Greek Grammar

NOUNS	VERBS			CLAUSES
Cases	**Voice**	**Mood**	**Tense**	
Nominative **Vocative** **Genitive** **Dative** **Accusative**	**Active** **Middle** **Passive**	**Indicative** **Subjunctive** **Optative** **Imperative**	**Present** **Imperfect** **Future** **Aorist** **Perfect** & **PP**	**In General** **Conjunctions** **Conditionals** **Volitional**
The Article **Adjectives** **Pronouns**	**Infinitive**			
	Participle			**Prepositions**

This grammar is a compilation primarily from Wallace and Mounce below

- **Greek Grammar Beyond the Basics, Wallace**
- **A Graded Reader of Biblical Greek, Mounce**
- **BGreek Mailing List**
- **Free Bible Online Software**

For greek studies I would recommend downloading the KJV module which is keyed to strongs numbers as well as having the verbs parsed, and the TR module which is a greek version that is both keyed to strongs numbers and parses every word.

The Boston Christian Bible Study Resources

The Nominative Case

A. Primary Uses of the Nominative

1. Subject
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The nominative is the case of specific designation. The Greeks referred to it as the "naming case," for it often names the main topic of the sentence. The main topic in a sentence semantically is, of course, similar to the syntactical subject, but the two are not always identical. Hence, the most common use of the nominative case is as subject.

Primary Uses of the Nominative

Subject

The substantive in the nominative case is frequently the subject of a finite verb. The verb may be explicitly stated. But the subject may also be implied, "embedded," as it were, in the verb.

John 3:16 **God** loved the world

Predicate Nominative

The predicate nominative is approximately the same as the subject and is joined to it by an equative verb, whehter stated or implied. The verbs used for this "equation" are, most frequently, eimi, ginomai, and uparxw.

Matt 3:17 This is my beloved **Son**

John 4:24 God is **spirit**

Nominative in Simple Apposition

The nominative case (as well as the other cases) can be an appositive to another substantive in the same case. An appositional construction involves (1) two adjacent substantives (2) in the same case (3) which refer to the same person or thing, (4) and have the same syntactical relation to the rest of the clause.

Matt 3:1 John **the Baptist** came preaching

Grammatically Independent Uses of the Nominative

Nominative Absolute

The nominative absolute is the use of the nominative case in introductory material, which is not ot be construed as a sentence. A nominative absolute does not occur in a sentence, but only in titles, sautations, and other introductory phrases.

Matt 1:1 **The book** of the genealogy of Jesus Christ

Rom 1:7 **Grace** to you and **peace** from God our Father and the Lord Jesus Christ.

Nominative Pendens (Pendent Nominative)

This nominative substantive is the logical rather than syntactical subject at the beginning of a sentence, followed by a sentence in which this subject is now replaced by a pronoun in the case required by syntax.

Rev 3:12 **The one who overcomes**: I will make *him* a pilla

Parenthetic Nominative

A parenthetic nominative is actually the subject in a clause inside a sentence that may or may not have a different subject;. It is the subject of an explanatory clause **within** another clause.

John 1:6 There came a man sent from God (his **name** was John)

Nominative for Vocative (Nominative for Address)

A substantive in the nominative is used in the place of the vocative case to designate the addressee.

John 17:25 Righteous **Father**, even the world has not known you.

Mark 9:19 O unfaithful generation! How long will I be with you?

Nominative of Exclamation

The nominative substantive is used in an exclamation without any grammatical connection to the rest of the sentence.

Rom 7:24 [O] wretched **man** [that] I am!

Nominatives in Place of Oblique Cases

Nominative of Appelation

A title appears in the nominative and functions as though it were proper name. Another case would normally be more appropriate, but the nominative is used because of the special character of the individual described. The key is that the nominative is *treated* as a proper name, which is expected to be in another case.

John 13:13 You call me **Teacher** and **Lord**

The Vocative Case

1. Simple Address
2. Emphatic (Emotional) Address

The vocative is the case used for addressing someone or, on occasion, for uttering exclamations. A substantive in the vocative is used in direct address to designate the addressee. It technically has no syntactical relation to the main clause.

Simple Address

This is the use of the vocative *without* w preceding it. For the most part, no special significance is to be attached to the use of the vocative in such instances. (in many instance, however, there will obviously be great emotion in the utterance. In such cases, the context will be determinative.)

Matt 9:22 Jesus said, "Take heart, **daughter**! Your faith has saved you."

Luke 4:23 No doubt you will quote to me this proverb: "**Physician**, heal yourself."

Emphatic (Emotional) Address

This is the use of the vocative *with* w preceding it. Here the presence of the particle w is used in contexts where deep emotion is to be found.

Matt 15:28 Jesus said to her, "**O woman**, great is your faith!"

Jas 2:20 Do you want to learn, **O empty man**, that faith without works is worthless?

The Genitive Case

A. Adjectival Genitive

1. Descriptive Genitive	*characterized by, described by*
2. Possessive Genitive	*belonging to, possessed by*
3. Genitive of Relationship	.
4. Partitive (Wholative) Genitive	*which is a part of*
5. Attributive Genitive	Genitive of Quality
6. Attributed Genitive	.
7. Genitive of Material	*made out of, consisting of*
8. Genitive of Content	*full of, containing*
9. Genitive in Simple Apposition	.
10. Genitive of Apposition	*which is, namely, who is*
11. Genitive of Subordination	*over*

B. Ablatival Genitive

12. Genitive of Separation	*out of, away from, from*
13. Genitive of Comparison	*than*

C. Verbal Genitive

14. Subjective Genitive	
15. Objective Genitive	
16. Plenary Genitive	

D. Adverbial Genitive

17. Gentive of Time	*within which, during which*
18. Genitive of Association	*in association with*

E. After Certain Words

19. Genitive After Certain Verbs	(as a Direct Object)
20. Genitive After Certain Adjectives	

In the eight-case system, the genitive defines, describes, qualifies, restricts, limits. In this respect it is similar to an adjective, but is more emphatic. Under the five-case system, the genitive case may be

defined as *the case of qualification (or limitation as to kind)* and *(occasionally)* separation. The genitive is the most exegetically significant case to understand for exegesis and it must be mastered. We have had to omit large portions of Wallace's discussion and all of the exegetical examples. Be sure to read his full grammar on the genitive.

A. Adjectival Genitive

This broad category really touches the heart of the genitive. If the genitive is primarily descriptive, then it is largely similar to the adjective in functions. "The chief thing to remember is that the Genitive often practically does the duty of an adjective, distinguishing two otherwise similar things" (Moule, 38). However, although the genitive is primarily adjectival in force, it is more emphatic than a simple adjective would be.

Descriptive Genitive [*characterized by, described by*]

> The genitive describes the head noun in a loose manner. The nature of the collocation of the two nouns in this construction is usually quite ambiguous. This is the "catch-all" genitive, the "drip pan" genitive, the "black hole" of genitive categories that tries to such many a genitive into its grasp!

> Rom 3:12 Let us put on the armor **of light**

Possessive Genitive [*belonging to, possessed by*]

> The substantive in the genitive possesses the thing to which it stands related. That is, in some sense the head noun is owned by the genitive noun. Such ownership at times can be broadly defined and need not imply the literal (and sometimes harsh) idea of possession of physical property. Instead of the word *of* replace it with *belonging to* or *possessed by*.

> Matt 26:51 the slave **of the high priest**

> John 20:28 Thomas said to him, "**My** lord and **my** God."

Genitive of Relationship

> The substantive in the genitive indicates a familial relationship, typically the progenitor of the person named by the head noun.

> Matt 20:20 the mother of the sons **of Zebedee**

> John 21:15 Simon, [son] **of John**

Partitive (Wholative) Genitive [*which is a part of*]

The substantive in the genitive denotes *the whole of which* the head noun is a part. This is a phenomenological use of the genitive that requires the head noun to have a lexical nuance indicating *portion*. For example, "some of the Pharisees," "one of you," "a tenth of the city," "the branch of the tree," "a piece of pie."

Luke 19:8 half **of** my **possessions**

Rom 11:17 some **of the branches**

Attributive Genitive (Hebrew Genitive, Genitive of Quality)

The genitive substantive specifies an attribute or innate quality of the head substantive. If the noun in the genitive can be converted into an attributive adjective, modifying the noun to which the genitive stand related, then the genitive is likely an attributive genitive.

Luke 18:6 judge **of unrighteousness** (= **unrighteous** judge)

Rom 6:6 body **of sin** (= **sinful** body)

Attributed Genitive

This is just the opposite, semantically, of the attributive genitive. The head noun, rather than the genitive, is functioning (in sense) as an attributive adjective. If it is possible to convert the noun to which the genitive stands related into a mere adjective, then the genitive is a good candidate for this category. One simple way to do this conversion is to omit the *of* in tranlation between the head noun and geitive, and change the head noun into its corresponding adjective. Thus "newness *of* life" becomes "new life."

Rom 6:4 so that ... thus also we should walk in newness **of life.**

Eph 1:19 and what is the surpassing greatness **of** his **power** (= his surpassingly great **power**)

Genitive of Material [*made out of, consisting of*]

The genitive substantive specifies the material out of which the head noun is made.

Mark 2:21 a patch [made out] **of** unshrunk **cloth**

Rev 18:12 cargo **of gold** and **silver** and **precious stone**

Genitive of Content [full of, containing]

The genitive substantive specifies the contents of the word to which it is related. This word may be either a noun, adjective, or verb.

John 21:8 the net **full of fish**

Luke 2:40 Now the child continued to grow and become strong, (being) filled **with wisdom** (or full **of wisdom**)

Genitive in Simple Apposition

Comments relating to both "Genitive in Simple Apposition" and "Genitive of Apposition."

The substantive in the genitive case refers to the same thing as the substantive to which it is related. The equation, however, is not exact.

By "appositional genitive" we mean *both* kinds of apposition (simple and gen. of apposition). Insert *which is*, *namely*, or *who* is between the head noun and the genitive noun. If this makes sense, an appositional genitive is likely.

Both categories fit the *which is* formula, so another test needs to be used to distinguish the two. If the word *of* can be used before the genitive in question, then it is a genitive of apposition. If it cannot, then it is simple apposition related to another genitive.

Genitive in Simple Apposition

In simple apposition, both nouns are in the genitive case and the appositive does *not* name a specific example that falls within the category named by the noun to which it is related. Rather, it simply gives a different designation that either clarifies who is the one named or shows a different relation to the rest of the clause than what the first noun by itself could display.

Matt 2:11 They saw the child with Mary, his **mother**

Eph 1:2 Grace to you and peace from God our **Father**.

Genitive of Apposition (Epexegetical Genitive, Genitive of Definition) [*which is, that is, namely, who is*]

See the opening comments in the previous category.

In the genitive of apposition, the head noun will (1) state a large category, (2) be ambiguous, or (3) be metaphorical in its meaning, while the genitive names a concrete or specific example that either falls *within* that category, clarifies its ambiguity, or brings the metaphor down to earth.

Luke 22:1 the feast **of unleavened bread**

John 2:21 He was speaking concerning the temple **of** his **body** (= the temple, **which is** his **body**)

Genitive of Subordination [*over*]

The genitive substatntive specifies that which is subordinated to or under the dominion of the head noun.

Matt 9:34 the ruler **over the demons**

Ablatival Genitive

The ablatival genitive basically involves the notion of separation. This idea can be static (i.e., in a separate state) or progressive (movement away from, so as to become separated). The emphasis may be on either the state resulting from the separation or the cause of separation (in the latter, origin or source is emphasized). For the most part, the ablative gentive is being repaced in Koine Greek by ek or apo with the genitive.

Genitive of Separation [*out of, away from, from*]

The genitive substantive is that from which the verb or sometimes the head noun is separated. Thus the genitive is used to indicate the point of departure.

Matt 10:14 Shake the dust **from** your **feet.**

Eph 2:12 having been alienated **from the commonwealth** of Israel.

Genitive of Comparison [*than*]

Then genitive substantive, almost always after a comparative adjective (e.g., pleiwn, meizwn), is used to indicate comparison. The genitive, then, is the standard against which the comparison is made.

Matt 6:25 Is not your life worth more **than food**?

John 14:28 The Father is greater **than I [am]**

Verbal Genitive (Genitive Related to a Verbal Noun)

The subjective, objective, and plenary genitives are used with head nouns that involve a verbal idea. That is, the head noun has a verb as a cognate (e.g., Basileus has Basileuw as cognate).

Subjective Genitive

The genitive substantive functions semantically as the *subject* of the verbal idea implicit in the head noun. If a subjective genitive is suspected, attempt to convert the verbal noun to which the genitive is related into a verbal form and turn the genitive into its subject. Thus, for example, "the revelation of Jesus Christ" in Gal 1:12 becomes "[What/the fact that] Jesus Christ reveals."

Matt 24:27 So will the coming **of the Son** of Man be (= So shall it be when the **Son** of Man comes).

Rom 8:35 Who will separate us from the love of **Christ** (= Who will separate us from **Christ's** love for us)?

Objective Genitive

The genitive substantive functions semantically as the *direct object* of the verbal idea implicit in the head noun. When an objective genitive is suspected, attempt to convert the verbal noun to which the genitive is related into a verbal form and turn the genitive into its direct object. Thus, for example, "a demonstration of his righteousness" in Rom 3:25 becomes "demonstrating his righteousness." A simpler and less fool-proof method is to supply for the word *of* the words *for*, *about*, *concerning*, *toward*, or sometimes *against*.

Matt 12:31 But the blasphemy **of the Spirit** will not be forgiven (= blasphemy **against the Spirit**" or "blaspheming the Spirit").

Luke 11:42 Woe to you Pharisees! For ... you neglected justice and love **that you have for God!**

Plenary Genitive

The noun in the genitive is *both* subjective and objective. In most cases, the subjective produces the objective notion. Simply apply the "keys" used for the subjective and objective genitives. If *both* ideas seem to fit in a given passage, *and do not contradict but rather complement on another*, then there is a good possibility that the genitive in question is a plenary genitive.

2Cor 5:14 for the love **of Christ** constrains us

Rom 5:5 The love **of God** has been poured out within our hearts through the Holy Spirit who was given to us.

Adverbial Genitive

This is the use of the genitive that is similar in force to an adverb. As well, often this use of the genitive has the force of a prepositional phrase. Thus the genitive will normally be related to a verb or

adjective rather than a noun. (Even in instances where it is dependent on a noun, there is usually an implicit verbal idea in the noun.)

Genitive of Time [*within which, during which*]

The genitive substantive indicates the *kind* of time, or time *within which* the word to which it stands related takes place. The easiest way to remember the genitive of time (as opposed to the dat. and acc. of time) is to relate the genitive back to its basal signifiance. The genitive is the case of quality, attribute, description, or *kind*. Thus, the genitive of times indicates *kind* of time.

John 3:2 He came to him **during the night.**

1Thess 2:9 working **night** and **day**

Genitive of Association [*in association with*]

The genitive substantive indicates the one with whom the noun to which it stands related is associated.

Matt 23:30 We would not have shared **with them** in the blood of the prophets

Rom 8:17 Now if we are children, [we are] also heirs: on the one hand, heirs of God, on the other hand, fellow heirs **with Christ.**

After Certain Words

There are some uses of the genitive that do not neatly fit into any of the above categories. Or, if they do fit into one of the above categories, they are related to a word other than a noun.

Genitive After Certain Verbs (as a Direct Object)

Certain verbs take a genitive substantive as a direct object. These verbs commonly correspond in meaning to some other function of the genitive, e.g., separation, partitive, source, etc. The predominant uses can be grouped into four types of verbs: *sensation*, *emotion/volition, sharing, ruling*.

Mark 5:41 Touching **the hand** of the little girl, he said to her, "Talitha cum."

Genitive After Certain Adjectives (and Adverbs)

Certain adjectives (such as axios, "worth [of]") and adverbs normally take a genitive "object". In many instances the adjective/adverb is an embedded transitive verb, thus taking an objective genitive (e.g. "he is deserving of X" means "he deserves X") or involving a partitive idea.

Matt 26:66 He is deserving **of death.**

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The true dative is used to designate the person more remotely concerned. It is the case of *personal interest*, pointing out the person *to* or *for* whom something is done. Since the dative, instrumental, and locative share the same form, we will consider them as *one* case ("case" being defined as a matter of form rather than function within the five-case system). The *instrumental* idea involves *means* and generally answers the question, "How?" The *locative* notion involves *place* and answers the question, "Where?" Thus, a broad view of the dative case suggests that it answers one of three questions: To/for whom? How? or Where?

A. Pure Dative Uses

The subgroups here are specific uses built on the root idea of *personal interest* and *reference/respect*.

1. Dative of Indirect Object [*to, for*]

The dative substantive is that to or for which the action of a verb is performed. The indirect object *will only occur with a transitive verb*. When the transitive verb is in the *active* voice, the

indirect object receives the direct object ("the boy hit the ball to *me*"); when the verb is in the *passive* voice, the indirect object receives the subject of the verb ("the ball was hit to *me*"). The keys are (1) the verb must be transitive, and (2) if the dative can be translated with *to* or *for* it is most likely indirect object.

John 4:10 and he would have given **to you** living water

Luke 1:13 Your wife Elizabeth will bear a son **to you**, and you will call his name John

Dative of Interest [*for the benefit of, in the interest of / to the disadvantage of, against*]

The dative substantive indicates the person (or, rarely, thing) interested in the verbal action. The dative of advantage (*commodi*) has a *to* or *for* idea, while the dative of disadvantage (*incommodi*) has an against idea.

Matt 23:31 You testify **against yourselves**

1Cor 6:13 food is **for** [the benefit of] **the stomach**

Dative of Reference / Respect [*with reference to*]

The dative substantive is that in reference to which something is presented as true. An author will use this dative to qualify a statement that would otherwise typically not be true.

Rom 6:2 How shall we who died [with reference] **to sin** still live in it?

Rom 6:11 Consider yourselves to be dead **to sin**, but alive to God

Dative in Simple Apposition

Though not technically a syntactical category, the dative case (as well as the other cases) can be an appositive to another substantive in the *same* case. An appositional construction involves two adjacent substantives that refer to the same person or thing and have the same syntactical relation to the rest of the clause. The first dative substantive can belong to *any* dative category and the second is merely a clarification of who or what is mentioned. Thus, the appositive "piggy-backs" on the first dative's use, as it were.

Matt 27:2 They handed [him] over to Pilate, **the governor**

Luke 1:47 My spirit rejoices in God my **Savior**

B. Local Dative Uses

The subgroups here are specific uses built on the root idea of *position*, whether spatial, nonphysical,

or temporal.

Dative of Sphere [*in the sphere of*]

The dative substantive indicates the sphere or realm in which the word to which it is related takes place or exists. Normally this word is a verb, but not always.

Acts 16:5 The churches grew **in faith**

Matt 5:8 Blessed are the pure **in heart**

Dative of Time (when)

The noun in the dative indicates the *time when* the action of the main verb is accomplished. The dative routinely denotes *point of time*, answering the questioni "When?" In the eight-case system, this would abe the locative of time. Though common enough, this usagae is being increasingly replaced in Koine Greek with en + the dative.

Matt 17:23 [At a point in time] **on the third day** he will be raised

Matt 24:20 But pray that your flight will not be during the winter nor **on the sabbath**

C. Instrumental Dative Uses

This subgroups here are specific uses built on the root idea of *means*, although some loosely fit under this umbrella.

Dative of Association (Accompaniment, Comitative) [*in association with*]

The dative substantive indicates the person or thing one associates with or accompanies

Acts 9:7 the men who were traveling **with him**

2Cor 6:14 Do not become unequally yoked [in association] **with unbelievers**

Dative of Manner (Adverbial Dative) [*with, in (answering "How?")*]

The dative substantive denotes the manner in which the action of the verb is accomplished. Like many adverbs, this use of the dative answers the question "How?" The manner can be an accompanying action, attitude, emotion, or circumstance. Hence, such a dative noun routinely has an abstract quality. This usage is being supplanted by en + dative (or meta + gen) in Koine Greek.

John 7:26 He speaks **with boldness** (= **boldly**)

1Cor 10:30 if I partake [of the food] **with thanksgiving** (= **thankfully**)

Dative of Means/Instrument [*by, by means of, with*]

The dative substantive is used to indicate the means or instrument by which the verbal action is accomplished.

Matt 8:16 He cast out the spirits **by** [means of] **a word**

John 11:2 She wiped his feet **with** her **hair.**

Dative of Measure/ Degree of Difference [*by*]

The dative substantive, when following or preceeding a comparative adjective or adverb, may be used to indicate the extent to which the comparison is true or the degree of difference that exists in the comparison.

Rom 5:8-9 While we were yet sinners, Christ died for us. **Much** more [literally, "more **by much**"], then, since we have now been justified by his blood, we will be saved from the [coming] wrath through him.

Phil 2:12 you obeyd ... **much** more in my absence.

Dative of Cause [*because of*]

The dative substantive indicates the cause or basis of the action of the verb.

Luke 15:17 How many of my father's hirelings are overflowing in bread, but I am perishing here **because of a famine**?

Rom 4:20 He did not waver **because of unbelief**

D. The Uses of the Dative After Certain Words

There are some uses of the dative that do not neatly fit into any of the above categories

12. Dative Direct Object

A number of verbs take the dative as their direct object. Also, it should be noted that such datives are usually related to verbs implying personal relation. Thus the meanings of the verbs correspond in meaning to the basic ideas of the pure dative.

Heb 1:6 And let all the angels of God worship **him.**

13. Dative After Certain Nouns

A few nouns take datives after them. Again, the notion of personal interest is almost always seen. This category is not particularly common. These nouns are verbal nouns (i.e. they are cognate to a verb) Furthermore, frequently that noun finds its counterpart in one of the verbs taking a dative direct object

Matt 8:34 All the city came out for a meeting **with Jesus**

1Cor 16:15 service **to all the saints**

14. Dative After Certain Adjectives

A few adjectives are followed by the dative case. Once again, when the idea of personal interest appears, the dative is naturally used.

Matt 13:31 The kingdom of heaven is like a mustard **seed**

Rom 1:30 disobedient **to parents**

The Accusative Case	
A. Substantival Uses of the Accusative	
1. Accusative Direct Object 2. Double Accusative 3. Predicate Accusative 4. Accusative Subject of the Infinitive 5. Accusative in Simple Apposition	
B. Adverbial Uses of the Accusative	
6. Adverbial Accusative (Manner) 7. Accusative of Measure (Time) 8. Accusative of Respect (General Ref)	. *for the duration of* .

The accusative is used to limit the action of a verb as to extent, direction, or goal. "The accusative measures an idea as to its content, scope, direction" (Robertson, 468).

A. Substantival Uses of the Accusative

Accusative Direct Object

The accusative substantive indicates the immediate object of the action of a transitive verb. It receives the action of the verb. In this way it limits the verbal action.

Matt 5:46 if you love *those who love* **you**

Mark 2:17 I did not come to call **the righteous** but **sinners**

Double Accusative

There are two types of double accusative constructions - i.e., constructions in which a verb takes two accusatives. Because the semantics are different, it is important to distinguish them.

a. Double Accusative of the Person and Thing

Certain verbs take two direct objects, one a person and the other a thing. The thing is the nearer object; the person is the more remote object. Another way to put this is that the person is the object *affected*, while the thing is the object *effected.*

John 14:26 He will teach **you all things**

Matt 27:31 They stripped him of [his] **robe** and put his own **garments on him.**

b. Double Accusative of Object-Complement

An object-complement double accusative is a construction in which one accusative substantive is the direct object of the verb and the other accusative (either noun, adjective, participle, or infinitive) complements the object in that it predicates something about it. The complement may be substantival or adjectival. This usage occurs only with certain kinds of verbs.

Matt 22:43 David in the Spirit calls **him**[obj] **Lord** [comp]

Matt 4:19 I will make **you**[obj] **fishers**[comp] of men.

Predicate Accusative

The accusative substantive (or adjective) stands in predicate relation to another accusative substantive. The two will be joined by an equative verb, either an infinitive or participle.

Luke 4:41 They knew that he was **the Christ.**

Eph 2:21 although you were **dead** in [your] trespasses

Accusative Subject of the Infinitive

The accusative substantive frequently functions semantically as the subject of the infinitive. Though older grammars insist that technically this is an accusative of respect, from a descriptive and functional perspective, it is better to treat it as subject.

Matt 22:3 He sent his **servants** to call those who had been invited

Heb 5:12 You need **someone** to teach you.

Accusative in Simple Apposition

Though not technically a syntactical category, the accusative case (as well as the other cases) can be adjacent to another substantive in the same case. An appositional construction involves two adjacent substantives that refer to the same person or thing and have the same syntactical relation to the rest of the clause. The first accusative substantive can belong to any accusative category, and the second is merely a clarification of who or what is mentioned. Thus, the appositive "piggy-backs" on the first accusative's use, as it were.

Mark 1:16 Andrew **the brother** of Simon

Acts 16:31 Believe in the Lord **Jesus** and you will be saved.

B. Adverbial Uses of the Accusative

Adverbial Accusative (Accusative of Manner)

The accusative substantive functions semantically like an adverb in that it *qualifie*s the action of the verb rather than indicating *quantity* or *extent* of the verbal action. It frequently acts like an adverb of manner, though not always.

Matt 10:8 You received **freely, freely** give

Matt 6:33 but seek **first** the kingdom of God

Accusative of Measure (Extent of Time or Space) *[for the extent of, for the duration of*]

The accusative substantive indicates the extent of the verbal action. This can either be how far (extent of space) or for how long (extent of time).

Luke 2:44 but assuming that he was in the group, they went a day's **journey**

Matt 20:6 Why have you been standing here idle **the whole day**?

Accusative of Respect or (General) Reference [*with reference to, or concerning*]

The accusative substantive restricts the reference of the verbal action. It indicates with reference to what the verbal action is represented as true.

Matt 27:57 a rich man from Arimathea, Joseph **by name**

John 6:10 Then the men sat down - **with reference to number** about 5000

Edition:

The Article

A. As a Pronoun

1. Personal Pronoun [*he, she, it*]
2. Relative Pronoun [*who, which*]
3. Possessive Pronoun [*his, her*]

B. With Substantives

4. Simple Identification
5. Anaphoric (Previous Reference)
6. Deictic ("Pointing" Article)
7. Par Excellence
8. Monadic ("One of a Kind" or "Unique")
9. Well-Known ("Celebrity" Article)
10. Abstract (with Abstract Nouns)
11. Generic (Categorical) [*as a class*]

C. As a Substantiver

D. As a Function Marker

12. To Denote Adjectival Positions
13. With Possessive Pronouns
14. In Genitive Phrases
15. With Indeclinable Nouns
16. With Participles
17. With Demonstratives
18. With Nominative Nouns
19. To Distinguish Subject from Predicate Nominative and Object from Complement

E. Absence of the Article

20. Indefinite
21. Qualitative
22. Definite

Special Uses

- **Colwell's Rule**
- **Granville Sharp Rule**

Understanding the article is essential for biblical exegesis, and our summary here is especially shortened. Be sure to see Wallace's full grammar on the article, especially his discussion of "Colwell's Rule" and "Granville Sharp's Rule," and his discussion of the absense of the article. Some of the following categories overlap.

A. As a Pronoun ([partially] Independent Use)

The article is not a true pronoun in Koine Greek, even though it derived from the demonstrative. But in many instances it can function semantically in the place of a pronoun.

1. Personal Pronoun [*he, she, it*]

The article is often used in the place of a *third* person personal pronoun in the nominative case. It is only used in this way with the μεν...δε construction or with δε alone (Thus, ο μεν ... ο δε or simply ο δε)

John 4:32 ο δε ειπεν αυτοις
    But **he** said to them

2. Relative Pronoun [*who, which*]

Sometimes the article is equivalent to a relative pronoun in *force*. This is especially true when it is repeated after a noun before a phrase (e.g., a gen. phrase).

1Cor 1:18 ο λογος γαρ ο του σταυρου
    the word **that is** of the cross
Luke 7:32 ομοιοι εισιν παιδιοις τοις εν αγορα καθημενοις/DT>
    They are like children **who** [are] sitting in the marketplace.

3. Possessive Pronoun [*his, her*]

The article is sometimes used in contexts in which possession is implied. The article itself does not involve possession, but this notion can be inferred from the presence of the article alone in certain contexts.

Eph 5:25 οι ανδρες αγαπατε τας γυναικας
    Husbands, love **your** wives.

B. With Substantives (Dependent or Modifying Use)

[Wallace classifies all of the following categories except the last as subcategories of the "individualizing article."] The individualizing article particularizes, distinguishing otherwise similar objects; the generic (or categorical) article is used to distinguish one category of individuals from another.

4. Simple Identification

The article is frequently used to distinguish one individual from another.

Luke 4:20 και πτυξας το βιβλιον αποδους τω υπηρετη εκαθισεν
> He closed the book and gave it back to **the** attendant and sat down

5. Anaphoric (Previous Reference)

The anaphoric article is the article denoting previous reference. The first mention of the substantive is usually anarthrous because it is merely being introduced. But subsequent mentions of it use the article, for the article is now pointing back to the substantive previously mentioned.

John 4:40,43 εμεινεν εκει δυο ημερας...μετα δε τας δυο ημερας
> He stayed there two days ... after **the** two days ...

2Tim 4:2 κηρυξον τον λογον
> Preach **the** word! (see 2Tim 3:16)

6. Deitic ("Pointing" Article)

The article is occasionally used to point out an object or person which/who is present at the moment of speaking. It typically has a demonstrative force.

Matt 14:15 προσηλθον αυτω οι μαθηται αυτου λεγοντες ερημος εστιν ο τοπος
> The disciples came to him, saying, "**This** place is deserted."

7. Par Excellence

The article is frequently used to point out a substantive that is, in a sense, "in a class by itself." It is the only one deserving of the name. For example, if in late January someone were to say to you, "Did you see the game?" you might reply, "Which game?" They might then reply, "*The* game! The only game worth watching! The BIG game! You know, the Super Bowl!" This is the article used in a *par excellence* way.

John 1:21 ο προφητης ει συ
> Are you **the** prophet?

8. Monadic ("One of a Kind" or "Unique" Article)

The article is frequently used to identify monadic or one-of-a-kind nouns, such as "*the* devil," "*the* sun," "*the* Christ."

John 1:29 ιδε ο αμνος του θεου ο αιρων την αμαρτιαν του κοσμου
> Behold **the** lamb of God who takes away the sin of the world!

9. Well-Kown ("Celebrity" Article)

The article points out an object that is well known, but for reasons *other* than the above categories (i.e., not anaphoric, deitic, *par excellence*, or monadic). This it refers to a well-known object that has not been mentioned in the preceding context (anaphoric), nor is considered to be the best of its class (*par excellence*), nor is one of a kind (monadic).

Jas 1:1 ταις δωδεκα φυλαις ταις εν τη διασπορα
      to the twelve tribes that are in **the** dispersion

10. Abstract (the Article with Abstract Nouns)

Abstract nouns by their very nature focus on a quality. However, when such a noun is articular, that quality is "tightened up," as it were, defined more closely, distinguished from other notions.

Matt 7:23 οι εργαζομενοι την ανομιαν
      the workers of **lawlessness**
John 4:22 η σωτηρια εκ των ιουδαιων εστιν
      Salvation is from the Jews

11. Generic (Categorical) Article [*as a class*]

While the *individualizing* article distinguishes or identifies a particular object belonging to a larger calss, the generic article distinguishes one class from another. This is somewhat less frequent than the individualizing article (though it still occurs hundreds of times in the NT). It categorizes rather than particularizes.

Matt 18:17 εστω σοι ωσπερ ο εθνικος και ο τελωνης
      Let him be [with reference] to you as **the** Gentiles [as a class] and **the** tax-collector [as a class].

C. As a Substantiver

The article can turn almost any part of speech into a noun: adverbs, adjectives, prepositional phrases, particles, infinitives, participles, and even finite verbs. As well, the article can turn a phrase into a nominal entity. This incredible flexibility is part of the genius of the Greek article.

Matt 8:28 ελθοντι αυτω εις το περαν
      when he came to **the** other side
Matt 5:5 μακαριοι οι πραεις οτι αυτοι κληρονομησουσιν την γην
      Blessed are **the** meek, for they shall inherit the earth
Luke 7:19 συ ει ο ερχομενος
      Are you **the** one who is to come?
Mark 10:40 το δε καθισαι εκ δεξιων μου και εξ ευωνυμων μου ουκ εστιν εμον δουναι

> but to sit at my right hand or my left is not mine to give

Matt 10:3 ιακωβος ο του αλφαιου
> James, **the** [son] of Alphaeus

Acts 11:2 οι εκ περιτομης
> **those** of the circumcision [party]

1Cor 14:16 πως ερει το αμην
> How will he say **the** "Amen"?

D. As a Function Marker

When the article is used as a grammatical function marker, it may or may not also bear a semantic force. But even when it does bear such a force, the grammatical (structural) use is usually prominent.

12. To Denote Adjectival Positions

Especially when the article is used to denote the second attributive position would we say that it has almost not semantic meaning.

Mark 8:38 ελθη εν τη δοξη του πατρος αυτου μετα των αγγελων των αγιων
> whenever he comes in his Father's glory with **the** holy angels.

13. With Possessive Pronouns

Almost invariably the article is used when a possessive pronoun is attached to the noun.

Mark 1:41 σεκτεινας την χειρα ηψατο
> stretching out his hand

14. In Genitive Phrases

In genitive phrases both the head noun and the genitive noun normally have or lack the article ("Apollonius' canon").

Mark 1:15 ηγγικεν η βασιλεια του θεου
> **The** kingdom of God is near.

15. With Indeclinable Nouns

The article is used with indeclinable nouns to show the case of the noun.

Luke 1:68 ευλογητος κυριος ο θεος του ισραηλ
> Blessed is the Lord God of **Israel.**

16. With Participles

The article before the participles functions both as a substantiver and as a function marker. The presence of the article indicates a substatival (or adjectival) function for the participle. Of course, the participle can also often be substantival or adjectival without the article, though there is the greater possibility of ambiguity in such instances.

Luke 6:21 μακαριοι οι πεινωντες νυν
    Blessed are **those** who weep now.

17. With Demonstratives

The article is used with the demonstratives in predicate position to indicate attributive function.

Matt 16:18 επι ταυτη τη πετρα οικοδομησω μου την εκκλησιαν
    On this **rock** I will build my church.

18. With Nominative Nouns

Normally a subject will have the article (unless it is a pronoun or proper noun).

Luke 11:7 η θυρα κεκλεισται
    The door is shut.

19. To Distinguish Subject from Predicate Nominative and Object from Complement

Generally speaking, the subject will be distinguished from the predicate nominative by having the article.

Matt 12:8 κυριος γαρ εστιν και του σαββατου ο υιος του ανθρωπου
    The Son of Man is lord of the Sabbath.

E. Absence of the Article

It is not necessary for a noun to have the article in order for it to be definite. But conversely, a noun cannot be indefinite when it has the article. Thus it may be definite without the article, and it must be definite with the article. When a substantive is anarthrous, it may have one of three forces: indefinite, qualitative, or definite. [Be sure to read Wallace on the significance of the absence of the article and study his many exegetically significant examples. The following is significantly shortened.]

20. Indefinite

An indefinite noun refers to one member of a class, without specifying which member. For example, in John 4:7 we have "**A** woman from Samaria." The anarthrous gune is indefinite,

telling us nothing about this particular woman.

21. Qualitative

A qualitative noun places the stress on quality, nature, or essence. It does not merely indicate membership in a class of which there are other members (such as an indefinite noun), nor does it stress individual identity (such as a definite noun). It is akin to a generic noun in that it focuses on the kind. Further, like a generic, it emphasizes class traits. Yet, unlike generic nouns, a qualitative noun often has in view one individual rather than the class as a whole.

1John 4:8 ο θεος αγαπη εστιν
    God is **love**

22. Definite

A definite noun lays the stress on individual identity. It has in view membership in a class, but this particular member is already marked out by the author. [Wallace lists many examples.]

Luke 5:8 Σιμων Πετρος προσεπεσεν τοις γονασιν Ιησου
    Simon Peter fell at the feet **of Jesus**.

Special Uses and Non-Uses of the Article

A. Anarthrous Pre-Verbal Predicate Nominatives (Involving Colwell's Rule)

1. Statement of the Rule: a definite nominative that precedes the verb is usually anarthrous.

2. Clarification of the Rule: the converse is not true; anarthrous preverbal PNs are usually qualitative. theos in John 1:1c is probably qualitative (thus, not identifying the logos with the person of o theos, but stressing that their natures are the same: "What God was, the Word was" [NEB]).

B. The Article with Multiple Substantives Connected by Kai (Granville Sharp Rule and Related Constructions)

1. <u>Statement of the Granville Sharp Rule</u>: both substantives (nouns, particples, adjectives) refer to the same person in the article-substantive-kai-substantive (TSKS) construction when:

- ❍ both are personal
- ❍ both are singular
- ❍ both are non-proper (i.e., common terms, not proper names)

Example: Eph 1:3 ο θεος και πατηρ

2. Validity of the Rule Within the New Testament: always valid; Titus 2:13 & 2Pet 1:1 impacted. Exceptions outside the NT are capable of linguistic explanation and do not affect the christologically significant texts.

3. TSKS Constructions Involving Impersonal, Plural, and Proper Nouns

    a. Proper Names: always distinct individuals (e.g., "the Peter and James")

    b. Plural Personal Constructions: three different sematic groups possible: (1) distinct, (2) identical, (3) overlap (three subgroups). This breaks down:

- participle + participle = identical
- noun + noun = distinct or overlap (affects Eph 2:20; 4:11)
- adjective + adjective = identical or overlap
- mixed constructions: mixed semantic values

    c. Impersonal Constructions: three different semantic groups possible: (1) distinct, (2) identical, (3) overlap (three subgroups). All are represented, though #2 (identical) is rare. Affects Acts 2:23; 20:21; 2Thess 2:1; etc.

Adjectives

"Non-Adjectival" Uses of the Adjective

The Adverbial Use of the Adjective

    Usually reserved for special terms

The Independent or Substantival Use of the Adjective

    Usually articular

The Use of the Positive, Comparative, and Superlative Forms of the Adjective

A. The Use of the Positive Adjective

1. Normal Usage: only one object in view
2. Positive for Comparative: implicit comparison between two substantives
3. Positive for Superlative: implicit comparison between three or more substantives

B. The Use of the Comparative Adjective

1. Normal Usage: explicit comparison between two; adjective usually followed by genitive or h
2. Comparative for Superlative: comparison of three or more
3. Comparison for Elative: very + positive form of adjective; no comparison is made (thus, isxupoteros would be very strong rather than stronger)

C. The Use of the Superative Adjective

1. "Normal" Usage: the extreme in a comparison of three or more
2. Superlative for Elaitve: very + positive form of the adjective
3. Superlative for Comparative: only two are compared; frequent with prwtos, rare with other terms

The Relation of Adjective to Noun

A. When the Article is Present

1. The Attributive Positions: adjective modifies the noun
    a. First Attributive: article-adjective-noun
    b. Second Attributive: article-noun-article-adjective
    c. Third Attributive: noun article adjective
2. The Predicate Positions: adjective makes assertion about the noun
    a. First Predicate: adjective-article-noun
    b. Second Predicate: article-noun-adjective

B. When the Article Is Absent

1. The Anarthrous Adjective-Noun Construction: usually attributive, sometimes predicate
2. The Anarthrous Noun-Adjective Construction: usually attributive, sometimes predicate

Pronouns

Semantic Categories: Major Classes

A. Personal Pronouns: εγω, συ, αυτος

1. Nominative Uses
    a. Emphasis
        1) Contrast: kind (antithetical) or degree (comparison)
        2) Subject Focus: to identify, give prominence to, clarify, etc.; contrasts not prominent, though sometimes present
    b. Redundancy: sometimes as a "switch-reference" device, to show alternating subjects; other times, merely stylistic.
2. Oblique Cases
    a. Normal Use: Anaphoric: to stand in the place of a noun or other nominal
    b. Possessive: genitive of the personal pronoun
    c. Reflexive: himself, herself, itself

B. Demonstrative Pronouns: pointers - ουτος, εκεινος, οδε

1. Regular Uses (as Demonstratives)
    a. ουτος (Proximity): this
    b. εκεινος (Remoteness): that
    c. οδε (anticipatory/proleptic): the following
2. For Personal Pronouns: ουτοσ and εκεινοσ sometimes have diminished demonstrative force; equivalent to third person personal pronouns
3. Unusual Uses (from an English perspective)
    a. Pleonastic (Redundant, Resumptive): unnecessary use, sometimes for rhetorical effect
    b. Constructio ad 'Sensum (construction according to sense): natural gender or number is used instead of grammatical gender or number (as in τα ειθνη ... ουτοι ["the Gentiles ... these"])
        1) Gender: lack of concord in gender between pronoun and antecedent
        2) Number: lack of concord in number between pronoun and antecedent
    c. Conceptual Antecedent or Postcedent: neuter of ουτοσ routinely used to refer to a phrase or clause

C. Relative Pronouns: ος and οστις labeled relative pronouns because they relate to more than one clause

1. ος
    a. Regular Use: link a substantive to the relative clause, which either describes, clarifies, or restricts the meaning of the substantive
    b. "Unusual" Uses: "glitch" in concord, identification of antecedent, etc.
        1) Natural Gender vs. Grammatical Gender (constructio ad sensum)
        2) Case
            a) Attraction (a.k.a. Direct Attraction): attracted to the case of the antecedent
            b) Inverse Attraction (a.k.a. Indirect Attraction): antecedent attracted to

the case of the RP
3) Antecedent Complexities
   a) Omission of Antecedent: due to embedded demonstrative or poetry
   b) Adverbial/Conjunctive Uses: after a preposition; adverbial/conjunctive force; no antecedent, or antecedent is conceptual

2. οστις (called Indefinite; beter: Generic or Qualitative)
   a. Generic: focuses on the whole class (thus, whoever = everyone who)
   b. Qualitative: focuses on the nature or essence of the person or thing in view (the very one who, who certainty, who indeed)
   c. Confusion with ος: functions like a definite RP

D. Interrogative Pronouns ask a question: τις & τι, ποιος, ποσος

1. τις & τι: asks identifying question (Who? What?) in direct and indirect questions. Sometimes tis asks What sort? (qualitative), and ti asks Why? (adverbial).
2. ποιος & ποσος: asks qualitative (What sort?) and quantitative question (How much?), respectively.

E. Indefinite Pronouns: introduces a member of a class without further identification (τισ, τι)

1. Substantival: anyone, someone, a certain
2. Adjectival: a(n)

F. Possessive Pronouns (Adjectives): no distinct form a Greek, but:

1. Possessive Adjective (εμος, σος, ημετερος, υμετερος) lexicalizes possession
2. Personal Pronoun in Genitive (αυτου) grammaticalizes possession

G. Intensive Pronoun: αυτος

1. As an Intensive Pronoun: himself, herself, itself (in predicate position to an articular noun)
2. As an Identifying Adjective: same (modifying an articular substantive in the attributive position)
3. As a Third Person Personal Pronoun: he, she, it

H. Reflexive Pronouns: εναυτου (of myself), σεαυτου (of yourself), εαυτου (of himself), εαυτων (of themselves); used to highlight the participation of the subject in the verbal action, as direct object, indirect object, intesifier, etc.

I. Reciprocal Pronouns: αλληλων (of one another) used to indicate an interchange between two or more groups; thus, always plural.

Lexico-Syntatic Categories: Major Terms

αλληλων	reciprocal	.
αυτος	personal	possessive (gen.), intensive
εαυτου	reflexive	.
εγω	personal	possessive (gen.)
εκεινος	demonstrative	personal
εμαυτου	reflexive	.
ημεις	personal	possessive (gen)
οδε	demonstrative	.
ος	relative	(definite)
οστις	relative	(indefinite)
ουτος	demonstrative	personal
ποιος	interrogative	(qualitative)
ποσος	interrogative	(quantitative)
σεαυτου	reflexive	.
συ	personal	possessive (gen.)
τις	interrogative	.
τις	indefinite	.
υμεις	personal	possessive (gen.)

Edition:

Voice
A. Active Voice
1. Simple Active 2. Causative (Ergative) Active 3. Stative Active 4. Reflexive Active
B. Middle Voice
1. Direct (Reflexive) Middle 2. Indirect Middle 3. Causative Middle 4. Permissive Middle 5. Deponent Middle
C. Passive Voice
1. Simple Passive 2. Deponent Passive

Voice is the property of the verb that indicates how the subject is related to the action (or state) expressed by the verb. In general, the voice of the verb may indicate that the subject is *doing* the action (active), *receiving* the action (passive), or both *doing and receiving* (at least the results of) the action (middle).

A. Active Voice

In general it can be said that in the active voice the subject *performs*, *produces*, or *experiences the action* or exists in the *state* expressed by the verb.

1. Simple Active

The subject performs or experiences the action. The verb may be transitive or intransitive. This is the normal or routine use, by far the most common.

Mark 4:2 He **was teaching** them many things in parables

2. Causative (Ergative) Active [cause]

The subject is not directly involved in the action, but may be said to be the ultimate source or cause of it. That cause may be volitional, but is not necessarily so. For the simple verb, sometimes the gloss *cause to* can be used before the verb and its object; in such cases it is sometimes best to convert the verb to a passive (e.g., *he causes him to be baptized*).

Matt 5:45 He **causes** his sun **to rise** on [both] evil and good [people], and he **causes it to rain** on [both] the righteous and unrighteous.

3. Stative Active

The subject exists in the state indicated by the verb. This kind of active includes both equative verbs (copulas) and verbs that are *translated* with an adjective in the predicate (e.g. "I am rich").

Luke 16:23 [the rich man] **existing** in a state of torment.

John 1:1 In the beginning **was** the Word.

4. Reflexive Active

The subject acts upon himself or herself. In such cases naturally the *reflexive pronoun* is employed as the direct object (e.g., eauton), while the corresponding reflexive middle omits the pronoun.

Mark 15:30 **Save** yourself!

1Tim 4:7 **Train** yourself toward godliness!

B. Middle Voice

Defining the function of the middle voice is not an easy task because it encompasses a large and amorphous group of nuances. But in general, in the middle voice the subject *performs or experiences the action* expressed by the verb in such a way that *emphasizes the subject's participation*. It may be said that the subject acts *with a vested interest*. "The middle calls special attention to the subject ... the subject is acting in relation to himself somehow" (Roberson, 804).

The difference between the active and middle voice is one of emphasis. The active emphasizes the *action* of the verb; the middle emphasizes the *actor* [subject] of the verb. For many middle voices (especially the indirect middle), putting the subject in *italics* would communicate this emphasis.

1. Direct (Reflexive, Direct Reflexive) Middle

With the direct middle, the subject acts on himself or herself. the genius of the middle can most clearly be seen by this use. But because of its very subtlety, nonnative speakers tended to replace this with more familiar forms. In th eNT, the direct middle is quite rare, used almost exclusively with certain verbs whose leical nuance included a reflexive notion (such as putting on clothes), or in a set idiom that had become fixed in the language.

Matt 27:5 **He hanged himself**

2. Indirect (Indirect Reflexive, Benefactive, Intensive, Dynamic) Middle

The subject acts *for* (or sometimes *by*) himself or herself, or in his or her *own interest*. This is a common use of the middle in the NT; apart from the deponent middle, it is the most common. This usage is closest to the general definition of the middle suggested by many grammarians.

Acts 5:2 And he **kept back** [some] of the price [for himself]

Matt 27:24 Pilate **washed** his **hands** saying, "I am innocent of this man's blood."

3. Causative Middle

The subject *has* something done *for* or *to* himself or herself. As well, the subject may be the source behind an action done in his/her behalf. This usage, though rare, involves some exegetically important texts.

Luke 11:38 When the Pharisee saw this, he was amazed because [Jesus] did not first **have himself washed** before the meal.

4. Permissive Middle

The subject *allows* something to be done *for* or *to* himself or herself. This usage, though rare, involves some exegetically important texts.

Luke 2:4-5 Joseph went up from Galilee ... (5) **to be enrolled** with Mary.

Acts 22:16 Rise, **have yourself baptized** and **allow** your sins **to be washed away.**

5. Deponent Middle

A deponent middle verb is one that has no active form for a particular principal part in Hellenistic Greek, and one whose force in that principal part is evidently active. See Wallace for his list of true deponents.

C. Passive Voice

In general it can be said that in the passive voice the subject *is acted upon* or *receives the action* expressed by the verb. No volition - nor even necessarily awareness of the action - is implied on the part of the subject. That is, the subject may or may not be aware, its volition may or may not be involved. But these things are not stressed when the passive is used.

[Wallace breaks his discussion of the passive voice into "Passive construction" (with and without expressed agency, and the passive with an accusative object) and three "Passive uses," two of which are listed below.]

1. Simple Passive

The most common use of the passive voice is to indicate that the subject receives the action. No implication is made about cognition, volition, or cause on the part of the subject. This usage occurs both with and without and expressed agent.

Mark 4:6 When the sun rose, **it was scorched**.

Acts 1:5 You **will be baptized** with the Holy Spirit.

2. Deponent Passive

A verb that has no active *form* may be active in meaning though passive in form.

Edition:

Mood

A. The Indicative Mood

1. Declarative Indicative
2. Interrogative Indicative
3. Conditional Indicative
4. Potential Indicative
5. Cohortative (Command, Volitive) Indicative

B. The Subjunctive Mood

1. Hortatory (Volitive) Subjunctive
2. Deliberative (Dubitative) Subjunctive
3. Emphatic Negation Subjunctive
4. Prophibitive Subjunctive
5. Subjuncitive in Conditional Sentences
6. "Ina" + the Subjunctive
7. Subjunctive with Verbs of Fearing, etc.
8. Subjunctive in Indirect Questions
9. Subjunctive in Indefinite Relative Clause
10. Subjunctive in Indefinite Temporal Clause

C. The Optative Mood

1. Voluntative Optative (Obtainable Wish)
2. Potential Optative

D. The Imperative Mood

1. Command
2. Prohibition
3. Request (Entreaty, Polite Command)
4. Permissive Imperative (Imperative of Tolerance)
5. As a Stereotyped Greeting

In general, *mood* is the feature of the verb that presents the verbal action or state with reference to its *actuality* or potentiality. Voice indicates how the subject relates to the action or state of the verb; *tense* is used primarily to portray the *kind* of action. There are four moods in Greek: indicative, subjunctive, optative, and imperative. See further qualifications in Wallace.

A. The Indicative Mood

The indicative mood is, in general, the mood of assertion, or *presentation of certainty*. It is not correct to say that it is the mood of certainty or reality. This belongs to the *presentation* (i.e., the indicative may *present* something as being certain or real, though the speaker might not believe it).

1. Declarative Indicative

The indicative is routinely used to present an assertion as a non-contingent (or unqualified) statement. This is by far the most common use.

Mark 4:3 The sower **went out** to sow.

John 1:1 In the beginning **was** the Word.

2. Interrogative Indicative

The indicative can be used in a question. The question *expects an assertion* to be made; it expects a declarative indicative in the answer. (This contrasts with the subjunctive, which asks a question of moral "oughtness" or obligation, or asks whether something is possible.)

Matt 27:11 **Are** you the king of the Jews?

John 1:38 He said to them, "What **do you seek**?" And they said to him, "Rabbi, .. where **are you staying**?"

3. Conditional Indicative

This is the use of the indicative in the protasis of the conditional sentences. The conditional element is made explicit with the particle ei. the first class condition indicates *the assumption of truth for the sake of argument*, while the second class condition indicates *the assumption of an untruth for the sake of argument*.

Matt 12:27 If **I cast out** demons by Beelzebul, by whom do your sons cast them out?

John 5:46 If **you believe** Moses, you would believe me.

4. Potential Indicative

The indicative is used with verbs of obligation, wish, or desire, followed by an infinitive. The nature of the verb root, rather than the indicative, is what makes it look like a potential mood in its semantic force.

Luke 11:42 **It was necessary** [for you] to have done these things.

1Cor 11:7 A man **should** not cover his head.

5. Cohortative (Command, Volitive) Indicative

The future indicative is sometimes used for a command, almost always in the OT quotations

(because of a literal translation of the Hebrew). However, it was used even in classical Greek, though infrequently.

Matt 19:18 **You shall** not **murder, you shall** not **commit adultery**, **you shall** not **steal, you shall** not **bear false witness.**

B. The Subjunctive Mood

The subjunctive is the most common of the oblique moods in the N.T. In general, the subjunctive can be said to *represent the verbal action (or state) as uncertain but probable*. It is not correct to call this the mood of uncertainty because the optative also presents the verb as uncertain. Rather, it is better to call it the mood of *probability* so as to distinguish it from the optative. Still, this is an overly simplistic definition in light of its usage in the NT.

[Wallace breaks the discussion down into the use of the subjunctive in independent (categories 1-4) and dependent (categories 5-10) clauses.]

1. Hortatory (Volitive) Subjunctive [let us]

The subjunctive is commonly used to exhort or command oneself and one's associates. This use of the subjunctive is used "to urge some one to unite with the speaker in a course of action upon which he has alrady decided" (Chamberlain, 83). Since there is no first person imperative, the hortatory subjunctive is used to do roughly the same task. Thus this use ofl the subjunctive is an exhortation in the *first person plural*. The typical translation, rather than *we should ...*, is *let us ...*

Mark 4:35 And he said to them, ... "**Let us go** to the other side."

2. Deliberative (Dubitative) Subjunctive

The deliberative subjunctive asks either a *real* or *rhetorical* question. The semantics of the two are often quite different. Both imply some *doubt* about the response, but the real question is usually in the *cognitive* area (such as "How can we ...?" in which the inquiry is about the means), while the *rhetorical* question is *volitive* (e.g., "Should we ...?" in which the question has to do with moral obligation). Both are fairly common with first person verbs, though second and third person verbs can be found. The future indicative is also used in deliberate questions, though the subjunctive is more common.

Matt 6:31 Do not be anxious, saying, "What **should we eat**?" or "What **should we drink**?" or "What **should we wear**?"

Mark 8:37 What **can** a person **give** in exchange for his life?

3. Emphatic Negation Subjunctive

Emphatic negation is indicated by ou me plus the aorist subjunctive or, less frequently, ou me plus the future indicative. This is the strongest was to negate something in Greek. One might think that the negative with the subjunctive could not be as strong, as the neative with the indicative. However, while ou + the indicative denies a *certainty*, ou me + the subjunctive denies a *potentiality*. ou me rules out even the idea as being a possibility.

Matt 24:35 My words **will** *not at all* **pass away.**

John 10:28 I give them eternal life, and **they will** *not at all* **perish.**

4. Prohibitive Subjunctive

This is the use of the subjunctive is a prohibition - that is, a negative command. It is used to forbid the occurrence of an action. The structure is usually me + aorist subjunctive, typicaly in the second person. Its force is equivalent to an imperative after me; hence, it should be translated *Do not* rather than *You should not*.

Matt 1:20 **Do** *not* **be afraid** to take Mary as your wife.

5. Subjunctive in Conditional Sentences

This is the use of the subjunctive in the protasis of conditional sentences. The conditional element is made explicit by the particle ean. Both the particle and the subjunctive give the condition a sense of contingency.

Matt 4:9 I will give you all these things, if **you will** fall down and **worship** me.

Mark 5:28 She was saying [to hersef], "If only **I touch** his garments, I will be healed."

6. Ina + the Subjunctive

The single most common category of the subjunctive in the NT is after ina, comprising about one third of all subjunctive instances. There are seven basic uses in this construction: Purpose, result, purpose-result, substantival, complementary, and command.

a. Purpose

Matt 12:10 They questioned him, saying, "Is it lawful to heal on the Sabbath?" in order that **they might accuse** him.

b. Result

John 9:2 Rabbi, who sinned, this man or his parents, with the result that he **should be born blind?**

c. Substantival

Matt 18:6 [that a millstone **should be tied** around his neck] is better for him

d. Epexegetical

Luke 7:6 I am not worthy [that **you should enter** under my roof].

e. Complementary

Matt 26:4 They counseled together [**to arrest**] Jesus in a sly way and **to kill** (him)].

7. Subjuctive with Verbs of Fearing, Etc.

Me plus the subjunctive can be used after verbs of *fearing, warning, watching out for*, etc. Not unusual in the better writers (Paul, Luke, Hebrews), this construction serves as a warning or suggests caution or anxiety.

Luke 21:8 Watch out *that* **you are** *not* **decieved.**

1Cor 8:9 Take care lest somehow this liberty of yours **should become** a stumbling block to the weak.

8. Subjunctive in Indirect Questions

The subjunctive is sometimes used in indirect questions. In such a usage, it follows the main verb, but appears awkward, even unconnected, in the sentence structure. Because of this, the subjunctive (and its accompanying interrogative particle) needs to be smoothed out in translation.

Matt 15:32 They have already been with me for three days and they do not have anything **to eat.**

Luke 9:58 The Son of Man has no place where **he could lay** his head.

9. Subjunctive in Indefinite Relative Clause

The subjunctive is frequently used after ostis (av/ean) or os (d) an. The construction normally indicates a generic (or sometimes an uncertain) subject; hence, the particle of contingency and the need for a subjunctive. The construction is roughly the *equivalent of a third class or fifth class condition.* The difference is that in indefinite relative clauses the element of contingency

is not that of time but of person. Hence, the subjunctive is often translated like an indicative, since the potential element belongs to the subject rather than the verb.

Mark 3:29 *Whoever* **blasphemes** against the Holy Spirit never has forgiveness.

John 4:14 *Whoever* **drinks** of the water that I will give him will never thirst again

10. Subjunctive in Indefinite Temporal Clause

The subjunctive is frequently used after a temporal adverb (or improper preposition) meaning *until.* It indicates a future contingency from the perspective of the time of the main verb.

Matt 5:26 You will not all leave from there *until* **you have paid back** the last cent.

John 13:38 The cock will not at all crow *until* **you have denied** me three times.

C. The Optative Mood

There are less than 70 optatives in the entire NT. In general, it can be said that the optative is the mood used when a speaker wishes to portray an action as *possible*. It usually addresses cognition, but may be used to appeal to the volition. Along with the subjunctive and imperative, the optative is one of potential or oblique moods.

1. Voluntative Optative (Optative of Obtainable Wish, Volitive Optative)

This is the use of the optative in an independent clause to express an *obtainable wish* or a *prayer*. It is frequently an appeal to the *will*, in particular when used in prayers.

Rom 3:3-4 If some did not believe, their unbelief will not nullify the faithfulness of God, will it? (4) **May it** never **be**! But let God be [found] true, and every man [be found] a liar

2. Potential Optative

This use of the optative occurs with the particle an in the apodosis of an incomplete fourth class condition. It is used to indicate a consequence in the future of an unlikely condition. There are no complete fourth class conditions in the NT. The protasis (which also uses the optative) needs to be supplied. The idea is *If he **could do** something, he **would** do this*. Only a handful of examples occur in the NT, all in Luke's writings.

Luke 1:62 They were making signs to his father as to what **he would want** to call him

Acts 17:18 Some [of the philosophers] were saying, "What **would** this babbler **say**?"

D. The Imperative Mood

The imperative mood is the mood of *intention*. It is the mood furthest removed from certainty. Ontologically, as one of the potential or oblique moods, the imperative moves into the realm of *volition* (involving the imposition of one's will upon another) and *possibility*.

1. Command

The imperative is most commonly used for commands, outnumbering prohibitive imperatives about five to one. The basic force of the imperative of command involves somewhat different nuances with each tense. With the aorist, the force generally is to *command the action as a whole*, without focussing on duration, repetition, etc. In keeping with its aspectual force, the aorist puts forth a *summary command*. With the *present*, the force generally is to *command the action as an ongoing process*. This is in keeping with the present's aspect, which portrays an *internal* perspective.

Mark 2:14 **Follow** me!

Mark 6:37 **Give** them [something] to eat.

2. Prohibition

The imperative is commonly used to forbid an action. It is simply a negative command me (or a cognate) is used before the imperative to turn the command into a prohibition.

Matt 6:3 **Do** *not* let your left hand **know** what your right hand is doing.

3. Request (Entreaty, Polite Command)

The imperative is often used to express a request. This is normally seen when the speaker is addressing a superior. Imperatives (almost always in the aorist tense) directed toward God in prayers fit this category. The request can be a positive one or a negative one (*please, do not ...*); in such cases the particle me precedes the verb.

Matt 6:10-11 **Let** your kingdom **come**, **let** your will **be done** ... **give** us today our daily bread.

Luke 11:1 Lord, **teach** us [how] to pray

4. Permissive Imperative (Imperative of Toleration)

The imperative is rarely used to connote permission or, better, *toleration*. This usage does not

normally imply that some deed is optional or approved. It often views that act as a *fait accompli.* In such instances, the mood could almost be called "an imperative of resignation."'

Matt 8:31-32 "If you cast us out, send us into the herd of swine." And he said to them, "**Go!**"

1Cor 7:15 If the unbeliever departs, l**et him depart**

5. As a Stereotyped Greeting

Sometimes the imperative is used in a stereotyped manner in which it has suppressed its original injunctive force. The imperative is reduced to an exclamation. This occurs especially in greetings.

Luke 1:28 **Greetings**, favored [lady]! The Lord is with you.

John 19:3 **Hail**, king of the Jews!

Edition:

The Tenses

In general, *tense* in Greek involves two elements: *aspect* (kind of action, [sometimes call *Aktionsart*, though a difference does need to be made between the two]) and *time*. Aspect is the primary value of tense in Greek and time is secondary, if involved at all. In other words, *tense is that feature of the verb that indicates the speaker's presentation of the verbal action (or state) with reference to its aspect and, under certain conditions, its time.* [See Wallace's discussion of the significance of tense, aspect, and time, and also his discussion of the difference between portrayal and reality.]

The Present Tense

A. Narrow-Band Presents

1. Instantaneous (Aorist, Punctiliar) Present
2. Progressive (Descriptive) Present

B. Broad-Band Presents

3. Present of Past Action Still in Progress
4. Iterative Present
5. Lifestyle (Customary, General) Present
6. Gnomic Present

C. Special Uses of the Present Tense

7. Historical (Dramatic) Present
8. Futuristic Present
9. Present Retained in Indirect Discourse

With reference to *aspect*, the present tense is internal (that is, it portrays the action from the inside of the event, without special regard for beginning or end), but it makes no comment as to fulfillment (or completion). The present tense's portrayal of an even "focusses on its development or progress and sees the occurence in regard to its internal make-up, without beginning or end in view" (Fanning, 102). It is sometimes called progressive: It "basically represents an activity as in process (or in progress)" McKay, 225).

With reference to *time*, the present indicative is usually present time, but it may be other than or broader that the present time (e.g. historical present, gnomic present).

The specific uses of the present tense can be categorized into three groups: narrow-band presents, broad-band presents, and special uses. "Narrow band" means that the action is portrayed as occuring over a relatively short interval; "broad band" means that the action is portrayed as occurring over a longer time interval; "special uses" include instances that do not fit into the other two categories, especially those involving a time frame that is other than the present.

A. Narrow-Band Presents

The action is portrayed as being in progress, or as occurring. In the indicative mood, it is portrayed as occurring in the present time ("right now"), that is, at the time speaking.

1. Instantaneous (Aorist, Punctiliar) Present

The present tense be used to indicate that an action is completed at the moment of speaking. This occurs only in the indicative.

Mark 2:5 Jesus ... said to the paralytic, "Child, your sins **are forgiven**."

2. Progressive (Descriptive) Present

The present tense may be used to describe a scene is progress, especially in narrative literature.

Matt 25:8 Our lamps **are** [right now] **going out.**

B. Broad-Band Presents

The following four categories of the present tense include those that are used to indicate an event or occurence taking place over a long interval, or an extended sequence of events.

3. Extending-from-Past Present (Present of Past Action Still in Progress)

The present tense may be used to describe an action that, begun in the past, continues in the present. The emphasis is on the present time.

Luke 15:29 **I have served** you for these many years.

4. Iterative Present

The present tense may be used to describe an event that repeatedly happens.

Matt 7:7 A**sk ... seek ... knock.**

5. Lifestyle (Customary, General) Present [*customarily*, *as a lifestyle*]

The customary present is used to signal either (1) an action that *regularly occurs* or (2) an *ongoing state*. The action is usually *iterative*, or repeated, but not without interruption.

Luke 18:12 **I** [customarily] **fast** twice a week.

1John 3:6 No one who lives in him keeps on sinning [as a lifestyle]

6. Gnomic Present

The present tense may be used to make a statement of a general, timeless fact. "It does not say that something is happening, but that something *does* happen" (Williams, 27). The action or state continues without time limits.

2Cor 9:7 God **loves** [as a general, timeless fact] a cheerful giver.

C. Special Uses of the Present Tense

7. Historical (Dramatic) Present

The present tense may be used fairly frequently in narrative literature to portray a past event *vividly*, as though the reader were in the midst of the scene as it unfolds. [The category is frequently misunderstood; see Wallace for his discussions of exegetically significant examples.]

Matt 26:40 **He came** to his disciples and **found** them sleeping, and **he said ...**

8. Futuristic Present

The present tense may be used to describe a future event, though it typically adds the connotations of immediacy and certainty. Most instances involve verbs whose *lexical* meaning involves anticipations.

a. Completely Futuristic

The present tense may describe an event that is wholly subsequent to the time of speaking, as if it were present.

John 4:25 Messiah **is coming.**

b. Mostly Futuristic (Ingressive-Futuristic)

The present tense may describe an event begun in the present but completed in the future.

Mark 10:33 **I am going up** to Jerusalem.

9. Present Retained in Indirect Discourse

Generally speaking, the tense of the Greek verb in indirect discourse is *retained* from the direct discourse. This category is frequently confused with the historical present with dire exegetical

consequences; see Wallace.

John 5:13 Now the man who had been healed did not know who he **was.**

The Imperfect Tense	
A. Narrow-Band Imperfects	
1. Progressive (Descriptive) Imperfect 2. Ingressive (Inchoative, Inceptive) Imperfect	*continually* *began doing*
B. Broad-Band Imperfects	
3. Iterative Imperfect 4. Lifestyle (Customary, General) Imperfect	*kept on* *used to*
C. Special Uses of the Imperfect	
5. Conative (Voluntative, Tendential) Imperfect 6. Imperfect Retained in Indirect Discourse	*wanted to, could almost*

Like the present tense, the imperfect tense displays an internal aspect. That is, it portrays the action from within the event, without regard for beginning or end. This contrasts with the aorist, which portrays the action in summary fasion. For the most part, the aorist takes a snapshot of the action while the imperfect (like the present) takes a motion picture, portraying the action as it unfolds. As such, the imperfect is often incomplete and focusses on the process of the action.

A. Narrow-Band Imperfects

The action is portrayed as being in progress, or as occurring in the past time (since all imperfects are in the indicative).

1. Progressive (Descriptive) Imperfect [*continually*]

The imperfect is often used to describe an action or state that is in progress in past time from the viewpoint of the speaker.

Mark 9:31 He was teaching his disciples and **was saying** to them

2. Ingressive (Inchoative, Inceptive) Imperfect [*began doing*]

The imperfect may be used to stress the beginning of an action.

Matt 5:2 And when he opened his mouth, **he began teaching** them.

B. Broad-Band Imperfects

Like the present tense, several imperfects involve a time-frame that is fairly broadly conceived.

3. Iterative Imperfect [*kept on*]

The imperfect is sometimes used for repeated action in past time. It is similar to the customary imperfect, but it is not something that regularly recurs.

John 19:3 **They kept on saying**, "Hail!"

4. Lifestyle (Customary, General) Imperfect [*used to, as a lifestyle*]

The imperfect is used to indicate a *regularly* recurring activity in past time (habitual), or a *state* that continues for some time (general).

Luke 2:41 And his parents **use to go** [or **customarily went**] into Jerusalem each year.

Col 3:7 You used to walk in these ways, in the life you once **lived** [as a lifestyle]

C. Special Uses of the Imperfect

5. Conative (Voluntative, Tendential) Imperfect [*wanted to, could almost*]

This use of the imperfect tense occasionally portrays the action as something that was *desired (voluntative), attempted (conative),* or at the point of *almost doing* something *(tendential).*

Matt 3:14 but John **was trying to prevent** him

6. Imperfect Retained in Indirect Discourse

Like the present, the imperfect can be retained from the direct discourse in the indirect.

John 2:22 His disciples remembered that **he had said** this.

The Future Tense

1. Predictive Future
2. Imperatival Future
3. Deliberative Future
4. Gnomic Future

_____

With reference to aspect, the future seems to offer an external portrayal, something of a temporal counterpart to the aorist indicative. The external portrayal "presents an occurrence in summary, viewed as a whole from outside, without regard for the internal make-up of the occurrence." (Fanning, 97). With reference to time, the future tense is always future from the speaker's presentation (or, when in a participle formm, in relation to the time of the main verb).

1. Predictive Future

The future tense will often indicate that something will take place or come to pass.

Acts 1:11 This Jesus ... **will come.**

2. Imperatival Future

The future indicative is sometimes used for a command, almost always in the OT quotations (because of a literal translation of the Hebrew). However, it was used, even in classical Greek, though sparingly.

Matt 22:37 **You shall love** the Lord your God.

3. Deliberative Future

The deliberative future asks a question that implies some doubt about the response. The question, asked in the first person singular or plural, is generally either cognitive or volitive. Cognitive questions ask, "How will we?" while volitional questions ask, "Should we?" Thus, the force of such questions is one of "oughtness" - that is, possibility, desirability, or necessity.

Rom 6:2 How then **shall we** still **live** in it?

4. Gnomic Future

The future is very rarely used to indicate the likelihood that a *generic* even will take place. The idea is not that a particular event is in view, but that such events are true to life.

Rom 5:7 Scarcely for a righteous man **will** one **die.**

_____

The Aorist Tense

1. Constative (Punctiliar, Global) Aorist	.
2. Ingressive (Inceptive, Inchoative) Aorist	*began to*
3. Consummative (Effective) Aorist	.
4. Gnomic Aorist	.
5. Epistolary Aorist	.
6. Proleptic (Futuristic) Aorist	.
7. Immediate Pas (Dramatic) Aorist	*just now*

The aorist tense "presents an occurence in summary, viewed as a whole from the outside, without regard for the internal make-up of the occurrence" (Fanning, 97). It may be helpful to think of the aorist as taking a snapshot of the action while the imperfect (like the present) takes a motion picture, portraying the action as it unfolds. In the indicative, the aorist usually indicates past time with reference to the time of speaking (thus, "absolute time"). Aorist participles usually suggest antecedent time to that of the main verb (i.e., past time is a relative sense).

1. Constative (Complexive, Punctiliar, Comprehensive, Global) Aorist

The aorist normally views the action *as a whole*, taking no interest in the internal workings of the action. It describes the action as bare fact.

Rev 20:4 They **reigned** with Christ for a thousand years.

2. Ingressive (Inceptive, Inchoative) Aorist [*began to*]

The aorist tense is often used to stress the beginning of an action or the entrance into a state. Unlike the ingressive imperfect, there is no implication that the action continues. This is simply left unstated.

Matt 22:7 Now the king **became angry.**

3. Consummative (Culminative, Ecbatic, Effective) Aorist

The aorist if often used to stress the cessation of an act or state. Certain verbs, by their very *lexical* nature, almost require this usage. For example, "he died" is hardly going to be an ingressive idea. The context also assists in this usage at times: It implies that an act was already in progress and the aorist then brings the action to a conclusion.

John 1:42 He **brought** him to Jesus.

4. Gnomic Aorist

The aorist indicative is occasionally used to present a timeless, general fact. When it does so, it does not refer to a particular event that *did* happen, but to a generic event that does happen. Normally, it is translated like a simple present tense.

1Pet 1:24 The grass **withers** and the flower **falls off**

5. Epistolary Aorist

This is the use of the aorist in the espistles in which the author self-consciously describes his letter from the time frame of the audience.

Phil 2:28 **I have send** him.

6. Proleptic (Futuristic) Aorist

The aorist indicative can be used to describe an event that is not yet past as though it were already completed in order to stress the certainty of the event.

Rom 8:30 whom he justified, these **he** also **glorified.**

7. Immediate Past (Dramatic) Aorist [*just now*]

The aorist tense can be used of an event that happened rather recently. Its force can usually be brought out with something like "just now," as in "just now I told you."

Matt 26:65 Behold, **just** now **you heard** his blasphemy.

The Perfect Tense

1. Intensive (Resultative) Perfect
2. Extensive (Consummative) Perfect
3. Perfect with a Present Force

The Pluperfect Tense

1. Intensive (Resultative) Pluperfect
2. Extensive (Consummative) Pluperfect

The perfect and pluperfect tenses are indentical in aspect though different in time. Thus both speak of an event accomplished in the past (in the indicative mood) with results existing afterwards - the perfect speaking of existing results in the present, the pluperfect speaking of existing results in the past.

A. The Perfect Tense

The force of the perfect indicative is simply that it describes an event that, completed in the past, has results existing in the present time (i.e., in relation to the time of the speaker).

1. Intensive (Resultative) Perfect

The perfect may be used to emphasize the *results* or *present state* produced by a past action. The English present often is the best translation for such a perfect.

Mark 6:14 John the baptizer **is risen** from the dead.

2. Extensive (Consummative) Perfect

The perfect may be used to emphasize the *completed action* of a past action or a process from which a present state emerges. It should normally be translated in English as a present perfect.

John 1:34 **I have seen** and **I have testified** that this is the Son of God.

3. Perfect with a Present Force

Certain verbs occur frequently (or exclusively) in the perfect tense without the usual aspectual significance, especially with stative perfect verbs. They have come to be used just like the present tense verbs. Oida is the most commonly used verb in the category, but other verbs are also used this way.

John 1:26 In your midst **stands** one whom **you do** not **know.**

B. The Pluperfect Tense

As was stated above, for the most part, the perfect and pluperfect are identical in aspect though different in time. The force of the pluperfect tense is that it describes an event that, completed in the past, has results that exist in the past as well (in relation to the time of speaking). *The pluperfect makes no comment about the results existing up to the time of speaking.* Such results may exist at the time of speaking, or they may not; the pluperfect contributes nothing either way.

1. Intensive (Resultative) Pluperfect

This use of the pluperfect places the emphasis on the existing results. Its force can be brought out by translating it as a simple past tense.

Luke 4:29 They led him to the brow of the hill on which the city **was built**

2. Extensive (Consummative) Pluperfect

The pluperfect may be used to emphasize the completion of an action in past time, without focusing on the existing results. It is usually best translated as a past perfect ("had" + perfect passive participle).

John 4:8 For his disciples **had gone** into the city.

Edition:

The Infinitive

A. Adverbial

1. Purpose	*to, in order that, for the purpose of*
2. Result	*so that, so as to, with the result that*
3. Time	*after, while, before*
4. Cause	.
5. Means	*by ... doing*
6. Complementary	(Supplementary)

B. Subtantival Uses

7. Subject	.
8. Direct Object	.
9. Indirect Object	.
10. Appositional	*namely*
11. Epexegetical	.

The infinitive is an indeclinable verbal noun. As such it participates in some of the features of the verb and some of the noun. Like a *verb*, the infinitive has tense and voice, but not person or mood. Its number is always singular. Like the oblique moods (i.e., nonindicative moods), the infinitive is normally negatived by me or ou. Like a *noun*, the infinitive can have many of the case functions that an ordinary noun can have. Although technically infinitives do not have gender, frequently the neuter singular article is attached to them. [See Wallace for a discussion of the various structures used with the different semantic categories of the infinitive.]

A. Adverbial Uses

1. Purpose [*to, in order to, for the purpose of*]

The infinitive is used to indicate the purpose or goal of the action or state of its controlling verb. It answers the question "Why?" in that it looks ahead to the anticipated and intended result.

Matt 5:17 Do not think I came **to destroy** the law.

2. Result [*so that, so as to, with the result that*]

The infinitive of result indicates the outcome produced by the controlling verb. In this respect it is similar to the infinitive of purpose, but the former puts an emphasis on intention while the latter places the emphasis on effort. A number of instances are difficult to distinguish, leaving room for exegetical discussion. As a general guideline, however, if in doubt, label a given infinitive as purpose (it occurs almost four times as often as result).

Luke 5:7 They filled both the boats **so that they began to sink**.

3. Time

This use of the infinitive indicates a temporal relationship between its action and the action of the controlling verb. It answers the question "When?" Many grammars confuse the categories "Antecedent time" and "Subsequent time"; see Wallace for a discussion.

a. Antecedent time [*after*]

The action of the infinitive of antecedent time occurs *before* the action of the controlling verb. Its structure is μετα το + the infinitive and should be translated *after* plus an appropriate *finite* verb.

Matt 26:32 And **after** I **have been raised**, I will go before you into Galilee.

b. Contemporaneous time [*while, as, when*]

The action of the infinitive of contemporaneous time occurs *simultaneously* with the action of the controlling verb. Its structure εν τω + the infinitive. It should be translated *while* (for present infinitives) or *as, when* (for aorist infinitives) plus an appropriate *finite* verb.

Matt 13:4 **While** he **was sowing**, some fell on the road.

c. Subsequent time [*before*]

The action of the infinitive of subsequent time occurs after the action of the controlling verb. Its structure is προ του, πριν, or πριν η + the infinitive. It should be translated *before* plus an appropriate *finite* verb.

John 1:48 **Before** Philip **called** you, while you were under the fig tree, I saw you.

4. Cause

The causal infinitive indicates the reason for the action of the controlling verb. In this respect, it answers the question "Why?" Unlike the infinitive of purpose, however, the causal infinitive gives a *retrospective* answer (i.e., it looks back to the ground or reason), while the purpose infinitive gives *prospective* answer (looking forward to the intended result).

John 2:24 Jesus was not entrusting himself to them **because** he **knew** all men.

5. Means [*by ... doing*]

The infinitive of means describes the way in which the action of the controlling verb is accomplished. In some respects this could be called an "epexegetical infinitive" (but we are

reserving that term exclusively for the substantival infinitive). It answers the question "How?"

Acts 3:26 God ... sent him to bless you **by turning** each [one of you] from your wicked ways.

6. Complementary (Supplementary)

The infinitive is frequently used with "helper" verbs to complete their thought. Such verbs rarely occur without the infinitive.

Phil 1:12 Now *I want* you **to know**, brothers, that my circumstances ...

Mark 2:19 As long as they have the bridegroom with them *they can*not **fast.**

B. Substantival Uses

7. Subject

An infinitive or an infinitive phrase sometimes functions as the subject of a finite verb. This category includes instances where the infinitive occurs with impersonal verbs such as δει, εξεστιν, δοκει, etc.

Phil 1:21 For to me, to live is Christ and **to die** is gain.

8. Direct Object

An infinitive or an infinitive phrase sometimes functions as the direct object of a finite verb.

2Cor 8:11 But now also complete the **doing** [of it].

9. Indirect Discourse

This is the use of the infinitive (or infinitive phrase) after a verb *perception* or *communication.* The controlling verb introduces the indirect discourse, of which the infinitive is the main verb.

Mark 12:18 Sadducees ... who say **there is** no resurrection.

Eph 4:21-22 you have been taught in him ... that you **have put off** the old man

10. Appositional [*namely*]

Like any other substantive, the substantival infinitives may stand in apposition to a noun, pronoun, or substantival adjective.

Jas 1:27 Pure religion ... is this, **namely, to visit** orphans and widows.

11. Epexegetical

The epexegetical infinitive clarifies, explains, or qualifies a noun or adjective. This use of the infinitive is usually bound by certain lexical features of the noun or adjective. That is, they normally are words indicating ability, authority, desire, freedom, hope, need, obligation, or readiness.

John 4:32 I have food **to eat** of which you are not aware.

The Participle	
A. Adjectival Participles	
1. Adjectival Proper 2. Substantival	(Dependent) (Independent)
B. Verbal Participles	
3. Adverbial	(Circumstantial)
a. Temporal b. Manner c. Means d. Cause e. Condition f. Concession g. Purpose (Telic) h. Result	*after, when* . *by means of* *because* *if* *although* *in order that* *with the result of*
4. Attendant Circumstance 5. Periphrastic 6. Redundant (Pleonastic) 7. Imperatival 8. Genitive Absolute	

The participle is a *declinable verbal adjective*. It derives from its verbal nature tense and voice; from its adjectival nature, gender, number and case. Like the infinitive, the participle's *verbal* nature is normally seen in a dependent manner. That is, it is normally adverbial (in a broad sense) rather than functioning independently as a verb. Its *adjectival* side comes out just as strongly as a dependent or modifying adjective [Exegesis requires that you master the participle. Be sure to read Wallace for his fuller discussions and especially his exegetical examples.]

A. Adjectival Participles

This category involves both the dependent and independent adjectival participles (i.e., both the adjectival proper and substantival). For a structural clue, the student should note the article. If it stands before a participle and functions as a modifying article (normal use), then that participle *must* be adjectival. If the participle does not have the article, it *may* be adjectival.

1. Adjectival Proper (Dependent)

The participle may function like an adjective and either modify a substantive (attributive) or assert something about it (predicate).

John 4:11 the **living** water

Heb 4:12 For the word of God is **living**

2. Substantival (Independent)

This is the independent use of the adjectival participle (i.e., not related to a noun). It functions in the place of a substantive.

1Tim 6:15 the king of those **who are reigning** and lord of those **who are lording it (over)** [others]

B. Verbal Participles

The first four categories are dependent verbal participles, example seven is independent verbal participle, and the genitive absolute is the last example.

3. Adverbial (Circumstantial)

The adverbial or circumstantial participle is grammatically subordinated to its controlling verb (usually the main verb of the clause). Like an ordinary adverb, the participle modifies the verb, answering the question *When*? (temporal), *How*? (means, manner), *Why*? (Purpose, cause), etc.

a. Temporal [*after, when*]

In relation to its controlling verb, the temporal participle answers the question *When?* Three kinds of time are in view: antecedent, contemporaneous, and subsequent. The antecedent participle should be translated *after doing*, *after he did*, etc. The contemporaneous participle should normally be translated while doing. And the subsequent participle should be translated *before doing*, *before he does*, etc.

Matt 4:2 **After he fasted** ... he then became hungry.

Phil 1:3-4 I am thankful ... **when I pray.**

b. Manner

The participle indicates the manner in which the action of the finite verb is carried out.

Matt 19:22 He went away **grieving.**

c. Means [*by means of*]

This participle indicates the means by which the action of a finite verb is accomplished. This means may be physical or mental.

Matt 27:4 I have sinned by **betraying** innocent blood

d. Cause [*because*]

The causal participle indicates the cause or ground of the action of the finite verb

Matt 1:19 Joseph ... **because he was** a righteous man

e. Condition [*if*]

This participle implies a condition on which the fulfillment of the idea indicated by the main verb depends

Gal 6:9 We shall reap **if we do not lose heart**

f. Concession [*although*]

The concessive participle implies that the state or action of the main verb is true in spite of the state or action of the participle.

Eph 2:1 And **although** you **were** dead.

g. Purpose (Telic) [*in order to*]

The participle of purpose indicates the purpose of the action of the finite verb. Unlike other participles, a simple "i-ing" flavor will miss the point. Almost always this can (and usually should) be translated like an English infinitive.

Matt 27:49 if Elijah is going to come to **save** (= **with the purpose of saving**) him

h. Result [*with the result of*]

The participle of result is used to indicate the actual outcome or result of the action of the main verb. It is similar to the participle of purpose in that it views the end of the action of the main verb, but it is dissimilar in that the participle of purpose also indicates or emphasizes intention or design, while result emphasizes what the action of the main verb actually accomplishes.

Eph 2:15 in order that he might create in himself the two into one new man, **[with the result of] making** peace.

4. Attendant Circumstance

The attendant circumstance participle is used to communicate an action that, in some sense, is coordinate with the finite verb. In this respect it is not dependent, for it is translated like a verb. It is translated as a finite verb connected to the main verb by "and." (It is not translated "and + finite verb" but "finite verb + and." This is a largely misunderstood category. Many include the participle of result; see Wallace.)

Matt 9:13 Now **go and** learn what this means ...

5. Periphrastic

An anarthrous participle can be used with a verb of being (such as eimi ro uparxw) to form a finite verbal idea. This participle is called periphrastic because it is a round-about way of saying what could be expressed by a single verb. As such, it more naturally corresponds to English.

Periphrastics		
Verb	**Participle**	**Meaning**
Present	Present	Present
Imperfect	Present	Imperfect
Future	Present	Future
Present	Perfect	Perfect
Imperfect	Perfect	Pluperfect

Col 1:6 just as in all the world it *is* **bearing fruit.**

Mark 10:32 *They were* **going up** ... and Jesus *was* **going before** them.

Mark 13:25 And the stars *will be* **falling**

2Cor 4:3 But even if our gospel is **veiled** [or *has become* **veiled**]

Acts 21:29 for they *had* **previously seen** Trophimus

6. Redundant (Pleonastic)

A verb of saying (or sometimes thinking) can be used with a participle with basically the same meaning. Because such an idiom is foreign to English, many modern translations simple render the controlling verb.

Luke 12:17 he was thinking within himself, **saying**

7. Independent Verbal Participle as Imperative (Imperatival)

Occassionally, though rarely, participles can function as though they were finite verbs and are not dependent on any verb in the context for their mood. The participle as an imperative is a case in point; this use of the participle is not attached to any verb in the context. But note this: "in general it may be said that no participle should be explained this way that can properly be connected with a finite verb" (Robertson, 1134)

Rom 12:9 **Hate** the evil! **Cleave** to the good!

8. Genitive Absolute

In defining the genitive absolute participle construction, we can define it structurally or define it semantically.

Structurally, the genitive absolute consists of the following: (1) A noun or pronoun in the genitive case (though this is sometimes absent); (2) a genitive anarthrous participle (always); (3) the entire construction at the front of a sentence (usually).

Semantically, there are three items to notice once the structure has been identified: (1) This construction will usually be unconnected with the rest of the sentence (i.e., its subject, the genitive noun or pronoun, will be different from the subject of the main clause); (2) the participle will always be circumstantial (adverbial) or, at least, dependent-verbal (i.e., it cannot be an adjectival participle); (3) the participle will usually (about 90% of the time) be temporal, though it can on occasion express any of the adverbial ideas.
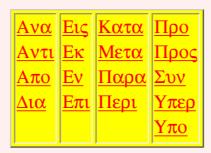
Matt 9:18 **While he was saying** these things ... a certain ruler came and began worshipping him.

Rom 7:3 **while** her husband **is still alive** ... she becomes another man's [wife]

John 5:13 Jesus departed **while** a crowd **was** in that place.

Edition:

Prepositions

<div style="text-align:center">

Ανα	Εις	Κατα	Προ
Αντι	Εκ	Μετα	Προς
Απο	Εν	Παρα	Συν
Δια	Επι	Περι	Υπερ
			Υπο

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Ανα (**Accusative**)

1. Distributive: *in the midst of*; *each, apiece* (with numbers)
2. Spatial (in composition with verbs): *up, motion upwards*

Αντι (**Genitive**)

1. Substitution: *instead of, in place of*
2. Exchange/Equivalence: *for, as, in the place of*
    The notions of exchange and substitution are quite similar, often blending into each other.
3. Cause (debatable): *because of*

Απο (**Genitive**): **separation from, from, of**

1. Separation (from place or person): *away from*
2. Source: *from, out of*
3. Cause: *because of*
4. Partitive (i.e., substituting for a partitive gen.): *of*
5. Agency (rare): *by, from*

Δια (**Genitive, Accusative**)

1. With Genitive
    a. Agency: *by, through*
    b. Means: *through*
    c. Spatial: *through*
    d. Temporal: *through(out), during*
2. With Accusative
    a. Cause: *because of, on account of, for the sake of*
    b. Spatial (rare): *through*

Εις (**Accusative**)

1. Spatial: *into, toward, in*
2. Temporal: *for, throughout*
3. Purpose: *for, in order to, to*
4. Result: *so that, with the result that*
5. Reference/Respect: *with respect to, with reference to*
6. Advantage: *for*
7. Disadvantage: *against*
8. in the place of en (with its various nuances)

Εκ (Genitive): from, out of, away from, of

1. Source: *out of, from*
2. Separation: *away from, from*
3. Temporal: *from, from* [this point]...*on*
4. Cause: *because of*
5. Partitive (i.e., substituting for a partitive gen.): *of*
6. Means: *by, from*

Εν (Dative)

1. Spatial/Sphere: *in* (and various other translations)
2. Temporal: *in, within, when, while, during*
3. Association (often close personal relationship): *with*
4. Cause: *because of*
5. Instrumental: *by, with*
6. Reference/Respect: *with respect to/with reference to*
7. Manner: *with*
8. Thing Possessed: *with* (in the sense of which possesses)
9. Standard (=Dative of Rule): *according to the standard of*
10. As an equivalent for eis (with verbs of notion)

Επι (Genitive, Dative, Accusative)

1. With Genitive
   a. Spatial: *on, upon, at near*
   b. Temporal: *in the time of, during*
   c. Cause: *on the basis of*
2. With Dative
   a. Spatial: *on, upon, against, at, near*
   b. Temporal: *at, at the time of, during*
   c. Cause: *on the basis of*
3. With Accusative
   a. Spatial: *on, upon, to, up to, against*
   b. Temporal: *for, over a period of*

Κατα (Genitive, Accusative)

1. With Genitive
   a. Spatial: *down from, throughout*
   b. Opposition: *against*
   c. Source: *from*
2. With Accusative
   a. Standard: *in accordance with, corresponding to*
   b. Spatial: *along, through* (extension); *toward, up to* (direction)
   c. Temporal: *at, during*
   d. Distributive: "indicating the division of a greater whole into individual parts"
   e. Purpose: *for the purpose of*
   f. Reference/Respect: *with respect to, with reference to*

Μετα (Genitive, Accusative)

1. With Genitive
   a. Association/Accompaniment: *with, in company with*
   b. Spatial: *with, among*
   c. Manner (Attendant Circumstance): *with*
2. With Accusative
   a. Temporal: *after, behind*
   b. Spatial (rare): *after, behind*

Παρα (Genitive, Dative, Accusative)

1. With Genitive: in general, *from (the side of)* (with a personal object)
   a. Source/Spatial: *from*
   b. Agency: *from, by*
2. With Dative: in general, proximit or nearness
   a. Spatial: *near, beside*
   b. Sphere: *in the sight of, before* (someone)
   c. Association: *with* (someone/something)
   d. Virtually equivalent to simple dative
3. With Accusative
   a. Spatial: *by, alongside of, near, on*
   b. Comparison: *in comparison to, more than*
   c. Opposition: *against, contrary to*

Περι (Genitive, Accusative)

1. With Genitive
   a. Reference: *concerning*
   b. Advantange/Representation: *on behalf of, for* (= uper)
2. With Accusative

      a. Spatial: *around, near*
      b. Temporal: *about, near*
      c. Reference/Respect: *with regard/reference to*

Προ (Genitive)

1. Spatial: *before, in front of, at*
2. Temporal: *before*
3. Rank/Priority: *before*

Προς (Accusative almost exclusively)

1. Purpose: *for, for the purpose of*
2. Spatial: *toward*
3. Temporal: *toward, for* (duration)
4. Result: *so that, with the result that*
5. Opposition: *against*
6. Association: *with, in company with* (with stative verbs)

Συϖ (Dative)

Expresses accompaniment/association: *with, in association (company) with*

Υπερ (Genitive, Dative)

1. With Genitive
      a. Representation/Advantage: *on behalf of, for the sake of*
      b. Reference/Respect: *concerning, with reference to* (= peri)
      c. Substitution: *in the place of, instead of* (= anti)
      (such instances also invole representation)
2. With Accusative
      a. Spatial: *over, above*
      b. Comparison: *more than, beyond*

Υπο (Genitive, Accusative)

1. With Genitive
      a. (Ultimate) Agency: *by*
      b. Intermediate Agency (with active verbs): *through*
      c. Means: *by* (rare)
2. With Accusative
      a. Spatial: *under, below*
      b. Subordination: *under* (the rule of)

Edition: