

# GRAMMAR NOTES for NEW TESTAMENT GREEK

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*"...not everything,  
just the essentials..."*

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**CASE ENDINGS:** for NOUNS & ADJECTIVES

(for uses/functions of cases, see pp. 23 - 32)

**I. NOUNS****A. First or A- Pattern**

	Sing.			Plur.
<b>Nom</b>	-a	-h	-h''*	-ai
<b>Gen</b>	-a''	-h''	-ou	-wn
<b>Dat</b>	-a/	-h/		-ai''
<b>Acc</b>	-an	-hn		-a''

**B. Second or O- Pattern**

	Sing.	Plur.		
<b>Nom</b>	-o''	-on	-oi	-a
<b>Gen</b>	-ou		-wn	
<b>Dat</b>	-w/		-oi''	
<b>Acc</b>	-on		-ou''	-a

**C. Third or Consonant Pattern**

	Sing.	Plur.
<b>Nom</b>	___**	-e'' / -ei''
<b>Gen</b>	-o''/-w''/-ou''	-wn
<b>Dat</b>	-i	-si
<b>Acc</b>	-a /-in	-a'' / -ei''

\* - Masculine nouns of first declension

\*\* - Nom. sing. ending varies in 3rd declension

[] - Variations for neuter; same endings in nom. and accus.**II. ADJECTIVES** [Adjectives mix First, Second, and Third Pattern Endings to indicate Masc, Fem, or Neut Gender]

(Masc. --- Fem. --- Neut)

(Masc. --- Fem. --- Neut)

**A. Definite Article** (uses adjective pattern B. below with minor variations)

<b>Nom</b>	oj	hj	toj	oij	aij	taj
<b>Gen</b>	tou'	th''	tou'	twh	twh	twh
<b>Dat</b>	tw/	th/	tw/	toi''	tai''	toi''
<b>Acc</b>	ton	thn	to	tou'	ta'	tav

**B. Adjectives mixing Second + First + Second Pattern** (most common)

<b>Nom</b>	-o''	-a	h	-on	o	-oi	-ai	-a
<b>Gen</b>	-ou	-a''	h''	-ou		-wn	-wn	-wn
<b>Dat</b>	-w/	-a/	h/	-w/		-oi''	-ai''	-oi''
<b>Acc</b>	-on	-an	hn	-on	o	-ou''	-a''	-a

**C. Adjectives mixing Third + First + Third Pattern** (note especially use by Active Voice Participle)

<b>Nom</b>	---**	-a	---	---	---	-e''	-ai	-a
<b>Gen</b>	-o''	-a''	h''	-o''		-wn	-wn	-wn
<b>Dat</b>	-i	-a/	h/	-i		-si	-ai''	-si
<b>Acc</b>	-a	-an		---	---	-a''	-a''	-a

**D. Adjectives using only Third Pattern** (least common; typically uses same endings for masc. & fem.)

<b>Nom</b>	-h'	-e'	-ei''	-h'
<b>Gen</b>	-ou''	-ou''	-wh	-wh
<b>Dat</b>	-ei'	-ei'	-si	-si
<b>Acc</b>	-h'	-e'	-ei''	-h'

III. **ADJECTIVE POSITION and FUNCTION** (see also under Participles, p. 10f.)

Position identifies the spatial relationship between any noun or pronoun and the word or phrase that modifies or describes it. The definite article and its associated noun form a "sense unit," the spatial relation to which determines any word or phrase's function in its context. Any word or phrase may be said to be in a position, which in turn shows how it functions to "describe" its associated noun or pronoun. Compare: th/ cariti th/ tou' ehov' ajqrwpou jI. C., "the grace [which is] from the one person Jesus Christ." Rom 5:15; or common examples like tal'th" gh", "the things of earth."

A. **Attributive Position**

**KEY:** Adjective "follows" definite article; i.e. is inside sense unit

1. Adjective Function

**KEY:** adjective agrees with noun or pronoun and follows the definite article \*\*

Example:

ol maqth" ol pistov'  
OR ol pistov' maqth"  
The faithful disciple

2. Substantive (noun) Function

**KEY:** adjective does not agree with noun or pronoun

Example:

ol pistov', ol pistov' tal' pistav  
The faithful one, .... ones, .... things

B. **Predicate Position**

**KEY:** Adjective agrees with noun or pronoun; does not follow article; i.e. is outside the sense unit

Functions to make a verbal or adverbial assertion about the noun or pronoun in one of two ways:

1. as Predicate Adjective

Example:

ol maqth" pistov'  
OR pistov' ol maqth"  
The disciple is faithful

2. as Adverbial idea, telling where, when, how, why, etc.

Example:

ol maqth" pistov' akouei  
The disciple when faithful listens.  
OR The disciple listens faithfully, etc.

(This use is most commonly seen in the adverbial use of the participle, see under Participles, p. 9f.)

jAdam prwto" epl asqh  
Adam was fashioned first (1 Tim 2:11)  
kail e'jstasqsan skuqrwpov  
And they stopped, looking sad (Lk 24:17)

\*\* NOTE: When the noun has no definite article, the adjective may be construed in turn as either attributive or predicate. The reader must then decide upon the best option for the sense in the context. Pronouns (personal, demonstrative, etc.) normally function as definite, i.e. as if they have a definite article before them. Example: In the phrase hmei" pistov' the pistov' would normally be predicate; "we are faithful."

**VERB - INDICATIVE:** Indicative is used to express fact / reality

**I. BASIC VERB STRUCTURE** (for indicative and all verb forms)

[AUG / REDUP] | **STEM** | TENSE | THEME | ENDING

**II. PERSONAL ENDINGS**

**A. Primary** (= not past)

**Used for:**

Present  
Future  
Perfect  
(Subjunctive)

	<u>Active</u>		<u>Middle or Passive</u>	
	<u>Sing</u>	<u>Plur</u>	<u>Sing</u>	<u>Plur</u>
<u>1st</u>	*-w / -mi	-men	-mai	-meqa
<u>2nd</u>	*-ei"/ -"	-te	-sai (h)	-sqe
<u>3rd</u>	*-ei /-si	-si	-tai	-ntai
	(* - singular endings shown combined with theme vowel)			

**B. Secondary** (= past)

**Used for:**

Imperfect  
Aorist  
PluPerfect  
(Optative)

	<u>Active</u>		<u>Middle or Passive</u>	
	<u>Sing</u>	<u>Plur</u>	<u>Sing</u>	<u>Plur</u>
<u>1st</u>	-n	-men	-mhn	-meqa
<u>2nd</u>	-"	-te	-so (ou,w)	-sqe
<u>3rd</u>	-__	-n (san)	-to	-nto

**III. THEME VOWEL** - o / e

The theme vowel functions primarily as a syllable "connector" or "link" to join endings to the stem and/or tense code when present. When the stem or tense code already contains a vowel (e.g. as in mi verbs or after the tense code Sa) the theme vowel usually is missing. It varies regularly between an -o- or -e- sound, sometimes as a diphthong (e.g. -ou-). Lengthening of the theme vowel ( w / h ) is also the sign of subjunctive mood.

**IV. TENSE CODES**

- s	= Future tense *	* <b>NOTE:</b> for Future and Aorist, y / ya = ps / psa, etc. x / xa = ks / ksa, etc.
- sa / a	= Aorist tense *	
- ka / a	= Perfect tense	<u>Active</u> voice only; <u>Mid</u> & <u>Pass</u> use <u>no tense code or theme vowel</u>
- kei / ei	= PluPerfect	See note for Perfect
- qh / h	= Aorist Passive	In some forms shortened to qe/e
- qhs / hs	= Future Passive	

For Second Aorist, see "V. STEM" below

V. STEM When a tense code is present, the particular STEM is important only for vocabulary.  
 When a tense code is not present, the following tense information can be noted:  
Same stem as first principal part (dictionary stem) → Linear stem (Present / Imperfect)  
Different (modified) stem → Aorist tense ("2nd aorist")

VI. AUGMENT A lengthening of the verb stem in Secondary (i.e. Past) tenses & thus only in Indicative mood forms

For verbs beginning with: a. Consonant = e-  
 b. Vowel = lengthened initial vowel

Examples: pempw → epemya  
 eḗrcamai → hḗrcomhn

VII. REDUPLICATION Prefix sign for Perfect and Pluperfect forms

Its Form varies: initial consonant doubled with e; initial vowel lengthened; doubling within stem, etc.  
 pisteuw → pepisteuka l ambanw → eiḗ hfa akouw → akhkoa

(One might say, reduplication is whatever prefix is on the front of a perfect verb)

VIII. PRINCIPAL PARTS

	<b>PRES Act/Dep</b>	<b>FUT Act/Dep</b>	<b>AOR Act/Dep</b>	<b>PERF Act</b>	<b>PERF M/P</b>	<b>AOR Pass</b>
Complete:	SWZW	SWSW	eḗswsa	seḗswka	seḗswsmai	eḗswqhḗn
Deponent:	ginomai	genhḗsomai	eḗgenomhn	gegona	gegenhmai	eḗgenhqhn
Used for:	Pres A/M/P Imperf A/M/P	Fut A/M	Aorist A/M	Perf A Pluperf A	Perf M/P Pluperf M/P	Aorist P Future P

IX. ANALYSIS of Verb Forms (Parsing)

<u>Tense</u>	<u>Voice</u>	<u>Mood</u>	<u>Person</u>	<u>Number</u>
Present	Active	Indicative	First (I, we)	Singular
Imperfect	Middle	Imperative	Second (you)	Plural
Future	Passive	Participle	Third (he, she, it,	
Aorist		Infinitive		
Perfect		Subjunctive	they)	
Pluperfect		(Optative)		

X. SCHEMATIC OF TENSES (prefix : STEM : tense : theme : ending as appropriate)

<u>forms</u>	<u>1st pers plur</u>	<u>Active</u>	<u>Middle</u>	<u>Passive</u>
Present:		SWZ - o - men	SWZ - o - meqa	SWZ - o - meqa
Imperfect:		e - SWZ - o - men	e - SWZ - o - meqa	e - SWZ - o - meqa
Future:		SW - s - o men	SW - s - o - meqa	SW - qhs - o - meqa
Aorist: 1st		e - SW - sa - men	e - SW - sa - meqa	e - SW - qh - men
	2nd l ambanw	e - l ab - o - men	e - l ab - o - meqa	e - l hmf - qh - men
Perfect:		se - SW - ka - men	se - SWS - meqa	se - SWS - meqa
Pluperfect:		[e]-se - SW - kei - men	[e]-se - SWS - meqa	[e]-se - SWS - meqa

[Augment is optional in the Pluperfect]

**XI. VOICE** Refers to relationship of the Subject to the Verbal Action

- A. **Active** (action) • the subject acts, does something:  
*"The disciple sees the Lord."*
- B. **Passive** (passion) • the subject suffers, is acted upon by someone, etc.  
*"The disciple is seen by the Lord."*
- C. **Middle** • No direct equivalent in English:
- Deponent verbs:** Main use of Middle in NT Greek is for verbs that have lost or do not have active forms. Such verbs are written middle in form, but are translated active:  
εἶpcομαι "I come," "I am coming"  
qeaομαι "I see," "I am seeing"
  - Special Meanings:** a number of verbs have a special meaning in the middle voice different from the active :  
αἵpcω "I rule," "I am ruling"  
αἵpcομαι "I begin," "I am beginning"
  - True Middle:** (i.e. "in between" active and passive) The subject both acts and receives, (is more closely / personally involved in the end or object of the action). Frequently translated by a reflexive pronoun or with a "causative" sense in English:  
ἐπιγiνoντο "they washed themselves, had themselves washed"

Note: This Classical sense of Middle Voice is rare in NT or Koine Greek, where Middle is mainly used for Deponent verbs. When "complete" verbs (e.g. πιστεuω) have endings that may be either Middle or Passive, a helpful "rule of thumb" is to regard the endings as Passive unless this makes nonsense in the context.

**XII. TENSE ASPECT** Tense calls attention to the "*type of action*" being described in the context. The primary sense of the Tense of the Greek verb is of the type, quality, or character of the action rather than the particular time when it occurs. Time reference, though present in the Indicative, is secondary and essentially absent in other moods. There are **three basic types** of action:

• <u>linear/motion</u>	• <u>aoristic/snapshot/whole</u>	• <u>perfect/completed</u>
------------------------	----------------------------------	----------------------------

Examples below illustrate these aspects appropriate to specific contexts:

**A. Present**

**1. repeated action:**

- εἰkαστο" τοἱ ἰδιον deipnon prol ambanei  
Each person keeps taking their own supper first. (1 Cor. 11.21)

**2. continuing action:**

- μηλ' fobou monon pisteue  
Do not continue to fear, only keep on believing. (Mk 5.36)

**3. action in progress:**

- Kurie swson apollumeqa  
Lord, save (us), we are perishing. (Mt 8.25)
- αιλλampade" hmwh sbennuntai  
Our lamps are going out. (Mt 25.8)

**4. customary or general truth** (maxims/proverbs):

- pah dendron agaqoñ karpouñ kal ouñ poiei  
Every good tree produces good fruit. (Mt 7.17)
- τοἱ pneuma οἱ pou qel ei pnei  
The wind blows where it wishes (J 3.8)

## 5. attempted action:

- dial'poi'bn auj'twh e'rgon ejne'll i qazete;  
Because of which deed are you trying to stone me? (J 10.32)

## 6. futuristic:

- e'rcetai ol i'jscuroterol' mou op'isw mou  
After me is coming one who is stronger than I (Mk 1.7)
- ol uibl' tou' ajqrwpou paradidotai  
The son of man will be handed over (Mk 9.31, cf. Mk 10.33)

## 7. historical present (narrative past):

- kai lojia" genomenh" e'rcetai meta'twh dwdeka  
And when it was evening he came with the twelve (Mk 14.17)

## 8. action beginning in past and continuing into the present:

- ap' j'ajrch" met' j'ejmou' ejste  
From the beginning you have been with me (J 15.27)

## B. Imperfect

### 1. repeated action:

- tal' prwtoklisia" ejxel'egonto  
They kept choosing (one after one) the first couches (Lk 14.7)
- kai l'hr'conto pro'f' auj'toh kai l'el'egon, cai're  
And they kept coming up to him and saying, hail (J 19.3)

### 2. continuing action:

- kai l'oujdeni'oujden' eipan: ejfobouh'to gar. (Mk 16.8)  
And they said nothing to anybody, for they continued in fear
- kai l'hp'istoun auj'tai"  
And they continued to disbelieve them (Lk 24.11)

### 3. action in progress:

- pol' loil'plousioi e'pal'lon pol' la'w  
Many rich people were putting in a lot (Mk 12.41)

### 4. customary action:

- kata' del' ebr'th' ap'el'uen auj'toi" e'na desmon (Mk 15.6)  
According to the feast he used to release to them one prisoner

### 5. beginning of an action that continues:

- kaq'isa" ej'didasken tou'f' o'cl'ou"  
He sat down and began to teach the crowds (Lk 5.3)
- paracr'hma del' ajnasta'sa di'hkonei auj'toi" (Lk 4.39)  
And immediately she arose and began to minister to them

### 6. action intended or attempted:

- kai l'ep'it'oun auj'tw'f' ej'smurnismenon oi'hon  
And they tried to give him wine mixed with myrrh (Mk 15.23)
- kai l'ekal'oun auj'to'f' ep'it'w'f' oj'nomati tou' patro'f'  
And they were intending to name him after his father (Lk 1.59)
- ol del' die'kw'luen auj'toh' l'egwn  
But he tried to prevent him, saying.... (Mt 3.14)

### 7. expression of wishes:

- h'pel'on del' pareihai pro'f' uma" a'rti  
I could wish to be with you right now.... (Gal 4.20)
- hu'pomhn gar' ajnax'ema eihai auj'to'f' e'gww  
For I could pray that I myself be accursed (Rom 9.3)

- C. Aorist** (apristo", i.e. "unlimited") expresses occurrence without noting repetition or progress. It conceives the action as a simple or complete unit or event. This event may be imagined in at least four different ways:
1. simple or direct statement of an action or event:
    - kai~~v~~e~~b~~a~~p~~tisq~~h~~ eij' to~~h~~ =lordanhn  
And he was baptized in the Jordan river (Mk 1.9)
    - kai~~v~~e~~u~~pu~~h~~' e~~k~~a~~l~~e~~s~~e~~n~~ au~~j~~to~~u~~'  
And immediately he called them... (Mk 1.20)
  2. complete action/event viewed from beginning/inception (change of state):
    - di j~~u~~ma~~"~~ e~~p~~t~~w~~ce~~u~~sen For your sake he became poor(2 Cor 8.9)
    - ol~~u~~ib~~l~~' mou nekro~~h~~' hh kai~~v~~a~~j~~e~~r~~zh~~s~~en  
My son was dead, but has come back to life (Lk 15.24)
  3. complete action/event viewed from its end or result:
    - e~~g~~w~~l~~ga~~r~~' e~~n~~a~~q~~on au~~j~~tark~~h~~" ei~~h~~ai  
For I have learned to be content... (Philip 4.11)
  4. a lengthy action/event considered as a unit or whole:
    - tessera~~k~~onta kai~~v~~e~~x~~ e~~t~~esin oi~~k~~odom~~h~~q~~h~~ ol~~n~~ao~~h~~' ou~~j~~to~~"~~  
This temple was built in forty-six years (J 2.20)
- D. Perfect** emphasizes an action as completed/finished, but focuses attention on the state resulting from that action that continues as a present reality:
- h~~m~~ei~~"~~ oi~~p~~amen o~~t~~i meta~~b~~eb~~h~~kamen e~~k~~ tou' qanatou eij' th~~h~~ zh~~h~~n  
We know that we have already passed out of death to life (1 J 3.14)
  - ol~~d~~e~~l~~'mh~~l~~'pisteuwn h~~h~~h~~h~~ kek~~r~~itai  
The one who does not believe is already judged (J 3.18)
  - pep~~l~~hrw~~k~~ate th~~h~~ j~~e~~rou~~s~~al~~h~~h~~h~~ th~~"~~ didach~~"~~ um~~w~~h (Acts 5.28)  
You have filled Jerusalem (and it is full) with your teaching
- E. Future** expresses action continuing or in progress in future time (see Present tense)
- poi~~h~~sw uma~~"~~ genesqai al~~"~~ iei~~"~~ a~~n~~qrwpwn.  
I will make you become fishers of people. (Mark 1.17)
- F. PluPerfect** expresses state in past time resulting from a completed action (rare; see Perfect tense)
- ded~~w~~kei del'ol paradidou~~h~~' au~~j~~to~~h~~ susshmon au~~j~~toi~~"~~  
Now the one who was betraying him had given them a sign. (Mark 14.44)

**VERB - IMPERATIVE:**

Imperative is used in commands, entreaties, prayers

**A. Formation****1. Imperative Endings**

	<u>Active</u>	<u>Middle/Passive</u>
2nd Sing	--,-", -qi/ti, -son/on *	-so, ou
3rd Sing	-tw	-sqw
2nd Plur	-te	-sqe
3rd Plur	-twsan	-sqwsan

\* Note: 2nd Person Sing endings vary:

	<u>Active</u>	<u>Middle or Passive</u>
Pres & 2nd Aor	- ----- l ege, l abe	- ou eꝛcou, gen ou'
mi - Verbs	- " doł'	
	- qi/ti gnw/qi	
1st Aor (sa)	- son/on aꝓouson meihon	- sai baptisai
Aor. Pass (qh)		- qi/ti egerqhti

2. **Tenses:** Present continuous or repeated action  
 = (no code; STEM same as 1st princ. part)
- Aorist = simple event or single action  
 (sa/a or change stem = Act; qh/h = Pass)

3. **Negative** mh  
 =

4. **No Augment** Augment present only in indicative mood forms

**B. Examples:**

- of ti aꝓ l egh/ uꝓiꝓ poihsate  
 Whatever he says to you, do it! (J 2.5)
- touto poiēi'te eiꝛ' thꝓ eꝓnhꝓ aꝓamꝓhsin  
 This continue to do in my remembrance! (Lk 22.19)
- eꝓ eꝓson hꝓa", uibꝛ' David  
Have mercy on us, son of David! (Mt 9.27)
- eꝓ qatw hꝓ basilēia sou  
Let your kingdom come! (Mt 6.10)

**Negative:**

- mhꝛ fobei'sqe  
Don't continue being afraid (stop being afraid)! (Lk 2.10)

Note: For negative command in Aorist Tense (simple event), the Aorist Subjunctive with mh is regularly used. See under Subjunctive: Prohibition, p. 18, #4:

- mhꝛ eꝓsēnēgkhꝛ' hꝓa" eiꝛ' peirasmon  
Do not lead us into testing! (Mt 6.13)

**VERB - PARTICIPLE:**

A Participle is a verb form used as an **Adjective**

**I. BASIC STRUCTURE**

**STEM | TENSE | THEME | ENDING**

**II. PARTICIPLE ENDING**

consists of

**PTCIP CODE + CASE ENDING**

<u>PARTICIPLE CODES:</u>		<u>CASE ENDINGS:</u> (see p. 1)	
nt	- ACT masc & neut	+	3rd declension
t	- ACT PERFECT masc & neut	+	3rd declension
s	- ACT FEMININE	+	1st declension
men	- MID & PASS masc, fem, neut	+	1st declension for fem 2nd declension for masc & neut

Notes:

1. The -nt- or -t- ptcip code is not present before the usual -n or -" nom sing masc case ending

Examples: Pres Act masc & neut: baptiζwn baptiζon  
 Aor Act masc & neut: aḱousa" aḱousan  
 Aor Pass masc & neut: aḱousqei' aḱousqen

2. The AOR PASS uses a shortened form of the tense code:  
 qe / e (see p. 3) and the ACT ptcip ENDING codes (as in other moods)

**III. TRANSLATION**

(a rough guide to English equivalents apart from context using aḱouw)

	<b>ACT &amp; DEPONENT</b>	<b>TRUE MIDDLE</b>	<b>PASSIVE</b>
<b>PRES</b>	hearing	hearing oneself	being heard
<b>FUT</b>	being about to hear going to hear	being about to hear oneself going to hear oneself	being about to be heard going to be heard
<b>AOR/PERF</b>	having heard	having heard oneself	having been heard

**IV. TRANSLATION of PARTICIPLES in context**

**A.**

**TENSE**

**QUALITY OF ACTION**

Present linear →  
 Future linear →  
 Aorist simple/punctiliar [ • ]  
 Perfect completed → |-----

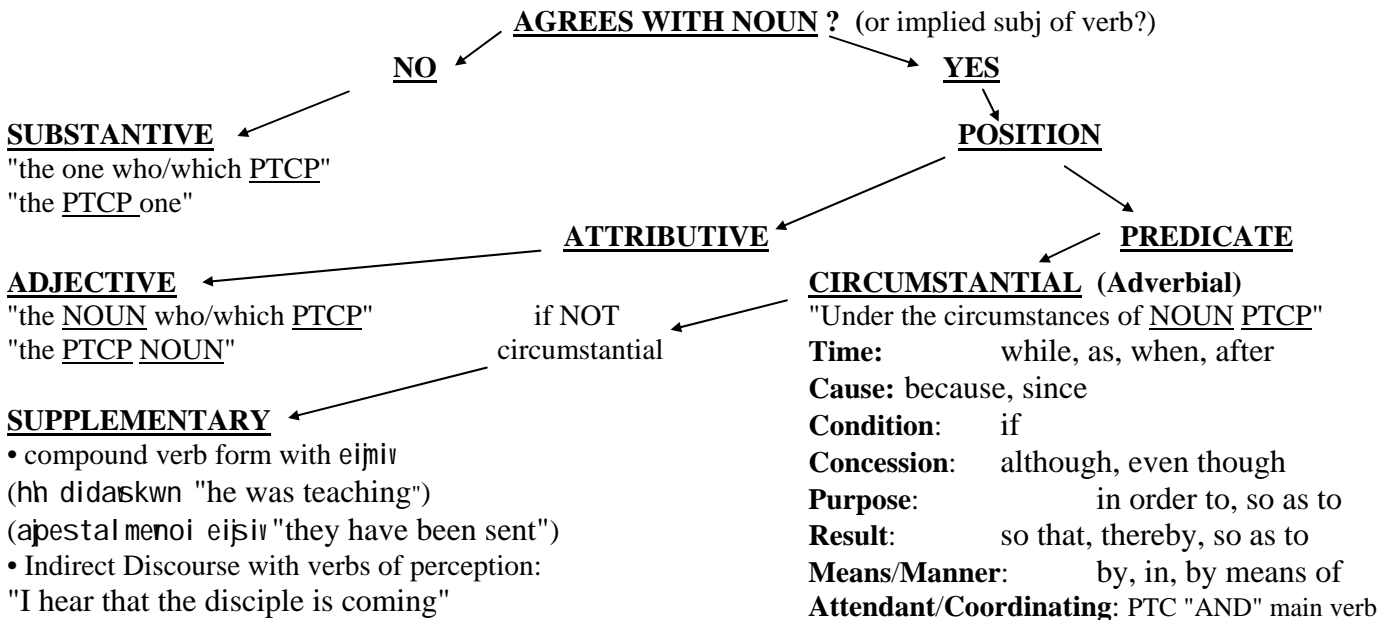
**RELATIVE TIME**

action **same time relative** to main verb  
 action **in future relative** to main verb  
 action **prior** to that of main verb  
 action **prior** to that of main verb

**B. TRANSLATION STEPS**

Steps 2 thru 4 exhibited in flow-chart below

- |                              |   |
|------------------------------|---|
| 1. Determine the <u>form</u> | 3. Determine <u>position &amp; function</u> |
| 2. Find <u>agreement</u>     | 4. <u>Translate</u> according to function   |



V. PARTICIPLE TRANSLATION: NT EXAMPLES (cf. p. 9)

- A. Attributive position
1. Substantive (noun) function [no agreement with noun/pronoun]
  2. Adjective function [agrees with noun/pronoun]
- B. Predicate position
1. Circumstantial function (adverbial)
  2. Supplementary function (compound verb, indirect discourse)

[**Note:** for examples with \*, \*\*, or \*\*\*, see "Notes on special examples" on p. 13]

**A. ATTRIBUTIVE POSITION**

1. SUBSTANTIVE (noun function: names a person, place, or thing)

**Keys:** agrees with no noun or pronoun  
usually follows an article (rare exceptions)

**Translation:** Use a relative clause: "one who, person who, things that,  
depending on gender & number of Participles (see p. 9)

oujei' anabebhken... eij mh'olek tou' oujanou' katabal'  
No one has ascended...except the one who descended from heaven (J 3.13)

olpisteuwn eij' aujtoñ ouj krintetai  
The one who believes in him is no longer being judged (J 3.18)

iña apokrisin dwmen toi" penyasin hma"  
In order that we may give an answer to the ones who sent us (J 1.22)

egw' fwnh' bowhto" ej th' ejhmw/  
I am the voice of one who is crying in the wilderness (J 1.23)

2. ADJECTIVE function [describes which, of what kind, characteristic, quality]

**Keys:** agrees with a noun or pronoun  
usually follows an article (rare exceptions, see \*\*)

**Translation:** Use a relative clause: "NOUN who, which, + PARTICIPLE" (see p. 9)

egw' eijmi ol arto" ol zwh olek tou' oujanou' katabal'  
I am the bread who is living, who has come down from heaven (J 6.51)

auñ ejstiñ hñ nikh hñ nikhsasa toñ kosmon, hñ piñti" hmwn  
This is the victory which has overcome the world, our faith (1 J 5.4)

\*\* kai veðwken añ soi uðwr zwh  
And he would have given you water which is living (J 4.10)

## A. PREDICATE POSITION

Adverbial (predicating) in function

**Keys:** agrees with a noun or pronoun  
does not follow an article (but see \*\*)

**Translation:** Use is divided into Circumstantial and Supplementary (see p. 9)

1. **CIRCUMSTANTIAL** Expresses the situation or "circumstances" under which the action of the main verb takes place

**Translation:** By "circumstantial" clauses introduced by adverbial ideas such as: while, when, after, because, if, although, in order to; or as a coordinating verb connected to the main verb by "and." The particular adverbial idea is chosen and shaped according to the context. The examples below assume such a choice. (see p. 9)

**Time:** *while, as, when, after*

tou'to shmei'bn epoihsen ol jhsou" ejlqwn ek th" \*loudai'a"  
Jesus did this sign after he came out of Judea (J 4.54)

\* iplonte" toh a'ptera eparhsan

When they saw the star they rejoiced (Mt 2.10)

blepei toh jhsouh ejrcomenon pro' au'to'h kai l'egei

He saw Jesus as he was coming toward him and said (J 1.29)

**Cause:** *because, since*

pol loi'lepi'steusan qewrouhte" au'tou' tal' shmei'a a) epoi'ei

Many people believed because they kept seeing his signs that he was doing (J 2.23)

\* eplexanto au'to'h panta ewrakote" o'sa epoihsen

They welcomed him since they had seen all the things that he did (J 4.45)

\*\*\* usterhsanto" tou' oi'hou h' mh'thr tou' jhsou' eipen

Since the wine had run out the mother of Jesus said... (J 2.3)

(perhaps also "time": "when the wine ran out...")

**Condition:** *if*

\*\* ti w'f'eleitai a'qrwpo" kerdhsa" toh kosmon ol on

What does it profit a person, if the person has gained the whole world (Lk 9.25)

kairw/ ga' r' i'p'iw/ qerisomen mh' ek' l' uomenoi

For in due season we shall reap, if we do not lose heart (Gal 6.9)

**Concession:** *even though, although*

eh oida tuf'lo' w' h' a'rti blepw

One thing I know; although I was blind, now I see (J 9.25)

\*\*\* tosau'ta del' au'tou' shmei'a pepoi'hkoto" ... ouk epi'steuon

Even though he had done so many signs ... they continued not believing (J 12.37)

eij u'mei" ponhroi'lo'hte" oi'p'ate domata a'gaqal'didonai

If you, even though you are wicked, know how to give good gifts (Mt 7.11)

**Purpose:** *in order to, so as to, to* (usually with present or future participle)

\* tou'to del' e' l' egen peirazwn au'ton

He said this in order to test him (J 6.6)

iþwmen eij eřcetai ħleia" swswn aujton  
Let us see whether Elijah will come in order to deliver him (Mt 27.49)

**Result:** *so that, thereby*

\* patera iþion eĭ egen toh qeoh iþon ebutoh poiwh tw/ qew/  
He called God his father thereby making himself equal to God (J 5.18)

**Means/Manner:** *by, in, by means of*

\* balouſa auřh toĭmuron touto proĭ toleřtafiasai eþoihsen  
In putting this ointment on my body she did it for my burial (Mt 26.12)

\* diamerizontai taĭimatia auřtou' balLonte" kl ħron eþ j auřtař  
They divided his garments by casting a lot for them (Mk 15.24)

ħl qon eĭgwleĭn uřdati baptizwn  
I came baptizing with water (J 1.31)

**Attendant/Coordinating:** Participle translated as coordinated with main verb by "and"

kaiĭeĭmarturhsen ĭwannh" legwn  
And John testified and said ... (J 1.32)

\* poreuęente" ... maqhteusate panta taĭeĭĭnh  
Go and make disciples of all nations (Mt 28.18)

strafeiĭ' deĭol ĭhsou" eĭpen  
Jesus turned and said ... (J 1.38)

2. **SUPPLEMENTARY** This is a structural (syntactical) use of the Predicate Participle to form Compound Verbs ("periphrastic") or (more rarely in NT) in Indirect Discourse constructions after verbs of perception.

**Compound Verb:**

ħh ol ĭwannh" baptizwn  
John was baptizing (J 1.28)

ouþw gař ħh bebl ħmeno" eĭj" ful akħħ ĭwannh"  
For John had not yet been thrown into prison (J 3.24)

pah toĭpl ħqo" tou' laou' ħh proseucomeno"  
All the multitude of the people was praying (Lk 1.10)

**Indirect Discourse:**

pah pneuma oĭ omol oĭgei' ĭhsouh eĭn sarkiĭeĭ ħluqota ...  
Every spirit which confesses that Jesus has come in the flesh (1 J 4.2)

## **NOTES ON SPECIAL EXAMPLES**

1. When the participle agrees only with the subject of the verb (understood in the personal ending), the participle is usually considered to be in the Predicate Position.  
See Examples below and those above marked with \*:

suntriyasa thh a]l abastron kateceen ... th" kefal h"

She broke the jar and poured it on his head (Mk 14.3)

kaiVeurwh au]to]h eipen

And when he found him he said ... (J 9.35)

2. In those rare instances where no definite article is used with the noun and the participle that agrees with it, Attributive and Predicate Position cannot be determined as usual by noting the position of the Participle in relation to the article. In such instances a judgment must be made about the best sense of the Participle in its context; i.e. assume Attributive and Predicate in turn and translate accordingly, choosing the best sense in the context. .

See Examples below and those above marked with \*\*:

maqthh" pisteuwn eij" to]h kurion swzetai

Assuming Attributive: A disciple who believes in the Lord is saved.

Assuming Predicate: A disciple since  
while believing in the Lord is saved  
if  
although, etc.

kai]apanthsei u]h]h a]hqrwpo" keramion ... bastazwn

And a man will meet you who is carrying a jar .... (Mk 14.13)

**Attributive:** Here the fact that the man "is carrying a jar of water" serves to "identify" him for the disciples and thus indicates that the Participle is "adjectival" in the narrative context.

3. **Genitive Absolute:** In the special instance where a Predicate Circumstantial Participle and the noun or pronoun with which it agrees are both in the genitive case, the genitive case serves only to separate (make "absolute") the clause with the participle as subordinate. The Genitive case thus functions analogous to a "," (comma) in English.

See Examples above marked with \*\*\*.

## VERB - INFINITIVE:

### A. INFINITIVE ENDINGS

<u>Active</u>		
- ein	Present:	legein
	2nd Aor:	labeih
- sai / ai	1st Aor:	akousai meihai
- nai	mi verb:	didonai
	Perfect:	eijhkenai
	Aor.Pass:	akousqhhai
Aor Pass uses Act Endings		

<u>Middle or Passive</u>	
- sqai	legesqai eřcesqai

### B. TENSE ASPECT

<u>Present:</u>	continuous or repeated action
<u>Aorist:</u>	simple event; single or punctiliar action
<u>Perfect:</u>	completed action with resulting state

Note: In Indirect Discourse (see 5 below) the "time" of the action is also relative to the main verb or to the time of the context of the sentence.

### C. USES OR FUNCTIONS                      The Infinitive might be called a VERBAL NOUN

- As VERB                      it maintains its VERBAL character
1. it may have a subject (one who does its action). The "subject" of an infinitive is always in the accusative case -- often called an accusative of general reference.
  2. it may have a direct object or other modifying phrases, such as adverbial prepositional phrases.

[See nos. 1, 2, & 3 below]

As NOUN                      it may function as subject or direct object of a verb, as object of a preposition, or as part of a noun clause.

[See nos. 4, 5, & 6 below]

#### Articular Infinitive

The infinitive in Greek is frequently used with a definite article, especially in its use as object of a preposition, but also in some adverbial clauses. The article, always neuter singular, is in the case appropriate to the particular use. This construction is identified as an articular infinitive.

#### 1. Purpose or Intention                      *to, in order to, for the purpose of, for*

- without an article: (sometimes with w' or w'ste)

ol pemya" me baptizein ejn uřdati ...

The one who sent me to baptize with water ... (J 1.33)

kai vhl qomen proskunhsai aujt w'

And we have come to worship him (Mt 2.2)

kai veporeuonto pante" apografesqai

And all went to be enrolled (Lk 2.3)

kai veishl qon eij' kwmhn w' etoimasai aujt w'

And they entered a village in order to make ready for him (Lk 9.52)

- **with the definite article** (Articular Infinitive in Genitive Case)

aujtoł' tołproswpon ełsthrisen toł poreuesqai eij' jlerousalhm  
 He set his face in order to go to Jerusalem (Lk 9.51)

skeub" eklogh" ełstin oułto" toł bastasai toł ołhomav mou  
 This man is a chosen instrument so as to carry my name (Acts 9.15)

- **with the preposition** eij' or proł' (Articular Infinitive with Accusative)

epemya eij' tołgnwhai thh pistin umwh  
 I sent in order to find out about your faith (1 Thess 3.5)

2. **Result** *so that, with the result that* (rare)

- **without an article**: (sometimes with wł' or włste)

jAnania, dialtivepl hrwsen oł satana" thh kardian sou yeusasqai toł pneuma  
 ałion; Ananias, why has Satan filled your heart so that you deceived the Holy  
 Spirit? (Acts 5.3)

episunacqeiswh twh muriadwn tou' ołcl ou włste katapateih ał l hl ou"  
 Such great numbers of the crowd gathered so that they trampled one another  
 (Lk 12.1)

- **with the definite article** (Articular Infinitive in Genitive Case)

kailoujdeił' epipoqhsetai v soi toł kakwsai se  
 And no one will attack you so as to do harm to you (Acts 18.10)

ekakwsen touł' patera" hmwh toł poieih tal brefh ekqeta aujtwh  
 He evilly forced our ancestors to make their infants exposed (Acts 7.19)

- **with the preposition** eij' or proł' (Articular Infinitive with Accusative)

... eij' tołmhłzwogenei sqai  
 ... so that they did not live (Acts 7.19, see previous example)

3. **Complementary** Used to define, limit, explain, give content to nouns, adjectives, verbs.

Essentially **adverbial** in character. Includes uses commonly called "explanatory" or "exegetical."

egwł creian ełcw upołsou' baptisqhhai  
 I have need to be baptized by you (Mt 3.14) [expands "need"]

ouj eijniłi kano" łusai  
 I am not worthy to untie ... (Mk 1.7) [expands "worthy"]

dunatai gennhqhhai ...  
 One is able to be born ... (J 3.4) [expands "able"]

4. **Substantive** (Noun) The infinitive functions as a Noun, usually as a Subject, Direct Object, or Object of a Preposition. (For Object of a Preposition see the separate examples below in # 6.)

- **as subject** (with or without the definite article)

ouk ełstin kal ołh łabei toł ałton twh tekwn ...  
To take the bread of the children is not a good thing (Mt 15.26)

prepon ełstin hmih pl hrwsai pałsan dikaiosunhn  
To fulfill all righteousness is fitting for us (Mt 3.15)

- **as direct object** (with or without the definite article)

kaiVhfrxato didaskein ajtjou'  
And he began to teach them (Mk 8.31)

ouj paraitoumai to\apojaneih  
I do not ask for death (literally: to die, dying) (Acts 25.11)

• **Noun clause** with the Subject in **Accusative** case and the verb in **Infinitive**, is usually considered an **Indirect Discourse** construction. See below under # 5.

5. **Indirect Discourse or Command** This is the use of an infinitive with its subject in the Accusative Case (accusative of general reference). It is especially common with dei' (*it is necessary that ...*) or after verbs of saying, thinking, asking, hearing, knowing and the like. When the subject of the verb in indirect discourse is the same as the subject or another word in the main clause, it is regularly omitted and understood from the context.

dei' toh uibh tou' ajqrwpou pol lal\paqei  
It is necessary that the son of man suffer many things (Lk 9.22)

oi\legousin ajtoh zhh  
who were saying that he was living (Lk 24.23)

gegraptai ... khrucqhhai epil\ tw\ onomati ajtjou' metanoian  
it is written that repentance be preached in his name (Lk 24.47)

• **with subject understood**

eplokoun pneuma qewreih  
They thought that [they] were seeing a ghost (Lk 24.37)

oi\fine" tw\ Paul w\ e\l egon mh\lepibainein eij" Ierousol uma  
Who were instructing Paul that [he] not go to Jerusalem (Acts 21.4)

6. **Object of Preposition with Articular Infinitive** This construction is usually best translated into English by a subordinate clause reflecting the meaning of the preposition with the particular case of the Articular Infinitive. There may or may not be a Subject Accusative with the Infinitive.

ep tw\ speirein ajton  
As he was sowing ... (Mt 13.4)

meta\ to\ egerqhhai me  
After I have been raised... (Mt 26.32)

pro\ tou' se Filippon fwnhsai  
Before Philip called you ... (J 1.48)

dial\ to\ ajtoh ginwskein panta"  
On account of his knowing all people ... (J 2.24)

## VERB - SUBJUNCTIVE:

The Subjunctive mood is used to express ideas of **contingency** ("uncertainty"), i.e. it always refers to matters that are yet to happen or in the future. Its translation depends on recognition of a number of specific grammatical constructions in which it is regularly used.

### A. FORMATION

1. **KEY SIGN** variable vowel lengthened to w / h
2. **ENDINGS** Primary for all forms (since Subjunctive always refers to future)
3. **TENSE CODES** Normal: sa= Aor; qh/h= Aor Pass; Stem Change for 2nd Aor
4. **No Augment**
5. **Negative** = mh
6. **Tense Aspect** Present= action continuing or in progress  
Aorist = simple or single action/event
7. **No Future** Subjunctive always "future," so Future Tense form does not exist

<b>Examples:</b>	<b><u>Present</u></b>	<b><u>Aorist</u></b>
	<b><u>Act</u></b> pisteuw pisteuhte lambanwmen	pisteusw pisteushte labwmen
	<b><u>Pass</u></b> pisteuwmeqa	pisteuqwmn

### B. USES or CONSTRUCTIONS with Subjunctive

1. **Hortatory** (usually 1st person plural). Used in exhortations or commands in the first person.  
Translation: "Let us ....."

agaphtoiv agapwmen ajl | h | ou"

Beloved, let us love one another (1 J 4.7)

diel qwmn e(w" Bhql eem kai ipwmen tovrhma tou'to

Let us go to Bethlehem and (let us) see this thing (Lk 2.15)

agwmen kai vhmei" iha apoqanwmen met j autou'

Let us also go in order to die with him (J 11.16)

mh sci swmen aujton

Let us not divide it (J 19.24)

2. **Deliberative Questions** Real or rhetorical questions that express "puzzlement" by the speaker over what course of action is a) desirable, b) possible, or c) necessary. Does not ask a question of fact (like Indicative), but reveals more the questioner's mood or state of mind.

tiv poi wmen iha e(rgazwmeqa ta ve(rga tou' qeou' ;

What shall we do in order to work the works of God? (J 6.28)

poqen agoraswmen a(rtou" iha fagwsin oujtoi ; (J 6.5)

Where in the world shall we buy bread so these people may eat?

toh basilea u(mwh staurwsw ;

Shall I crucify your king? (J 19.15)

dwmen h| mh dwmen ;

Shall we pay (it) or not? (Mk 12.14)

3. **Strong Future Denial** ouj mhv with the **Aorist Subjunctive** expresses emphatic or strong denial of some future event. (Note: in later Greek ouj mhv is also coming to be used with the Future Indicative with the same meaning; cf. J 4.14; Mt 26.35)

ol ejrcomeno" prolv ejne\ouj mhv\peinash/  
The one who comes to me shall by no means hunger (J 6.35)

ouj mh\lekbal w e\kw  
... I shall never cast out (J 6.37)

ouj mh\leijse\lqhte eij' thh basileian twh oujranwh  
You shall never enter into the kingdom of heaven (Mt 5.20)

mh\krinete kail\ouj mh\kriqhte  
Stop judging and you shall never be judged (Lk 6.37)

4. **Prohibition** mh with the **Aorist Subjunctive** is regularly used instead of the Imperative for negative commands ("prohibition") referring to a simple or single action.

mh\planhqhte ... mh\poreuqhte opisw aujtwh  
Do not be deceived ... do not go after them (Lk 21.8)

mh\qaumash' ofti eipon soi  
Do not wonder that I said to you ... (J 3.7)

kail\mh\leijse\negkh' hma" eij' peirasmon  
And do not lead us into a test (Mt 6.13)

mh\merimnhshte eij' thh aujron  
Do not worry for tomorrow (Mt 6.34)

5. **Conditional Clauses** Subjunctive mood is used in Conditional clauses expressing contingency or uncertainty in reference to future time ("Condition of Contingency or Uncertainty"; See under "Conditions, p. 21, B.2)

**Basic Structure:** " ah + Subjunctive , then ..... "

<b>Introductory words vary:</b>	kah (= kail\ejan)	even if
	ejan (= eij ah)	if
	oftan (= ofte ah)	whenever
	of' ah	whoever

ejah al lo" el\qh/ ejn tw/ onomati tw/ idiw/ ekeihon lhmyesqe  
If another comes in his own name, you will receive him (J 5.43)

ejan ti" diya' ejrcesqw prolv me  
If anyone thirsts, let that one come to me (J 7.37)

ejah mh\shmei'a idhte, ouj mh\pisteushte  
If you do not see signs, you will never believe (J 4.48)

kah deh/ me suh soil\apoqaneih, ouj mhv se aparnhsomai  
Even if it is necessary that I die with you, I will never deny you (Mt 26.35)

ginwskomen ... oftan toh qeoh agapwmen kail\ta' ejtol a' poiwmen  
We know...whenever we keep loving God and doing his commands (1 J 5.2)

of' ah thrh' aujtou' toh logon, ejn toutw/ hl agaph tou' qeou'  
Whoever continues to keep his word, in this one [is] the love of God (1 J 2.5)

6. **iħa Clauses** Subordinate clauses introduced by the conjunction *iħa* express several different ideas. The common types are listed below in roughly descending order of frequency. The negative is *iħa mhv*, though the *iħa* is sometimes omitted in negative clauses. These clauses are also introduced by *ořw*.

a. **Purpose Clauses:** *"in order to, in order that, that, for, for the purpose of."* **Answers the question: "Why?"**

hł qen *iħa marturhsh/peril* tou' fwtol'

He came in order that he might bear witness concerning the light (J 1.8)

ol qeol' toħ uibħ eřwken *iħa pa*" ol pisteuwn mhł *apol hta*i ajł j eřh/ zwhn

God gave the son in order that everyone who believes not perish but have life (J 3.16)

ouj gař ařesteil en toħ uibħ ...*iħa krinh*/ toħ kosmon, ajł j *iħa swqh*' ...

For God did not send the son in order to judge the world but that it might be saved... (J 3.17)

mhłkrinete *iħa mhłkriqhte*

Stop judging in order that you not be judged (Mt 7.1)

b. **Substantive Clauses:** *"that"*. Noun clauses used to express content in apposition ("This is ..., namely,") or the substance, or object normally expected after ideas of wishing, urging, striving, commanding, requesting, or the like. *iħa* may be omitted as in the first example. **Answers or expresses the idea: "What"**

kurie, qel ei" *eřwmen* puř katabhhai *apol*' tou' ouřanou'

Lord, do you wish that we call fire to descend from heaven? (Lk 9.54)

dehqhte...*ořw*" eřgata" *eřbalh*/ eij' toħ qerismon

Pray ... that he send out laborers for the harvest (Lk 10.2)

kailħiřwta aujtoħ *iħa tołdaimonion eřbalh*/

And he asked him that he cast out the demon (Mk 7.26)

tou'to tołqel hma tou' qeou' *iħa*... pa" eřh/ zwhn

This is the will of God, that everyone have life (J 6.40)

auřh gar eřstin hł agaph tou' qeou' *iħa tał*' eřtol a" thřwmen (1 J 5.3)

For this is the love of God, that we continue to keep the commandments

eřtol hħ kainhħ didwmi *iħa agapate* ajł hł ou" (J 13.14)

I am giving a new commandment that you continue to love one another

- c. **Result Clauses:** "so that, with the result that, that"  
**Answers the question or idea "with what Consequences?"**

ti' h(marten ... i(ha\_ tufl o' gennqh/  
 Who sinned, ... so that he was born blind? (J 9.2)

pisto' e(stin kaivdikaio" i(ha\_ ajfh/ hmih kaiVkaqarish/  
 God is faithful and just so that he forgives us and cleanses... (1 J 1.9)

tauta gar ajlhloi" ajtikeitai i(ha\_ mhV... tauta poihte  
 For these things are opposed to each other so that, whatever you wish, these things  
 you do not do. (Gal 5.17)

- b. **Substitute for Infinitive:** In a number of instances, especially in later Greek, i(ha  
 clauses are coming to be used as equivalents or substitutes for an infinitive  
 construction

ouk eijmiva(xio" i(ha\_ Lusw ajtjou' toh imanta ...  
 I am not worthy to untie the thong of his sandal (J 1.27)

Cf. Mk 1.7: ouk eijmilikanoV' ... Lusai toh imanta...

jAbraah olpathr umwh hgal liasato i(ha\_ iph/ thh hmeran thh ejnhn  
 Abraham your father rejoiced to see my day... (J 8.56)

7. **Temporal Clauses:** Clauses introduced by e(w" or e(w" ou|("until") or their equivalents, when  
 denoting future or habitual action, regularly use a verb in the Subjunctive. Quite  
 commonly the particle ah is also present.

ouj mhV fagw ajtoV e(w" of tou plhrwqh' ejn th/ basileia/ tou' qeou'  
 I will never drink it until it is fulfilled in the kingdom of God (Lk 22.16)

ouj mhV geuswntai qanatou e(w" ah ipwsin thh basileian ...  
 They will never taste death until they see the kingdom (Mk 9.1)

## CONDITIONAL CLAUSES:

In Grammar, a "Condition" refers to a statement in which some action (conclusion) is made dependent on another assumed action (premise). The logical structure of conditions is: "If A is true, then B is true." However, a number of subordinate conjunctions (e.g. *whenever, whoever, wherever*) can take the place of the "if," and the "then" is often omitted and understood.

- A. with **PARTICIPLE:** The **Predicate Circumstantial Participle** may be used to express a conditional idea (see under "Circumstantial Participle," p. 11)

qerisomen, mh\ekluomenoi (Gal 6.9)

We shall reap, if we do not grow weary (under the circumstances of)

- B. with **FINITE VERBS:**

1. **Condition of Fact** Expresses an **actual or real condition** in present, past, or, more rarely, future time; the **indicative mood** is used to show that what the author/speaker states in the premise is assumed to be true or to agree with reality. In certain contexts, such an assumption may be used for emphasis or for ironic effect.

**KEY:**

eij + **Indicative**  
in Premise

This type is also called:

- a) Present, Past, or Future Particular Condit.,  
depending on tense of verb in Conclusion  
b) Future Most Vivid Condition

eij talepigeia eipon umih kai\ouj pisteuete, pw" ... pisteuete; (J 3.12)

If I have told you earthly things, and you do not believe (*and both are true*), how will you believe..

eij outw" ol qeol' hgaphsen hma", hmei" ofeivomen ajl\hl ou" agapah

If God so loved us (*and God did*), then we ought to love one another (1 J 4.11)

eij apeqanomen suh Cristw\ pisteuomen ofi kai\suzhsomen autw\

If we have died with Christ (*and we have*), then we continue to believe that we will also live with him (Rom 6.8)

ei\ ti" eujaggelizetai par j o\ parelabete, ajnqema estw

If anyone is preaching (*and I assume they are*) contrary to what you received, let that person be damned. (Gal 1.9)

eij del\ pneumatil' agesqe, ouk este upol\ nomon (Gal 5.18)

If you are being led by the Spirit (*and you are*), then you are not under the law

eij uib\ ei\ tou' qeou', eipev i\ na oi\ liqoi outoi a\ rtoi genwntai

If you are the Son of God (*and of course you are!*), then command these stones to become bread (Mt 4.3)

ei\ su\ ei\ ol basil eu\ tw\ joudaiwn, swson seautoh (Lk 23.37)

If you are the king of the Jews (*and of course you are!*), then save yourself

2. **Condition of Uncertainty** (General Contingency) Use of the **Subjunctive Mood** in conditional clauses shows that the assumptions of the condition are "up in the air" or left in doubt as far as their fulfillment or reality. Such clauses thus refer only to future or contingent realities. This is the most common type of condition in the NT; since English cannot conveniently distinguish between Indicative and Subjunctive moods, it is the type of almost all conditions in English.

**KEY:**

**ah + Subjunctive**  
in Premise

This type is also called:

- a) Present General: "ah + Subj., Present Indic"
- b) Fut. Less Viviv: "ah + Subj., Future Indic"
- c) Relative Condit: "ah + Subj., Pres or Fut Indic"

Various Introductory Words:

eij is usually contracted to

ejan (= eij ah) = if

kah (= kaillejan) = even if

oʃtan (= oʃte ah) = whenever

oʃ' ah = whoever

oʃsa ah = as many as

pw" eja h eijpw umih talepourania pisteusete;

How, if I tell you heavenly things, will you believe? (J 3.12)

eja h mhlpisteushte, apoqanei'sqe

If you do not believe, you will die (J 8.24)

eja h monon alywmai tou' imatiou aytou, swqhsomai

If only I touch his garment, I will be healed (Mt 9.21)

o)ti ah legh/umih, poihsate

Whatever he says to you, do (it) (J 2.5)

eij j oh ah iʃh' tol' pneuma katabaihon... ouʃto" eʃtin ol baptizwn (J 1.33)

On whomever you see the spirit descending..., this is the one who baptizes...

oʃtan lal h' tol' yeudo", ek twh ijiwn lal ei" (J 8.44)

Whenever he speaks falsehood, he is speaking from his own resources

3. **Condition Contrary to Fact** When a **Past Tense** (thus also Indicative) verb is used in **both** the premise and the conclusion of a conditional statement, this shows that the assumptions of the author/speaker are **Contrary to Reality**.

**KEY:**

**In Premise:** ↴

**AND**

**In Conclusion:** ↴ (the ah is often omitted)

ejij + **Past Tense Indicative**,

ah + **Past Tense Indicative**

**Greek Verb:**

**Imperfect\*\*** →

Refers to Present Time Reality

**English Translation:**

"If you were..., you would be ...."

**Aorist** →

Refers to Past Time Reality

"If you had been..., you would have..."

\*\*Because the verb "to be" in Greek only occurs in the Imperfect (linear) in the past, it must be used for both Present and Past Time references in Contrary to Fact Conditions. The correct time frame must be interpreted from the narrative context (usually from other verb[s] used in the condition).

eij hʃei" thh dwreah tou' qeou!.. su' ah hʃhsa" kailleʃwken ah...

If you knew (had known) the gift of God... you would have asked and he would have given... (J 4.10)

eij ol qeol' pathr' umwh hh, hgapa'te ah ejnev

If God were your father, you would love me (J 8.42)

eij tufl oi'vhte, ouk ah eiʃete amartian

If you were blind, you would not possess sin (J 9.41)

kurie, eij h' wpe, ouk ah apeqanen ol ajdel fo' mou

Lord, if you had been here, my brother would not have died (J 11.21)

**GENITIVE CASE:** The basic function of **Genitive** case is to show *relationship, definition or description*. A word in genitive case usually modifies, defines, or limits some other noun by specifying it more precisely. **Example:** The phrase "a heart of unbelief" is essentially equivalent in meaning to "an unbelieving heart"

The following classification with NT examples exhibits some of the common ways in which the Genitive modifies or defines another word in particular contexts. The examples may be used as models to help interpret the use of Genitive Case in similar contexts.

1. **Description or Quality** *Can the Genitive modifier be easily converted into an adjective? Do none of the more specific ways of defining listed below seem to apply?*

ej̄n pneumat̄i praut̄h̄to"

in a spirit of gentleness (a gentle spirit) (Gal 6.1)

ol̄ mamwna" th" ap̄dik̄īa"

the mammon of unrighteousness (*unrighteous* mammon) (Lk 16.9)

oīl̄ lōgoi th" carit̄o"

the words of grace (*graceful* words) (Lk 4.22)  
(perhaps: words that bring/enact grace, then see under #7)

2. **Possession** *Does the genitive word tell who/what owns something?*

kaīl̄ ap̄el̄ qoūsā eīj' tōh̄ oikon̄ aūj̄th"

and when she returned to the house of her (Mk 7.30)

oūj̄to" ol̄ aj̄noīka" toūl' ōj̄f̄qal̄ moūl' tou' tuf̄l̄ou'

this one who opened the eyes of the blind man (J 11.37)

3. **Relationship** *Does the genitive word tell to whom the modified noun is **related** or **belongs**?*

ēp̄dwken̄ aūj̄toi" ēx̄ousīan̄ teknā q̄eou' genesq̄ai

God gave to them power to become the children of God (J 1.12)

īj̄aq̄h̄ h̄l̄ q̄ugath̄r̄ aūj̄th" ap̄ol̄ th" w̄f̄ra" ēkein̄h"

the daughter of her was made whole from that moment (Mt 15.28)

4. **Source/Origin** *Does the genitive word tell where something **comes from** or **originates**?*

h̄l̄ ēpiq̄umīa th" sarkol̄... oūk̄ ēst̄in̄ ēk̄ tou' pat̄rōl'

the desire of the flesh... is not from the father (for "flesh" see #8) (1 J 2.16)

Paul̄ o" ap̄ostol̄ o", oūk̄ ap̄ j̄ aj̄q̄rw̄pwn̄

Paul, an apostle, not from human sources (Gal 1.1)

eip̄en̄ Naq̄anah̄l̄, ēk̄ Nazarēt̄ dunataīv̄tī aq̄aq̄ōh̄ eihai;

Nathanael said, can anything good come from Nazareth? (J 1.46)

5. **Separation** *Does the genitive word speak of putting distance between or moving away from?*

kaīl̄ nefel̄ h̄ up̄el̄ aben̄ aūj̄tōh̄ ap̄ol̄ tw̄h̄ ōj̄f̄qal̄ mw̄h̄ aūj̄tw̄h̄

and a cloud took him away from the eyes of them (Acts 1.9)

kaīl̄ ōt̄ē eīsh̄l̄ qen̄ eīj' oikon̄ ap̄ol̄ tou' ōf̄l̄ou

and when he entered a house away from the crowd ... (Mk 7.17)

tekn̄īa, ful̄ axetē eb̄utal̄ ap̄ol̄ tw̄h̄ eīp̄wl̄ wn̄

Little children, keep yourselves away from the idols (1 J 5.21)

6. **Partitive** Does the genitive word express the **whole** or **unit** of which something is a part?

ei|' e|~~x~~ umwh paradwsei me  
One of you will betray me (J 13.21)

kai|vaph| qon tine" twh suh hmih epi|v to|v mnhmei|on  
and some of the ones with us went to the tomb (Lk 24.24)

kai|vek twh ajcontwn pol| loi|v epi|steusan ei|' au|ton  
and many of the rulers believed in him (J 12.42)

7. **Objective** Does the genitive word express the **object**, **goal**, **end**, or **receiver** of an action that is suggested by the noun it modifies? (Noun → Genitive = Verb → Object )

kai|vhl agaph tou' ploutou sumpnigei to|v lo|gon  
and the love of riches chokes the word (love → money) (Mt 13.22)

hl del| tou' pneumato' bl asfhmia ouk ajfeqhsetai (Mt 12.31)  
but the blasphemy of (against) the Spirit will not be forgiven (blaspheme → Spirit)

dial| to|v fobon twh |oudaiwn  
on account of fear of (for) the Jews (fear → Jews) (J 7.13)

egw eijmi to|v fw" tou' kosmou  
I am the light (of) that gives light to the world (light → world) (J 8.12)

o| oiko|' mou oiko" proseuch' kl hqhsetai  
My house shall be called a house (of) for prayer (house → prayer) (Mk 11.17)

th| agaphn tou' qeou' ouk e|ete e| e|utoi"  
you do not have the love for God within you (love → God) (J 5.42)  
but see #8 below:

8. **Subjective** Does the genitive word express the **actor**, **agent**, or **producer/source** of an action that is suggested by the noun it modifies? (Genitive → Noun = Subject → Verb )

th| agaphn tou' qeou' ouk e|ete e| e|utoi"  
you do not have the love (of) that God does within you (God → love) (J 5.42)

e| toutw/ e|fanerwqh hl agaph tou' qeou' o|ti to|v uib| apostal ken  
In this way the love that God exercised has been revealed, that God has sent the Son  
(God → love) (1 J 4.9)

mnhmoneu|nte" umwh tou' e|rgou th" pi|stew'  
remembering your work of faith (you → work) (faith → work?) (1 Thess 1.3)  
("work" is Dir. Obj. of "remember" #16; for the genitive "faith," is it also subjective? (i.e. faith performs works) or possibly #4? or #7? i.e. work that has its source in faith, or produces faith?)

di|kw ei|' to|v brabei|on th" aj|v kl h|sew" tou' qeou'  
I press on toward the prize of the upward calling of God (God → calls) (Ph 3.14)

apobhsetai ei|' swthrian dial| th" umwh deh|sew" kai|v epi|corhgia" tou' pneumato'  
It will result in deliverance through your prayer and the help of the spirit (Ph 1.19)  
(you → pray) (spirit → helps)

9. **Comparison** *Is the genitive word used to show **comparison** with a comparative adjective?*

sulmeizwn ei\ tou' patro' hmwh jakwb;  
Are you greater than our father Jacob? (J 4.12)

agapa' me pleon toutwn;  
Do you love me more than these ? (J 21.15)

ouk estin doulo" meizwn tou' kuripou ajtous'  
a servant is not greater than his master (J 13.16)

[Note: comparison may also be expressed with h[instead of genitive case]  
hgaphsan oil aqrwpoi mallon to\skoto" h] to\fw"  
People loved the darkness more than the light (J 3.19)

10. **Price** *Does the genitive word express the **price** or **value** of something?*

dialtivouto tolmuron ouk epraqh triakosiwn dhnariwn;  
Why was this ointment not sold for three hundred denarii ? (J 12.5)

11. **Material** *Does the genitive word indicate what something is **made of**?*

oudei' epihlma rakou" agnafou epiraptei epi\imation palaiou  
No one sews a patch of unshrunk cloth on an old garment (Mk 2.21)

12. **Contents** *Does the genitive word tell what something is **full of** or **filled with**?*

kai\epesameqa thh\ doxan ajtous'... plhrh" carito" kai\al\hgeia"  
And we saw his glory.... full of grace and truth (J 1.14)

gemisate ta' udria" udato"  
Fill the jars with water (J 2.7)

13. **Time** *Does the genitive word tell the time **during which** or the time **when**? (the latter often with *ou*, the Genitive of the relative pronoun and *ew*, "until")*

outo" hlqen pro' ajtoh nukto'  
This one came to him during the night time (J 3.2)

twh eklaktwn ajtous' twh bowhtwn ajtw' hmera" kai\nukto'  
of his chosen ones who keep calling to him during the day and night (Lk 18.7)

kaqisate en th' poliei ew' ou\ ejdushsqe dunamin  
Wait in the city until when you clothe yourselves with power (Lk 24.49)

14. **Place/Location** *Does the genitive word express a **location** or a **place where** or **to which**? (the latter often with *ou*, the Genitive of the relative pronoun)*

kai\sthsei tal'meh probata ek dexiwh ajtous'  
And he will station the sheep at his right hand (Mt 25.33)

hlqon eij' tal'klimata th" Suria" kai\th" Kilikia"  
I went into the regions of Syria and of Cilicia (Gal 1.21)

kai\hggsan eij' thh\ kmhn ou\ eporeuonto  
And they drew near to the village to which they were traveling (Lk 24.28)

15. **Apposition** Does the genitive word *rename* or designate more precisely the noun that it modifies?

nhfwmen ejdusamenoι qwraka pistew" kailagaph"

Let us live soberly, putting on the breastplate of (i.e.) faith and love (1 Thess 5.8)

oldou" hmih toh ajrabwha tou' pneumato"

...the one who has given to us the downpayment of (i.e.) the Spirit (2 Cor 5.5)

16. **With Various Verbs and Adjectives** Is the genitive word an object of certain special verbs that express ideas such as *separation, source, content, sense perception, memory, partaking of, attaining, reaching, filling, emptying or lacking, ruling or exercising authority over*, or is it object of a compound verb whose preposition takes a Genitive object (e.g. *kataginwskw* "condemn, know something against," because of the preposition *katai* "against")?

ejnhsqhsan twh rhmatwn aujtou'

They remembered the words of him (Lk 24.8)  
4.5)

ol kosmo" aujtwn akouei

The world hears them (1 J

ouj mhlgeushtai qanatou  
aptou

He shall never taste death (J 8.52)  
20.17)

mhv mou

Do not touch me (J

iha bayh/ tolakron tou' daktulou ... uftato"

In order that he may dip the tip of his finger ... in water

(Lk 16.24)

qanato" aujtou' ouketi kurieuai

Death no longer rules over him (Rom 6.9)

mhl'dokeite ofti egw'kathgorhsw umwh

Do not think that I will condemn you (J 5.45)

17. **Miscellaneous Uses of Genitive Case**

a. **With Various Prepositions and Adverbs** Is the genitive word used as *object of a preposition* with one of the meanings noted above or is it used as object of an *Adverb*?

ek - out of, from

apov - away from, from

parav - from, from beside  
19.20)

eggu' th" pol ew" - near the city (Adverb) (J

b. **Genitive Absolute** Is the genitive word agreeing with a genitive participle in the predicate position? A predicate circumstantial participle and the noun or pronoun with which it agrees can be written in the **Genitive** case so as to separate or subordinate the circumstantial (adverbial) clause in which they stand (much like a comma does in English). See under Participle, p. 13)

c. **Articular Infinitive** Is the genitive word a definite article in the genitive case used with an infinitive? An **Articular Infinitive** in the Genitive case is frequently used to express ideas of **purpose** or **result**. (See under Infinitive, p. 14, # 1 & 2)

**DATIVE CASE:** The basic functions of **Dative** case may be divided into three main categories:

**Indirect Object** *to, for*    **Location** *time, place*    **Instrument** *means, cause, manner*

To be noted also are a number of **Miscellaneous** idiomatic or special grammatical uses.

I. **Indirect Object**    *Does the dative word express the one "to whom" or "for whom" the action of the verb is done? In English usually "to" or "for"*

panta apodwsō soi  
I will give all things to you                      (Mt 18.26)

kai lēpidoun autō/ ej smurnismenon oion  
And they tried to give to him wine mixed with myrrh                      (Mk 15.23)

II. **Location**    *Does the dative word tell the **place where** or the **time when** the action takes place?*

A. **Place** (usually used with a preposition such as ej or epi)

ol miswō to h ajel fo h autou' ej th' skotia/ e stin  
The one who hates his brother is in the darkness                      (1 J 2.10)

ouci v h kardia kai omen h h ej h mh w' ej ai ei h mh ej th' odw/ ;  
Was not our heart burning in us when he was talking to us on the road?                      (Lk 24.32)

I egwn mh' toi" e gnesin peripateih  
... warning [them] not to walk among the gentiles                      (Acts 21.21)

B. **Time** (with or without a preposition)

kai l th' trith/ hmera/ egerqh setai  
and on the third day he will be raised                      (Mt 17.23)

shmeron tauth/ th' nukti v... tri v' me aparnh sh/  
Today, this night, you will deny me three times                      (Mk 14.30)

i ha ... mh' ai scunq wmen apo l autou' ej th' parousia/ autou'  
so that we not shrink away in shame from him at his coming                      (1 J 2.28)

III. **Instrumental**    *Does the dative word tell **how** something is accomplished?*

A. **Means by which**    *acted with/by means of a particular tool*

e jebal en tal pneumata logw/  
He cast out the spirits with a word                      (Mt 8.16)

o j ewrakamen toi" o jfal moi" h mh w  
that which we have seen with our eyes                      (1 J 1.1)

Maria th h aj ei yasa to h kurion murw/ kai l ekmaxasa tou l poda" tai" qrixin  
Mary who anointed the Lord with ointment and wiped his feet with her hair (J 11.2)

**B. Cause or Motive**      *acted because of / based on*

ouj diekriqh th/ apistia/  
he did not hesitate because of unbelief      (Rom 4.20)

kai/ epxokasan ep/ ejnoi/ toh qeoh  
and they glorified God because of me      (Gal 1.24)

fobw/ qanatou epxocoi hsan doul eia"  
because of fear of death they were held captives of slavery      (Heb 2.15)

**C. Manner or Mode**      *acted in a particular manner / behavior*

mhl/ agapwmen logw/ mhde/ th/ glwssh/ ail/ lal/ ep/ ergw/ kai/ ail/ hqeia/  
Let us not love in word or speech but in deed and truth      (1 J 3.18)

fw/ h/ megal/ h/ epxraugasen  
He cried out with a loud voice      (J 11.43)

**IV. Miscellaneous Uses**

**A. Possession or Relationship**      *Is the dative word used with the verb "to be" to show relationship or possession? (a common idiom)*

kai/ ouk/ hh/ aujtoi/ teknon  
And there was not a child to them (=they had no child)      (Lk 1.7)

Nikodhmo/ ofhoma aujtw/ hh/  
Nicodemus was the name to him (=was his name)      (J 3.1)

ejnoi/ maqhtaivejste  
You are disciples to me (=my disciples)      (J 13.35)

**B. Reference or Respect** (dative of specification) *Does the dative word **limit** or **specify** more precisely how a particular word or phrase is to be understood?*

h/ mh/ n/ agnooumeno/ tw/ proswpw/ tai/ ekk/ l/ h/ siai/ joudai/ a/  
I was unknown by (in respect to) face to the churches of Judea      (Gal 1.22)

w/ ajhotoi/ kai/ l/ bradei/ th/ kardia/  
O foolish ones and slow in (respect to) heart      (Lk 24.25)

apeqanomen th/ amartia/  
We have died with respect to sin (as far as sin is concerned)      (Rom 6.2)

**C. Personal Interest**      *Does the dative word indicate that something is of **advantage** or **disadvantage** for someone or thing?*

ekrina ep/ autw/ touto  
I judged this for myself      (2 Cor 2.1)

ejnoi/ ga/ to/ zh/ h/ Cristo/ kai/ to/ l/ apoqaneih kerdo/  
For me to live is Christ and to die is gain      (Phil 1.21)

- D. **Object of Special Verb** *Is the dative word used with a verb that takes a **dative object**? (typical verbs are: believe, serve, follow, associate, etc.)*

mh<sup>l</sup> pantil<sup>l</sup> pneumat<sup>i</sup> pisteuete  
Do not trust every spirit (1 J 4.1)

hkol ouqhsan au<sup>l</sup>tw<sup>l</sup>  
They followed him (Mt 4.20)

- E. **Object of a Compound Verb** *Is there a **compound verb** (i.e. with a prepositional prefix) of which the dative word is the **object**? (a common grammatical syntax)*

lhstai<sup>"</sup> periepesen  
He fell among robbers (Lk 10.30)

ahdre<sup>"</sup> duo epesthsan au<sup>l</sup>tai<sup>"</sup>  
Two men stood over them (Lk 24.4)

epiqente<sup>"</sup> tal<sup>"</sup> ceira<sup>"</sup> au<sup>l</sup>toi<sup>"</sup> apel<sup>l</sup> usan  
After laying hands on them they sent them away (Acts 13.3)

- F. **Used with Certain Adjectives** *Is the dative word used with an adjective that is typically used with dative case? (typical words: similar, like, sufficient, equal)*

o<sup>l</sup>moia e<sup>l</sup>stin h<sup>l</sup> basileia tw<sup>h</sup> ou<sup>l</sup>ranw<sup>h</sup> q<sup>h</sup>saurw<sup>l</sup>  
The kingdom of heaven is like (to) a treasure (Mt 13.44)

i<sup>l</sup>sou<sup>"</sup> au<sup>l</sup>tou<sup>l</sup> h<sup>l</sup>mi<sup>h</sup> e<sup>l</sup>poihsa<sup>"</sup>  
You made them equal to us (Mt 20.12)

- G. **With Prepositions** *Is the dative word used with a preposition expressing location, instrument, or association? such as the following:*

en in, with, among, by, by means of, to, for

epi on, upon, over, because of, on the basis of

sun with

para beside, with

**ACCUSATIVE CASE:** The **accusative** case **limits the verb** by expressing the end, limit, direction, or extent of motion or action. Its common meaning or function in a clause may be represented graphically by an arrow: VERB → ACCUSATIVE NOUN

Of the following specific functions, those under D and E are less common.

**A. Direct Object** *Does the accusative word express the **object** or **end** of the action?* For example, in the phrase οὐτὼν θεοῦ ἀπέστειλεν τὸν υἱόν, "God sent the son," "the son" limits or directs the action by specifying its object. (See also special examples of direct object under "Cognate Accusative" and "Double Accusative" in section E below.)

οὐτὼν θεοῦ ἠγάπησεν τὸν κόσμον  
For God so loved the world (J 3.16)

εἰ ἂν ἠγοῖαν τὴν ἀλήθειαν ...  
If I am speaking the truth ... (J 8.46)

**B. With Prepositions** *Is the accusative word used with a preposition expressing **motion** or **direction**?*

ἦλθεν οὐκ ἐκ τῆς γαλιλαίας ἐπὶ τὸ μνήμα ἠλθόντες  
Jesus came into (to) Galilee (Mk 1.14) They came to the  
tomb (Lk 24.1)

ἐξέπορευετο πρὸς αὐτὸν ἡ ἰουδαία ὅλη  
The whole region of Judea went out to him (Mk 1.5)

**C. Subject of Infinitive** *Is there an **infinitive** that needs an **accusative subject**?* The agent of an action expressed by an infinitive is regularly signified by the **accusative case**. This is especially common in **Indirect Discourse** and **Articular Infinitive** constructions (See further examples under "Infinitive;" sometimes called an "Accusative of General Reference")

**1. in Indirect Discourse**

οὐτὼν ἀναγκαῖον ἐστὶν τὸν υἱὸν τοῦ ἀνθρώπου ὑψωθῆναι  
Thus it is necessary that the son of man be lifted up (J 3.14)

γεγραπταί ἐστιν ὅτι ὁ χριστὸς κείνηται ἐκ νεκρῶν  
It is written that the Messiah suffer and arise from the dead (Lk 24.46)

**2. with Articular Infinitive**

μετὰ δὲ τοῦ ἀρροῦσθαι τὸν ἰωάννην ἦλθεν οὐκ ἐκ τῆς γαλιλαίας  
And after John was arrested, Jesus came... (Mk 1.14)

καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου  
And it came to pass while they were perplexed about this ... (Lk 24.4)

**D. Adverbial Uses of Accusative** *Does the accusative word qualify or limit the verb in some way? (i.e. taking on much the same character as an **Adverb**)*

**1. As Adverb Proper** The **accusative neuter singular** of an adjective may be used to express adverbial meaning. A number of words are used so frequently in this way that they have become almost exclusively "adverbs": Example: πρῶτον = "first; οὐ μόνον .... ἀλλ' ἠὰρ καὶ ... = "not only..., but also ...

οὐ μόνον περὶ τῶν ἡμετέρων ἀλλ' ἠὰρ καὶ περὶ τοῦ κόσμου  
Not only for our (sins) but also for (the sins) of the whole world (1 J 2.2)

tollōipōh proseucesqe ajel foilperiVhthwh

Finally (for the remainder), brothers and sisters, continue to pray for us (2 Thess 3.1)

2. **Measure or Distance** *Does the accusative word express **extension** in **time** or **space**?*

**Time:**

kailpar j aijtwh/ efmēinan thh hēran ekeinhn

And they remained with him (throughout) that day (J 1.39)

tivwpe esthkate olhn thh hēran ajgoiv

Why are you standing here the whole day long idle? (Mt 20.6)

**Space:**

ejhl akote" w' stadiou" eikosi h] triakonta

When they had rowed about twenty or thirty stades (J 6.19)

apespasqh apolaujtw h wseiVl iqou bolhn

He was separated from them about (the distance of) a throw of a stone (Lk 22.41)

3. **Manner** *Does the accusative word express the **manner** or **way** in which something is accomplished? (rare; essentially the same as the dative of manner)*

dwreah ej abete, dwreah dote

Freely you have received, freely give (in gift fashion) (Mt 10.8)

oh tropon olni" episunagei talnossia aijth" upol'tal' pteruga"

In the manner in which a hen gathers her chicks under her wings (Mt 23.37)

4. **Reference or Respect** *Does the accusative word **limit** or **specify** how a particular word or phrase is to be understood? (rare; essentially the same as the dative of reference)*

tivouh baptizei"; (neuter accus. sing. of the interrogative tiv', tiv)

Why (with respect to what thing) then are you baptizing? (J 1.25)

exhl qen ol teqnhkw' dedemeno" tou' poda" kail'tal' ceira"

The dead man came out bound (with respect to) feet and hands (J 11.44)

**E. Special Direct Object Examples**

1. **Cognate Accusative** *Does the accusative word **rename** (use same root as) the verb? (Often reflects Hebrew idiom, for emphasis)*

thh dikailan krisin krinate

Judge a righteous judgment (J 7.24)

ejfobhqhsan fobon megan

They feared a great fear (Lk 2.9)

2. **Double Accusative** *Is the verb one of a few that can have two direct objects?*

ekeino" uma" didaxei panta

He will teach you all things (J 14.26)

qel omen ifa ol' ejah aijthswmen se poihs'h' hmih

We want you to do whatever thing we ask you (Mk 10.35)