# TABLE OF CONTENTS

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

<table>
<thead>
<tr>
<th>Category</th>
<th>Description</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nouns</td>
<td>Case Endings: First Second, Third Declension</td>
<td>I. p. 1</td>
</tr>
<tr>
<td>Adjectives</td>
<td>Case Endings</td>
<td>II. p. 1</td>
</tr>
<tr>
<td></td>
<td>Position and Function: Attributive, Predicate</td>
<td>III. p. 2</td>
</tr>
<tr>
<td>Cases</td>
<td>see below</td>
<td>p. 23-32</td>
</tr>
<tr>
<td>Verbs</td>
<td>Basic Structure</td>
<td>I. p. 3; X. p. 4</td>
</tr>
<tr>
<td></td>
<td>Principal Parts</td>
<td>VIII. p. 4</td>
</tr>
<tr>
<td></td>
<td>Analysis (Parsing)</td>
<td>IX. p. 4; X. p. 4</td>
</tr>
<tr>
<td></td>
<td>Personal Endings (Classification of Tenses)</td>
<td>II. p. 3</td>
</tr>
<tr>
<td></td>
<td>Theme Vowel</td>
<td>III. p. 3</td>
</tr>
<tr>
<td></td>
<td>Tense Codes</td>
<td>IV. p. 3</td>
</tr>
<tr>
<td></td>
<td>Stem</td>
<td>V. p. 4</td>
</tr>
<tr>
<td></td>
<td>Augment</td>
<td>VI. p. 4</td>
</tr>
<tr>
<td></td>
<td>Reduplication</td>
<td>VII. p. 4</td>
</tr>
<tr>
<td></td>
<td>Voice</td>
<td>XI. p. 5</td>
</tr>
<tr>
<td></td>
<td>Tense Aspect of Indicative Verb</td>
<td>XII. p. 5-7</td>
</tr>
<tr>
<td>Indicative</td>
<td></td>
<td>p. 3-7</td>
</tr>
<tr>
<td>Imperative</td>
<td></td>
<td>p. 8</td>
</tr>
<tr>
<td>Participle</td>
<td></td>
<td>p. 9-13</td>
</tr>
<tr>
<td>Infinitive</td>
<td></td>
<td>p. 14-16</td>
</tr>
<tr>
<td>Subjunctive</td>
<td></td>
<td>p. 17-20</td>
</tr>
<tr>
<td>Conditions</td>
<td></td>
<td>p. 21-22</td>
</tr>
<tr>
<td>Cases</td>
<td>Uses in Context</td>
<td>p. 23-32</td>
</tr>
<tr>
<td></td>
<td>Genitive</td>
<td>p. 23-26</td>
</tr>
<tr>
<td></td>
<td>Dative</td>
<td>p. 27-29</td>
</tr>
<tr>
<td></td>
<td>Accusative</td>
<td>p. 31-32</td>
</tr>
</tbody>
</table>
**CASE ENDINGS:** for NOUNS & ADJECTIVES (for uses/functions of cases, see pp. 23 - 32)

### I. NOUNS

#### A. First or A- Pattern

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom</strong></td>
<td>-a</td>
<td>-h</td>
</tr>
<tr>
<td><strong>Gen</strong></td>
<td>-a&quot;</td>
<td>-h&quot;</td>
</tr>
<tr>
<td><strong>Dat</strong></td>
<td>-a/</td>
<td>-h/</td>
</tr>
<tr>
<td><strong>Acc</strong></td>
<td>-an</td>
<td>-hn</td>
</tr>
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</table>

#### B. Second or O- Pattern

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom</strong></td>
<td>-o&quot;</td>
<td>-on</td>
</tr>
<tr>
<td><strong>Gen</strong></td>
<td>-ou</td>
<td>-wn</td>
</tr>
<tr>
<td><strong>Dat</strong></td>
<td>-w/</td>
<td>-oi&quot;</td>
</tr>
<tr>
<td><strong>Acc</strong></td>
<td>-on</td>
<td>-ou&quot;</td>
</tr>
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#### C. Third or Consonant Pattern

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<th>Sing.</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td><strong>Nom</strong></td>
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<td>**</td>
</tr>
<tr>
<td><strong>Gen</strong></td>
<td>-o&quot; / -w&quot; / -ou&quot;</td>
<td>-wn</td>
</tr>
<tr>
<td><strong>Dat</strong></td>
<td>-i</td>
<td>-si</td>
</tr>
<tr>
<td><strong>Acc</strong></td>
<td>-a / -in</td>
<td>**</td>
</tr>
</tbody>
</table>

* - 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)

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

<table>
<thead>
<tr>
<th></th>
<th>Masc. ---</th>
<th>Fem. ---</th>
<th>Neut</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom</strong></td>
<td>oj</td>
<td>hj</td>
<td>tov</td>
</tr>
<tr>
<td><strong>Gen</strong></td>
<td>tou'</td>
<td>th&quot;</td>
<td>tou'</td>
</tr>
<tr>
<td><strong>Dat</strong></td>
<td>twf</td>
<td>thf</td>
<td>twf</td>
</tr>
<tr>
<td><strong>Acc</strong></td>
<td>tow</td>
<td>thw</td>
<td>tov</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Masc. ---</th>
<th>Fem. ---</th>
<th>Neut</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom</strong></td>
<td>-o&quot;</td>
<td>-a</td>
<td>-h</td>
</tr>
<tr>
<td><strong>Gen</strong></td>
<td>-ou</td>
<td>-a&quot;</td>
<td>-h&quot;</td>
</tr>
<tr>
<td><strong>Dat</strong></td>
<td>-w/</td>
<td>-a/</td>
<td>-h/</td>
</tr>
<tr>
<td><strong>Acc</strong></td>
<td>-on</td>
<td>-an</td>
<td>-hn</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Masc. ---</th>
<th>Fem. ---</th>
<th>Neut</th>
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<td>-ou</td>
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<td>-h&quot;</td>
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<tr>
<td><strong>Dat</strong></td>
<td>-i</td>
<td>-a/</td>
<td>-h/</td>
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<td><strong>Acc</strong></td>
<td>-a</td>
<td>-an</td>
<td>-hn</td>
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</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Masc. ---</th>
<th>Fem. ---</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom</strong></td>
<td>-h'</td>
<td>-ei&quot;</td>
</tr>
<tr>
<td><strong>Gen</strong></td>
<td>-ou&quot;</td>
<td>-ei&quot;</td>
</tr>
<tr>
<td><strong>Dat</strong></td>
<td>-ei&quot;</td>
<td>-ei&quot;</td>
</tr>
<tr>
<td><strong>Acc</strong></td>
<td>-h&quot;</td>
<td>-ei&quot;</td>
</tr>
</tbody>
</table>
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 if functions to "describe" its associated noun or pronoun. Compare: *the grace [which is] from the one person Jesus Christ.* Rom 5:15; or common examples like "the things of earth." *taV th" gh".*

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:**

   *oj maqhth" oj pistoV*  
   OR *oj pistoV maqhth"*  
   The faithful disciple

2. **Substantive (noun) Function**

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

   **Example:**

   *oj pistoV, oij pistoiw taV 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:**

   *oj maqhth" pistoV*  
   OR *pistoV oj maqhth"*  
   The disciple is faithful

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

   **Example:**

   *oj maqhth" pistoV aqouwε*  
   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.)

   *j Adam prwtoε eplasqh*  
   Adam was fashioned first (1 Tim 2:11)  
   *kaiV eptaqhsan skuqrwpoiV*  
   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 *hjmei" pistoiy* the *pistoiv* 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)

<table>
<thead>
<tr>
<th>Tense</th>
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<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>-w</td>
<td>-mén</td>
<td>-maí</td>
<td>-meqa</td>
</tr>
<tr>
<td>Future</td>
<td>-eĩ</td>
<td>-te</td>
<td>-sai</td>
<td>-sqe</td>
</tr>
<tr>
<td>Perfect</td>
<td>-eĩ</td>
<td>-si</td>
<td>-taí</td>
<td>-ntai</td>
</tr>
<tr>
<td>(Subjunctive)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

B. Secondary (= past)

<table>
<thead>
<tr>
<th>Tense</th>
<th>Sing</th>
<th>Plur</th>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect</td>
<td>-n</td>
<td>-mén</td>
<td>-mhⁿ</td>
<td>-meqa</td>
</tr>
<tr>
<td>Aorist</td>
<td>-e</td>
<td>-te</td>
<td>-so</td>
<td>-sqe</td>
</tr>
<tr>
<td>PluPerfect</td>
<td>_ -_</td>
<td>-n</td>
<td>-to</td>
<td>-nto</td>
</tr>
<tr>
<td>(Optative)</td>
<td></td>
<td></td>
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</tbody>
</table>

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 -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 *  
- sa / a = Aorist tense *  
- ka / a = Perfect tense  
- kei / ei = PluPerfect  
- qh / h = Aorist Passive  
- qhs / hs = Future Passive  

* NOTE: for Future and Aorist, 
y / ya = ps / psa, etc.  
x / xa = ks / ksa, etc.

Active voice only; Mid & Pass use no tense code or theme vowel

See note for Perfect

In some forms shortened to qe / e

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: peṃpw  →  eṃeya efcomaι  →  ḫco[mh

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 lambawnw  →  el[hfα akouw  →  aḵkwoa

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

VIII. PRINCIPAL PARTS

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

IX. ANALYSIS of Verb Forms (Parsing)

X. SCHEMATIC OF TENSES

(prefix : STEM : tense : theme : ending  as appropriate)
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:
1. 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:
   - εἰρκομαι "I come," "I am coming"
   - ἴησομαι "I see," "I am seeing"

2. Special Meanings: a number of verbs have a special meaning in the middle voice different from the active:
   - ἀρκω "I rule," "I am ruling"
   - ἀρκομαι "I begin," "I am beginning"

3. 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:
   - ἐνιγυάντο "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. πιστευω) 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:

- linear/motion
- aoristic/snapshot/whole
- perfect/completed

Examples below illustrate these aspects appropriate to specific contexts:

A. Present
1. repeated action:
   - ἐκάστοι τῷ διδάσκαλῳ προλαμβάνειν  
     Each person keeps taking their own supper first. (1 Cor. 11.21)

2. continuing action:
   - μὴ φοβοῦτε ἵνα πιστεύετε  
     Do not continue to fear, only keep on believing. (Mk 5.36)

3. action in progress:
   - Κυρίων σώσον ἀπολλυόμενα
     Lord, save (us), we are perishing. (Mt 8.25)
   - οἱ λαμπάδες ἐξῆλθεν οὐκ εἴμασθαι
     Our lamps are going out. (Mt 25.8)

4. customary or general truth (maxims/proverbs):
   - διαφανέων ἄρα γιαγών καὶ ἀλαρών πολεί
     Every good tree produces good fruit. (Mt 7.17)
   - τῷ Πνεύματι ὁ ἄρα κυρίων Πνεύματι
     The wind blows where it wishes (J 3.8)
5. attempted action:
• διαυπόθημα αὐτῷ εἴγον εἴμελίριστε;
Because of which deed are you trying to stone me? (J 10.32)

6. futuristic:
• ἐφετεὶ οἰς ἐπαύρωντος μου ὀπίσω μου
After me is coming one who is stronger than I (Mk 1.7)
• οἱ ἄνδροι του ἀνήρ ἔρωμα παραδίδοται
The son of man will be handed over (Mk 9.31, cf. Mk 10.33)

7. historical present (narrative past):
• καὶ ὁ γάμος γενομένης ἐξελέγη τῷ τῶν δώδεκα
And when it was evening he came with the twelve (Mk 14.17)

8. action beginning in past and continuing into the present:
• ἀπὸ Ἰάκχου τεκέτω ἐμὸν ἔχετε
From the beginning you have been with me (J 15.27)

B. Imperfect
1. repeated action:
• τὰ πρῶτοκλίσια ἐξελέγετο
They kept choosing (one after one) the first couches (Lk 14.7)
• καὶ ὁ ὁποία ἐποίησεν καὶ ἐκλέγετο, καὶ ὁ ἄνθρωπος, καὶ ἔλεγεν
And they kept coming up to him and saying, hail (J 19.3)

2. continuing action:
• καὶ διώκοντας αὐτοὺς ἐπιθυμοῦν ἔστωμεν καὶ ἔσταμεν, καὶ ἔλεγεν
And they continued coming up to him and saying, hail (Lk 24.11)

3. action in progress:
• πολλοὶ πλοῦσι οἱ ἐβάλον πολλὰ
Many rich people were putting in a lot (Mk 12.41)

4. customary action:
• κατὰ δὲ ἑορτὰς ἐξακριβεῖται αὐτοῖς ἕνα δεσμόν
According to the feast he used to release to them one prisoner (Mk 15.6)

5. beginning of an action that continues:
• καθὶ ἐγόντας εὐδάκτης τοῦ ὁδόλου
He sat down and began to teach the crowds (Lk 5.3)
• παραρχὴν ἐν τῷ ἀνάξαστῳ διῄκομεν αὐτοῖς
And immediately she arose and began to minister to them (Lk 4.39)

6. action intended or attempted:
• καὶ ἐκκατέκλυσεν αὐτῷ ἔμην χειρὸς ἐμὸν ὀνίον
And they tried to give him wine mixed with myrrh (Mk 15.23)
• καὶ ἐκκατέκλυσεν αὐτῷ τῇ πρὸς ὡμίων τοῦ πατρὸς
And they were intending to name him after his father (Lk 1.59)

7. expression of wishes:
• ἐδύναμον δειπνοῦν πρὸς ὑμᾶς αὕτη
I could wish to be with you right now... (Gal 4.20)
• ἐχωμένα γὰρ ἀναγεμένα εἴη αὐτῷ ἐγὼν
For I could pray that I myself be accursed (Rom 9.3)
C. **Aorist** (ἀορίστος, 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:
   - *καὶ ἐβάπτισεν ἐμετῶ τὸν Ἰορδανὴν* (Mk 1.9)
   - *καὶ ἐόργασεν αὐτοῦ* and immediately he called them... (Mk 1.20)

2. **complete action/event** viewed from **beginning/inception** (change of state):
   - *διὰ Ἰουνίᾳ ἐπτίθεασεν* For your sake he became poor (2 Cor 8.9)
   - *οἶψ Ἰωνᾶν ἐγκαλεῖ* My son was dead, but has come back to life (Lk 15.24)

3. **complete action/event** viewed from its **end or result**:
   - *ἐγὼ γὰρ ἔμαθεν ἀπὸ τούτων οἱ ἔργα* For I have learned to be content... (Philip 4.11)

4. **a lengthy action/event** considered as a unit or whole:
   - *τέσσερα ὅμως καὶ ἔστειλεν οὐκ ἦν ἑν τῇ οἰκοδομῇ* 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:

1. *ἡμεῖς οἱ ἔδειξαν ἑκτὸν ἐκ τοῦ ἑαυτοῦ ἐμ.environ ἑλθὼν τῇ ζωῇ* We know that we have already passed out of death to life (1 J 3.14)

2. *οἱ δὲ ηὐχέωσιν ἐν οἴκῳ θερμῳ ἐκείνῳ* The one who does not believe is already judged (J 3.18)

3. *θαλάσσας τὴν Ἰερουσαλήμ τὴν διδάσκαλον οὖν* You have filled Jerusalem (and it is full) with your teaching (Acts 5.28)

E. **Future** expresses action continuing or in progress in **future** time (see Present tense)

1. *ποιήσω ἡμῖν γενέσθαι ἀμφότερον* 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)

1. *διδώκει διοικητὴν αὐτοῦ ὁ συγκόμιος αὐτοῖς* 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

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle/Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Sing</td>
<td>-&quot;,-qi/ti,-son/on *</td>
<td>-s0, ou</td>
</tr>
<tr>
<td>3rd Sing</td>
<td>-tsw</td>
<td>-sqw</td>
</tr>
<tr>
<td>2nd Plur</td>
<td>-te</td>
<td>-s0e</td>
</tr>
<tr>
<td>3rd Plur</td>
<td>-twsan</td>
<td>-sqwsan</td>
</tr>
</tbody>
</table>

* Note: 2nd Person Sing endings vary:

<table>
<thead>
<tr>
<th></th>
<th>Active</th>
<th>Middle or Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres &amp; 2nd Aor</td>
<td>- -----</td>
<td>lege,labe, ou</td>
</tr>
<tr>
<td>mi - Verbs</td>
<td>-&quot;</td>
<td>dov, ou'</td>
</tr>
<tr>
<td>-qi/ti</td>
<td>gnvqi</td>
<td></td>
</tr>
<tr>
<td>1st Aor (sa)</td>
<td>-son/on</td>
<td>akouson, sa</td>
</tr>
<tr>
<td>meiion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aor. Pass (qh)</td>
<td>-qi/ti</td>
<td>egeqghti</td>
</tr>
</tbody>
</table>

2. Tenses:

- Present = continuous or repeated action (no code; STEM same as 1st princ. part)
- Aorist = simple event or single action ($\delta$ or change stem = Act; $qh/h$ = Pass)

3. Negative = mh

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

B. Examples:

• $o\{ti a\}h\ legh/\ujmih\ poihgatex$
  Whatever he says to you, do it! (J 2.5)

• $tou\to\ poieite\ eiľ\ th\WA\ ejmh\WA\ a\jw\hsin$
  This continue to do in my remembrance! (Lk 22.19)

• $e\j\ms\hn\s\nu, ui\b\D\j\id$
  Have mercy on us, son of David! (Mt 9.27)

• $e\l\gas\W\hjbasilei\as\ou$
  Let your kingdom come! (Mt 6.10)

Negative:

• $m\b\j\f\jbeis\qce$
  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:

• $m\b\ej\j\e\neg\k\h\f\hj\ma\s\ei\j\pe\r\as\m\ou$
  Do not lead us into testing! (Mt 6.13)
VERB - PARTICIPLE:

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

I. BASIC STRUCTURE

<table>
<thead>
<tr>
<th>STEM</th>
<th>TENSE</th>
<th>THEME</th>
<th>ENDING</th>
</tr>
</thead>
</table>

II. PARTICIPLE ENDING consists of **PTCIP CODE + CASE ENDING**

**PARTICIPLE CODES:**

<table>
<thead>
<tr>
<th>Code</th>
<th>Description</th>
<th>Case Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>-nt</td>
<td>ACT masc &amp; neut</td>
<td>3rd declension</td>
</tr>
<tr>
<td>-t</td>
<td>ACT PERFECT masc &amp; neut</td>
<td>3rd declension</td>
</tr>
<tr>
<td>-s</td>
<td>ACT FEMININE</td>
<td>1st declension</td>
</tr>
<tr>
<td>-m</td>
<td>MID &amp; PASS masc, fem, neut</td>
<td>1st declension for fem</td>
</tr>
<tr>
<td>-men</td>
<td>MID &amp; PASS masc, fem, neut</td>
<td>2nd declension for masc &amp; neut</td>
</tr>
</tbody>
</table>

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: **baptizwn**
Aor Act masc & neut: **aβousa"**
Aor Pass masc & neut: **aβousqev"**

2. The AOR PASS uses a shortened form of the tense code:
   
   qē / ē (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 **ακουω**)  

**ACT & DEPONENT**

<table>
<thead>
<tr>
<th>TENSE</th>
<th>TRUE MIDDLE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRES</td>
<td>hearing</td>
<td>hearing oneself</td>
</tr>
<tr>
<td>FUT</td>
<td>being about to hear</td>
<td>being about to hear oneself</td>
</tr>
<tr>
<td>AOR/PERF</td>
<td>having heard</td>
<td>having heard oneself</td>
</tr>
</tbody>
</table>

IV. TRANSLATION of PARTICIPLES in context

A. TENSE

<table>
<thead>
<tr>
<th>QUALITY OF ACTION</th>
<th>RELATIVE TIME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present linear</td>
<td>same time relative</td>
</tr>
<tr>
<td>Future linear</td>
<td>in future relative</td>
</tr>
<tr>
<td>Aorist simple/punctiliar [ • ]</td>
<td>prior to that of main verb</td>
</tr>
<tr>
<td>Perfect completed</td>
<td>prior to that of main verb</td>
</tr>
</tbody>
</table>

B. TRANSLATION STEPS

Steps 2 thru 4 exhibited in flow-chart below

1. Determine the form
2. Find agreement
3. Determine position & function
4. Translate according to function

AGREES WITH NOUN? (or implied subj of verb?)

NO

SUBSTANTIVE

"the one who/which PTCP"
"the PTCP one"

ADJECTIVE

"the NOUN who/which PTCP"
"the PTCP NOUN"

SUPPLEMENTARY

• compound verb form with εἰσίν
  (hē didaśkwn "he was teaching")
  (aπεσταλέθη htēi/n"they have been sent")
• Indirect Discourse with verbs of perception:
  "I hear that the disciple is coming"

YES

ATTRIBUTIVE

CIRCUMSTANTIAL (Adverbial)

"Under the circumstances of NOUN PTCP"

Time:  while, as, when, after
Cause:  because, since
Condition:  if
Concession:  although, even though
Purpose:  in order to, so as to
Result:  so that, thereby, so as to
Means/Manner:  by, in, by means of

Attendant/Coordinating: PTC "AND" main verb
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)

   oudeiv ahabwken... eijmhevoghek tou' oujanou' katabav
   No one has ascended...except the one who descended from heaven   (J 3.13)

   opisteuwn eij autov oujkrivetai
   The one who believes in him is no longer being judged   (J 3.18)

   iqa apokrisin dwmen toi' pemyasin h'ma'
   In order that we may give an answer to the ones who sent us   (J 1.22)

   egwVfwnhVbqwhto' egn thei ejhwmw/
   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)

   egwveimi ojadto' ojzwh ojejek tou' oujanou' katabav
   I am the bread who is living, who has come down from heaven   (J 6.51)

   auth ejtiwh hjnikwh hjnikhgasatow kosmwn, hjpisti' hjmwh
   This is the victory which has overcome the world, our faith   (1 J 5.4)

   **kaiVeubwken ah soi uqwr 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

**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

- Jesus did this sign after he came out of Judea (J 4.54)
- When they saw the star they rejoiced (Mt 2.10)
- He saw Jesus as he was coming toward him and said (J 1.29)

**Cause:** because, since

- Many people believed because they kept seeing his signs that he was doing (J 2.23)
- They welcomed him since they had seen all the things that he did (J 4.45)

**Condition:** if

- What does it profit a person, if the person has gained the whole world (Lk 9.25)
- For in due season we shall reap, if we do not lose heart (Gal 6.9)

**Concession:** even though, although

- One thing I know; although I was blind, now I see (J 9.25)
- Even though he had done so many signs ... they continued not believing (J 12.37)
- 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)

- He said this in order to test him (J 6.6)
Let us see whether Elijah will come in order to deliver him (Mt 27.49)

Result:

* pateva iðion el e[legen toV qeW iðon e[utoW poiwh tw|qew/
He called God his father thereby making himself equal to God (J 5.18)

Means/Manner: by, in, by means of

* bαlousa aυtʰ toVmuvon touto proW toVe[tafiawai e[poivhsen
In putting this ointment on my body she did it for my burial (Mt 26.12)

* diame[riwontaI taVjmvia aυtou’bavllonte’ klh’on e[ jau’taV
They divided his garments by casting a lot for them (Mk 15.24)

h|qon e[WVe[ uǥati bapti[wn
I came baptizing with water (J 1.31)

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

kaiVe[martuwhsen jw|wnh’ le[wn
And John testified and said ... (J 1.32)

* pøreuqevnte’ ... maqhteувate paWta taVe[hh
Go and make disciples of all nations (Mt 28.18)

stra[ev’ deVoW jhsoW’ e[pen
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:

hh oj jw|wnh’ bapti[wn
John was baptizing (J 1.28)

ouW gaW hh beblhmeno’ ejf fulakhW jw|wnh’
For John had not yet been thrown into prison (J 3.24)

pah toVplhqo’ tou’laou’hh proseucowo’.
All the multitude of the people was praying (Lk 1.10)

Indirect Discourse:

pah pneuma o} ojmologe[ jhsoW e[ sarkiVe[ hlugoka’ ...
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 *:
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 **:

\[ \text{The man who is carrying a jar} \]

**As an attributive**: A disciple who believes in the Lord is saved.

**As a predicate**: A disciple while believing in the Lord is saved if although, etc.

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

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle or Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Active</strong></td>
<td><strong>Middle or Passive</strong></td>
</tr>
<tr>
<td>- ein</td>
<td>- sqai</td>
</tr>
<tr>
<td>Present: legein</td>
<td>legesqai</td>
</tr>
<tr>
<td>2nd Aor: labeih</td>
<td>efcesqai</td>
</tr>
<tr>
<td>- sai / ai</td>
<td>- sai / ei</td>
</tr>
<tr>
<td>1st Aor: akousai</td>
<td>meihai</td>
</tr>
<tr>
<td>- nai</td>
<td>- nai mi</td>
</tr>
<tr>
<td>mi verb: didowai</td>
<td>didowai</td>
</tr>
<tr>
<td>Perfect: eijhkevai</td>
<td></td>
</tr>
<tr>
<td>Aor.Pass: akousqhai</td>
<td>akousqhai</td>
</tr>
</tbody>
</table>

Aor Pass uses Act Endings

### B. TENSE ASPECT

- **Present:** continuous or repeated action
- **Aorist:** simple event; single or punctiliar action
- **Perfect:** 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 *with* or *with*.
     - ojpewa a" me bapptizein eh uqati ...
       - The one who sent me to baptize with water ...
     - kaiVhlqomen proskunhsai ajuw/
       - And we have come to worship him
     - kaiVpopewunto paute' apograceqai
       - And all went to be enrolled
     - (J 1.33)
     - (Mt 2.2)
     - (Lk 2.3)

   - **with an article:**
     - kaiVeishlqon ei' kwmanh wj etoimqai ajuw/
       - And they entered a village in order to make ready for him
     - (Lk 9.52)
• with the definite article  (Articular Infinitive in Genitive Case)
  aυτον toVproswn eις thn se toV'poreuvesgai eις jerosalhμ
  He set his face in order to go to Jerusalem  (Lk 9.51)
  skeub' eκλογh' eις tin ouτο' toV'bastagai toVοhomaμvou
  This man is a chosen instrument so as to carry my name  (Acts 9.15)

• with the preposition eι' or prον  (Articular Infinitive with Accusative)
  eπemya eι' toVqnwhai thμ πιστιν υμω δ
  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 wρ or wς)
  Aνανιά, diaVtiveplhwsen oJ satana' thμ kardιwν sou vευgαsωgai toVpeuμh
  aγιον;  Ananias, why has Satan filled your heart so that you deceived the Holy
  Spirit?  (Acts 5.3)
  επισυνακqειsw'n tw'h muriawδn toV'οτlou wς te kαtαpatei'h ajllhμvou'
  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)
  kaiVouδeιw eπιpoqhqetaiv soi toV'kakwςai se
  And no one will attack you so as to do harm to you  (Acts 18.10)
  eκακwςen touV' patevra' hμh touV'poei'h taVbreνh eκqevta auτwh
  He evilly forced our ancestors to make their infants exposed  (Acts 7.19)

• with the preposition eι' or prον  (Articular Infinitive with Accusative)
  ... eι' toVmhVzwogeniesgai
  ... 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."

  eγωV creiαw eξw upoVsou' baptisqhhai
  I have need to be baptized by you  (Mt 3.14)  [expands "need"]
  ouΣ eιμιV Viγανo' ιυςαι
  I am not worthy to untie ...  (Mk 1.7)  [expands "worthy"]
  duwatai gennhqhai ...  
  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)
  ouΣ eιστιν kalwV labei'h toW aγτον toW teκhνw ...  
  To take the bread of the children is not a good thing  (Mt 15.26)
  prεπων eιστιν hμh plhrwsai paσan dikaiosuμhν
  To fulfill all righteousness is fitting for us  (Mt 3.15)

• as direct object  (with or without the definite article)
And he began to teach them (Mk 8.31)

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.

- It is necessary that the son of man suffer many things (Lk 9.22)

- who were saying that he was living (Lk 24.23)

- it is written that repentence be preached in his name (Lk 24.47)

- with subject understood

- They thought that they were seeing a ghost (Lk 24.37)

- 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.

- As he was sowing ... (Mt 13.4)

- After I have been raised... (Mt 26.32)

- Before Philip called you ... (J 1.48)

- On account of his knowing all people ... (J 2.24)
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: \( s a = \text{Aor} \); \( q h / h = \text{Aor Pass} \); Stem Change for 2nd Aor
4. **No Augment**
5. **Negative**
   - \( m h \)
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

#### Examples:

- **Present**
  - Act: \( \text{pisteu}w \)
  - Pass: \( \text{pisteu}w\text{meqa} \)
- **Aorist**
  - Act: \( \text{pisteu}w\text{w} \)
  - Pass: \( \text{pisteu}w\text{qwe}n \)

### B. **USES or CONSTRUCTIONS** with Subjunctive

1. **Hortatory** (usually 1st person plural). Used in exhortations or commands in the first person.
   - Translation: "Let us ...."
   - \( \text{agaphtoiV ajgapwmen ajlh}wou^* \)
     - Beloved, let us love one another (1 J 4.7)
   - \( \text{dievqwmen e^" Bhqlhwm kaiV} \text{lwmen toV} \text{rh} \text{ma tou}\text{to} \)
     - Let us go to Bethlehem and (let us) see this thing (Lk 2.15)
   - \( \text{awmen kaiV} \text{mei^" i^" apaqw} \text{awmen met} \text{jaufou}^\prime \)
     - Let us also go in order to die with him (J 11.16)
   - \( \text{mhs} \text{cigwmen aujou} \)
     - 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.
   - \( \text{tivpoiwmen i^" e} \text{rgazwmeqa taV} \text{e} \text{r} \text{ga tou' qeou'} \);
     - What shall we do in order to work the works of God? (J 6.28)
   - \( \text{pqwen} \text{aporaqw} \text{men aju}^\prime \text{ou' i^" fa} \text{gw} \text{sin ou}^\prime \text{toi} \text{;} \text{(J 6.5)}
     - Where in the world shall we buy bread so these people may eat?
   - \( \text{tou} \text{basilew u}^\prime \text{wh staurwsw}\text{;} \)
     - Shall I crucify your king? (J 19.15)
   - \( \text{dw} \text{men h} \text{m} \text{hVd} \text{wmen} \text{;} \)
     - 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)*

   ojεfεcotεmo" προ θ έρεν Vouj mhVπειναγή/  
   The one who comes to me shall by no means hunger  (J 6.35)

   ouj mhVέκhανσε εκw  
   ... I shall never cast out  (J 6.37)

   ouj mhVείςελβγήθε ειj θ έω basileiαν tωθ ouj anwh  
   You shall never enter into the kingdom of heaven  (Mt 5.20)

   mhVκριωθε καιVouj mhVκριγήθε  
   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.

   mhVπλανήγήθε ... mhVπορευόγθε οπίσw αύθw  
   Do not be deceived ... do not go after them  (Lk 21.8)

   mhVκαομαγήθφ oφ αiπoμ soι  
   Do not wonder that I said to you ...  (J 3.7)

   kaiVmhVείςενεγκήθφ hήνα" ειj πειρας μωw  
   And do not lead us into a test  (Mt 6.13)

   mhVμεριμμήγήθε ειj θ έω αυθιόν  
   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:**  "α ή + Subjunctive, then ....... ":

   **Introductory words vary:**

   kα α (=kaiVeμ)  even if
   eβω (=ejaα)  if
   oφ αν (=oφ eα)  whenever
   oφ α (=oφ α)  whoever

   eβω αλlo" εβh/εφ τw/ομωσαtι τw/ερειh/ον lμw εσqε  
   If another comes in his own name, you will receive him  (J 5.43)

   eβω τι" διαλεjεςw προφ me  
   If anyone thirsts, let that one come to me  (J 7.37)

   eβω mhVshmeia iοήθε, ouj mhVπιστευόθε  
   If you do not see signs, you will never believe  (J 4.48)

   kα α deμ/α me suW soiVαπoγανειh, ouj mhVse aπαρnωγοιαι  
   Even if it is necessary that I die with you, I will never deny you  (Mt 26.35)

   ginwσκομεν ... oφ αn τw qεoW ραγaρwmen kαιVτaV επιoλaW ποιwμεn  
   We know...whenever we keep loving God and doing his commands (1 J 5.2)

   oj aθ θρh/αυtou'toW lοgoN, εφ τouW/hjagαph toυ'qεoU'  
   Whoever continues to keep his word, in this one [is] the love of God (1 J 2.5)
6. **ίνα Clauses** Subordinate clauses introduced by the conjunction ίνα express several different ideas. The common types are listed below in roughly descending order of frequency. The negative is ίνα mhv, though the ίνα is sometimes omitted in negative clauses. These clauses are also introduced by ο initialValues.

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

   hλqen ίνα marturhwh/periVtoνου'fwtoν
   He came in order that he might bear witness concerning the light (J 1.8)

   οjqeqV toW uiPW eJwken ίνα pa* ojpisteuwn mhVapoVhtai ajl jeh/zwhm
   God gave the son in order that everyone who believes not perish but have life (J 3.16)

   oujgaW apestieilen toW uiPW ...ίνα kriwh/tοW kɔsmon, ajl jίνα swghj...
   For God did not send the son in order to judge the world but that it might be saved... (J 3.17)

   mhVkriwete ίνα mhVkrighte
   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. ίνα may be omitted as in the first example. **Answers or expresses the idea: "What"**

   kuvrie, qevlei* eibwmw* s Cajph/ou'rantou'oujanoν'
   Lord, do you wish that we call fire to descend from heaven? (Lk 9.54)

   dehqe...ο initialValues* ejgaw* ekbaVh/ejf toW qerismow
   Pray ... that he send out laborers for the harvest (Lk 10.2)

   kaiVhjwta aυtov ίνα toVDaimonion ekbaVh/
   And he asked him that he cast out the demon (Mk 7.26)

   touto toVqeVhma to'qeou'ίνα... pa* eJh/zwhm
   This is the will of God, that everyone have life (J 6.40)

   aυth gaw eJtin hjagaVph tou'qeou'ίνα taV ehtola* thrwmen (1J 5.3)
   For this is the love of God, that we continue to keep the commandments

   ehtolhW kainhW didwmι ίνα aγapate ajl hvou'
   I am giving a new commandment that you continue to love one another (J 13.14)
c. **Result Clauses:**  "so that, with the result that, that"

Answers the question or idea "with what Consequences?"

\[
\text{tiV h'marten ... iV a_tufloV gennhg/}
\]
\[
\text{Who sinned, ... so that he was born blind?} \quad (J 9.2)
\]

\[
pistoV eVtin kaiVdiVkaioV' iV a_fh/h'mih kaiVkaqarigh/
\]
\[
\text{God is faithful and just so that he forgives us and cleanses...} \quad (1 J 1.9)
\]

\[
tauta gaw ajl'hvoi' ajtiweitai iV a_mhV... tauta poihte
\]
\[
\text{For these things are opposed to each other so that, whatever you wish, these things you do not do.} \quad (\text{Gal 5.17})
\]

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

\[
ouk eimivakoV' iV a_lugw autou'tow iJmavta ... \\
I am not worthy to untie the thong of his sandal \quad (J 1.27)
\]

Cf. Mk 1.7: \(ouk eimivikanov' ... lusai_tow iJmavta...\)

\[
\text{Abraham your father rejoiced to see my day...} \quad (J 8.56)
\]

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

\[
oujmVfagw autov'ew' ofou plhrwgh'ej th1basileiwtou'qeou'
I will never drink it until it is fulfilled in the kingdom of God \quad (Lk 22.16)
\]

\[
oujmVgeuswntai qanaV'ou ew' a'h i'wsin thW basileiwn ...
They will never taste death until they see the kingdom \quad (Mk 9.1)
\]
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)

<table>
<thead>
<tr>
<th>qerigomen, mhVvekluomenoi</th>
<th>(Gal 6.9)</th>
</tr>
</thead>
<tbody>
<tr>
<td>We shall reap, <strong>if we do not grow weary</strong> (under the circumstances of)</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>ejta Vepigeia eipon uμh kaiVouj pisteugete, pw&quot; ... pisteugete;</th>
<th>(J 3.12)</th>
</tr>
</thead>
<tbody>
<tr>
<td>If I have told you earthly things, and you do not believe <em>(and both are true)</em>, how will you believe..</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>eijotw oj qeov hgaphsen hma&quot;, hmei&quot; ofeiVomen alηhVou&quot; agapah</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>If God so loved us <em>(and God did)</em>, then we ought to love one another <em>(1 J 4.11)</em></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>eijapegawomen suW Cristw pisteuomen oμ kaiVs uzgomen aujtW</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>If we have died with Christ <em>(and we have)</em>, then we continue to believe that we will also live with him <em>(Rom 6.8)</em></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>eij is euaggelimetai par joj parelabete, aμaqema eťtw</th>
<th>(Gal 1.9)</th>
</tr>
</thead>
<tbody>
<tr>
<td>If anyone is preaching <em>(and I assume they are)</em> contrary to what you received, let that person be damned.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>eijde V pneumatwi abesq, ouk eşte ubo V nomon</th>
<th>(Gal 5.18)</th>
</tr>
</thead>
<tbody>
<tr>
<td>If you are being led by the Spirit <em>(and you are)</em>, then you are not under the law</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>eijuip V eliotouqeoμ; eipEviga oijliqoi oujtai af toi gemwntai</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>If you are the Son of God <em>(and of course you are!)</em>, then command these stones to become bread <em>(Mt 4.3)</em></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>eis uVei oj basileuV twh joudaiwn, sW son seautoW</th>
<th>(Lk 23.37)</th>
</tr>
</thead>
<tbody>
<tr>
<td>If you are the king of the Jews <em>(and of course you are!)</em>, then save yourself</td>
<td></td>
</tr>
</tbody>
</table>

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.
Various Introductory Words:

- **eijis** usually contracted to **eij**
- **eij** (= **eijah**) = if
- **ka** (= **kaiVe**w) = even if

**KEY:**

- **a** + **Subjunctive** in Premise
- **a** + **Past Tense Indicative** in Conclusion

This type is also called:
- a) Present General: "a**a** + Subj., Present Indic"
- b) Fut. Less Viviv: "a**a** + Subj., Future Indic"
- c) Relative Condit: "a**a** + Subj., Pres or Fut Indic"

- **eij** is usually contracted to **ejavn** (= **eij ah**) = if
- **ka** (= **kaiVe**w) = even if
- **o** (= **o** = **eij ah**) = whenever
- **o** (= **o** = **eij ah**) = whoever
- **o** (= **o** = **eij ah**) = as many as

- **eij** + **Past Tense Indicative**:
  - **eij + Present General**: "eij **ah** + Subj., Present Indic"
  - **eij + Future Indicative**: "eij **ah** + Subj., Future Indic"
  - **eij + Relative Condit**: "eij **ah** + Subj., Pres or Fut Indic"

**Greek Verb:**

- **Imperfect**
  - Refers to Present Time Reality
  - English Translation: "If you were..., you would be...."
  - **Aorist**
  - Refers to Past Time Reality
  - English Translation: "If you had been..., you would have...."

**KEY:**

- **In Premise:** → **AND** → **In Conclusion:** →
- **Past Tense Indicative**, **Past Tense Indicative**
- **(the **a** is often omitted)**

**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**.

**Greek Verb:**

- **Imperfect**
  - Refers to Present Time Reality
  - English Translation: "If you were..., you would be...."
  - **Aorist**
  - Refers to Past Time Reality
  - English Translation: "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).**

**Examples:**

- **eijahei** thW dwreaw to'u'qeous... suVah hfhse, kaiVe'wken ah... If you knew (had known) the gift of God... you would have asked and he would have given... (J 4.10)
- **eijolqeous** pathW umwh hH, hhapate ah ejmev If God were your father, you would love me (J 8.42)
- **eijtufloivhe** ouk ah eitete ajmartiun If you were blind, you would not possess sin (J 9.41)
- **kuwic, eijah vDe, ouk ah apeganen ojadelfov 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?

   - ἐν πνευματι πραυντο" in a spirit of gentleness (a gentle spirit) (Gal 6.1)
   - οἵ αμαμωνα" θ' αἀδικεια" the mammon of unrighteousness (unrighteous mammon) (Lk 16.9)
   - οἵ λογοι θ' καριτα* the words of grace (gracious 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?

   - καὶ πεπληροσα εἰς τοϋ οἰκον αὐθ' and when she returned to the house of her (Mk 7.30)
   - οὐτο" οἵ ἀνάπνεων τού του υφαντη' 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?

   - εἰκDup wken αὐτοι" ἐκ οὐσιων τεκνα γεου' γενεδαγ" God gave to them power to become the children of God (J 1.12)
   - ἱππη ἡ ἑκαιαθρ αὐθ" αἵρητον ὦ γα " ἐκείνω" 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?

   - ἥπειρισμα θ" σαρκο... οὐκ εἴστιν ἐκ του πατρον" the desire of the flesh... is not from the father (for "flesh" see #8)
   - Παῦλο" απόστολον, οὐκ ἀπ' ἀναρχριστην Paul, an apostle, not from human sources (Gal 1.1)
   - εἶπεν Ναζαρεν έκ Ναζαρεν δυματαιτή αἱμοροι εἰρά; 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?

   - καὶ οὐκ εἴπηλεν εἰς τοϋ οἰκον αἵρητον a cloud took him away from the eyes of them (Acts 1.9)
   - καὶ οὐκ εἴπηλεν εἰς τού του οἰκον αἵρητον and when he entered a house away from the crowd ... (Mk 7.17)
   - τεκνα, καὶ ματηε έποτα εἵρηθεν αἵρητον 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
ej

_ek umwh paradowei me_
One of you will betray me  (J 13.21)

_kaiVaphlqow tine" twh suW hmih epivtoVmnheibn_ and some of the ones with us went to the tomb  (Lk 24.24)

_kaiVek twh ajcowntwn polloivepisteusan ejf aujom_ 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)

_kaiVhjaghetti tou'ploubou sumpnigei tw logon_ and the love of riches chokes the word  (love → money)  (Mt 13.22)

_hjdevtou' pneumato" blasfhmiou kafeqhgetai_ but the blasphemy of (against) the Spirit will not be forgiven  (blaspheme → Spirit)

_diaVtoW fobon twh loulaiwn_ on account of fear of (for) the Jews  (fear → Jews)  (J 7.13)

_egevweijmi toVfw* tou' koy mou.*
I am the light (of) that gives light to the world  (light → world)  (J 8.12)

_ojiokev mou oiko" proseuchv" kliqhsgetai_ My house shall be called a house (of) for prayer  (house → prayer)(Mk 11.17)

_thw agaphn tou'geou'ouk ejete en etuoi"_ 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)

_thw agaphn tou'geou'ouk ejete en etuoi"_ you do not have the love (of) that God does within you  (God → love)  (J 5.42)

_en touw/efaneqw hjaghetti tou'geou'oktouW uipw apestalken_ In this way the love that God exercised has been revealed, that God has sent the Son  (God → love)  (1 J 4.9)

_mnhesivevouste" umwh tou'efou th" pistew"_ 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?)

_diwWw ejf toVbrabeibn th" ajavklhgew' tou'geou'_ I press on toward the upward calling of God  (God → calls)  (Ph 3.14)

_apobhgetai ejf swthriw diaVth" umwh deghgew' kaiVepicorhgia" tou' pneumato"_ It will result in deliverance through your prayer and the help of the spirit  (pray) (spirit helps) (Ph 1.19)
9. **Comparison**  
*Is the genitive word used to show comparison with a comparative adjective?*

- *Are you greater than our father Jacob?*  
  (J 4.12)

- *Do you love me more than these?*  
  (J 21.15)

- *a servant is not greater than his master*  
  (J 13.16)

  [Note: comparison may also be expressed with instead of genitive case]

- *People loved the darkness more than the light*  
  (J 3.19)

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

- *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?*

- *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?*

- *And we saw his glory.... full of grace and truth*  
  (J 1.14)

- *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 e|^, "until")*

- *This one came to him during the night time*  
  (J 3.2)

- *of his chosen ones who keep calling to him during the day and night*  
  (Lk 18.7)

- *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)*

- *And he will station the sheep at his right hand*  
  (Mt 25.33)

- *I went into the regions of Syria and of Cilicia*  
  (Gal 1.21)

- *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?*

nhúwmén ejpúsamenoi qwvraka pistēw' kaiVajγaph'.

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

ojdouW hµih tòw ajrabwha tòu' 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. katagínwskw "condemn, know something against," because of the preposition katav"against")?*

ejmnhvsqhsan tw'n rhmatwn aujtou'  

They remembered the words of him (Lk 24.8)

oujmhVgeuघताई qanavtou  

He shall never taste death (J 8.52)

20.17

iµa bayh/toVakron tou'daktwvou ... uφato'

In order that he may dip the tip of his finger ... in water  
(Lk 16.24)

qamato' aujtou'oukewi kuriewi

Death no longer rules over him  
(Rom 6.9)

mh Vdokeite oµi egwVkathgorhsw umw

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

egguV th' pòkew' - near the city (Adverb)  
(J 19.20)

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"

- **Pantai apodwsw soi**
  - I will give all things to you (Mt 18.26)
- **kaiVeptidoun autw/ ejmurmisson oibon**
  - 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 εν or επί)

- **ojmiswh toW apjelfow autou' ejn th' skoti/ ejtin**
  - The one who hates his brother is in the darkness (1 J 2.10)
- **oucivhjkaridw kaiomewh h̄n ejn h̄mih wj ejavei h̄mih ejn thlogw/;**
  - Was not our heart burning in us when he was talking to us on the road? (Lk 24.32)

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

- **kaiVthjtriph/hmeva/ ejerqhetai**
  - and on the third day he will be raised (Mt 17.23)
- **shmeron taugh/th/nuktiV... triW me aparnhsh/**
  - Today, this night, you will deny me three times (Mk 14.30)

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

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

- **ejxevbalen taw pneumata logw/**
  - He cast out the spirits with a word (Mt 8.16)

- **ojejrakawmen toi' ofgalmoi' h̄mwh**
  - that which we have seen with our eyes (1 J 1.1)

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

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

kaiVejọwαsan eη emoιVtow qeoW  
and they glorified God because of me  
(Gal 1.24)

fobw/qanavou ehoqoi hsan douleia"  
because of fear of death they were held captives of slavery  
(Heb 2.15)

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

mh Vagapwmen logw/mh deVthkol wgh/a jla Vej efIW/kaiVhqeia/  
Let us not love in word or speech but in deed and truth  
(1 J 3.18)

fwh/megavh/ekraugasen  
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)

kaiVouk hb autoi" teknon  
And there was not a child to them (=they had no child)  
(Lk 1.7)

Nikodhmo" ohoma autw/hb  
Nicodemus was the name to him (=was his name)  
(J 3.1)

emoiVmaqhtaiveste  
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?

hūhn ajnooumeno" tw/proswpw/tai" ekklhsiai" joudaiw"  
I was unknown by (in respect to) face to the churches of Judea  
(Gal 1.22)

w\ajhotoi kaiVbradei" th/kardia/  
O foolish ones and slow in (respect to) heart  
(Lk 24.25)

apeqanomen th/hamartia/  
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 emoautw/touto  
I judged this for myself  
(2 Cor 2.1)

emoiVgaW toVzhh CristoV kaiVtoVapoqaneih 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.)

- mhV pantiV pneumati pisteuete
  - Do not trust *every spirit* (1 J 4.1)
- hjkolouqhsan auw
  - 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" periepesen
  - He fell among *robbers* (Lk 10.30)
- ahdre" duw epevthsan autai"
  - Two men stood over *them* (Lk 24.4)
- epiqrete" taw ceiwa" autoi" apeiwasan
  - 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)

- oJmoiva ejstin hJ basileiaw twh oujanwh qhsaurw/
  - The kingdom of heaven is *like* (to) a *treasure* (Mt 13.44)
- isou" aujouV hmih epoiwsa"
  - 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:

- e
  - in, with, among, by, by means of, to, for
- epiv
  - on, upon, over, because of, on the basis of
- sum
  - with

- parav 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 *οι θεοί απόσταλε τον υιόν*, "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.)

For God so loved the world (J 3.16)

If I am speaking the truth ... (J 8.46)

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

Jesus came into (to) Galilee (Mk 1.14)

They came to the tomb (Lk 24.1)

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

Thus it is necessary that the son of man be lifted up (J 3.14)

It is written that the Messiah suffer and arise from the dead (Lk 24.46)

2. with Articular Infinitive

And after John was arrested, Jesus came... (Mk 1.14)

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; *οὐχίμόνον* .... *ἀλλὰ* .... *καὶ* .... = "not only..., but also ...

Not only for our (sins) but also for (the sins) of the whole world (1 J 2.2)
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:**

KaiVpar jau:wlemeinan thW htegan ekeiwhn
And they remained with him (throughout) *that day*  
(J 1.39)

Tivwpe esthwate okhn thW hmean apgoiy
Why are you standing here *the whole day* long idle?  
(Mt 20.6)

**Space:**

Ejhlakove' wj stadiwu' eikosi hltiakonta
When they had rowed about *twenty or thirty stades*  
(J 6.19)

Apespaqhy apanaujw wpeiviqou bolhw
*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)

dwreaW ejabete, dwreaW dove
Freely you have received, *freely* give (in gift fashion) (Mt 10.8)

O to tropon ofni" episunatei taVnossiaw auvh* upoVtaV pterwuga"  
*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)

Tivoh baptismei"  
*Why* (with respect to what thing) then are you baptizing?  
(J 1.25)

Ejhlqen ojteqnhkweV dedemewo' touV pova' kaiVtaV ceiva"  
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)

ThW dikaiwhn krisin kriwate
Judge a righteous *judgment*  
(J 7.24)

Efobhwhsan 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?

Ekeiho' uha' didawei pauta
He will teach *you all things*  
(J 14.26)

Qevomen iha ojeW aithwmen se poihwh' hmih
*We* want you to do *whatever thing* we ask you  
(Mk 10.35)