## Person & Number

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

## Tense Forms

| Tense Forms | Typical Aktionsart |
|---|---|
| **Present** | Durative |
| **Future** | Summary |
| **Aorist** | Punctiliar |
| **Imperfect** | Durative |
| **Perfect** | Stative |
| **Pluperfect** | Past Past |

## Participle (Verbal Adjective)

## Mood

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

## Voice

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

## Vocabulary

ἄγγελος, **ου**, ὁ
ἀποκάλυψις, εως, ἡ
ἀποστέλλω
  ἀποστ**εί**λας
δ**εῖ**
δ**εί**κνυμι
  δ**εῖξαι**
δόξα, ης, ἡ
δ**οῦ**λος, **ου**, ὁ
θεός, **οῦ**, ὁ
Ἰησ**ους** Χριστός
μακάριος, ία, ιον
μαρτυρέω
  ἐμαρτύρησεν
μαρτυρία, ας, ἡ
τηρέω

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

## Pronouncing Diphthongs

| | |
|---|---|
| **αι** | e as in met |
| → **ει** | i as in machine |
| **οι** | i as in machine |
| **υι** | i as in machine |
| **ου** | ou as in through |
| **αυ** | ahf pre-voiceless cons., else ahv |
| **ευ** | ehf pre-voiceless cons., else ehv |
| **ηυ** | eef (or *if*) pre-voiceless cons., else eev (or *iv*) |

## Pronouncing Double Gamma

Pronounce **γγ** as *ng*. When **γγ** is followed by an [e] sound, the second **γ** makes a $g^y$ sound.

## Practical Application

## Hermeneutics & Exegesis

**Hermeneutics** is the science of interpretation, particularly of the interpretation of a textual work. Whether we are interpreting a contemporary novel, a play of Shakespeare, or a passage of Scripture, we must consciously apply certain rules of interpretation in order to arrive with confidence at the meaning of the text. Not everyone holds to the same hermeneutical principles when it comes to Scripture. For example, some will approach the book of Revelation with the presupposition that it is all about things fulfilled in the first century; others like me assume it is mostly about things that will occcur in the future. Therefore, we sometimes speak of a **hermeneutic**, meaning an individual's method of interpretation.

**Exegesis** involves hermeneutics, because it is the process of drawing meaning out of a text and sharing it with others, whether orally or in writing. In general, our **exegesis** of a passage, i.e., our explanation of it in a sermon or a teaching, will only be as good as our understanding of the passage's grammar, vocabulary and historical background, and only as good as the hermeneutical principles we have applied.

## Hermeneutical Principles For interpreting Revelation

1. **"The Spirit Of Prophecy" Rule (Rev 19.10):** The "testimony of Jesus" is what gives life and meaning to prophecy. Just "as the body without the spirit is dead," (Jam 2.26), so the study of biblical eschatology — without attention to what it tells us about Jesus — is dead! This means that we have missed the mark if we study prophecy only to find out about the future.

2. **The Rule Of Apocalyptic Symbols:** Apocalyptic literature, of which Daniel and Revelation are two examples, is often rich with other-worldly, sometimes bizarre, symbolic entities, seen and described by the prophet. It is sometimes tempting to completely spiritualize these apocalyptic symbols as having no contact points with the real world. However, apocalyptic visions can never have any meaning at all unless they are built on a narrative framework of reality. The narrative framework of reality in Rev 1 is that John was really on the island of Patmos when he really saw a vision of the glorified Jesus. Based on that framework, we can begin to interpret the meaning of the bizarre parts of the vision, like the sword coming from the Lord's mouth. The rule is that the apocalyptic symbol must have a meaningful grounding in the non-symbolic narrative framework.

3. **The Rule Of Symbol Fluidity:** We will see that one symbol in the Revelation can represent more than one thing in the real world. Likewise, multiple symbols can all represent the same real entity (Messiah is represented by a lamb, and also by the golden altar).

4. **The Rule Of Letting Scripture Interpret Scripture:** When Rev 1.20 tells us, "the seven lampstands are the seven churches," we need look no further for a different interpretation of what is symbolized by the lampstands!

5. **The Rule Of Not Interpreting Interpretations:** When Rev 1.20 tells us, "the seven lampstands are the seven churches," we should not then try to come up with an interpretation of what is symbolized by "the seven churches"!

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2013-2014

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## Tense Forms | Typical Aktionsart

| Tense Forms | Typical Aktionsart |
|---|---|
| **Present** | Durative |
| **Future** | Summary |
| **Aorist** | Punctiliar |
| **Imperfect** | Durative |
| **Perfect** | Stative |
| **Pluperfect** | Past Past |

## Participle (Verbal Adjective)

## Mood

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

## Voice

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

## Vocabulary

ἀκ**ού**ω
γράφω
ἐκκλησία, ας, ἡ
λαλέω
 ἐλάλ**ει**  (Rev 1.12)
λόγος, λόγ**ου**, ὁ
μέγας, μεγάλη, μέγα
μέσος, μέση, μέσον
μετὰ
ὁ, ἡ, τὸ (definite article, *the*)
πν**εῦ**μα, πν**εῦ**ματος, τό
πέμπω
ὕδωρ, ὕδατος, τό
φωνή, φωνῆς, ἡ
χρυσ**οῦς**, χρυσῆ, χρυσ**οῦ**ν

## Masculine Noun

### Case

| Number | | Case | | |
|---|---|---|---|---|
| Singular | Nominative | | ὁ | λόγος |
| | Accusative | | τον | λόγον |
| | Genitive | | του | λόγου |
| | Dative | | τῳ | λόγῳ |
| Plural | Nominative | | ὁι | λόγοι |
| | Accusative | | τους | λόγους |
| | Genitive | | των | λόγων |
| | Dative | | τοις | λόγοις |

## Practical Application

# The Koine Greek Case System

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

1.  **Nominative**: This case means the word indicates the **subject** of the action.
2.  **Accusative**: This case means the word indicates the **direct object**.
3.  **Genitive**: This case means that the word describes the **quality** of something or indicates **ownership** by someone.
4.  **Dative**: This case means the word indicates the **indirect object**.

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

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

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

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

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

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

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

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

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

Hey, **Mom, Bob** kicked that **ball** of **mine** for a **goal**!

**Vocative  Nominative  Accusative  Genitive  Dative**

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**2013-2014**

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## Tense Forms

| Tense Forms | Typical Aktionsart |
|---|---|
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| **Future** | Summary |
| **Aorist** | Punctiliar |
| **Imperfect** | Durative |
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## Participle (Verbal Adjective)

## Mood

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

## Voice

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

## Vocabulary

ἄνθροπος, ου, ὁ
ἀστήρ, έρος, ὁ
βαστάζω
  βαστάσαι
ἑπτά
ζωή, ῆς, ἡ
κακός, ή, όν
κρατέω
  κρατῶν
λυχνία, ας, ἡ
οἶδα
πειράζω
  ἐπείρασας
περιπατέω
  περιπατῶν
ὑπομονή, ῆς, ἡ

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

## Definite Articles

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

## Practical Application

**Three ways to find a biblical book's theme:**

1. Read the opening and closing paragraphs.
2. Look for repeated words, phrases, or ideas.
3. Look for a purpose statement.

# Themes In The Book Of Revelation

There are two major themes in the Revelation: the **Kingdoms' Conflict Theme**, and the **Exodus Theme**. The two themes overlap — we will look more closely at the **Exodus Theme** later (Lesson 40B). The Greek text helps us spot the theme words (motifs) in the Revelation by virtue of their repitition in their root and cognate forms. The **Kingdoms' Conflict** theme-words of Revelation include the following:

- **βασιλεία**: The **kingship/kingdom** of God and Christ is at war with the **kingdom(s)** of the Beast.

- **ἀρνίον**: The **Lamb** king, the protagonist of the Revelation, contrasts with and defeats the dragon king.

- **αἷμα**: The atoning **blood** of Christ/the Lamb, as it relates to the **blood** of martyrs, and the **blood** of judgment, is the basis for the final victory of the Kingdom of God.

- **ζωή / ζάω = ζῶ vs. ἀποθνήσκω / θάνατος**: Eternal **life** and **death** are at stake in the Kingdom Conflict. Christ the **Living** One who overcame **death**, whose character is revealed in the four **Living** creatures, calls us to be faithful unto **death** so as to eat from the tree of **Life**.

- **ἀκούω / τηρέω**: Believers must **hear** what the Spirit is saying to the churches, and **keep** God's word in the kingdom battle.

- **προσκυνέω**: Part of the Kingdom Conflict is the question of true **worship**: will End Time people **worship** Christ, settle for the false **worship** of the synagogue (Rev 3.9), or succumb to the **worship** of the Beast?

- **νικάω / Νικολαΐτης**: The unfaithful **Nicolaitans** (= people conquerors?) provide a cautionary contrast to those who **overcome** (not people but temptation) by faith; God's people are called to **overcome** like the Lion of the tribe of Judah.

- **ὄνομα**: The **name** of God competes with the **name** of the Beast in the Kingdom Conflict, calling for faithfulness to God's **name**.

- **μαρτυρέω / μαρτυρία / μάρτυς**: Christian **witnesses** must imitate Jesus Christ the faithful **witness** and lay down their lives for the **testimony** of Jesus.

- **ἐρῆμος / ἐρημόω**: God's people must endure the **wilderness** where they are kept safe, while God (through the beast) **desolates** (= "turns into a wilderness") Mystery Babylon.

- **πόλις**: In the Kingdom Conflict, Jerusalem has become too much like Mystery Babylon the Great; God's people must come out of the latter (Rev 18.4) and become the bride of the Lamb who is the Holy **city** of New Jerusalem.

- **κρίνω / κρίσις**: As God poured out **judgments** to deliver His people from Egypt, He pours out **judgments** at the end of the Kingdom Conflict to deliver His people from the Beast, and to deliver the world from the materialism of Mystery Babylon.

- **βαστάζω / ὑπομονή**: God's people must **endure** in the face of tribulation and maintain their **steadfastness** to the end.

- **βασιλεύω**: The victors in the Kingdom Conflict are destined to **reign** forever with Christ. The ultimate message of the Kingdom Conflict Theme: Remain faithful to Christ in the midst of present trials.

We should pay special attention to these words when we see them in the Revelation. We should look into all their possible connotations: For example, ἀκούω means *hear* but also connotes *obey*. We should note related words and phrases: For example, with βασιλεία and βασιλεύω, we should also take note of words like *throne* and *crown* that have to do with reigning. We should consider carefully the practical application for the reader when we find these Kingdom Conflict theme words in a passage.

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2013-2014

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## Tense Forms / Typical Aktionsart

| Tense Forms | Typical Aktionsart |
|---|---|
| **Present** | Durative |
| **Future** | Summary |
| **Aorist** | Punctiliar |
| **Imperfect** | Durative |
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## Participle (Verbal Adjective)

## Mood

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

## Voice

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

## Vocabulary

βλασφημία, ας, ἡ
ἔρχομαι
ἔχω
  ἕξετε
ἔσχατος, η, ον
ζάω
  ἔζησεν
θλῖψις, εως, ἡ
νεκρός, ά, όν
πλούσιος, ία, ιον
πρῶτος, η, ον
πτωχεία, ας, ἡ
συναγωγή, ῆς, ἡ
τάδε (from: ὅδε, ἥδε, τόδε)
φοβέω
  φοβοῦ

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

## Conjunctions

| ἀλλὰ | ἵνα |
|---|---|
| δὲ | καὶ |
| ἐὰν | ὅτι |
|  | ὡς |

## Negations: No/Not

οὐ, οὐχ, οὐξ
μή

## Practical Application

# Greek Prepositions

ἀνά

ὑπέρ

περί

ἐπί

δία

κατά

ἐκ

ἀπό

πρός

ἐν

εἰς

μετά

ὑπό

παρά

κατά
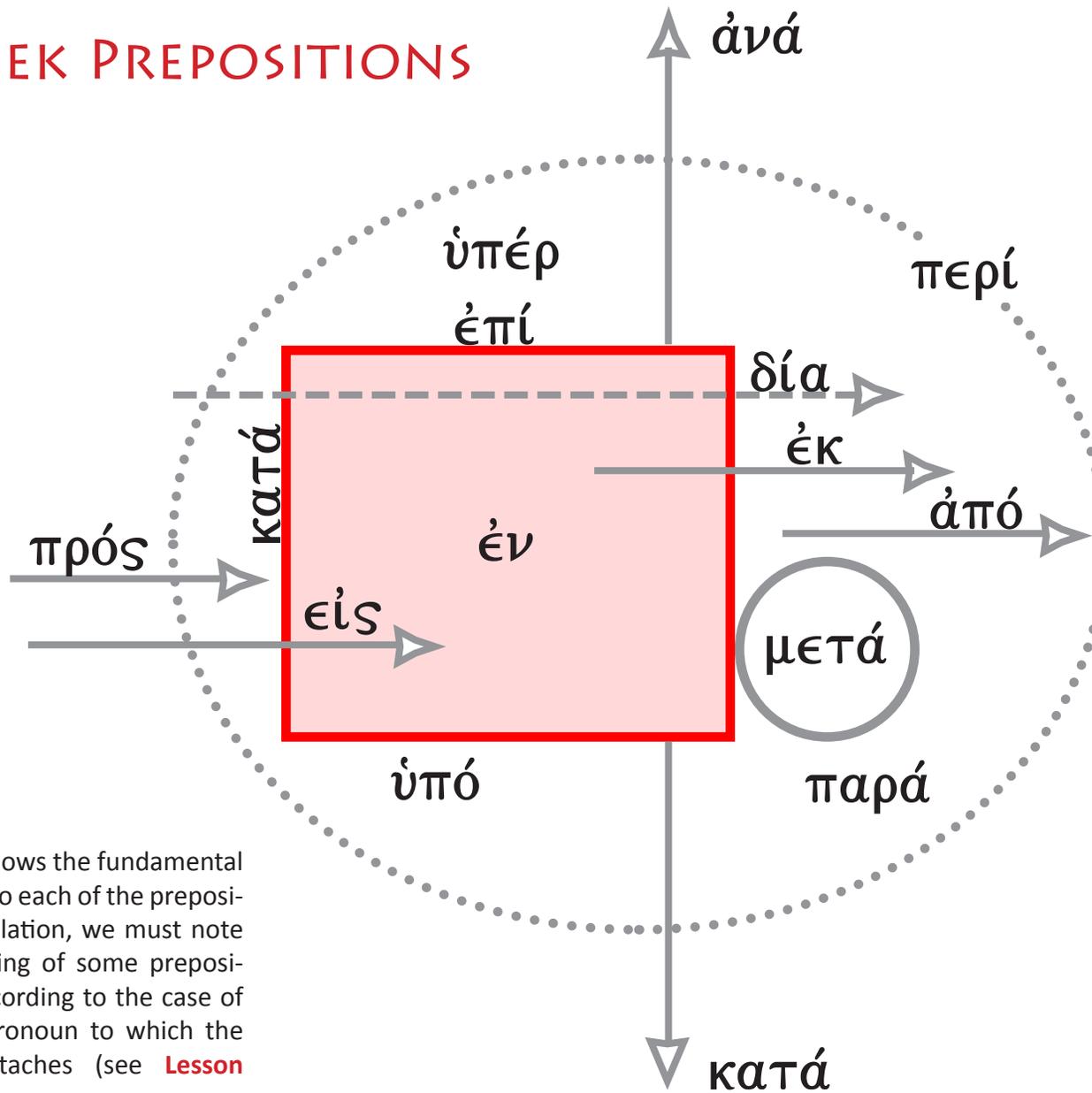
This diagram shows the fundamental idea attaching to each of the prepositions. For translation, we must note that the meaning of some prepositions varies according to the case of the noun or pronoun to which the preposition attaches (see **Lesson Sheet 18B**).

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## Tense Forms

| Tense Forms | Typical Aktionsart |
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## Voice

**Active**: Subject does action
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**Middle**: Subject acts upon self

## Vocabulary

ἀγάπη, ης, ἡ
βάλλω
διακονία, ας, ἡ
ἔργον, ου, τό
ὀφθαλμός, οῦ, ὁ
πᾶς, πᾶσα , πᾶν
πίστις, εως, ἡ
ποιμαίνω*
  ποιμανεῖ
πολύς, πολλή, πολύ
πλείων, πλειόνως, πλεῖστος
πῦρ, ός, τό
ῥάβδος, ου, ἡ
σιδηροῦς, ᾶ, οῦν
τέκνον, ου, τό
φλόξ, φλογός, ἡ

* Verbs with stems ending in λ, ρ, μ and ν are called liquids. Their future tense does not add a σ. The aorist adds α, not σα.

## The Adjective "All, Every"

| | 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) |

## Practical Application

# The Book of Revelation And The Old Testament

The book of Revelation fits comfortably in the genre of literature called *apocalyptic*. Apocalyptic literature is characterized by:

1. A revelation from God given through an otherworldly mediator to a human seer.
2. An emphasis on eschatological (age-climaxing) events that will result in justice and blessing for the (oppressed) people of God.
3. Appearances of symbolic, sometimes unnatural, entities.
4. Structural complexity (series of visions interspersed with doxologies, blessings, etc.).
5. Revelatory window into the heavenly world.
6. Heavenly (or other-worldly) journey.
7. Admonition to the reader, made in the light of coming events.

An interesting thing about the book of Revelation however, is that while typical apocalyptic works (1 Enoch, 4 Ezra, 2 Baruch) ignore the OT prophets, **the Revelation "quotes from them verbatim in almost 150 separate passages**!" (John Wick Bowman, *The Drama of the Book of Revelation*, (Philadelphia: The Westminster Press, 1955), p. 11.) With regard to the Revelation's relationship to the OT as a whole, Donald Guthrie, in his *New Testament Introduction* (p. 966), estimates that of the 404 verses in the Apocalypse only 126 contain no allusion to the Old Testament. This dependency of the Revelation, not only upon the OT Prophets but also upon other OT books, is appropriate since it is the summation of earlier eschatological teaching, collating and clarifying what earlier inspired writers revealed to God's people about the coming of the Day of the Lord.

What this implies for exegesis is that we should pay careful attention to all the Revelation's quotations and paraphrases of — as well as allusions to — OT passages. While the Revelation may summarize and clarify earlier teaching, those earlier texts in turn keep us on the right hermeneutical track for understanding the Revelation. A great resource for studying the reliance of the Revelation on the OT is: G. K. Beale and D. A. Carson's *Commentary on the New Testament Use of the Old Testament*, (Grand Rapids, MI;  Nottingham, UK: Baker Academic;  Apollos, 2007).

Here are a few of the Revelation's quotations, paraphrases and allusions from the OT:

- Rev 1.4            Exo 3.14 (LXX); Isa 41.4; 44.6; 48.12
- Rev 1.4b; 4.5; 5.6       Zec 4.2,10
- Rev 1.5            Psa 88.28, 38 (LXX 89.27, 37)
- Rev 1.6            Exo 19.6
- Rev 1.7            Dan 7.13; Zec 12.10
- Rev 1.8            The use of παντοκράτωρ ties the Revelation to many references in Jer, Zec and Mal (LXX).
- Rev 1.12           The unusual expression "to see the voice" may allude to the LXX of Exo 20.18.
- Rev 1.14           Dan 7.9
- Rev 1.20           The term μυστήριον also ties the Revelation to Daniel, the only book in the OT where the word occurs.

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## Participle (Verbal Adjective)

## Mood

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[**Infinitive**: Verbal Noun]

## Voice

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

## Vocabulary

ἀποθνήσκω
  ἀποθανεῖν
γίνομαι (see Lesson 25B)
  γίνου
γρηγορέω
  γρηγορῶν
εὑρίσκω
  εὕρηκα
μέλλω
  μέλλει
μνημονεύω
  μνημόνευε
ὀλίγος, η, ον
πληρόω
  πεπληρωμένα
στηρίζω
  στήρισον

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

## Regular Verb
### (Present Indicative Active)

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

## Practical Application

# THE RELATIVE PRONOUN

|  |  | Mas. | Fem. |  | Neu. |  |
|---|---|---|---|---|---|---|
| **Singular** | Nominative | ὅς | ἥ | who, that | ὅ | which, what, that |
|  | Accusative | ὅν | ἥν | whom, that | ὅ | which, what, that |
|  | Genitive | οὗ | ἧς | whose, of whom | οὗ | of which, of what |
|  | Dative | ᾧ | ᾗ | to whom | ᾧ | to which, to what |
| **Plural** | Nominative | οἵ | αἵ | who, that | ἅ | which, what, that |
|  | Accusative | οὕς | ἅς | whom, that | ἅ | which, what, that |
|  | Genitive | ὧν | ὧν | whose, of whom | ὧν | of which, of what |
|  | Dative | οἷς | αἷς | to whom | οἷς | to which, to what |

## BREATHING MARKS

Some Greek dialects in antiquity had an [h] sound and used the symbol H to represent it. The Ionians, however, used the H symbol to represent the vowel Eeta. So when the greater Greek world adopted the Ionian alphabet, but still wanted to retain the [h] sound, they broke the H symbol in half. This created the symbol, Ⱶ, which was written above vowel letters as a diacritic mark indicating *spiritus asper* or **rough breathing**, i.e., an [h] sound before the vowel or rho. In time, the Ⱶ evolved into a simple ʽ which is retained to this day as the mark of **rough breathing**. Eventually, the corresponding symbol ⱶ was created to indicate the *spiritus lenis*, i.e., **smooth breathing**, which is simply the lack of **rough breathing**. This latter symbol evolved into a simple ʼ which likewise is retained to this day.

In Modern Greek, **rough breathing** is no longer pronounced, so neither breathing mark affects pronunciation. Nevertheless, every word beginning with a vowel or rho has a breathing mark (every word that begins with rho or eepsilon carries a **rough breathing** mark). In the NT, breathing marks help distinguish different words that are spelled alike. The words αὐταί and αὗται have different meanings, as do αὐτή and αὕτη, εἰς and εἷς, ἐν and ἕν, ἔξω and ἕξω, ἡ and ἥ, ἤν and ἥν, ἧς and ἧς, ὄν and ὅν, οὐ and οὗ, ὧν and ὧν. Furthermore, our interpretation of the word *Armageddon* pivots on the question of its breathing mark (see **Lesson 39B**).

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

## Voice

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

## Vocabulary

ἀληθινός, ή, όν
δύναμις, εως, ἡ
γῆ, γῆς, ἡ
καταβαίνω
  καταβαίνουσα
κατοικέω
  κατοικοῦντες
κλέπτης, ου, ὁ
μικρός, ά, όν
νικάω
  νικῶν
οἰκουμένη, ης, ἡ
ὅλος, η, ον
ποιέω
  ποιήσω (see 11B for Future Tense)
στέφανος, ου, ὁ

## Regular -αω Verb
### (Present Indicative Active)

Verbs ending in -**αω** are normally used in contracted forms. Rules of contraction are:

α + o, ω, or ου --> ω
α + ε or η --> α
α + combo with ι or ι subscript --> ᾳ

ἀγαπάω --> ἀγαπῶ
ἀγαπάεις --> ἀγαπᾷς
ἀγαπάει --> ἀγαπᾷ

ἀγαπάομεν --> ἀγαπῶμεν
ἀγαπάετε --> ἀγαπᾶτε
ἀγαπάουσιν --> ἀγαπῶσιν

## Practical Application

# PERSONAL PRONOUNS

| | Singular | | Plural | |
|---|---|---|---|---|
| **First Person** | | | | |
| Nominative | ἐγώ | I | ἡμεῖς | we |
| Accusative | ἐμέ, με | me | ἡμᾶς | us |
| Genitive | ἐμοῦ, μου | mine | ἡμῶν | ours |
| Dative | ἐμοί, μοι | for/to me | ἡμῖν | for/to us |
| **2nd Person** | | | | |
| Nominative | σύ | you | ὑμεῖς | you |
| Accusative | σε | you | ὑμᾶς | you |
| Genitive | σου | yours | ὑμῶν | yours |
| Dative | σοι | for/to you | ὑμῖν | for/to you |
| **3rd Pers. Mas.** | | | | |
| Nominative | αὐτός | he | αὐτοί | they |
| Accusative | αὐτόν | him | αὐτούς | them |
| Genitive | αὐτοῦ | of his | αὐτῶν | theirs |
| Dative | αὐτῷ | for/to him | αὐτοῖς | for/to them |
| **3rd Pers. Fem.** | | | | |
| Nominative | αὐτή | she | αὐταί | they |
| Accusative | αὐτήν | her | αὐτάς | them |
| Genitive | αὐτῆς | hers | αὐτῶν | theirs |
| Dative | αὐτῇ | to/for her | αὐταῖς | for/to them |
| **3rd Pers. Neut.** | | | | |
| Nominative | αὐτό | it | αὐτά | they |
| Accusative | αὐτό | it | αὐτά | them |
| Genitive | αὐτοῦ | of its | αὐτῶν | theirs |
| Dative | αὐτῷ | to/for it | αὐτοῖς | for/to them |

## Person & Number

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

## Tense Forms

| Tense Forms | Typical Aktionsart |
|---|---|
| Present | Durative |
| Future | Summary |
| Aorist | Punctiliar |
| Imperfect | Durative |
| Perfect | Stative |
| Pluperfect | Past Past |

## Participle (Verbal Adjective)

## Mood

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

## Voice

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

## Vocabulary

ἀγοράζω
ἀρχή, ῆς, ἡ
γυμνός, ή, όν
ἐλεεινός, ή, όν
ζεστός, ή, όν
θρόνος, ου, ὁ
κτίσις, εως, ἡ
πιστός, ή, όν
πλουτέω
   πεπλούτηκα
πτωχός, ή, όν
ταλαίπωρος, ον
τυφλός, ή, όν
χλιαρός, ά, όν
χρεία, ας, ἡ
ψυχρός, ά, όν

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## ἵνα Clauses

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

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

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

## Practical Application

# The Irregular Verb Εἰμί

|  |  | Present | Future | Imperfect | Subjunctive | Infinitive |
|---|---|---|---|---|---|---|
| **Singular** | 1st Pers. | εἰμί | ἔσομαι | ἤμήν | ὦ | εἶναι |
|  | 2nd Pers. | εἶ | ἔσῃ | ἦς/ἦσθα | ἦς | *Optative* |
|  | 3rd Pers. | ἐστίν | ἔσται | ἦν | ᾖ | εἴη |
| **Plural** | 1st, Pers. | ἐσμέν | ἐσόμεθα | ἦμεν/ἤμεθα | ὦμεν |  |
|  | 2nd Pers. | ἐστέ | ἔσεσθε | ἦτε | ἦτέ |  |
|  | 3rd Pers. | εἰσίν | ἔσονται | ἦσαν | ὦσιν |  |

Regular verbs have participles in the Present, Future, Aorist and Perfect tenses, and in the Active, Middle and Passive voices. The irregular verb, Εἰμί, only appears in the Bible in the Present Active and in the Future Middle! All but one of the participles of Εἰμί in the NT are in the Present Tense. The one occurence 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 occurences of the Future Middle form are in the OT and Apocrypha.

## The Biblical Participles Of Εἰμι
(Forms not appearing in Scripture are grayed out.)

|  | Present Active | | | Future Middle | | |
|---|---|---|---|---|---|---|
| **Singular** | M. | F. | N. | M. | F. | N. |
| Nominative | ὤν | οὖσα | ὄν | ἐσόμενος | ἐσομενη | ἐσόμενον |
| Accusative | ὄντα | οὖσαν | ὄν | ἐσόμενον | ἐσομένην | ἐσόμενον |
| Genitive | ὄντος | οὔσης | ὄντος | ἐσομένου | ἐσομένης | ἐσομένου |
| Dative | ὄντι | οὔσῃ | ὄντι | ἐσομενῳ | ἐσομενη | ἐσομενῳ |
| **Plural** | M. | F. | N. | M. | F. | N. |
| Nominative | ὄντες | οὖσαι | ὄντα | ἐσομενοι | ἐσομεναι | ἐσόμενα |
| Accusative | ὄντας | οὔσας | ὄντα | ἐσόμενους | ἐσομενας | ἐσόμενα |
| Genitive | ὄντων | οὐσῶν | ὄντων | ἐσομενων | ἐσομενων | ἐσομενων |
| Dative | οὖσιν | ουσαις | οὖσιν | ἐσομενοις | ἐσομεναις | ἐσομενοις |

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## Person & Number

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## Tense Forms

| Tense Forms | Typical Aktionsart |
|---|---|
| Present | Durative |
| Future | Summary |
| Aorist | Punctiliar |
| Imperfect | Durative |
| Perfect | Stative |
| Pluperfect | Past Past |

## Participle (Verbal Adjective)

## Mood

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

## Voice

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

## Vocabulary

εἴκοσι
θύρα, ας, ἡ
ἱμάτιον, ου, τό
ἶρις, ιδος, ἡ
κάθημαι
   καθήμενος
κεφαλή, ῆς, ἡ
κυκλόθεν
λευκός, ή, όν
λίθος, ου, ὁ
ὅρασις, εως, ἡ
πρεσβύτερος, α, ον
σάλπιγξ, ιγγος, ἡ
σμαράγδινος, η, ον
τέσσαρες
ὧδε

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

## The Taf T—>D Shift

Remember that when a **ντ** combination occurs, the taf (**τ**) gives a real **d** sound, even when the combination occurs between the end of one word and beginning of another. Thus, the word ἀντίχριστος is pronounced *andēchristos*, but the shift occurs also with:

ἐν τάχει (Rev 1.1)

ἐν τῇ (Rev 1.9,16; 2.16; etc.)

ἐάν τις (Rev 3.20)

ἑκατὸν τεσσεράκοντα (Rev 7.4; 14.1,3)

The shift does not occur with the "γράψον·Τάδε" combinations in the Letters to the Seven Churches (Rev 2.1, 8, etc.) because of the intervening colon.

## Practical Application

# DEMONSTRATIVE PRONOUNS

## THIS

| | | Masculine | Feminine | Neuter |
|---|---|---|---|---|
| **Singular** | Nominative | οὗτος | αὕτη | τοῦτο |
| | Accusative | τοῦτον | ταύτην | τοῦτο |
| | Genitive | τούτου | ταύτης | τούτου |
| | Dative | τούτῳ | ταύτῃ | τούτῳ |
| **Plural** | Nominative | οὗτοι | αὗται | ταῦτα |
| | Accusative | τούτους | ταύτας | ταῦτα |
| | Genitive | τούτων | τούτων | τούτων |
| | Dative | τούτοις | ταύταις | τούτοις |

## THAT

| | | Masculine | Feminine | Neuter |
|---|---|---|---|---|
| **Singular** | Nominative | ἐκεῖνος | ἐκείνη | ἐκεῖνο |
| | Accusative | ἐκεῖνον | ἐκείνην | ἐκεῖνο |
| | Genitive | ἐκείνου | ἐκείνης | ἐκείνου |
| | Dative | ἐκείνῳ | ἐκείνῃ | ἐκείνῳ |
| **Plural** | Nominative | ἐκεῖνοι | ἐκεῖναι | ἐκεῖνα |
| | Accusative | ἐκείνους | ἐκείνας | ἐκεῖνα |
| | Genitive | ἐκείνων | ἐκείνων | ἐκείνων |
| | Dative | ἐκείνοις | ἐκείναις | ἐκείνοις |

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## Person & Number

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## Tense Forms

| Tense Forms | Typical Aktionsart |
|---|---|
| **Present** | Durative |
| **Future** | Summary |
| **Aorist** | Punctiliar |
| **Imperfect** | Durative |
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## Participle (Verbal Adjective)

## Mood

**Indicative**: Indicates
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[**Infinitive**: Verbal Noun]

## Voice

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

## Vocabulary

ἀετός, **οῦ**, ὁ
ἀστραπή, ῆς, ἡ
βροντή, ῆς, ἡ
ἐκπορ**εύ**ομ**αι**
  ἐκπορ**εύ**ον**ται**
ἔξ
κ**αί**ω
  καιόμεν**αι**
λαμπάς, άδος, ἡ
λέων, οντος, ὁ
παν**τ**οκράτωρ, ορος, ὁ
πέτομ**αι**
  πετομένῳ
πρόσωπον, **ου**, τό
πτέρυξ, υγος, ἡ
τρίτος, η, ον

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

## The Septuagint (LXX)

The Septuagint (pronounced with the accent on the first syllable, *SEP-twa-jint*) is the ancient Greek translation of the OT that the apostles of Jesus used to turn their world upside-down. The Septuagint was produced between 250 and 200 BC, probably in Alexandria, Egypt. According to legend it was translated by 70 (or 72) Jewish scholars, hence the Latin name *Septuaginta* (70), and the abbreviation LXX.

Because about 80% of the NT's quotations from (and allusions to) the OT are Septuagint-based, many connections between the Old and New Testaments will be missed unless we study them *in Greek.*

## Practical Application

## The Book of Revelation And The Book of Daniel

Beale and Carson note that,

> In [Rev] 1:17 is exhibited the same fourfold pattern found in, for example, Dan. 10:8–20: (1) the prophet observes a vision, (2) falls on his face in fear, (3) subsequently is strengthened by a heavenly being, and (4) then receives further revelation from him, which is introduced by a form of laleō ("speak"). This is another clue identifying John and his message with OT prophetic authority (cf. 1:10). (G. K. Beale and D. A. Carson, *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI;  Nottingham, UK: Baker Academic;  Apollos, 2007), 1092.)

This is neither the first nor last of many parallels with and connections between the Revelation and the book of Daniel. Others include:

- The "Coming One" of Rev 1.4 and 1.7 is the One coming with the clouds of heaven in Dan 7.13.
- The glorified appearance of Jesus in Rev 1 reflects the appearance of the Ancient of Days in Dan 7.9, as well as the person who appeared to Daniel in Dan 10.5-6.
- The "one like a son of man" (Rev 1.13; 14.14) is the "One like a Son of Man" coming with the clouds in Dan 7.13, *and* the one "like a son of God" in the fiery furnace (Dan 3.25).
- While the word μυστήριον (Rev 1.20; 10.7; 17.5,7) occurs throughout the NT, in the canonical OT it occurs *only* in Daniel (8 or 9 times, depending upon the LXX ms).
- Daniel saw God sitting upon a fiery throne and a river of fire coming from it (Dan 7.9-10); John saw God sitting on a throne surrounded by flashes of lightning and with lamps burning before it (Rev 4.5). Is it possible that what to Daniel looked like a river of fire was the reflection of the lightening and the lamps on the glassy sea (Rev 4.6; 15.2)?
- "The Great Tribulation" reported in Rev 7.14 is the very one predicted in Dan 12.1 and confirmed by Jesus in Mat 24.21.
- As John saw the dragon cast stars to the earth (Rev 12.4), so Daniel saw the "little horn" cause "stars to fall to earth" (Dan 8.10).
- The "time, times and half a time" of Dan 12.7 is reiterated in the "time and times and half a time" of Rev 12.14, as well as in the "forty-two months" of Rev 11.2 and 13.5, and in the "one thousand two hundred and sixty days" of Rev 12.6.
- The beast of Rev 13, having characteristics of a leopard, bear and lion recalls the unnatural beasts of Dan 7.
- As the Beast of Daniel had ten horns (Dan 7.7, 20, 24), so the Beast of Rev 13.1 has ten horns.
- The placing of thrones in Dan 7.9 is echoed in Rev 20.4.
- The opening of books in Dan 7.10 is echoed in Rev 20.12.
- The ban on sealing the Revelation (22.10) has symmetry with the command to seal the book of Daniel (12.4).

The Hellenistic Jew Theodotion's Greek translation of Daniel (c. AD 150) uses the verb *to reveal*, ἀποκαλύπτω, six times in Dan 2.19-47, and again in Dan 10.1 (the earlier LXX uses the verbs ἐκφαινω, ἀνακαλύπτω, and δείκνυμι instead). I suspect Theodotion was influenced in this by the Revelation (c. AD 90-100), and so we have an example of the Revelation influencing [a version of] Daniel, rather than the other way around!

## Person & Number

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## Tense Forms

| Tense Forms | Typical Aktionsart |
|---|---|
| **Present** | Durative |
| **Future** | Summary |
| **Aorist** | Punctiliar |
| **Imperfect** | Durative |
| **Perfect** | Stative |
| **Pluperfect** | Past Past |

## Participle (Verbal Adjective)

## Mood

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

## Voice

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

## Vocabulary

ἄξιος, ία, ον
ἀρνίον, ου, τό
εἷς, μία, ἕν gen.: ἑνός, μιᾶς, ἑνός
ἔσωθεν
ἰσχυρός, ά, όν
κατασφραγίζω
   κατασφραγισμένον
κηρύσσω
   κηρύσσοντα
κύριος, ου, ὁ
ὄπισθεν
οὐδείς, οὐδεμία, οὐδέν
οὔτε
σφραγίς, ῖδος, ἡ
σφάζω
φυλή, ῆς, ἡ

## Verb Morphemes

A morpheme is a minimum part of a word that conveys meaning. In our word **atheist**, **a** is a morpheme because it conveys negation. Look at this Greek perfect tense verb:

πε πλούτ η κα

In our verb formation charts (not our Vocabulary boxes), I will put the:

**Stem** in **black,**
**Reduplication** in **magenta,**
**Connecting Vowels*** in **purple,**
**Tense Suffix** in **orange.**

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

**Augment** in **blue,**
**Endings** in **green,** as in:

ἐ λύ σα μεν

## Practical Application

*  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 ε for the Indicative, and long vowels like ω and η for the subjunctive (D&M §69).

# FORMING THE FUTURE ACTIVE TENSE

The Future Active tense is formed by inserting a **σ** (sigma) between the stem and the endings of the Present Tense forms. However, the future tense of verbs with stems ending in *λ, ρ, μ* and *ν* (called liquids) do **not** add a *σ* (and their aorist tense adds only *α*, not *σα*).

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)

Now, the inserted **σ** (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

μέν ω             μεν ῶ

μέν εις           μεν εῖς

μέν ει            μεν εῖ

μέν ο μεν         μεν οῦ μεν

μέν ε τε          μεν εῖ τε

μέν ουσι(ν)       μεν οῦσι(ν)

Thus, ἀνοιγω --> ἀνοιξω,

    ἐχω --> ἐξω

    βλεπω --> βλεψω

    γραφω -->  γραψω

    πειθω --> πεισω

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

    φιλέω --> φιλήσω

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| 3rd   | He, She, It | They    |

## Tense Forms

| Tense Forms | Typical Aktionsart |
|-------------|--------------------|
| **Present**    | Durative   |
| **Future**     | Summary    |
| **Aorist**     | Punctiliar |
| **Imperfect**  | Durative   |
| **Perfect**    | Stative    |
| **Pluperfect** | Past Past  |

## Participle (Verbal Adjective)

## Mood

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

## Voice

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

## Vocabulary

ᾄδω
    ᾄδουσιν
ἀμήν
ἀριθμός, οῦ, ὁ
βασιλεία, ας, ἡ
βασιλεύω
    βασιλεύσουσιν
γλῶσσα, ης, ἡ
ζῷον ου, τό
ἱερεύς, έως, ὁ
ἰσχύς, ύος, ἡ
καινός, ή, όν
πίπτω
σοφία, ας, ἡ
χιλιάς, άδος, ἡ
ᾠδή, ῆς, ἡ

## The Six Kinds Of Verbs

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 with the following endings:

- **-ω**
- **-εω**
- **-αω**
- **-οω**
- **-μι**
- **-μαι** (Deponents, see 12B)

Verbs ending in **-εω**, **-αω**, and **-οω** usually appear in contracted form (see Lesson sheets 7 and 27).

## Practical Application

## DEPONENT VERBS

Greek verbs which have no *active form,* but have *middle* and *passive forms* that express the active voice are called **Deponents** or **Deponent Verbs.** We must learn the handful of these **Deponents** that occur in the Bible so that we do not make the mistake of translating them with a middle or passive sense! **Deponents** can usually be recognized by the **-μαι** ending (normally reserved for the 1st person singular **middle** or **passive**) of the lexical form. Here are the common **Deponents** to learn (those occurring in the Revelation are in **bold blue**):

| | |
|---|---|
| **ἀποκρίνομαι** | **I answer** |
| **ἀρνέομαι** | **I deny** |
| ἀσπάζομαι | I greet, salute |
| βούλομαι | I will, wish |
| **γίνομαι** | **I become** (Lesson 25B) |
| δέομαι | I ask, beg |
| δέχομαι | I take, receive |
| **δύναμαι** | **I am able** |
| **εἰσέρχομαι** | **I come/go in** |
| **ἐκπορεύομαι** | **I come/go out, proceed** |
| **ἐξέρχομαι** | **I come/go out** |
| ἐπαγγέλλομαι | I promise |
| **ἐργάζομαι** | **I work, accomplish** |
| **ἔρχομαι** | **I come, go** |
| θεάομαι | I see, look, behold |
| ἰάομαι | I heal, cure |
| **κάθημαι** | **I sit, stay** |
| καυχάομαι | I boast |
| **κεῖμαι** | **I recline, lie, set** |
| λογίζομαι | I reason, calculate |
| παραγίνομαι | I come, arrive |
| παρέρχομαι | I pass by, arrive |
| πορεύομαι | I go, proceed |

| | |
|---|---|
| προσεύχομαι | I pray |
| σπλαγχνίζομαι | I pity, feel sympathy |
| **φοβέομαι** | **Be afraid, fear (someone)** |
| **ψεύδομαι** | **I lie, speak falsely** |

Some verbs have normal, Active lexical forms, but their Middle and Passive forms are **Deponent**, i.e., have active meaning. For example, the verb **εὐαγγελίζω** (Rev 10.7; 14.6), *I announce good news,* has a Middle form in Luke 2.10, **εὐαγγελίζομαι**, with the same *Active* meaning, *I announce 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 **Deponent**, expressing Active rather than Middle meaning, *I shall know.* These following verbs also have a normal Present Active lexical form, but **Future Middle Deponent** forms expressing Active rather than Middle meaning:

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

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## Person & Number

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## Tense Forms

| Tense Forms | Typical Aktionsart |
|-------------|--------------------|
| **Present**     | Durative   |
| **Future**      | Summary    |
| **Aorist**      | Punctiliar |
| **Imperfect**   | Durative   |
| **Perfect**     | Stative    |
| **Pluperfect**  | Past Past  |

## Participle (Verbal Adjective)

## Mood

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

## Voice

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

## Vocabulary

ἀκολουθέω
  ἠκολούθει
ἀλλήλων
δεύτερος, α, ον
εἰρήνη, ης, ἡ
ἐξέρχομαι
  ἐξῆλθεν
θάνατος, ου, ὁ
θηρίον, ου, τό
ἵππος, ου, ὁ
μάχαιρα, ης, ἡ
μέλας, μέλαινα, μέλαν
ὅτε
πυρρός, ά, όν
τόξον, ου, τό
τρεῖς, τρία

## Proclitics

Proclitics (from προκλίνω, "lean forward") are words that never have an accent of their own, but depend upon the following word for accent. The principal proclitics are:

ὁ, ἡ, οἱ, αἱ, εἰς, ἐξ, ἐν, εἰ, ὡς

Also, the adverb *not*, οὐ, οὐκ, οὐχ (not to be confused with the relative and accented pronoun, οὗ) is a proclitic unless it means *No*. Thus, in Rev 13.8 we see, οὗ οὐ γέγραπται, where οὐ depends upon γέγραπται for its accent. Likewise, οὐκ ἔχουσι, in Rev 9.4, and οὐχ εὑρέθη in Rev 14.5.

## Practical Application

| | Present | Imperfect | Future Mid. | Future Pas. | Aorist Act. | Aorist Pas. | Perfect Act. | Perfect Mid. | Perfect Pas. |
|---|---|---|---|---|---|---|---|---|---|
| **Indicative** | | | | | | | | | |
| **Singular** | | | | | | | | | |
| 1st | ὁρῶ | | ὄψομαι | ὀφθήσομαι | εἶδον | ὤφθην | ἑώρακα/ἐόρακα | | |
| 2nd | ὁρᾷς | | ὄψῃ | ὀφθήσῃ | εἶδες | | ἑώρακας/ἐόρακας | | |
| 3rd | ὁρᾷ | ἑώρα | ὄψεται | ὀφθήσεται | εἶδεν | ὤφθη | ἑόρακεν | ὦπταί | ἑόραται |
| **Plural** | | | | | | | | | |
| 1st | ὁρῶμεν | | ὀψόμεθα | | εἴδομεν | | ἑωράκαμεν | | |
| 2nd | ὁρᾶτε | | ὄψεσθε | | εἴδετε | | ἑωράκατε/ἐοράκατε | | |
| 3rd | ὁρῶσιν | ἑώρων | ὄψονται | | εἴδοσαν | ὤφθησαν | ἑωράκασιν/ἑωράκαν | | |
| **Subjunctive** | | | | | | | | | |
| **Singular** | | | | | | | | | |
| 1st | | | | | ἴδω | | | | |
| 2nd | | | | | | | ἴδῃς | ὀφθῇς | |
| 3rd | | | | | ἴδῃ | ὀφθῇ | | | |
| **Plural** | | | | | | | | | |
| 1st | | | | | ἴδωμεν | ὀφθῶμεν | | | |
| 2nd | | | | | ἴδητε | | | | |
| 3rd | | | | | ἴδωσιν | | | | |
| **Imperative** | | | | | | | | | |
| **Singular** | | | | | | | | | |
| 2nd | ὄρα | | | | ἰδὲ | ὄφθητι | | | |
| 3rd | | | | | ἰδέτω | ὀφθήτω | | | |
| **Plural** | | | | | | | | | |
| 2nd | ὁρᾶτε | | | | ἴδετε | | | | |
| 3rd | | | | | ἰδέτωσαν | ὀφθήτωσαν | | | |
| **Optative** | | | | | | | | | |
| **Singular** | | | | | | | | | |
| 1st | | | | | ἴδοιμι | | | | |
| 2nd | | | | | ἴδοις | | | | |
| 3rd | | | | | ἴδοι | | | | |
| **Plural** | | | | | | | | | |
| 1st | | | | | ἴδοιμεν | | | | |
| 2nd | | | | | | | | | |
| 3rd | | | | | ἴδοισαν | | | | |
| **Infinitive** | ὁρᾶν | | ὄψεσθαι | | ἰδεῖν | ὀφθῆναί/ὁραθῆναι | ἑωρακέναι | | |

## The Verb ὁράω

The important verb, **ὁράω**, 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 **ὁράω** 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!"

There are no Optative forms of **ὁράω** 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)

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## Tense Forms

| Tense Forms | Typical Aktionsart |
|---|---|
| Present | Durative |
| Future | Summary |
| Aorist | Punctiliar |
| Imperfect | Durative |
| Perfect | Stative |
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## Participle (Verbal Adjective)

## Mood

**Indicative**: Indicates
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## Voice

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

## Vocabulary

δεσπότης, ου, ὁ
ἕκαστος, η, ον
ἐκδικέω
  ἐκδικεῖς
ἐλεύθερος, έρα, ον
ἕως
ἥλιος, ου, ὁ
κράζω
  ἔκραξαν
ὄρος, ους, τό
πέμπτος, η, ον
σελήνη, ης, ἡ
στολή, ῆς, ἡ
τόπος, ου, ὁ
ὑποκάτω
ψυχή, ῆς, ἡ

## Enclitics

Enclitics are words that depend upon the preceding word in a sentence for their accent (the preceding word, therefore, may *or may not* carry a double accent). The principal enclitics in the NT are:

μου, μοι, με, σου, σοι, σε

τις, τινές, τινῶν, etc.

που, ποτε, πω, πως

εἰμί (in its present indicative forms)

γε, τε

Thus, in Rev 7.14 we see, οὗτοί εἰσιν, and in 11.5 and other verses, εἴ τις. Rarely in the Bible, and never in the Revelation does μου carry its own accent, as in Rev 7.14: κύριέ μου.

## Practical Application

# The Interrogative Pronoun Τίς

|  |  | Mas./Fem. |  | Neu. |  |
|---|---|---|---|---|---|
| **Singular** | Nominative | τίς | who? which? what? | τί | what? |
|  | Accusative | τίνα | whom? | τί | what? |
|  | Genitive | τίνος | of whom? | τίνος | of what? |
|  | Dative | τίνι | to whom? | τίνι | to what? |
| **Plural** | Nominative | τίνες | who? which? what? | τίνα | what? |
|  | Accusative | τίνας | whom? | τίνα | what? |
|  | Genitive | τίνων | of whom? | τίνων | of what? |
|  | Dative | τίσι(ν) | to whom? | τίσι(ν) | to what? |

The **Indefinite Pronoun** (*someone, anyone, something*) differs from the **Interrogative Pronoun** (*who? what?*) only in accent. In its two-syllable forms the **Interrogative Pronoun** usually carries an acute accent on the first syllable as with τίνες. The corresponding **Indefinite Pronoun** can only carry an accent on the second syllable if accented at all: τινες, τινές or τινὲς. In the single-syllable forms, the **Interrogative Pronoun** always has an acute accent, and the **Indefinite Pronoun** is almost always unaccented.

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| Tense Forms | Typical Aktionsart |
|-------------|--------------------|
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## Participle (Verbal Adjective)

## Mood

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**[Infinitive**: Verbal Noun**]**

## Voice

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

## Vocabulary

ἀδικέω
  ἀδικῆσαι
  ἀδικήσητε
ἀνατολή, ῆς, ἡ
ἄνεμος, ου, ὁ
ἄχρι, ἄχρις
γωνία, ας, ἡ
δένδρον, ου, τό
δώδεκα
ἑκατόν
Ἰσραήλ
μέτωπον, ου, τό
μήτε
πνέω
  πνέῃ
υἱός, οῦ, ὁ

## Elision

Elision is the omission of part of a word, whether in speech or writing. In the GNT it is marked by an apostrophe, and normally occurs with prepositions and particles that are written before a word that begins with a vowel. Thus we have (for examples):

ἀπ᾽ for ἀπό before αὐτῶν (Rev 9.6)

δι᾽ for διά before ἐπιστολῆς (2Th 2.2)

ἐπ᾽ for ἐπί before ἐμὲ (Rev 1.17)

κατ᾽ for κατά before αὐτοῦ (Jude 1.15)

μετ᾽ for μετά before ἐμοῦ (Rev 1.12)

παρ᾽ for παρά before ὑμῖν (Rev 2.13)

ὑφ᾽ for ὑπό before ὑμῶν (Act 4.11)

ὑπ᾽ for ὑπό before ἐμοῦ (Gal 1.11)

## Practical Application

# The 144,000

The first thing to note about the number of those sealed in Rev 7.4 is that it is a finite number. Whether it should be taken literally or figuratively, it is a definite number in contrast to the uncountable number of the great multitude that comes into view next in Rev 7.9.

The second important thing about 144,000 is that it is the sum of 12 groups of 12,000. Students of the Hebrew scriptures will recognize 12,000 as a military number. It appears ten times in the OT, four times designating a number of soldiers (Numbers 31.4,5; Judges 21.10; 2 Samuel 10.6; 17.1), twice designating the number of battle fatalities (Joshua 8.25; Psalm 60.1); and four times designating the number of Solomon's war horses (1 Kings 4.26; 10.26; 2 Chronicles 1.14; 9.25). Actually, 1,000 is the more fundamental military number, being the next greater fighting unit after 100 (See 1 Samuel 8.12; 18.7,8). While the number 1,000 is used infrequently to designate a general population, money, or livestock, it is used in the vast majority of its instances in a military context. However the 144,000 are interpreted, their number implies that they have a military character. Beale refers to Caird and Bauckham as holding the idea of the 144,000 being some kind of "holy warriors."[1]

Nevertheless, the 144,000 have been commonly interpreted as representing the Church. Preterist, Charles T. Chapman, for example, writes in his book on the Apocalypse, "Remember first that in Revelation 'Israel' refers to spiritual Israel, the Church."[2] Chapman bids us "remember," but as far as I can tell, he has not previously explained in his little book why Israel represents the Church; we are apparently to take this identity for granted.

The Greek text, however, does not simply say 144,000 from the "tribes of Israel," but rather from the "tribes of the sons of Israel" (φυλῆς υἱῶν Ἰσραήλ). The phrase "sons of Israel" is only used thirteen times in the New Testament, and seems without exception to identify the Jewish nation, sometimes as contrasted to the Gentiles (e.g., Acts 9.15), and more often as designating the nation of the Exodus. Both of these connotations attach to the phrase in the book of Revelation. After the twelve tribes of the "sons of Israel" are listed in Rev 7, a contrasting Gentile multitude appears in v. 9 "from every nation, tribe, people and language." That the "sons of Israel" are the people of the Exodus is shown in Rev 2.14 where the phrase identifies those once led astray by Balaam. "Sons of Israel" cannot refer to the Church here any more than it can in Romans 9.27 where it refers to the Jewish remnant or in Luke 1.16 which predicts that many, i.e. a part, of the "sons of Israel" will be saved.

The third and last use of "sons of Israel" and the second use of "tribes of the sons of Israel" in the Revelation refers to the names of the twelve gates of New Jerusalem. If "sons of Israel" means "the Church," why would the church have twelve different names? The gates no doubt bear the same names as those listed in Revelation 7. Granted there is an unexpected inclusion of Joseph and Levi in place of Ephraim and Dan in this list, but that aberration provides no basis for identifying these twelve tribes as representing "the Church."

The least problematic way of identifying the 144,000 of the Revelation is to see them as **literal descendants of Israel**, sealed in "the time of the end" with the redemptive presence of the Holy Spirit. Consistent with the military character of the number 144,000, these sealed Israelites may be the warriors who defend Jerusalem against Antichrist, and are subsequently brought to repentance, described in Zechariah 12. Perhaps they are the "first fruits" (Rev 14.4) of those who will constitute the nation "born in a day" of Isaiah 66.8.

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1   G. K. Beale, *The New International Greek Testament Commentary: The Book of Revelation,* (Grand Rapids: Eerdmans, 1999), p. 738.
2   Charles T. Chapman Jr., *The Message of the Book of Revelation,* (Liturgical Press, 1995), p. 56.

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## Participle (Verbal Adjective)

## Mood

**Indicative**: Indicates
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## Voice

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

## Vocabulary

αἰών, αἰῶνος, ὁ
ἀριθμέω
  ἀριθμῆσαι
εὐλογία, ας, ἡ
εὐχαριστία, ας, ἡ
λευκαίνω
  ἐλεύκαναν
ὄχλος, ου, ὁ
πηγή, ῆς, ἡ
πλύνω
  ἔπλυναν
σκηνόω
  σκηνώσει
σωτηρία, ας, ἡ
τιμή, ῆς, ἡ
φοίνιξ, ικος, ὁ

## Crasis

Crasis (from χρᾶσις, "mixing") occurs frequently in the Bible. It is the merging of a two-word sequence by the omission or contraction of vowels. Thus we have:

καὶ + ἐγώ → κἀγώ (Rev 2.6, etc.)

καὶ + ἐμοί → κἀμοί (John 17.6)

καὶ + ἐμέ → κἀμέ (John 7.28)

καὶ + ἐκεῖ → κἀκεῖ (John 11.54)

καὶ + ἐκεῖνος → κἀκεῖνος (John 6.57, etc.)

καὶ + ἐκεῖθεν → κἀκεῖθεν (Mark 9.30)

καὶ + ἐάν → κἄν (John 8.14, etc.)

τὸ + ὄνομα → τοὔνομα (Matthew 27.57)

τὸ + ἐναντίον → τοὐναντίον (Gal. 2.7)

**Note**: the breathing mark of the second word is retained at the point of union, revealing the crasis!

## Practical Application

# The Verb Οἶδα

|  |  | Present | Aorist Act. | Perfect Act. | Plup. Act. | Fut. Perf. Act |
|---|---|---|---|---|---|---|
| **Indicative** | **Singular** |  |  |  |  |  |
|  | 1st | [**εἴδω**] |  | **οἶδα** | ἤδειν |  |
|  | 2nd |  |  | **οἶδας**, οἶσθα | ἤδεις |  |
|  | 3rd |  |  | **οἶδεν** | ἤδει |  |
|  | **Plural** |  |  |  |  |  |
|  | 1st |  |  | οἴδαμεν | ἤδειμεν |  |
|  | 2nd |  |  | οἴδατε, ἴστε | ἤδειτε |  |
|  | 3rd |  |  | οἴδασιν | ἤδεισαν | εἰδήσουσιν |
| **Subjunctive** | **Singular** |  |  |  |  |  |
|  | 1st |  |  | εἰδῶ |  |  |
|  | 2nd |  |  | εἰδῇς |  |  |
|  | 3rd |  |  |  |  |  |
|  | **Plural** |  |  |  |  |  |
|  | 1st |  |  | εἰδῶμεν |  |  |
|  | 2nd |  |  | εἰδῆτε |  |  |
|  | 3rd |  |  | εἰδῶσιν |  |  |
| **Imperative** | **Singular** |  |  |  |  |  |
|  | 2nd |  |  |  |  |  |
|  | 3rd |  |  |  |  |  |
|  | **Plural** |  |  |  |  |  |
|  | 2nd |  |  | ἴστε |  |  |
|  | 3rd |  |  |  |  |  |
| **Infinitive** |  |  | εἰδῆσαι | εἰδέναι |  |  |

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, εἴδω. Since the orginal verb, εἴδω, 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 ἵστημι, see Lesson 23B) works like a present-tense form, and the **Pluperfect** works like an imperfect-tense form. Related to this shift, οἶδα is inherently **stative** in *aktionsart* (see Lesson 45).

Gen 39.6 provides a clear example of the **Pluperfect** ἤδει 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.

Not counting the obsolete present tense, **εἴδω**, 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, εἰδῆσαι, 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** | εἰδυῖα | - |
| Accusative | εἰδότα | εἰδυῖαν | εἰδότα |
| Genitive | εἰδότος | - | - |
| Dative | εἰδότι | - | - |

| **Plural** | M. | F. | N. |
|---|---|---|---|
| Nominative | εἰδότες | - | - |
| Accusative | εἰδότας | - | - |
| Genitive | εἰδότων | - | - |
| Dative | εἰδόσιν | - | - |

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| Tense Forms | Typical Aktionsart |
|-------------|--------------------|
| Present     | Durative           |
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## Mood

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## Voice

**Active**: Subject does action
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## Vocabulary

γεμίζω
ἔβδομος
ἑτοιμάζω
   ἡτοίμασαν
ἡμιώριον, ου, τό
θυμίαμα, ατος, τό
καπνός, οῦ, ὁ
λιβανωτός, οῦ, ὁ
μείγνυμι, μίγνυμι
ὅταν
προσευχή, ῆς, ἡ
σαλπίζω
   σαλπίσωσιν
σεισμός, οῦ, ὁ
σιγή, ῆς, ἡ
χάλαζα, ης, ἡ

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

## Phrases 1

ἐκ τοῦ στόματος αὐτοῦ
ἐν τῷ αἵματι αὐτοῦ
ἐν τῇ δεξιᾷ
λέγει κύριος ὁ θεός
μετὰ τῶν νεφελῶν
Μὴ φοβοῦ
ὁ πρῶτος καὶ ὁ ἔσχατος
πᾶσαι αἱ φυλαὶ τῆς γῆς
τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ
τοὺς λόγους τῆς προφητείας
τῶν ἁμαρτιῶν ἡμῶν

## Practical Application

# Forming The Indicative Active (Non-Future) Tense Forms

| Present Ind. Act. | Imperfect Ind. Act. | 1ˢᵗ Aorist Ind. Act. | 1ˢᵗ Perfect Ind. Act. | Pluperfect Ind. Act. |
|---|---|---|---|---|
| Loose | Was Loosing | Loosed | Have Loosed | Had Loosed |
| λύ ω | ἔ λυ ο ν | ἔ λυ σα | λέ λυ κα | ἐ λε λύ κ ει ν |
| λύ εις | ἔ λυ ε ς | ἔ λυ σα ς | λέ λυ κα ς | ἐ λε λύ κ ει ς |
| λύ ει | ἔ λυ ε | ἔ λυ σε | λέ λυ κε | ἐ λε λύ κ ει |
| λύ ο μεν | ἔ λύ ο μεν | ἐ λύ σα μεν | λε λύ κα μεν | ἐ λε λύ κ ει μεν |
| λύ ε τε | ἔ λύ ε τε | ἐ λύ σα τε | λε λύ κα τε | ἐ λε λύ κ ει τε |
| λύ ουσι(ν) | ἔ λυ ο ν | ἔ λυ σα ν | λε λύ κα σι or ν | ἐ λε λύ κ ει σαν |

Form the **Imperfect** by putting an **ε 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 **Pluperfect.** In addition, the **Imperfect** uses **o** and **ε connecting vowels** and **endings** similar to, or shorter than, those of the **Present** tense form.

Form the **1ˢᵗ 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 **1ˢᵗ Perfect** Indicative Active are the **reduplication** of the first syllable 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 **κ 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 **o** becomes **ω**
Initial **αι** or **ει** becomes **ῃ**
Initial **οι** becomes **ῳ**

Roderick Graciano
Timothy Ministries
2013-2014

## Person & Number

|  | Singular | Plural |
|---|---|---|
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## Tense Forms / Typical Aktionsart

| Tense Forms | Typical Aktionsart |
|---|---|
| **Present** | Durative |
| **Future** | Summary |
| **Aorist** | Punctiliar |
| **Imperfect** | Durative |
| **Perfect** | Stative |
| **Pluperfect** | Past Past |

## Participle (Verbal Adjective)

## Mood

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

## Voice

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

## Vocabulary

ἄψινθος, **ου**, ἡ
διαφθ**εί**ρω
   διεφθάρησαν
κτίσμα, ατος, τό
μεσ**ου**ράνημα, ατος, τό
νύξ, νυκτός, ἡ
ο**ὐ**αί
πικ**αί**νω
   ἐπικράθησαν
πλήσσω
   ἐπλήγη
πλ**οῖ**ον, ου, τό
σκοτίζομ**αι**
   σκοτισθῇ
τέταρτος, η, ον

## Plural Neuter Subjects Take Singular Verbs

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 σκεύη ... συντρίβεται (Rev 2.27)

   τὰ στρατεύματα ... ἠκολούθει (Rev 19.14)

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

   τὰ τέσσαρα ζῷα ... ἔλεγον (Rev 5.14)

## Practical Application

# Prepositions Using Multiple Cases

See **Lesson 4B** for the fundamental idea of 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. **Here are the prepositions that use two different cases**:

### διά
| | | | |
|---|---|---|---|
| Acc. | = because of | διὰ τὸν λόγον | "**because of** the word" (Rev 1.9) |
| Gen. | = through | ἐσήμανεν … διὰ τοῦ ἀγγέλου | "he made known … **through** the angel" (Rev 1.1) |

### μετά
| | | | |
|---|---|---|---|
| Acc. | = after | μετὰ ταῦτα | "**after** these things" (Rev 1.19) |
| Gen. | = with | ἥτις ἐλάλει μετʼ ἐμοῦ | "who was speaking **with** me" (Rev 1.12) |

### ὑπέρ
| | | | |
|---|---|---|---|
| Acc. | = above | τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα | "the name **above** every name" (Phil 2.9) |
| Gen. | = with regard to | Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν | "Christ died **with regard to** us" (Rom 5.8) |

### ὑπο
| | | | |
|---|---|---|---|
| Acc. | = under | ὑπὸ τὸν οὐρανὸν | "**under** the heaven" (Dan 7.27) |
| Gen. | = by, because of | ἀποκτεῖναι … ὑπὸ τῶν θηρίων | "to kill … **by** the beasts" (Rev 6.8) |

### κατά
| | | | |
|---|---|---|---|
| Acc. | = according to | ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα | "was judged, each one, **according to** the works" (Rev 20.13) |
| Gen. | = against | ἔχω κατά σοῦ ὅτι ἀφεῖς τὴν γυναῖκα | "I have **against** you that you allow the woman" (Rev 2.20) |

### περί
| | | | |
|---|---|---|---|
| Acc. | = approximately | ἐξελθὼν περὶ τρίτην ὥραν | "he went out **about** the third hour" (Mat 20.3) |
| | = around | περιεζωσμένοι περὶ τὰ στήθη | "having been girded **around** the chests" (Rev 15.6) |
| Gen. | = concerning | περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης | "**concerning** sin and **concerning** righteousness" (John 16.8) |

**Here are the prepositions that use three different cases:**

### παρά
| | | | |
|---|---|---|---|
| Acc. | = motion to beside | ἐξήλθομεν … παρὰ ποταμὸν | "we went out **to beside** the river" (Acts 16.13) |
| Gen. | = motion from beside | εἴληφα παρὰ τοῦ πατρός | "I have received **from** the Father" (Rev 2.28) |
| Dat. | = rest beside | ἀπεκτάνθη παρʼ ὑμῖν | "was killed **among** you" (Rev 2.13) |

### ἐπί
| | | | |
|---|---|---|---|
| Acc. | = motion to upon | ἔπεσεν ἐπὶ … τὰς πηγὰς | "it fell **upon** … the springs" (Rev 8.10) |
| Gen. | = rest upon (at) | ἐστάθη ἐπὶ τοῦ θυσιαστηρίον | "he stood **at** the altar" (Rev 8.3) |
| | = in the time of | ἐπὶ Ἐλισαίου τοῦ προφήτου | "**in the time of** Elisha the prophet" (Luke 4.27) |
| Dat. | = rest upon (on, at) | ἐπὶ τὰς κεφαλὰς … ἑπτὰ διαδήματα | "**resting upon** the heads … seven crowns" (Rev 12.3) |

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## Vocabulary

ἄβυσσος, ου, ἡ
ἀδικέω
ἀήρ, ἀέρος, ὁ
ἀκρίς, ίδος, ἡ
ἀπέρχομαι
    ἀπῆλθεν
γυνή, αικος, ἡ
δύο
κάμινος, ου, ἡ
κλείς, κλειδός, ἡ
μήν, μηνός, ὁ
πέντε
σκορπίος, ου, ὁ
σκοτόω
    ἐσκοτώθη
φρέαρ, ατος, τό

## Subject Of The Infinitive

The **Infinitive** is a verbal noun, and so it may serve as the subject or object of another verb. As a verb, however, it has 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 Rev 10.11, John is told, δεῖ σε ... προφητεῦσαι, "it is necessary for you ... to prophesy," where σε, "you" is in the accusative when we would expect the nominative case. See also Rev 7.9.

## Practical Application

# The Reflexive Pronouns

| | | **1ˢᵗ Pers. = Myself** | | **2ⁿᵈ Pers. = Yourself** | | **3ʳᵈ Pers. = Himself, Herself, Itself** | | |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| | | Mas. | Fem. | Mas. | Fem. | Mas. | Fem. | Neu. |
| **Singular** | Accusative | ἐμαυτόν | ἐμαυτήν | σεαυτόν | σεαυτήν | ἐαυτόν | ἐαυτήν | ἐαυτό |
| | Genitive | ἐμαυτοῦ | ἐμαυτής | σεαυτοῦ | σεαυτής | ἐαυτοῦ | ἐαυτής | ἐαυτοῦ |
| | Dative | ἐμαυτῷ | ἐμαυτή | σεαυτῷ | σεαυτή | ἐαυτῷ | ἐαυτή | ἐαυτῷ |
| **Plural** | Accusative | ἐαυτούς | ἐαυτάς | ἐαυτούς | ἐαυτάς | ἐαυτούς | ἐαυτάς | ἐαυτά |
| | Genitive | ἐαυτῶν | ἐαυτῶν | ἐαυτῶν | ἐαυτῶν | ἐαυτῶν | ἐαυτῶν | ἐαυτῶν |
| | Dative | 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. 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**.

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## Vocabulary

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βασανίζω
　βασανισθήσονται
ἐπιθυμέω
　ἐπιθυμήσουσιν
ζητέω
　ζητήσουσιν
θρίξ, τριχός, ἡ
ὀδούς, ὀδόντος, ὁ
ὁμοίομα, ατος, τό
παίω
　παίσῃ
πόλεμος, ου, ὁ
φεύγω
　φεύγει
χρυσός, οῦ, ὁ

## Indeclinable Words

**Indeclinable Words** are those which have no inflected forms; their one form does not change its spelling with case or number. **Indeclinable Words** include conjunctions, particles, prepositions and many proper names of persons or places.

In the Revelation, the exclamation **οὐαί** is indeclinable. Also, a GNT equivalent of the "I AM" in Exodus 3.14, namely, the Greek **ὁ ὤν**, appears in its indeclinable Nominative form in Rev 1.4, even though it follows ἀπό, a preposition which requires a following Genitive. Similarly, the **Indeclinable** Nominative Ἀντιπᾶς occurs in Rev 2.13 where past scribes have wanted to correct it to the Genitive Ἀντιπᾶ.

## Practical Application

# The Indefinite Relative Pronoun

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

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 Rev 1.12, "the voice **which** was speaking with me."

A full paradigm for ὅστις can be found in William D. Mounce's *Basics of Biblical Greek: Grammar,* Edited by Verlyn D. Verbrugge, Third Edition, (Grand Rapids, MI: Zondervan, 2009), p. 249. Mounce gives an alternate form for the Neuter Genitive Singular: οὕτινος. 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.