

Simplified Greek Grammar

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Simplified Greek Grammar

Introduction

Many years ago while teaching Hebrew and Greek for Fuller Theological Seminary's Extension School in Colorado Springs, CO, I realized that the vast majority of pastors and lay people who were taking Beginning Hebrew & Greek were really needing something that wasn't as intense and all encompassing as the full course in grammar for each of these two languages. Thus, I began praying about writing a grammar for each language that would provide the student with the necessary tools to accurately and adequately understand and teach to others the truth being expressed through these languages, while at the same time developing a course curriculum that was realistic and reasonable as far as the time necessary for the course itself, as well as something that could be grasped and used in a relatively short period of time. The result of that prayer has been the development of what I call *Simplified Hebrew* and *Simplified Greek*. I have also developed a course called *Advanced Simplified Hebrew & Greek*, which takes those students who have either had my *Simplified Hebrew* and *Simplified Greek* grammars, or who have taken the full grammar course at some earlier time and want to refresh their skills in either or both.

In essence, therefore, the aim of this *Simplified Greek* grammar is the following: (1) To enable the student to be able to read and pronounce the Greek letters and diphthongs, and then to be able to pronounce the Greek words in combination with the various letters and diphthongs. (2) To be able to find in an *Interlinear Greek-English New Testament* the Greek word or words one wants to examine and analyze. (3) To be able to go and find the Greek word or words in the *Analytical Greek Lexicon* and understand what the parsing of those Greek verbs or nouns means. (4) To be able to go to the *Greek-English Lexicon of the New Testament* and find the expanded meaning of the word. (5) And finally, to be able to put all of the above together in a simple and cohesive manner and give a clear and basic understanding to listeners of what the Greek is presenting in a particular passage. This course is twenty-four hours long, and at the end of it, if a student has applied himself or herself, they will be able to do the above.

My prayer for you, the student, is that God will use this course in a mighty way in your life, and that He will be honored and glorified in your understanding of the Greek as your share and minister to others the truths the Holy Spirit teaches you, and in turn, those who receive His truth will become more conformed to the image of Jesus Christ and walk in His freedom (John 8:31-32).

Approach to this Study

Lets say you are reading along in your English Bible in I John 1:7: “but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.” As you read this passage, you are interested in the word “cleanses,” and you want to know what this word means and is expressing in the Greek. Your next step will be to go to the *Interlinear Greek-English New Testament*, and there you will find the Greek words written on the top line, and the English translations written just beneath them. Therefore, the verse will appear in the following format:

ἐὰν	δὲ	ἐν	τῷ	φωτὶ	περιπατῶμεν	ὡς	αὐτός	ἐστίν
If	but	in	the	light	we walk	as	He	is

ἐν	τῷ	φωτί,	κοινωνίαν	ἔχομεν	μετ’	ἀλλήλων	καὶ	τὸ
in	the	light,	fellowship	we have	with	one another	and	the

αἷμα	Ἰησοῦ	τοῦ	υἱοῦ	αὐτοῦ	καθαρίζει	ἡμᾶς	ἀπὸ	πάσης	ἁμαρτίας.
blood	of Jesus	the	son	of Him	cleanses	us	from	all	sin.

First of all, after you have taken this course, you will be able to pronounce all of the Greek words above. Your next step will be to find the English word “cleanses” in the interlinear translation below the Greek words. Once you have done that, you will then look just above the English word “cleanses” to find the Greek word from whence “cleanses” comes. When you do that, you discover that the Greek word is καθαρίζει

(*katharidzei*). Your next step will then be to go to the *Analytical Greek Lexicon* to find the very form of this Greek word. When you do, you will find the following:

καθαρίζω (2511)

καθαρίζει, 3 pers. sg. pres. act. indic. id.

Once again, after you have taken this course, you will know what all of the above means and how that affects the translation. For example, you will know that “3 pers.” is referring to the person performing the action, that is, I (1st person), you (2nd person), or he, she it (3rd person). In this instance, it is *he*, *she* or *it* performing the action of “cleansing,” and in our passage, the “blood of Jesus” is that which is performing the “cleansing.” The “sg.” indicates it is singular, not plural. That is, it is not “bloods,” but Jesus’ “blood” that is alone performing the cleansing. The “pres.” indicates it is the present tense in Greek, which implies continuous action of the verb being used. The “act.” indicates it is the active voice, which means the “blood” itself is performing this action. And finally, the “indic.” means it is the indicative mood, which means this is something that is actually occurring now, for every believer in Christ. Thus, all of the above together means that the blood of Jesus is in actual fact continually cleansing those of us who are believers in Jesus Christ all the time, even when we may not be consciously aware of our sin. This cleansing, therefore, is based on the righteousness of God imputed to us through receiving Christ, not on any supposed righteousness we might think we have accrued through our own efforts at being ‘good’.

When you look to the far right, you notice the letters “id.” and this is an abbreviation for the Latin word *idem*, which means ‘the same as the above’. It is identical to our *ditto marks* when we are listing items successively beneath each other and the same word is being used consistently. For example:

I have three dogs.

I have “ cats.

I have “ homes.

I have “ cars.

The “id.” is used in the same way as the *ditto marks* “ are used in the above example.

Thus, you follow the trail upward from the “id.” And you will eventually come to the root

word, which in this case is καθαρίζω. You will notice out beside καθαρίζω is (2511), and this is indicating where you will find this word listed in the *Greek-English Lexicon*, which is where you will go next in order to find the expanded meaning of this word. In the *Greek-English Lexicon* beside 2511, which is written in the column beside the Greek word, you will find the expanded meaning of καθαρίζω. In that meaning, for example, you will discover that it means *to free from the defilement of sin and from faults, to free from the guilt of sin*, among several meanings and applications. Therefore, when you add this expanded meaning with the above information, you realize that this passage is saying that as a child of God, the “blood of Jesus is actually and continually freeing me from the defilement, faults and guilt of sin” as I walk in the salvation I have through Jesus. What an incredible blessing that is to know!

I pray that the Lord will use this *Simplified Greek Grammar* in your life to accomplish His plan and purpose in and through you for Christ to be made known to a lost and dying world that doesn't have a clue where true life is found. This is all about Jesus, not simply you learning about Greek. Therefore, the knowledge of Greek will have little impact in your life apart from you first of all surrendering daily to the Lordship of Jesus, and secondly, growing in faith and trust in Him for all things in your life. When these two guiding principles are priorities in your life, then God will work in and through your knowledge of Greek to cause you to be blessed in ways you can't even imagine, and in turn, He will also cause you to be a blessing to others as He communicates in and through you the life of Jesus, so that others, like yourself, may truly be set free in Him (John 8:31-32).

Chapter One

The Greek Alphabet

The Greek alphabet has some letters that are identical to English letters. On the other hand, most of the letters are quite different, and the sounds of some of these letters are also quite different from English. However, with practice, you can easily master these differences. The following format begins in the far left column with the Greek capital letters. These are used quite rarely, so we won't spend any time in memorizing them. However, you do need to familiarize yourself with what they look like so when you do come to them in the text, you will know how to pronounce them. The second column contains the Greek small letters, and it is these letters you will need to memorize. The third column is the English transliteration of the Greek letter. Transliteration means you are writing the English letter or combination of letters that represent a particular Greek letter. The fourth and final column is the correct pronunciation of these Greek letters according to English pronunciation. You will notice that I have underlined the letter in the English word that represents the sound the Greek letter actually makes when you pronounce it.

Learning the Greek alphabet is an absolute must if you intend to go any further with this course. If you do not learn and memorize the alphabet, then you will not be able to grasp anything else we do in this course, and you will be completely lost. Therefore, take the necessary time to learn and memorize the alphabet in order to profit from this course. Please remember as well that you are doing this unto the Lord, and as you do that "from the Lord you will receive the reward of the inheritance" (Colossians 3:24).

Greek Letters:

Capital	Small	Name	English Equivalent
A	α	Alpha	Long: <u>a</u> as in <u>F</u> ather Short: <u>a</u> as in <u>b</u> at
B	β	Beta	<u>b</u> as in <u>b</u> all
Γ	γ	Gamma	<u>g</u> as in <u>g</u> ame
Δ	δ	Delta	<u>d</u> as in <u>d</u> og
E	ε	Epsilon	<u>e</u> as in <u>m</u> et
Z	ζ	Zeta	<u>z</u> as in <u>z</u> oo at the beginning of a word <u>dz</u> as in <u>ad</u> z is usually in the middle of a word
H	η	Eta	<u>ē</u> as in <u>o</u> bey
Θ	θ	Theta	<u>th</u> as in <u>w</u> ith
I	ι	Iota	Long: <u>i</u> as in <u>Ch</u> ristina Short: <u>i</u> as in <u>b</u> it
K	κ	Kappa	<u>k</u> as in <u>k</u> ee <u>p</u>
Λ	λ	Lambda	<u>l</u> as in <u>l</u> ook
M	μ	Mu	<u>m</u> as in <u>m</u> uch
N	ν	Nu	<u>n</u> as in <u>n</u> ot
Ξ	ξ	Xi	<u>x</u> as in <u>f</u> lex
O	ο	Omicron	<u>o</u> as in <u>o</u> bject
Π	π	Pi	<u>p</u> as in <u>p</u> lay
P	ρ	Rho	<u>r</u> as in <u>r</u> eal
Σ	* σ ζ	Sigma	<u>s</u> as in <u>s</u> ee
T	τ	Tau	<u>t</u> as in <u>t</u> ake
Υ	υ	Upsilon	<u>u</u> as in <u>cl</u> ue
Φ	φ	Phi	<u>ph</u> as in <u>ph</u> one
X	χ	Chi	<u>ch</u> as in <u>ch</u> aos
Ψ	ψ	Psi	<u>ps</u> as in <u>wr</u> aps
Ω	ω	Omega	<u>ō</u> as in <u>o</u> wn

* There are two forms for the Greek letter Sigma: the σ is the form used at the beginning or middle of a word (e.g., σώμα = *sōma* = body; ἐκκλησία = *ekklēsia* = church); the ζ is the form used as the last letter of a word (e.g., λόγος = *logos* = word).

Cursive Writing – Greek Letters

We will now begin to practice writing these letters cursively. I will write the letter first, and then you practice until your letter looks like mine.

Alpha – _____

Beta – _____

Gamma – _____

Delta – _____

Epsilon* - _____

Zeta – _____

Eta* - _____

Theta – _____

Iota – _____

Kappa – _____

Lambda – _____

Mu - _____

Nu – _____

Xi – _____

Omicron* - _____

Pi - _____

Rho – _____

Sigma – _____

Tau – _____

Upsilon – _____

Phi – _____

Chi – _____

Psi – _____

Omega* - _____

* When transliterating these letters, because *epsilon* and *eta* and *omicron* and *omega* are written the same in English (e.g., *epsilon* and *eta* are both "e," and *omicron* and *omega* are both "o"), you will distinguish between them in the following manner: *epsilon*-ε-will be "e," and *eta*-η-will be "ē" with the bar over it; *omicron*-ο-will be "o," and *omega*-ω-will be "ō" with the bar over it (e.g., ἤνεγκα = *ēnegka*; ἀγκῶνος = *agkōnos*).

Word Formation & Correct Pronunciation

We will now begin to practice putting the letters together to form words. This will be an exciting step as you actually begin to read and write Greek words. We will begin with the top of the alphabet and work downward; i.e., we will begin with Greek words whose first is the letter α (*alpha*), then we will go to words that begin with the letter β (*beta*), etc. Beside each Greek word I will write the English meaning in parenthesis.

After I write the Greek word, I will then break it down according to syllables if it has more than one. I will then transliterate each Greek syllable into English, and you will practice pronunciation, one syllable at a time. And finally, you will pronounce the word in its entirety.

Following this you will practice writing some of the words in cursive Greek. This will be an excellent means for you to familiarize yourself with using the cursive script in a very practical way, as well as learning to recognize certain words and know their meaning.

Another important aspect about Greek pronunciation is the matter of accent and breathing marks. An accent mark is placed on a Greek word for emphasis. For example, in the word $\acute{\alpha}\gamma\acute{\alpha}\pi\eta$ (*agapē*), we have two marks above the letters: the first is a smooth breathing mark over the first $\acute{\alpha}$ and it receives no emphasis at all. However, the second mark is over the second $\acute{\alpha}$, and this mark is called an acute accent. This $\acute{\prime}$ mark indicates that you stress this syllable in pronunciation.

Breathing Marks

There are two breathing marks used in Greek, and they are placed either over the first vowel, which begins a word, or over the second of two vowels, which begin a word (this latter is called a diphthong, and I will explain that later). The one exception to this rule is with the consonant ρ . Whenever ρ begins a word it has a rough breathing mark over it, and a vowel will always proceed it (e.g., $\rho\grave{\eta}\mu\acute{\alpha}$ - *hrēma*).

1. Smooth breathing mark - The smooth breathing mark is the equivalent of an English apostrophe \prime , and it carries no sound with it. In the word, $\acute{\alpha}\gamma\acute{\alpha}\pi\eta$, the $\acute{\prime}$ is a smooth

breathing mark, and you simply pronounce the word, *agapē*, with the stress being on the second syllable.

2. Rough breathing mark - The rough breathing mark is a backwards apostrophe ´ and it adds an "h" sound to the letter it is over. For example, the Greek word *ἡμέρα* is pronounced *ēmera*. However, when the rough breathing mark is added over the ἡ then the word appears as *ἡμέρα*, and it is pronounced as *hēmera*, with the stress being on the second syllable.

Accent Marks

There are three accent marks which are used to indicate stress in pronunciation:

1. The acute accent mark is a line from upper right to lower left ´ (e.g., *ἀγάπη* - *agapē*).
2. The grave accent mark is from upper left to lower right ` (*καρπὸς* - *karpos*).
3. The circumflex accent is a wavy or curved line over a letter ^ (*δοῦλος* - *doulos*).

Diphthongs

A diphthong is a combination of two vowels that make one sound. For example, in English, the two vowels "ai" in the word aisle form a diphthong so that all that is heard is the letter "i" as in island. The same is true in Greek where you have seven combinations of two vowels that make seven different singular sounds:

1. αι is pronounced like ai in aislе (*δαίμων* - *daimōn*).
2. ει is pronounced like ei in height (*γείτων* - *geitōn*).
3. οι is pronounced like oi in boil (*κοινός* - *koinos*).
4. αυ is pronounced like au in kraut (*θαυμάζω* - *thaumadzō*).
5. ευ is pronounced like eu in leukemia (*ζεῦγος* - *zeugos* [when the *ευ* diphthong is in the middle of a word, it is pronounced as "eu" in *zeugos*, however, when it is at the beginning of a word, as in *εὐδία*, then it is pronounced as *yeudia*, with a "y" sound attached to it. However, in actual transliteration, you don't write the "y," but I am writing it for you to show you the correct pronunciation])
6. ου is pronounced like ou in roulette (*δοῦλος* - *doulos*).

7. υι is pronounced like we υίός - *wheos* [in actual transliteration, the *wh* would be replaced by *ui*; however, for pronunciation purposes I have given the above]).

Forming Words

The next step will be to put the Greek letters, breathing marks, accent marks and diphthongs together in order to make words and properly pronounce them. The following list has been developed along this line. The Greek word will be written in the left column, along with its definition in parenthesis. Then, I will separate the word by individual syllables (i.e., like “telephone”: te-le-*phone*) and accompany each Greek syllable with its English transliteration. The final step will be to have the full Greek word written again, but this time followed by its English, transliterated form.

ἀγαθός (good) ἄ = *a*; γα = *ga*; θός = *thos*; ἀγαθός = *agathos*

ἀγάπη (love) ἄ = *a*; γά = *ga*; πη = *pē*; ἀγάπη = *agapē*

ἀδελφός (brother) ἄ = *a*; δελ = *del*; φός = *phos*; ἀδελφός = *adelphos*

βαθύς (deep) βα = *ba*; θύς = *thus*; βαθύς = *bathus*

γνώσις (knowledge) γνῶ = *gnō*; σις = *sis*; γνώσις = *gnōsis*

διακονία (ministry) δι = *di*; α = *a*; κο = *ko*; νί = *ni*; α = *a*; διακονία
= *diakonia*

δόξα (glory) δό = *do*; ξα = *xa*; δόξα = *doxa*

δοῦλος (slave) δοῦ = *dou*; λος = *los*; δοῦλος = *doulos*

ἐγώ (I) ἐ = *e*; γώ = *gō*; ἐγώ = *egō*

ἐκλεκτός (chosen) ἐκ = *ek*; λεκ = *lek*; τός = *tos*; ἐκλεκτός = *eklektos*

ἐντολή (commandment) ἐν = *en*; το = *to*; λή = *lē*; ἐντολή = *entolē*

εὐθέως (immediately) εὐ = *eu* (as in you); θέ = *the*; ως = *ōs*; εὐθέως = *eutheōs*

ζωή (life) ζω = *zō*; ή = *ē*; ζωη = *zōē*

ἡδονή (pleasure) ἡ = *hē* (rough breathing mark); δο = *do*; νή = *nē*; ἡδονή = *hēdonē*

Θεός (God) θε = *the*; ός = *os*; Θεός = *theos*

Ἰησοῦς (Jesus) Ἰ = *I*; η = *ē*; σοῦς = *sous*; Ἰησοῦς = *Iēsous*

καθαρός (pure) κα = *ka*; θα = *tha*; ρός = *ros*; καθαρός = *katharos*

κύριος (Lord) κύ = *ku*; ρι = *ri*; ος = *os*; κύριος = *kurios*

λαός (people) λα = *la*; ός = *os*; λαός = *laos*

μικρός (little) μικ = *mik*; ρός = *ros*; μικρός = *mikros*

νεκρός (dead) νεκ = *nek*; ρός = *ros*; νεκρός = *nekros*

ξένος (strange) ξέ = *xe*; νος = *nos*; ξένος = *xenos*

οἶκος (house) οἶ = *oi*; κος = *kos*; οἶκος = *oikos*

πράγμα (deed) πράγ = *prag*; μα = *ma*; πράγμα = *pragma*

ῥῆμα (word) ῥῆ = *hrē* (rough breathing mark); μα = *ma*; ῥῆμα = *hrēma*

σχῆμα (likeness) σχῆ = *schē*; μα = *ma*; σχῆμα = *schēma*

τύπος (pattern) τύ = *tu*; πος = *pos*; τύπος = *tupos*

ὑπερλίαν (special) ὑ = *hu*; περ = *per*; λί = *li*; αν = *an*; ὑπερλίαν = *hyperlian*

φόβος (fear) φό = *pho*; βος = *bos*; φόβος = *phobos*

χάρις (grace) χά = *cha*; ρις = *ris*; χάρις = *charis*

ψευδής (false) ψευ = *pseu*; δής = *dēs*; ψευδής = *pseudēs*

ώρα (time) ὠ = *hō* (rough breathing mark); ρα = *ra*; ὠρα = *hōra*

Cursive Writing – Greek Words

I would like for you to write the Greek word in Greek, cursive script, as well as transliterate it into English. I will do the first two for you, and then you will do the remainder:

ἀγαθός (good) _____

γνώσις (knowledge) _____

ἐκλεκτός (chosen) _____

Θεός (God) _____

καθαρός (clean) _____

μικρός (small) _____

οἶκος (house) _____

ῥῆμα (word) _____

ὑπερλίαν (special) _____

ψευδής (false) _____

ἀτιμία (disgrace) _____

δύναμις (power) _____

κακός (evil) _____

προφήτης (prophet) _____

μακάριος (blessed) _____

θάνατος (death) _____

τέλειος (complete) _____

Chapter Two

Greek Nouns & Adjectives

The Greek language has its nouns and adjectives divided into three divisions called *declensions*. Greek also has masculine, feminine, and neuter nouns and adjectives. These are called genders, and they are recognized by their different endings. For example, the noun ἀγάπη (*agapē*) is a feminine noun of the first declension because it ends with η. Other feminine nouns end with an α, such as ἁμαρτία (*hamartia*). Thus, the first declension is primarily comprised of feminine nouns, but there are also a few masculine nouns in this declension as well whose endings are ης and ας.

The second declension is the most dominant declension in the Greek New Testament, and it is made up of masculine and neuter nouns. The masculine nouns of this declension end with ος, and the neuter nouns end with ον. The noun λόγος (*logos*) is a masculine noun of the second declension, while δῶρον (*dōron*) is a neuter noun of the second declension.

The third declension contains all three genders, but due to the variety of stem changes, the forms are quite different. For instance, αἰών (*aiōn*), πατήρ (*patēr*), and ἀρχιερεὺς (*archiereus*) are all masculine nouns of the third declension, but all three have different stem endings. Likewise, νύξ (*nux*), χάρις (*charis*), and μήτηρ (*mētēr*) are also all feminine nouns of the third declension, but they too have different stem endings. And lastly, βάθος (*bathos*), αἷμα (*haima*), and ὕδωρ (*hudōr*) are all neuter nouns of the third declension with different stems.

However, for our purposes, the most important aspect of Greek nouns and adjectives is the various cases that affect the interpretation of the text. Thus, even though the endings may vary in the three declensions, the meaning and application of the different cases will uniformly be the same. Therefore, we will only use the paradigm of the second declension masculine noun to learn the different cases.

The Greek Case System

The idea of a case is foreign to English, but it is an essential part of Greek grammar, as well as German and Latin. For instance, if I were to say in English, "God loves me," and

"I love God," I would spell the word "God" the same way in both instances. In the first example, "God" is the subject of the verb "loves," and in the second example, "God" is the object of the verb "love." If I were to express these same thoughts in Greek, I would write them as follows: "God loves me" = θεὸς ἀγαπᾷ με (*theos agapa me*); "I love God" = ἐγὼ ἀγαπῶ θεόν (*egō agapō theon*). Now θεὸς (*theos*) and θεόν (*theon*) are the exact same word, "God," but when used as a different part of speech (e.g., subject versus object of verb), then the ending will reflect that difference; e.g., θεὸς (*theos*) is the subject case, and θεόν (*theon*) is the object case, but both mean "God."

I once had some Jehovah's Witnesses come by my house and tell me that in John 1:1, θεόν (*theon*) meant "Almighty God," while θεὸς (*theos*) meant "little god." My heart went out to these poor, misguided people, but it showed me that the Witnesses either have no knowledge of Greek whatsoever, or they are absolute liars, or both! Both words mean "God," they are simply written in different case endings.

The following are the different cases and, their forms in the second declension, masculine, singular, noun paradigm, with θεὸς (*theos*) as the example (although the plural form is written differently, the meaning of the cases and their application is the same; thus, we will only need to use the singular form):

<u>Greek Form</u>	<u>Case</u>	<u>Case Meaning</u>
θε- ὸς (<i>theos</i>)	nominative	Subject of verb
θε- οῦ (<i>theou</i>)	genitive	Denotes description/ possession
θε- οῦ (<i>theou</i>)	ablative	Denotes separation
θε- ῶ (<i>theō</i>)	dative	Denotes focus of interest/indirect object
θε- ῶ (<i>theō</i>)	locative	Denotes location
θε- ῶ (<i>theō</i>)	instrumental	Denotes means
θε-όν (<i>theon</i>)	accusative	Denotes direct object of verb
θε-έ (<i>thee</i>)	vocative	denotes address

As you can see, there are eight different case functions in New Testament Greek, with the *genitive* and *ablative* having the same form, and the *dative*, *locative* and *instrumental* also having the same form. Later on, when you begin to use the *Analytical Greek*

Lexicon, you will discover that the *ablative* is not listed as a separate case with the *genitive* form, and neither are the *locative* and *instrumental* listed as separate cases with the *dative* form. Thus, you will make that distinction yourself; i.e., when you find a word listed as a *genitive*, you will then decide, based on how it is used in the text, whether or not it is a *genitive* or *ablative*, and what kind (we will be looking at the variety of usages on the following pages), and the same will be true for the *dative* (i.e., when a word is listed as a *dative*, you will then decide, based on how it is used in the text, whether or not it is a *dative*, *locative* or *instrumental*- and what kind). Each of these cases have important significance, and using θεός (*theos*) as our example, we will now look at each of these cases in a sentence structure to see how they are used and how they are to be interpreted.

In addition, you will notice that for the *dative*, *locative*, and *instrumental cases*, the form is θεῷ (*theō*). The little mark _ι under the ω is called an *iota subscript*, and it is used to mark all forms of the *dative*, *locative* and *instrumental cases* in every noun declension, and it is also used in some verb forms. Therefore, whenever you see a letter in a word with an *iota subscript* under it (e.g., ω, α and η), then the transliterated form will be *ō*, *α*, and *ē* respectively. It is also important to note that an adjective will agree with the noun it is modifying in case, number (singular or plural) and gender.

As we go through the following exercises, I will underline the word in the English translation I am referring to, and in the Greek and transliterated translations, I will put rounded parentheses () around that same word in the Greek and box parentheses [] around the same word in the transliteration.

1. *Nominative Case*

Genesis 1:1: "In the beginning God created the heaven and the earth."

ἐν ἀρχῇ ἐποίησεν ὁ (θεός) τὸν οὐρανὸν καὶ τὴν γῆν

(*en archē epoiēsen ho [theos] ton ouranon kai tēn gēn*)

The nominative or subject case also indicates that the noun is producing the action of the verb. Thus, "God" (θεός - *theos*) is the one who "created the heaven and the earth."

2. Genitive Case

Romans 8:16: "The Spirit Himself bears witness with our spirit that we are children of God."

αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα (θεοῦ).

(auto to pneuma summarturei tō pneumati hēmōn hoti esmen tekna [theou])

In the phrase, "children of God" (τέκνα θεοῦ - *tekna theou*), the word "God" (θεοῦ -*theou*) is in the genitive, thus describing the kind of children, as well as whose children we are; i.e., we are God's children .

3. Ablative Case

John 1:6: "There came a man sent from God, whose name was John."

Ἐγένετο ἄνθρωπος, ἀπεσταλμένος (παρὰ θεοῦ), ὄνομα αὐτῷ Ἰωάννης.

(egeneto anthrōpos, apostalmenos [para theou], onoma autō Iōannēs)

The phrase, "from God" (παρὰ θεοῦ - *para theou*) denotes separation in and of itself, with the inclusion of the preposition *παρὰ* (*para-from*). However, for our purposes, this is an excellent example of the ablative case that denotes separation; thus, the man was sent "from God" as an act of God separating him and sending him apart from others.

The other thing to note is that both the genitive and ablative cases have the same form. Therefore, the only way to distinguish between the two is the context of the sentence. That is why it is so very important to understand the context of a passage so that one can rightly interpret what is being said.

4. Dative Case

Luke 2:14: "Glory to God in the highest, and on earth peace among men with whom He is pleased."

δόξα ἐν ὑψίστοις (θεῷ) καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.

(doxa en hupsistois [theō] kai epi gēs eirēnē en anthrōpois eudokias)

The phrase, "to God" (θεῷ - *theō*), is in the dative case as it expresses "God" as being the focus of interest of the nominal clause, "Glory in the highest" (a nominal clause is one in which there is no verb, but only nouns - e.g., "Joy to

Mom the homemaker"; here, there is no verb in the clause, and it would be considered a nominal clause).

5. Locative Case

John 3:21: "But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God."

ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι (ἐν θεῷ) ἐστὶν εἰργασμένα.

(*ho de poiōn tēn alētheian erchetai pros to phōs, hina phanerōthē/autou ta erga hoti [en theō] estin eirgasmēna*)

The phrase, "in God" (ἐν θεῷ - *en theō*), is in the locative case because it is emphasizing just where these "works" have their origin - "in God." Thus, the sphere of origin is located "in God."

6. Instrumental Case

Mark 10:27: "Looking upon them, Jesus said, 'With men it is impossible, but not with God; for all things are possible with God.'"

ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· (παρὰ ἀνθρώποις) ἀδύνατον, ἀλλ' οὐ (παρὰ θεῷ) πάντα γὰρ δυνατὰ (παρὰ τῷ θεῷ).

(*emblemsas autois ho Iēsous legei, [Para anthrōpois] adunaton all ou [para theō], panta gar dunata [para tō theō]*)

In this section of Mark, Jesus had just finished conversing with the rich young ruler, and Jesus had told him that he would be able to follow Him if he sold everything he had and gave it to the poor. Upon hearing this, the young man walked away sorrowfully because he was quite wealthy. Jesus in turn told His disciples that it would be very difficult for wealthy people to enter into the Kingdom of God. His disciples then asked, "Then who can be saved?" (Mk. 10:26b). Jesus responded with the above statement in verse 27.

The phrases underlined are all in the instrumental, case; i.e., they describe the means by which something can or cannot be done. Thus, men in and of

themselves, do not have the means to turn from trusting in their riches for their security to trusting in God, but God, on the other hand, does have the means, by His Spirit, to cause men to turn from trusting in their wealth to trusting in Him (παρὰ θεῶ; παρὰ τῷ θεῷ – *para theō para tō theō*).

7. Accusative Case

Romans 15:6: "that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ."

ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε (τὸν θεὸν) καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

(*hina homothumadon en heni stomati doxadzēte [ton theon] kai patera tou kuriou hēmōn Iēsou Christou*)

Here in this instance, God is the direct object of the glorification given by believers, and NO ONE ELSE (τὸν θεὸν – *ton theon*)!

8. Vocative Case

Matthew 27:46: "And about the ninth hour Jesus cried out with a loud voice, saying, `Eli, Eli, lama sabachthani?' that is, `My God, My God, why hast Thou forsaken Me?'"

περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· ἠλι ἠλι λεμα σαβαχθανι; τοῦτ' ἔστιν· (Θεέ μου θεέ μου), ἵνατί με ἐγκατέλιπες;

(*peri de tēn enatēn hōran aneboēsen ho Iēsous phōnē megalē legōn, Ēli Ēli lema sabachthani? Tout estin, [thee mou thee mou], hinati me egkatelipes?*)

Here, the underlined words, "My God, My God," are in the case of address; i.e., "God" is in the vocative case of address (θεέ).

Interpretation of Cases

These eight cases have a variety of usages that are very important in distinguishing and interpreting the various shades of meaning they express. In all of the scriptural examples that follow, the Greek will now be first, followed by the transliteration and then the English translation.

1. Nominative Case

a. The Subject Nominative

This is the primary use of the nominative in pointing out that noun that is producing the action of the verb.

οὕτως γὰρ ἠγάπησεν (ὁ θεὸς) τὸν κόσμον
(*Houtōs gar ēgapēsen [ho theos] ton kosmon*)

"For God so loved the world"(John 3:16)

Here, θεὸς (God-*theos*) is the subject producing the love for the world.

b. The Predicate Nominative

This is a frequent use of the nominative case in the Greek New Testament. In this instance, a Greek word (noun, pronoun, participle, etc.) in the nominative case is used to more clearly, specifically, and emphatically describe another noun in the nominative case, with some form of the Greek verb "to be" (εἶμι) as the connecting verb.

καὶ (θεὸς) ἦν ὁ λόγος
(*kai [theos] ēn ho logos*)

"and the Word was God" (John 1:1)

Here, the subject is "the Word" because it has the article ὁ (*ho*) with it. In this instance, "the Word" is emphatically being described as "God," with "God" also being in the nominative case and connected by the verb "to be." Thus, the predicate nominative in this instance is "God" since the verb "to be" is restating who "the Word" is, or "was," that is, "God."

c. The Renaming Nominative (Nominative of Appellation)

This is simply the placing of proper names in the nominative case where they are renaming another noun. In some instances the use of a noun in the nominative to rename another noun may be a little out of character grammatically, but it serves its purpose for emphasis.

Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ (Ἰωάννης)
(*Egeneto anthrōpos apestalmenos para theou, onoma autō, [Iōannēs]*)

"There came a man, sent from God, whose name was John" (John 1:6).

Here in this instance, "John" is renaming the "man" that was sent from God.

d. The Independent Nominative

This function of the nominative is when a noun is used to express an idea apart from any direct connection to a specific verb. Some also see this use of the nominative as a parenthetical expression; i.e., when one is attempting to express an idea or concept, often parentheses are used to explain more clearly the thought under discussion.

ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ,
(Χριστός),

(*alētheuontes de en agapē auxēsōmen eis auton ta panta, hos estin hē kephalē*
[Christos])

"but speaking the truth in love, we are to grow up in all *aspects* into Him, who is the head, (*even Christ*)" (Ephesians 4:15).

"Christ" is the independent nominative, but *even* is not in the actual Greek.

e. The Nominative of Exclamation

This use of the nominative is found when wanting to express with emphasis a concept by itself without the aid of a verb. It acts, therefore, to intensify and magnify in some way whatever it is describing.

ὦ (βάθος) πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ·

(*ō [bathos] ploutou kai sophias kai gnōseōs theou*)

"Oh, the depth of the riches both of the wisdom and knowledge of God" (Rom. 11:33)!

The word, "depth" is the nominative of exclamation in this instance in that it exclaims to a greater degree the "riches both of the wisdom and knowledge of God" without the aid of a verb.

Nominative Exercises

We are now going to look at various sentences in the Greek New Testament in which you will identify the type of nominatives they contain. I will have the correct answers at the bottom of this exercise, but, for your own sake, do not look at the answers until after you have completed all the sentences.

The word in the parentheses in the Greek and transliteration and underlined in the English is the word in the *nominative* that you will identify. I will also describe the nominative in the same way you will find it described in an analytical lexicon, which you will be using later (e.g., nom. sg. masc. = nominative case, singular noun, masculine gender).

This will be an exciting time, as you begin to PRACTICE TRANSLATION AND INTERPRETATION YOURSELF! I know the Lord will bless you as you do this, and may He make His Word become alive to you as never before.

1. Τότε (Ἡρώδης) λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,

(Tote [Her ḡdēs] lathrā kalesas tous magous ēkribōsen par autōn ton chronon tou phainomenou asteros)

"Then Herod secretly called the magi, and ascertained from them the time the star appeared" (Matthew 2:7).

"Herod" (Ἡρώδης - nom. sing. masc.)

"Herod" is a _____ .

2. περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον (Φαρισαῖος),

(peritomē oktaēmeros, ek genous Israēl, phulēs Benjamin, Hebraios ex Hebraiōn, kata nomon [Pharisaios])

"circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee" (Philippians 3:5).

"Pharisee" (Φαρισαῖος - nom. sing. masc.)

"Pharisee" is a _____ .

3. τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδεὶν εἴπωσιν ὅτι (αὐτός) ἐστὶν ὁ χριστός.
(tote diesteilato tois mathētais hina mēdeni eipōsin hoti [autos] estin ho Christos)
 "Then He warned the disciples that they should tell no one that He was the Christ
 (literally, "The Christ is He")" (Matthew 16:20).
 Here in this instance, the word "was" (literally "is") is a form of the verb "to be," and
 it is the connecting verb. "He" (αὐτός - nom. sing. masc.)

"He" is a _____ .

4. Σαῦλος δέ, ὁ καὶ (Παῦλος), πλησθεὶς πνεύματος ἁγίου ἀτενίσας εἰς αὐτὸν
(Saulos de, ho kai [Paulos], plēstheis pneumatos hagiou atenisas eis auton)
 "But Saul, who was also known as Paul, filled with the Holy Spirit, fixed his gaze
 upon him" (Acts 13:9).
 "Paul" (Παῦλος - nom. sing. masc.)

"Paul" is a _____ .

5. πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ
 ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ (πλοῦτος) τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς
 ἁγίοις,

*(pephōtismenous tous ophthalmous tēs kardias {humōn} eis to eidenai humas tis estin ἡ
 hē elpis tēs klēseōs autou, tis ho [ploutos] tēs doxēs tēs klēronomias autou en tois
 hagiois)*

"I pray that the eyes of your heart may be enlightened, so that you may know what is
 the hope of His calling, what are the riches of the glory of His inheritance in the
 saints" (Ephesians 1:18).

The last phrase, "what are the riches of the glory of His inheritance in the saints" is
 the focus, and in the Greek, there is no verb in this clause.

"riches" (πλοῦτος - nom. masc. sing.)

"riches" is a _____ .

ANSWERS

- | | |
|---------------------------|------------------------------|
| 1) Subject Nominative | 4) Nominative of Appellation |
| 2) Independent Nominative | 5) Nominative of Exclamation |
| 3) Predicate Nominative | |

2. Genitive Case

a. The Genitive of Description

This function of the genitive is considered to be its basic usage; i.e., it describes or depicts a noun. For example, "the house of blue" describes the house as being a "blue house"; "the chair of reclining" describes a chair that is a "recliner."

τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα (τῆς ἁμαρτίας),

(touto ginōskontes hoti ho palaios hēmōn anthrōpos sunestaurōthē hina katargēthē to sōma [tēs hamartias])

"knowing this, that our old self was crucified with Him, that our body of sin might be done away with..."(Rom. 6:6a).

The word "sin" describes what kind of "body" is being referred to; thus, it is the genitive of description.

b. The Genitive of Possession

This use of the genitive expresses the idea of ownership. For instance, "The car of Bill" tells me that the car belongs to Bill, and Bill would be in the genitive case.

Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν (Πέτρου)

(kai elthōn ho Iēsous eis tēn oikian [Petrou]...)

"And when Jesus had come to Peter's home,..." (Mt. 8:14a).

In this Scripture passage, "Peter's home" is actually, "the home of Peter" in Greek, with "of Peter" being in the genitive case - τὴν οἰκίαν (Πέτρου) - *tēn oikian [Petrou]* - "the house of Peter."

c. The Genitive of Relationship

This use of the genitive is similar to the above with the difference being that the noun being modified by the genitive is omitted, being understood by the context. In addition, the context is that of a person being described in relation to a family member, and it is the noun describing that

relationship that is omitted. For example, if I were to say, "Bill, the son of John," you would have no problem understanding what I was saying. The word, "son," is the word being modified by the genitive, which for us would be, "of John." However, what we have with the genitive of relationship is that the word "son" is omitted. Thus, you have, "Bill the of John," but in the Greek, you would know that this meant Bill was the "son of John."

καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν (τοῦ Ζεβεδαίου) καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
(*Kai probas ekeithen eiden allous duo adelphous, Iakōbon ton [tou Zebedaiou] kai Iōannēn ton adelphon autou,*)

"And going on from there He saw two other brothers, James the son of Zebedee, and John his brother,..." (Matthew 4:21a).

The word "*son*" is not in the original text. Thus, it is italicized to indicate that it is understood by the context to be referring to "*son*" although it is not in the actual text.

d. The Adverbial Genitive

This use of the genitive is one of its most distinctive in that it describes the kind of action being expressed in the noun with the genitive. For example, οἴκου (*house*) is in the genitive, and it is referring to the kind of action, *house action*, that is occurring; i.e., action that is occurring within the house.

(1) The genitive of time - This use of the genitive emphasizes the kind of time rather than a point or duration of time:

λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ (νυκτὸς) διὰ τοῦ τείχους καθήκαν αὐτὸν χαλάσαντες ἐν σπυρίδι.

(*labontes de hoi mathētai autou [nuktos] dia tou teichous kathēkan auton chalasantes en spuridi*)

"but His disciples took him by night, and let him down through an opening in the wall, lowering him in a large basket" (Acts 9:25).

In this instance, the phrase "by night" is a translation of νυκτός, which is in the genitive. Thus, that which is being described in this verse is "night time action"; i.e., action taking place under the cover of night.

(2) The genitive of place

In this use the genitive is also bringing into focus some form of contact, while still emphasizing kind of action:

καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον (Ἐφέσου) ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι.

(kai theōreite kai akouete hoti ou monon [Ephesou] alla schedon pasēs tēs Asias ho Paulos houtos peisas metestēsen hikanon ochlon, legōn hoti ouk eisin theoi hoi dia cheirōn ginomenoi)

"And you see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made with hands are no gods *at all*" (Acts 19:26).

The phrase, "in Ephesus," is Ἐφέσου, and it is stating that the kind of preaching and teaching of Paul that nullified the validity of idols was in particular that which affected Ephesus and its idol making business; thus, it is an Ephesian kind of problem occurring in Ephesus and affecting Ephesian merchants.

(3) The genitive of reference

Here adjectives are used in the genitive in such a way so as to apply their meaning within the confines of certain limits.

Μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστός ἐστιν (κακῶν), πειράζει δὲ αὐτὸς οὐδένα.

(mēdeis peiradzomenos legetō hoti apo theou peiradzomai; ho gar theos apeirastos estin [kakōn], peiradzei de autos oudena)

"Let no one say when he is tempted, 'I am being tempted by God'; for God cannot be tempted by evil, and He Himself does not tempt any one" (James 1:13).

Here in this instance the word ἀπειραστός (*apeirastos*) is an adjective in the nominative, and it means, "unable to be tempted." The phrase "by evil" is κακῶν (*kakōn*), and it is the adjective in the genitive. Thus, what is being said is that the kind of temptation God is unable to be tempted with is "from/by evils," which is what κακῶν (*kakōn*) is in its plural form, versus "from/by evil." Thus, based on the genitive's primary emphasis of description and possession, this verse is saying that 'no specific evils describe nor possess God's intentions and nature so as to cause Him to commit, or be the source and agent of the evil men choose in this world'.

e. The Genitive with Nouns of Action

This is a very typical use of the genitive in which the noun in the genitive reflects the action that is being expressed by the noun it is modifying either as the subject producing the action, or as the object of the action:

(1) The subjective genitive

Here the noun in the genitive is viewed as producing the action expressed by the noun the genitive is modifying:

ἡ γὰρ ἀγάπη (τοῦ Χριστοῦ) συνέχει ἡμᾶς,

(hē gar agapē [tou Christou] sunechei hēmas...)

"For the love of Christ controls us,..."(II Corinthians 5:14).

In this verse, the noun "Christ" is in the genitive, and He, i.e., "Christ," is producing the "love" that is controlling believers, "us."

(2) The objective genitive

In this use, the noun in the genitive stands as the object of the action indicated by the noun it is modifying:

καθὼς τὸ μαρτύριον (τοῦ Χριστοῦ) ἐβεβαιώθη ἐν ὑμῖν,

(kathōs to marturion [tou Christou] ebebaiōthē en humin)

"even as the testimony concerning Christ was confirmed in you" (I Corinthians 1:6).

The phrase, "concerning Christ," is actually in the genitive, τοῦ Χριστοῦ, and this is the object of the noun, "testimony," μαρτύριον. Thus, "testimony" is the noun of action, and "Christ" is the object of that "testimony."

f. The Genitive of Apposition

The term apposition refers to a word of a larger group being renamed by a word of the same class, but more specific in nature. In the Greek, the genitive of apposition refers to that word that is more specific in nature, and that word would in turn be in the genitive. For example, in the statement, "the state of Colorado is one of the fifty states of the United States," the phrase, "the state of Colorado," emphasizes the fact that Colorado is one state among the overall larger group of states. The word "state," therefore, represents the larger group, and "Colorado" is a word of that same class (i.e., state), but it is referring to that which is specific.

καὶ σημεῖον ἔλαβεν (περιτομῆς)

(kai sēmeion elaben [peritomēs]...)

"and he received the sign of circumcision..." (Romans 4:11).

In this phrase, "sign" is the larger whole, and "circumcision," which is in the genitive, is that which is the more specific of the larger whole. Thus, "circumcision" is the genitive of apposition.

g. The Partitive Genitive

This use of the genitive is the reversal of the above. The word in the genitive in this case is the whole and the noun it is modifying is a part of the whole. For example, in the statement, "George Washington was one of the Presidents," the phrase, "of the Presidents," would be in the partitive, representing the whole (i.e., "Presidents"), whereas "George

Washington" is a part of the whole and a part of the word in the genitive, "Presidents."

καὶ τὸ τρίτον (τῆς γῆς) κατεκάη
(*kai to triton [tēs gēs] katekaē...*)

"and a third of the earth was burnt up,..." (Revelation 8:7).

In this passage, "earth" is the genitive and the whole, and "a third" is obviously a part of the whole "earth." Furthermore, "a third" finds its clarification in "of the earth," which is the whole. Otherwise, it would be an indefinite reference with no specific clarification.

h. The Genitive Absolute

This use of the genitive corresponds to the parenthetical clauses we have in English. For instance, if I were to say, "Bill, a man who exercises, is an insurance salesman," the phrase, "a man who exercises" is a parenthetical statement that is not grammatically essential to the sentence for it to be a complete sentence. In the same way, the genitive absolute in Greek is the use of a noun and a participle in the genitive that have no essential grammatical connection to the sentence as a whole; they are, if you will, a Greek, parenthetical expression.

Καὶ (εἰσελθόντος αὐτοῦ εἰς οἶκον) οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;
(*kai [eiselthontos autou eis oikon] hoi mathētai autou kat idian epērōtōn auton, Hoti hēmeis ouk ēdunēthēmen ekbalein auto?*)

"And when he had come into the house, His disciples began questioning Him privately, "Why is it that we could not cast it out?" (Mark 9:28)?

In this sentence, the phrase, "when he had come into the house" is the genitive absolute; i.e., it has no essential grammatical connection with the sentence as a whole. The sentence could have easily begun with, "And His disciples began questioning Him privately, "Why is it that we could not cast it out?" This is a complete sentence in and of itself, and the phrase, "when he had come into the house" is not essential to the sentence in that the sentence is already complete.

Genitive Exercises

We will follow the same procedure here as we did with the nominative exercises.

1. νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι (τῆς σαρκὸς) αὐτοῦ διὰ τοῦ θανάτου
(*nuni de apokatēllaxen en tō sōmati [tēs sarkos] autou dia tou thanatou*)
"But now He has reconciled in his body of flesh through death . . ." (Colossians 1:22).
"of flesh" is a _____ .

2. ἔλεγεν δὲ τὸν Ἰούδαν (Σίμωνος Ἰσκαριώτου).
(*elegen de ton Ioudan [Simōnos Iskariōtou]*)
"Now He meant Judas the son of Simon Iscariot" (John 6:71).
"of Simon Iscariot" is a _____ .

3. ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ
(ἡμέρας καὶ νυκτός)
(*ho de theos ou mē poiēsē tēn ekdikēsīn tōn eklektōn autou tōn boōntōn autō*
[hēmeras kai nuktos],...)
"but will God not bring about justice for His elect who cry to Him day and night,..."
(Luke 18:7).
"day and night" is a _____ .

4. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης (τοῦ Χριστοῦ);
(*tis hēmas chōrisei apo tēs agapēs [tou Christou]*)
"Who shall separate us from the love of Christ?" (Romans 8:35)
"of Christ" is a _____ .

5. Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία (τοῦ σκήνους) καταλυθῇ, (*oidamen gar*
hoti ean hē epigeios hēmōn oikia [tou skēnous] kataluthē...)
"For we know that if our earthly house of the tent (i.e., our body) should be
destroyed,... (II Corinthians 5:1).
"Of the tent" is a _____ .

ANSWERS

1. Genitive of Description
2. Genitive of Relationship
3. Adverbial Genitive of time
4. Subjective genitive
5. Genitive of apposition

3. Ablative Case

a. The Ablative of Separation

This is the basic meaning of the ablative indicating separation from or out of something.

εἰδὼς ὅτι ταχινή ἐστίν ἡ ἀπόθεσις (τοῦ σκηνώματός) μου
(*eidōs hoti tachinē estin hē apothesis [tou skēnōmatos] mou*)

"knowing that the laying aside of my earthly dwelling is imminent,..." (II Peter 1:14).

The phrase, "of my *earthly* dwelling" is the ablative of separation; i.e., "the laying aside from my *earthly* dwelling."

b. The Ablative of Source

This use of the ablative emphasizes that the noun being modified by the noun in the ablative owes its origin in some way to the noun in the ablative.

δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται (ἐκ πίστεως) εἰς πίστιν
(*dikaïosunē gar theou en autō apokaluptetai [ek pisteōs] eis pistin*)

"For in it *the* righteousness of God is revealed from faith to faith; ..." (Romans 1:17a).

The phrase, "from faith" may be considered the ablative of source; i.e., the righteousness of God imputed into a person's life comes into their life through faith alone, therefore, the origin of that righteousness within a person's heart is from faith.

c. Ablative of Means

In this instance, the ablative may imply the means by which and out of which something emanates.

καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων (ὑπὸ τῶν ποιμένων) πρὸς αὐτούς

(*kai pantes hoi akousantes ethaumasán peri tōn lalēthentōn [hupo tōn poimenōn] pros autous*)

"And everyone who heard wondered concerning what was told them by the shepherds" (Luke 2:18).

The phrase, "by the shepherds" is considered to be the ablative of means; i.e., it was from or out of the shepherds that this account emanated.

d. Ablative of Comparison

This is the use of the ablative whereby, through *comparison*, there is the obvious sense of separation; i.e., something, for example, that is "greater" than something else-thus, separated from something.

Ἀμὴν λέγω ὑμῖν· οὐκ ἐγγίγερται ἐν γεννητοῖς γυναικῶν μείζων
(Ἰωάννου τοῦ βαπτιστοῦ)

*(amēn legō humin; ouk egēgertai en gennētois gunaikōn meidzōn
[Iōannou tou Baptistou])*

"Verily I say, to you, among those born of women there has not arisen *anyone* greater than John the Baptist" (Matthew 11:11).

In this instance, the phrase, "greater than" (μείζων-*meidzōn*) is modifying "John the Baptist" which is in the ablative case and is implying a separation by comparison from every other person born of a woman.

Ablative Exercises

1. Δυνάμεις τε οὐ τὰς τυχούσας ὁ θεὸς ἐποίει (διὰ τῶν χειρῶν) Παύλου,
(*Dunameis te ou tas tuchousas ho Theos epoiei [dia tōn cheirōn] Paulou*)
"And God was performing extraordinary miracles by the hands of Paul" (Acts 19:11).
"by the hands" is a _____ .
2. Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς (τῆς οἰκίας) ἐκάθητο παρὰ τὴν θάλασσαν·
(*En tē hēmerā ekeinē exelthōn ho Iēsous [tēs oikias] ekathēto para tēn thalassan*)
"On that day Jesus went out from the house, and was sitting by the sea" (Matthew 13:1).
"from the house" is a _____ .
3. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἢ αὐτὸς ποιεῖ, καὶ μείζονα (τούτων) δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.
(*ho gar patēr philei ton wheon kai panta deiknusin autō ha autos poiei, kai meizona [toutōn] deixei autō erga, hina humeis thaumazēte*)
"For the Father loves the Son, and shows Him all things that He Himself is doing; and greater works than these will He show Him, that you may marvel" (John 5:20).
"than these" is a _____ .
4. τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς, τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν (παρὰ τοῦ πατρός), ἐξέχεεν τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε.
(*tē dexiā oun tou theou hupsōtheis, tēn to epangelian tou pneumatou tou hagiou labōn [para tou patros], execheen touto ho humeis kai blepete kai akouete*)
"Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear" (Acts 2:33).
"from the Father" is a _____ .

Answers

- | | |
|---------------------------|---------------------------|
| 1. Ablative of Means | 3. Ablative of Comparison |
| 2. Ablative of Separation | 4. Ablative of Source |

4. Dative Case

a. Dative of Indirect Object

This is the basic usage of the dative in which it indicates the person to whom, or in whose benefit a deed is conducted or carried out.

ἴδετε πηλικοίς (ὕμῃν) γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.
(*idete pēlikois [humin] grammasin egrapsa tē emē cheiri*)

"See with what large letters I am writing to you with my own hand"
(Galatians 6:11)

Here, "to you" is the dative of indirect object.

b. Dative of Advantage or Disadvantage

Here the dative is used to emphasize personal advantage or disadvantage.

δοὺς δὲ (αὐτῇ) χειρὶ ἀνέστησεν αὐτήν.
Dous de [autē] cheira, anestēsen autēn;

"And after he gave her his hand, he raised her up" (Acts 9:41a).

In this passage, αὐτῇ (*autē*) is the dative of advantage in that it was to the advantage of "Tabatha" that Peter gave "to her" his hand and to no one else's advantage.

c. Dative of Possession

In this usage, the focus of interest is that of ownership by the person or persons who are indicated in the dative.

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν (τοῖς πατράσιν) ἡμῶν ἐν τῇ ἐρήμῳ
(*Hē skēnē tou marturiou ēn [tois patrasin] hēmōn en tē erēmō*)

"Our fathers had the tabernacle of testimony in the wilderness" (Acts 7:44).

Here in this passage, the phrase, "Our fathers had the tabernacle of testimony" is literally, "The tabernacle of testimony was to the fathers of us," and "to the fathers" is in the dative; thus, the dative of possession.

d. Dative of Reference

In this instance, the dative is viewed more in the sense of indirect reference rather than focus of interest, although there may indeed be some overlap. For example, if in English I say, "I am giving a test to him *concerning/with reference to syntax*," the last phrase in italics is the dative of reference, whereas "to him" would be the dative of indirect object emphasizing focus of interest.

οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς [εἶναι] νεκροὺς μὲν (τῇ ἁμαρτίᾳ)
ζῶντας δὲ (τῷ θεῷ ἐν Χριστῷ) Ἰησοῦ

(houtōs kai humeis logidzesthe heautous [einai] nekrous men [tē hamartia] zōntas de [tō theō en Christō] Iēsou)

"In this way you all also consider yourselves [to be] dead *with reference to sin*, but alive *with reference to God in Christ* Jesus" (Romans 6:11).

The words in italics are the syntactic emphases modifying the datives of reference which are "to sin" and "to God in Christ"; i.e., we are to view ourselves to be dead "*with reference to sin*, but alive *with reference to God in Christ* Jesus."

Dative Exercises

1. Τοῦτο γὰρ (ὑμῖν) λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.
(*Touto gar [humin] legomen en logō kuriou, hoti hēmeis hoi zōntes hoi perileipomenoi eis tēn parousian tou kuriou ou mē phthasōmen tous koimēthentas*)
“For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep.”
(I Thes. 4:15).
“to you” is a _____.
2. ὅτι Χριστοῦ εὐωδία ἐσμέν (τῷ θεῷ) ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις,
(*Hoti Christou euōdia esmen [tō Theō] en tois sōdzomenois kai en tois apollumenois*)
“For we are a fragrance of Christ with reference to God among those who are being saved and among those who are perishing.” (II Cor. 2:15).
“with reference to God” is a _____.
3. οὐχὶ μένον (σοὶ) ἔμενε καὶ πραθὲν ἐν (τῇ σῇ ἐξουσίᾳ) ὑπῆρχεν;
(*ouchi menon [soi] emenen kai prathen en [tē sē exousia] hupērchen?*)
“ While it remained unsold, did it not remain your own? And after it was sold, was it not under your control?” (Acts 5:4)
“your” and “your control” are a _____.
4. Ταῦτα αὐτοῦ λαλοῦντος (αὐτοῖς), ἰδοὺ ἄρχων εἰς ἐλθῶν προσεκύνει αὐτῷ λέγων
(*Tauta autou lalountos [autois] idou archōn eis elthōn prosekunei autō legōn*)
“While He was saying these things to them, behold a synagogue official came, and bowed before Him saying...” (Mt. 9:18).
“to them” is a _____.

Answers

1. Dative of Indirect Object
2. Dative of Reference
3. Dative of Possession
4. Dative of Advantage or Disadvantage

5. Locative Case

a. Locative of Place

This use of the locative encapsulates its basic usage; i.e., location. It is used with and without prepositions.

ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστὶν χριστὸς κύριος (ἐν πόλει)
Δαυίδ.

*(hoti etechthe humin sēmeron sōtēr hos estin Christos kurios [en polei]
David)*

"for there has been born to you today a Savior who is Christ the Lord in the city of David" (Luke 2:11).

The phrase, "in the city," is the locative of place; i.e., the place where Jesus was born.

b. Locative of Time

This use of the locative points to position with reference to time.

καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι σὺ σήμερον (ταύτη τῇ
νυκτὶ) πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.

*(kai legei autō ho Iēsous, Amēn legō soi hoti su, sēmeron [tautē tē nykti]
prin ē dis alektora phōnēsai tris me aparnēsē)*

"And Jesus said to him, 'Truly I say to you, that you yourself this very night, before a cock crows twice, shall three times deny Me'" (Mark 14:30).

The phrase, "this very night," is the locative of time in that it points to the position of denial with reference to time.

c. The Locative of Sphere

This application of the locative has to do with concepts within the framework of ideas; i.e., placing one idea conceptually within the boundaries of another, and, thereby giving it a place and location within that framework. The following are the three ways this may occur with nouns, adjectives and verbs:

(1) Nouns

Ἀδελφοί, μὴ παιδία γίνεσθε (ταῖς φρεσὶν) ἀλλὰ τῇ κακίᾳ
νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε.

*(Adelphoi, mē paidia ginesthe [tais phresin], alla tē kakiā
nēpiadzete, tais de phresin teleioi ginesthe)*

"Brethren, do not be children in your thinking; yet in evil,
be babes, but in your thinking be mature" (I Corinthians
14:20).

The phrase, "in the thinking," is the locative of sphere
within the noun sphere of not being "children."

(2) Adjectives

ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι
πραῦς εἰμι καὶ ταπεινὸς (τῇ καρδίᾳ)

*(arate ton zugon mou eph humas kai mathete ap emou hoti
praus eimi kai tapeinos [tē kardia],...)*

"Take My yoke upon you, and learn from Me, for I am
gentle and humble in heart..." (Matthew 11:29).

In this passage, the phrase, "in heart," is the locative of
sphere with reference to the adjectival sphere of
"gentleness" and "humility" wherein this occurs.

(3) Verbs

Ὡς δὲ κατέλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σιλᾶς καὶ ὁ
Τιμόθεος, συνείχετο (τῷ λόγῳ) ὁ Παῦλος

*(Hōs de katēlthon apo tēs Makedonias ho te Silas kai ho
Timotheos, suneicheto [tō logō] ho Paulos,...)*

"But when Silas and Timothy came down from Macedonia,
Paul *began* devoting himself completely to the word..."
(Acts 18:5).

Here in this verse, "to the word" is the locative of sphere
with reference to the verb "devoting"; i.e., Paul's exercise
of devotion was occupied and focused "to/in the word."

Locative Exercises

1. (Τῇ δὲ πρώτῃ) τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

([Tē de protē] tōn azumōn prosēlthon hoi mathetai tō Iēsou legontes, pou theleis hetoimasōmen soi phagein to pascha?)

"Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do You want us to prepare for You to eat Passover"" (Mt. 26:17)?

"on the first day" is a _____ .
2. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου σὺν πᾶσιν τοῖς (ἐν τῇ οἰκίᾳ) αὐτοῦ.

(kai elalesan autō ton logon tou kuriou sun pasin tois [en tē oikiā] autou)

"And they spoke the word of the Lord to him together with all who were in his house" (Acts 16:32).

"in his house" is a _____ .
3. Εὐθέως ἐγενόμην (ἐν πνεύματι), καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος,

(eutheōs egenomēn [en pneumati]; kai idou thronos ekeito en tō ouranō, kai epi ton thronon kathēmenos)

"Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne" (Rev. 4:2).

"in the Spirit" is a _____ .

Answers

1. Locative of Time
2. Locative of Place
3. Locative of Sphere

6. Instrumental Case

The root idea being expressed in the instrumental case is that of means; i.e., the means by which something is done or carried out.

a. The Instrumental of Means

This is the use that is closest to the basic meaning of the case, and it is the meaning used most with the instrumental case in the New Testament; it focuses on impersonal means as the agent.

διὰ τὸ αὐτὸν πολλάκις (πέδαις καὶ ἀλύσεσιν) δεδέσθαι
(*dia to auton pollakis [pedais kai halusesin] dedesthai*)

"because he had often been bound with shackles and chains,..." (Mark 5:4).

Here the phrase, "with shackles and chains" contains, two words, "shackles" and "chains" that may be considered to be the instrumental of means by which he was "bound."

b. The Instrumental of Cause

This simply states the cause by which an action occurs.

μή πως τῇ περισσοτέρᾳ λύπῃ καταποθῆ ὁ τοιοῦτος.
(*mē pōs [tē perissotērā lupē] katapothē ho toioutos*)

"lest somehow such a one be overwhelmed by excessive sorrow." (II Corinthians 2:7).

The clear cause by which someone would be overwhelmed is by "excessive sorrow."

c. The Instrumental of Manner

This refers to the manner by which something is carried out.

εἰ ἐγὼ χάριτι μετέχω
(*ei egō [chariti] metechō,...*)

"If I partake with thankfulness..." (I Corinthians 10:30).

In this passage, "with thankfulness" is the manner by which he is partaking of the food he eats.

d. The Instrumental of Measure

This use of the instrumental in the New Testament is primarily associated with time, but in general it is used to express means of measure: time, space, material, etc.

κατὰ ἀποκάλυψιν μυστηρίου (χρόνοις αἰωνίοις) σεσιγημένου, . . .

(kata apokalupsin mustēriou [chronois aiōniois] sesigēmenou,...)

"according to the revelation of the mystery which has been kept secret for long ages past,..."(Romans 16:25).

The phrase, "for long ages past" is clearly being used to express the measure of time by which the "revelation of the mystery has been kept secret."

e. The Instrumental of Association

In this use of the instrumental, another party is involved through which the association is established.

καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς (ὕμῖν) συμβασιλεύσωμεν.

(kai ophelon ge ebasileusate, hina kai hēmeis[humin] sumbasileusōmen)

"and I would indeed that you had become kings so that we also might reign with you" (I Corinthians 4:8).

Here, the Corinthian believers are the second party as the ones reigning as kings that Paul addresses that he et al might reign "with you"; thus, "with you" is the instrumental of association.

f. The Instrumental of Agency

At times agency is used in the Greek New Testament with the instrumental without a preposition and with a verb in the middle or passive voice.

εἰ δὲ (πνεύματι) ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

(ei de [pneumati] agesthe, ouk este hupo nomon)

"But if you are led by the Spirit, you are not under the Law" (Galatians 5:18).

Here the agency by which we are "being led" is the Holy Spirit, "by the Spirit."

Instrumental Exercises

1. καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτείνειν (ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ) καὶ ὑπὸ τῶν θηρίων τῆς γῆς.
(*kai edothē autois exousia epi to tetarton tēs gēs, apokteinai [en rhomphaiā kai en limō kai en thanatō] kai hupo tōn thēriōn tēs gēs*)

"And authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth" (Rev. 6:8b).

"with sword, with famine, with pestilence" are _____ .

2. Λέγω δέ, (πνεύματι) περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

(*Legō de, [pneumati] peripateite kai epithumian sarkos ou mē telesēte*)

"But I say, walk by the Spirit, and you will not carry out the desire of the flesh" (Gal. 5:16).

"by the Spirit" is a _____ .

3. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνὴρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια καὶ (χρόνῳ ἰκανῷ) οὐκ ἐνεδύσατο ἱμάτιον καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.

(*exelthonti de autō epi tēn gēn hupēntēsen anēr tis ek tēs poleōs echōn daimonia; kai [chronō hikanō] ouk enedusato himation, kai en oikiā ouk emenen all' en tois mnēmasin*)

"And when He had come out onto the land, He was met by a certain man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs" (Lk. 8:27).

"for a long time" is a _____ .

4. ἀλλ' ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς θεοῦ διάκονοι, (ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις),
(*all en panti sunistantes heautous ōs theou diakonoi, [en hupomonē pollē, en thlipsesin, en anagkai, en stenochōriais]*)

"but in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses"

(II Cor. 6:4).

"in much endurance..." is a _____ .

5. ἵνα (ἐν χαρᾷ) ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν.
(*hina [en charā] elthōn pros humas did thelēmatos Theou sunanapausōmai humin*)

"so that I may come to you in joy by the will of God and find refreshing rest in your company" (Rom. 15:32).

"in joy" is a _____ .

6. Καὶ Ἰησοῦς προέκοπτεν [ἐν τῇ] σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι (παρὰ Θεῷ) καὶ ἀνθρώποις).
(*Kai Iēsous proekopten [en tē] sophiā kai ēlikiā kai chariti [para theō] kai [anthrōpois]*)

"And Jesus kept increasing in wisdom and stature, and in favor with God and men" (Lk. 2:52).

"with God...men" is a _____ .

Answers

- | | |
|----------------------------|--------------------------------|
| 1. Instrumental of Means | 4. Instrumental of Cause |
| 2. Instrumental of Agency | 5. Instrumental of Manner |
| 3. Instrumental of Measure | 6. Instrumental of Association |

7. Accusative Case

The main idea of the accusative case is that of being the object of the verb; i.e., it is the end point of which and at which the action portrayed in the verb is aimed.

a. Accusative of Direct Object

This is the basic meaning and use of the accusative case; i.e., the object of the action of the verb.

Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν (Ἰησοῦν) καὶ ἐμαστίγωσεν

(Tote oun elaben ho Pilatos ton [Iēsoun] kai emastigōsen)

"Then, therefore, Pilate took and scourged Jesus" (John 19:1).

The noun "Jesus" is the accusative of direct object of both the actions of taking and scourging.

b. Adverbial Accusative

This is a very interesting usage of the accusative case, and it antedates the Koine Greek. In this instance, the noun in the accusative case becomes a sort of indirect object of the verb, and thus came to have an adverbial use. In fact, some nouns came to be used in this way exclusively, and therefore their other case forms disappeared.

(1) Adverbial Accusative of Measure

περὶ δὲ τὴν (ἐνδεκάτην) ἔξελθὼν εὗρεν ἄλλους ἑστῶτας

(peri de tēn [hendekatēn] exelthōn heuren allous hestōtas)

"And about the eleventh hour, after he went out and found others standing..." (Matthew 20:6).

Here, "eleventh" is the adverbial accusative telling *when*.

(2) Adverbial Accusative of Manner

εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ (τὸ πλεῖστον) τρεῖς

(eite glōssē tis lalei kata duo ē [to pleiston] treis)

"If anyone speaks in a tongue, it should be by two or at the most three,..." (I Corinthians 14:27).

The phrase, "at the most" is τὸ πλεῖστον, and it tells *how*.

(3) Adverbial Accusative of Reference

ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν (τὰ πάντα),
(*alētheuontes de en agapē auxēsōmen eis auton [ta panta]*)

"but speaking the truth in love, we are to grow up in all aspects into Him..."(Ephesians 4:15).

The phrase, "all aspects" is the adverbial accusative of reference telling *how much*.

c. Cognate Accusative

This application occurs when the noun in the accusative contains the same meaning as the verb; thus, it is cognate (i.e., of the same or similar nature).

καὶ ἐφοβήθησαν (φόβον) μέγαν
(*kai ephobēthēsan [phobon] megan*)

"And they became very much afraid (literally: "And they feared fear)..."(Mark 4:41).

The verb, φοβέομαι (*phobeomai*-to be afraid) is directing its action at the noun, φόβον (*phobon*-fear); thus, φόβον (*phobon*) is the cognate accusative.

d. Double Accusative

This is the occurrence of a double accusative necessitated by the verb itself.

(1) Personal & Impersonal Object

πάλιν χρείαν ἔχετε τοῦ διδάσκειν (ὑμᾶς) τινὰ (τὰ στοιχεῖα) τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ
(*palin chreian echete tou didaskein [humas] tina [ta stoicheia] tēs archēs tōn logiōn tou theou*)

"you have need again for someone to teach you the elementary principles of the oracles of God" (Hebrews 5:12).

In this passage, “you” and “the elementary principles” are the personal and impersonal objects of the verb “to teach.”

(2) Direct & Predicate Object

Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν (αὐτὸν) ἵνα ποιήσωσιν βασιλέα,

(Iēsous oun gnous hoti mellousin erchesthai kai harpadzein [auton] hina poiēsōsin [basilea])

"Jesus therefore perceiving that they were planning to come and to take Him by force in order to make king..." (John 6:15).

In this passage, "Him" is the direct object of the infinitive "to take," and "king" is the predicate object of the verb "to make."

e. Accusative Absolute

This is the use of the accusative in which it more or less stands alone grammatically from the rest of the sentence.

(πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν]) εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστίν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, . . .

([pephōtismenous tous ophthalmous tēs kardias humōn] eis to eidenai humas tis estin hē elpis tēs klēseōs autou...)

"I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling,..." (Ephesians 1:18a).

In this instance, "the eyes may be enlightened" is the accusative absolute, with “of your heart” being a complimentary part of that phrase, so that the whole phrase, “the eyes of your heart may be enlightened,” is grammatically independent of the rest of the sentence.

f. Accusative with Oaths

The Greek verb of exhortation in the New Testament is commonly followed by two accusatives.

Ἐνορκίζω (ὑμᾶς τὸν κύριον) ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.

(Enorkidzō [humas ton kurion] anagnōsthēnai tēn epistolēn pasin tois adelphois)

"I adjure you (*all*) by the Lord to have the letter read to all the brethren" (I Thessalonians 5:27).

Here, "you" and "the Lord" are the double accusatives.

Accusative Exercises

1. ἀγωνίζου τὸν καλὸν (ἀγῶνα) τῆς πίστεως,

(agōnidzou ton kalon [agōna] tēs pisteōs,...)

"Fight the good fight of faith,..." (I Tim. 6:12a).

"fight" is a _____ .

2. εἶπεν οὖν ὁ Ἰησοῦς· ἔτι χρόνον (μικρὸν) μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

(eipen oun ho Iēsous, Eti chronon [mikron] meth humōn eimi kai hupagō pros ton pempanta me)

"Jesus therefore said, 'for a little while longer I am with you, then I go to Him' who sent Me" (Jn. 7:33).

"little ... longer" is a _____ .

3. καὶ κράζας φωνῆ μεγάλης λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω (σε τὸν θεόν), μή με βασανίσῃς.

(kai kraxas phōnē megalē legei, Ti emoi kai soi, Iēsou whie tou hupsistou? Horkidzō

[se ton Theon], mē me basanisēs)

"and crying out with a loud voice, he said, 'What do I have to do with You, Jesus, Son of the Most High God? I implore You by God, do not torment me'" (Mk. 5:7)!

"You by God" is a _____ .

4. ἀσπάζονται (ὕμᾱς) οἱ ἀδελφοὶ πάντες.
(aspadzontai [humas] hoi adelphoi pantes)
 "All the brethren greet you" (I Cor. 16:20a).
 "you" is a _____ .
5. καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω (ὕμᾱς ἄλιεις) ἀνθρώπων.
(kai legei autois, Deute opisō mou, kai poiēsō [humas halieis] anthrōpōn)
 "And He said to them, 'Follow Me, and I will make you fishers of men'" (Mt. 4:19).
 "you fishers" is a _____ .
6. ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, (τὸ μαρτύριον) καιροῖς ἰδίους.
(ho dous heauton antilytron huper pantōn, [to marturion] kairois idios)
 "who gave Himself as a ransom for all, the testimony borne at the proper time" (I Tim. 2:6).
 "the testimony" is a _____ .

Answers

1. Cognate Accusative
2. Adverbial Accusative of Measure
3. Accusative with Oaths
4. Accusative of Direct Object
5. Double Accusative
6. Accusative Absolute

Chapter Three

Greek Verbs

These next three chapters of our study are extremely important as they will equip you to be able to understand the verb structure in Greek, and thus to correctly and adequately use the available Greek tools (i.e., the Interlinear Greek/English New Testament, the Analytical Greek Lexicon and the Greek/English Lexicon) to translate and explain what the text is saying.

Verbal Tense

In Greek, that which is important is the *kind of action*, versus the time of action in English. Now although *time of action* is certainly apparent in Greek, it is the *kind of action* that is most important in interpreting Greek. For example, in the phrase, "and the blood of Jesus His Son cleanses us from all sin" (I John 1:7c), the word "cleanses" is in the present tense. However, that which is of greatest significance for us today is not that His blood cleansed the people back then (although we certainly rejoice in that for them), but that His blood is effectual for us in the twenty-first century and beyond. Thus, the *kind of action* expressed in the present tense usage of this verb is continuous action; i.e., for those of us who have accepted Jesus as Lord and Savior, His blood "continually cleanses" us from all sin, even when we are not consciously aware of our sin! What a glorious truth to walk in and live by. Therefore, the *kind of action*, not *time of action* is what is of uppermost significance in Greek interpretation.

We will identify the verbs a bit differently than the nouns. With the verbs, I will only write the English verse. However, within the verse, I will write out the verb in Greek, followed by its italicized transliteration in parentheses, and its English translation underlined.

1. The Present Tense

The present tense indicates continuous or linear action. It may represent action that is ongoing as in the above example in I John; or it may represent action that was in the past, but it is described as though it were occurring now for emphasis sake; and at times it is used to express an event as occurring right now in the view of the writer, versus an ongoing action. Regardless of its nuances, the *kind of action* is linear or continuous.

a. *Progressive Present*

This use of the present is found in the example of I John 1:7 that we just discussed above; i.e., it is an ongoing, continuous action:

"And the blood of Jesus His Son καθαρίζει (*katharidzei*) cleanses us from all sin."

b. *Customary Present*

This use of the present tense represents an action that is considered a general occurrence throughout time: "Every tree that does not bear good fruit ἐκκόπτεται (*ekkoptetai*) is cut down..."(Mt. 7:19).

In this passage, it may be assumed that it is a customary thing for someone to cut down a non-fruit bearing tree.

c. *Iterative Present*

This use of the present describes action that is regarded as occurring at various intervals or time periods; thus, it is action that is viewed as being repeated on a consistent basis:

"But God παρακαλῶν (*ho parakalōn*) who comforts the depressed, . . ." (II Cor. 7:6).

In this instance, one could justifiably say that this is a repeated action of God whereby He comforts the depressed.

d. *Historical Present*

This use of the present tense is for emphasis of action wherein a past event is described in the present tense:

"Now in those days John the Baptist παραγίνεται (*paraginetai*) came, preaching in the wilderness of Judea, ." (Mat. 3:1).

Here in this passage, the actual wording in the English text (NAS) is "came," but the literal translation is "comes," thus emphasizing John's action of coming and preaching in the wilderness.

e. *Aoristic Present*

This use of the present emphasizes an action 'as occurring now', versus focusing on its ongoing action; i.e., it states that something is actually in progress and occurring, thus, containing the *linear emphasis* of the present tense, but focusing on the action's present occurrence:

"For Γνωρίζω (*Gnōrizō*) I make known to you, brethren, that the gospel which was preached by me is not according to man" (Gal. 1:11).

In this passage, Paul is emphasizing the fact he is presently making known to the Galatians, in view of the current heresies of "works" that were being propagated among them, that his "gospel" is not something contrived by man, but rather comes from God. Thus, the present tense is used to emphasize the current situation with his preaching, as well as the fact that it will always be that way (i.e., *continuous, linear action*).

f. *Futuristic Present*

Here the present tense is used to describe an event that has yet to occur, but it is viewed with such certainty that it is presented as though it was already happening:

"And if I go and prepare a place for you, ἔρχομαι (*erchomai*) I will come again, and receive you to Myself; . . ." (John 14:3).

Clearly, in this instance, we see the present tense used to describe a future event regarding the *absolute certainty* of Jesus coming again to receive His disciples unto Himself!

g. *Tendential Present*

This use of the present tense describes an action which is not actually occurring, but which is thought will very likely be attempted:

"You have been severed from Christ, δικαιούσθε (*dikaioúste*) you, who are of the tendency, who seek to be justified by law; . . . (Gal. 5:4).

What Paul is saying is that those, *who are of the type*, who seek to establish their justification before God through their own efforts at keeping certain standards of righteousness, will not be recipients of God's grace. Thus, for those who are thinking in these terms, although they may not as yet have moved in that direction, this will be the outcome of their efforts!

h. *Static Present*

This is an important use of the present in that it represents an action that is looked upon as a constant state of being or existence:

"Jesus said to them, `Truly, truly; I say to you, before Abraham was born, εἰμί (*eimi*) I am - literally: "I myself continually am/exist)" (John 8:58).

This is an excellent example of the *static present* in this passage in which Jesus clearly presents His eternal existence.

2. The Imperfect Tense

The imperfect tense emphasizes action that is continuing in past time. As with the present, there are a variety of nuances with the imperfect, but the primary idea conveyed by all these nuances is that of continuous action of some type in past time:

a. *Progressive Imperfect*

"And ἐπεθύμει (*epethumei*) he was longing to fill his stomach with the pods . . . (Luke 15:16)

In other words, the "prodigal son," while he was working for the man taking care of his pigs at some time in the past, was "*continuously* longing to fill his stomach with the pods . . ."

b. *Customary Imperfect*

"... , for they ἔπινον (*epinon*) were drinking from a spiritual rock which followed them;..." (I Cor. 10:4).

Here we see Paul describing the journey of the children of Israel in the wilderness and how their "*customarily* drinking from a spiritual rock which followed them; . . . " was something that they regularly did; i.e., it was customary.

c. *Inceptive Imperfect*

"And when he leaped up he stood and he περιεπάτει (*periepatei*) began to walk; . . . (Acts 3:8)

Here in this passage, the emphasis is not only about something that was going on in past time, but it also focuses on the fact of the *beginning* of that action.

d. *Iterative Imperfect*

"And they ἤρχοντο (*ērchonto*) were coming up to Him and ἔλεγον (*elegon*) were saying, 'Hail, King of the Jews!' . . (John 19:3).

This was an act that was obviously continuously being repeated at various intervals; i.e., "they *kept* on coming and *kept* on saying,..." Thus, the idea of repeated action, over a period of time, at various intervals in the past is what the *iterative imperfect* presents.

3. The Future Tense

The future expresses both progressive and punctiliar action as occurring at some future time. Punctiliar action is that which will occur at some point in the future without necessarily indicating anything about the duration of the act, but simply that it will occur, whereas progressive action is continuous and linear:

a. *Predictive Future*

“He μαρτυρήσει (*marturēsei*) will bear witness of me” (John 15:26).

Jesus is here speaking of the Holy Spirit.

b. *Progressive Future*

"And we have confidence in the Lord concerning you, that you are doing and ποιήσετε (*poiēsete*) will continue to do what we command" (II Thes. 3:4).

Clearly this is something that the Apostle expects the Thessalonians to *continue* to do in the future.

c. *Imperative Future*

“You ἀγαπήσεις (*agapēseis*) shall love your neighbor as yourself” (James 2:8).

Here, "You shall love (ἀγαπήσεις - *agapēseis*)," although in the indicative mood, is actually giving a command in the future, active, indicative; i.e., "You shall" do etc.

d. *Gnomic Future (timeless)*

"For this cause a man καταλείψει (*kataleipsei*) shall leave his father and mother, . . . (Eph. 5:31).

This use of the future expresses an act or truth that is considered to be universal for all times and will be carried out by people ad infinitum.

4. The Aorist Tense

The *kind of action* demonstrated by the aorist tense is punctiliar; i.e., its main purpose is to signify action that has occurred without indicating, necessarily, the amount of time involved. It does not make any statement as to the completeness of an action, only that it has happened; thus, it simply indicates the reality of the action without emphasis as to elapsed time.

a. *Constative Aorist*

The constative aorist takes the action in its entirety and views it as a single whole.

"even as the testimony of Christ ἐβεβαιώθη (*ebebaiōthē*) was confirmed in you" (I Cor. 1:6).

This word takes into account the whole of the process of that confirmation, from conversion through continued growth, and states that it has occurred, viewing it as a single event.

b. *Ingressive Aorist*

This emphasizes the beginning of an action and is usually attached to verbs indicating a state or condition and entrance into that state or condition.

"And all the multitude Ἐσίγησεν (*Esigēsen*) kept silent,..." (Acts 15:12).

Here, the word describes the state of silence and the fact of their entering into it.

c. *Culminative Aorist*

In this instance the completion of the action is emphasized, and the verbs used with this are usually those denoting effort or process, with the aorist signifying the end of that effort and process.

"ἔδοξε (*edoxe*) it seemed fitting for me as well,..." (Luke 1:3).

This aorist is indicating the end of a process of thinking, and what follows is the result.

d. *Gnomic Aorist*

This use of the aorist is applied when a particular truth or event is regarded as timeless in its usage. Thus, it sees this event as *occurring*, versus seeing it as it *did occur*. Typically, this use of the aorist is translated in the present tense, but it may be seen as more of an iterative or customary event, rather than a continuous event if it were actually a present tense verb.

“For the sun ἀνέτειλεν (*aneteilen*) rises with a scorching wind, and ἐξήρανεν (*exēranen*) withers the grass; and its flower ἐξέπεσεν (*exepesen*) falls off, and the beauty of its appearance ἀπόλετο (*apōleto*) is destroyed; so too the rich man in the midst of his pursuits will fade away” (James 1:11).

All of the above Greek words are aorists, but they are translated with the idea that these events are universal and ongoing, thus they are timeless, but we know that their occurrence is not 24-7, but rather throughout time in a general sense.

e. *Epistolary Aorist*

This use of the aorist is when a writer of a Greek letter would place himself in the same time frame of his readers when making a statement, although what he was saying was actually a present or future occurrence with him at the time of his writing.

“But that you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you. And ἐπεμψα (*epempsa*) I have sent him to you for this very purpose, so that you may know about us, and that he may comfort your hearts” (Ephesians 6:21-22).

Here Paul is telling the Ephesian believers that he will send Tychicus to them, and he “will make everything known to you.” However, he begins

verse 22 with “I have sent him,” but at the time Paul was writing this epistle, Tychicus was still with Paul and had not yet left.

f. *Dramatic Aorist*

This use of the aorist is when a writer wishes to express an event that has recently occurred, or is presently occurring, with the force of a completed act or accomplished fact for emphasis sake.

“And Mary said: ‘My soul exalts the Lord, and my spirit ἠγαλλίασεν (*ēgalliasen*) has rejoiced in God my Savior” (Luke 1:46-47).

In this passage, the word “exalts” is in the present tense, and “has rejoiced” is in the aorist. And clearly, in this instance, it is a dramatic aorist, expressing a very recent or present occurrence with the force of an accomplished deed for the sake of emphasis, and the emphasis is the joy of being told that she will be the mother of the Messiah.

5. The Perfect Tense

The perfect tense is one of the most important in the Greek New Testament. The action it indicates is action that is complete, but it has an ongoing state of being; i.e., a completed action with an existing result in the present time.

a. *Intensive Perfect*

This aspect of the perfect is the closest to its basic application, and that is the emphasis in the present time of a past, completed action.

“And we have beheld and bear witness that the Father ἀπέσταλκεν (*apestalken*) has sent the Son to be the Savior of the world” (I John 4:14).

In this sentence, the fact that Jesus is still the “Savior of the world” is clearly understood. Thus, the “Father” who “has sent” the Son is emphasizing the fact that the result of His having been sent is still with us and has a continuous and ongoing effect in the world.

b. *Consummative Perfect*

In this use of the perfect, the emphasis is more on the action that has been completed than on the existing result from that action, although the result is still certainly in the picture.

“If we say that not ἡμαρτήκαμεν (*hēmartēkamen*) we have sinned, we make Him a liar, and His word is not in us” (I John 1:10).

In this verse, the phrase “we have sinned” is clearly focusing on a past occurrence, and that is that “we say that we have not sinned,” which is pointing to an event, or events in the past, but the obvious result of that denial that “we have sinned” is that we are presently living a lie!

c. *Dramatic Perfect*

This use of the perfect focuses on describing an event in a dramatic manner, and in doing so, the emphasis tends to be on the act itself, versus on the results that follow from that act.

“No rest ἔσχηκα (*eschēka*) I had for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia” (II Corinthians 2:13).

In this passage, Paul is focusing on the fact of his not having gotten any rest because of his “not finding Titus my brother,” versus any lasting effect of his lack of rest. And yet, we know that there were results from his lack of rest, but they are not alluded to.

d. *Present Perfect (or Perfect with a Present Emphasis & Force)*

This use of the perfect is associated with certain verbs that are stating a condition one has entered into, in that the existing results of that condition are presented in such a way that the initial act leading to that condition becomes virtually one with the results. The one verb with which this is seen most often is the verb “to know,” οἶδα (*oida*).

“The woman said to Him, οἶδα (*oida*) I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us” (John 4:25).

In this example, the present knowledge of this woman concerning what the Messiah will do when He comes is so emphasized that just when that knowledge first became known is subsumed in the present results.

e. *Gnomic Perfect*

This use of the perfect is stating a universal truth that has an ongoing application for any and all people throughout time, with specific regard to whatever action is being described by the verb.

“But he who doubts κατακρίται (*katakekritai*) is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin” (Romans 14:23).

In this passage, the perfect tense is expressing a universal truth for all people at all times with regard to performing some action in which a believer has doubt as to whether or not the thing he is doing is sin.

f. *Allegorical Perfect*

This use of the perfect involves Old Testament events or narratives that can be viewed with a New Testament application. That is, Old Testament truths made applicable for us in the light and fulfillment of the Gospel of Jesus Christ.

“For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. But the son by the bondwoman γενένηται (*gegennētai*) was born according to the flesh, and the son by the free woman through the promise. This is allegorically speaking: for these women are two covenants, one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar. Now this Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free; she is our mother” (Galatians 4:22-26).

In this instance, the words “was born” are from the verb *genaō*, which means “to be born,” and it is the perfect passive of that verb. Thus, this verb is referring to the fact that Ishmael was born “according to the flesh,” and anything we do ‘in the flesh’ will not bring good results for us today either. But the “son by the free woman” was born according to the promise, and as we walk by faith, resting in God’s promises, versus the ‘work of our flesh’, then we too will be blessed. That is the allegorical application for us today of an event that happened in the past, but still has meaning and application for our present lives.

6. The Pluperfect Tense

The pluperfect tense emphasizes a completed act in past time with a resultant state of being in the past.

a. *Intensive Pluperfect*

In this usage of the pluperfect, the emphasis is on the reality of the existing results in the past as a result of some previous action.

“And demons also were coming out of many, crying out and saying, ‘You are the Son of God!’ And rebuking them, He would not allow them to speak, because ἤδεισαν (*ēdeisan*) they knew Him to be the Christ” (Luke 4:41).

Here, “they knew” is the pluperfect, and it is emphasizing the reality of the demons ‘knowing’ that Jesus was the Christ at this particular point in time in the past. But with the pluperfect is the reality of an initial point of knowledge that occurred before this encounter, and the results of that initial point of knowledge had an ongoing effect in the past, including up to and through this encounter. Thus, for the demons, this initial point of knowledge would have to be from the beginning of time. Therefore, “they knew” is talking about a completed act of knowing at some point in the past, with an ongoing effect in the past.

b. *Consummative Pluperfect*

This is the emphasis of an act itself being completed at some point in the past, with the existing results being secondary.

“Now he who was betraying Him δεδώκει (*dedōkei*) had given them a signal, saying, ‘Whomever I shall kiss, He is the one; seize Him, and lead Him away under guard’” (Mark 14:44)

In this verse, the pluperfect verb, “had given” is emphasizing the act of Judas already ‘having given’ to the Jews a “signal” that would identify Jesus. That is the focus, versus the results that followed.

Chapter Four

Greek Voice & Mood

Voice

The New Testament Greek has three voices: active, middle, and passive.

1. Active Voice

The active voice merely reflects the person (or thing) as performing the action of the verb (e.g., Bill hits the ball - in this instance, “hits” would be in the active voice showing that Bill is producing the action). A deponent verb means it is middle or passive in form, but active in meaning (the *Analytical* indicates it as dep.), and its primary ending is **ομαι** (γίνομαι – *ginomai*), but it also ends in **αμαι** (δύναμαι – *dunamai*).

“and we toil (κοπιῶμεν [*kopiōmen*] – present active indicative), working with our own hands” (I Corinthians 4:12).

2. Middle Voice

The middle voice stresses the agent as participating in the result of the action that is being performed.

a. *Intensive Middle*

The intensive middle stresses the agent as being the one performing the action; i.e., he and no other is doing such and such (e.g., Bill and no other is hitting the ball).

“From that time Jesus began to preach (ἤρξατο [*ērxato*] – aorist middle indicative) and say, "Repent, for the kingdom of heaven is at hand" (Matthew 4:17).

b. *Reflexive Middle*

The reflexive middle stresses the agent as directly participating in the results of the action (e.g., Bill is hitting himself - thus, Bill is hitting himself and directly participating in his action of hitting).

“. . . Solomon in all his glory did not clothe himself (περιεβάλετο [periebaletō] – aorist middle indicative) like one of these “ (Matthew 6:29).

c. *Reciprocal Middle*

This involves a plural subject directly involved in action being done to one another (e.g., The men are hitting one another).

“And they began to discuss (διελογίζοντο [dielogidzonto] – imperfect middle indicative) among themselves, saying, ‘It is because we took no bread’” (Matthew 16:7).

3. Passive Voice

The passive voice simply indicates that the subject is being acted upon by someone or something else (e.g., Bill is being hit by etc.).

“. . . My witness, My faithful one, who was killed (ἀπεκτάνθη [apektanthē] – aorist passive indicative) among you, where Satan dwells “ (Revelation 2:13).

Mood

The New Testament Greek has four moods: indicative, subjunctive, optative and imperative.

1. Indicative Mood

The indicative mood is the mood of reality; i.e., it describes something as really happening.

2. Subjunctive Mood

The subjunctive mood expresses action that is likely to occur, but is not actually happening.

a. *Hortatory Subjunctive*

This is used in the first person plural to exhort people to do something; e.g., Let us hit . . .

“. . . let us kill (ἀποκτείνωμεν [*apokteinōmen*] - aorist active subjunctive) him, and seize his inheritance” (Matthew 21:38).

b. *Prohibitive Subjunctive*

This is used with the 2nd person aor. subj. to express a negative command: "(You) Do not lead (εἰσενέγκῃς [*eisenegkēs*]– aorist active subj.) us into temptation, . . ." (Mt. 6:13a). With the aorist, this entreaty is requesting that such a thing not even begin! Grammatically, the subjunctive mood implies contingency or possibility. Thus, theologically, the possibility exists that God may indeed allow us to be led into temptation as He did with Jesus, but He is never the one who tempts us with evil – Satan does that. However, it is significant to note in this passage that the request is for God to not allow us to be led into temptation and to keep us from evil because we cannot, with our own strength, wisdom, and will, keep ourselves from being led into temptation, nor can we by our own power deliver ourselves from evil, or the “evil one.” Thus, an amplified translation would be: “(You, Oh God) do not allow us to be led into temptation, and (You, Oh God) deliver us from evil' (or the "evil one")" (Mt. 6:13b).

c. *Deliberative Subjunctive*

This is used to express a question and expects no answer at all, or an answer in the imperative; e.g., What shall I hit? The answer will either be no answer, or, Hit this!

“Are we to continue (ἐπιμένωμεν [*epimenōmen*]– present subjunctive) in sin that grace might increase? May it never be” (Romans 6:1-2a)!

d. *Emphatic Negation*

This is one of the most important usages of the subjunctive as it uses the double negative, οὐ μὴ (*ou mē*), and it is much stronger and more emphatic than the single, οὐ (*ou*). The best example of this usage is in

John 10:28: “and I give eternal life to them, and they shall never perish (καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα - *kai ou mē apolōntai eis ton aiōna*); and no one will snatch them out of My hand.” The verb, ἀπόλωνται (*apolōntai*) is an aorist middle subjunctive from ἀπόλλυμι (*apollumi*), which means *to be lost, perish, ruined*. Thus, because the subjunctive implies contingency (i.e., the possibility that something may occur), when it is used with the double negative, οὐ μὴ (*ou mē*), all such contingency and possibility is removed; i.e., it is stating that there is absolutely no possibility for such and such a thing to occur, what ever is being discussed. In this case in John 10:28, Jesus is saying that there is absolutely no possibility that “My sheep” will perish: “and they shall never unto the ages cause themselves to perish (reflexive middle) . . .”

e. *Final Subjunctive*

This is the use of the subjunctive with the particle ἵνα (*hina*) or ὅπως (*hopōs*), in order to express purpose.

“And behold, there was a man with a withered hand. And they questioned Him, saying, ‘Is it lawful to heal on the Sabbath?’-- in order that (ἵνα - *hina*) they might accuse (κατηγορήσωσιν [*katēgorēsōsin*] - aorist active subjunctive) Him” (Matthew 12:10).

f. *Probable Subjunctive*

This use of the subjunctive includes the Greek coordinating conjunction εἰάν (*ean*) or ἄν (*an*) in the “if” clause with a verb in the subjunctive, and a verb in any mood in the “then” clause. This is a conditional sentence, and the “if” clause is called the protasis, and the “then” clause is called the apodosis. This conditional construction includes other forms of conditional sentences, and we will look at three of the basic ones.

(1) In the first one, the protasis is introduced by εἰ (*ei* – if) with a verb in the indicative mood, and the apodosis can have a verb in the

indicative, subjunctive, optative or imperative mood. This usage is basically a fulfillment of the initial “if” clause in the protasis:

“If (εἰ) You do (ποιεῖς [*poieis* - present act. indicative) these things, show (φανερώσον [*phanerōson*] - aorist act. imperative) Yourself to the world” (John 7:4b).

- (2) This second usage contrasts opposite statements in order to prove a point. The protasis contains εἰ with a verb in the indicative mood, and the apodosis has the Greek particle ἄν, which indicates contingency, with a verb in the indicative:

“For if (εἰ) you believed (ἐπιστεύετε [*episteuete*] - imperfect indicative) Moses, (ἄν) you would believe (ἐπιστεύετε - imperfect indicative) Me: . . .” (John 5:46).

- (3) The third example is the *probable subjunctive* above: (a) It may have ἐάν in the protasis with a subjunctive mood verb, and an indicative verb in the apodosis (Jn. 6:51):

“; . . . if (ἐάν) anyone eats (φάγη [*phagē* - aorist act. subjunctive) of this bread, he shall live (ζήσει [*zēsei*] - future indicative) forever; . . .” (John 6:51).

- (b) or ἄν in the protasis with a subjunctive mood verb, and an indicative mood verb in the apodosis (Mt. 5:19):

“But whoever (ἄν) does (ποιήσῃ [*poiēsē*] – aor. act. subj.) and teaches (διδάξῃ [*didaxē*] – aor. act. subj.) will be called (κληθήσεται [*klēthēsetai*] – fut. act. ind.) . . .”

3. Optative Mood

The optative mood expresses action that one hopes will occur, and is one more step removed from reality than the subjunctive.

“Now may the God of peace Himself sanctify (ἁγιάσαι [*hagiasai*] - aorist optative) you entirely” (I Thessalonians 5:23).

4. Imperative Mood

The imperative mood is the mood of command; i.e., it is requiring something of someone or someones that is volitionally possible from those of whom the action is being required. With the present imperative, the action conveyed is keep on doing whatever one is doing, and with the aorist imperative, the action is start doing something.

“And I say to you, ask (αἰτεῖτε [aiteite] – present act. imperative), and it shall be given to you; seek (ζητεῖτε [zēteite] – present imperative), and you shall find; knock (κρούετε [krouete] – present act. imperative), and it shall be opened to you” (Luke 11:9).”

The emphasis in the above example is to *continue* “asking,” *continue* “seeking” and *continue* “knocking.”

“Never take your own revenge, beloved, but leave (δότε [dote] – aorist act. imperative) room for the wrath of God, for it is written, ‘Vengeance is Mine, I will repay,’ says the Lord” (Romans 12:19).

Here, in this example, the emphasis is, “Never take your own revenge, beloved, but *begin right now to leave* room for the wrath of God, . . .”

In addition, with the 3rd person imperative, the translation is, Let him/her . . . , or Let them do etc. Thus, with the third person singular or plural, the imperative implies permission given for something to occur.

“But let him ask (αἰτεῖτω [aiteitō] - present act. imperative) in faith without any doubting” (James 1:6).

Chapter Five

The Participle & The Infinitive

The Participle

The Greek participle is a verbal adjective that behaves like a verb and an adjective. As a verb it has tense and voice, but not mood and person, and it appears in the present, aorist, perfect and future tenses (the *future participle* has only twelve occurrences in the New Testament). As an adjective, it has gender, case and number (i.e., singular or plural) that agree with the noun it is modifying.

1. Present Participle

The present participle indicates continuous action that is simultaneous with the action of the main verb (the main verb being the primary, finite verb in the sentence-i.e., indicates per., num., tense, voice, and mood doing the action). For example, if the main verb is an aorist, then the present participle will be translated in the past tense to correspond with the aorist. However, if the main verb is in the present tense, then the participle will be translated in the present tense and so on. “Every branch in Me that does not bear (φέρων [*pheron*] - present active participle) fruit, He takes away (αἶρει [*airei*] - present active indicative – main verb); and every branch that bears fruit, He prunes it, that it may bear more fruit” (John 15:2).

2. Aorist Participle

The aorist participle usually expresses action antecedent to that of the main verb. That is, if the main verb is in the present tense, then the aorist participle will convey action that occurred before the present tense (e.g., "John is washing [present tense main verb] his car that he bought" [this is the aorist participle, and it indicates that the action of buying the car preceded his washing the car]). However, the aorist can also indicate simultaneous, and subsequent action, the determining factor being the context.

“And *after* He answered (ἀποκριθεὶς [*apokritheis*] – aorist act. participle) *He* said (εἶπεν [*eipen*] – aorist act. indicative – main verb) to them, . . . (Matthew 15:3).

3. Perfect Participle

The perfect participle also indicates action that is antecedent to that of the main verb, with the additional factor of emphasizing a completed act with an ongoing state of actuality.

“You would have (εἶχες [*eiches*] – imperfect act. indicative – main verb) no authority over Me, unless it had been given (δεδομένον [*dedomenon*] – perfect participle) you from above” (John 19:11).

4. Future Participle

The future participle expresses action that is subsequent to that of the main verb. Thus, if the verb were aorist, then the action expressed by the future participle will be after that of the aorist (e.g., “Bob shot [shot being the aorist main verb] the deer, and it is going to be dressed” [going to be dressed is the future participle expressing action that will occur after the shooting has occurred]). One important aspect of the future participle, however, is that it only occurs twelve times in the New Testament.

“and that which you sow, you do not sow (σπείρεις [*speireis*] – present indicative – main verb) the body which is to be (γενησόμενον [*genēsomenon*] – future participle)” (I Corinthians 15:37).

5. Periphrastic Participles

The periphrastic use of the participle is both common and important. It is a combination of some form of the verb εἶμί and a participle. The reason for this usage is emphasis:

a. *Periphrastic Present*

This is the present participle with the present tense of εἶμί, and it emphasizes the ongoing, continuous action of an event in present time –

οὐ γὰρ ἐσμεν (present tense of εἰμί) ... καπηλεύοντες (present participle) τὸν λόγον τοῦ θεοῦ "for we are not... peddling the Word of God [*ou gar esmen . . . kapēleuontes ton logon tou theou*]" (II Cor. 2:17).

b. *Periphrastic Imperfect*

This is the present participle with the imperfect of εἰμί, and it too emphasizes the ongoing, continuous action of an event in the past - ἤμην (imperfect of εἰμί) δὲ ἀγνοούμενος (present passive participle) - "but I was unknown [*ēmēn de agnooumenos*]" (Gal. 1:22).

c. *Periphrastic Future*

This is the present participle with the future tense of εἶμι, and it emphasizes continuous action in the future - καὶ οἱ ἀστέρες ἔσονται (future of εἶμι) ἐκ τοῦ οὐρανοῦ πίπτοντες (present participle) - "And the stars will be out of heaven falling [*kai hoi asteres esontai ek tou ouranou piptontes*]" (Mk. 13:25).

d. *Periphrastic Perfect*

This is the perfect participle and the present tense of εἶμι, and it emphasizes the ongoing effect in the present of a completed act - Τῇ γὰρ χάριτί ἐστε (present of εἶμι) σεσωσμένοι (perfect passive participle) - "for by grace you are saved [*Tē gar chariti este sesōsmenoi*]" (Eph. 2:8).

e. *Periphrastic Pluperfect*

This is the perfect participle and the imperfect of εἶμι, and it emphasizes the ongoing effect in the past of a completed act - ᾗσαν (imperfect of εἶμι) γὰρ προεωρακότες (perfect participle) Τρόφιμον - "for they had previously seen Trophimus [*ēsan gar proeōrakotes Trophimon*]" (Acts 21:29).

f. *Periphrastic Future Perfect*

This is the perfect participle and the future of εἶμι, and it emphasizes the ongoing effect in future time of an already completed act – ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα (perfect passive participle) ἐν οὐρανῶ - "whatsoever you shall bind on earth shall be bound in heaven [*hosa ean dēsēte epi tēs gēs estai dedemena en ouranō*]" (Mt. 18:18). God has already done the binding in heaven, and as we line up with His will and purpose, then whatever we “bind on earth” we will see accomplished because God, not us, has already determined it in heaven.

The Infinitive

The Greek infinitive is a verbal noun. As a verb it has the same qualities as the participle-tense and voice, but not mood and person-and it appears only in the present, aorist and perfect tenses. As a noun it can at times function as the subject and object of a verb, as well as an appositional thought of a noun (apposition means to rename or restate something- e.g., in "your job is to type," the phrase, "to type" is renaming what the job is). However, for the most part the Greek infinitive functions much the same way as our infinitive with "to ..." - i.e., "to eat," "to run," etc. In addition, at times it can also be translated with an "-ing" ending. There are other more detailed usages of temporal ideas with a preposition, but for our purposes, the above explanation is sufficient.

However, there is also an emphasis on the kind of action with the infinitive as with the participle. Thus, with the **present infinitive**, continuous action is emphasized; with the **aorist infinitive**, undefined or punctiliar action; and with the **perfect infinitive**, completed action with ongoing results.

“and to love (ἀγαπᾶν [*agapan*] **present infinitive**) Him with all the heart” (Mark 12:33a).

“but to eat (φαγεῖν [*phagein*] **aorist infinitive**) with unwashed hands does not defile the man” (Matthew 15:20).

“By faith we understand the worlds *to have been* prepared (κατηρτίσθαι [*katērtisthai*] **perfect infinitive**) by the word of God” (Hebrews 11:3).

Chapter Six

Practical Application

We will now look at some other instances of practical application where participles and infinitives are used. The first passage is taken from I Corinthians 1:2:

I Corinthians 1:2

τῇ	ἐκκλησίᾳ	τοῦ	θεοῦ	τῇ	οὐσίᾳ	ἐν	Κορίνθῳ,
To the	church	of	God,	to the one	being	in	Corinth,
	ἡγιασμένοις			ἐν	Χριστῷ	Ἰησοῦ	
to those who have been	sanctified			in	Christ	Jesus	

The phrase, "have been sanctified" is actually one Greek word, ἡγιασμένοις (*hēgiasmenois*). Thus, the steps to take are to once again first look the Greek word up in the *Analytical Greek Lexicon*, and when you do, you find the following identification:

ἡγιασμένοις dat. pl. m. perf. pass part. . . id.

This means that this word is a dative plural masculine, perfect participle passive. The little abbreviation at the end of the identification, "id.", stands for "idem" in Latin which means "same"-thus, you follow "id." all the way up until it stops at ἀγιάζω, which is the root verb. You then go to the *Greek-English Lexicon* and lookup the word ἀγιάζω, and you find the meaning. Here too, as with εἰμί, you find a number of meanings, with the primary one being to "*separate from things profane and dedicate to God*"-thus, to be "sanctified" carries the idea of being separated unto God for His work in our lives through Jesus Christ! In addition, the "perfect" tense indicates a completed act with a resulting state of being. Thus, this sanctification was accomplished some time in the past and has an ongoing, continuous work in the lives of believers now! The "passive" voice indicates that this was done by someone else to the believer; in particular, it is done and accomplished by God in Christ for all those believers who accept Jesus Christ as their Lord and Savior.

II Corinthians 5:8:

θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι
we are of good courage But and we prefer rather to be absent

ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον.
out of the body and to be present with the Lord.

If we look up the word ἐκδημῆσαι (*ekdēmēsai*), we will find the following:

ἐκδημῆσαι, aor. act. inf. ἐκδημέω

This means that it is an aorist (aor.) active (act.) infinitive (inf.), and it comes from the verb, ἐκδημέω. What is significant about this infinitive and the subsequent infinitive, "to be present" (ἐνδημῆσαι), is that they are both aorist infinitives, and the aorist indicates action occurring at a point in time—thus, the absence and presence is immediate! The active voice simply means that at the point of death, my spirit is actively, on its own, moving immediately into the presence of the Lord. What a glorious truth!

You have now finished the *Simplified Greek Grammar*, and I hope it has been and will be a blessing in your life, as well as in the lives of those to whom God will be ministering to in and through you. And always keep in mind just how His truth is actually conveyed to others through you: "...Not by might nor by power, but by My Spirit," says the Lord of hosts" (Zechariah 4:6).

Appendix

Greek Alphabet & Diphthongs

αβγδεζηθικλμνξοπρστυφχψω
ΑΒΓΔΕΖΗΘΙΚΛΜΝΞΟΠΡΣΤΥΦΧΨΩ

<i>αι</i>	<i><u>a</u>isle</i>
<i>ει</i>	<i>h<u>e</u>ight</i>
<i>οι</i>	<i>bo<u>o</u>il</i>
<i>αυ</i>	<i>kr<u>a</u>ut</i>
<i>ευ</i>	<i><u>e</u>unich</i>
<i>ου</i>	<i>ro<u>o</u>lette</i>
<i>υι</i>	<i>we</i>

Greek Case System

1. **Nominative Case** - The noun is the subject producing the action (*pp. 17-20*)
 - a. Subject Nominative
 - *Noun is the subject*
 - b. Predicate Nominative
 - *Used with a state of being verb to describe another noun*
 - c. Renaming Nominative (Nominative of Appellation)
 - *In English, an appositive, set off with commas, to rename another noun*
 - d. Independent Nominative
 - *Parenthetical noun in no direct relation to verb i.e., (even Christ)*
 - e. Nominative of Exclamation
 - *Noun or noun phrase used to express a concept without a verb*

2. **Genitive Case** - Denotes description/possession (*pp. 21-28*)
 - a. Genitive of Description
 - *Basic use describing a noun (house of blue – for blue house)*
 - b. Genitive of Possession
 - *Basic use describing possession (house of Peter – for Peter’s house)*
 - c. Genitive of Relationship
 - *Family member (Son of Zebedee)*

- d. Adverbial Genitive - Describes the type of action being expressed by the noun
 - (1) Genitive of Time
 - *The kind of time rather than a particular duration (they took him by night)*
 - (2) Genitive of Place
 - *Focuses on some sort of contact at a particular place*
 - (3) Genitive of Reference
 - *Allows an adjective to be applied in a way limited by the context*
- e. Genitive with Nouns of Action - Modifies either the subject noun or object noun
 - (1) Subjective Genitive
 - *Performs the action implied by the noun as the subject*
 - (2) Objective Genitive
 - *Receives the action implied by the noun as the object*
- f. Genitive of Apposition
 - *Renames a noun more specifically; state of Colorado (a part of a whole)*
- g. Partitive Genitive
 - *The genitive noun is the whole, the modified noun is the part*
- h. Genitive Absolute
 - *Parenthetical clause that has no essential grammatical connection*

3. Ablative Case - Denotes separation (pp. 29-31)

- a. Ablative of Separation
 - *Separation from or out of something*
- b. Ablative of Source
 - *The noun being modified by the ablative owes its origin to that noun*
- c. Ablative of Means
 - *Refers to the origin as the source out of which something emanates*
- d. Ablative of Comparison
 - *Separates a noun by comparison (non greater than John the Baptist)*

4. Dative Case - Indirect Object (pp. 32-34)

- a. Dative of Indirect Object
 - *Person to whom, or for a thing is done (Throw the ball to John)*
- b. Dative of Advantages or Disadvantages
 - *A direct benefit to the person receiving (Paul gave her his hand)*
- c. Dative of Possession
 - *Ownership (The tabernacle of testimony was to the fathers of us)*
- d. Dative of Reference
 - *An indirect reference indicated (death with reference to sin)*

5. Locative Case - Location of origin (pp. 35-37)

- a. Locative of Place
 - *Where (in the city of David)*
- b. Locative of Time
 - *When (I say to you, that you yourself this very night...)*
- c. Locative of Sphere
 - *Placing a conceptual idea within the boundaries of another (I am gentle and humble in heart)*

6. Instrumental Case - The means by which something is done (pp. 38-41)

- a. Instrumented of Means
 - *Basic means used to accomplish something; Answers the question, How?*
- b. Instrumented of Cause
 - *Simply states the cause; Answers the questions, Why?*
- c. Instrumented of Manner
 - *Refers to the manner by which something is carried out (with thankfulness)*
- d. Instrumented of Measure
 - *Measures time, space, material (kept secret for long ages past)*
- e. Instrumented of Association
 - *Another party is involved and an association is established*
- f. Instrumented of Agency
 - *Tells by what agent something is accomplished (led by the Spirit)*

7. Accusative Case - The Object of the verb (pp. 42-46)

- a. Accusative of the Direct Object
 - *Receives the action of the verb*
- b. Adverbial Accusative
 - *The noun acts as a sort of indirect object*
 - (1) Adverbial Accusative of Measure
 - *For instance, time (And about the eleventh hour, after he went out) When?*
 - (2) Adverbial Accusative of Manner
 - *Answers the question, How? (at the most, three)*
 - (3) Adverbial Accusative of Reference
 - *How much? (We are to grow up in all aspects into Him)*
- c. Cognate Accusative
 - *The noun means the same as the verb (They feared fear)*
- d. Double Accusative - The verb necessitates a double accusative
 - (1) Personal and Impersonal Object
 - *Teach you (personal object) the elementary principles (impersonal object) of the oracles of God*
 - (2) Direct and Predicate Object
 - *To take Him (direct object) by force in order to make king (predicate object)*
- e. Accusative Absolute
 - *Stands apart grammatically from the rest of the sentence*
- f. Accusative Oaths
 - *Exhortation (adjure you by the Lord)*

8. Vocative Case - The Case of Address (p. 16)

Matthew 27:46: "My God, My God, why hast Thou forsaken me?"

Verbs

1. Present Tense - Continuous or Linear Action (pp. 48-50)

- a. Progressive Present
 - *Ongoing, continuous*
- b. Customary Present
 - *A general occurrence; a customary action*
- c. Iterative Present
 - *Action repeated at various intervals or time periods*
- d. Historical Present
 - *A past event described in the present tense for emphasis*
- e. Aoristic Present
 - *Occurring now, emphasizing the present occurrence of a linear action*
- f. Futuristic Present
 - *The future that is so certain it is described in the present*
- g. Tential Present
 - *Present tense used to describe an event that will very likely happen*
- h. Static Present
 - *Something in a constant state of existence*

2. Imperfect Tense - Continuous action in the past (pp. 51-52)

- a. Progressive Imperfect
 - *Continuous action ongoing in the past*
- b. Customary Imperfect
 - *That which has regularly or 'customarily' occurred in the past*
- c. Inceptive Imperfect
 - *Emphasizes the beginning of continuous action in the past*
- d. Iterative Imperfect
 - *Action that was continuously repeated at various intervals*

3. Future Tense - Both progressive and punctiliar action (p. 53)

- a. Predictive Future
 - *Action that will simply occur at some future time*
- b. Progressive Future
 - *An action that will continue to happen in the future*
- c. Imperative Future
 - *A command that assumes an action will take place in the future*
- d. Gnostic Future
 - *A universal truth that will continue to be true in the near future*

- 4. Aorist Tense** – It expresses punctiliar action that has happened (pp. 54-56)
- a. Constative Aorist
 - *An action taken in its entirety that has occurred*
 - b. Ingressive Aorist
 - *The beginning of an action*
 - c. Culminative Aorist
 - *The completion of an action*
 - d. Gnostic Aorist
 - *Used to depict a timeless truth or event*
 - e. Epistolary Aorist
 - *Used to place a writer in the same time frame as his readers*
 - f. Dramatic Aorist
 - *Used to express a recent or current event as an accomplished act*
- 5. Perfect Tense** - One of the most important tenses in the NT! It represents an action that is complete but has an ongoing resultant state of being (pp. 57-59)
- a. Intensive Perfect
 - *Emphasizes the present results of a completed action*
 - b. Consummative Perfect
 - *Emphasizes the completed act more than the results, although the results are clearly in the picture*
 - c. Dramatic Perfect
 - *Emphasis is placed on an event in the past in a dramatic way, versus focusing on the results, although here too, the results are in the picture*
 - d. Present Perfect or Perfect with a Present Emphasis and Force
 - *This is associated with verbs stating a condition, so that the act and the results are virtually one and the same*
 - e. Gnostic Perfect
 - *Expresses a universal truth with an ongoing application for all people at all times*
 - f. Allegorical Perfect
 - *Old Testament events viewed with a New Testament application*
- 6. Pluperfect Tense** - An action completed in the past that had an ongoing state of being in the past (p. 60)
- a. Intensive Pluperfect
 - *Emphasis on the existing results in the past of some previous action in the past*
 - b. Consummative Perfect
 - *Emphasis on the completed action in the past, with the results in the past being secondary*

Voice

1. **Active Voice** - Reflects the subject that performs the action (p. 61)
2. **Middle Voice** - The agent participates in the results of the action (pp. 61-62)
 - a. Intensive Middle
 - *Stresses the agent (he and no one else is performing the action)*
 - b. Reflexive Middle
 - *The agent directly participates in the results of the action (hitting himself)*
 - c. Reciprocal Middle
 - *Plural subject directly involved in both (men hitting one another)*
3. **Passive Voice** - Subject is being acted upon by someone or something else (p. 62)

Mood

1. **Indicative Mood** – Reality, that which is actually occurring (p. 62)
2. **Subjunctive Mood** - Likely to occur (pp. 62-65)
 - a. Hortatory Subjunctive
 - *First person, exhortation (Let us hit)*
 - b. Prohibitive Subjunctive
 - *Used with second person aorist subj. (Lead us not into temptation)*
 - c. Deliberative Subjunctive
 - *A question that expects no answer*
 - d. Emphatic Negation
 - *Double negative; the impossibility of an action to occur (they shall in no way perish)*
 - e. Final Subjunctive
 - *Used with particle ἵνα, ὅπως, or ὅταν to express purpose*
 - f. Probable Subjunctive
 - *Used with εἰ or ἄν in the “if” clause with a subj. verb, and an indic. verb in the “then” clause, and εἰ with an indic. verb in the “if” clause, as well as as any verb in the “then” clause, including ἄν with an indic. verb in the “then” clause.*
3. **Optative Mood** - Action one hopes will occur (p. 65)
4. **Imperative Mood** - A command that is possible (pp. 65-66)
 - *Present: keep on doing*
 - *Aorist: start doing*
 - *Third person: gives permission (let them)*

Participles

Participles are verbal adjectives that behave like a verb and an adjective.

1. **Present Participle** - Action simultaneous with action of the main verb (*p. 67*)
2. **Aorist Participle** - Action happening before the action of the main verb (*p. 67-68*)
3. **Perfect Participle** - Action happening before the main verb, with ongoing state of actuality (*p. 68*)
4. **Future Participle** - Action that is going to happen after the main verb, but rare in the NT (*p. 68*)
5. **Periphrastic Participles** - A combination of the verb εἰμί and a participle for emphasis (*pp. 68-70*)
 - a. Periphrastic Present – present tense of εἰμί and present participle
 - *Ongoing continuous action of an event in present time*
 - b. Periphrastic Imperfect – imperfect of εἰμί and present participle
 - *Ongoing continuous action of an event in the past*
 - c. Periphrastic Future – future of εἰμί and present participle
 - *Ongoing continuous action of an event in the future*
 - d. Periphrastic Perfect – present tense of εἰμί and perfect participle
 - *Ongoing effect in the present of a completed task*
 - e. Periphrastic Pluperfect – imperfect of εἰμί and perfect participle
 - *Ongoing effect in the past of a completed task*
 - f. Periphrastic Future Perfect – future of εἰμί and perfect participle
 - *Ongoing effect in the future of an already completed task*

Infinitives

Infinitives are verbal nouns that use the preposition “to” with a verb, like “to eat, to go,” etc., and they can also be used with “ing,” like “going, riding,” etc. The context will determine its usage.

1. **Present Infinitive** (*p. 70*)
 - *Emphasizes continuous action*
2. **Aorist Infinitive** (*p. 70*)
 - *Emphasizes undefined or punctiliar action*
3. **Perfect Infinitive** (*p. 70*)
 - *Emphasizes completed action with ongoing results*