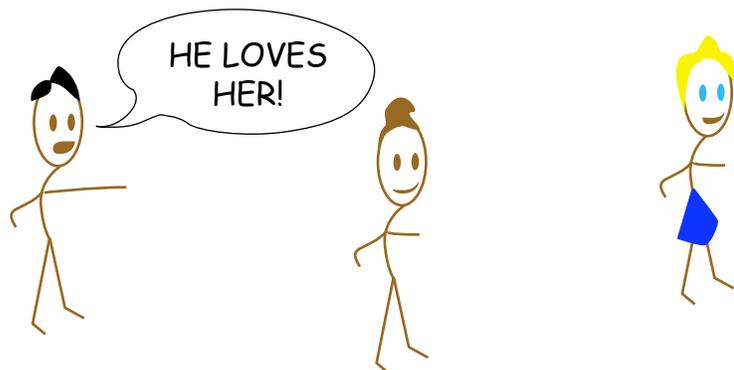
A **plural** verb expresses that *two or more* persons or things do the action:



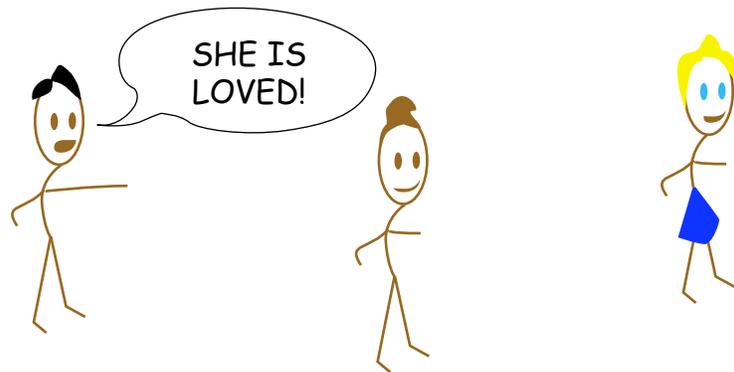
**VOICE**

Eng has two voices expressed directly by verbs, active and passive. Grk has three verbal voices: **active**, **passive**, and **middle**.

An **active** verb expresses that the subject *does* the action:



A **passive** verb expresses that the subject *is being acted upon*:



A **middle** verb **emphasizes** that the subject is *involved in and affected by* the action:



## MOOD

The verbal mood expressed by Grk verbs is a little more involved. Rob Firman has assembled these helpful notes from Dana and Mantey:

**Mood expresses the verb's relation to reality**, i.e., the way in which a matter is conceived, or the attitude in the mind of the speaker.

Moods divide into two views:

- 1) The actual

**Indicative Mood:** Declarative, an assertion; this is the mood of certainty, actuality.

- 2) The possible or potential

**Subjunctive Mood:** Conceivable, expresses what may happen.

**Optative Mood:** Expresses a wish; something like a weak subjunctive.

**Imperative Mood:** Expresses volition, usually as a command or appeal of will to will.

The chart below is another way of arranging the Grk Moods in their relation to expressing reality:

Real/ actual	Potential/ contingent		
Indicative	Subjunctive	Optative	Imperative
	-objectively Possible	-subjectively possible	-volitionally possible

We will explain Grk tenses in the following pages, but we will find that the three primary moods, Indicative, Subjunctive and Imperative appear with only certain tenses respectively. Here are the moods and tenses that are found together:

**Indicative:**

Present  
Imperfect  
Aorist  
Perfect  
Future

**Subjunctive:**

Present  
Aorist

**Imperative:**

Present  
Aorist  
Perfect (rarely, see p. B-58)

Because of these differing affinities between tense and mood, recognizing a verb's tense will help you narrow down it's mood, and conversely, recognizing a verb's mood can help you narrow down it's tense.

# GREEK VERB TENSES

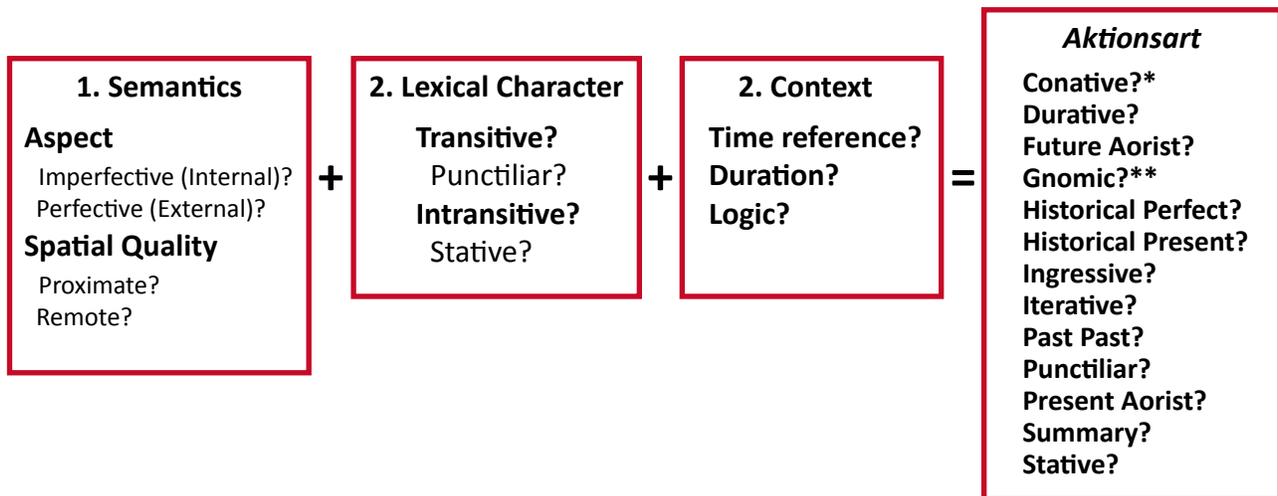
Grk verbs can occur in any of six tenses:

**Pluperfect      Aorist      Imperfect      Present      Perfect      Future**

Unlike Eng verbs, Grk verbs do not express the time of their action (except for the Grk future tense), in spite of the convention of referring to the various Grk verb forms as *tenses*. Two things that *are* encoded in Grk tenses are Verbal Aspect and Spatial Quality.

**There are two Verbal Aspects: Imperfective (Internal) and Perfective (External).** The first indicates that the action is viewed as unfolding, as though the viewer is within or involved in the action. The second indicates that the action is viewed as a whole, as though the viewer is an outside spectator of the event. **There are two Spatial Qualities: Proximate and Remote.** The first zooms in to view details of the action; the second zooms out to view action from a spatial (far away) or temporal (past time) distance. Both Proximate and Remote Spatial Qualities are heightened in the Perfect and Pluperfect verb tenses respectively.

Another exciting component of Grk verbal expression, that interacts with tense, is **Aktion-sart**. This is the “kind or quality of verbal action” expressed by a Greek verb, but it is not inherent to the verb itself. Instead, it is determined by the combined influences of (1) the semantic values that *are* inherent to the verb, plus (2) the character of the particular **lexeme**, i.e., the word form listed in lexicons, plus (3) the context in which the verb is used. All of these together point to what kind of action is being expressed. The following diagram is adapted from Constantine R. Campbell’s *Basics Of Verbal Aspect In Biblical Greek*:



**Rev 20.4** provides a good exercise in determining **Aktion-sart**. The final two **Aorist** verbs are ἔζησαν and ἐβασίλευσαν, *live* and *reign*. Since both verbs are **Aorists**, they have the semantic values of **perfective** and **remote**. This means that John observes these two events in their

wholeness (**perfective**) and from a distance (**remote**), in this case with temporal remoteness, since he describes these events as part of the vision he saw (εἶδον) in the past (relative to the time of writing it down). The first of the two verbs is from the **lexeme** ζάω or ζῶ which means “to live” and is an **intransitive** verb that is inherently **stative** (describing a state of being). So, we have to ask, “Is John describing the souls of the martyrs in this verse as being in a living state?” The answer is No, because **imperfective** rather than **perfective aspect** is used to express **stativity**. Instead, “When perfective aspect combines with a stative lexeme, the entrance into the state is in view, thus an **ingressive Aktionsart** is formed.”<sup>1</sup> Furthermore, the context does not describe the attributes of these souls, but rather the things that were *done* to them because of what they *did not do*; in other words the passage is describing events, not attributes. Therefore, combining the **semantics** of **perfective** and **remote** with the lexical character of **intransitive-stative**, and an event-oriented **context**, we can conclude that the **aktionsart** of ἐζήσαν is indeed **ingressive**, i.e., the verb describes the beginning of an action or entrance into a state: “they came to life” (NASB). This conclusion is confirmed by the use of ἐζήσαν in the next verse (Rev 20.5). The second verb, from the **lexeme** βασιλεύω, is ambitransitive, but in this instance has no object, and so is **intransitive**. We can again rule out a **stative** meaning, however, because of the verb’s **perfective** aspect. Though the context gives us a temporal duration (a thousand years), we must also rule out **durative aktionsart** because of the verb’s **perfective** aspect. An **ingressive aktionsart** of ἐβασίλευσαν is possible, meaning “they entered into a thousand-year reign.” Most likely, though, the **aktionsart** in this case is that most commonly expressed by the Aorist, namely a **summary** of the action: simply, “they reigned.”

Beginning to learn about all the information encoded in the Grk verb tenses can be overwhelming because of all the new grammatical terms one must learn. I highly recommend that the student of biblical Grk keep a copy of Matthew S. DeMoss’ *Pocket Dictionary for the Study of New Testament Greek* handy.

**STATIVE LEXEMES** Greek verbs are inherently **transitive**, **intransitive** or **ambitransitive**. For a verb to be **transitive**, it must not only have an object, it must *affect* or *impact* the object. The verb “to know” is **intransitive**, because though it can have an object (like “algebra”), it does not *affect* its object. Some **intransitive** Greek verbs inherently describe a state of being. When we find these verbs with **imperfective aspect**, we can assume that their **aktionsart** is **stative**. **Stative** lexemes include:

- εἶμι to be ([see p. B-53](#))
- κάθημαι to be seated
- ζάω to live
- θέλω to wish, desire
- βούλομαι to will
- οἶδα to know ([see p. B-69](#))
- γινώσκω to know

When combined with **perfective aspect**, these verbs express an **ingressive aktionsart**.

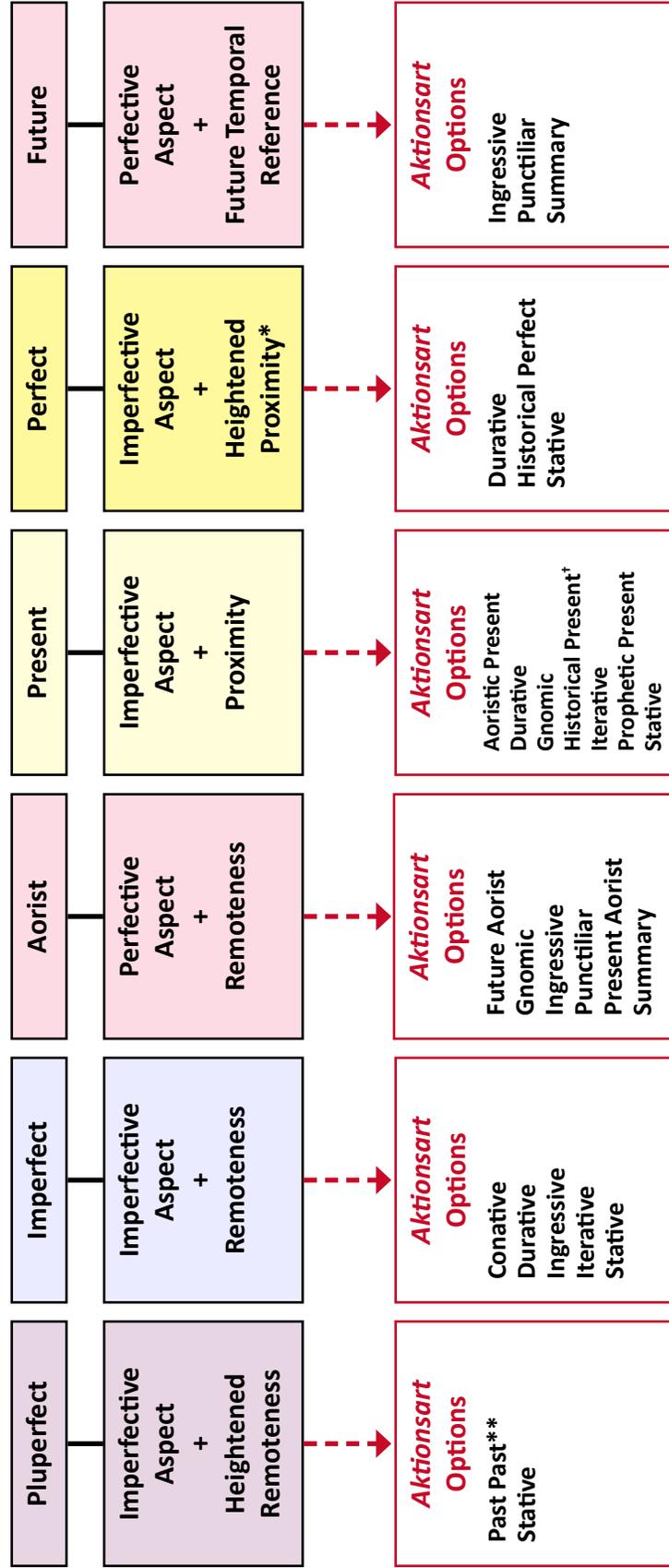
\* Also called **Voluntative Present** or **Tendential Present**. As an example see John 10.32, “...for which of them **are you stoning** me?”

\*\* Also called **Omnitemporal**. As an example, see John 3.8, “The wind **blows** where it will....”

1 Campbell, p. 87. Emphasis added.

## DECODING GREEK VERBS

As explained on the previous pages, a verb's **Aktionsart** is discerned by observing the interaction between the **Semantic** content of the verb and its **Lexical Character** and **Context**. Not all verb forms lend themselves to all **Aktionsart** alternatives, though. The diagram below shows what **Aktionsarten** are available to each verb form in the **Indicative Mood**.



Remember that **Aktionsart** is not inherent to a verb tense. However, **Verbal Aspect** and **Spatial Quality** are. While the **Future** verb form does have **Aspect**, it does not have **Spatial Quality**, but instead encodes **Future Temporal Reference**. John used the **Future** verb form λυθήσεται (“will be loosed”) in Rev 20.7 because (A) he had no personal involvement in this action but recorded it as a whole event seen by an outside observer (**Perfective Aspect**), (B) the action occurs in the future (**Future Temporal Reference**), and (C) the **Future** verb form can express **Punctiliar Aktionsart** which is applicable in this case: “[I saw this whole event in the vision:] Satan will be loosed (at a future moment in time) from his prison ....”

\* Both the **Perfect** and **Present Participles** encode **Imperfective Aspect** and (almost always) action contemporaneous to that of the main verb in the immediate context. However, while the **Perfect Participle** encodes **proximity**, the **Present Participle** does not.

\*\* An **Aorist Participle** can also express **Past Past** action when it coordinates with a main verb that has past temporal reference.

† Perhaps better called the *vivid present* of historical narrative.

## MORE ABOUT THE KINDS OF AKTIONSAKT

**Conative:** Restricted to the **Imperfect** tense, this **aktionsart** is action attempted but not completed. A good example appears in Acts 7.2 where Moses “tried to reconcile (συνήλλασσεν)” the Hebrew men who were fighting.

**Durative:** Also called “progressive,” this **aktionsart** has to do with an ongoing **transitive** action or process, as in the mention of “as many as [continually] **work** (ἐργάζονται) the sea,” Revelation 18.17.

**Future Aorist:** The **Aorist** is sometimes used to emphasize the remoteness of future events in a way that the **Future Tense** does not. In conditional sentences an **Aorist** emphasizes contingency: “If you have faith ... say to this ... tree ... and **it will obey** (ὕπήκουσεν) ...” (Luke 17.6). Understanding the **Future Aorist** clears up the meaning of Mark 11.24: “...believe that **you will receive** (ἐλάβετε; not, “believe that you received”) and it shall be *done* for you.”

**Gnomic:** Also called “omnitemporal,” this is the **aktionsart** of aphoristic expressions of timeless truth. Revelation 19.10 provides us with a great example: “the testimony of Jesus **is** (ἐστίν) the spirit of prophecy.”

**Historical Perfect:** Also called “aoristic perfectUse” or “dramatic perfect.” “There are two basic types of **historical perfects**: those that introduce discourse and those that employ lexemes of propulsion. In this way, the historical perfect parallels the **historical present** almost exactly; the same functions are observed with the same group of lexemes.”<sup>1</sup> We generally translate these verbs as simple pasts (“he came,” “he sent,” “he exclaimed”), but they add vividness to the description of a past action, e.g., “the angel *took*...” (Revelation 8.5).

**Historical Present:** This is the use of a present tense verb to describe past action. Like the **historical perfect**, this **aktionsart** appears with *verbs of propulsion* (i.e., verbs of coming, going, raising up, etc.), and verbs that introduce discourse (i.e., verbs of speaking, thinking, writing, etc.). It brings a vividness to the narrative of a past event: “... the Pharisees **bring** (ἄγουσιν) a woman who had been caught in adultery...” (John 8.3).

**Ingressive:** Also called “inceptive,” “incipient,” or “inchoative.” This **aktionsart** expresses the beginning of an action. We have already seen that the stative verb ζάω in Revelation 20.4 combines with the perfective aspect of the aorist to express **ingressive aktionsart**. This means that the martyrs *began to live*, i.e., *they resurrected!* In a different instance, Robertson interprets the command *not to seal* (Μὴ σφραγίσῃς) in Revelation 22.10 as **ingressive**. This may imply that John began to roll up his scroll, and the angel interjected, “Don’t *start* to seal the words of the prophecy ....”<sup>2</sup>

**Iterative:** An **iterative** action is a repeated one. The kings of the earth **bringing** (φέρουσιν) their glory into New Jerusalem (Revelation 21.24) may be an example of this.

**Past Past:** Generally restricted to the **Pluperfect** tense form (but also possible with an **Aorist Participle**), this is the **aktionsart** translated into English with the help word “had”: “His hour **had** not yet **come**” (John 7.30).

**Punctiliar:** “A **punctiliar** action is performed upon an object and is instantaneous in nature. It is a once-occurring, immediate type of action. While a **punctiliar** action can be repeated, it cannot be drawn out for any length of time.”<sup>3</sup> There are inherently **punctiliar** verbs like τύπτω, “to strike,” and ἅπτομαι, “to touch.”

**Present Aorist:** This rare use of the Aorist allows the author to express perfective aspect with a present temporal reference. In John 13.31, Jesus says, “Now is the Son of Man **glorified** ....” The verb “glorified” is Aorist (ἐδόξασθη), but the adverb “now” (νῦν) gives it a *present* temporal reference.

**Summary:** The most common **aktionsart** of both the **Aorist** and **Future** tense forms conveys action in simple summary (that is neither **punctiliar** nor **stative**). The **Aorist** and **Future Summary aktionsart** differ in that the **Future** also conveys a future temporal reference: “God ... **will dwell** with them” (Revelation 21.3).

**Stative:** This **aktionsart** has to do with **intransitive** actions like sitting (καθήμενος in Revelation 21.5), in contrast to **durative aktionsart** which has to do with a continuing **transitive** action or process (see above).

1 Campbell, p. 107. Emphasis added.

2 Robertson, *Word Pictures In The New Testament*.

3 Campbell, p. 107. Emphasis added.

# GREEK VERBS

## NOTES ON ORTHOGRAPHY AND MORPHOLOGY

**A** **morpheme** is a minimum part of a word that conveys meaning. In our word *atheist*, the initial **a** is a **morpheme** because it conveys meaning, namely, negation. Look at this Greek perfect tense verb, and note that each of the (different colored) parts conveys some kind of meaning:

πε πλούτ η κα μεν

More about Grk **morphemes** later; for now note that in our verb formation charts, I will, when possible, put the:

**Stem** in **black**,

**Endings** in **green**,

**Reduplication** in **magenta**,

**Connecting Vowels\*** in **purple**,

**Tense Suffix** in **orange**.

In the appropriate verbs, I'll also put the:

**Augment** in **blue**,

as in: ἐ λύ σα μεν

**G**rk verbs are categorized according to the endings of their Present Indicative, First Person Singular forms. Thus, the verb families we encounter in the NT are those which add the following endings to what we call the word stem:

-ω

-εω

-αω

-οω

-μι

-μαι

The two primary conjugations are the Omega (-ω) and the Mi (-μι) Conjugations. Verbs ending in -εω, -αω, and -οω, when inflected, follow the pattern of the -ω verbs, even as -μαι verbs follow the pattern of the -μι verbs.

\* Connecting Vowels seem to be used for euphony as much as for meaning, but they do suggest mood. Verbs use short vowels like o and e for the Indicative, and long vowels like ω and η for the subjunctive (D&M §69).

Note, however, that the **-εω**, **-αω**, and **-οω** verbs usually appear in contracted form. Thus, when inflectional endings are added to the stem λυ (of the regular Omega verb λυω, “to loose”) below left, the stem and endings remain unchanged. However, when the same endings are added to the **-εω** verb stem φιλε (of φιλεω, “to have affection for”) below right, contractions occur between the stem and ending (see the contraction rules for **-εω** and **-αω** verbs below).

λυ + ω	—>	λυω
λυ + εις	—>	λυεις
λυ + ει	—>	λυει
λυ + ομεν	—>	λυομεν
λυ + ετε	—>	λυετε
λυ + ουσιν	—>	λυουσιν

**-εω VERBS**  
**RULES OF CONTRACTION**

ε + ε —> ει

ε + ο —> ου

ε + long vowel or diphthong  
drops out.

φιλε + ω	—>	φιλω
φιλε + εις	—>	φιλεις
φιλε + ει	—>	φιλει
φιλε + ομεν	—>	φιλουμεν
φιλε + ετε	—>	φιλειτε
φιλε + ουσιν	—>	φιλουσιν

**-αω VERBS**  
**RULES OF CONTRACTION**

α + ο, ω, or ου —> ω

α + ε or η —> α

α + combo with ι or ι subscript —> α

ἀγαπάω	—>	ἀγαπῶ
ἀγαπάεις	—>	ἀγαπάς
ἀγαπάει	—>	ἀγαπά
ἀγαπάομεν	—>	ἀγαπῶμεν
ἀγαπάετε	—>	ἀγαπάτε
ἀγαπάουσιν	—>	ἀγαπῶσιν

**-οω VERBS**  
**RULES OF CONTRACTION**

ο + ω —> ω

ο + ο, οε, ου —> ου

ο + ει —> οι

πληρώω	—>	πληρῶ
πληρόεις	—>	πληροῖς
πληρόει	—>	πληροῖ
πληρόομεν	—>	πληροῦμεν
πληρόεετε	—>	πληροῦτε
πληρόουσι(ν)	—>	πληροῦσιν

## Regular Verb: Present Tense

Now, using the regular verb λύω (“to loose”), let’s observe how changing the **Present Tense** verb endings change the verb’s meaning, first in the **Indicative Mood**:

		<b>Indicative</b>	
Singular	1st Person	λύω	= I loose
	2nd Person	λύεις	= You loose
	3rd Person	λύει	= He/she/it looses
Plural	1st, Person	λύομεν	= We loose
	2nd Person	λύετε	= You all loose
	3rd Person	λύουσιν	= They loose

Notice that *within the same Mood*, the variations in the verb endings signal no more than **person** and **number**. Now let’s look at the same Omega verb in the **Subjunctive Mood**:

		<b>Subjunctive</b>	
Singular	1st Person	λυῶ	= I may loose
	2nd Person	λυῆς	= You may loose
	3rd Person	λυῆ	= He/she/it may loose
Plural	1st, Person	λύωμεν	= We may loose
	2nd Person	λύητε	= You all may loose
	3rd Person	λυῶσιν	= They may loose

We saw that the verb ending variations signal **person** and **number**, but now we see that they *also* signal the **Mood**, as the **Subjunctive** endings differ from the **Indicative** endings. As we continue learning about Grk verbs, we will see that their endings (sometimes in conjunction with an augment, i.e. a prefix or infix), signal **tense**, **person**, **number**, **voice**, and **mood**.

**FORMING THE INDICATIVE ACTIVE (NON-FUTURE) TENSES**

Present Ind. Act.	Imperfect Ind. Act.	1 <sup>st</sup> Aorist Ind. Act.	1 <sup>st</sup> Perfect Ind. Act.	Pluperfect Ind. Act.
Loose	Was Loosing	Loosed	Have Loosed	Had Loosed
λύω λύεις λύει	ἔλυον ἔλυες ἔλυε	ἔλυσα ἔλυσες ἔλυσε	λέλυκα λέλυκας λέλυκε	ἔλελύκειν ἔλελύκεις ἔλελύκει
λύομεν λύετε λύουσι(ν)	ἔλυομεν ἔλυετε ἔλυον	ἔλυσαμεν ἔλυσατε ἔλυσαν	λέλύκαμεν λέλύκατε λέλύκασι or ν	ἔλελύκειμεν ἔλελύκειτε ἔλελύκεισαν

Form the **Imperfect** by putting an **augment** before the **stem** (the part of the verb that never changes). The **augment** indicates remoteness of action; the remoteness is often temporal, viewing the action as past. The **augment** is used in the **Imperfect, Aorist** and the **Imperfect** uses **ο** and **ε** **connecting vowels** and **endings** similar to, or shorter than, those of the **Present** tense form.

Form the **1<sup>st</sup> Aorist** by putting an **augment** before the stem as with the **Imperfect** since the **Aorist** takes a remote view of its action, often viewing the action as past. Then add the **Aorist σα/σε tense suffix** after the stem.

The two characteristics of the **1<sup>st</sup> Perfect** Indicative Active are the **reduplication** of the first sound of the stem, and then the **κα/κε tense suffix** after the stem.

The **Pluperfect** Indicative Active has it all: an **augment**, followed by **reduplication**, a **k tense suffix** and finally **ει connecting vowels** before the **endings**.

An **ε augment** can't be placed before a verb stem that begins with a vowel or diphthong, like that of **ἀκούω**. So, when augmentation is required, the initial vowels of such words are lengthened, as in the **Aorist ἤκουσα**.  
 Initial **α** or **ε** becomes **η**  
 Initial **ο** becomes **ω**  
 Initial **αι** or **ει** becomes **ηι**  
 Initial **ου** becomes **ουη**

# AORIST INDICATIVE & SUBJUNCTIVE

Since the **Aorist** tense views actions from a medium remoteness, the **Indicative Mood** of this tense is often used to outline the main events that create the settings of a narrative. Thus, in Luke 4.16 we read that Jesus “**came** to Nazareth, where He had been brought up; and as was His custom, He **entered** the synagogue on the Sabbath, and **stood up** to read.” The **Aorist** verbs (marked blue) report the essential actions that provide the setting for what is about to occur.

## The Aorist Indicative Active Of The Verb λύω

Singular	1st Person	ἔλυσα
	2nd Person	ἔλυσας
	3rd Person	ἔλυσεν
Plural	1st, Person	ἐλυσαμεν
	2nd Person	ἐλυσατε
	3rd Person	ἐλυσαν

The **Aorist Subjunctive** describes actions from the same remoteness, but with a lesser degree of reality than the **Aorist Indicative** (see top of p. B-42). The **Aorist Subjunctive** is used to describe events that may happen, are supposed to happen, or will never happen. Thus we have Christ’s words in Luke 24.49, “stay in the city until **you are clothed** with power from on high.” The words, “you are clothed,” do not make an indicative statement of current reality, but a subjunctive statement of what the LORD has decreed to happen.

## The Aorist Subjunctive Active Of The Verb λύω

Singular	1st Person	λυσῶ
	2nd Person	λυσης
	3rd Person	λυση
Plural	1st Person	λυσωμεν
	2nd Person	λυσητε
	3rd Person	λυσωσιν

## FORMING THE FIRST AORIST

There are two types of **Aorist** verbs, the First (or Weak) and the Second (or Strong). They are formed differently from one another, and very few verbs use both. (The verb ἵστανμι, Lesson 23B, uses both forms, **First Aorist Active** with transitive meaning and **Second Aorist Active** and **First Aorist Passive** with intransitive meaning.)

Because the **Aorist** is a *remote* tense, it is formed like the **Imperfect** by placing an **ε** augment before the stem (only in the Indicative mood). The **First Aorist Active**, however, also adds a **σα** after the stem.\* (Exceptions to the **σα** addition are ἔλυσε (Active, 3rd person singular) and ἐλύω (Middle 2nd person singular). The **First Aorist Passive** adds **θη** after the stem instead of the **σα**.)

Thus:

Present Active	Aorist Active	Aorist Middle	Aorist Passive	Aorist Active Infinitive
I loose λύω	I loosed ἔλυσα	I loosed myself ἐλύσασθην	I was loosed ἐλύθη	To loose λύσασθαι
λύεις	ἔλυσας	ἐλύσασθε	ἐλύθητε	
λύει	ἔλυσε	ἐλύσατο	ἐλύθη	Aorist Passive Infinitive To be loosed λύθησθαι
λύομεν	ἐλύσαμεν	ἐλύσασθε	ἐλύθημεν	
λύετε	ἔλυσατε	ἐλύσασθε	ἐλύθητε	
λύουσι(ν)	ἔλυσαν	ἐλύσαντο	ἐλύθησαν	

Remember that the **Aorist** is a *remote* tense. What this means is that we normally interpret an **Aorist** verb as expressing temporally remote, i.e., *past* action, but the **Aorist** is often used to speak of a *present* or *future* (sometimes hypothetical) event *though viewed remotely as a completed event*. Thus, the **Aorist Infinitive**, πολεμῆσαι, “to make war” (in Rev. 13.4, “who is able to make war?”) speaks of a hypothetical *future* possibility. The **Aorist** is used, because the future possibility is viewed as a whole event, i.e., “to start a war, fight it, and lose it.” If the **Present Infinitive** had been used in this verse, the question would have been, “who is able to keep on making war?” or “who is able to continue a war?”

\* Some grammars make **σ** the characteristic tense addition for the **Aorist** and understand the **α** as a connecting vowel (see Dana and Mantey, Section 69).

## 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 biblical Grk 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) has 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 if you get into the habit of parsing in the same order all the time it will help you remember to include all 6 elements.

One of the great challenges in parsing verbs is the fact that not all verbs inflect according to a regular pattern. Thus we have what are called the **irregular verbs**, the most important of which is the verb *εἶμι*, "I am":

## THE IRREGULAR VERB εἶμι

		Present Active	Future Middle	Imperfect Active/Middle	Subjunctive Pres. Active	Infinitive Present
Singular	1st Pers.	εἶμί	ἔσομαι	/ἡμήν	ὦ	εἶναι
	2nd Pers.	εἶ	ἔσῃ	ἦς/ἦσθα	ἦς	Infinitive Future
	3rd Pers.	ἐστίν	ἔσται	ἦν	ἦ	ἔσεσθαι
Plural	1st Pers.	ἐσμέν	ἐσόμεθα	ἦμεν/ἦμεθα	ὦμεν	Optative
	2nd Pers.	ἐστέ	ἔσεσθε	ἦτε	ἦτέ	εἶη
	3rd Pers.	εἰσίν	ἔσονται	ἦσαν	ὦσιν	

## Principal Parts: Regular &amp; Irregular Verbs

If you would like to become adept at recognizing the tenses of verbs, it will serve you well to memorize what are called the **principle parts** of a number of both regular and irregular verbs. The **principle parts** are simply the first person singular forms of a verb in six key tenses; these forms provide the morphology clues for recognizing the tense of these verbs when they occur in their different person and number configurations. The first grouping below are examples of regular verbs:

Present A.	Future A.	Aorist A.	Perfect A.	Perfect P.	Aorist P.
λύω	λύσω	ἔλυσα	λελυκα	λέλυμαι	έλυθήν
φιλέω	φιλήσω	έφίλησα	πεφίληκα	πεφίλημαι	έφιλήθην
τιμάω	τιμήσω	έτίμησα	τετίμηκα	τετίμημαι	έτιμήθην
φανερώνω	φανερώνω	έφανέρωσα	πεφανέρωκα	πεφανέρωμαι	έφανερώθην

This next pair are verbs that are *mostly* regular, but bring an unexpected into some of their forms.

κηρύσσω	κηρύξω	έκήρυξα	(κεκήρυχα)	-κεκηρύγμαι	έκηρύχθην
πράσσω	πράξω	έπραξα	πέπραχα	πέπραγμαι	(έπράχθην)

All the example verbs below have various irregularities in their inflections.

άγγέλλω	-άγγελώ	-ήγγειλα	-ήγγελκα	-ήγγελμαι	-ήγγέλην
άγω	άξω	ήγαγον	---	-ήγμαι	ήχθην
αἶρω	άρώ	ήρα	ήρκα	ήρμαι	ήρθην
άκοῦω	άκοῦσω	ήκουσα	άκήκοα	---	ήκοῦσθην
άνοιγω	άνοιξω	ήνοιξα	άνεώγα	άνεώγμαι	ήνοιχθην
βάλλω	βαλώ	έβαλον	-βέβηκα	βέβημαι	έβλήθην
γίνομαι	γενήσομαι	έγενόμην	γέγονα	γεγένημαι	έγενήθην
γινώσκω	γνώσομαι	έγνων	έγνωκα	εγνωσμαι	έγνώσθην
λαμβάνω	λήμψομαι	έλαβον	είληφα	-είλημμαι	έλήμφθην

Finally, some example verbs that are irregular because their various tense stems derive from different root verbs!

έρχομαι	έλευσομαι	ήλθον	έληλυθα	---	---
λεγω	έρω	είπον	είρηκα	---	---
όραω	όψομαι	είδον	έωρακα	---	ώφθην

## FORMING THE FUTURE ACTIVE TENSE

The Future Active tense is formed by inserting a  $\sigma$  (sigma) between the stem and the endings of the Present Tense forms. However, the future tense of verbs with stems ending in  $\lambda$ ,  $\rho$ ,  $\mu$  and  $\nu$  (called liquids) do **not** add a  $\sigma$  (and their aorist tense adds only  $\alpha$ , not  $\sigma\alpha$ ).

Thus:

λύ ω	λύ σ ω
λύ εις	λύ σ εις
λύ ει	λύ σ ει
λύ ο μεν	λύ σ ο μεν
λύ ε τε	λύ σ ε τε
λύ ουσι(ν)	λύ σ ουσι(ν)
μέν ω	μεν ὦ
μέν εις	μεν εις
μέν ει	μεν ει
μέν ο μεν	μεν οῦ μεν
μέν ε τε	μεν εἴ τε
μέν ουσι(ν)	μεν οὔσι(ν)

Now, the inserted  $\sigma$  (sigma) will combine in special ways with the consonant at the end of the stem if it is one of these nine: **β, γ, δ, θ, κ, π, τ, φ, χ**. These nine consonants group into **Gutturals, Labials**, and **Dentals**. Sigma combines with them in these ways:

κ, γ, χ + σ --> ξ

π, β, φ + σ --> ψ

τ, δ, θ + σ --> σ

Thus, ἀνοιγω --> ἀνοιξω,

έχω --> έξω

βλεπω --> βλεψω

γραφοω --> γραψω

πειθω --> πεισω

**One more note:** -εω verbs usually lengthen the ε to η before the σ.  
Thus,

φιλέω --> φιλήσω

## FORMING THE SUBJUNCTIVE

The Subjunctive mood is that form of the verb that expresses the verbal action as being possible or probable. The Subjunctive mood only occurs with the Present and Aorist tenses. The Aorist Subjunctive is most common, but the Present Subjunctive is used when there is a need to stress the continuity or repetition of the action.

To form the subjunctive, endings (but no arguments) are added to the verb stem. The endings are the same as those of the present indicative of λύω, except that the initial syllables of the endings are lengthened where possible and their iotas written subscript.

**Note:** The **Aorist Subjunctive** looks very similar to the **Future Indicative**, but **the subjunctive is distinguished by the lengthening of the ending vowels** (except in the case of the first person singular, which must be determined by context). Thus:

The Present Indicative	The Present Subjunctive	The Aorist Subjunctive	The Present Subj. Mid./Pas.
I loose	I may loose	I may loose	I may be loosed
λύ ω	λύ ω	λύ σ ω	λύ ω μαι
λύ εις	λύ ης	λύ σ ης	λύ η
λύ ει	λύ η	λύ σ η	λύ η ται
λύ ο μεν	λύ ω μεν	λύ σ ω μεν	λύ ω μεθα
λύ ε τε	λύ η τε	λύ σ η τε	λύ η σθε
λύ ουσι(ν)	λύ ωσι(ν)	λύ σ ωσι(ν)	λύ ω ται

Among other uses, the Subjunctive Mood is the mood of **ἵνα clauses** (which are **Purpose** and **Noun** clauses). Purpose Clauses (also called final clauses), use the Subjunctive Mood to state the purpose of something. In such clauses, **ἵνα** means *in order that*, but often translates simply as *that*. Noun Clauses using **ἵνα** and the Subjunctive generally clarify something, and **ἵνα** means *that* or is untranslated. Thus, in Matthew 4.3, the devil says, “Say!” Say what? “*that* the stones these bread may become!”

# THE IMPERATIVE MOOD

The **Imperative Mood** is the Mood of command. Thus, when Jesus speaks to the sea in Mark 4.39, commanding, "Peace! be still!" the two verbs, literally, *hush* and *be muzzled*, are written in the **Imperative Mood**. This mood only occurs in the second and third person; there is no first-person command to oneself. The **Imperative Mood** also occurs almost exclusively with the Present and Aorist tenses (see next page). A **Present Imperative** commands that something *continue* to be done; an **Aorist Imperative** commands that something be done without reference to its continuance.

## Imperative Of The Regular Verb λύω

### Active

#### PRESENT

λύε

λύετω

λύετε

λύέτωσαν

#### AORIST

λύσον

λύσάτω

λύσατε

λύσάτωσαν

### Middle

λύου

λύέσθω

λύεσθε

λύέσθωσαν

λύσαι

λύσάσθω

λύσασθε

λύσάσθωσαν

### Passive

λύθητι

λυθήτω

λύθητε

λυθήτωσαν

The **Imperative Mood** does rarely occur with the **Perfect Tense** in the passages listed below (OT passages are in LXX). The occurrences in the final three references (grayed out) are disputable, as the verb ἴστε which they employ can be understood as an indicative rather than an imperative.

Jdg 9:15

1 Ma. 10:43

2 Ma. 6:17; 7:42; 9:20; 11:21,28,33

3 Ma. 7:9

Psa 145:3

Job 12:6

Zep 3:16

Isa 4:1; 14:31; 50:10

Jer 7:4; 9:3

Mar 4:39

Act 15:29

Eph 5:5

Heb 12:17

Jas 1:19

The use of the **Perfect Passive Imperative** πεφίμωσο in Mark 4.39 is interesting since there is an **Aorist Passive Imperative**, φιμώθητι, available (Mark 1.25). Since the **Perfect Tense** tends to convey a **stative aktionsart**, the **Perfect Passive Imperative** πεφίμωσο in Mark 4.39 is a command to “be in the state of having been muzzled!” One wonders if we might paraphrase the Lord’s command as, “Be quiet already!”

## THE THEORY OF DEPONENCY

**G**reek verbs without active forms have traditionally been called **Deponents** or **Deponent Verbs**. The theory was that, for some reason lost to linguistic history, these verbs lost their primeval active forms and now must express the active voice through their passive and middle forms. Current scholarship, however, is tending to reject the idea of **deponency** and to recognize the so-called **Deponents** as “true middles,” emphasizing the involvement of the subject in the action.

The so-called **Deponent Verbs** that we will see most often, are those ending in **-μαι**. These indeed have no active forms, but their passive forms cannot be read as having a true passive voice. We must learn the handful of **-μαι** verbs that occur in the Bible so that we do not make the mistake of translating them with a passive sense! Here is the list to learn (those words occurring in the book of Revelation are in **bold blue**):

### THE BIBLICAL -μαι VERBS

ἀποκρίνομαι	<b>I answer</b>	θεάομαι	I see, look, behold
ἀρνέομαι	<b>I deny</b>	ιάομαι	I heal, cure
ἀσπάζομαι	I greet, salute	<b>κάθημαι</b>	<b>I sit, stay</b>
βούλομαι	I will, wish	καυχάομαι	I boast
<b>γίνομαι</b>	<b>I become</b>	<b>κειῖμαι</b>	<b>I recline, lie, set</b>
δέομαι	I ask, beg	λογίζομαι	I reason, calculate
δέχομαι	I take, receive	παραγίνομαι	I come, arrive
δύναμαι	<b>I am able</b>	παρέρχομαι	I pass by, arrive
εἰσέρχομαι	<b>I come/go in</b>	πορεύομαι	I go, proceed
ἐκπορεύομαι	<b>I come/go out, proceed</b>	προσεύχομαι	I pray
ἐξέρχομαι	<b>I come/go out</b>	σπλαγχνίζομαι	I pity, feel sympathy
ἐπαγγέλλομαι	I promise	<b>φοβέομαι</b>	<b>I fear (someone)</b>
ἐργάζομαι	<b>I work, accomplish</b>	ψεύδομαι	<b>I lie, speak falsely</b>
ἔρχομαι	<b>I come, go</b>		

## MORE VERBS IN THE MIDDLE

Some verbs *do* have normal, active lexical forms, but their Middle and Passive forms do not have passive meaning. For example, the verb *εὐαγγελίζω* (Rev 10.7; 14.6), *I announce good news*, has a Middle form in Luke 2.10, *εὐαγγελίζομαι*, which seems to express the same *active* meaning, *I announce good news*. As explained on the preceding page, this phenomenon (passive form with active meaning) has traditionally been called **deponency**. However, we should avoid the idea of **deponency** if at all possible, and look more closely for the distinction of meaning to be found in Middle forms. If *εὐαγγελίζω* means, *I announce good news*, then *εὐαγγελίζομαι* means, “I’m particularly involved in announcing good news.”

Then there are words which have normal Present Active forms but **Future Deponent** forms. The verb *γινώσκω*, *I know*, has the typical Present Active form, but its Future Middle, *γνώσομαι*, is considered **Deponent**, expressing Active rather than Middle meaning, *I shall know*. We should reconsider, however, and look for the Middle meaning in these forms. We should probably understand *γνώσομαι* as having an emphasis pointing to internal involvement in knowing, and translate it with a word like *convinced* in passages like Genesis 15.8 and Luke 1.18.

These following verbs also have normal Present Active lexical forms, but **Future Middle** forms that have been considered **Deponent**:

εἰμί <b>ἔσομαι</b>	I am <b>I shall be</b>
πάρειμι <b>παρέσται</b>	I am present, have come <b>He will come</b> (Rev 17.8)
λαμβάνω λήμψομαι	I take, receive I shall take, receive
ὁράω <b>ὄψομαι</b>	I see <b>I shall see</b>
ἐσθίω <b>φάγομαι</b>	I eat <b>I shall eat</b>
πίνω <b>πίεται</b>	I drink <b>He will drink</b>
πίπτω <b>πεσοῦνται</b>	I fall <b>They will fall</b> (in Rev 4.10)

Notice that with each of these terms, the **Future Middle** is more than simply an alternate form; instead, it emphasizes the involvement of the subject. Even the transitive verbs, *take*, *see*, *eat*, *drink* speak of the subject taking something to or into himself.

## MIDDLE VOICE VERBS IN THE REVELATION

**M**iddle Voice forms are *identical* to Passive Voice forms, so whether a verb is Middle or Passive can sometimes be debated. Remember that the Middle Voice emphasizes the involvement of the subject in the action. The verbs occurring in the Middle Voice in the Revelation are:

1. ἐνδύω, *to clothe* (think of our Eng word *endue*; ἐνδεδυμένον in Rev 1.13; ἐνδεδυμένοι in Rev 15.6; 19.14).
2. περιζώννυμι, *to gird* (περιεζωσμένον in Rev 1.13).
3. περιβάλλω, *to clothe* (περιβαλεῖται in Rev 3.5; περιβάλλη in 3.18; περιβεβλημένους in 4.4; 7.9; περιβεβλημένοι in 7.13; 11.3; περιβεβλημένον in 10.1; περιβεβλημένη in 12.1; 17.4; 18.16; περιβάλληται in 19.8; περιβεβλημένος in 19.13). The most frequent occurrence of the **Middle Voice** in the Rev (as shown by these first three terms) is with verbs that have to do with getting dressed. These verbs are consistently used in the **Middle Voice**, since people normally clothe themselves. Thus, περιβάλλη in Rev 3.18 probably has a true *reflexive* meaning of “clothe yourself” (as translated in the NAU). However, the **Middle Voice** with these terms normally just refers to *the state of being clothed* without reference to who did the dressing (as of the angels in Rev 15.6). On the other hand, Robertson, interprets ἐνδεδυμένον and περιεζωσμένον in Rev 1.13 as in **Passive Voice**,<sup>1</sup> and may be correct if these verbs allude to the high priest *having been dressed* by Moses (Exo 28.31; 29.5; etc.).
4. κόπτω, *to beat* (κόψονται in Rev 1.7; 18.9). In the **Active Voice**, this word means “to beat, smite, or cut (off)”; in the **Middle Voice** it brings attention back to the subject and means “to beat oneself, beat one’s own breast, i.e., to mourn, grieve, bewail.” The mourning envisioned in Rev 18.9 is selfish, but that in Rev 1.7 will involve introspection and lead some to repentance.
5. πέτομαι, *to fly* (πετομένω in Rev 4.7; πετομένου in 8.13; πέτῃται in 12.14; πετόμενον in 14.6; πετομένοις in 19.17). This verb occurs in the LXX, but in the NT only in Rev. Throughout Scripture it only occurs in the **Middle Voice**. This verb for flying always envisions the subject as moving itself.
6. ἀναπαύω, *to halt, stop, cause to cease, give rest* (think of our Eng word *pause*; ἀναπαύσονται in Rev 6.11). The **Middle and Passive Voices** of this verb turn the action back to the subject and mean *to desist from something, to take one’s rest*.
7. μυκᾶομαι, *to moo or bellow as a cow, roar* (μυκᾶται in Rev 10.3, the only occurrence of this verb in Scripture). The **Middle Voice** form emphasizes the involvement of the subject in the action.
8. μασάομαι, *to bite, chew* (ἐμασῶντο in Rev 16.10, this verb only here and in Job 30.4). The **Middle Voice** emphasizes the involvement of the subjects in the chewing of their own tongues.
9. ἀπόλλυμι, *to destroy* (ἀπόλωτο in Rev 18.14), in the **Middle Voice**, *to perish*.
10. ἵσθημι, *to put or place* (στήσονται in Rev 18.15). The **Future Middle** is an intransitive tense of this verb, and simply describes the action of its subject as *standing, standing still, stopping, or appearing* (see p. B-70).
11. βδέλυσομαι, the verb form of the noun βδέλυγμα, *abomination*, (ἐβδελυγμένοις in Rev 21.8). The verb anciently meant *to feel a loathing for food, be sick of something*. Later it took on a causal meaning, *to make loathsome or abominable*. In the **Middle Voice** it means *to be loathsome*, and apparently in the Rev, to be so by virtue of participating in the abominations (βδελυγμάτων) of Mystery Babylon (see Rev 17.4-5; 21.27).

<sup>1</sup> Robertson (1933).

# INTERPRETING PARTICIPLES

In biblical Greek, participles are **verbal adjectives**. As verbs, participles can have indicative or imperative force, and can also function adverbially. As adjectives, Greek participles can function adjectivally or substantivally (like a noun). Neither the verbal nor adjectival nature of a participle is ever completely absent, but in each instance *either* its verbal *or* adjectival nature will be emphasized.

Context is more important for interpreting participles than it is for any other verb form. Most vital to our interpretation of a participle is the presence or absence of the article. **If a participle has an article**, it *must* function as either a true adjective or as a substantive. However, substantive participles in the NT don't *always* have articles, though most do. **Predicate adjectival** participles *never* have an article.

Whether the participle is **independent** or **dependent** also dictates its function. When a participle is **independent**, i.e., it is not a secondary verb modifying the main verb, nor is it an adjective modifying a noun, then its function is straightforward: it either functions as a verb or as a substantive (like a noun). When a participle is **dependent**, it adverbially modifies the main verb (adding circumstantial information), or it functions as a true adjective in either an **attributive**

	VERBAL	ADJECTIVAL
INDEPENDENT	<p><b>Verbal</b> Imperatival Indicative</p>	<p><b>Substantival</b> Subject, Object, etc.</p>
DEPENDENT	<p><b>Adverbial</b> Temporal, Causal, Means, Manner, etc.</p>	<p><b>Adjectival</b> Attributive Predicate</p>

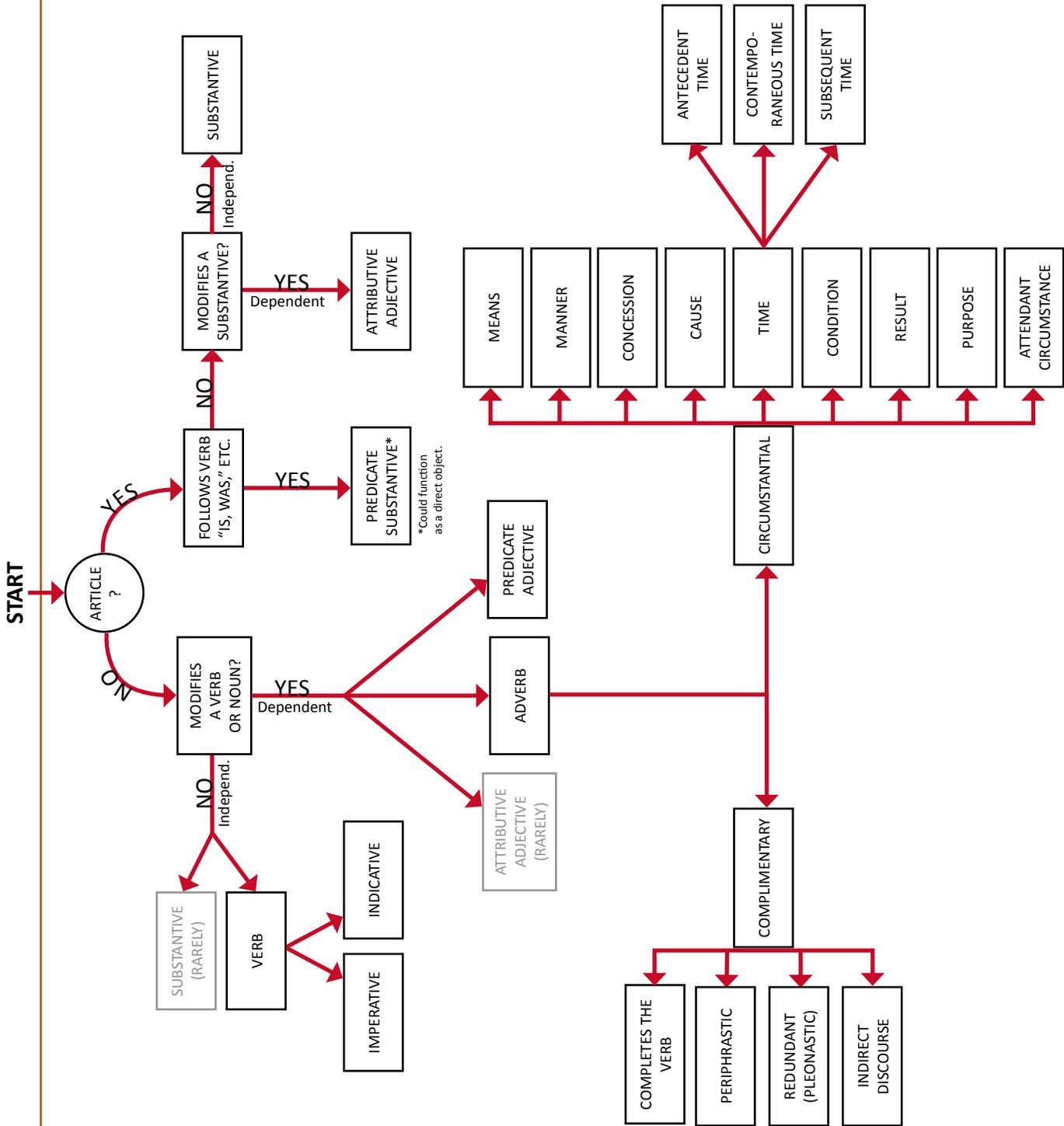
or **predicate** position. An **attributive adjectival** participle modifies a substantive (e.g., a **living** sacrifice), while a **predicate adjectival** participle asserts something about the substantive (e.g., the sacrifice is **alive**). A **predicate adjectival** participle is *never* preceded by an article; an **attributive adjectival** participle is *usually* preceded by an article.

The adjectival nature of a participle always intrudes upon its verbal nature; it can even dominate to such an extent that a participle evolves into a noun (the nouns ἄρχων and τέκτων, for example, were once participles). Because participles lean toward their substantive (noun-like) nature, they lend themselves to **stative** or **durative aktionsart**, but context must decide: πᾶς ὁ ἀπολύων τὴν γυναῖκα (Matthew 5.32), does not mean, “everyone **constantly divorcing** his wife...” (the *aktionsart* is **gnomic**, i.e., omnitemporal, visualizing an “anytime” possibility).

Why use an adjectival participle (γέγραπται, “written,” Romans 1.17) if an adjective (γραπτός, “written,” Romans 2.15) is available? Because the participle keeps the historic *action* of writing in view (important in an appeal to the prophets), while the adjective emphasizes the *state* of something as written (i.e., the law on Gentile hearts) as opposed to simply being thought of or stumbled upon. An adjectival participle certainly keeps a certain action in view: it attributes an action to the subject as a quality or characteristic, or places the subject in the class of persons or things characterized by an action, e.g., the Scriptures as having been written by the prophets.

# ANALYZING A PARTICIPLE

How can you know the function of a specific participle in the passage you're studying? Use the flow chart below to help figure it out!



## Parsing Participles

A participle is a **verbal adjective**, usually translated as a verb ending in *-ing*. For the verb μένω (*remain*), 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 λουσαν, we would say it is a: Participle, Present, Active, Accusative, Feminine, Singular of λύω. See if you can find λουσαν in the paradigm below for the **Present Participle Active** of λύω. The participles are listed in groups of four, for the four cases, going from top to bottom: **nominative**, **accusative**, **genitive**, and **dative**:

### Present Participle Active of λύω

Mas. S.	Fem. S.	Neut. S.	Mas. P.	Fem. P.	Neut. P.
λύων	λουσα	λυον	λύοντες	λουσαι	λυοντα
λύοντα	λουσαν	λυον	λυοντας	λουσας	λυοντα
λύοντος	λουσης	λυοντος	λύοντων	λουσων	λυοντων
λύοντι	λουση	λυοντι	λουσι(ν)	λουσαις	λουσι(ν)

**Present Participle Middle and Passive of λύω**

Mas. S.	Fem. S.	Neut. S.	Mas. P.	Fem. P.	Neut. P.
λύμενος	λυομένη	λύμενον	λύμενοι	λύμεναι	λύμενα
λύμενον	λυομένην	λύμενον	λυομένους	λυομένας	λύμενα
λυομένου	λυομένης	λυομένου	λυομένων	λυομένων	λυομένων
λυομένῳ	λυομένη	λυομένῳ	λυομένοις	λυομέναις	λυομένοις

**First Aorist Participle Active of λύω**

Mas. S.	Fem. S.	Neut. S.	Mas. P.	Fem. P.	Neut. P.
λύσας	λυσασα	λυσαν	λυσαντες	λυσασαι	λυσαντα
λύσαντα	λυσασαν	λυσαν	λυσαντας	λυσασας	λυσαντα
λύσαντος	λυσασης	λυσαντος	λυσαντων	λυσασων	λυσαντων
λύσαντι	λυσαση	λυσαντι	λυσασι(ν)	λυσασαις	λυσασι(ν)

**First Aorist Participle Passive of λύω**

Mas. S.	Fem. S.	Neut. S.	Mas. P.	Fem. P.	Neut. P.
λύθεις	λυθαισα	λυθεν	λυθεντες	λυθισαι	λυθεντα
λύθεντα	λυθισαν	λυθεν	λυθεντας	λυθισας	λυθεντα
λύθεντος	λυθισης	λυθεντος	λυθεντων	λυθισων	λυθεντων
λύθεντι	λυθιση	λυθεντι	λυθισι(ν)	λυθισαις	λυθισι(ν)

**Perfect Participle Active of λύω**

Mas. S.	Fem. S.	Neut. S.	Mas. P.	Fem. P.	Neut. P.
λελυκως	λελυκια	λελυκος	λελυκοτες	λελυκiai	λελυκοτα
λελυκοτα	λελυκιαν	λελυκος	λελυκοτας	λελυκias	λελυκοτα
λελυκοτος	λελυκias	λελυκοτος	λελυκοτων	λελυκιων	λελυκοτων
λελυκοτι	λελυκια	λελυκοτι	λελυκοσι(ν)	λελυκiais	λελυκοσι(ν)

## PARTICIPLES OF Εἶμι

Regular verbs have participles in the Present, Future, Aorist and Perfect tenses, and in the Active, Middle and Passive voices. The irregular verb, *Εἶμι*, only appears in the Bible in the Present Active and in the Future Middle! All but one of the participles of *Εἶμι* in the NT are in the Present Tense. The one occurrence of the Future Middle form in the NT is in Luke 22.49, τὸ ἐσόμενον, “what was going to be,” i.e., “what was going to happen.” The other 12 occurrences of the Future Middle form are in the OT and Apocrypha.

**The Biblical Participles Of Εἶμι**  
(Forms not appearing in Scripture are grayed out.)

	Present Active			Future Middle		
	M.	F.	N.	M.	F.	N.
<b>Singular</b>						
Nominative	ὢν	οὔσα	ὄν	ἐσόμενος	ἐσομενη	ἐσόμενον
Accusative	ὄντα	οὔσαν	ὄν	ἐσόμενον	ἐσομένην	ἐσόμενον
Genitive	ὄντος	οὔσης	ὄντος	ἐσομένου	ἐσομένης	ἐσομένου
Dative	ὄντι	οὔσῃ	ὄντι	ἐσομενῷ	ἐσομενῇ	ἐσομενῷ
<b>Plural</b>						
Nominative	ὄντες	οὔσαι	ὄντα	ἐσομενοὶ	ἐσομεναι	ἐσόμενα
Accusative	ὄντας	οὔσας	ὄντα	ἐσομενοὺς	ἐσομενας	ἐσόμενα
Genitive	ὄντων	οὔσῶν	ὄντων	ἐσομενων	ἐσομενων	ἐσομενων
Dative	οὔσιν	οὔσαις	οὔσιν	ἐσομενοῖς	ἐσομεναις	ἐσομενοῖς

Just as an aside, notice that we get our word *ontology* from the singular masculine nominative participle of *Εἶμι*, ὢν. The participle ὢν means *being*; ontology is the study of being.

# INFINITIVES

Infinitives are so named because they are a kind of verb that is not limited (made finite) by a subject (noun) designated as doing the action; an infinitive expresses an action without reference to someone or something doing it, and so can function as a verbal noun. In English the infinitive is the normal, dictionary-entry form of a verb, and is expressed with the preposition *to*, as in **to walk**. When we read a Greek infinitive in the NT, we generally translate it that way, with the preposition **to**. Though Greek infinitives function as a sort of noun, they don't have gender, but when they have an article, **it is always a neuter article**, as in τὸ παθεῖν, 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 παθεῖν).

As verbs, infinitives have tense and voice and may have an object and sometimes a “subject” (which is technically a special kind of accusative; see Wenham, pp. 84-85). **When the infinitive has a word functioning as its subject, that “subject” often breaks the normal rule of case and appears in the accusative rather than nominative case.** Thus, in Revelation 10.11, John is told, δεῖ σε ... προφητεῦσαι, “it is necessary [for] you ... to prophesy,” where σε, “you” is in the accusative where we would expect the nominative case. **Likewise, when an infinitive has an object, that object is always put in the accusative case.** 1John 3.16 provides a good example: “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 accusative case: τὰς ψυχὰς θεῖναι.

Greek infinitives **only have four endings**: εἶν, αἰ, ναι and σθαι. Which ending an infinitive uses depends upon whether the infinitive is active or passive, and whether it is present, future, aorist or perfect tense. Memorize εἶν, αἰ, ναι and σθαι and you'll (almost) always be able to spot a Greek infinitive (see p. D-38)!

## INFINITIVES

Pres/Fut/2AorAct	περιπατεῖν (1Jo 2.6)* ἀμαρτάνειν (1Jo 3.9) ἀγαπᾶν (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)

## MORE INFINITIVES

Pres/Fut/2AorAct	ἀδικήσειν (Gen 21.23) γράφειν (Jude 1.3) φιμοῦν (1Pe 2.15)
1AorAct	ποιῆσαι (Jude 1.15)
PerfAct/ AorPas/-μι	ἀφεθῆναι (Gen 4.13) εἰδέναι (Gen 2.9)
Other Mid/Pas	ἐπαγωνίζεσθαι (Jude 1.3)

\* Don't mistake the pluperfect 1st p. sing. of οἶδα for an infinitive; see p. 69.

	Present	Imperfect	Future Mid.	Future Pas.	Aorist Act.	Aorist Pas.	Perfect Act.	Perfect Mid.	Perfect Pas.
<b>Indicative</b>									
<b>Singular</b>									
1st	ὁρῶ		ὁψομαι	ὀφθησομαι	εἶδον	ὤφθην	έώρακα/έώρακα		
2nd	ὁρᾷς		ὀψη	ὀφθησῃ	εἶδες		έώρακας/έώρακας		
3rd	ὁρᾷ	έωρα	ὀψεται	ὀφθησεται	εἶδεν	ὤφθη	έώρακεν	ὤρται	έορτα
<b>Plural</b>									
1st	ὁρῶμεν		ὀψόμεθα		εἶδομεν		έώρακαμεν		
2nd	ὁρᾶτε		ὀψεσθε		εἶδετε		έώρακατε/έοράκατε		
3rd	ὁρῶσιν	έωρῶσιν	ὀψονται		εἶδουσιν	ὤφθησαν	έώρακασιν/έώρακακιν		
<b>Subjunctive</b>									
<b>Singular</b>									
1st					ἴδω				
2nd					ἴδῃ	ὀφθῆ	ἴδῃς		
3rd								ὀφθῆς	
<b>Plural</b>									
1st					ἴδωμεν	ὀφθῶμεν			
2nd					ἴδῃτε				
3rd					ἴδωσιν				
<b>Imperative</b>									
<b>Singular</b>									
2nd	ὄρα				ἴδε	ὀφθῆτι			
3rd					ἴδετω	ὀφθῆτω			
<b>Plural</b>									
2nd	ὄρατε				ἴδετε				
3rd					ἴδετωσαν	ὀφθῆτωσαν			
<b>Optative</b>									
<b>Singular</b>									
1st					ἴσομαι				
2nd					ἴσοις				
3rd					ἴσῃ				
<b>Plural</b>									
1st					ἴσομεν				
2nd					ἴσοισθε				
3rd					ἴσουσιν				
<b>Infinitive</b>	ὄραν	ὄρασθαι	ὀψεσθαι		ἴδειν	ὀφθῆναι/ὀραθῆναι	έωρακῆναι		

There are no Optative forms of **ὄραω** in the Revelation. The Optative mood expresses what one *wishes* should happen, or what *should* happen, as when Jeremiah says, “**I want to see** your vengeance upon them!” (Jer 20.12 LXX)

**THE VERB ὄραω**

The important verb, **ὄραω**, means “to see, look, perceive.” It occurs 1,986 times in our Bible (including the LXX). It appears most often in Genesis (144 times), and 63 times in the Revelation.

I’ve charted out the forms of **ὄραω** that appear in the Bible and Apocrypha, and have grayed out all forms except those that appear in the Revelation. Most of the occurrences in the Rev are in the Aorist, because John describes what he *saw*. The Aorist Passives translate as “appeared.” The Future Middle forms are Deponent (see 12B). The two instances of the Imperative in the Rev are negated: ὄρα μή = “See [you do it] not!”

# THE VERB Οἶδα

The verb οἶδα was a favorite of John’s, occurring 84 times in his Gospel, 15 times in 1John and 12 times in the Revelation. The verb οἶδα survives its obsolete present tense, εἶδω. Since the original verb, εἶδω, meant “I see,” the **Perfect**, οἶδα presumably once meant “I have seen,” but it came to mean “I know [on the basis of having seen or experienced].” There is no longer a present tense form of οἶδα, but its **Perfect** (as with the verb ἴσθην, [see p. B-71](#)) works like a present-tense, and the **Pluperfect** works like an imperfect-tense. Related to this shift, οἶδα is inherently **stative** in **aktionsart** ([see p. B-46](#)).

Gen 39.6 provides a clear example of the **Pluperfect** ἤσδει conveying a **stative aktionsart** (Potiphar lived in a state of blissful ignorance of the affairs under Joseph’s stewardship). Likewise, in the two instances of the **Future Perfect Active**, εἰδήσουσιν, the word describes a future **state**, “they will [live in a state of] knowing me,” Jer 38.34, and Heb 8.11.

	Present	Aorist Act.	Perfect Act.	Plup. Act.	Fut. Perf. Act
<b>Singular</b>	[εἶδω]				
1st			οἶδα	ἤδειν	
2nd			οἶδας, οἶσθα	ἤδεις	
3rd			οἶδεν	ἤδει	
<b>Plural</b>					
1st			οἶδαμεν	ἤδειμεν	
2nd			οἶδατε, ἴστε	ἤδειτε	
3rd			οἶδασιν	ἤδεισαν	εἰδήσουσιν
<b>Singular</b>					
1st			εἶδῶ		
2nd			εἶδῆς		
3rd					
<b>Plural</b>					
1st			εἰδώμεν		
2nd			εἰδήτε		
3rd			εἰδώσιν		
<b>Singular</b>					
2nd			ἴστε		
3rd					
<b>Plural</b>					
2nd			εἰδήσασθε		
3rd					
<b>Infinitive</b>			εἰδέναι		

Not counting the obsolete present tense, εἶδω, these charts show the forms of οἶδα used in the GNT and LXX (including the Apocrypha). The forms appearing in the Revelation are in **blue**.

The one Aorist form, εἰδήσαι, appears only twice: Deu 4.35; Jdt 9.14. The only Participles of οἶδα in the Bible are **Perfect** in form, and act like a **Present**.

Perfect Active Participle			
Singular	M.	F.	N.
Nominative	εἰδώς	εἰδύα	-
Accusative	εἰδῶτα	εἰδύταν	εἰδῶτα
Genitive	εἰδότης	-	-
Dative	εἰδότη	-	-
Plural	M.	F.	N.
Nominative	εἰδότες	-	-
Accusative	εἰδότες	-	-
Genitive	εἰδότηων	-	-
Dative	εἰδότην	-	-

## THE VERB ἵστανμι IN THE REVELATION

The important verb, ἵστανμι, occurs 928 times in our Bible (including the LXX). It appears most often in Daniel (49 times), and 21 times in the Revelation. ἵστανμι has transitive and intransitive tenses. The transitive tenses are **Present Active, Future Active, and First Aorist Active**. The intransitive tenses include **Future Middle and Passive, Second Aorist Active, Perfect Active, First Aorist Passive, and Pluperfect**. When this verb is transitive, i.e., when it has an object, it means *to put, place, set or bring*. When it is intransitive i.e., simply describing the action of its subject, it means *to stand, stand still, stop, appear, etc.* **ἵστανμι is always intransitive in the Revelation.**

Besides the fact that passive forms of ἵστανμι have intransitive, and therefore *active* meaning, there are two other oddities about the verb: (1) The **Perfect** tense acts like **Present** tense, and the **Pluperfect** (see εἰστήκεισθαι in Revelation 7.11) acts like the **Imperfect** tense; (2) There are two forms of the **Perfect Participle Active, ἐσθηκώς** and ἐσθώς, and John uses them both in the Revelation. Here are the forms of ἵστανμι in the Revelation:

	Present	Imperfect	Future	Future Mid.	2nd Aorist Act.	1st Aorist Pas.	Perfect Act.	Pluperfect
<b>Singular</b>								
1st							ἔστηκα	
2nd						ἐσθήθῃ	ἔστηκεν	εἰσθήκει*
3rd								
<b>Plural</b>								
1st							ἔστηκασι	
2nd						σθᾶθῆναι	ἔσθῶτα ἔσθῶτος ἔσθῶτας	
3rd	σθῆσονται				ἔστησαν		ἔσθῶτες ἔσθηκότες, ἐσθῶτες ἔσθηκός, ἐσθός	εἰσθήκεισθαι
<b>Infinitive</b>								
<b>Participle</b>								

\*This form in 11.1 only in Scrivener's edition of the GNT (which is equivalent to the Textus Receptus), the Greek basis for the KJV).

## PERFECT FORM WITH PRESENT SENSE

In the process of semantic evolution, the perfect form of a number of Greek words became present in meaning (often with their pluperfects acting like imperfects). Words illustrating this phenomenon include (with biblical words in **blue**):

ἀντιγέγωνα

ἀφίστημι

γέγωνα

γηθέω

δεῖδω

δέρκομαι

εἶδω (οἶδα, see p. B-59)

ἔξοιδα

ἴστημι (see p. B-70)

κάτοιδα

λάμπω

παραπετάννυμαι

πέρδομαι

περιδεῖδια

πληθω

προσχάσκω

It is logical how the perfect form of εἶδω, “I see,” came to have the present meaning “I know.” Understanding the evolution of the other terms in this list, however, will require further research.

## THE VERB γίνομαι

The important verb, *γίνομαι*, occurs 2,893 times in our Bible (including the LXX). It appears most often in the Greek version of Genesis (201 times), and 38 times in the Revelation. *γίνομαι* has traditionally been thought of as a **Deponent Verb** (see p. B-59): its lexical form is *passive*, but its meaning is not. We should think of *γίνομαι* as a true Middle, emphasizing the involvement of the subject in the action.

The verb *γίνομαι* is very flexible. It means “to be born,” or “to become,” but can also simply mean “to happen” or “occur.” It is also generally used to express the imperative of the verb “to be” (as in Revelation 3.2: “**be** awake!”), since the imperative of *εἶμι* is very rare. The common NT expressions *καὶ ἐγένετο* and *ἐγένετο δὲ* are literal translations of a Hebrew idiom that adds more vividness to a narrative than meaning. It is the phrase made famous in the KJV’s, “**and it came to pass.**”

An unhelpful mistranslation of *γίνομαι* occurs in almost every English translation of 2Th 2.7. In that verse, Paul teaches that when the Antichrist is no longer restrained, he will be allowed to *be born* (*γέννηται*) “out of the midst” of the population. Our English versions have confused the matter by saying that something will *be taken out* rather than *be born*, but *γέννηται* is never used in this way in the NT.\*

The lexical form of the verb, *γίνομαι* (1st person, singular, present, indicative, middle = *am*), only occurs in Job 7.4. Here are the forms of *γίνομαι* that occur in the Revelation:

	Pres. Mid.	Imperf.	Future	Fut. Mid.	Aorist Act.	2nd Aorist Mid.	Perfect Act.	Pluperf.
<b>Singular</b>								
1st						ἐγενόμην		
2nd								
3rd						ἐγένετο	γέγονεν	
<b>Plural</b>								
1st								
2nd								
3rd						ἐγένοντο	γέγοναν	
<b>Imperative</b>	γίνου							
<b>Infinitive</b>						γενέσθαι		
<b>Participle</b>								

\*Paul normally uses the verb *αἶρω* to describe something being removed, as in Col. 2.14. The form *γέννηται* is used to translate the Hebrew word *taken from* (לקח) in Job 28.2, but in this instance should be read as *produced from*.

# LINGUISTIC TERMS

- **Inflection:** Change in the form of a word to express grammatical meaning like tense, person, or number for verbs, and number or case for nouns.

## Present Indicative Active Of The Verb *Loose*

λύ ω  
 λύ εις  
 λύ ει  
 λύ ο μεν  
 λύ ε τε  
 λύ ουσι(ν)

## Declination Of The Noun Word

λόγ ος  
 λόγ ον  
 λόγ ου  
 λόγ ω  
 λόγ οι  
 λόγ ους  
 λόγ ων  
 λόγ οις

**Lemma:** The form of a word that appears at the beginning of a dictionary entry.

**Ending:** A **Morpheme** affixed to the end of a word. For **Substantives** sometimes called a **Case Ending**; for verbs, a **Personal Ending**, since it is a suffix indicating person and number.

**Morpheme:** The minimum language unit that conveys grammatical or lexical meaning. A **morpheme** may be a simple word that cannot be broken down any further, like *dog*, or the *s* suffix that likewise cannot be broken down any further and conveys the meaning of plurality in *dogs*.

**Root:** The fundamental part of a word that carries its unmodified meaning. The **Root** is the **Morpheme** that remains constant, or nearly so, as prefixes, infixes and suffixes are added.

**Connecting Vowel:** Also called a **Thematic Vowel** or **Variable Vowel**. An epsilon or an omicron that adheres to a verb's root, allowing for the connection of a **Personal Ending**.

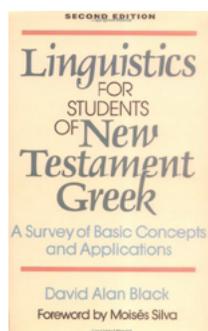
- **Stem:** The basic form of a word that carries its **Lexis** (the word's dictionary meaning) and to which affixes ("branches") can be added.

We must distinguish between a **Root** and a **Stem**. The verb *loose* is a **Root** because it conveys a single idea that cannot be broken down further. It is also a **Stem** because a "branch" like *un-* can be prefixed to it. The word *unloose*, however, is not a **Root** because it already has "a branch"; i.e., it conveys more than a single idea, namely the idea of negation "un-" and the idea "to loose." Notice that *loose* and *unloose* convey two different dictionary meanings.

- **Substantive:** A noun, or a word or group of words that functions like a noun, including pronouns, adjectives, infinitives, participles, and sometimes whole clauses.

- **Affix:** A letter or letters (a **Morpheme**) added to a word, stem or root, such as a **Prefix**, **Suffix**, or **Infix**.
- **Prefix:** A **Morpheme** affixed to the front of a word to inflect the word or turn it into a compound word.
- **Suffix:** A **Morpheme** affixed to the end of a word.
- **Infix:** A **Morpheme** inserted into the middle of a word. The *sigma* in the Aorist or *kappa* in the Pluperfect may be thought of as **Infixes**, but technically, an **Infix** is inserted *within a root or stem*, so infixing proper occurs in Hebrew but not in Greek. Vowel points are infixed in Hebrew words, as are inflecting consonants, like the *yod* in changing כָּתַב to the Hiphil כִּתְּבֵהֶם.

- **Anarthrous:** Of substantives: lacking the definite article.
- **Articular:** Of substantives: having the definite article, i.e., *arthrous*.
- **Grammar:** A system of rules regarding the sound, meaning, inflection and arrangement of words.
- **Inflectional Morphology:** The study of word inflections. In this context, *Morphology* can also refer to the specific form of an inflected word, or to its parsing data.
- **Morphology:** The study of the structure of words.
- **Nominal:** *adj.* describing a word or group of words that pertains to, or functions as, a noun or pronoun.
- **Parse:** To identify the particular morphological characteristics of an inflected word.
- **Phoneme:** The smallest unit of sound that makes a functional difference in the meaning of a word.
- **Syntax:** The study and rules of how words are arranged in phrases, clauses and sentences.



Recommended reading:  
*Linguistics For Students Of  
New Testament Greek*, by  
David Alan Black.

## ARTICULAR INFINITIVES IN MARK

There are 200 infinitives in the gospel of Mark. The vast majority of them are anarthrous (having no attached article). However, the following verses include an articular infinitive: Mark 1.14; 4.4,5,6; 6.48; 10.40; 12.33; 13.22; 14.28,55; 16.19.

Why do these eleven instances of the infinitive in Mark have the definite article? Well, remember that an infinitive is a verbal noun (p. B-67). In its verbal character, it expresses action and is qualified by adverbs. However, in its nominal character it names **an event or act** which may:

- provide the circumstances in which the main action of the clause occurs, i.e., the setting,
- describe the expected results for which the main action of the clause is pursued, i.e. the purpose,
- serve as one nominal in a nominal clause (a clause that places two substantives in apposition).

An attached article emphasizes this nominal character of a particular infinitive. As Frederic W. Farrar put it, “The infinitive with the article becomes a declinable substantive, and may be used in any case (τὸ τύπτειν striking, τοῦ τύπτειν of striking, &c.), thus answering to the Latin gerund...”<sup>1</sup> In other words, while anarthrous infinitives are incapable of expressing case (which is a quality of substantives), an article connected to an infinitive *effectually transmits case* to the infinitive, and helps put the infinitive in its proper relationship to the rest of the sentence.

For example, in Mark 1.14, we have, μετὰ τὸ παραδοθῆναι τὸν Ἰωάννην ..., “after the to-be-given-over John...” The preposition μετὰ changes its meaning depending on the case of the following substantive.<sup>2</sup> With the genitive case, μετὰ has meanings like in the midst of, with the dative, it means more generally with or in, but with the

1 Frederic W. Farrar, *A Brief Greek Syntax and Hints on Greek Accidence*, (London: Longmans, Green, and Co., 1867), § 232.

2 See Greek Syllabus, p. B-23, for examples of prepositions using different cases.

accusative, it can mean after.<sup>3</sup> If in Mark 1.14 the infinitive had no article expressing the accusative case, it would be difficult to confidently translate the preceding preposition *μετά*. However, with the article in the accusative case, we can confidently translate, “**after** John was given over...”

Likewise, in the infinitive phrase of Mark 12.33, *τὸ ἀγαπᾶν*, “the to-love,” the nominative definite article before the infinitive, together with other clues in the sentence, helps us recognize the infinitive as the first nominal in a nominal clause, standing in apposition to the adjective, *περισσότερόν*: “to love ... is greater ...”

Finally, in Mark 13.22, the phrase, *πρὸς τὸ ἀποπλανᾶν*, “toward the to-lead astray,” begins with another preposition whose meanings are governed by the case of the following substantive. With the genitive case, *πρὸς* means things like from or towards, with the dative, it means near or before, but with the accusative, it can mean towards in the sense of for the purpose of. The definite article in the infinitive phrase of Mark 13.22 (though it has the form of either the neuter nominative or neuter accusative) immediately rules out the genitive and dative meanings of the preposition. Since the prepositions don’t use the nominative case, we recognize that the article in this instance is accusative, and that, therefore, the preposition *πρὸς* speaks of purpose. Thus, the articular infinitive phrase of Mark 13.22 emphasizes to the reader that the false messiahs and false prophets of the end time will perform signs and wonders *with the conscious purpose of* leading the elect astray.

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<sup>3</sup> These are only examples; this preposition has many other shades of meaning.

## MARKEDNESS

It's a challenge in written communication to express the attitude and tone that is communicated in spoken words by decibel level, elongation of syllables and facial expression. When we write, we try to compensate for what we cannot communicate tonally and facially by our use of punctuation, underlining, bold or italicized font *and by* lexical choices, as well as by grammatical and syntactical constructions. Of course the biblical authors didn't have the font choices that we do, nor did they use much punctuation (or underlining), and so were limited to making lexical, syntactical and grammatical choices in order to most fully express the relative importance of any particular part of a sentence. As students of the Scriptures in English translation, *we can only hope* to recognize what biblical authors wanted us to focus on within a particular sentence. As students of the Hebrew and Greek Scriptures, however, we can learn to recognize all kinds of marked words and constructions.

**Markedness** is a complex but vital and fascinating topic in linguistics and biblical exegesis. Words and phrases in the Greek New Testament are marked in different ways and for different reasons. It's tempting to say that a marked word or phrase expresses **emphasis**, but we generally use the word *emphasis* too ambiguously to be truly helpful in exegesis (I'm guilty!). I'm going to try to start using Steven E. Runge's definition of *emphasis*: the extra attention drawn to **the most important information** in a given context. **Markedness**, however, indicates many other meaningful ideas besides "most important." For example, animal names can be marked for sex: the noun *horse* is unmarked for sex, but the terms *mare* and *stallion* are marked for female and male respectively. This is an example of **semantic marking**. Pronouns are **grammatically marked** for number (e.g., I vs. we) and gender (e.g., he vs. she), though in English, the pronouns *we*, *you* and *they* are marked for number (=plural) but not for gender since they could refer to either masculine or feminine entities.

Then there is **syntactic marking** that has to do with the arrangement of words in a sentence. Hebrew is a **VSO** (verb-subject-object) language, meaning that the main verb in a sentence tends to precede the subject and object. Therefore, when the object or subject is placed before the verb, that foregrounded item is given prominence. Biblical Greek, on the other hand, is **SO**, with the verb falling before or after the object (SOV, SVO). Alterations to this pattern (OSV, OVS, VOS, OS) give prominence to the subject, although, according to Nigel Turner (in Moulton's *Syntax*), verb first (VSO) in biblical Greek is a Hebraism. The Hebrew authors of the NT often tried to put their verbs as near the beginning of a clause as possible, "followed by pers. pronoun, subject, obj., supplementary ptc." Though it has little to do with word order, we can get a sense of syntactic marking by comparing the unmarked sentence, "God gave the ten commandments," with the marked sentence, "It was God who gave the ten commandments." The way we put the words together in the second sentence has the effect of putting the word *God* in bold font, and conveys the **privative opposition** (A vs. *not-A*) that it was God and not Moses (or some other human) who originated the commandments.

Finally (for our present purposes), let's consider **pragmatic marking**. This kind of marking has to do with the **pragmatic effect** of a certain word or phrasing on a particular audience, apart from the inherent meaning (semantic meaning) of the words. When the husband gets home from

work, and the wife says, “**Your** son clogged the toilet,” there is no unusual meaning nor arrangement of the words themselves, but in the relational context of husband and wife, the marked pronoun *your* (as opposed to the unmarked pronoun *our*) has the pragmatic effect of the wife distancing the son in question from herself, and associating that son more closely to the husband.

Our English versions often obscure markedness, as the NASB does in Mark 13.28: The Greek text foregrounds the prepositional phrase of the first clause, pushing the main verb to the middle of the clause. The ESV keeps this sequence, “**From the fig tree** learn its lesson,” but the NASB translates with the unmarked (i.e., normal English sequence), “Now **learn** the parable from the fig tree.” The NASB de-emphasizes “the fig tree,” and obscures the **pragmatic marking** alluding to the cursing of the fig tree that the disciples had recently witnessed (Mark 13.12-20).

## THE VARIED USES OF THE GENITIVE

The genitive case is generally employed to describe the class (genus) or kind of a thing, and can often be translated simply with the preposition *of*, as in “kingdom **of God**.” However there are many subtle variations of the genitive’s use. Below, I have listed the different kinds of genitives, according to their uses, given in the *Pocket Dictionary For The Study Of New Testament Greek* and in Wallace’s *Greek Grammar Beyond The Basics: An Exegetical Syntax Of The New Testament*. Before studying the list, however, let me introduce you to three useful terms pertaining to the use of the Genitive:

- **Regimen.** The word *regimen* is derived from the Latin verb *regere*, “to rule.” When a substantive is followed by a genitive that modifies it, the two terms are said to be *in regimen*. The main substantive “rules” or “governs” the genitive term, so it is known as the:
- **Nomen Regens.** The *nomen regens* is also called the “head noun,” but the *nomen regens* could be any kind of substantive, like a pronoun or even an article.
- **Nomen Rectum.** The genitive term that modifies the *nomen regens* is the *nomen rectum*. Thus, in the phrase, “a cup of coffee,” *a cup* is the *nomen regens*, and *of coffee* is the *nomen rectum*. In this section we are defining the different kinds of *nomen recta*.

Now for the list:

### **ADJECTIVAL GENITIVES** (*also* Descriptive Genitive, Genitive Of Description).

1. **Attributed Genitive** (*also* Reverse Genitive). This is semantically the reverse of the Attributive Genitive below, in that with the Attributed Genitive it is the *Nomen Regens* that acts like an adjective, as in “newness **of life**” (= new life).
2. **Attributive Genitive** (*also* **Hebrew Genitive**, Genitive Of Quality). This genitive is a Semitism, and acts as an emphatic adjective, expressing an **attribute** or innate quality of the *nomen regens*. The Attributive Genitive substantive acts so definitely as an adjective, that it is an example of the figure of speech, called *antimereia*, “exchanging one part of speech for another.” Bullinger explained why this idiom is used:

When, of two nouns, one noun is placed *in regimen*: *i.e.*, when one governs the other in the genitive case: the latter word (sometimes two words) becomes an adjective.

The natural and ordinary way of qualifying a noun is by using an adjective. But, if it is wished to emphasize the adjective, then this rule is departed from; in order to attract the attention of the reader, and to tell him that the adjective is very emphatic, and is to be read as if it were underlined or under-scored in ordinary writing. For example: suppose we are speaking of Angels, and our thought is simply of *them* and their being, we should use the word “mighty” as an adjective, and say “Mighty ANGELS,” but if we wished to emphasize the adjective “mighty,” and call attention to the fact that we are not referring to angels as such, but to their wondrous power, ... we should say “MIGHTY Angels.” How is this to be done? By *Antimereia*. By using a *noun* instead of an adjective, and saying “Angels of might.”<sup>1</sup>

1 Ethelbert William Bullinger, *Figures of Speech Used in the Bible*, (London; New York: Eyre & Spottiswoode; E. & J. B. Young & Co., 1898), pp. 497-498.

3. **Genitive Of Relationship** (*also* Relational Genitive, *sometimes* subsumed under Genitive Of Origin/Source). This genitive expresses a familial relationship, as in “son **of David**.”
4. **Genitive Of Subordination** (*sometimes* subsumed under Objective Genitive). This kind of genitive expresses what is subordinated to, or under the authority of, the *nomen regens*, as in “king **of Israel**,” (= “king **over Israel**”).
5. **Partitive Genitive** (*also* Wholative Genitive, Genitive Of The Divided Whole). This genitive indicates the whole of which the *nomen regens* is a part, as in “a piece **of the pie**.”
6. **Possessive Genitive**. This genitive expresses who or what owns or possesses the *nomen regens*. This genitive is often expressed by a pronoun, as in, “the ox **of him**,” (= **his** ox, Luk 13.15).
7. **Genitive Of Content** (*also* Content Genitive). There is a **nominal genitive of content** and a **verbal genitive of content**. The **nominal genitive of content** indicates that which is contained in the *nomen regens*, as in, “the net **of fish**” (Joh 21.8). The **verbal genitive of content** will be governed by a verb of filling that precedes or follows the “container” word and the content genitive, as in, “they **filled** twelve baskets **of** (= with) **pieces**” (Joh 6.13).
8. **Predicate Genitive**. This rare use of the genitive predicates (asserts something) about the *nomen regens*. It is a form of the **Genitive Of Simple Apposition** described above, but it is made more emphatic by the use of a genitive participle in place of a finite verb. An example occurs in Act 1.12, “from [the] mountain **being called Olivet**.”
9. **Genitive Of Apposition** (*also*, Appositive Genitive, Appositional Genitive, Epexegetic(al) Genitive, Genitive Of Definition, Genitive Of Identity). This is a genitive that refers back to its own substantive, as in “city **of Jerusalem**,” in which instance *of Jerusalem* is the genitive, and *city* is the substantive to which it refers back. This genitive removes the ambiguity of the *nomen regens* which names a larger category or is a metaphorical term. In the phrase, “city **of Jerusalem**,” the term *city* is a large category; there are many cities? The Genitive Of Apposition removes the ambiguity of which city is in view, namely, Jerusalem. Likewise in the metaphorical phrase, “shield of faith,” the word *shield* is a metaphor; what kind of shield is meant? The Genitive of Apposition clears up the ambiguity: we’re talking about a shield **of faith**. When we have a Genitive of Apposition, we can always translate with the preposition *of*, but the genitive phrase should also make sense if we use the words *which is*, or *who is*, as in, “the city **which is Jerusalem**.”
10. **Genitive Of Simple Apposition** (*also*, Genitive Of Identity). Simple apposition always involves two substantives in the same case. A Genitive Of Simple Apposition is going to involve two genitive substantives, as in “the glory **of God [the] Father**” (Phil 2.11). As with the Genitive Of Apposition above, we can insert the words *which is* or *who is*, and the phrase still makes sense: “**of God who is Father**.” We cannot, however, make sense of the phrase by inserting the preposition *of* before the Genitive Of Simple Apposition: “the glory **of God of Father**.” This is because the Genitive of Simple Apposition states an identity; it’s function is not to clear up ambiguity, but to state two equivalent terms, and thus a fuller picture of the person or thing in view. See **Predicate Genitive** below.
11. **Genitive Of Destination** (*also* Genitive Of Direction, Genitive Of Purpose). This rare use of the genitive indicates the destination, direction or purpose of the *nomen regens*, as in “sheep **of slaughter**” (= sheep **destined for slaughter**, Rom 8.36).

- 12. Genitive Of Material** (*also* Genitivus Materiae, *sometimes subsumed under* Genitive Of Apposition). This genitive expresses the material of which the nomen regens consists, as in “patch **of cloth.**”
- 13. Genitive Of Product** (*sometimes subsumed under* Objective Genitive). This genitive identifies what is produced by the thing named by the nomen regens, as in “the God **of peace,**” (= “the God **who produces peace,**” since the genitive identifies *peace* as the product).
- 14. Genitive Of Producer** (*also* *Genitive Of Production*). This genitive identifies what produces the thing named by the nomen regens, as in “the peace **of God,**” (= “the peace **produced by God,**” since the genitive identifies God as the producer). Faithfully distinguishing the Genitive of Product and the Genitive of Producer is vital in passages like Tit 3.5: “[God] saved us ... through a washing **of regeneration** and a renewal **of [the] Holy Spirit.**” No one doubts that the second genitive, **of [the] Holy Spirit,** is a Genitive of Producer, identifying the Holy Spirit as the entity who produces the renewal (not the other way around!). However, while grammatical consistency dictates that the preceding genitive, **of regeneration,** is also a Genitive of Producer, identifying regeneration as that which produces the washing, centuries of doctrinal conditioning have led a majority to identify the this genitive as a Genitive Of Product, making regeneration the product of the washing, i.e., of baptism! Thus, the inconsistent interpretation of the genitives in Tit 3.5 is visible in many of our current versions, as in the NAU, “washing **of** regeneration and renewing **by** the Holy Spirit.” It should be “washing **by** regeneration and renewing **by** the Holy Spirit.” Happily, the ESV, as the KJV, translate consistently (if ambiguously), using the preposition *of* for both genitives.

### **ABLATIVE GENITIVES**

- 15. Genitive Of Comparison** (*also* Comparative Genitive, *an* Ablative Genitive). Usually working in concert with a comparative adjective, this genitive identifies the standard against which a comparison is made, as in “you are worth more **of many sparrows,**” (= “you are worth more **than many sparrows,**” Mat 10.31). (*also* Genitive Of Comparison)
- 16. Genitive Of Origin** (*also* Genitive Of Source). This genitive identifies the source from which the nomen regens originates or upon which it depends, as in “you are a letter **of Christ,**” (= “you are a letter **originating from Christ,**” (2Co 3.3).
- 17. Genitive Of Separation.** This genitive identifies that from which something is separated as in “shake off the dust **of your feet,**” (= “shake off the dust **from your feet,**” Mat 10.14).

### **VERBAL GENITIVES**

- 18. Subjective Genitive.** This genitive functions as the subject of the verbal idea implicit in the nomen regens, as in “the coming **of the Son.**” The genitive *Son* is the subject of the verbal idea in the noun *coming* (παρουσία).
- 19. Objective Genitive.** This genitive functions as the direct object of the verbal idea implicit in the nomen regens, as in “blasphemy **of the [Holy] Spirit**” (Mat 12.31). The genitive *the Spirit* is the direct object of the the verbal action implied in the noun *blasphemy*.
- 20. Plenary Genitive.** This genitive can serve simultaneously as the subject and direct object of the verbal idea contained in the nomen regens. In the phrase, “the love **of Christ**” (2Co 5.14),

is *Christ* the one loving, or the one being loved? Wallace suggests that Paul intended both ideas at once.

### **ADVERBIAL GENITIVES**

- 21. Genitive Of Price, Value Or Quantity.** This genitive specifies what was paid for the nomen regens, or its value, as in “for you were bought **of a price**” (1Co 6.20, = “for you were bought, i.e., a price was paid for you”).
- 22. Genitive Of Time.** This genitive expresses the kind of time, or time during which, the subject indicated by a nomen regens or a verb, performs the action of the verb. Thus, “This [man] came to Him **of night**” (Joh 3.2). The genitive **of night** expresses the kind of time that it was when the man (Nicodemus) came. We might translate this kind of genitive with words like, *during* or *at*.
- 23. Genitive Of Place.** This genitive indicates the place at, on or within which the verb related to (or containing) the nomen regens occurs, as in “death **of a cross**” (= “death **on a cross**,” Phil 2.8).
- 24. Genitive Of Means.** This genitive, like the Genitive of Agency below, is rare in the Bible, since its function is usually performed by a dative phrase. The Genitive of Means indicates the means or instrument by which the verbal action implicit in the nomen regens, or expressed by its related verb, is accomplished. Thus we have, “righteousness **of faith**” meaning “righteousness **by means of faith**” in Rom 4.11.
- 25. Genitive Of Agency.** This genitive is similar to the Genitive of Means, but denotes the *personal agent* performing the action most often expressed by a verbal adjective. Thus we have “taught **of God**” (= “taught **by God**,” Joh 6.45; cf. 1Co 2).
- 26. Genitive Of Reference.** The function of this genitive is also usually performed by a dative. It indicates that in reference to which a verbal idea implicit in the nomen regens is true. Thus we have, “unaccustomed **of the word**,” (= “unaccustomed, i.e., not skilled, **with respect to the word**,” Heb 5.13).
- 27. Genitive Of Association.** This genitive indicates the person or group with whom the subject in view is associated, as in “you are fellow citizens **of the saints**,” (= “you are fellow citizens **associated with [all] the saints**,” Eph 2.19).
- 28. Genitive Absolute.** The term *Genitive Absolute* refers to a kind of clause rather than to the specific use of a nomen rectum. It refers to a genitive clause that contains an anarthrous participle and (normally) a substantive, both in the genitive case, and that stands grammatically aloof from the rest of the sentence. The term *absolute* comes from the Latin word which means “to be loosed from,” and refers to the fact that a genitive absolute clause seems to be grammatically loosed from, or unconnected, to the rest of its sentence. Thus we have in Joh 2.3, καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, a pair of clauses which, as a beginning Greek student, I would have tried to translate the preposition *of*: “and **of having run out of wine**, the mother of Jesus says to Him...” What sense does “of having run out of wine” make? However, the function of a genitive absolute is to provide **background information** describing the setting of the main action. So we translate, “The wine having run out (= when the wine had run out), the mother of Jesus says to Him ....”

## PAUL'S PARALLEL NOMINA RECTA

When Paul uses a pair of **nomina recta** in parallel, i.e., in constructions following this pattern,

**Noun + Gen. Noun + (optional Pronoun) + (Conj. AND/OR Prep.) + Noun + Gen. Noun**

both the **nomina recta** are always **the same kind of genitive**. Thus, the **nomina recta** (marked in blue above) on both sides of the conjunction or preposition are one of the following:

- a **genitive of simple apposition** in the greeting and benediction verses of Rom 1.7; 1Co 1.3; 2Co 1.2; Gal 1.1,3; Eph 1.2; 6.23; Phil 1.2; 2Th 1.2; 1Ti 1.1-2; 2Ti 1.2,4; Phm 1.3.
- an **attributive genitive** in Rom 9.33; 1Co 2.5; 2Co 6.7; Phil 2.7; 1Th 4.16; 5.5; 2Th 1.7-8,11; 2.13; Tit 3.5.
- an **objective genitive** in 1Co 4.1.
- a **possessive genitive** in 1Co 10.21 (2x).

The most difficult of Paul's **nomina recta** pairs to categorize is the pair found in Rom 2.5:

ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας

in [the] day of **wrath** and revelation of **righteous judgment**

The first question we must ask about this pair of nouns in regimen is whether the preposition governs them both. Should we read this line as “in the day of wrath and in the revelation of righteous judgment”? Or, should we read all the genitives as modifying the dative noun *day*? Should we read the line as, “in **the day** of wrath, that is, in **the day** of the revelation of righteous judgment”?

The latter approach interprets the second phrase as epexegetical of the first, but epexegetis is unlikely in this instance because epexegetical genitives usually appear in the following pattern (with no conjunction):

τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου

the word of truth, the gospel

So, if Rom 2.5 were a case of epexegetis, we would expect the words in question to run in simple catenation without the intervening conjunction καὶ,

ἐν ἡμέρᾳ ὀργῆς τῆς ἀποκαλύψεως δικαιοκρισίας

Therefore, it seems that we should read the line as expressing two distinct ideas, even if they are closely related: (1) the day of wrath, and (2) the revelation of righteous judgment. Now, looking

again at the nomina recta, **of wrath** and **of righteous judgment**, the only possibilities for their classification are:

1. Attributive Genitive (Hebrew Genitive)
2. Genitive Of Content
3. Genitive Of Destination/Purpose
4. Genitive Of Product

If we interpret them as both Genitives Of Product (4), the line would mean, “in the day bringing wrath and in the revelation accomplishing justice.”

If we interpret them as both Genitives Of Purpose (3), the line would mean, “in the day purposed for wrath and in the revelation, the purpose of which is justice.”

If we interpret them as both Genitives Of Content (2), the line would mean, “in the day full of wrath and in the revelation full of justice.”

If we interpret them as both Attributive Genitives (1), the line would mean, “in the **wrathful** day and in the **justice** unveiling.”<sup>1</sup>

We see that all these interpretations are possible, but none translate literally into real clear English. So, looking back at the context of Rom 2.1-10, we see that Paul is warning stubborn, judgmental hypocrites that they will not escape the judgment of God, and that everyone will get their just deserts. Because of their unrepentant stubbornness, the hypocrites are storing up wrath for themselves, and the wrath in view will become actualized “in the day **of wrath** and in God’s revelation **of righteous judgement**.” With this context in view, it’s tempting to mix the kinds of genitives, making the first nomen rectum a Genitive Of Product (4), and the second an Attributive Genitive (1): “in the day bringing wrath and in the justice unveiling.” In other words, “You hypocrites will ‘get yours’ in the day that will bring down God’s wrath, and in the unveiling of real justice, that is, in the revelation of who has really done good, and who has unrighteously pursued selfish ambition.”

However, since all four of the genitives listed above *can work* in this passage, I don’t think we need to break the rule and make Rom 2.5 the only verse where Paul mixes two different kinds of nomina recta. My choice is to make both nomina recta in Rom 2.5 Attributive Genitives: “in the wrathful day and in the justice unveiling.”

**THE BOTTOM LINE:** The rule that Paul never mixes the kind of genitives he uses in parallel nomina recta (as in the grammatical construction given at the beginning of this section), implies that mixing of the genitives in the translation of the nomina recta of 2Th 2.13 and in Tit 3.5 **is wrong** (see p. B-81).<sup>2</sup>

<sup>1</sup> With both the words *wrathful* and *justice* acting as **emphatic adjectives**.

<sup>2</sup> In the case of Tit3.5, the mistranslation has damagingly implied baptismal regeneration.

# ANALYZING PREDICATE NOMINATIVES

## Is it a predicate nominative construction?

That is, are **two nominative substantives** (words used as nouns) joined by a form of the verbs: *εἶμί*, *γίνομαι*, or *ὑπάρχω*, OR a passive form of an *identifying* verb like: *εἶπον*, *καλέω*, *λέγω*, *τίκτω* or *εὕρισκω*? (The verb can be stated or implied.)

YES

NO

The clause probably does not include a predicate nominative.

### Which nominative is the subject?

### The Semantic Relationship

1. Is one nominative a pronoun, whether stated *or implied in the verb*?

NO

2. Is one of the two nominatives articular while the other is a proper name?

NO

3. Are both nominatives articular?

NO

4. Is one nominative a proper name while the other is anarthrous (no article) and NOT a pronoun?

NO

5. Is one of the two nominatives articular while the other is NOT a pronoun nor proper name?

Y

The pronoun is the subject.

Examples: Matthew 3.17; John 6.35; 8.12.

Is the other nominative a proper name or articular?

Y

**Convertible Proposition:** the substantives are interchangeable.

NO

Y

Both nominatives have equal priority; word order may determine the subject.

E.g., John 8.39; 20.31

Y

Both nominatives have equal priority; word order may determine the subject.

Example: John 15.1

E.g., Luke 1.18; Galatians 1.8

Y

The proper name is the subject.

Examples: Luke 11.30; James 5.17.

**Subset Proposition:** the predicate nominative describes the class to which the subject belongs.

Y

The articular nominative is the subject.

Examples: John 1.1; 4.24; Mark 2.28; Philippians 2.13; 1John 4.8.

Flow chart based on the explanations given in Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament*, (Zondervan, 1996).

# COMPARING THREE VERBS OF KNOWING

