

Greek Grammar

Noun Cases

GENITIVE CASE

Definition of Genitive

The most basic way to modify a noun is with an adjective. But very often something more specific or more nuanced is needed. That is what the genitive case is for. The most basic way to translation the genitive is to place the word “of” in front of it.

This Grammar is primary the work of Dr. Ron Sauer, however I have made a number of adjustments. I have divided the 37 uses of the Genitive into adjectival, ablative, verbal, and adverbial categories.

Adjectival

1. * Description. Describes in some loose, broad, and general way the word modified.

All genitives are descriptive, but this is listed as one of the categories for those instances in which a genitive doesn't fit into any of the other categories. This is the category for genitives that cannot be categorized any more narrowly than to just say that it describes the word modified in some general, loose way.

In place of the word “of” put “characterized by” or “described by.”

... μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου

... How dare you turn my Father's house into a house of trade! (John 2:16)

ὡς τέκνα φωτὸς περιπατεῖτε

Walk as children of light (Eph 5:8).

i.e. Walk as children characterized or described by light. (see also Rom 13:12 and 1 Thes 5:5)

τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας.

... the spirit which now works in the sons of disobedience (Eph 2:2).

ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι

I helped you on the day of salvation (2 Cor 6:2).

i.e., geographical designations like this are often descriptive genitives, though some grammarians classify these as partitive genitives

- 2. * Possessive. (Very common) The genitive possesses the word it modifies. It can denote ownership in the strict, absolute and formal sense (“my shirt”), or ownership in a relative and less formal sense (“my mother”).**

In place of the word “of” put “belonging to” or add “’s.”

Παῦλος δοῦλος Χριστοῦ Ἰησοῦ

Paul a servant of [= belonging to] Christ Jesus (Rom 1:1).

Θωμᾶς εἶπεν αὐτῷ· ὁ κύριος μου καὶ ὁ θεός μου

Thomas said to him, “My Lord and my God! (lit. the Lord of me and the God of me) (John 20:28).

πάντα γὰρ ὑμῶν ἐστιν

All things are yours (lit. All things are of you) (1 Cor 3:21).

(For other examples see Matt 26:51, 1 Cor 1:12, Heb 11:25, Mk 12:17, John 18:15, Acts 17:5, Acts 21:8, Jas 3:3, Rev 13:17).

- 3. Relationship. A special use of the genitive of possession, this genitive expresses a family, marital, or social tie with the word modified; yet the word modified, though indicating the precise relationship, is omitted, the author thus assuming the readers know what this bond is.**

εὗρον Δαυΐδ τὸν τοῦ Ἰεσσαΐ

I have found David, the (son) of Jesse (Acts 13:22).

i.e., the word identifying the precise family relationship, υἱὸν, is omitted but assumed known

Μαρία καὶ Ἰωάννα

Mary the (mother) of James (Luke 24:10). i.e., μητὴρ is omitted

ἐδηλώθη μοι περὶ ὑμῶν ἀδελφοί μου ὑπὸ τῶν Χλόης

It was made known to concerning you by those of Cloe (1 Cor 1:11).

i.e., by the servants or family members of Cloe’s home

(For other examples see Matt 20:20, John 21:15, Luke 24:10, Matt 4:21.)

4. * Partitive. The genitive is the whole of which the word modified is but a part.

NOTE: The partitive use is the opposite of the genitive of apposition. The partitive genitive is the whole of which the modified word is a part; whereas with the genitive of apposition, the modified word describes a class and the genitive is a particular example within that class.

ἕκαστος ὑμῶν

Each one of you (1 Cor 1:12).

τρίτον τῆς γῆς κατεκαή

A third of the earth was burned (Rev 8:7).

δώσω σοι ἕως ἡμίσεως τῆς βασιλείας μου

I will give you up to half of my kingdom (Mark 6:23).

(For other examples see Luke 19:8, Rom 11:17, Rom 15:26, Rev 11:13, Luke 4:29, 8:44, 18:11, Jude 13.)

5. * Apposition (Epexegetical, Definition). The genitive more precisely defines the word modified, which designates a broad category, by naming a more specific example within that category.

NOTE: The genitive of apposition is the opposite of the partitive use. The partitive genitive is the whole of which the modified word is a part; whereas with the genitive of apposition, the modified word describes a class and the genitive is a particular example within that class.

In place of the word “of” put “namely” or “that is” or “which is.”

Λυδία πορφυρόπωλις πόλεως Θυατείρων

Lydia was a seller of purple cloth from the city of Thyatira (Acts 16:14).

λήμψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος

You will receive the gift (lit., of) which is the Holy Spirit (Acts 2:38).

σημεῖον ἔλαβεν περιτομῆς

He received the sign of circumcision (Rom 4:11).

i.e., the sign = circumcision

ὃ δοῦς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν

Who gave the guarantee of the Spirit, in our heart (2 Cor 1:22).

i.e., the guarantee who is the Spirit

ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης

Having put on the breastplate of righteousness i.e., which is righteousness (Eph 6:14).

ἐάν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνους καταλυθῇ

If our earthly house consisting of this tent should be dismantled, . . . (2 Cor 5:1).

(For other examples see Luke 2:41, 22:1, John 2:21, 11:13, 13:1, Acts 2:33, 2 Cor 1:22, 5:5, Eph 1:14, 2 Pe 2:6.)

6. Simple Apposition. A genitive is set near another genitive, so that the second renames and further explains the first. The second genitive is not simply one within a category (as with apposition), but refers to the exact same thing as the first genitive. An equal sign could be placed between the two genitives.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν

Grace and peace from God our Father (Eph 1:2).

εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ

They saw the child with Mary, his mother (Matt 2:11).

αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας

He is the head of the body, the church (Col 1:18).

ἦλθομεν εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ

We went into the house of Philip the evangelist (Acts 21:8).

διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου

. . . for the superiority of knowing Christ Jesus, my Lord (Phil 3:8).

προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης

τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ

Awaiting the blessed hope, i.e., the glorious appearing of our great God and savior, Jesus Christ (Titus 2:13).

(For more examples see Eph 1:2, Matt 2:1, Mark 6:17, Luke 3:4, John 7:42, Acts 22:20, Rom 5:17.)

7. * Attributive (Quality). Assigning an attribute (a quality or characteristic) to the word modified, the genitive is translated like a pure adjective, though stronger than one.

In place of "of [genitive]" put an adjective¹

ὁ κριτὴς τῆς ἀδικίας λέγει.

The Judge of injustice [= unjust Judge] (Luke 18:6).

¹ Daniel Wallace points out that there can still be various relationships between the genitive and then noun modified. For example, "man of peace" could mean "peaceful man" or "peacemaking man." Or "body of death" could mean "deadly body" or "dying body." The meaning must be determined from context.

ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας

. . . that the body of sin [= sinful body] might be rendered inoperative (Rom 6:6).

ὅς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ
σώματι τῆς δόξης αὐτοῦ

Who will transform the body of the humility of us [= our humble body] to be conformed to the body of the glory of [= his glorious body] (Phil 3:21).

ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ

He reconciled you by the body of his flesh [= his fleshly body] (Col 1:22).

φέρων τε τὰ πάντα τῷ ρήματι τῆς δυνάμεως αὐτοῦ

Upholding all things by the word of the power of him [= his powerful word] (Heb 1:3).

ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος

They were marveling at the words of his grace [= his gracious words] (Luke 4:22).

σκεῦος ἐκλογῆς ἐστὶν μοι οὗτος

This man is a vessel of choice [= chosen vessel] to me (Acts 9:15).

ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ

the Son of Man upon the throne of his glory [= glorious throne] (Matt 19:28 – see also Matt 25:31, Acts 7:2, Rom 8:21, 1 Cor 2:8).

Τῷ δὲ βασιλεῖ τῶν αἰώνων

And to the King of the ages [= eternal King] (1 Tim 1:17).

8. Material. The genitive specifies the substance from which the word modified is made.

In place of the word “of” put “made out of.”

στέφανον ἐξ ἀκανθῶν

A crown of thorns (John 19:2).

ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ

Having made a whip out of cords, he drove all from the temple (John 2:15).

Οὐδεὶς ἐπὶ βλημα ράκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν

No one puts a patch of unshrunk cloth on an old garment (Mark 2:21).

- 9. Content. When used literally, the genitive denotes the content of the word modified. When used non-literally, the genitive denotes more of a quality (i.e., a virtue or attribute) than a quantity (i.e., an amount).**

*If it's modifying a noun, in place of the word "of" put "full of" or "consisting of."
If it's modifying a verb, in place of the word "of" put "with."*

ἤλθον σύροντες τὸ δίκτυον τῶν ἰχθύων

They came dragging the net of fish (John 21:8).

Ὃς ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος

Whoever gives you a cup of water . . . (Mark 9:41).

ἔγμισαν δώδεκα κοφίνους κλασμάτων

They filled twelve baskets with leftovers (John 6:13).

ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς

In him dwells all the fullness of deity in bodily form (Col 2:9).

- 10. * Destination. The genitive indicates the direction in which the word modified is headed or destined for.**

In place of the word "of" put "to," "toward," "in the direction of," or "destined for."

ὁδὸν θαλάσσης

The way toward the sea (Matt 4:15).

Ἰωσίας ἐγέννησεν τὸν Ἰεχονίαν ἐπὶ τῆς μετοικεσίας Βαβυλῶνος

Josiah begot Jeconiah during the deportation to Babylon (Matt 1:11).

μήπω πεφανερῶσθαι τῇ τῶν ἁγίων ὁδῶν

the way into the Holy of Holies was not yet opened (Heb 9:8).

οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας

Who proclaim to you the way of salvation (Acts 16:17).

i.e., the way leading to salvation

ἐλογίσθημεν ὡς πρόβατα σφαγῆς

we are considered as sheep of slaughter [i.e. destined for slaughter] (Rom 8:36)

καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας.

they are proclaiming to you the way of salvation (Acts 16:17).

11. *Telic. The genitive denotes the purpose for which the word modified exists. (Some grammars consider this a subset of Destination.)

ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως

He opened to the Gentiles an opportunity for faith (lit. of faith) (Acts 14:27).

τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει

This is for your deliverance (lit. of your deliverance) (Acts 27:34).

μετανοίας τόπον οὐχ εὕρεν

He found no chance for repentance (lit. of repentance) (Heb 12:17).

12. Predicate. Comes after a genitive participle or some kind of being verb, the genitive. Possessing any of the genitival functions, the predicate genitive further describes the subject or renames another genitive.

πάντα γὰρ ὑμῶν ἐστιν

All things are yours (lit. all things are of you) (1 Cor 3:21).

i.e., in addition to being predicate, this genitive is also possessive = all things belong to you

ἡμεῖς οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν ἀλλὰ πίστεως

We are not of drawing back but of faith (Heb 10:39)

i.e., these genitives are both predicate and partitive = we are not part of that group that falls away from God but we belong to that company that confides in him

ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν

While we were still sinners, Christ died for us (Rom 5:8).

i.e., this genitive acts like predicate nominative

ἠνέωξεν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.

Someone opened the eyes of a man born blind (John 9:32).

i.e., the genitive in the third predicate position acts like a predicate adjective

ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν

Since we are of the day, let's be sober (1 Thess 5:8).

i.e., the genitive is both predicate and descriptive

ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοῦς πόδας νεανίου καλουμένου Σαύλου

They cast their clothes at the feet of a young man called Saul (Acts 7:58).

13. Subordination. Specified that which is subordinatied to or under the dominion of the word modified.

In place of the word “of” put “over.”

ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια
By the ruler of demons he is driving out demons (Matt 9:34).

ὁ βασιλεὺς Ἰσραὴλ
the king of Israel (Mark 15:32).

ὁ θεὸς τοῦ αἰῶνος τούτου
the god of this world (2 Cor 4:4).

For more examples see John 12:31, Acts 4:26, Rev.1:5, 15:3.

14. Superlative. The genitive carries the force of a superlative adjective.

μετὰ τὸ δεῦτερον καταπέτασμα σκηνῇ ἡ λεγομένη Ἁγία Ἀγίων
Behind the second curtain was a tent which is called “the Holy of Holies” (Heb 9:3).
i.e., the Most Holy

Βασιλεὺς βασιλέων καὶ κύριος κυρίων
King of kings and Lord of lords (Rev 19:16).
i.e., mightiest King and greatest Lord

Separation (Ablitive)

15. Separation. The genitive designates that from which something is literally or metaphorically removed. This genitive can come after a verb (1 Pet 4:1), a noun (Matt 10:14), a preposition (Matt 25:32), a participle (Eph 2:12), or an adjective (Matt 27:24).

In place of the word “of” put “from.”

ἐκτινάζατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν
Shake off the dust from your feet (Matt 10:14).

ἄφορίσει αὐτοὺς ἀπ’ ἀλλήλων
ὥσπερ ὁ ποιμὴν ἄφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων
He will separate them from one another,
as a shepherd separates sheep from goats (Matt 25:32).

ἂποστήσονται τινες τῆς πίστεως
Some will depart from the faith (1 Tim 4:1).

ἄθῳος εἰμι ἀπὸ τοῦ αἵματος τούτου.
I am innocent of the blood of this man (Matt 27:24).

πάντες ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ
All have sinned and fall short of the glory of God (Rom 3:23).

Εἰ δέ τις ὑμῶν λείπεται σοφίας αἰτείτω παρὰ τοῦ θεοῦ
If any one lacks wisdom, let him ask of God (James 1:5).

16. Source (Origin). The genitive indicates the origin from which the word modified comes and sometimes depends on for its very existence. This genitive can follow a verb (Acts 1:4), various prepositions (John 1:6), a noun (2 Cor 11:26), or an adverb (Mark 7:15).

In place of the word “of” put “from.”

καταβέβηκα ἀπὸ τοῦ οὐρανοῦ
I have come down from heaven (John 6:38).

ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν .
that the quality of the power may be of God and not from ourselves (2 Cor 4:7).

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστὶν
Salvation is of the Jews (John 4:22).

πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν
I am well supplied, having received from Epaphroditus the gifts from you (Phil 4:18).

ἐξ οὗ πᾶν τὸ σῶμα . . . τῇν αὐξήσιν τοῦ σώματος ποιεῖται
From whom the whole body . . . brings about the growth of the body (Eph 4:16).

κινδύνοις ποταμῶν κινδύνοις λῆστών
(I have often been) in dangers from rivers, in dangers from thieves (2 Cor 11:26).

17. Comparison. The genitive usually follows a comparative adjective and denotes the standard against which the modified word is compared.

In place of the word “of” put “than.”

μῇ σὺ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ
Are you greater than our forefather Jacob? (lit. greater of our forefather) (John 4:12).

πρῶτος μου ἦν
He was earlier than I (lit. greater of I) (John 1:15).

οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ

A servant isn't greater than his lord (lit. greater of the Lord of him) (John 13:16).

μείζων δ' τούτων ἡ ἀγάπη

But the greatest of these is love (1 Cor 13:13).

ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου

that the testing of your faith, which is more precious than gold (lit. greater of gold) (1 Pet 1:7).

Verbal (Implied Action)

- 18. * Subjective. The genitive produces the action implied in the noun modified. If the noun modified implies action, it can be converted into a verb, and the genitive modifying it can be converted into its subject.**

For the phrase “the love of God” ...

Subjective genitive: God's love for us

Objective genitive: Our love for God

καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν

Yet even the testimony of them was not the same (Mark 14:59).

i.e. they testified [the modified noun “testimony” implies an action – the action of testifying. The genitive (them) produces that action]

οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

So will be the coming of the Son of man (Matt 24:27).

i.e., the Son of man comes

τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ?

Who will separate us from the love of Christ? (Rom 8:35).

i.e., who or what will keep Christ from loving us?

ὅπως ἐξέληται ἡμᾶς ... κατὰ τὸ θέλημα τοῦ θεοῦ

that he might rescue us ... according to the will of God (Gal 1:4).

i.e., according to God's willing it

τοῦτο μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος

This will lead to my release by your prayer and the help of the Spirit (Phil 1:19).

i.e., by your praying and by the Spirit helping

ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη χαρὰ εἰρήνη

But the fruit of the Spirit is love, joy, peace ... (Gal 5:22).

i.e., the virtues cultivated by the Spirit

ἡ εἰρήνη τοῦ θεοῦ ... φρουρήσει τὰς καρδίας ὑμῶν

The peace of God ... will guard your hearts (Phil 4:7).

i.e., the peace that God himself enjoys and gives others

For other examples see Acts 12:11, 2 Cor 7:15, Luke 7:30, Rom 9:11, 13:2, 1 Cor 16:17, 2 Cor 7:6, 8:24, 1 John 5:9, Rev 3:14.

19. * Production. Produces the word modified. Similar to the subjective genitive, but is better rendered “produced by” than converting the modified word to a verb.

In place of the word “of” put “produced by.”

ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ

for the fruit of the light consists in all goodness, righteousness and truth (Eph 5:9).

καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν

And the peace of God, which transcends all understanding, will guard your hearts ... (Phil 4:7).

καὶ σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως

And he received the sign of circumcision, a seal of the righteousness that he had by faith (Rom 4:11)

ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη χαρὰ

but the fruit of the Spirit is love, joy... (Gal 5:22)

μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ

We recall, in the presence of our God and Father, your work of faith, labor of love, and endurance of hope in our Lord Jesus (1Thes 1:3).

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου

Christ redeemed us from the curse of the Law (Gal 3:13)

20. * Objective. The genitive noun (or pronoun) receives like a direct object the action implied in the noun modified. In translation, you can turn the noun modified into a verb, and the objective genitive into its direct object.

For the phrase “the love of God” ...
Subjective genitive: God’s love for us
Objective genitive: Our love for God

ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἄφεθήσεται

The blasphemy of the Spirit will not be forgiven (Matt 12:31)

καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ

and yet disregard justice and the love of God (Luke 11:42)

ὃν προέθετο ὁ θεός εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ

Whom God publicly set forth as a demonstration of his righteousness (Rom 3:25).

i.e., to demonstrate his righteousness = to prove that he is a righteous God not overlooking sin

τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

Who has known the mind of the Lord? Or who has been the counselor of him?

οὐ σαρκὸς ἀπόθεσις ρύπου

not the removal of dirt from the flesh (1 Peter 3:21)

ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντος μέ

I live by faith (lit., of) in the Son of God who loved me (Gal 2:20)

i.e., by faith in the Son of God = by trusting the Son

ἔχετε πίστιν θεοῦ

Have faith (lit., of) in God (Mark 11:22).

i.e., confide in God

οὐδεὶς μέντοι παρρησιᾷ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων

None was speaking openly about him because of the fear of the Jews (John 7:13).

i.e., because they feared the Jews

αὕτη ἐστὶν ἡ ἀγάπη τοῦ θεοῦ ἵνα τὰς ἐντολάς αὐτοῦ τηρῶμεν

This is the love of God: that we keep his commandments (1 John 5:3).

i.e., this is our love for God

μηδεὶς ὑμᾶς καταβραβεύετω ἡθροσκείᾳ τῶν ἀγγέλων

Let no one steal your prize by the worship of angels (Col 2:18).

i.e., by worshipping angels

ὃς πάντας ἀνθρώπους θέλει σωθῆναι καί εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν

Who wants all men saved and to come to a knowledge of the truth (1 Tim 2:4).

i.e., to know the truth

ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος

Hear the parable of the sower (Matt 13:18).

Γίνεσθε μιμηταὶ τοῦ θεοῦ

Become imitators of God (Eph 5:1).

i.e., imitate God

21. * Product. Produced by the word modified. Similar to the objective genitive, but the modified word is not converted into a verb.

In place of the word “of” put “who/which produces.”

τὴν ἐνότητα τοῦ πνεύματος

the God of hope (Rom 15:13).

ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώη ὑμῖν τὸ αὐτὸ φρονεῖν

The God of steadfastness and of encouragement give you a spirit of unity (Rom 15:5)

διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως

Therefore God, your God, has anointed you with the oil of joy (Heb 1:9).

οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεὸς ἀλλ’ εἰρήνης

For God is not of confusion but of peace (1 Cor 14:33)

ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ’ ὑμῶν

The God of love and of peace be with you (2 Cor 13:11)

ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως

They shall come forth, those who have done good, to a resurrection of life, but those who have done evil to a resurrection of judgment (John 5:29).

i.e., a resurrection resulting in life or resulting in judgment

Δι’ ἐνός δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς.

Through the righteous act of one person came the free gift to all men for the justification of life (Rom 5:18).

i.e., justification issuing in life

For more examples see Rom 15:33, 16:20, Phil 4:9.

22. * Plenary. The genitive is intended by the writer as both subjective and objective (as a kind of play on words or double *entandré*). [Note, a genitive should not be classified as plenary simply because it works both objectively or subjectively. It should only be considered plenary if the interpreter is confident that the writer *intended* both meanings.]

POSSIBLE EXAMPLES:

ἡ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς

The love of Christ constrains us (2 Cor 5:14).

i.e., the love that Christ has for us and the love that we have for him

τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν

The testimony of Christ was confirmed among you (1 Cor 1:6).

i.e. the testimony given by Christ (subjective), and the testimony about Christ (objective)

Ἀποκάλυψις Ἰησοῦ Χριστοῦ

The revelation of Jesus Christ (Rev 1:1)

i.e. the revelation given by Christ (subjective, and idea affirmed in Rev 22:16), and the revelation about Christ (objective, affirmed in the rest of ch.1, which reveals Jesus)

Other possible examples: Mark 1:1, 1:14, Rom 1:1, 15:16, 1 Thes 2:2, 2:8, 2:9

23. Direct Object. Certain verbs prefer their object in the genitive rather than in the accusative case. Such verbs denote ruling (Mark 10:42), desiring (1 Tim 3:1), obtaining (Heb 11:35), remembering (John 15:20), forgetting (Heb 6:10), caring (Luke 10:35), neglecting (1 Tim 4:14), accusing (Mark 3:2), tasting (Heb 2:9), partaking (Heb 2:14), touching (Mark 1:41), etc.

μὴ μου ἅπτου

Stop touching me (John 20:17).

ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι

And I also heard a voice speaking to me (Acts 11:7).

ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσεται θανάτου

that by God's grace he might taste death for every person (Heb 2:9).

Εἴ τις ἐπισκοπῆς ὀρέγεται καλοῦ ἔργου ἐπιθυμεῖ

If any man strives for the office of elder, he desires a splendid task (1 Tim 3:1).

Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας

Archelaus rules Judea (Matt 2:22).

Adverbial

24. Price (Value). The genitive specifies the price paid for, or the value assessed of, something.

In place of the word "of" put "with" or "for."

ἠγοράσθητε γὰρ τιμῆς

You were purchased with a price (lit. of a price) (1 Cor 6:20).

οὐχί δύο στρουθία ἄσσαρίου πωλεῖται
Are not two sparrows sold for a penny? (lit. of a penny) (Matt 10:29).

εἰπέ μοί εἰ τοσούτου τό χωρίον ἔπεδοσθε
Tell me whether you sold the land for so much (lit. of so much) (Acts 5:8).

τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ
What will a man give in exchange for his soul? (lit. of his soul) (Matt 16:26).

25. Time. The genitive indicates the time when something is done, the emphasis usually being “this time rather than some other time.”

οὗτος ἦλθεν πρὸς αὐτόν νυκτὸς
This one came to him (lit., of) at night (John 3:2).

προσεύχεσθε ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ
Pray that your flight may not be in the winter nor on the Sabbath (Matt 24:20).

ἐπὶ ἄρχιερέως Ἄννα καὶ Καϊάφᾳ ἔγενετο ρῆμα θεοῦ ἐπὶ Ἰωάννῃν
During the priesthood of Annas and Caiaphas, God’s word came to John (Luke 3:2).

ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσιν μου νυκτὸς καὶ ἡμέρας
I mention you in my prayers night and day (2 Tim 1:3).

26. Place. As an adverbial genitive, this denotes the place where something occurs, the stress being “this place rather than some other place—here and not there.”

πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὑδατοῦς
Please send Lazarus that he might dip the tip of his finger in water (Luke 16:24).

ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιεῖν ἁμαρτίας ἐπὶ τῆς γῆς
The Son of man has authority to forgive sins on earth (Mark 2:10).

Ἔδει αὐτόν διέρχεσθαι διὰ τῆς Σαμαρείας
It was divinely determined for him to pass through Samaria (John 4:4).

Χριστὸς διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς εἰσῆλθεν
Christ entered through the greater and more perfect sanctuary (Heb 9:11).

27. Modal. The genitive expresses the manner or way in which something happens.

Follows the word “with” (μετα)

καί περιβλεψάμενος αὐτοὺς μετ’ ὀργῆς
And looking around at them with anger . . . (Mark 3:5).

ὄχλος πολλὺς μετὰ μαχαίρων καί ξύλων
A large mob came with swords and clubs (Matt 26:47).

μετὰ φόβου καί τρόμου τῇν ἑαυτῶν σωτηρίαν κατεργάζεσθε.
Work out your own salvation with fear and trembling (Phil 2:12).

γυναικας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καί σωφροσύνης κοσμεῖν ἑαυτάς
Women are to dress with modesty and discretion (1 Tim 2:9).

προσερχώμεθα μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος
Let us come with boldness to the throne of grace (Heb 4:16).

ὁψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον μετὰ δυνάμεως καί δόξης πολλῆς.
They will see the Son coming with power and much glory (Matt 24:30).

ὑμεῖς μιμηταί ἡμῶν ἐγενήθητε καί τοῦ κυρίου δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς
You became imitators of us and of the Lord, after receiving the Word in severe tribulation with joy (1 Thess 1:6)

28. Means. The genitive specifies the impersonal means (i.e., the instrument, thing, power, force, tool, etc.) by which something is accomplished. Usually, the action is expressed by a passive verb or verbal adjective.

Follows words like “by,” or “through”

τὸ πλοῖον βασανιζόμενον ὑπὸ τῶν κυμάτων
The boat was being battered by the waves (Matt 16:24).

ἔχομεν τῇν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ
We have redemption through his blood (Eph 1:7).

ἕκαστος δ’ ἐπειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας
Each one is tempted by his own lusts (James 1:14).

Τῇ χάριτι ἔστε σεσωσμένοι διὰ πίστεως

By grace are you saved through faith (Eph 2:8).

καγὼ σοι δείξω ἐκ τῶν ἔργων μου τὴν πίστιν

And I will show you my faith by my works (James 2:18).

ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις

Which things we also speak, not in words taught by human wisdom (1 Cor 2:13).

Lit. ...not in teaching words of human wisdom

29. * Agent. The genitive specifies the personal means (i.e., an intelligent being—a divine, angelic, demonic, or human being) by which something is done. Usually, the action is expressed through a passive verb or verbal adjective.

ἔσονται πάντες διδακτοὶ θεοῦ

All shall be taught of God (i.e. by God) (John 6:45).

ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως

... the other disciple, who was known of the high priest ... (John 18:16)

πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ

To all in Rome who are loved of God (Rom 1:7)

The following are obvious examples, since the genitive follows a preposition that indicates agency, such as “through” or “by.”

πάντα δι’ αὐτοῦ ἐγένετο

All things were created through him (John 1:3).

Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου

Jesus was led into the desert by the Spirit to be tempted by the Devil (Matt 4:1).

ὅπου ἔχει ἑκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ

Where she has a place prepared by God (Rev 12:6).

ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου

in order that what was spoken by the Lord through the prophet might be fulfilled (Matt 1:22).

i.e., note that υπὸ + genitive expresses the direct agent, while διὰ + genitive expresses the indirect

30. * Cause. The genitive indicates the cause or reason for something.

Ἐκ τούτου πολλοί ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω

Because of this many of his disciples withdrew from him (John 6:66).

ὁ Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἔκαθέζετο οὕτως ἐπὶ τῇ πηγῇ

Jesus, being weary because of the journey, was sitting down at the well (John 4:6).

καί ἀπὸ τοῦ φόβου ἔκραζαν

They cried out due to fear (Matt 14:26).

καί εἰσακουθεὶς ἀπὸ τῆς εὐλαβείας

And he was heard owing to his piety (Heb 5:7).

ἐπιστεῦσαμεν ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καί οὐκ ἐξ ἔργων νόμου

We have believed that we might be justified because of faith in Christ and not because of the works of the Law (Gal 2:16).

31. Absolute. Usually a noun (or, pronoun) and participle stand alone in the genitive case, because they are loosely related grammatically to the rest of the sentence; i.e., loosely in the sense that the nominative subject of the main verb is different from the genitive noun used with the genitive participle. The participle is adverbial, and the genitive absolute can be translated as the subject of this participle.

Τοῦ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο

When Jesus was born in Bethlehem, wise men came from the East (Matt 2:1).

Lit. Jesus having been born in Bethlehem, wise men came from the East

καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ
δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖν

Although a promise remains of entering his rest, some of you seem to have fallen short of it (Heb 4:1).

Lit. A promise of entering his rest remaining, some of you...

χρονίζοντος τοῦ νυμφίου ἐνύσταξαν πᾶσαι καί ἑκάθευδον

While the bridegroom was lingering, all got drowsy and began sleeping (Matt 25:5).

The bridegroom lingering, all got drowsy...

ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος

When they came to the crowd, a man approached him (Matt 17:14).

i.e., rarely is the gen. absolute omitted, as αὐτῶν here

32. * Reference. The genitive restricts the reference (application) of the word modified to one certain thing. Usually modifying an adjective.

In place of the word “of” put “in,” “regarding,” “with respect to,” or “concerning.”

πᾶς ὁ μετέχων γάλακτος ἄπειρος λόγου

He who partakes only of milk is unskilled in the Word (Heb 5:13).

If the genitive (“in the Word”) were removed, the sentence would state that he who partakes only of milk is unskilled in general, which is not the meaning at all.

οὐ βραδύνει κύριος τῆς ἑπαγγελίας

The Lord is not slow regarding his promise (2 Pet 3:9).

“slow regarding his promise” is much more specific than just “the Lord is slow.”

ποιήσατε καρπὸν ἄξιον τῆς μετανοίας

Produce fruit worthy of repentance (Matt 3:8).

i.e., show a change of life that is suitable in so far as repentance is concerned

Περὶ δὲ ὧν ἐγράψατε

Now concerning those things which you wrote (1 Cor 7:1).

ὅς δ' ἂν βλασφημήσῃ εἰς τοῦ ἁγίου πνεύματος ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος

Whoever blasphemes the Holy Spirit is guilty of an eternal sin (Mark 3:29).

ἦτε τὸ καιρὸν ἔκείνῳ χωρὶς Χριστοῦ καὶ ξένοι τῶν διαθηκῶν

At that time you were without Christ and strangers to the covenants (Eph 2:12).

i.e., they were strangers in so far as the covenants were concerned

αὐτὸς ἱλασμός ἐστὶν περὶ τῶν ἁμαρτιῶν ἡμῶν

He is the propitiation for our sins (1 John 2:2).

33. Association. The genitive identifies the party with whom the noun modified is in company.

In place of the word “of” put “with” or “in association with.”

μὴ γίνεσθε συμμέτοχοι αὐτῶν.

Don't become partakers with them (Eph 5:7).

σύνδουλος σοῦ εἰμι καὶ τῶν ἀδελφῶν σου

I am a fellow servant with you and with your brethren (Rev 19:10).

ην ἐν τῇ ἔρημῳ τεσσαράκοντα ἡμέρας καί ην μετὰ τῶν θηρίων
He was in the desert for forty days, and he was with the wild animals (Mark 1:13).

Ἐκ τούτου πολλοί ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω
καί οὐκέτι μετ' αὐτοῦ περιεπάτου
Because of this, many of his disciples withdrew and were no longer walking in association with him (John 6:66).

κληρονόμοι μέν θεοῦ συγκληρονόμοι δέ Χριστοῦ
Heirs of God and joint-heirs with Christ (Rom 8:17).

ἐστέ συμπολῖται τῶν ἁγίων καί οἰκεῖοι τοῦ θεοῦ
You are fellow-citizens with the saints and members of God's family (Eph 2:19).

οὐκ ἂν ἦμεθα αὐτῶν κοινωνοί ἐν τῷ αἵματι τῶν προφητῶν
We would not have been partners with them in the prophets' blood (Matt 23:30).

34. Advantage. The genitive identifies the thing or person for whom something is done and who benefits from it.

In place of the word "of" put "for the benefit of."

προσευχόμενοι περὶ πάντων τῶν ἁγίων
Praying . . . for all the saints (Eph 6:18).

Ταῦτα" τύποι ἡμῶν ἐγενήθησαν
These things were examples for our benefit (1 Cor 10:6).

τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν
Him who knew no sin, sin he made for us (2 Cor 5:21).

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας νόμου γενόμενος ὑπὲρ ἡμῶν
κατάρᾳ
Christ redeemed us from the Law's curse by becoming a curse for us (Gal 3:13).

ὁ θεός οὐ μὴ ποιήσῃ τῇν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ
Will not God bring about justice for the advantage of his elect? (Luke 18:7).

35. Measurement. The genitive indicates how far, thus specifying the extent of the word modified.

ἦλθον ἡμέρας ὁδοῦ
They traveled a day's journey (Luke 2:44).

i.e., they went as far as one can go on one day = a day's worth of traveling

ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας

You made them equal to us who bore the burden of the day (Matt 20:12).

i.e., a day's worth of burden or work

ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου

He humbled himself becoming obedient to the point of death (Phil 2:8).

i.e., Jesus' obedience to God was to the extent of death

Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου καὶ ἐπῆραν τὴν φωνὴν αὐτῶν
λέγοντες· αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτόν οὐ γάρ καθῆκεν αὐτὸν ζῆν

They were listening to him up to this remark, but then they lifted up their voice saying, "Away from the earth with this one, for he's unfit to live!" (Acts 22:22).

δώσω σοι ἕως ἡμίσεως τῆς βασιλείας μου

I will give you as much as half of my kingdom (Mark 6:23).

ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὥς κακοῦργο

For which [i.e., the gospel] I suffer to the point of imprisonment (2 Tim 2:9).

Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν
ἀνταγωνιζόμενοι

You have not yet resisted to the extent of bloodshed in striving against sin (Heb 12:4).

36. Oath. Following a verb, the preposition κατά + a genitive denote the person or object by which one swears or makes a charge.

ὁ Ἰησοῦς ἔσιώπᾳ καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ· ἐξορκίζω σε κατὰ τοῦ
θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ

Jesus was silent, so the high priest said to him, "I charge you by the living God that you tell us whether you are the Anointed One, the Son of God" (Matt 26:63).

Τῷ Ἀβραάμ ἐπαγγειλάμενος ὁ θεὸς ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος
ὁμόσαί ὡμοσεν καθ' ἑαυτοῦ

When God made promise to Abraham, since he could swear by no one greater, he swore by himself (Heb 6:13).

ἄνθρωποι κατὰ τοῦ μείζονος ὁμνύουσιν

People swear by someone greater than themselves (Heb 6:16).

NOMINATIVE CASE

(*designation*)

1. Subject. The nominative either designates that which produces the verb's action, or it identifies the object about which the verb makes a statement.

ὁ πατήρ ἀγαπᾷ τὸν υἱόν
The Father loves the Son (John 3:35).

ὁ λόγος ἦν πρὸς τὸν θεόν
The Word was with God (John 1:1).

ὁ πιστεύων εἰς τὸν υἱόν ἔχει ζωὴν αἰώνιον
He who believes in the Son has eternal life (John 3:36).

Ἐμοί τὸ ζῆν Χριστός καὶ τὸ ἀποθανεῖν κέρδος
To me *to live* (is) Christ and *to die* (is) gain (Phil 1:21).

οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ
The dead will hear the voice of the Son of God (John 5:25).

Αὐτός γάρ ἐστιν ἡ εἰρήνη ἡμῶν
He is our peace (Eph 2:14).

οἱ δὲ εἰπὼν
And *they* said (Matt 16:14).

λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ
That one be found faithful is sought in stewards (1 Cor 4:2).

2. Predicate. The nominative follows (i.e., completes the thought begun by) an expressed (i.e., written in the text) or omitted (i.e., not actually written in the text, but understood to be present) being verb and makes an assertion about the subject, thus renaming and further identifying it. The predicate nominative, then, is the thing emphatically defined by the sentence.

σὺ εἶ Πέτρος
You are Peter (Matt 16:18).

ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ
I am the way and the truth and the life (John 14:6).

ἐγὼ εἰμι ἡ ἀμπελὸς ὑμεῖς τὰ κλήματα
I am the vine, you (are) the branches (John 15:5).

τίς ἐστίν ἡ μήτηρ μου καὶ τίνες εἰσὶν οἱ ἀδελφοί μου
Who is my mother and who are my brethren? (Matt 12:48).

Γίνεσθε ποιηταὶ λόγου
Be doers of the Word (James 1:22).

Μελχισέδὲ . . . μένει ἱερεὺς εἰς τὸ διηνεκές
Melchizedek . . . remains a priest forever (Heb 7:1, 3).

εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ
We are found also ourselves sinnners (Gal 2:17).

ἐραυνᾶτε τὰς γραφάς . . . ἐκεῖναι εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.
Search the scriptures, those are the ones which testify about me (John 5:39).

ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν
I shall be his Father, and he shall be my Son (Heb 1:5).

i.e., εἰς + an accusative sometimes stands in for the predicate nominative

ρίζα γὰρ πάντων τῶν κακῶν ἐστίν ἡ φιλαργυρία
The love of money is a root of all kinds of evils (1 Tim 6:10).

3. Predicate Adjective. An adjective in the nominative comes after (i.e., completes the thought begun by) an expressed or omitted being verb and describes the subject.

Τὰ τέκνά ὑπακούετε τοῖς γονεῦσιν ὑμῶν . . . τοῦτο γάρ ἐστιν δίκαιον
Children, obey your parents . . ., for this is right (Eph 6:1).

αἱ ἡμέραι πονηραί εἰσιν
The days are evil (Eph 5:16).

πιστός ὁ θεός
God (is) faithful (1 Cor 1:9).

ὁ θεός ἀγάπη ἐστίν
God is love (1 John 4:8).

Ζῶν ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς
The Word of God is alive and effective (Heb 4:12).

φάσκοντες εἶναι σοφοί ἔμωράνθησαν
Although they profess to be wise, they became foolish (Rom 1:22).

Γέγονα ἄφρων.
I have become foolish (2 Cor 12:11).

4. Simple Apposition.

A nominative is placed near another nominative without any verbal form between the two, the second renaming and further identifying the first one.

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ

Paul an apostle of Christ Jesus (2 Cor 1:1).

Τοῦτο ἐστὶν θέλημα τοῦ θεοῦ ὁ ἁγιασμός ὑμῶν

This is the will of God, namely, your sanctification (1 Thess 4:3).

Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος
Τᾶ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν

Tychikos, our beloved brother and faithful servant and fellow slave,
will make known to you my affairs (Col 4:7).

ὁ φιλοπρωτεῦων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς

Diotrephes, who loves the preeminence among them, does not accept us (3 John 9).

ἔτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστὶν χριστὸς κύριος

Today a savior was born to you, who is Christ, the Lord (Luke 2:11).

ἔδόθη μοι σκόλοψ τῇ σαρκί ἄγγελος σατανᾶ

A thorn in the flesh was given to me, a messenger from Satan (2 Cor 12:7).

5. Nominative Absolute (Independent). When an idea is conceived independent of any particular verbal relations, the expression of it is left standing alone in the nominative, usually with some descriptive or explanatory phrase added. This nominative often occurs in introductory material, such as titles, headings, salutations, addresses, etc., which are not mean as sentences.

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ θεοῦ

The beginning of the gospel of Jesus Christ, the Son of God (Mark 1:1).

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ

Paul, an apostle of Christ Jesus (2 Cor 1:1).

Ἀποκάλυψις Ἰησοῦ Χριστοῦ

The Revelation of Jesus Christ (Rev 1:1).

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ

The book of the birth of Jesus Christ (Matt 1:1).

Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν
Claudius Lysias, to the most excellent governor, Felix, greetings. (Acts 23:26).

6. Hanging (Nominativus Pendens). A nominative begins a sentence as though it will serve as subject, but because another nominative is later introduced that fulfills this function, the first nominative is left grammatically suspended (“hanging”) from the rest of the sentence, without any syntactical function to perform.

ὁ Μωϋσῆς οὗτος ὅτι οὐκ οἶδμεν τί ἐγένετο αὐτῷ

This Moses . . . we do not know what happened to him (Acts 7:40).

Ὁ νικῶν δώσω αὐτῷ καθίσαι μετ’ ἐμοῦ ἐν τῷ θρόνῳ μου

The conqueror I will grant to sit with me on my throne (Rev 3:21).

i.e., the force of a hanging nominative is sometimes quite strong; here its force is: only to him who conquers will I grant the privilege of sitting with me.

ὁ πιστεύων εἰς ἐμέ ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος

The believer in me rivers of living water will flow from his belly (John 7:38).

Θεὸν οὐδεὶς ἑώρακεν πώποτε.

μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατό

No one has ever seen God;

only begotten God, who is in the bosom of the Father, that one has made him known (John 1:18).

οἷοι δὲ ἔλαβον αὐτόν ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι

As many as received him, he gave them the right to become God’s children (John 1:12)

i.e., this whole underlined clause is the hanging nominative

ὁ μένων ἐν ἐμοί καγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν

He who abides in me and I in him, this one bears much fruit (John 15:5).

7. Parenthetic. A nominative is added as an aside to further clarify, explain, or identify something. Often it is the subject of a clause imbedded within a sentence.

μετὰ τοὺς λόγους τούτους ὥσεί ημέραι ὀκτὼ ἀνέβη εἰς τὸ ὄρος

After these words, about eight days (later), he went up into a mountain (Luke 9:28).

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ ὄνομα αὐτῷ Ἰωάννης.

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

πᾶς πόρνος ὃς ἔστιν εἰδωλολάτρης οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ
Χριστοῦ

No covetous man—that is, an idolater—has inheritance in Christ’s kingdom (Eph 5:5).

ἤδη ἡμέραι τρεῖς προσμένουσιν μοι

Already they have remained with me, (about) three days (Mark 8:2).

8. Exclamation. Stressing a thought with great distinctness, the nominative appears in an exclamatory sentence without a verb, thereby receiving greater emphasis. This calls attention to something or expresses one's emotions.

Θωμᾶς καί εἶπεν αὐτῷ· ὁ κύριος μου καί ὁ θεός μου

Thomas said to him, "My Lord and my God!" (John 20:28).

ὦ βάθος πλούτου καί σοφίας καί γνώσεως θεοῦ.

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

εἶδόν καί ἰδοῦ ἵππος λευκός

I looked, and behold—a white horse! (Rev 6:2).

Ταλαίπωρος ἐγὼ ἄνθρωπος

O wretched man that I (am)! (Rom 7:24).

τῷ θεῷ χάρις

Thanks (be) to God! (1 Cor 15:57).

ἄδελφός μετὰ ἀδελφοῦ κρίνεται καί τοῦτο ἐπὶ ἀπίστων

Brother goes to court against brother—and this before unbelievers! (1 Cor 6:6).

ἰδοῦ ἐγὼ καί τὰ παιδία α' μοι ἔδωκεν ὁ θεός

Behold, I and the children whom God has given me! (Heb 2:13).

9. Vocative. The nominative sometimes has the force of a vocative of address.

πρὸς τὸν υἱόν.

ὁ θρόνος σου ὁ θεός εἰς τὸν αἰῶνα τοῦ αἰῶνος

To the Son he says,

"Your throne, O God, is forever and ever" (Heb 1:8).

ἐξομολογοῦμαι σοί πάτερ ναί ὁ πατήρ ὅτι εὐδοκία ἐγένετο ἔμπροσθεν σου

I praise you, Father. Yes Father, for it was pleasing to you (Matt 11:25-26).

ἦκω τοῦ ποιῆσαι ὁ θεός τὸ θέλημα σου

I have come, O God, to do your will (Heb 10:7).

ἦ παῖ ἔγειρε

Child, rise (Luke 8:54).

Ω ἄνόητοι Γαλάται τίς ὑμᾶς ἐβάσκανεν
O foolish Galatians! Who has bewitched you? (Gal 3:1).

10. Appellation. Irrespective of contextual relations, only proper nouns (or titles or designations) appear in the nominative, though another case would be more appropriate, thus leaving an awkward grammatical structure and thereby attracting the reader's attention.

ὕμεις φωνεῖτε με· ὁ διδάσκαλός καί· ὁ κύριος
You call me teacher and Lord (John 13:13).

” εἰρήνη ἀπὸ ὁ ὦν καί ὁ ἦν καί ὁ ἐρχόμενος καί ἀπὸ τῶν ἑπτὰ
πνευμάτων
Peace from Him who is and who was and who is to come and from the seven spirits (Rev 1:4).

ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.
He would spend the night on the mount called Olivet (Luke 21:37).

ὄνομα αὐτοῦ Ἑβραϊστὶ Ἀβαδδὼν καί ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει
Ἀπολλύων
His name in Hebrew is “Abaddon,” and in Greek he has a name “Appollyon”
(Rev 9:11).

ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυς ὁ πιστός ὁ πρωτότοκος τῶν νεκρῶν
From Jesus Christ, the faithful witness, the begotten from the dead (Rev 1:5).

11. Adverbial. Appearing with or without a preposition, the nominative functions like an adverb.

ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ
χόρτῳ
He commanded them all to recline by groups on the green grass (Mark 6:39).

καί ἀνέπεσαν πρασιαί πρασιαί κατὰ ἑκατὸν καί κατὰ πενήκοντα
So they reclined in companies of hundreds and in companies of fifties (Mark 6:40).

οὕτως οἱ πολλοὶ ἐν σῶμα ἔσμεν ἐν Χριστῷ τὸ δὲ καθ+ εἰς ἀλλήλων
μέλη
So we, the many, are one body in Christ, and members individually one of another
(Rom 12:5).

” οἱ δώδεκα πυλῶνες δώδεκα μαργαρίται

ἀνὰ εἰς ἑκάστος τῶν πυλῶνων ἦν ἕξ ἐνὸς μαργαρίτου

The twelve gates were twelve pearls, each one of the gates consisted of a pearl
(Rev 21:21).

ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ εἰς· μήτι ἐγώ;

They began to be grieved and to say to him one by one, “Is it I?” (Mark 14:19).

12. Simple Modifier. This is not a use of the nominative case. It only explains why some words are in the nominative, and that explanation is: an adjective or adjectival participle is nominative merely because it modifies a noun which is itself in the nominative case.

Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς

I am the good shepherd (John 10:11).

τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου

This cup is the new covenant in my blood (Luke 22:20).

ἡ ἐντολὴ ἡ παλαιὰ ἔστιν ὁ λόγος ὃν ἠκούσατε

The old commandment is the message which you heard (1 John 2:7).

Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ

Paul, a called apostle of Christ Jesus (1 Cor 1:1).

νυνὶ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ

ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοί ἁμαρτία

It is no longer I doing it,

but the sin which indwells me (Rom 7:17).

13. Ad Sensum. This is not a use of the nominative. It only explains why some words are in the nominative case. A noun, pronoun, or participle appears as a nominative “according to the sense” of a passage and not according to grammar, thus forming anacolouthon.

Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως
ἐν πάσῃ σοφίᾳ διδάσκοντες ἑαυτοὺς

Let Christ’s word dwell in you richly,

and thus teach one another with all wisdom (Col 3:16).

i.e., the nominative *didavskontes* should be a locative participle (*didavskousi*) because the preceding locative *u&mi`n* refers to those who do the teaching. But it is nominative because the sense of the second clause is, “You (*υμεῖ*) should teach (*διδάσκετε*) one another,” and this idea is normally expressed with a nominative noun or pronoun.

Παρακαλῶ ὑμᾶς ἀξίως περιπατῆσαι . . . ἀνεχόμενοι ἀλλήλων

I urge you to walk worthy . . . forbearing one another (Eph 4:1-2).

i.e., the nominative *ανεχόμενοι* should be accusative (*ανεχόμενου*) in order to grammatically agree with the preceding accusative *υμάς*. But the nominative is used because the sense of the clause is “You (*υμεῖ*) should forbear (*ανεχεσθε*) one another.”

κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν
ἐν ἀγάπῃ ῥριζωμένοι

That Christ might dwell through faith in your hearts,,
rooted in love (Eph 3:17).

i.e., the nominative ῥριζωμένοι should be genitive (ῥριζωμένων) in
order to agree with the preceding genitive case of ὑμῶν, which also refers
to the same people, namely, the Ephesians. But the nominative ad sensum
causes anacolouthon, not allowing the sentence to follow through and be
finished as it ought.

ἄφεῖς τὴν γυναῖκα Ἰεζάβελ ἡ λέγουσα ἑαυτὴν προφῆτιν
καὶ πλανᾷ τοὺς ἑμούςς δούλους

You tolerate the woman Jezebel who calls herself a prophetess,
and she deceives my servants (Rev 2:20).

i.e., the nominative ἡ λέγουσα ought to be accusative (τὴν λέγουσαν)
in order to be in grammatical harmony with the preceding accusative
τὴν γυναῖκα Ἰεζάβελ. But this nominative ad sensum conveys the
idea of “She (αὐτή) calls (λέγει) herself (ἑαυτήν) a prophetess.”

VOCATIVE CASE

(address)

1. Simple Address. The vocative identifies the person (object) to whom one speaks by word or letter.

ὁ Ἰησοῦς εἶπεν· θάρσει θύγατερ

Jesus said, “Daughter, be of good cheer (Matt 9:22).

Θεέ μου θεέ μου ἵνατί με ἔγκατέλιπες

My God my God, why have you forsaken me? (Matt 27:46).

Τὸ λοιπόν ἄδελφοί μου χαίρετε ἐν κυρίῳ

Finally, my brethren, rejoice in the Lord (Phil 3:1).

Μὴ φοβοῦ τὸ μικρὸν ποῖμνιον

Don’t fear, little flock (Luke 12:32).

i.e., the definite article that sometimes accompanies a vocative attributes special definiteness to the person or group addressed. Here the “little flock in view is not just any group of people, but the Lord’s disciples.

2. Emphatic Address. When used with a vocative, the particle w^h, “O, denotes solemnity and emotion.

Ὡ ἀνόητοι Γαλάται τίς ὑμᾶς ἐβάσκανεν

O foolish Galatians, who has bewitched you? (Gal 3:1).

i.e., the apostle is upset

Ὡ γενεὰ ἄπιστος ἕως πότε ἀνέξομαι ὑμῶν

O unbelieving generation, how long must I bear with you? (Mark 9:19).

i.e., Jesus is grieved

Ὡ γυναι μεγάλη σου ἡ πίστις

O woman, great is your faith! (Matt 15:28).

i.e., this lady is praised

3. Simple Apposition. The vocative of address is renamed and further described by another vocative placed near it.

Ἐξομολογοῦμαι σοί πάτερ κύριε τοῦ οὐρανοῦ καί τῆς γῆς

I praise you, Father, Lord of heaven and earth (Luke 10:21).

i.e., the second vocative kuvrie renames and further identifies the first vocative pavter

Ἰησοῦ υἱῆς τοῦ θεοῦ τοῦ ὑψίστου ὀρκίζω σέ

Jesus, Son of God, I beg you (Mark 5:7).

ἀναπολόγητος εἰς ὃν ἄνθρωπε πᾶς ὁ κρίνων

You are without excuse, O man, everyone who Judges (Rom 2:1).

i.e., note that the vocative apposition is a participle

μεγάλα καί θαυμαστά τὰ ἔργα σου κύριε ὁ θεὸς ὁ παντοκράτωρ.

Great and marvelous are your works,
Lord God, Almighty (Rev 15:3).

4. Predicate. Similar to a predicate nominative, this vocative comes after a verbal expression, renaming and further identifying the preceding vocative of address.

οἱ δὲ εἶπαν αὐτῷ· ραββί

ὃ λέγεται μεθερμηνευόμενον διδάσκαλέ

ποῦ μένεις

And they asked him, “Rabbi,”
which is interpreted Teacher,
“where are you staying?” (John 1:38).

i.e., the second vocative didavskale follows the periphrastic verbal expression levgetai meqermhneuovmenon and further explains the first vocative rabbiv

ἐκείνη λέγει αὐτῷ Ἑβραϊστί.

ραββουνι

ὃ λέγεται διδάσκαλέ

She said to him in Hebrew,
“Rabboni,”
which means Teacher (John 20:16).

DATIVE CASE

(*interest*)

1. Indirect Object.

The dative denotes the person (thing) to whom or for whom something is done. In translation, use to or for + the meaning of the dative.

καγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον

And I give to them eternal life (John 10:28).

προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν

Take heed what you are about to do to these men (Acts 5:35).

ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱὸν σοὶ

Your wife Elizabeth will bear a son for you (Luke 1:13).

ἔδόθη μοι σκόλοψ τῇ σαρκί

A thorn in the flesh was given to me (2 Cor 12:7).

2. Recipient.

This dative would be an indirect object, except it appears in a verbless construction, such as a title or salutation. It identifies the person(s) as the addressee of a letter, speech, remark, etc.

Παῦλος ἀπόστολος Χριστοῦ τῇ ἐκκλησίᾳ θεοῦ ἐν Κορίνθῳ

Paul an apostle of Christ to the church of God in Corinth (1 Cor 1:1-2).

Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν

Claudius Lysias to the most excellent governor, Felix (Acts 23:26).

Πέτρος ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς

Peter to the elect sojourners in the dispersion (1 Pet 1:1).

Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἔστιν αὕτη

My defense to those who Judge me is this (1 Cor 9:3).

ἔτοιμοι ἄεί πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον
περὶ τῆς ἐν ὑμῖν ἐλπίδος

Always be ready for an answer to everyone who asks you a reason
for the hope that is in you (1 Pet 3:15).

Ὁ πρεσβύτερος ἑκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς

The elder to the elect lady and her children (2 John 1).

3. Advantage (Dativus Commodi).

Stronger than the simple indirect object, this dative denotes the person (or rarely, the thing) who benefits from the action of the sentence. To assist in bringing out the force, render for or to the benefit of, etc., + the meaning of the dative.

ἀπολείπεται σαββατισμός τῷ λαῷ τοῦ θεοῦ

A rest remains for the people of God (Heb 4:9).

νόμῳ ἀπέθανόν ἵνα θεῷ ζήσῳ

I died to the Law, that I might live to the advantage of God (Gal 2:19).

Ἰερουσαλὴμ καινὴν εἶδον ὥς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς

I saw new Jerusalem adorned as a bride for her groom (Rev 21:2).

μιᾷ ψυχῇ συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου

With one mind striving together for the good of the faith of the gospel (Phil 1:27).

δύναμις θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι

It is God's power for salvation to the benefit of everyone who believes (Rom 1:16).

ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον

thus treasuring up for themselves a good fund for the future (1 Tim 6:19).

4. Disadvantage (Dativus Incommodi).

Stronger than the simple indirect object, this dative denotes the person (thing) who suffers from the action of the sentence. To bring out its force, render against or to the detriment of or to the disadvantage of + the dative's meaning.

μαρτυρεῖτε ἑαυτοῖς

You testify against yourselves (Matt 23:31).

ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ

Crucifying to their own detriment the Son of God (Heb 6:6).

ὁ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει

He who eats and drinks, eats and drinks punishment to his own harm (1 Cor 11:29).

οὗτοι εἰσιν πηγαὶ ἄνυδροι καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναί
οἱς ὁ ζόφος τοῦ σκούτου τετήρηται

These are waterless springs and mists driven by storm, for whom the blackness of darkness is reserved (2 Pet 2:17).

ὁ χρυσοῦς ὑμῶν καὶ ὁ ἄργυρος κατίωται καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον
ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ

Your gold and silver are rusted, and their rust will be a testimony against you and will devour your flesh like fire (James 5:3).

5. Reference (Respect).

This dative restricts the application of the word modified to one certain thing, in order to show in regard to what its reference is true. It qualifies statements that would otherwise not be true. As an aid in translation, use such words as about, concerning, in regards to, with reference to, etc.

οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ

We have died to [= with reference to] sin (Rom 6:2).

νωθοὶ γεγόνατε ταῖς ἀκοαῖς

You have become sluggish in hearing (Heb 5:11).

περιτομῇ ὀκταήμερος

Regarding circumcision, I was circumcised on the eighth day (Phil 3:5).

σχῆματι εὐρεθεῖς ὡς ἄνθρωπος

In respect to outward appearance, he was recognized to be merely human (Phil 2:7).

τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ ἀνθρώπου.

All things written by the prophets about the Son of man will be fulfilled (Luke 18:31).

6. Destination.

The dative indicates the literal or metaphorical, the personal or impersonal destination, to which movement is made.

ἴδοῦ ὁ βασιλεὺς σου ἔρχεται σοὶ

Behold, your king comes to you (Matt 21:5).

ἤγγισεν τῇ πύλῃ τῆς πόλεως

He drew near to the gate of the city (Luke 7:12).

προσερχώμεθα μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος

Let's draw near boldly to the throne of grace (Heb 4:16).

προσεληλύθατε Σιών ὅρει καὶ πόλει θεοῦ ζώντος

You have to Mount Zion and to the city of the living God (Heb 12:22).

7. Possession.

More emphatic than the possessive genitive, this dative may appear with or without a verb (usually εἰμί γίνομαι ὑπάρχω), but in either case it possesses the word modified.

οὐκ ἦν αὐτοῖς τέκνον

They had no child (Luke 1:7).

i.e., literally, it was not to them a child

χάρις ὑμῖν καὶ εἰρήνη

May grace and peace be yours (Eph 1:2).

κύριος ἐμοί βοηθός

The Lord is my helper (Heb 13:6).

οὐκ ἔστιν σοι μερίς οὐδ' κλῆρος ἐν τῷ λόγῳ τούτῳ

Neither share nor lot in this matter belongs to you (Acts 8:21).

ἔξεκομίζετο τεθνηκώς μονογενῆς υἱὸς τῆ μητρὶ αὐτοῦ

A dead man was being carried out, his mother's only son (Luke 7:12).

8. Possessed.

This is the exact opposite of the dative of Possession: in this, the dative itself is the thing possessed or owned by the word modified.

ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ

Which is the first commandment with [= having a] promise (Eph 6:2).

ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἁκαθάρτῳ

There was in their synagogue a man with an unclean spirit (Mark 1:23).

i.e., Luke 4:33 states this same thought grammatically different as,

“A man (ἄνθρωπος) had (ἔχων) a spirit (πνεῦμα) of an unclean demon”

ὃς ἐν μορφῇ θεοῦ ὑπάρχων ...

Who, though he possessed the nature of God . . . (Phil 2:6).

ἀνῆχθημεν ἐν πλοίῳ ... παρασῆμῳ Διοσκοούροις

We sailed in a boat . . . with twins as a figurehead (Acts 28:11).

i.e., a boat which had a statue of twins for its figurehead

9. Simple Apposition.

Without any intervening verbal form, a dative is placed near another dative, and the second renames and further describes the first, since both refer to the same person or thing.

Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει

To Timothy, a genuine child in the faith (1 Tim 1:2).

Ἐμοί τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὐτῇ

To me, the very least of all saints, was this grace given (Eph 3:8).

αὐτὸν παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι

They delivered him to Pilate, the governor (Matt 27:2).

τῇ ἐκκλησίᾳ τοῦ θεοῦ ἐν Κορίνθῳ κλητοῖς ἁγίοις

To the church of God . . . in Corinth, called saints (1 Cor 1:2).

προσεληλύθατε πόλει θεοῦ ζώντος Ἱερουσαλὴμ ἐπουρανίῳ

You have come to the city of the living God, to heavenly Jerusalem (Heb 12:22-23).

10. Predicate.

Functioning like an emphatic dative simple apposition, this usage has two datives linked together by a dative participle, with one dative making an assertion about the other (much like a predicate nominative).

αταγγέλλουσιν ἔθῃ αὐτοῖς οὐκ ἔξεστιν ἡμῖν ποιεῖν Ῥωμαίοις οὖσιν

They proclaim customs which are unlawful for us to observe being Romans (Act 16:21)

i.e., the dat. ἡμῖν is linked by the dat. ptc. οὖσιν to the dat. Ῥωμαῖοι, the second further identifying the first.

οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς.

Not knowing God, you were enslaved to beings that are not gods (Gal 4:8).

παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικί οὐσῇ Ἰουδαίᾳ

Felix arrived with Drusilla his wife, who was a Jewess (Acts 24:24).

11. Local.

The dative denotes a place (position) where something occurs or someone exists in a literal sense.

πλοιαρίῳ ἤλθον

They came in a boat (John 21:8).

τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ

To the saints who live in Ephesus (Eph 1:1).

ὁ ἐνεργῶν δυνάμεις ἐν ὑμῖν

He works miracles among you (Gal 3:5).

στέφανον ἐξ ἄκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ

They put a crown of thorns on his head (John 19:2).

παιδίον ἕστησεν παρ' ἑαυτῷ

He stood a child before himself (Luke 9:47).

12. Sphere.

The dative specifies a place—i.e., a sphere, realm, scope, area, range, or field—here something exists or occurs in a metaphorical or non-literal sense. Sometimes the datives of “Reference” and “Sphere” overlap meaning the same thing, so that a dative can be classified either way (e.g., Matt 5:8); at other times, “Reference” and “Sphere” convey opposite meanings (e.g., Matt 5:8).

τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ

To the saints who live in Ephesus and who are faithful in Christ Jesus (Eph 1:1).

ὕμᾱς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν

You were dead in your transgressions and sins (Eph 2:1).

Ἐμοί μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν

God forbid that I should boast except in the cross of our Lord (Gal 6:14).

ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι

My flesh will abide in hope (Acts 2:26).

Ἐν σοφίᾳ περιπατεῖτε

Walk in wisdom (Col 4:5).

μακάριοι οἱ καθαροὶ τῇ καρδίᾳ

Blessed are the pure in heart (Matt 5:8).

i.e., this could just as well be classified as dat. of reference

Τοῖς πλουσίοις παράγγελλε . . . πλουτεῖν ἐν ἔργοις καλοῖς

Instruct the rich . . . to be rich in good works (1 Tim 6:17-18).

13. Time.

Being military-like, this dative pinpoints the time when something happens, the emphasis being time at which—i.e., point of time.

τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται

He will be raised on the third day (Matt 20:19).

Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθαν τινες Φαρισαῖοι

In that hour certain Pharisees came (Luke 13:31).

ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ

At that time you were without Christ (Eph 2:12).

Ἡρώδης τοῖς γενεαῖοις αὐτοῦ δεῖπνον ἐποίησεν

On his birthday Herod made a feast (Mark 6:21).

14. Association.

The dative identifies the person (object) with whom one associates, accompanies, or experiences something.

Χριστῷ συνεσταύρωμαι.

I have been crucified with Christ (Gal 2:19).

Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις

Do not be unequally yoked with unbelievers (2 Cor 6:14).

Ραῦβ ἡ πόρνη οὐ συναπόλετο τοῖς ἀπειθήσασιν

Rahab the harlot did not perish along with those who disbelieved (Heb 11:31).

οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκρασμένους τῇ πίστει

The word heard did not profit them, as it was not mixed with faith (Heb 4:2).

... ἵνα αὐτὴν ἀγιάσῃ καθάριας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι

... that he might sanctify her, having cleansed her by the Word accompanied with the washing of water (Eph 5:26).

15. Means.

The dative denotes the impersonal means (i.e., a thing, power, force, tool, etc.) by which the verb's action is accomplished.

χαρίτι ἐστε σεσῳσμένοι

By grace are you saved (Eph 2:5).

ἐξέβαλεν τὰ πνεύματα λόγῳ

He cast out the spirits with a word (Matt 8:16).

ἔκμαξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῇ”
She wiped his feet with her hair (John 11:2).

καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑπόκρισει
Even Barnabas was swept away by their hypocrisy (Gal 2:13).

ὑμεῖς οἱ ποτε ὄντες μακρᾶν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ
Χριστοῦ
You who were afar off were made near by the blood of Christ (Eph 2:13).

16. Agent.

The dative denotes the personal (i.e., an intelligent being—a human, angelic, demonic, or divine being) by whom the verbal action is accomplished.

πνεύματι περιπατεῖτε
Walk by the Spirit (Gal 5:16).

ὥφθη ἁγγέλοι”
He was seen by angels (1 Tim 3:16).

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντι μέ
I can do all things through the one who strengthens me (Phil 4:13).

ἐν αὐτῷ ἐκτίσθη τὰ πάντα
All things were created by him (Col 1:16).

ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον
We were made bold by our God to speak the gospel to you (1 Thess 2:2).

... ζητοῦντες δικαιωθῆναι ἐν Χριστῷ
... seeking to be justified by Christ (Gal 2:17).

17. Material.

This dative specifies not the means (or agent) but the substance used by the means (agent) to do something. The dat. of means is the tool employed to accomplish the verb’s action, while the dat. of material is the matter or “stuff” utilized by the means (agent) to do the job.

ἴδετε πηλικοῖς ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ
Note with what large letters I’m writing you by my own hand (Gal 6:11).

i.e., the means used to write the letter was Paul’s “hand” (χειρὶ),
but the material with which it was recorded was the “letters” (γράμμασιν)

ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ... ἐν Χριστῷ
Who has blessed us with every spiritual blessing . . . by Christ (Eph 1:3).

i.e., God blessed us: the agent through whom these benefits came was “Christ” (χριστῷ), but the substance used was “every spiritual blessing” (εὐλογίᾳ)

Ὁ θεός καταρτίσαι ὑμᾶς ἐν παντί ἁγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα
αὐτοῦ

May God equip you with every good thing, to do his will (Heb 13:20-21).

στῆτε περιζωσάμενοι τὴν ὀσφύν ὑμῶν ἐν ἀληθείᾳ
Stand fast, having girded your waist with truth (Eph 6:14).

ἵνα δῶ ὑμῖν δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ
that he might grant you to be strengthened with power by his Spirit (Eph 3:16).

i.e., the agent of the strengthening is the “Spirit,” the material used is “power”

18. Modal.

This dative indicates the manner or way in which something is done.

παρρησιᾷ λαλεῖ

He is speaking boldly (John 7:26).

ὁ θεός μου πληρώσει πάσαν χρείαν ὑμῶν ἐν δόξῃ
My God will gloriously meet your every need (Phil 4:19).

i.e., in a splendid way, in an amazing fashion

εἰ ἔγῳ χάριτι μετέχω

If I partake with thanks (1 Cor 10:30).

γυνὴ προσευχομένη ἢ προφητεύουσα ἄκατακαλύπτῳ τῇ κεφαλῇ
A woman praying with an uncovered head (1 Cor 11:5).

τὸ εὐαγγέλιον ἡμῶν οὐκ ἔγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν
δυνάμει

Our gospel did not come to you in word only but also in power (1 Thess 1:5).

19. Telic.

The dative expresses the aim or purpose of the verb’s action.

Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν

For liberty Christ freed us (Gal 5:1).

αὐτοῦ ἔσμεν ποίημά κτισθέντες ἐν Χριστῷ ἐπὶ ἔργοις ἀγαθοῖς

We are his workmanship, created by Christ for good works (Eph 2:10).

i.e., spiritually recreated [= saved] that we might do good works

οὐ ἐκάλεσεν ἡμᾶς ὁ θεός ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ

God has not called us to impurity but to holiness (1 Thess 4:7).

i.e., God saved us, in order that we might

be pure (ἁγιασμῷ) not impure (ἀκαθαρσίᾳ)

Οὐχ ὅτι ἤδη ἔλαβόν διώκω δ' εἰ καί καταλάβω

ἕφ' ᾧ καί κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ

Not that I have already attained, but I press on in order that I may lay hold of that for which I was laid hold of by Christ Jesus (Phil 3:12).

i.e., “for which” (ἕφ' ᾧ) denotes the purpose why Jesus took hold of Paul's life on the Damascus road

20. Cause.

This dative denotes the cause or basis for the verb's action. The dat. of “Means” denotes the how something was done, the dat. of “Cause” denotes the reason. The purpose in the “Telic” dat. looks forward; the reason in the dat. of “Cause” looks backwards. To assist in translating this dative, use such expressions as because of, on account of, for, due to, owing to, etc. + the meaning of the dat. noun.

τῇ ἀπιστίᾳ ἐξεκλάσθησαν

Due to unbelief they were broken off (Rom 11:20).

ἐδόξαζον ἐν ἐμοί τὸν θεόν

They were glorifying God on account of me (Gal 1:24).

ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται

Lest they be persecuted because of the cross of Christ (Gal 6:14).

Εὐχαριστῶ τῷ θεῷ ἕπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον

I thank God . . . for your participation in the gospel ministry (Phil 1:3, 5).

ἐγὼ λιμῷ ὧδε ἀπόλλυμαι

I am perishing here owing to a famine (Luke 15:17).

ἡμεῖς ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς

We are being Judged because of a good deed [= done] to a sick man (Acts 4:9).

21. Measure.

The dative usually precedes a comparative adjective (adverb) specifying either the degree of difference in a comparison made or the extent to which a comparison is true.

πολλῷ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα
δι' αὐτοῦ

Much more, then, having now been justified, we shall be saved (Rom 5:9).

εἰ τὸν χόρτον ὁ θεὸς οὕτως ἀμφιέννυσιν οὐ πολλῷ μᾶλλον ὑμᾶς

If God thus dresses the grass, will he not much more do so for you? (Matt 6:30).

τοσοῦτῳ κρείττων γενόμενος τῶν ἀγγέλων
ὅσῳ διαφορώτερον παρ' αὐτοῦς κεκληρονόμηκεν ὄνομα

Having become as much superior to the angels
as he has inherited a more excellent name than they (Heb 1:4).

i.e., to the extent that he has a “much” (ὅσῳ) more excellent names than
they, to this extent Jesus is “so much (τοσοῦτῳ) greater” than angels

παρακαλοῦντες καὶ τοσοῦτῳ μᾶλλον ὅσῳ βλέπετε ἐγγιζουσάν τῃν ἡμέραν

Encouraging one another, and so much more as you see the day coming (Heb 10:25).

22. Direct Object.

Rather than the accusative case, the dative is the object of certain verbs that denote a personal relationship: believing, disbelieving, envying, pleasing, serving, obeying, following, etc.

λέγει αὐτῷ· ἀκολούθει μοι

He said to them, “Follow me (Mark 2:14).

ἦλθομεν προσκυνῆσαι αὐτῷ

We have come to worship him (Matt 2:2).

ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης

John answered them (John 1:26).

λέγει αὐτῇ ὁ Ἰησοῦς· πίστευε μοί γυναι

Jesus said to her, “Believe me, woman (John 4:21).

Εὐχαριστῶ τῷ θεῷ μου

I thank my God (Phil 1:3).

23. Cognate.

The dative noun is similar in spelling or meaning with the verb, thus creating an emphatic, forceful statement.

ἐπιθυμίᾳ ἐπεθύμησά

I desired with desire (Luke 22:15).

i.e., I strongly desired

ἀκοῇ ἀκούσετέ

With hearing you will hear (Matt 13:14).

i.e., you will certainly hear

θανάτῳ τελευτάτῳ

He must die with death (Matt 15:4).

i.e., let him by all means die!

προσευχῇ προσηύξατο

With prayer he prayed (James 5:17).

i.e., he earnestly prayed

24. Ethical.

The dative identifies the person whose feelings, interests, opinion, or viewpoint are closely involved in the sentence.

Ἐμοί τὸ ζῆν Χριστός καί τὸ ἀποθανεῖν κέρδο

To me to live is Christ and to die is gain (Phil 1:21).

i.e., this dat. gives Paul's viewpoint on the believer's death, suggesting that not all share his perspective

ἐγεννήθη Μωϋσῆς καί ην ἁστεῖος τῷ θεῷ

Moses was born, and he was beautiful to God (Acts 7:20).

i.e., he may have been an ugly baby to everyone else, but to the Lord this child was attractive

ὁ Ἰησοῦς λέγει τὶ σοι δοκεῖ Σίμων

Jesus asked, "What does it seem to you, Simon? (Matt 17:25).

Ὁ λόγος ὁ τοῦ σταυροῦ τοῖς μέν ἀπολλυμένοις μωρία ἐστὶν
τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστὶν

The message of the cross is, in the opinion of those perishing, foolishness, but in the assessment of us who are being saved, it's God's power! (1 Cor 1:18).

λέγει αὐτῇ ὁ Ἰησοῦς τί ἐμοί καί σοί γύναι

Jesus asked her, "What is that to me and to you, woman? (John 2:4).

i.e., how does the wedding party's running out of wine affect you and me? Of what interest or concern is it to us?

25. Norm (Rule).

The dative designates the standard which one follows or the criterion (rule) to which he conforms.

ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν εἰρήνη ἐπ' αὐτοὺς

All who will conform to this principle, peace be upon them! (Gal 6:16).

ἂν μὴ περιτμηθῇτε τῷ ἔθει τῷ Μωϋσέω οὐ δύνασθε σωθῆναι

Unless you are circumcised in accord with Moses' law, you can't be saved (Acts 15:1).

Εἰ ζῶμεν πνεύματι πνεύματι καὶ στοιχώμεν

If we live by the Spirit, let's stay in step with the Spirit (Gal 5:25).

i.e., with the Spirit's leading and guiding in our life

ACCUSATIVE

(limitation)

1. Direct Object. The accusative directly receives and thereby limits the verb's action.

οὕτως γάρ ἠγάπησεν ὁ θεός τὸν κόσμον

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

ὅσοι ἔλαβον αὐτόν

As many as received him (John 1:12).

μὴ παραιτήσηθε τὸν λαλοῦντά

Don't reject the one who speaks (Heb 12:25).

ἵνα ἄκούω τὰ περὶ ὑμῶν

. . . that I may hear the things concerning you (Phil 1:27)

i.e., your affairs

θεός ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας

God is the one producing in you both the willing and the doing of his will (Phil 2:13).

2. Double. Certain verbs often take two accusatives: the direct object is the accusative of the person while the second (double) is the accusative of the thing.

ἐκεῖνος ὑμᾶς διδάξει πάντα

That one will teach you all things (John 14:27).

Ὃς ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος

Whoever gives you a cup of water (Mark 9:41).

ἔχρισεν σε ὁ θεός ὁ θεός σου ἔλαιον

God anointed you with oil (Heb 1:9).

ἔξεδυσαν αὐτὸν τῇν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ

They stripped him of his robe and dressed him in his garments (Matt 27:31).

ἔρωτήσω ὑμᾶς καγὼ λόγον ἐνὰ

I will ask you a question (Matt 21:24).

3. Predicate. Because a more precise definition of the direct object is required, a second accusative (i.e., the predicate acc.) renames and/or further describes it. These two accusatives can be linked together in a variety of ways: by asyndeton (John 15:15), participle (Acts 7:10), infinitive (Rom 6:11), preposition (Matt 21:46), and by a conjunction (Matt 14:5).

οὐκέτι λέγω ὑμᾶς δούλου

I no longer call you slaves (John 15:15).

ὁ ποιήσας με ὑγιῆ

He who made me well (John 5:11).

κατέστησεν αὐτόν ἡγούμενον ἐπ' Αἰγυπτὸν

He made him ruler over Egypt (Acts 7:10).

εἶδεν Σίμωνα τὸν λεγόμενον Πέτρον

He saw Simon the one called Peter (Matt 4:18).

ὁμῆς λογίζεσθε ἑαυτοὺς εἶναι νεκροὺς τῇ ἁμαρτίᾳ

Consider yourselves to be dead to sin (Rom 6:11).

εἰς προφήτην αὐτόν εἰχόν

They held him as a prophet (Matt 21:46).

ὥς προφήτην αὐτόν εἰχόν

They held him as a prophet (Matt 14:5).

4. Simple Apposition. Although a more precise definition is not really required, one accusative is placed near another accusative, with the second renaming and further describing the first. Both accusatives refer to the same person (thing) and have the same syntactical relation to the rest of the sentence. The first accusative can be any use of the accusative case, while the second is merely an unnecessary clarification of it.

ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ

Who will shepherd my people, Israel (Matt 2:6).

ἔχοντες ἄρχιερέα μέγαν Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ

Having a great high priest, . . . Jesus, the Son of God . . . (Heb 4:14).

ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν τῇν ἄφεσιν τῶν ἁμαρτιῶν.

In whom we have redemption, the forgiveness of sins (Col 1:14).

ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν

Looking to the author and perfecter of our faith, Jesus (Heb 12:2).

5. Cognate. Because the accusative is similar in spelling and/or meaning to the verb, it functions as an emphatic direct object.

ἡχμαλώτευσεν αἰχμαλωσίαν

He led captivity captive (Eph 4:8).

ἐφοβήθησαν φόβον μέγαν

They feared a great fear (Luke 2:9).

i.e., they greatly feared

ἀγωνίζου τὸν καλὸν ἀγῶνα

Fight the good fight (1 Tim 6:12).

αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ

This is the covenant which I will make (Heb 8:10).

i.e., the relative pronoun is cognate,
because its antecedent is διαθήκη

ἵνα ἡ ἀγάπη ἣν ἠγάπησας με ἐν αὐτοῖς ἡ καγὼ ἐν αὐτοῖς

. . . that the love with which you loved me might be in them (John 17:26).

i.e., the relative pronoun is cognate,
because its antecedent is ἀγάπη

πεποιθώς αὐτὸ τοῦτο

Being persuaded of this very thing (Phil 1:6).

i.e., τοῦτο is cognate because this pro-
noun stands for the noun ποινῆς

Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει

Christ will profit you nothing (Gal 5:2).

i.e., οὐδὲν is cognate because ὠφελειαν is understood

ὃ ἂπέθανεν . . . ὃ δὲ ζῇ ζῇ τῷ θεῷ

That which he died, . . . and that which he lives (Rom 6:10).

i.e., if written out, the full text would be:

τοῦ θάνατον ο(α;πέθανέν . . . την ζωὴν ἣν ζῇ

6. Subject of Infinitive. If an infinitive functions as the finite verb in a dependent clause, then its subject—if different from that of the main verb—is put in the accusative rather than the nominative case.

οἱ λέγουσιν αὐτόν ζῆν

Who say that he lives (Luke 24:23).

ἀποθέσθαι ὑμᾶς τὸν παλαιὸν ἄνθρωπον

. . . that you put off the old man (Eph 4:22).

ἔξελέξατο ἡμᾶς . . . εἶναι ἡμᾶς ἁγίους

He chose us . . . that we might be holy (Eph 1:4).

διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς

. . . because I have you in my heart (Phil 1:7).

7. Subject of Participle. If a participle functions as the finite verb in a dependent clause (of indirect discourse), its subject is in the accusative rather than the nominative case.

Ἰησοῦς ἐπιγνοῦς τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν

Jesus knew that power had gone out of him (Mark 5:30).

πᾶν πνεῦμα οὗ ὁμολογεῖ

Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν

Every spirit who confesses

that Jesus Christ has come in the flesh is of God (1 John 4:2).

Ἀκούομεν τινὰς περιπατοῦντας ἐν ὑμῖν ἁτάκτως

We hear that some among you are walking disorderly (2 Thess 3:11).

Ἀκούσας Ἰακώβ ὄντα σιτία εἰς Αἴγυπτον

When Jacob heard that there was grain in Egypt . . . (Acts 7:12).

8. Reference (Respect). The accusative restricts the application of the word modified to one certain thing, thus limiting its reference to that one thing. In translation, it can be helpful to use such expressions as about, concerning, regarding, with reference to, pertaining to, etc.

κατενύγησαν τὴν καρδίαν

They were deeply troubled in heart (Acts 2:37).

πᾶς ὁ ἀγωνιζόμενος πάντα ἔγκρατεῖται

Every athlete disciplines himself in regard to all things (1 Cor 9:25).

ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥς πεντακισχίλιοι

So the men, in number about 5000, sat down (John 6:10).

ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν

I'm speaking about Christ and about the church (Eph 5:32).

Ἰνα εἰδῇτε καὶ ὑμεῖς τὰ κατ' ἐμὲ

. . . that you might know the things pertaining to me (Eph 6:21).

9. Modal. This accusative expresses the way or manner in which something occurs.

δωρεᾶν ἔλαβετε δωρεᾶν δότε

Freely you received, freely give (Matt 10:18).

αὐτοὶ περισσότερον ἐκήρυσσον

They were proclaiming it more widely (Mark 7:36).

ὃ ποιεῖς ποίησον τάχιον

That which you do, do quickly (John 13:27).

εἰς κενὸν ἐκοπίασα

I did not labor in vain (Phil 2:16).

κατακλίνετε αὐτοὺς κλισίας ἅν' ἑκατὸν

Have them sit in groups of fifty each (Luke 9:14).

10. Time. The accusative usually measures the extent (rarely, the point) of time, the emphasis being on the length or duration.

εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη.

They saw my works for forty years (Heb 3:10).

τί ὦδε ἐστήκατε ὅλην τὴν ἡμέραν ἄργοι·

Why have you stood here idle the whole day? (Matt 20:6).

μένει ἱερεὺς εἰς τὸ διηνεκές

He remains a priest forever (Heb 7:3).

ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος

I am with you all the days, until the end of the age (Matt 28:20).

εἰ δυνατόν εἴη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα

if possible for him to be in Jerusalem on the day of Pentecost (Acts 20:16).

11. Space. This accusative specifies the extent (measure) of space or distance.

ἐληλακότες ὥς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν

Having rowed about 25 or 30 furlongs, they saw Jesus (John 6:19).

προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος

Having gone ahead a little way, he fell on his face praying (Matt 26:39).

ὕμεις οἱ ποτε ὄντες μακρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ

You who were far off were made near by the blood of Christ (Eph 2:13).

αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὥσεί τι λίθου βολὴν

He withdrew from about a stone's toss (Luke 22:41).

12. Adverbial. A loose use of the accusative, this is close to being employed like a pure adverb.

καθ' ἡμέραν ἀποθνήσκω

I die daily (1 Cor 15:31).

πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν

Every person first sets out the good wine (John 2:10).

Τὸ δὲ τέλος πάντες ὁμόφρονες

And lastly, all are to be of one mind (1 Pet 3:8).

Τὸ λοιπὸν ἄδελφοί μου χαίρετε ἐν κυρίῳ

Finally, brethren, rejoice in the Lord (Phil 3:1).

ἔρχεται τὸ τρίτον

He came the third time (Mark 14:41).

οὔπου ἦν τὸ πρότερον

Where he was formerly (John 6:62).

ἐνεκοπτόμην τὰ πολλά τοῦ ἔλθεῖν πρὸς ὑμᾶς.

Often I was hindered from coming to you (Rom 15:22).

ἀνέβην εἰς Ἱεροσόλυμα

I went up to Jerusalem (Gal 2:1).

i.e., note that this denotes direction toward which movement is made

κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ

I press on toward the goal for the prize of the upward calling of God (Phil 3:14).

13. Oath. The accusative specifies the object by which one swears, implores, or affirms something.

ὀρκίζω σε τὸν θεόν μή με βασανίσῃ

I beg you by God, please don't torture me (Mark 5:7).

Διαμαρτύρομαι ἐνώπιον τοῦ Χριστοῦ καί τῇ ἐπιφάνειαν αὐτοῦ

I charge you before Christ and by his appearing. (2 Tim 4:1).

μή ὀμνύετε μήτε τὸν οὐρανόν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκου

Swear neither by heaven nor by earth nor with any other oath (James 5:12).

Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἄδελφοῖς

I plead with you by the Lord, to have this epistle read to all the brethren (1 Thes 5:27).

14. Retained Object. In a double accusative, when the active verb becomes passive, the direct object is put into the nominative case as the verb's subject, while the case of the double accusative is retained.

κρατεῖτε τὰς παραδόσεις αἷς ἐδιδάχθητε

Hold fast to the traditions which you were taught (2 Thes 2:15).

i.e., if the verb were active, two accusatives would be used:

“I taught (ἐδίδαξα) you (υμᾶς) the traditions (τὰ) παραδόσει’).
But since the verb is actually passive in 2 Thess 2:15, the direct
object (υμᾶς) becomes the understood nom. subject (υμεῖ).

πάντες ἐν πνεύμα ἑποτίσθημεν
We all were made to drink one Spirit (1 Cor 12:13).

πεπίστευμαι τὸ εὐαγγέλιον
I have been entrusted with the gospel (Gal 2:7).

ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ
that you may be filled with the knowledge of his will (Col 1:9).

τὴν αὐτὴν εἰκόνα μεταμορφούμεθα
We are being transformed into the same image (2 Cor 3:18).

Κοινωνεῖτω ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἁγαθοῖς
He who is instructed in the Word must share with the instructor (Gal 6:6).

νεανίσκος . . . περιβεβλημένος σινδόνά
A young man . . . dressed in a linen sheet (Mark 14:51).

15. Hanging (Pendent). The accusative initially appears as though it will serve as the direct object of the verb; but this function is fulfilled instead by another accusative, thus leaving the first accusative grammatically suspended with no function to perform.

πᾶν κλῆμα ἐν ἑμοί μὴ φέρον καρπὸν αἶρει αὐτὸ
Every branch in me not bearing fruit, he removes it (John 15:2).

ὃ ἂν σπείρῃ ἄνθρωπος τοῦτο καὶ θερίσει.
Whatever a man sows, this he will also reap (Gal 6:7).

i.e., if τοῦτο were not in the second clause,
then the underlined clause of 6:7a would be
the acc. direct object. The force of this
hanging acc. is: “Whatever a man sows, this
and only this will he also reap!”

ἵνα μὴ ἃ ἂν θέλητε ταῦτα ποιῆτε
. . . that whatever things you desire these you do not do (Gal 5:17).

i.e., α(ἐὰν θέλητε was going to serve as the direct object,
but ταῦτα assumes this function, thus leaving the underlined
clause suspended or hanging, with nothing to do

16. Absolute. The accusative, usually accompanied by an accusative participle, is set off in an explanatory way grammatically independent of the rest of the sentence.

ἵνα δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ
πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν

that God might grant you a spirit of wisdom and revelation in knowing him,
in that the eyes of your heart may be enlightened (Eph 1:17-18).

i.e., ο;φθαλμοῦ' should be nominative; but being accusative
it is grammatically unrelated to the rest of the sentence

ἡγημαὶ ἑμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι
μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἔθων

I consider myself fortunate that I am about to defend myself today before you,
especially since you are an expert regarding Jewish customs (Acts 26:2-3).

i.e., σε ought to be genitive to agree with the preceding σου,
so there is no reason it should be accusative.

THE DEFINITE ARTICLE

ARTICLE

Remark 1: the definite article points out one or more specific (hence, definite) objects of a class.

"I see the car that I want to buy."

Remark 2: the indefinite article denotes any object of that class.

"I want to buy a car."

Remark 3: unlike English, Greek has no formal indefinite article. However, it does use the indefinite pronoun (τι) and the numerical adjective (εἰς) to sometimes function as an indefinite article.

νομικός τις ἀνέστη

A lawyer stood up (Luke 10:25).

εἰς γραμματεὺς εἶπεν αὐτῷ

A scribe spoke to him (Matt 8:19).

1. Personal pronoun. The article functions as the third person pronoun

αὐτό ἢ ὃν

ο- δε' εἶπεν εἰς τί οὖν ἐβαπτίσθητε

οἱ δ' εἶπαν· εἰς τὸ Ἰωάννου βάπτισμα

And he asked, "Unto what were you baptized?"

And they said, "Unto John's baptism (Acts 19:3).

Οἱ μὲν συνελθόντες ἠρώτων αὐτόν

Upon coming together, they began questioning him (Acts 1:6).

ἡ δ' ἐπὶ τῷ λόγῳ διεταράχθη

And she was disturbed over this statement. (Luke 1:29).

αἱ δ' προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας

And they, arriving, grasped his feet (Matt 28:9).

ὁ δ' εἶπεν αὐτοῖς

And he spoke to them (John 4:32).

2. Relative pronoun. The article functions as a relative pronoun, which introduces a relative clause that more clearly describes a preceding noun, thus giving emphasis and greater prominence to it.

Σαῦλος δὲ ὁ καὶ Παῦλος

But Saul, who (was) also Paul . . . (Acts 13:9).

τοῦτο ἐστὶν τὸ αἷμα μου τῆς διαθήκης
τὸ περὶ πολλῶν ἐκχυννόμενον

This is my blood of the covenant
which is shed for many (Matt 26:28).

ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ

I live by faith which is in the Son of God (Gal 2:20).

Ὁ λόγος ὁ τοῦ σταυροῦ

τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶν

The message which concerns the cross
is foolishness to the lost (1 Cor 1:18).

3. Possessive pronoun. When the identity of ownership is clear and unlikely to be mistaken, the article can function as a possessive pronoun

ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς.

He raised her up grasping her hand (Mark 1:31).

ἄφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ

Leaving their nets, they followed him (Matt 4:20).

ἁπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον

God sent his son into the world (John 3:17).

ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν Ἰησοῦν

Looking to Jesus, the author of our faith (Heb 12:2).

4. Individualizing. The article points out a particular object or person.

ὁ διάβολος ἔστησεν αὐτόν

ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ

The devil stood him
on the wing of the temple (Matt 4:5).

οὐχ οὗτος ἐστὶν ὁ τοῦ τέκτονος υἱὸς

Is this not the son of the carpenter? (Matt 13:55).

Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ
μὴ συναναμίγνυσθαι πόρνοις

I wrote you in the letter

not to associate with fornicators (1 Cor 5:9).

” καθὼς Μωϋσῆς υὔψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ
οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου

As Moses lifted up the serpent in the desert,

so must the Son of man be lifted up (John 3:14).

5. Anaphoric. Denoting previous reference, the article affixed to the noun reminds the reader that this particular noun has already appeared earlier in the passage where it was defined.

Τῇ γὰρ χάριτι ἐστε σεσῳσμένοι

For by the aforementioned grace you are saved (Eph 2:8).

Ἡρώδης λάθρᾳ καλέσας τοὺς μάγους

Herod secretly called the wise men (Matt 2:7).

Νυνὶ μένει πίστις ἔλπις ἀγάπη τὰ τρία ταῦτα
μεῖζων δὲ τούτων ἡ ἀγάπη

Now remain faith, hope, love—these three,

but the greatest of these is love (1 Cor 13:13).

Ἐμοί τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος

To me, to live is Christ and to die is gain (Phil 1:21).

6. Deitic (Demonstrative). Often with the force of a demonstrative pronoun, the article points out an object or person present either literally or in the writer's mind.

λέγει αὐτοῖς. Ἴδοὺ ὁ ἄνθρωπος

He said to them, “Behold, the man!” (John 19:5).

Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω

Walk in wisdom toward those outside (Col 4:5).

πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν

So from where do you have this living water? (John 4:11).

προσῆλθον αὐτῷ οἱ μαθηταί λέγοντες· ἔρημος ἐστὶν ὁ τόπος
His disciples came to him saying “This place is desolate! (Matt 14:15).

7. Par excellence. The article signifies that the noun modified is the chief—the best or worst—of its class.

οἶδα σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ
I know who you are—the holy one of God (Luke 4:34).

τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι.
To quench the fiery darts of the evil one (Eph 6:16).

ἐν τούτῳ ἐστὶν ἡ ἀγάπη
οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν
ἀλλ’ ὅτι αὐτὸς ἠγάπησεν ἡμᾶς
In this is love:
not that we loved God,
but that he loved us (1 John 4:10).

οὗτος ἐστὶν ἀληθὺς προφήτης.
Truly this man is the prophet (John 7:40).

8. Monadic. Sometimes untranslated, this article identifies a "one-of-a-kind noun.ς

ὁ ἥλιος σκοτισθήσεται
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῇ
The sun will be darkened,
and the moon will not emit its light (Mark 13:24).

ἴδε ὁ ἀμνὸς τοῦ θεοῦ
ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου
Look! The lamb of God
who takes away the sin of the world (John 1:29).

ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἀφιεῖναι ἁμαρτίας ἐπὶ τῆς γῆς
The son of man has authority
to forgive sins upon the earth (Mark 2:10).

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστὶν
Salvation is from the Jews (John 4:22).

9. Well known ("Celebrity"). This use of the article points out an object or person well-known to others.

ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ

To the twelve tribes in the dispersion (James 1:1).

Ἀβραάμ δύο υἱοὺς ἔσχεν
εἷνα ἐκ τῆς παιδίσκης
καί εἷνα ἐκ τῆς ἐλευθέρᾳ

Abraham had two sons:
one from the slave woman
and one from the free woman (Gal 4:22).

i.e., the former is Hagar, the latter, Sarah, as everyone knows

ἄν' ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας

Unless the man of sin is revealed (2 Thess 2:3).

i.e., that infamous Antichrist of scripture

10. Abstract. A noun non-literal in nature and focusing on a quality and capable of numerous applications, is accompanied by the article in attempt to make it less abstract and restrict its reference to one area. Often this use of the article is left untranslated.

γινώσεσθε τὴν ἀλήθειαν

You shall know the truth (John 8:32).

i.e., not historical or mathematical truth,
but the truth of God

ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντα

Let's do good to all people (Gal 6:10).

i.e., contextually "good" is defined as
bearing one another's burdens

τῇ ἐλπίδι χαίροντε τῇ θλίψει ὑπομένοντε

Rejoicing in hope, persevering in tribulation
(Rom 12:12).

11. Generic. This article with a noun does not refer to a specific object, but it represents a group as distinguished from other groups by certain characteristics. This article is sometimes translated as "the" or as an indefinite article, or left untranslated.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι

Blessed are the poor in spirit (Matt 5:3).

ἔστω σοι ὡς περ ὁ ἔθνικός
καὶ ὁ τελώνη

Let him be to you as the Gentile
and the tax collector (Matt 18:17).

δεῖ τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι

An overseer must be blameless (1 Tim 3:2).

ἡ ὄντως χήρα ἤλπικεν ἐπὶ θεῷ

The true widow hopes in God (1 Tim 5:5).

Οἱ ἄνδρες ἠγαπάτε τὰς γυναῖκας

Husbands, love your wives (Eph 5:25).

12. Substantiver. This article does one of two things: it turns other parts of speech into a substantive, or it functions itself like a substantive; in some instances the article can be precisely defined by context, in other instances it must be given some general meaning as "affair(s), thing(s), circumstance(s), etc.

ῥῶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

Deliver us from the evil one (Matt 6:13).

i.e., the article is both "substantiver" and "par excellence"

ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν
καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας

He is working in you both the willing
and the doing of his good pleasure (Phil 2:13).

i.e., the articles make these infinitives into nouns

πεπληρωμαι δεξάμενος τὰ παρ' ὑμῶν

I'm well supplied, having received your gifts (Phil 4:18).

i.e., literally, "the things from you"

ἵνα ἁκούω τὰ περὶ ὑμῶν

That I may hear of your affairs (Phil 1:27).

i.e., literally, "the things concerning you"

13. Function marker. Possibly combining another usage simultaneously, this use of the article blandly and idiomatically accompanies certain parts of speech and various constructions.

οὗτος ὁ λόγος

This word (John 21:23)

i.e., the article is idiomatically used with demonstrative pronouns

οἱ μαθηταὶ αὐτοῦ

His disciples (John 4:2).

i.e., the article idiomatically accompanies possessive pronouns

ὁ γινώσκων τὸν θεὸν ἁκούει ἡμῶν

He who knows God hears us (1 John 4:6).

i.e., the article idiomatically goes with substantival participles; thus, this article is both "function marker" and "substantiver"

ὁ θεὸς ἀγάπη ἐστίν

God is love (1 John 4:8).

i.e., this article points out which nominative is subject

Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός

I am the good shepherd (John 10:11).

i.e., the second article helps express the second attributive adjective

Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ

Blessed be the God of Israel (Luke 1:68).

i.e., the article helps identify the proper noun as genitive

14. Comprehensive. When consecutive nouns refer to one and the same object(s) or person(s), this oneness of identity is indicated by one article governing all these nouns. This is called "the Granville Sharp Rule."

Ο- νουν καὶ νουν

ὁ ἀκούσας καὶ μὴ ποιήσας

He who heard but did not do (Luke 6:49)

i.e., the hearer and doer are the same person

οὐχ οὗτος ἐστὶν ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου

Is this not the son of Mary and brother of James? (Mark 6:3).

i.e., "son" and "brother" refer to the same individual

πίστει ζῶ τῇ τοῦ υἱοῦ θεοῦ τοῦ ἀγαπήσαντο

με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἑμοῦ

I live by faith in the Son of God

who loved me and gave himself for me (Gal 2:20).

προσδεχόμενοι

τῇ μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης

τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν

Ἰησοῦ Χριστοῦ

Awaiting

the glorious hope and appearing

of our great God and savior

Jesus Christ (Tit 2:13).

i.e., "the hopes" = "the appearing,"

and "our great God" = our "savior Jesus Christ"

Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Χριστοῦ

τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν

ἐν δικαιοσύνῃ

τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ

Simon Peter a servant and apostle of Christ

to those who have obtained a like precious faith

by the righteousness

of our God and savior, Jesus Christ

(2 Pet 1:1).

i.e., qeou~ = swth~ro"

15. Communal. Consecutive nouns referring to different objects or persons are nevertheless linked together by the same article, because they are viewed, for the moment, as having something in common or as representing different aspects of the same thing (group, community, etc).

Ο- ΝΟΥΝ ΚΑΙ ΝΟΥΝ

ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου
in the defense and confirmation of the gospel (Phil 1:17).

i.e., these are two different types of ministry, but for the moment they are linked as they are parts of Paul's ministry

ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ
τῶν ἀποστόλων καὶ προφητῶν

Built upon the foundation
of the apostles and prophets (Eph 2:20).

i.e., "apostles" and "prophets" are two different groups of leaders
but they are linked together as they compose the foundation

τοῦτο μοι ἀποβήσεται εἰς σωτηρίαν
διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος

This will lead to my release through
your prayers and the Spirit's help (Phil 1:19).

i.e., though two different things, the readers' "prayers"
and the Spirit's "help" are linked, being the means of freeing
Paul from jail

16. Separatistic. When two or more consecutive nouns denote separate objects (persons), this distinction is indicated by each noun having its own article.

Ο- ΝΟΥΝ ΚΑΙ Ο- ΝΟΥΝ

οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.
The Scribes and the Pharisees (Matt 23:2).

i.e., each noun with its own article indicates two different groups

ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων

One is the sower and another is the reaper (John 4:37).

τίμα τὸν πατέρα σου καὶ τὴν μητέρα,
Honor your father and mother (Eph 6:2).

17. With proper nouns. Though in English the article would usually be omitted, it often accompanies the names of persons, cities, countries, rivers, mountains, etc., because such nouns are definite. Rarely is the noun translated into English.

ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ ἔμαστιγώσεν

Pilate took Jesus and had him beaten (John 19:1).

πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν

You have filled Jerusalem with your doctrine (Acts 5:28).

Ἰλαρόν γάρ δότην ἀγαπᾷ ὁ θεός

God loves a cheerful giver (2 Cor 9:7).

18. Subjective. When two nominative nouns are connected by a being verb, the article indicates which of the two is the subject, unless the anarthrous nominative is a personal pronoun, demonstrative pronoun, relative pronoun, or a proper noun—in which case it is the subject.

O- + noun + being verb + noun

ὁ θεός ἀγάπη ἐστίν

God is love (1 John 4:8).

i.e., the article is both "subjective" and "with proper nouns"

ὁ νόμος ἁμαρτία

Is the Law sin? (Rom 7:7).

καὶ θεός ἦν ὁ λόγος

And the Word was God (John 1:1).

ὁ λόγος σὰρξ ἐγένετο

The Word became flesh (John 1:14).

οἱ θερισταὶ ἄγγελοι εἰσιν

The reapers are angels (Matt 13:39).

19. Predicative. When both the subject nominative and the predicate nominative have the article, they are both definite and considered interchangeable—i.e., either is capable of being the subject or the predicate nominative. But if the subject is a personal pronoun, demonstrative pronoun, relative pronoun, or a proper name, and the predicate nominative has the article, then the predicate nominative is presented as something well known (e.g., John 3:10) or that which alone merits the designation (e.g., Gal 1:7).

ὁ ἄγρός ἐστιν ὁ κόσμος

The field is the world (Matt 13:38).

τὸ κέντρον τοῦ θανάτου ἡ ἁμαρτία

The sting of death is sin (1 Cor 15:56).

σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ

You are the teacher of Israel (John 3:10).

i.e., this article is both "predicative" and "par excellence"

τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέψαι εὐαγγέλιον

There are some who disturb you and want to pervert the gospel (Gal 1:7).

i.e., these heretics alone deserve such rebuke

20. Citation. This article serves as quotation marks (ς . . . ") when citing a particular word, phrase, or clause directly.

to; de; a]nevbh tiv e]stin

Now what does the expression "He ascended" signify? (Eph 4:9).

i.e., Paul is commenting on 4:8's "having ascended" (α;ναβαῖν)

ὁ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται
ἐν τῷ ἡγαπήσεις τὸν πλησίον σου ὥς σεαυτὸν

The whole Law is fulfilled in one statement,
in "You shall love your neighbor as yourself" (Gal 5:14).

i.e., the article cites Lev 19:18

ὁ Ἰησοῦς εἶπεν αὐτῷ τὸ εἰ δύνῃ πάντα δυνατὰ τῷ πιστεύοντι

Jesus replied to him, "If you are able, all is possible for the believer" (Mark 9:23).

i.e., the article quotes the man's own words ei' ti duvnh/

ADJECTIVES

ADJECTIVES

1. Definition. The adjective describes or modifies a noun.

"the angry woman"

ο- δίκαιος α;πόστολο"

2. Nature. The adjective is a grammatical chameleon; that is, its gender, number, and case are derived from the noun it modifies or describes. An adjective must agree with its noun in these three respects.

α;γαθο'ς α'νθρωπος πιστεῦει

A good man believes.

βλέπετε α;γαθα'ς ἐκκλησίαι"

You see good churches.

φέρομεν δώ'ρα α;γαθαί'ς ἐκκλησίαι"

We bring gifts to good churches.

3. Usage. The adjective is used in the following four ways.

(a). Attributive. The adjective assigns some quality to the anarthrous or articular noun which it modifies.

(1) First Attributive

O- + ad] + noun

τόν καλόν ἀγῶνα ἠγωνισμαι

I have fought the good fight (2 Tim 4:7)

ἀγάπη ἐκ καθαρᾶς καρδία"

Love from a pure heart (1 Tim 1:5).

(2) Second Attributive

O- + noun + O- + ad]

Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός"

I am the good shepherd (John 10:11).

ην ἀνὴρ ἀγαθός

He was a good man (Acts 11:24).

(3) Third Attributive

noun + ο& + ad]

ἔξενέγκατε στολήν τήν πρώτην

Bring a robe—the best one (Luke 15:22).

(b). Predicate. The adjective makes a statement about the word modified, and this assertion is the main point. In the first and second predicate position, the being verb is either written in the text or omitted but implied to be present.

(1) First Predicate

art + noun + verb + ad]

τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἔστιν

The body without spirit is dead (James 2:26).

πάντα γραφῇ θεόπνευστο

All scripture is inspired by God (2 Tim 3:16).

ὅτι αἱ ἡμέραι πονηραὶ εἰσιν

Because the days are evil (Eph 5:16).

(2) Second Predicate

ad] + verb + art + noun

πιστὸς ὁ θεός

God is faithful (1 Cor 1:9).

μέγα ἔστιν τὸ τῆς εὐσεβείας μυστήριον

Great is the mystery of godliness (1 Tim 3:16).

καλὸς ὁ νόμος

The law is good (1 Tim 1:8)

(3) Third Predicate

Sometimes called the "tertiary predicate," the adjective describes a noun in an oblique manner, i.e., without any being verb expressed or implied.

noun + ad]

ἵνα παραστήσῃ ἑαυτῷ ἑνδοξον τῇ ἐκκλησίᾳ
to present to himself the church glorious (Eph 5:27)

ὁ ποιήσας με ὑγιῆ
He who made me well (John 5:11).

(c). Substantival. The adjective functions as a noun.

οἱ νεκροὶ ἐγερθήσονται
The dead will be raised (1 Cor 15:52).

σύ εἰ ὁ ἅγιος τοῦ θεοῦ
You are the holy one of God (John 6:69).

ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη
τοῦ πονηροῦ \$τᾶ% πεπυρωμένα σβέσαι.
By which you will be able to extinguish
all the fiery darts of the Evil one (Eph 6:16).

τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς
Exalted to the right hand of God (Acts 2:33).

τὰ πάντα ἐνεργοῦντο
κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ
him who works
all things according to his will (Eph 1:11).

(d). Adverbial. The adjective is sometimes used in the place of an adverb.

εὗρίσκει οὗτος πρῶτον τὸν ἀδελφόν τὸν ἴδιον
He found first his own brother (John 1:41).

ἡ'τις αὐτομάτῃ ἠνοιγῆ αὐτοῖς
Which opened automatically for them (Acts 12:10).

Τὸ λοιπὸν ἀδελφοί μου χαίρετε ἐν κυρίῳ
Finally, my brethren, rejoice in the Lord (Phil 3:1).

4. Comparison. This is the name given to the change in the form (spelling) of adjectives when they are used to compare the degree (amount) of qualities they express. There are three degrees of comparison: positive, comparative, and superlative.

Bob is wise (positive).

John is wiser (comparative).

Ted is wisest (superlative).

(a). Positive. This makes no comment about any other object than the one that it modifies.
ο] ο[fiς ο] α]rcai'ο".
The old serpent (Rev 20;2).

ἡ ἐντολὴ ἁγία καὶ δίκαια καὶ ἀγαθὴ
The command is holy and just and good (Rom 7:12).

(b). Comparative. This compares two persons (objects) with one another, describing one as having a greater amount of a certain quality than does the other. The comparative degree is expressed in the following six ways:

(1). By the comparative ending –τερο^ς ἢ ον

e[comen bebaiovteron to;n profhtiko;n lovgon.
We have the prophetic word more certain (2 Pet 1:19).

(2). By the positive ad]. + a preposition phrase

οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἔγένοντο
These were greater sinners than all the Galileans (Luke 13:2).

(3). By the positive ad]. + ἢ

καλὸν σοὶ ἔστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ βληθῆναι εἰς τὸ πῦρ

It is better for you to enter life lame than to be cast into the fire (Matt 18:8).

(4). By the positive ad]. + ma~llon

καλὸν ἔστιν αὐτῷ μᾶλλον εἰ περὶκεῖται βέβληται εἰς τὴν θάλασσαν
It were better for him had he been cast into the sea (Mark 9:42).

(5). By the comparative ad]. + h'

μείζων ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις ἢ
Greater is the one prophesying than the one speaking in tongues (1 Cor 14:5).

(6). By comparative ad]. + the ablative of comparison

σὺ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ
Are you greater than our father Jacob (John 4:12)?

(c). Superlative. This compares three or more persons (objects) with each other, describing one as having the greatest amount of a quality, than do the others. The superlative degree is expressed in the following four ways.

(1). By the superlative endings –τατοῦ ἢ οὐ οὐ βεβητοῦ ἢ ον

Ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων
I am the least of the apostles (1 Cor 15:9).

(2). By the positive degree of the adjective

ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ
Which is the (lit., great) greatest commandment (Matt 22:36)?

(3). By the comparative degree of the adjective

μένει πίστις ἐλπίς ἀγάπη τὰ τρία ταῦτα
μείζων δὲ τούτων ἡ ἀγάπη
Faith, hope, love—these three remain;
but the greatest of these is love (1 Cor 13:13).

(4). By the elative superlative, which has the sense of "very" or "exceedingly."

τὰ τίμια καὶ μέγιστα ἡμῖν ἑπαγγέλματα δεδωρηται

He has given us the precious and exceeding great promises (2 Pet 1:4).

PRONOUNS

PRONOUNS

1. Occasionally Greek will repeat a noun when it should use a pronoun in its place, as in

οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν
δώσει σοι ὁ θεός

I know that whatever he asks of God,
God will give him (John 11:22)

i.e., the last clause should read, "He (αὐτόν) will give him."

2. English can make a similar mistake:

Tom thought that Tom had left Tom's money.

3. This sentence is more better and more smoothly stated as . . .

Tom thought that he had left his money.

4. There are twelve kinds of pronouns in Koine Greek; they are as follows:

(a). personal pronouns

(b). demonstrative pronouns

(c). relative pronouns

(d). interrogative pronouns

(e). indefinite pronoun

(f). possessive pronouns

(g). intensive pronoun

(h). reflexive pronouns

(i). reciprocal pronouns

(j). negative pronouns

(k). alternative pronouns

(l). correlative pronouns

I. PERSONAL PRONOUN

ἐγώ η-μεί
σύ υ-μεί
αυτο αυτοί

This pronoun merely takes the place of a noun to avoid monotony or needless repetition.

The personal pronoun is used in the following five ways:

1. Emphasis. The pronoun expresses special force, often in contrast. At other times the pronoun emphasizes the identity of the subject producing the verb's action, thereby focusing additional attention upon it.

ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι
αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ

I baptized you with water,
but he will baptize you with the Holy Spirit (Mark 1:8).

i.e., since the subjects are expressed in verbal suffixes,
the personal pronouns are unnecessary, but forceful

αὐτὸς σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν

He alone will save his people from their sins (Matt 1:21).

i.e., the force of αὐτοῦς = he and no other will do this

2. Redundant. The pronoun appears unnecessarily.

Τῷ νικῶντι
δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς

To him who overcomes
I will grant him to eat of the tree of life (Rev 2:7).

i.e., this is better rendered by not translating αὐτῷ
"To him who overcomes I will grant to eat . . ."

3. Anaphoric. It simply stands in place of a noun.

ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν

εἰ γε αὐτὸν ἠκούσατε
καί ἐν αὐτῷ ἐδιδάχθητέ
καθὼς ἔστιν ἀλήθεια ἐν τῷ Ἰησοῦ

But you did not so learn Christ,
since you have heard him
and you were taught by him,
as truth is in Jesus (Eph 4:20-21).

ἔρχεται γυνή ἐκ τῆς Σαμαρείας ἀντλήσαι υ᾽δωρ λέγει αὐτῇ ὁ Ἰησοῦς

A woman came from Samaria to draw water. Jesus spoke to her (John 4:7).

4. Possessive. The genitive denotes ownership.

λέγει ἡ μήτηρ αὐτοῦ

His mother (John 2:5).

βαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν
καὶ θεὸν μου καὶ θεὸν ὑμῶν

I'm going to my Father and to your Father,
and to my God and to your God (John 20:17).

5. Reflexive. The personal pronoun is sometimes used with the force of the reflexive pronoun

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς

Don't lay up for yourselves treasures on earth (Matt 6:19).

i.e., υ-μῖν = ἐ-αυτοί

ἔξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν

Cast out the evil man from yourselves (1 Cor 5:13).

i.e., υ-μῶν = ἐ-αυτῶν

II. DEMONSTRATIVE PRONOUNS

ου)το' αυ[τή του'το
ε;κείνο' ή ο
'ο[δέ η[δέ τὸδε
αυ;τὸ^ ή ο
ο[^ η[ο[
ο- ή- τὸ

The demonstrative pronoun is used in the following eight ways:

1. Deitic. Functioning adjectivally or substantively, this pronoun points something out, either near at hand or removed at a distance.

εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται
Command that these stones become bread (Matt 4:3).

οὗτος ἐστὶν ὁ υἱὸς μου ὁ ἀγαπητός
This is my beloved son (Matt 3:17).

2. Personal Pronoun. The demonstrative force is weakened, serving as an equivalent of au*toV.

καθὼς ἐκεῖνος ἐστὶν

καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ
As (lit., that one) he is,
so are we in this world (1 John 4:17).

i.e., English translations often render a
demonstrative as a personal pron.

3. Redundant. The pronoun is used unnecessarily.

ὁ μένων ἐν τῇ διδαχῇ οὗτος καὶ τὸν πατέρα
He who abides in the doctrine,
this one also has the Father (2 John 9).

i.e., the demonstrative causes the ptc. to become nom. pendens

4. Conceptual. The neuter tou~to can refer to an entire phrase or clause.

Τῇ χάριτι ἔστε σεσωσμένοι δι' αὐτὴν πίστει.
καὶ τοῦτο οὐκ ἐξ ὑμῶν
θεοῦ τὸ δῶρον.

By grace are you saved through faith,
and that not of yourselves,
it is God's gift (Eph 2:8).

i.e., tou~to refers to the whole preceding clause in v.8a

γυναικὰ ἔγημα
καὶ δι' αὐτοῦ οὐ δύναμαι ἔλθειν

I have just married a woman,
and for this reason I'm unable to come (Luke 14:20).

i.e., "this reason" = "I married a woman"

5. Contemptuous. The pronoun expresses disdain for someone or something.

σύ μαθητῆς εἰς ἐκείνου ἡμεῖς δὲ τοῦ Μωϋσέως ἑσμέν μαθηταί

You are a disciple of that man, but we are Moses' disciples (John 9:28).

6. Anaphoric. It refers to something immediately preceding and just mentioned.

ἀγαπῶμεν ἐν ἔργῳ καὶ ἀληθείᾳ ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς
ἀληθείας ἑσμέν. Λεῖτε love in deed and truth. By this we will know we are of the truth (1 John 3:18-19)

i.e., toutw/ refers back to loving in deed and truth

7. Kataphoric. It refers to something following that defines the demonstrative.

τοῦτο καὶ εὐχόμεθα τῇ ὑμῶν κατάρτισιν
We also pray for this, namely your perfection (2 Cor 13:9).

i.e., "this" = "your perfection"

ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν ἔαν τὰς ἐντολάς αὐτοῦ
τηρῶμεν

By this we know that we know him: if we keep his commands (1 John 2:3).

8. Emphatic. The pronoun serves as a demonstrative, but with special force.

tou'ton me;n oun e]lpivzw pevmyai
So then, this one I hope to send (Phil 2:23).

i.e., the demonstrative refers to Timothy, whom
Paul just described in glowing terms (2:19-22)

Θεὸν οὐδεὶς ἑώρακεν πώποτε”
μονογενῆς θεός ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς
ἐκεῖνος ἐξηγήσατο

No one has ever seen God.
Only begotten God who is in the father's bosom,
that one has revealed him (John 1:18).

i.e., not just anybody has revealed God; but only "that one"
(e*kei~no") who enjoys an intimate relation with Him.

III. RELATIVE PRONOUN

ο[[^] η[ο[
ο[στι[^] η[τι[^] ο[τι
ο-ποι[^]ο[^] ά ού
οι)ο[^] ά ον
ο[σο[^] ή ού
ο- η- τό

This links a preceding noun (antecedent) with a clause, which further describes that noun.

The pastor, who is from France, preaches well.

The relative is employed in the following ways:

1. Adjectival. The pronoun introduces a simple relative clause that functions adjectivally

ἐρρέθησαν αἱ ἐπαγγελίαι τῷ σπέρματι σου
οὗς ἐστὶν Χριστός

The promises were spoken to your seed,
who is Christ (Gal 3:16).

i.e., the "seed" is further identified by
description in this adjectival clause

2. Telic. The relative introduces a purpose clause.

ἐπισκέψασθε ἄνδρας ἐξ ὑμῶν πλήρεις πνεύματος
οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης

Select seven men from among yourselves full of the Spirit,
that we may appoint them over this need (Acts 6:3).

i.e., literally, "whom we will appoint";
but this becomes the aim of appointment

ἄποστέλλω τὸν ἄγγελον μου πρὸ προσώπου σου
ὅς κατασκευάσει τὴν ὁδὸν σου

I send my messenger before your face,
(lit., who) in order that he may prepare your way (Mark 1:2).

3. Causal. The relative often introduces a causal clause.

Prosevcete ἀπὸ τῶν ψευδοπροφητῶν,

οἵ τινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων

Beware of false prophets,

for they will come to you in sheep clothing (Matt 7:15).

i.e., the relative clause gives the reason for v.15a

καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν

οἷον ἡγείρεν ἐκ νεκρῶν

And to await his son from heaven,

since he raised him from the dead (1 Thess 1:10).

i.e., they expect Jesus' return, because he's been resurrected

4. Conditional. The relative can introduce a conditional clause.

ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος

ἔσται πάντων δοῦλος.

(Lit., Whoever) If anyone wants to be first among you,

he must be servant of all (Mark 10:44).

κατηργήθητε ἀπὸ Χριστοῦ

οἵ τινες ἐν νόμῳ δικαιοῦσθαι

You will be severed from Christ,

(lit., you who) if you try to be justified by the Law (Gal 5:4).

5. Concessive. The relative can introduce a concessive clause.

οἱ λέγοντες· σήμερον κερδήσομεν.

οἵ τινες οὐκ ἐπίστασθε τὸ τῆς αὔριον

Some say, "Tomorrow we will make a profit,"

although they know nothing about tomorrow (James 4:13-14).

κωλύοντων ἀπέχεσθαι βρωμάτων

αὐτὸς ὁ θεὸς ἔκτισεν εἰς μετὰλημψιν

They demand that you abstain from certain foods,

although God created them to be enjoyed (1 Tim 4:3).

6. Consecutive. The relative can introduce a result clause.

τίς οὗτος ἐστίν
ὃς καὶ ἁμαρτίας ἀφίησιν^ς

Who is this man,
so that he forgives even sins (Luke 7:49)?

φῶς οἰκῶν ἀπρόσιτόν
οὐκ εἶδεν οὐδεὶς ἀνθρώπων οὐδ' εἶδέν τινι δύναται

He dwells in unapproachable light,
consequently, no one of men has seen nor can see him (1 Tim 6:16).

7. Temporal. With a preposition, the relative can introduce a temporal clause

ἀφ' ἧς ἡμέρας ἤκούσαμεν
οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι

Since the day we heard,
we have not ceased praying for you (Col 1:9).

8. Interrogative Pronoun. The relative is sometimes equivalent to τίς, τίς.

οὗτοι οἶδασιν
αὐτὸς εἶπον ἐγὼ

These men know
what I said (John 18:21).

i.e., αὐτὸς = τίς = "what things?"

οὔτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει^ς
Why does he eat with tax collectors and sinners? (Mark 2:16).

9. Distributive Pronoun. The relative can function like an alternative pronoun.

αὐτὸς μὲν εἰς τιμὴν αὐτὸς δὲ εἰς ἀτιμίαν^ς
Some for honor and some for dishonor (2 Tim 2:20).

i.e., αὐτὸς = αὐτοὶ

IV. INTERROGATIVE PRONOUN

Τί' τι Who? What? Which?

Ποίος ὅς ον What sort? What kind?

Πόσος ἡ ον How much?

This raises a question.

1. Direct. This asks a question in a straightforward manner.

σὺ τίς εἶ

Who are you? (John 1:19)

2. Indirect. This asks a question in an offhanded manner.

οἶδατε τίνας παραγγελίας ἔδωκαμεν ὑμῖν

You know what commandments we gave you (1 Thess 4:2).

i.e., the direct question lying behind this is:
“what commandments did we give you?”

3. Adverbially. The neuter *tiv* functions as an adverb meaning “why?”

τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν

Why do you stand looking into heaven? (Acts 1:11).

τί μεριμνᾶτε

Why do you worry? (Matt 6:28).

4. Qualitative. Ποίος ὅς ον “what sort? “what kind?” raises a question, stressing the character of some word.

ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς

By what kind of authority are you doing these things (Mark 11:28).

Τούτων οὕτως πάντων λυομένων

ποταπους δεῖ ὑ-πάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις

Since all these things will be destroyed in this way,
what sort of people ought you be in holy behavior! (2 Pet 3:11).

i.e., the pronoun is both qualitative and exclamatory

5. Quantitative. Πόσο ἢ ον, “how much? asks a query, emphasizing amount or number.

ἠρώτα αὐτοῦ· πόσους ἔχετε ἄρτου

οἱ δὲ εἶπαν· ἑπτὰ

He asked them, “How many loaves do you have?”
And they answered, “Seven.” (Mark 8:5).

ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἑμῇ χειρὶ

See with what large letters I write you (Gal 6:11).

6. Relative. The interrogative pronoun sometimes functions as a relative pronoun.

ἀλλ’ οὐ τί ἐγὼ θέλω ἀλλὰ τί σὺ

Not what I desire but what you desire (Mark 14:36).

i.e., τί = ὅ

7. Exclamatory. The pronoun can have the force of an exclamation.

Πῦρ ηλθον βαλεῖν ἐπὶ τῇ γῇ

καὶ τί θέλω εἰ ἤδη ἀνήφθη

I came to cast a fire upon the earth,
and how I wish it were already kindled! (Luke 12:49).

πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύονται ἄρτων

ἐγὼ δὲ λιμῶ ὧδε ἀπόλλυμαι

How many of my father's hired servants have plenty of food,
but I perish here with hunger! (Luke 15:17).

V. INDEFINITE
PRONOUN

Τί τι
πάς παςά πας
εις) μία ειν
δεινα

"Someone Somebody Anyone Anybody Something A certain one"

This makes a general (hence, indefinite) reference to a person or thing.

1 Substantively. When used independently it functions as an indefinite pronoun that makes a general reference; i.e., it usually refers to no specific individual or definite object. But if it does refer to a specific person, it does not precisely identify that individual.

οὐδὲ τὸν πατέρα τις ἐπιγινώσκει
Nor does anyone know the Father (Matt 11:27).

προσδοκῶν τι παρ' αὐτῶν λαβεῖν
Expecting to receive something from them (Acts 3:5).

πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται
Anyone who calls on the Lord's name will be saved (Acts 2:21).

εις ἐπηρώτα αὐτόν
Someone asked him (Mark 10:17).

εἰσὶν τινες ὧδε τῶν ἔσθηκότων οἳ τινες οὐ μὴ γεύσονται θανάτου
There are some here, who will not taste death (Mark 9:1).

2. Adjectivally. When modifying a noun, the pronoun functions as an adjective.

Ἐγένετο ἱερεὺς τις
There was a certain priest (Luke 1:5).

οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκὸς

It is not of any value against the indulgence of the flesh (Col 2:23).

3. Emphatic ("V.I.P."). The pronoun carries a sense of real or only imagined importance.

λέγων εἶναι τινὰ ἑαυτὸν

Claiming that he was somebody (Acts 5:36).

Ἀπὸ δὲ τῶν δοκούντων εἶναι τί

ἔμοι οἱ δοκοῦντες οὐδὲν προσανέθεντό

From those who seem to be something—

those of repute added nothing to me (Gal 2:6).

4. Alternative. Τινε' . . . τινε' (ε[τεροι) are employed in an alternative sense of "some . . . others."

τινὲς διὰ φθόνον

τινὲς δὲ δι' εὐδοκίαν Χριστὸν κηρύσσουσιν.

Some due to envy preach Christ,

but others due to good will (Phil 1:15).

5. Numerical. Used with a number, it conveys the idea of approximation.

προσκαλεσάμενος δύο τινᾶς τῶν μαθητῶν αὐτοῦ

Summoning some [= about] two of his disciples (Luke 7:18).

6. Rhetorical. The pronoun acts like an adverb intensifying an adjective.

φοβερά τις ἐκδοχὴ κρίσεω

A very fearful expectation of Judgment (Heb 10:27).

VI. POSSESSIVE PRONOUN

ἐμὸν (my) . . . ἡμετέρον (our)

σου (your) . . . ὑμετέρον (your)

ἑαυτοῦ (his own) . . . αὐτοῦ (their own)

This denotes emphatic ownership.

1. Adjectivally. When modifying a noun, this word has the force of an adjective.

ἴδετε πηλικοῖς ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ

Look with what large letters I write to you with my own hand (Gal 6:11).

2. Substantively. Used independently not modifying a noun, it functions like pronoun.

εἰς τὰ ἴδια ἦλθεν
καί οἱ ἴδιοι αὐτόν οὐ παρέλαβον

He came to his own [creation],
but his own [people] did not receive him (John 1:11).

3. Adverbial. Combined with a preposition, the third person pronoun has the force of an adverb.

κατ' ἴδιαν ἐπυνθάνετο

He inquired privately (Acts 23:19).

VII. INTENSIVE
PRONOUN

αὐτὸς ἢ ὁ

Himself, Herself, Itself

1. Intensive. Standing in the predicate position (i.e., occurring without the article) and usually translated by some form of “—self, the pronoun emphasizes the identity of the word which it modifies.

αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει

The Spirit himself intercedes (Rom 8:26).

i.e., the pronoun draws attention to who
it is praying for us

αὐτὸ τὸ βιβλίον καὶ πάντα τοὺς λαοὺς ἑρράντισεν

He sprinkled the book itself and all the people (Heb 9:19).

αὐτὰ τὰ ἔργα αὐτοῦ ποιοῦν μαρτυρεῖν περὶ ἐμοῦ

The works themselves, which I’m doing, testify about me (John 5:36).

2. Attributive. When preceded by the article, any case, gender, or number of αὐτοῦ has the meaning of “the same.”

ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως

Having the same spirit of faith (2 Cor 4:13).

ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα

From the same mouth come blessing and curse (James 3:10).

Ἰησοῦς Χριστὸς ἑχθὲς καὶ σήμερον ὁ αὐτός καὶ εἰς τοὺς αἰῶνας

Jesus Christ is yesterday and today the same and forever (Heb 13:8).

3. As a Personal Pronoun (Anaphoric). This merely takes the place of a noun to avoid repetition.

ὑμεῖς οὐχ οὕτως ἐμάθετε τὸν Χριστόν
εἰ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητέ
You did not so learn Christ,
since you've heard him and were taught by him (Eph 4:20-21).

4. Possession. The genitive case of the pronoun denotes ownership.

ἐν τῇ οἰκίᾳ αὐτοῦ
in his house (Mark 2:15)

5. Adverbial. With the sense of "very," it strengthens a demonstrative pronoun.

πεποιθώς αὐτὸ τοῦτο
Being confident of this very thing (Phil 1:6).

6. Demonstrative. It rarely acts as a demonstrative pronoun.

ἐν αὐτῷ τῷ καιρῷ
At that time (Luke 13:1).

i.e., αὐτῷ = ἐκείνῳ

7. Reflexive. Alongside a personal pronoun, it functions as a reflexive pronoun.

τοῦτο πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω
I say this for your own profit (1 Cor 7:35).

i.e., αὐτῶν = ἐ-αὐτῶν

VIII. REFLEXIVE PRONOUN

ἐμαυτοῦ (myself). . . ἐ-αυτῶν (ourselves)
σεαυτοῦ (yourself). . . ἐ-αυτῶν (yourselves)
ἐ-αυτοῦ (himself). . . ἐ-αυτῶν (themselves)

This refers the verb's action back upon itself.

1. Direct. This indicates that the subject is also the object of the action of the verb.

ἑαυτὸν ἐκένωσεν

He emptied himself (Phil 2:7).

σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ

Be eager to make yourself approved to God (2 Tim 2:15).

2. Indirect. The pronoun's force is somewhat weakened, so that it is used to highlight the participation of the subject in the verbal action in a roundabout manner, as indirect object, intensifier, etc.

συνίστησιν τῇν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός

God demonstrates his own love toward us (Rom 5:8).

ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξον τῇν ἐκκλησίαν

that he might present to himself the church glorious (Eph 5:27).

3. Possessive Pronoun. This is an emphatic way of denoting ownership.

ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ

He arose and went to his own father (Luke 15:20).

καγὼ πάντα πᾶσιν ἀρέσκω μὴ ζητῶν τὸ ἑμαυτοῦ σύμφορον

I please all men in all things, not seeking my own profit (1 Cor 10:33).

4. Reciprocal Pronoun. When the reflexive has this function, it stresses the corporate unity such as that, e.g., of a church or of some group.

γίνεσθε εἰς ἀλλήλους χρηστοί χαριζόμενοι ἑαυτοῖς

Be kind to one another, forgiving one another (Eph 4:32).

i.e., ε-αυτοῖς = α;λλήλοις

Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως
ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοῦς

Let the word of Christ dwell in you richly,
with all wisdom teaching and admonishing one another (Col 3:16).

i.e. ε-αυτοῦς α;λληλοῦς

5. Redundant. Occurring with the middle voice, the reflexive is really superfluous.

σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων

Showing yourself to be a pattern of good works (Titus 2:7).

i.e., the nuance of "yourself can be
obtained from the middle ptc.

IX. RECIPROCAL PRONOUN

α;λλήλων
α;λλήλοι'
α;λλήλου'

This denotes a mutual interchange of action between the members of a plural verb. This reciprocal type action is expressed in the NT by the following three means:

1. Reciprocal Pronoun

ἀγαπᾶτε ἀλλήλου'

Love one another (John 13:34).

δι' αἷ τῆς ἀγάπης δουλεύετε ἀλλήλοι'

Through love serve one another (Gal 5:13).

ἔσμεν ἀλλήλων μέλη

We are members of one another (Eph 4:25).

2. Reflexive Pronoun

κρίματα ἔχετε μεθ' ἑαυτῶν

You have lawsuits with one another (1 Cor 6:7).

i.e., ἐ-αυτῶν' α;λλήλων

λαλοῦντες ἑαυτοῖς ἐν% ψαλμοῖς καὶ ὕμνοι'

Speaking to one another with psalms (Eph 5:19).

3. Reciprocal Middle Voice

συνεβουλεύσαντο

They took counsel with one another (Matt 26:4).

διελογίζοντο πρὸς ἀλλήλου'

They began to argue with one another (Mark 8:16).

X. NEGATIVE
PRONOUN

ου;δεῖ[^] ου;δεμιά ου;δέν
μηδεῖ[^] μηδεμιά μηδέν
ου;θεῖ[^] ου;θεμιά ου;θέν
μηθεῖ[^] μηθεμιά μηθέν
ει)[^] μιά ε[ν
ου;` `` πα[^]
ου; πα[^]

The negative pronoun presents the negative aspect of the indefinite pronoun, and it does this in three ways:

1. Substantively. Not modifying a noun, it functions like a pronoun.

οὐδεῖς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ

No one comes to the Father except through me (John 14:6).

καί χωρὶς αὐτοῦ ἐγένετο οὐδ' ἓν

And apart from him, nothing was made (John 1:3).

μηθέν προσλαβόμενοι

Having received nothing (Acts 27:33).

Οὐ πᾶς ὁ λέγων μοι "κύριε κύριέ εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν

Not every one saying to me "Lord, Lord, will enter the kingdom (Matt 7:21).

2. Adjectivally. Modifying a noun, the pronoun functions like an adjective.

οὐδεῖς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ

No prophet is welcome in his home town (Luke 4:24).

3. Adverbially. The pronoun expresses the nuance in a modal dative or accusative.

ἐν οὐδενί ἀίσχυνησομαι

In no way will I be ashamed (Phil 1:20).

XI. ALTERNATIVE PRONOUNS

αἱ ἀμφότεροι ἅ ον
ἐκαστοῦ ἢ οὐ
ἐκαστοῦ ἅ ον
ἄλλοῦ ἢ ον
ἐκαστοῦ μίᾳ ἐν
οὐ ἢ τὸ
οἱ ἢ τὸ
τι ἢ τι

Sometimes called the "distributive pronoun, this functions adjectivally or substantively and distinguishes or separates one party from another.

1. Substantively. Not modifying a noun, this functions like a pronoun.

δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οὐ ἀμφότεροι πρὸς τὸν πατέρα
Through him we both have access to the Father (Eph 2:18).

i.e., "both (αἱ ἀμφότεροι) = the Christian Jew and Christian Gentile

ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ

He will recompense each person according to his deeds (Matt 16:27).

οὐ μὲν Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἡλὶάν ἐτεροι δὲ εἶνα τῶν προφητῶν

Some say John the Baptist, others Elijah, others one of the prophets (Matt 16:14).

δοῦς ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἁριστερῶν καθίσωμεν

Grant us that one may sit at your right and one at your left hand (Mark 10:37).

2. Adjectivally. Modifying a noun, the pronoun functions like an adjective.

ἀπεκατεστάθη ὅλη ὡς ἡ ἄλλη

It was made whole like the other hand (Matt 12:13).

κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ

καὶ ἡλθον καὶ ἐπλησαν ἀμφότερα τὰ πλοῖα

They signaled to their partners in the other boat;

and they came and filled both the boats (Luke 5:7)

XII. CORRELATIVE PRONOUNS

οι)ο^α ά ον
ο[σο^α ή ον
ο-ποι^αο^α ά ον
τοιόσδέ τοιάδέ τοιόνδε
τοσου^ατο^α τοσαύτή τοσου^ατον
τοιου^ατο^α τοιαύτή τοιου^ατον
τηλικου^ατο^α τηλικου^ατή τηλικου^ατο

A correlative pronoun expresses some kind of reciprocal or mutual relation with another part of the sentence; i.e., it indicates that a type of correspondence, directed toward each other, exists between two parts of the same sentence. There are two types of correlative pronouns: relatives and demonstratives, and they function in five ways.

1. Qualitative. This emphasizes the character of someone or something.

προσδέχεσθε αὐτόν καί τοὺς τοιοῦτους ἐντίμους ἔχετε

Welcome him, and hold such in esteem (Phil 2:29).

i.e., there is a mutual relation between "himς (αὐτὸν = Epaphroditus)
and "suchς (τοιοῦτους = other faithful servants like him)

οἷος ὁ ἐπουράνιος τοιοῦτοι καί οἱ ἐπουράνιοι

As is the heavenly, such also are the heavenly ones (1 Cor 15:48).

τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον

I have not found such great faith in Israel (Matt 8:10).

i.e., tosaúthn refers back to the soldier's remark,
"just speak the word, and it'll be doneς (v.8)

2. Quantitative. This stresses number or amount of something.

ὅσον αὐτοῖς διεστέλλετό αὐτοῖ μάλλον περισσότερον ἐκήρυσσον

The more he ordered them, the more widely they proclaimed it (Mark 7:36).

μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτοῦς
In just one hour, so much wealth was laid waste (Rev 18:17).

3. Degree. The focus here is on the extent of something.

παρακαλοῦντε^ς καὶ τοσοῦτῳ μᾶλλον
οὔσῳ βλέπετε ἔγγιζουσιν τῇν ἡμέραν
Encourage one another, and all the more
as you see the day approaching (Heb 10:25).

τοσοῦτῳ κρείττων γενόμενος τῶν ἁγγέλων
οὔσῳ διαφορώτερον παρ' αὐτοῦς κεκληρονόμηκεν ὄνομα
Having become as much superior to the angels,
as he has inherited a more excellent name than they (Heb 1:4).

i.e., to the extent that Jesus' name is better than
the angels' name, to that degree he is better than they

4. Deitic. The use of the pronoun here points something or someone out.

φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης^ς
ὁ υἱὸς μου ὁ ἀγαπητὸς μου οὗτος ἐστὶν εἰς ὃν ἐγὼ εὐδόκησά
Such a statement was directed to him as by the majestic glory as
"This is my beloved Son (2 Pet 1:17).

i.e., the correlative pronoun is both qualitative and, by
pointing to the following remark, it is also deitic,

5. Interrogative. This raises a question either directly or indirectly.

εὐξαίμην πάντας γενέσθαι τοιούτους
ὅποιος καὶ ἐγὼ εἰμὶ
I pray all men would become such
as what I am

i.e., the indirect query lying behind οἷος is, "what kind of man am I?"

PREPOSITIONS

PREPOSITIONS

A preposition is a grammatical chain linking together a noun (pronoun) with some other word in the sentence, thus showing the noun's relationship to that other word.

I ran into the house.

This part of speech is called “preposition, meaning placed before, since most prepositions precede their objects (i.e., the nouns they link to another word). Prepositions help nouns express their case function or strengthen it or even to alter their case function.

ο- α; πὸστολο' διδάσκει ἐν τῇ ἐκκλησίᾳ

The apostle teaches in the church.

i.e. ἐν signifies not “to” or “for” but “in”

*Anav

(a). Distributive

λίθιναι ὑδρίαι ἐξ χωροῦσαι ἅν' μετρητὰς δύο ἢ τρεῖς

Six stone waterpots holding each two or three measures (John 2:6).

(b). Direction

Ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα

They were on the road going up to Jerusalem (Mark 10:32).

(c) Spatial

τὸ ἄρνιον τὸ ἅν' μέσον τοῦ θρόνου ποιμανεῖ αὐτοῦ

The lamb shepherds them in the midst of the throne (Rev 7:17).

(d). Adverbial:

εἴτε γλώσσῃ τις λαλεῖ κατὰ δύο ἢ τὸ πλεῖστον τρεῖς καὶ ἅν' μέρος

If anyone speaks in a tongue, let it be two or three at most and in turn (1 Cor 14:27).

2. ;Αντί

(a). Exchange

Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου
Archelaus rules Judah in place of his father, Herod (Matt 2:22).

(b). Equivalence

ὁφθαλμὸν ἀντὶ ὁφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντο
An eye for an eye and a tooth for a tooth (Matt 5:38).

(c). Substitution

καὶ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι
καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν
Even the son of man did not come to be served but to serve
and to give his life as a ransom for many (Mark 10:45).

3 ;Από

(a). Separation

; o] a]polelumevnhn ἀπὸ a]ndro;ς gamw'n moiceuvei.
He who marries a woman divorced from her husband commits adultery (Luke 16:18).

(b). Source

ραββὶ οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλο.
Rabbi, we know that you are a teacher come from God (John 3:2).

(c). Cause

ὃς δεήσεις προσενέγκας καὶ εἰσακουσθεῖς ἀπὸ τῆς εὐλαβείας
Who offered up prayers and was heard because of his godliness (Heb 5:7).

(d). Partitive

καὶ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων
Even dogs eat (some) of the crumbs falling from the table (Matt 15:27).

(e). Agency

ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημόν οὗπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ

The woman fled into the desert, where she had a place prepared by God (Rev 12:6).

4. Diav

(a). Agency – with genitive

πάντα δι' αὐτοῦ ἐγένετο

All things were created by him (John 1:3).

(b). Means – with genitive

Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ

In whom we have redemption through his blood (Eph 1:7).

(c). Spatial – with genitive

Χριστὸς παραγενόμενος ἀρχιερεὺς διὰ τῆς μείζονος σκηνῆς

When Christ became high priest he entered through the greater tabernacle (Heb 9:7).

(d). Temporal – with genitive

ἐγὼ καταλύσω τὸν ναὸν καὶ διὰ τριῶν ἡμερῶν ἄλλον οἰκοδομήσω

I will destroy the Temple and after three days build another one (Mark 14:58).

(e). Spatial – with accusative

αὐτὸς διήρχετο διὰ μέσον Σαμαρείας

He was passing through the midst of Samaria (Luke 17:11).

(f). Cause – with accusative

ὁ θεὸς διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς

God, because of his profound love, with which he loved us . . . (Eph 2:4).

5. Ει”

(a). Spatial

” ἔγερθεῖς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ

He arose and departed to his house (Matt 9:7).

(b). Temporal

δυνατὸς ἐστὶν τῇν παραθήκην μου φυλάξαι εἰς ἐκείνην τῇν ἡμέραν

He is able to protect what I’ve entrusted to him until that day (2 Tim 1:12).

(c). Purpose

τὸ αἷμα μου τῆς διαθήκης τὸ ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν

The blood of the new covenant poured out for the forgiveness of sins (Matt 26:28).

(d). Result

δῶη αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας

God will grant them repentance resulting in an acknowledging of truth (2 Tim 2:25).

(e). Reference

ἐγὼ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν

I’m speaking about Christ and about the church (Eph 5:32).

(f). Advantage

ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς

You’ve heard of God’s grace given me for your benefit (Eph 3:2).

(g). Disadvantage

ὃς ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον

But whoever blasphemes against the Holy Spirit (Mark 3:29).

(h). In place of e*n

ὅσα ἠκούσαμεν γενόμενα εἰς Καφαρναούμ ποιήσον καὶ ἐν τῇ πατρίδι σου

What we heard happening in Capernaum, do also in your country (Luke 4:23).

6. Ἐκ

(a). Source

ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι·

Can anything good come from Nazareth? (John 1:46).

(b). Separation

οὐ μὴ ἔξαλειψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς

His name will not be blotted out of the book of life (Rev 3:5).

(c). Temporal

πόσος χρόνος ἔστιν ὥς τοῦτο γέγονεν αὐτῷ· ὁ δὲ εἶπεν· ἐκ παιδιόθεν.

How long has this happened to him? He said, “Since childhood (Mark 9:21).

(d). Cause

Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἔκαθέζετο οὕτως ἐπὶ τῇ πηγῇ.

Jesus, weary from the trip, was sitting at the well (John 4:2).

(e). Partitive

εἶπαν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλου·

(Some) of his disciples spoke with one another (John 16:17).

i.e., **τινέ**, “some,ς must be supplied in thought

(f). Agency

εὗρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου

She was found to be pregnant by the Holy Spirit (Matt 1:18).

7. *En

(a). Spatial

γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλὸς

A certain sinful woman was in the city (Luke 7:37).

(b). Sphere

Ἐμοῖ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ
God forbid my rejoicing, except in the cross (Gal 6:14).

(c). Temporal

ἀναστήσω αὐτόν ἐν τῇ ἔσχάτῃ ἡμέρᾳ
I will raise him up on the last day (John 6:44).

(d). Association

ἔλθῃ κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ
The Lord will come with thousands of his saints (Jude 14).

(e). Cause

ἔδοξαζον ἐν ἑμοῖ τὸν θεόν
They were glorifying God on account of me (Gal 1:24).

(f). Instrumental

ἀποκτεῖναι ἐν ρομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ
to kill with sword and with famine and with death (Rev 6:8).

(g). Reference

ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεῖς ἐκήρυξεν
In regards to which also to the spirits in prison he went and preached (1 Pet 3:19).

(h). Manner

ὁ θεός μου πληρώσει πάσαν χρείαν ὑμῶν ἐν δόξῃ
My God will gloriously supply all your need (Phil 4:19).

(i). Thing Possessed

ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἁκαθάρτῳ
There was a man in their synagogue with an unclean spirit (Mark 1:23).

(j). Standard

ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν
In proportion to the amount you give, it will be given you in return (Mark 4:24).

(k). Equivalent for ἐν;

ἔξῃλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ
This report about him went out into all Judea (Luke 7:17).

8. ἐπὶ

(a). Spatial + genitive

” αὐτὸς μόνος ἐπὶ τῆς γῆς
He alone was on land (Mark 6:47).

(b). Temporal + genitive

ἐπ’ ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν
In the last of these days he spoke to us (Heb 1:2).

(c). Cause + genitive

κατηγορίαν μὴ παραδέχου ἔκτός ἐἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων
Don’t accept an accusation, except on the basis of two or three witnesses (1 Tim 5:19).

(d). Spatial + dative

θέλω ἵνα δῶς μοι ἐπὶ πλινθίῳ τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ
I want you to give me on a platter the head of John the Baptist (Mark 6:25).

(e). Temporal + dative

ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ ὀργισμῷ ὑμῶν
Don’t let the sun set on [= during] your anger (Eph 4:26).

(f). Cause + dative

Εὐχαριστῶ τῷ θεῷ μου ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον
I thank my God for your participation in the gospel (Phil 1:3, 5).

(g). Spatial + accusative

νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν
At night he came to them walking on the sea (Matt 14:25).

(h). Temporal + accusative

ἐν ταῖς ἡμέραις Ἡλίου ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνα
In Elijah's time heaven was shut for three years and six months (Luke 4:25).

9. Κατὰ

(a). Spatial + genitive

ὥρμησεν ἡ ἄγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν
The herd rushed down the cliff into the sea (Mark 5:13).

(b). Opposition + genitive

αἱ ἄνθρωποι στρατεύονται κατὰ τῆς ψυχῆς.
Which war against the soul (1 Pet 2:11).

(c). Standard + accusative

ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου
They finished all things according to the Law of the Lord (Luke 2:39).

(d). Temporal + accusative

σύ κατ' ἀρχὰς κύριε τὴν γῆν ἐθεμελίωσα
You, O Lord, in the beginning did establish the earth (Heb 1:10).

(e). Distributive + accusative

εἴτε γλώσσῃ τις λαλεῖ κατὰ δύο ἢ τὸ πλεῖστον τρεῖς καὶ ἅν' ἅ μέροι
If any speaks in a tongue, it should be by two or three at most (1 Cor 14:27).

(f). Purpose + accusative

Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ
Paul, an apostle of Jesus Christ for the faith of God's elect (Tit 1:1).

(g). Reference + accusative

περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα
Concerning his son, born of David's seed, in regards to the flesh (Rom 1:3).

(h). Cause + accusative Titus 1:3

ἐν κηρύγματί ο' ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ θεοῦ
I was entrusted with the gospel because of God's command (Tit 1:3).

10. Μετά

(a). Association + genitive

δίωκε δικαιοσύνην πίστιν ἀγάπην εἰρήνην
μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας
Pursue righteousness, faith, love, peace
with those calling on the Lord from a pure heart (2 Tim 2:22).

(b). Spatial + genitive

τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν.
Why are you seeking the living among the dead? (Luke 24:5).

(c). Manner + genitive

ὡς ἐπὶ λησῆ; καὶ ἐκ χειρὸς μετα; μακαίρων καὶ ξυλῶν
Have you come out with swords and clubs as to a thief? (Luke 22:52).

(d). Temporal + accusative

μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον εἰς ὄρος ὑψηλόν
After six days Jesus took Peter to a high mountain (Matt 17:1).

(e). Spatial + accusative

μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνῇ ἡ λεγομένη Ὑγιαῖον
And behind the second curtain is the tent called "Holy of Holies" (Heb 9:3).

11. Παρά

(a). Source + genitive

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ ὄνομα αὐτῷ Ἰωάννης.
There was a man sent from God, his name was John (John 1:6).

(b). Agency + genitive

αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη
This is the covenant with them (made) by me (Rom 11:27).

(c). Spatial + dative

Ἐἵστηκεισαν παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ
They stood by the cross of Jesus (John 19:25).

(d). Sphere + dative

τοῦτο χάρις παρὰ θεῷ
This is commendable in the sight of God (1 Pet 2:20).

(e). Association + dative

ἦσαν παρ' ἡμῖν ἑπτὰ ἀδελφοί.
Seven brothers were with us (Matt 22:25).

(f). Equivalent to dative

παρὰ ἀνθρώποις ἀδύνατον ἄλλ' οὐ παρὰ θεῷ· πάντα δυνατὰ παρὰ τῷ θεῷ
With men it's impossible, but not with God; all is possible with God (Mark 10:27).

(g). Spatial + accusative

ὁ Ἰησοῦς ἐκάθητο παρὰ τὴν θάλασσαν.
Jesus was sitting along side the sea (Matt 13:1).

(h). Comparison + accusative

ὀφειλέται ἐγένοντο παρὰ τοὺς ἀνθρώπους τοὺς κατοικοῦντας
Ἱερουσαλήμ
They were worse culprits than those living in Jerusalem (Luke 13:4).

(i). Opposition + accusative

Παρακαλῶ ὑμᾶς σκοπεῖν τοὺς τὰς διχοστασίας παρὰ τὴν διδαχὴν
I urge you to watch those causing dissensions contrary to doctrine (Rom 16:17).

12. Περὶ

(a). Reference + genitive

Περὶ δὲ τῶν πνευματικῶν ἀδελφοί οὐ θέλω ὑμᾶς ἀγνοεῖν
Now concerning spiritual gifts, brethren, I don't want you ignorant (1 Cor 12:1).

(b). Advantage + genitive

προσευχὴ ἣν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεόν περὶ
αὐτοῦ
Fervent prayer was made by the church to God for him (Acts 12:5).

(c). Spatial + accusative

ἣν ὁ Ἰωάννης ἐνδεδυμένος ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ
John wore a leather belt around his waist (Mark 1:6).

(d). Temporal + accusative

περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἄργου

About the third hour he saw others standing idle in the fields (Matt 20:3).

(e). Reference + accusative

οἱ ὅτινες περὶ τῇ ἀλήθειαν ἡστούχησαν

Who, in regards to the truth, have gone astray (2 Tim 2:18).

13. Πρό

(a). Spatial

φύλακες πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν

Sentries in front of the door were guarding the prison (Acts 12:6).

(b). Temporal

Σπούδασον πρὸ χειμῶνος ἐλθεῖν

Hurry to come to be before winter (2 Tim 4:21).

(c). Rank

Πρὸ πάντων δέ ἀδελφοί μου μὴ ὀμνύετε

Above all, my brethren, don't swear (James 5:12).

14. Πρό'

(a). Purpose

πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν πρὸς ἐλεγμὸν

All scripture is divinely inspired and useful for teaching, for reproof (2 Tim 3:16).

(b). Spatial

ἐγγίζοντος αὐτοῦ πρὸς τὴν καταβάσει τοῦ ὄρους τῶν ἔλαιων

He drew near to the slope of the mount of Olives (Luke 19:37).

(c). Temporal

οἰς οὐδ' ἔως ὥραν εἵξαμεν τῇ ὑποτάγῃ
To whom we did not yield in submission even for an hour (Gal 2:5).

(d). Result

ἔστιν ἁμαρτία πρὸς θάνατον.
There is sin unto [= resulting in] death (1 John 5:16).

(e). Opposition

οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα
Our struggle is not against flesh and blood (Eph 6:12).

(f). Association

καὶ ὁ λόγος ἦν πρὸς τὸν θεόν
And the Word was with God (John 1:1).

(g). Reference

Ἦ Ελεγεν παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι
He spoke a parable to them regarding the need to always pray (Luke 18:1).

15. Συνη

(a). Association

τὸν ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα τὸν τεθεραπευμένον
They saw the man who had been healed standing with them (Acts 4:14).

(b). Addition

ἀλλὰ καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν
ἄγει ἅφ' οὗ ταῦτα ἐγένετο
But besides all these things, it is the third day
since these things happened (Luke 24:21).

(c). Assistance

περισσότερον αὐτῶν πάντων ἔκοπιάσα
οὐκ ἔγῳ δὲ ἄλλ᾽ ἢ χάρις τοῦ θεοῦ ᾧ σὺν ἔμοι

I labored more abundantly than them all,
not I but the grace of God which was with me (1 Cor 15:10).

(d). Equivalent to καὶ

τοῖς ἁγίοις τοῖς οὐσιν ἐν Φιλιπποῖς σὺν ἐπισκόποις καὶ διακόνοις

To the saints in Philippi and to the elders and deacons (Phil 1:1).

16. -Υπέρ

(a). Advantage + genitive

ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσεται ἡμᾶς

Who gave himself for us, that he might redeem us (Tit 2:14).

(b). Reference + genitive

οὗτος ἐστὶν ὑπὲρ οὗ ἐγὼ εἶπον

This is the one about whom I spoke (John 1:30).

(c). Substitution + genitive

ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς

that he might, in your place, minister to me in my bonds (Philemon 13).

(d). Spatial + accusative

πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ
καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ

He subjected all things beneath his feet,
and made him head over all things for the church (Eph 1:22).

(e). Comparison + accusative

Οὐκ ἐστὶν μαθητὴς ὑπὲρ τοῦ διδάσκαλου οὐδὲ δοῦλος ὑπὲρ τοῦ κυρίου
αὐτοῦ

A disciple isn't above his teacher nor a slave above his master (Matt 10:24).

17. -Υπό

(a). Agency + genitive

ᾧ τὸ ρηθῆν ὑπὸ κυρίου

That which was spoken by the Lord (Matt 1:22).

(b). Means + genitive

ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων

so that the boat was being battered by the waves (Matt 8:24).

(c). Spatial + accusative

οὐδὲ γὰρ ὄνομα ἔστιν ἕτερον ὑπὸ τὸν οὐρανόν
τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς

nor is there another name under heaven

given among men by which we must be saved (Acts 4:12).

(d). Subordination + accusative

καί γάρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν
τασσόμενος ἔχων ὑπ' ἐμαυτὸν στρατιώτας

I am also a man under authority

and have soldiers placed under myself (Luke 7:8).

PERSON

PERSON

This indicates the relation between the verb's subject and the speaker. There are six uses

1. Regular. The overwhelming majority of usage in the NT falls into this category.

(a). 1st person – the subject of the verb is also the speaker of the sentence

λέγει αὐτῷ Ἰησοῦς Ἐγὼ εἰμι ἡ ὁδός

Jesus said, "I am the way (John 14:6).

(b). 2nd person – the subject of the verb is spoken to or addressed by someone.

Σὺ οὖν ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ

You, therefore, be strong in the grace that is in Christ (2 Tim 2:1).

(c). 3rd person – the subject of the verb is spoken about.

Δημᾶς με ἐγκατέλιπεν

Demas has forsaken me (2 Tim 4:10).

2. First Person for Third Person. In this usage, "Ἦς = "someone, anyone."

εἰ ἔγω χάριτι μετέχω τί βλασφημοῦμαι

If I partake with thanks, why am I being criticized? (1 Cor 10:30)

i.e., if anyone partakes gratefully,
he must not be put down

3. Second Person for Third Person. In this, "σοὺς = "someone, anyone."

Θέλεις δὲ γινῶναι ὡς ἄνθρωπος κενός

ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἄργή ἐστιν

Are you willing to recognize, O foolish man,
that faith without works is dead? (James 2:20).

i.e., "are you willing = is anyone advocating salvation by
works willing to acknowledge the following proposition

4. Third Person for First Person. In this rare usage, "heç = "I"

οἶδα τὸν τοιοῦτον ἄνθρωπον οὔτι ἤρπάγη εἰς τὸν παράδεισον
I know such a man that he was caught up into paradise (2 Cor 12:3-4).

i.e., I was caught up

5. Editorial First Person Plural. In this usage, "weç = "I."

ἔλαβομεν χάριν καὶ ἀποστολὴν
We have received grace and apostleship (Rom 1:5).

i.e., Paul received apostleship, not he and the Romans

ἠθελήσαμεν ἔλθειν πρὸς ὑμᾶς ἐγὼ μὲν Παῦλος
We wanted to visit you, I Paul (1 Thess 2:18).

6. Inclusive First Person Plural. In this, "weç = the author and his readers.

πολλὰ πταίομεν ἀπαντε
We all stumble in many ways (James 3:2).

7. Exclusive First Person Plural. In this, "weç = the author and his co-writers or associates.

Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων
Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν
Paul and Silvanus and Timothy to the church of the Thessalonians.
We thank God always for all of you (1 Thess 1:1-2).

ἡμεῖς μωροί διὰ Χριστὸν
We are fools for Christ's sake (1 Cor 4:10).

i.e., "weç = we the apostles

NUMBER

NUMBER

This indicates whether a word refers to one or more than one.

I. NUMBER IN VERBS

1. Regular.

(a). A singular verb means the subject is a party of one.

αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας

He is the head of the body, the church (Col 1:18).

(b). A plural verb means the subject is composed of two or more persons or things

ὕμεις ἐκ τοῦ θεοῦ ἐστε τέκνιά

You are children of God (1 John 4:4).

2. Neuter Plural Subject + Singular Verb. Usually a neuter plural subject that has a personal or collective meaning has a plural verb (James 2:19). But when the neuter plural subject refers to impersonal things (John 9:3), the singular verb views this subject as a mass.

καὶ τὰ δαιμόνια πιστεύουσιν καὶ τρέμουσιν.

Even the demons believe and tremble (James 2:19).

ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ

that the works of God may be manifest in him (John 9:3).

3. Multiple Subject + Singular Verb ("Pindaric"). Multiple subjects in the singular are joined by a conjunction usually take a plural verb (Acts 15:35). But when emphasis falls on one of these multiple subjects, the verb is singular.

ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον

And also Jesus and his disciples were invited to the wedding (John 2:2).

4. Indefinite Plural. This uses the third person plural to stand for no one in particular, but rather just for the general "someone(s) (ti").

mhvti sullevgousin ἀπὸ ἀκανθῶν σταφύλας; _
They do not gather grapes from thorn bushes, do they? (Matt 7:16).

i.e., "no one(s) gathers grapes from thorn bushes

II. NUMBER IN SUBSTANTIVES

The following usages depart from the "regular" use of number in the NT.

1. Abstract Nouns. Nouns that are less concrete and literal, dealing more with a quality, are sometimes put into the plural.

ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν
The kingdom of heaven is near (Matt 3:2).

Ἄδελφοί μου μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ κυρίου
My brethren, don't maintain faith in the Lord, with a spirit of partiality (James 2:1).

2. Collective Singular. A singular noun that is viewed as composed of numerous elements may appear in the singular (John 6:2) or in the plural (Matt 21:8), or both (Mark 3:32).

ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς
A large crowd was following (John 6:2).

ὁ ὄχλος ἐστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ
The crowd spread their own garments in the road (Matt 21:8).

ἐκάθητο περὶ αὐτοῦ ὄχλος καὶ λέγουσιν αὐτῷ
A crowd was sitting around him, and they spoke to him (Mark 3:32).

i.e., the "crowd(s) (ὁ ὄχλος)" is singular and its first
verb (ἐκάθητο) is also singular, but its second
verb (λέγουσι) is plural

3. Generic Singular. A singular noun, though representing not one person or one object, but numerous members within a particular class, takes a singular verb.

εἰ ὁ δίκαιος μόλις σῶζεται
ὁ ἄσεβής καί ἁμαρτωλὸς ποῦ φανεῖται

If the righteous is barely saved,
where will the ungodly and sinner appear? (1 Pet 4:18).

i.e. **ο-δίκαιος** refers not to one righteous person,
but to many such individuals

4. Distributive Singular. A singular noun is understood to be applied to each member of a plural subject.

οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν

The disciples fell on their face (Matt 17:6).

i.e., each disciple fell on his own face

5. Qualitative Singular. A neuter singular emphasizes the character or a quality of a person (thing) or a group.

ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλὸν

The Son of man came to seek and save the lost (Luke 19:10).

i.e., this neuter ptc. stresses the lost
condition of the unsaved

6. Heterosis. A singular is used for a plural, or a plural is used for a singular.

ἐφάνερωσε καιροῖς ἰδίοις τὸν λόγον αὐτοῦ

He made known his Word in his own time (Titus 1:3).

7. Categorical Plural. A generalized plural ("they") stands for just one person.

τεθνήκασιν οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου

They who were seeking the child's life are dead (Matt 2:20).

i.e., "theyς = Herod

VOICE

VOICE

Voice indicates the relation between the verb's subject and action.

(a). Active – the subject produces the verb's action.

The boy hits the girl.

ο- α;πόστολο' διδάσκει τη'ν ἐκκλησίαν

The apostle is teaching the church.

(b). Passive – the subject receives the verb's action.

The boy is being hit by the girl.

η- ἐκκλησία διδάσκεται

The church is being taught.

(c). Middle – the subject is both producing and, in some way, participating in the verb's action, either directly or indirectly.

The boy hits himself.

ο- πονηρο' α;πόστολο' δοξάζεται

The evil apostle glorifies himself.

I. ACTIVE VOICE

1. Simple Active. This describes the subject as producing the action expressed by the verb.

οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον

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

2. Causative (Ergative) Active. This pictures the subject as making someone (something) else to produce the verb's action, the subject being only indirectly involved in the action.

βρέχει ἐπὶ δικαίους καὶ ἄδικου'

He makes it rain upon the just and unjust (Matt 5:45).

ἔλαβεν ὁ Πιλλᾶτος τὸν Ἰησοῦν καὶ ἔμαστιγώσεν

Pilate took Jesus and had him beaten (John 19:1)

ὁ θεός ἤϋξανεν

God was making (it) grow (1 Cor 3:6).

περιέτεμεν αὐτόν

He had him circumcised (Acts 16:3).

3. Stative Active. The subject exists in the state indicated by the verb. This includes both equative verbs and verbs that are translated with an adjective in the predicate (e.g., ploutevw, I am rich).

ὁ θεός φῶς ἔστιν

God is light (1 John 1:5).

Ἡ ἀγάπη μακροθυμεῖ χρηστεύεται ἡ ἀγάπη

Love is patient, love is kind (1 Cor 13:4).

ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ

You were at that time without Christ (Eph 2:12).

4. Reflexive Active. The subject acts upon itself by producing the verb's action and, by having a reflexive pronoun, it also receives this action as a direct object.

ἑαυτὸν ἐκένωσεν

He emptied himself (Phil 2:7).

Ἐαυτοὺς πειράζετέ· ἑαυτοὺς δοκιμάζετέ

Test yourselves, . . . examine yourselves (2 Cor 13:5).

II. MIDDLE VOICE

1. Direct (Reflexive) Middle. This describes the subject as both producing and receiving the verb's action.

ἑπήγατο

He hanged himself (Matt 27:5).

φυλάσσεσθε ἀπὸ πάσης πλεονεξίας

Guard yourselves from every kind of greed (Luke 12:15).

ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ

Dress yourselves with the whole armor of God (Eph 6:11).

ἡγῆμαι ἑμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι

I consider myself fortunate to defend myself before you today (Acts 26:2).

ἴδοῦσα τὸν Πέτρον θερμαινόμενον

She saw Peter warming himself (Mark 14:67).

2. Indirect (Intensive, Benefactive) Middle. This describes the subject as producing the verb's action, and in some way, participating in it. The indirect middle provides for the subject sharing in the action in four ways:

- (a). "By Oneself. This aspect of the indirect middle stresses that the subject alone—he rather than anyone else—produces the verb's action.

οὔτως ἐξέληται ἡμᾶς

that he himself might rescue us (Gal 1:4).

i.e., only Jesus rescues us from sin, not Jesus and the Law

αἰωνίαν λύτρωσιν εὐράμενος

Having by himself secured eternal redemption (Heb 9:12).

i.e., Jesus by himself, and not animal sacrifices, redeemed us

καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος

Having himself made purification of our sins (Heb 1:3).

i.e., Jesus alone, and none of the OT prophets mentioned in the context, purified our sins

- (b). "For Oneself. This aspect of the indirect middle emphasizes the subject acting in his own interest or for his own benefit.

ταῖς πρωτοκλισίαις ἐξελέγοντο

They were picking out the best seats for themselves (Luke 14:7).

ἐνοσφίσατο ἀπὸ τῆς τιμῆς

He kept back some of the profit for himself (Acts 5:2).

ἔξελέξατο ἡμᾶς

He chose us for himself (Eph 1:4).

τὸν καιρὸν ἑξαγοραζόμενοι

Seizing the opportunity for your own advantage (Col 4:5).

(c). "To Oneself. This aspect of the indirect middle signifies the action to be directed in some way "toς the subject.

προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ

Summoning his twelve disciples to himself (Matt 10:1).

προσλαβόμενος αὐτόν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ

Peter, taking him aside to himself, began to rebuke him (Matt 16:22).

(d). "From Oneself. This aspect of the indirect middle expresses the notion of removal from the subject, though the idea of "from oneself isn't rendered.

ἂποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν

Laying aside lying from yourselves speak truth (Eph 4:25).

μὴ παραιτήσησθε τὸν λαλοῦντά

Do not reject from yourselves him who speaks (Heb 12:25).

ἂπωθεῖσθε αὐτόν

You repudiate it from yourselves (Acts 13:46).

3. Permissive Middle. This describes the subject as allowing something to be done to it or as submitting to, and being affected by, the verb's action.

δι᾽ τὸ οὐχί μᾶλλον ἀδικεῖσθε

Why not rather let yourselves be wronged? (1 Cor 6:7).

Ὁ νικῶν περιβαλεῖται ἐν ἱματίοις λευκοῖς

He who overcomes will be clothed with white clothes (Rev 3:5).

i.e., note that the verb is not passive in form though it is rendered passively

εἰ οὐ κατακαλύπτεται γυνή καί κειράσθω

If a woman is not covered, then let her be shaved (1 Cor 11:6).

4. Causative. The subject becomes the recipient of the verb's action by "causing or having someone else perform that action upon him.

βάπτισαι καὶ ἀπόλυσαι τὰς ἁμαρτίας σου

Get yourself baptized and get your sins washed away (Acts 22:16).

i.e., have someone baptize you and
have the Lord remove your sins

οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι

These try and compel you to get circumcised (Gal 6:12).

i.e., to have you get some-
one to circumcise you

Ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς

I wish those disturbing you would actually have themselves castrated (Gal 5:12).

5. Reciprocal. This indicates reciprocal action or interchange of activity among the acting agents—that is, among the members that make up the subject of a plural verb.

συνεβουλευσάντο

They plotted together (Matt 26:4).

συνετέθειντο οἱ Ἰουδαῖοι

The Jews had agreed with one another (John 9:22).

Τολμᾷ τις ὑμῶν πρὸς τὸν ἑτέρον κρίνεσθαι

Does any of you dare take legal action one against the other? (1 Cor 6:1).

6. Redundant. Both the middle voice and the reflexive (or, reciprocal) pronoun occur together, attempting to bring out more clearly the middle's reflexive force.

σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων

Showing yourself a pattern of good works (Titus 2:7).

i.e., the ptc. alone = "showing yourself"

Ἐμάχοντο πρὸς ἀλλήλους οἱ Ἰουδαῖοι

The Jews began arguing with one another (John 6:52).

οἱ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιούνται

Those who served well obtain for themselves a good standing (1 Tim 3:13).

7. Deponent (Dynamic) Middle. This is a wolf in sheep's clothing in that some verbs are middle in form (spelling) but active in meaning.

ἔρχεσθε καὶ ὄψεσθε

Come and you will see (John 1:39).

Καὶ ὁ λόγος σὰρξ ἐγένετο

And the Word became flesh (John 1:14).

III. PASSIVE VOICE

1. Simple Passive. This depicts the subject as the recipient of the verb's action.

πᾶς οἶκος κατασκευάζεται ὑπὸ τινος

Every house is built by someone (Heb 3:4).

οἷοι πνεύματι θεοῦ ἄγονται

As many as are being led by God's Spirit (Rom 8:14).

2. Impersonal Passive. The verb is put in the passive voice in an attempt to make the subject involved in the verb's action as producing it.

καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην
στόματι δ' ὁμολογεῖται εἰς σωτηρίαν

With the heart one believes unto righteousness,
and with the mouth he confesses unto salvation (Rom 10:10).

Lit., with the heart it is believed ,
and with the mouth it is confessed

3. Deponent Passive. This, too, is a wolf in sheep's clothing: some verb's are passive in form but active in meaning.

ἐφοβήθησαν φόβον μέγαν

They feared greatly (Luke 2:9).

οὐ μὴ σε ἄπαρνήσομαι

I will never deny you (Mark 14:31).

ἀπεκρίθησαν

They answered (Matt 25:9).

MOOD

This tells how real a verb's action is.

There are four moods in Greek:

- (a). Indicative: reality
- (b). Subjunctive: probability
- (c). Optative: possibility
- (d). Imperative: intention

INDICATIVE
MOOD

(Reality)

1. Declarative Indicative. While not guaranteeing the truthfulness of the statement, this makes a straightforward statement and expresses it as fact. Whether the speaker is correct, is in error, or is lying, in any case the statement is presented from his point of view as true.

Ὁ θεός ἀγάπη ἐστίν

God is love (1 John 4:16).

ἠρνήσατο μετὰ ὅρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον

He denied it with an oath, “I know not the man” (Matt 26:72).

ἐδίδασκον ὅτι

ἔαν μὴ περιτμηθῇτε οὐ δύνασθε σωθῆναι

They were teaching that

unless you are circumcised, you can’t be saved (Acts 15:1).

2. Interrogative Indicative. With or without interrogative pronouns and adverbs, this asks a simple question—direct or indirect. Reality is implied in a fact inquired about when the indicative is used in asking a question; the interrogative indicative assumes there is an actual fact which may be stated in answer to a question.

πιστεύεις τοῦτο

λέγει αὐτῷ. ναί κύριε ἐγὼ πεπίστευκα

Do you believe this?

She replied, “Yes, Lord; I have believed” (John 11:26-27).

ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖος ἐστίν

He asked whether the man was Galilean (Luke 23:6).

3. Conditional Indicative. This is the use of the indicative in the protasis of first and second class conditional sentences. First class condition indicates the assumption of reality for the sake of argument, while the second class condition indicates the assumption of unreality for the sake of argument.

εἰ Χριστὸς οὐκ ἐγήγερται

κενὸν ἄρα τὸ κήρυγμα ἡμῶν

If Christ has not been raised,

then our preaching is empty (1 Cor 15:14).

εἰ γάρ ἔγνωσαν
οὐκ ἂν τὸν κύριον τῆς δόξης ἔσταύρωσαν

If they had known,
they would not have crucified the Lord of glory (1 Cor 2:8).

4. Potential Indicative. Coming from either a'n, the nature of the verbal idea, or from the context, contingency accompanies this indicative. This often occurs with verbs of obligation, wish, or desire; the idea of some of these verbs will be completed by an infinitive.

ἔγω γάρ ὥφειλον ὑφ' ὑμῶν συνίστασθαι.

I ought to be commended by you (2 Cor 12:11).

ὦ Οφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς

Would that they would castrate themselves (Gal 5:12).

ἀπολελυθῆναι ἔδυνάτο ὁ ἄνθρωπος οὗτο
εἰ μὴ ἔπεκέκλητο Καίσαρὰ

This man could have been released,
had he not appealed to Caesar (Acts 26:32).

5. Cohortative (Volitive) Indicative. The future indicative can express an emphatic command.
ou] foneuvsei"

You shall not commit murder (Matt 19:18).

ἀγγιοι ἔσεσθέ

οὔτι ἔγω ἀγγιος εἰμι

You shall be holy,
because I am holy (1 Pet 1:16).

ἀγαπήσεις τὸν πλησίον σου ὥς σεαυτὸν

You shall love your neighbor (James 2:8).

SUBJUNCTIVE MOOD

(Probability)

1. Hortatory (Volitive). The first person plural exhorts others to join the speaker in an action or condition.

λέγει τοῖς μαθηταῖς· ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν

He said to his disciples, "Let us go again to Judea (John 11:7).

κρατῶμεν τῆς ὁμολογίας

Let's hold fast our profession (Heb 4:14).

2. Deliberative. This asks either a real or unreal question.

(a). Contemplative (Dubitative). This reflects uncertainty of mind and asks a real question seeking information.

τί αἰτήσωμαι

What shall I ask? (Mark 6:24).

ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ

δῶμεν ἢ μὴ δῶμεν

Is it lawful to pay tax to Caesar or not?

Shall we pay or shall we not? (Mark 12:14).

(b). Rhetorical. This expresses an unreal question to either emphatically assert something or to raise an issue for discussion.

ἐπιμένωμεν τῇ ἁμαρτίᾳ

Shall we continue in sin? (Rom 6:1).

ὁ θεός οὐ μὴ ποιήσῃ τῇ ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ

Will not God execute justice for his elect? (Luke 18:7).

3. Emphatic Negation. The double negative οὐ; μὴ + subjunctive places special stress on the negative proposition.

καγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλυνται

I give them eternal life, and they will in no way perish (John 10:28).

τὸν ἐρχόμενον πρὸς ἐμέ οὐ μὴ ἐκβάλω ἔξω

Him who comes to me I will in no case cast out (John 6:37).

4. Prohibitive. Mhv + the aorist subjunctive express a negative command prohibiting the commencement of an act.

μὴ μεριμνήσητε εἰς τὴν αὔριον

Don't worry about tomorrow (Matt 6:34).

μὴ φοβοῦ ἄλλ' ἀλλεῖ καὶ μὴ σιωπήσῃ

Stop fearing, but speak and do not be silent (Acts 18:9).

5. Conditional ἂν(per) + the subjunctive introduce a third class conditional clause (protasis), the fulfillment of which is assumed to secure the realization of the accompanying conclusion (apodosis).

καὶ τοῦτο ποιήσομεν ἂν περ ἐπιτρέπῃ ὁ θεός

And we will do this, if God permits (Heb 6:3).

ἂν τὰς ἐντολάς μου τηρήσητε μένειτε ἐν τῇ ἀγάπῃ μου

If you obey my commands, you will remain in my love (John 15:10).

6. Final (Telic). This indicates the purpose of the main verb, on which the subjunctive depends.

(a). Positive purpose is expressed by ἵνα or ὅπως + subjunctive

ἔγωγ' ἦλθον ἵνα ζώῃν ἔχωσιν καὶ περισσόν ἔχωσιν

I came, that they might have life and have it abundantly (John 10:10).

ἂν εὗρητέ ἀπαγγείλατε μοί ὅπως καγὼ ἔλθων προσκυνήσω αὐτῷ

When you find him, tell me, that I, too, may worship him (Matt 2:8).

(b). Negative purpose is expressed by ἵνα μὴ or ὅπως μὴ mhv or mhvpote or μὴ πώ

or by ἵνα + a negative pronoun + subjunctive.

Μὴ κρίνετέ ἵνα μὴ κριθῇτε.

Judge not, so you won't be Judged (Matt 7:1).

κεκρίκει ὁ Παῦλος παραπλεῦσαι τὴν Ἐφεσοῦ

ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ.

Paul had decided to sail past Ephesus,

so he would not have to spend time in Asia (Acts 20:16).

katartivzete to;n toiou'ton . . . , skopw'n seauto;n mh; kai; su; peirasqh'".

Restore such a one, . . . watching yourself, lest you, too, be tempted (Gal 6:1).

7. Consecutive (Ecbatic). @Ina + the subjunctive denotes the result or consequence of the verb to which they are related.

ραββὶ τίς ἥμαρτεν ἵνα τυφλὸς γεννηθῇ

Rabbi, who sinned, . . . so that he was born blind? (John 9:2).

ταῦτα ἀλλήλοις ἀντίκειται ἵνα μή αἴ ἂν θέλητε ταῦτα ποιῆτε

These are contrary to one another, so you cannot do whatever you please (Gal 5:17).

8. Temporal. Certain adverbs (ἡνίκα ο-σάκις ω-), conjunctions (ἐ[ὡς μέχρι ου) ἀχρι ου) ο[ταν ἐ;πάν), and prepositions (privn, a*f ou%) + subjunctive form a temporal or time clause, expressing a future contingency from the perspective of the time of the main verb.

ἔκει μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν

Stay there until you depart from there (Mark 6:10).

τοῦτο ποιείτε ὡς ἂν πίνητέ εἰς τὴν ἑμὴν ἀνάμνησιν

Do this, as oft as you drink it, in remembrance of me (1 Cor 11:25).

9. Local. The adverbs ο[που ορ ου) ὅ, ἐ; .α' ν ("wherever") + subjunctive form an indefinite local clause denoting place.

ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ

I will follow you, wherever you go (Luke 9:57).

πρὸς ὑμᾶς παραμεινῶ ἵνα ὑμεῖς με προπέμψετε
οὐ ἂν πορεύωμαι

I will stay with you, that you may send me on my journey
wherever I may go (1 Cor 16:6).

10. Concessive. Εἰ καὶ ορ καὶ εἰ ορ κα' n + the subjunctive introduce a concessive clause.

ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται

He who believes in me, though he die, shall live (John 11:25).

ἂν καὶ προλημθῇ ἄνθρωπος ἐν τινι παραπτώματι
καταρτίζετε τὸν τοιοῦτον

Even though a man be overtaken by some transgression,
restore such a one (Gal 6:1).

καὶ ἂν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται
\$ὕμῖν% παρ' οὗ εὐηγγελισάμεθα ὑμῖν ἀνάθεμα ἔστω

Even if we or an angel from heaven should preach contrary to the gospel,
let him be accursed (Gal 1:8).

11. Indefinite Relative. A relative pronoun + (e*)a`n + subjunctive is used to express an indefinite relative clause; i.e., a clause which does not refer to a specific antecedent.

οἷςτις ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου ἀδελφὸς ἐστὶν

Whoever does my Father's will is my brother (Matt 12:50).

οἷς τι ἔἂν ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ πάντα ἐν ὀνόματι κυρίου

Whatever you may do in word or deed, do all in the Lord's name (Col 3:17).

ὅς ἂν πίῃ ἐκ τοῦ υἵδατος οὐ ἔγῳ δώσω αὐτῷ οὐ μὴ διψήσει

Whoever drinks of the water, which I will give him shall never thirst (John 4:14).

12. Indirect Question (Oblique). This use of the subjunctive occurs in an indirect question.

οὐκ εἰσὶν τινα φαγεῖν

They don't have (lit., what?) anything to eat (Matt 15:32).

i.e., the direct question lying behind this is:
"what might they eat?"

ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τῇν κεφαλὴν κλίνειν

The son of man has no place where he may lay his head (Luke 9:58).

i.e., the direct question lying behind this is
"where may he lay his head?"

ὑποδείξω δὲ ὑμῖν τίνα φοβηθῇτε

I will show you whom you should fear (Luke 12:5).

i.e., the direct question lying behind this is:
"whom should you fear?"

13. Oratio Variata. As a stylistic variation for emphasis, ἵνα + subjunctive are employed to express a thought in a manner grammatically different from the construction which would ordinarily be used.

ἐκάστος τῇν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν

ἢ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα

Each one must love his own wife as himself,
and the wife must respect her husband (Eph 5:33).

i.e., since the first clause uses the imperative ἀγαπάτω,
one naturally expects the imperative φοβεῖτω in the
last clause, but ἵνα φοβῇται stands in place of it

ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξον τῇ ἐκκλησίᾳ
μὴ ἔχουσιν σπίλον ἢ ρυτίδα ἄλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος

That he might present to himself the church glorious,
not having spot or wrinkle, but that she may be holy and blameless (Eph 5:27).

i.e., because of the preceding μὴ ἔχουσιν σπίλον,
one naturally expects to read αὐτῷ οὐ*σαν ἀ[γιά
but this same thought is expressed instead by the
ἵνα ἡ* ἀ[γιά

14. Substantial. A number of conjunctions (viz., ἵνα or ὅ[πως or μή or μή πως or μήποτε + subjunctive)
introduce a clause that has the normal noun functions of subject, predicate nominative, apposition, and direct object.

(a). Subject.

ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ
That a man be found faithful is sought in stewards (1 Cor 4:2).

οὐκ ἔστιν θέλημα ἑμπροσθεν τοῦ πατρὸς ὑμῶν
ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων
That one of these little should perish
is not the will of your Father (Matt 18:14).

(b). Predicate Nominative.

ἐμὸν βρῶμα ἔστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντος με
My food is that I may do the will of him who sent me (John 4:34).

ἔστιν συνήθεια ὑμῖν ἵνα εἶνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα.
Your custom is that I release a prisoner to you at Passover (John 18:39).

(c). Apposition (Definitive, Epexegetical, Complimentary).

αὕτη ἔστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σέ
This is eternal life, that they may know you (John 17:3).

ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου ἵνα καρπὸν πολὺν φέρητε
In this is my Father glorified: that you bear much fruit (John 15:8).

μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει
ἵνα τις τῇ ψυχῇ αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ
No one has greater love than this,
that one lay down his life for his friends (John 15:13).

ἡ πόλις οὐ χρειαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης
ἵνα φαίνωσιν αὐτῇ

The city has no need of the sun or moon,
that they should shine on it (Rev 21:23).

εἶπατε Ἀρχίππῳ· Βλέπε τὴν διακονίαν
ἵνα αὐτὴν πληροῖς

Tell Archipus, "Take heed to your ministry,
that you finish it (Col 4:17).

συνετέθειντο οἱ Ἰουδαῖοι
ἵνα

ἂν τις αὐτὸν ὁμολογήσῃ χριστόν
ἄποσυνάγωγος γένηται

The Jews had taken counsel with one another,
to the effect that,
if any should confess him to be Messiah,
he would be ex-communicated (John 9:22).

δεξιὰς ἔδωκαν ἑμοί καὶ Βαρναβᾶ κοινωνία[^]
ἵνα ἡμεῖς εἰς τὰ ἔθνη αὐτοῖς δὲ εἰς τὴν περιτομήν.

They gave to us the right hand of fellowship,
i.e., it was agreed that we would go to the Gentiles and they to the Jews (Gal 2:9).

κύριέ οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃ

Lord, I'm not worthy that you should come under my roof (Matt 8:8).

ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν
ἔαν τὰς ἐντολάς αὐτοῦ τηρῶμεν

By this we know that we know him:
if we obey his commandments (1 John 2:3).

(d). Direct Object.

αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν

They asked him to leave their region (Matt 8:34).

οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι
ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ

We have not ceased praying
that you would be filled with a knowledge of his will (Col 1:9).

θέλω

ἵνα ἔξαιτῆς δῶς μοι ἐπὶ πίνακι τῇν κεφαλῇν Ἰωαννοῦ τοῦ βαπτιστοῦ.

I want

that you give me on a platter the head of John the Baptist (Mark 6:25).

IMPERATIVE MOOD (Intention)

In the NT, the imperative is the most common way to express a command.

2. The imperative mood occurs in three tenses:

(a). present – this expresses continuous action as an ongoing process.

Οἱ ἄνδρες ἠγαπάτε τὰς γυναῖκάς

Husbands, keep on loving your wives (Eph 5:25).

(b). aorist – this usually views the action as a whole, in its entirety.

κήρυξον τὸν λόγον

Preach the word (2 Tim 4:2).

(c). perfect (rarely) – this calls for action to occur, with results that are to continue

ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ.

σιῶπά πεφίμωσὸ

He rebuked the wind and said to the sea,

“Silence! Be quiet! (Mark 4:39).

i.e., get quiet and remain that way

3. Sometimes the aorist imperative is ingressive; this conveys a sense of urgency and calls for immediate action.

καὶ ἄρξάμενος καταποντίζεσθαι ἔκραξεν λέγων.

κύριέ σῶσον μέ

And beginning to sink he cried out,

“Lord, save me!” (Matt 14:30).

ἀναλάβετε τῇν πανοπλίαν τοῦ θεοῦ

ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ

Right now! Take up the whole armor of God,

that you might be able to withstand in the evil day (Eph 6:13).

4. Sometimes the present imperative denotes action not now in progress, but is to start:

ειδεν Λευΐν καί λέγει αὐτῷ· ἀκολουθεῖ μοι ἄναστᾶς ἠκολούθησεν αὐτῷ
He saw Levi and said to him, "Follow me." He arose and followed him (Mark 2:14).

5. Sometimes the present imperative refers to action that is already in progress, and that is to continue.

παρακαλεῖτε ἀλλήλους καί οἰκοδομεῖτε εἰς τὸν ἑνᾶ
καθῶς καί ποιεῖτε

Encourage and edify each one the other,
just as you are [already] doing (1 Thess 5:11).

6. Note the difference in kinds of action when the aorist and present imperatives are put side by side:

εἶπεν ὁ ἄγγελος πρὸς αὐτόν
περιβαλοὺ τὸ ἱμάτιον σου καί ἀκολουθεῖ μοι

The angel said to him,
"Put on your clothes and follow me (Acts 12:8).

7. The imperative mood is used in the following ways:

(a). Command (Cohortative). This expresses a positive command.

ἐν παντὶ εὐχαριστεῖτε

In everything give thanks (1 Thess 5:18).

εἴ τις θέλει ὀπίσω μου ἔλθειν

ἀπαρνησάσθω ἑαυτὸν

καί ἂράτω τὸν σταυρὸν αὐτοῦ καί ἀκολουθεῖτω μοι

If anyone wants to come after me,
he must deny himself
and take up his cross and follow me (Matt 16:24).

Σὺ οὖν τέκνον μου ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ

You, then, my child, be strong in the grace that is in Christ (2 Tim 2:1).

(b). Prohibition. Some form of *mhn* + the present active imperative expresses a negative command, usually demanding action already in progress to cease.

μηκέτι ἁμάρτανε

Sin no more (John 5:14).

ἄφετε τὰ παιδία ἔρχεσθαι πρὸς μέ

μὴ κωλύετε αὐτά

Permit the little children to come to me,
stop hindering them (Mark 10:14).

μὴ ψεύδεσθε εἰς ἀλλήλου

Don't lie to one another (Col 3:9).

(c). Request (Entreaty). *This expresses either a polite or urgent request.*

πιστεύω· βοήθει μου τῇ ἀπιστίᾳ

I believe; please, help my unbelief (Mark 9:24).

εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθες ἡμῖν πίστιν

The apostles said to the Lord, "Increase our faiths (Luke 17:5).

πάτερ ἄγιέ τήρησον αὐτοὺς ἐν τῷ ὀνόματι σου

Holy Father, keep them in your name (John 17:11).

(d). Conditional.

Usually occurring in the construction of imperative + καὶ + future indicative, this is the equivalent to a condition (protasis), the fulfillment of which is assumed to secure the realization of the accompanying conclusion (apodosis).

ἔρχεσθε καὶ ὄψεσθε

If you come, then you will see (John 1:39).

τοῦτο ποιεῖ καὶ ζήσῃ

Do (= if you do) this, you will live (Luke 10:28).

ἀντίστητε ὅτι τῷ διαβόλῳ καὶ φεύξεται ἀφ' ὑμῶν

Resist (= if you resist) the Devil, then he will flee from you (James 4:7).

ἐπερωτήσω ὑμᾶς ἐνὰ λόγόν καὶ ἀποκρίθητε μοι

καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

I will ask you a question, and if you answer me,
then I'll tell you by what authority I am doing these things (Mark 11:29).

ἀπολύετε καὶ ἀπολυθήσεσθε.

Forgive (= if you forgive), then you will be forgiven (Luke 6:37).

(e). Permissive.

This grants consent, authorizing someone to do what he wants is is allowed to do.

εἰ ὁ ἄπιστος χωρίζεται χωριζέσθω.

If the unbeliever leaves, let him leave (1 Cor 7:15).

ὀργίζεσθε καὶ μὴ ἁμαρτάνετε

You are permitted to periodically be angry, but don't sin (Eph 4:26).

οἱ δαίμονες παρεκάλουν αὐτὸν λέγοντε· εἰ ἐκβάλλεις ἡμᾶς

ἂποστείλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων καὶ εἶπεν αὐτοῖς· ὑπάγετε

The demons begged him, "If you are expelling us, send us into the herd of pigs. And he said, "You may go (Matt 8:31-32).

OPTATIVE MOOD (Possibility)

1. Voluntative. This expresses a positive wish or desire.

Αὐτὸς ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖ

May the God of peace sanctify you completely (1 Thess 5:23).

ἄδελφέ ἐγὼ σου ὀναίμην ἐν κυρίῳ

Brother, I would like to benefit from you in the Lord (Phm 20).

Prohibitive. This expresses a negative wish.

ἐπιμένωμεν τῇ ἁμαρτίᾳ ἵνα ἡ χάρις πλεονάσῃ μὴ γένοιτο

Shall we continue in sin, that grace may abound? May it never be (Rom 6:1-2).

μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι

May no one ever again eat fruit from you (Mark 11:14).

3. Deliberative (Oblique).

This expresses indirect questions which usually reflect contemplation and uncertainty of mind.

διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ

They were discussing with one another what might be done to Jesus (Luke 6:11).

ἐπυνθάνετο τί ἂν εἴη ταῦτα

He began to inquire what these things might be (Luke 15:26).

διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο

They were puzzled about them as to what would become of this (Acts 5:24).

4. Potential (Futuristic).

The idea of contingency is dominant here, expressing what might or what could happen.

εἰ καὶ πάσχοιτε διὰ δικαιοσύνην μακάριοι

Even if you suffer for righteousness, happy are you (1 Pet 3:14).

ζητεῖν τὸν θεόν εἰ ἄρα γε ψηλαφήσειαν αὐτόν καὶ εὕροιεν

They should seek God, perhaps they will reach out for him and he be found (Acts 17:27).

TENSES

Tense concerns action, indicating both when and what kind of action occurs.

(1). When? past or present or future

ο- ἀνθρωπος ἐλύσε δούλον

The man loosed a slave.

ο- ἀνθρωπος λύει δούλον

The man is loosing a servant.

ο- ἀνθρωπος λύσει δούλον

The man will loose a slave.

(2). Kind? linear (= continuous), punctiliar (= point), perfected (= both)

πνῶ

I am breathing.

ἀπέθανεν

He died.

Ἰησοῦς ἐγέρταται ἐκ τῶν νεκρῶν

Jesus has been raised from the dead.

Present Tense

1. *Progressive (Descriptive).*

The present signifies continuous action in progress, or state in persistence.

ἀγαπητοί νῦν τέκνα θεοῦ ἔσμεν

Beloved, now we are the children of God (1 John 3:2).

i.e., the adverb "now" (nu~n) makes
clear that this is the current state

οὐκ ἔχω ἄνδρα

I have no husband (John 4:17).

i.e., currently, I'm unmarried

διδάσκαλέ οὐ μέλει σοι ὅτι ἀπολλύμεθα

Teacher, do you not care that we are perishing? (Mark 4:38).

i.e., right now, we are in process of dying

2. *Duration.*

Usually accompanied by an adverbial expression referring to past time, this is retroactive, describing an action (state) begun in the past but still in progress at the time of speaking. This is often translated as an English present perfect.

ἅπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει

The devil has sinned since the beginning (1 John 3:8).

i.e., Satan began sinning at the outset of history and has kept it up

τρία ἔτη ἅφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ

For three years I have come seeking fruit on this tree (Luke 13:7).

ἅφ' ἧς ἡμέρας ἤκούσαμεν οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι

Since the day we heard, we have not ceased praying for you (Col 1:9).

i.e., upon learning of your conversion, we
started praying for you and still do

3. Consequence.

This refers to a past event that either is being stressed as a present reality or is emphasizing that the result of a past act is still continuing.

ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν

I hear that there are divisions among you (1 Cor 11:18).

i.e., this report he received in the past
is being stressed as a current action

πειθόμεθα ὅτι καλὴν συνείδησιν ἔχομεν

We are persuaded that we have a good conscience (Heb 13:18).

i.e., this conviction was reached in the past, but is
stressed as a current effect, being now maintained

ἐγὼ ἐκ τοῦ θεοῦ ἐξηλθὼν καί ηἵκω.

I have come from God and am present (John 8:42).

i.e., the aorist refers to Jesus' departure from heaven;
and while he had arrived on earth prior to this
conversation, the present emphasizes his past
arrival as a current result

4. Historical (Dramatic, Pictorial).

A writer utilizes this as a literary device to vividly describe a past event like a present occurrence, hoping his readers can picture it unfolding before their eyes as though happening now.

καί γίνεται λαίλαψ μεγάλη ἀνέμου

And a great storm of wind arose (Mark 4:37).

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην

Then Jesus came from Galilee to the Jordan (Matt 3:13).

λέγει πρὸς αὐτόν \$ ὁ Νικόδημος

Nicodemus said to him (John 3:4).

Καί ἐξηλθεν ἐκεῖθεν καί ἔρχεται εἰς τὴν πατρίδα αὐτοῦ

And he departed from there, and came into his home town (Mark 6:11).

i.e., note that the first verb is aorist (ἐξηλθεν)
while the second one is present (ἐρχεται),
the latter receiving the emphasis

5. Aoristic (Instantaneous).

The present expresses punctiliar action that occurs and is completed at the time of speaking.

Λέγω δὲ πνεύματι περιπατεῖτε

Now I say, walk by the Spirit (Gal 5:16).

Ἀινεᾷ ἰᾶται σε Ἰησοῦς Χριστόν.

Aeneas, Jesus Christ heals you (Acts 9:34).

προσδέχεσθε οὖν αὐτόν ἐν κυρίῳ

So welcome him in the Lord (Phil 2:29).

i.e., Epaphroditus' welcome home is a
one time affair, not a continuous one

6. Iterative (Distributive).

The present describes not ongoing, unbroken or continuous action (-----), but that which occurs repeatedly at successive intervals (.).

To assist in translating this, such expressions as "periodically" or "regularly" or "from time to time" may be used.

καθ' ἡμέραν ἀποθνῄσκω

I die daily (1 Cor 15:31).

Τὸ ποτήριον ὃ ἐὐλογοῦμεν τὸν ἄρτον ὃν κλῶμεν

oi] pantes ek tou' eno; a[rtou metevcomen.

The cup which we bless, . . . the bread which we break,
we all partake of the same bread (1 Cor 10:16-17).

i.e., the action of these verbs occur
whenever communion is observed

νηστεύω δις τοῦ σαββάτου

I fast twice a week (Luke 18:12).

τὸ αἷμα Ἰησοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας

The blood of Jesus . . . cleanses us from every sin (1 John 1:7).

i.e., the believer needs periodic, not constant cleansing

ἐγὼ ὕδατι βαπτίζω ὑμᾶς

I baptize you with water (Luke 3:16).

i.e., John baptizes each person only once, but the action is repeated.

7. *Gnomic (Customary, General).*

The present denotes not what is actually happening, but what customarily and universally happens as a general rule.

πᾶν δένδρον ἄγαθόν καρπούς καλοὺς ποιεῖ
τὸ δ' ἑσπερίον δένδρον καρπούς πονηροὺς ποιεῖ

Every good tree bears good fruit,
and every bad tree bears bad fruit (Matt 7:17).

οὐ συγχρῶνται Ἰουδαῖοι Σαμαρίται

Jews do not associate with Samaritans (John 4:9).

i.e., this, customarily, was the case

οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου

A person is not justified by the works of the Law (Gal 2:16).

Ἰλαρόν δότην ἀγαπᾷ ὁ θεός

God loves a cheerful giver (2 Cor 9:7).

ἡ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται

Godly sorrow produces repentance that leads to salvation (2 Cor 7:10).

8. *Tendential (Conative, Voluntative).*

The present denotes action planned or attempted at the time of speaking, but not actually taking place. To help translate this usage, employ such expressions as "planning" or "trying" or "attempting" + the verb's meaning.

δι᾽ ποῖον αὐτῶν ἔργον ἐμὲ λιθάσετε

For which work do you plan to stone me (John 10:32).

ἐν νόμῳ δικαιοῦσθε

You are trying to be justified by the Law (Gal 5:4).

ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι

In a short time are you attempting to make me a Christian? (Acts 26:28).

οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι

These are trying to get you circumcised (Gal 6:12).

i.e., the attempt is being made, but so far, unsuccessfully

οὐ ποιεῖς ποίησον τάχιον

That which you are planning to do, do quickly (John 13:27).

9. Deliberative.

The present either reflects deliberation of mind or expresses obligation.
The auxiliaries "should, ought, must" often accompany the verb's meaning.

τί με δεῖ ποιεῖν ἵνα σωθῶ

What must I do to be saved? (Acts 16:30).

i.e., this denotes obligation

ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι

That you may know how one ought to behave in God's house (1 Tim 3:15).

i.e., this speaks of duty

καί ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θείναι

We, too, should lay down our lives for our brethren (1 John 3:16).

οἱ Φαρισαῖοι συνέδριον καί ἔλεγον.

τί ποιοῦμεν

οὔτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα

The Pharisees convened a council and asked,

"What should we do?"

For this man performs many miracles. (John 11:47).

i.e., this reflects deliberation of mind

10. Inceptive.

This signals the beginning of linear action. To aid in bringing out the force of this usage, you may use such expressions as "began to" or "started" or "commenced" + the meaning of the verb.

Εἰσερχόμεθα εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες

We who have believed are beginning to enter into this rest (Heb 4:3).

i.e., a believer enters now into

God's life, and fully so later

πιστεύῃ οὔτι οὐ λαλεῖ γινεταί

ἔσται αὐτῷ

If he believes that what he requests is starting to happen,
it will be done for him (Mark 11:23).

δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς τοὺς ὀλίγως ἀποφεύγοντας
τοὺς ἐν πλάνῃ ἀναστρεφόμενους

By fleshly lusts they entice those who are barely beginning to escape from those who live in error (2 Pet 2:18).

ἕως ἄρτι οὐκ ἠτήσατε οὐδέ ἐν τῷ ὀνόματι μου.
αἰτεῖτε καί λήμψεσθέ

ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη

Until now you have asked for nothing in my name;
start asking and keep it up and you will receive,
that your joy may be made full (John 16:24).

11. Futuristic.

Regarded as imminent and certain to happen, the present speaks of a future event as in the very process of happening. These are usually translated into English as a future tense, but it is much stronger than a future tense.

ναί ἔρχομαι ταχύ

Yes, I (lit., am coming) will come quickly (Rev 22:20).

ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι

The Son of man will be betrayed to be crucified (Matt 26:2).

φάγωμεν καί πίωμεν
αὔριον γάρ ἀποθνήσκομεν

Let us eat and drink,
for tomorrow we die (1 Cor 15:32).

οἶδα ὅτι Μεσσίας ἔρχεται

I know that the Messiah will come (John 4:25).

i.e., his coming is certain

Ἐλεύσομαι πρὸς ὑμᾶς

ὅταν Μακεδονίαν διέλθω.

Μακεδονίαν γάρ διέρχομαί

I will visit you,
whenever I pass through Macedonia,
for I will pass through Macedonia (1 Cor 16:5).

i.e., this reveals Paul's determination

12. Static.

The present represents an action or state that not only occurs at the time of speaking, but exists forever. Only sometimes is the verb accompanied by some kind of adverbial phrase, which makes it clear that the present's action (state) persists forever.

“Εγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ λέγει κύριος ὁ θεός”

I am the Alpha and the Omega, declares the Lord God (Rev 1:8).

ὁ δὲ θεός πλούσιος ὢν ἐν ἔλξει``

But God, being rich in mercy . . . (Eph 2:4).

i.e., he is eternally merciful

ὃς ἐν μορφῇ θεοῦ ὑπάρχων
οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ

Who, eternally possessing the divine nature,
did not regard his existing-in-a-manner-equal to God a thing to be maintained (Phil 2:6).

καὶ ἂν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζεται

\$ὕμῖν% παρ’ οὗ εὐηγγελισάμεθα ὑμῖν

ἀνάθεμα ἔστω

Though we or an angel from heaven should preach
to you a gospel contrary to what we have preached,
let him be accursed (Gal 1:8).

i.e., cursed forever

σύ δὲ διαμένει^ σύ δὲ ὁ αὐτός εἰ

καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν

You remain, you are the same,
and your years will not end (Heb 1:11-12).

ἔγενόμην νεκρός καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων

I died but behold I am alive forever and ever (Rev 1:18).

The Imperfect Tense

1. Progressive (Descriptive). The movie camera tense, this is a moving panorama vividly picturing linear, ongoing action or state in persistence, in past time.

ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος

The Word was with God, and the Word was God (John 1:1).

σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ αὐτὸς δὲ ἐκάθευδεν

There arose a great storm on the lake, but he was sleeping (Matt 8:24).

τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο

A certain man lame from birth was being carried (Acts 3:2).

ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ

At that time you were without Christ (Eph 2:12).

ἥσθιόν ἐπινοὺν ἐγάμου ἐγαμίζοντό

ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν

They were eating, drinking, marrying, being given in marriage, until the day Noah entered the ark (Luke 17:27).

2. Duration. This refers to action not separated from the (present or past) moment of speaking by any recognized interval of time; the imperfect is translated by a perfect if the time of speaking [i.e., the main verb] is present, and usually by a pluperfect if the time of speaking is past.

οὐκ ἐντολὴν καινὴν γράφω ὑμῖν ἀλλ' ἐντολὴν παλαιάν

ἣν εἶχετε ἀπ' ἀρχῆς.

I'm not writing a new command to you, but an old command, which you have had from the beginning (1 John 2:7).

ἐνεκοπτόμην τοῦ ἐλθεῖν πρὸς ὑμᾶς.

I have been hindered from coming to you (Rom 15:27).

ἐδάκρυσεν ὁ Ἰησοῦς

ἔλεγον οὖν οἱ Ἰουδαῖοι. ἴδε πῶς ἐφίλει αὐτόν

Jesus burst into tears.

Then they said, "Look how he has loved him!" (John 11:35-36).

Ὁ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν

ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτόν

καὶ ἤλπιζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον

When Herod saw Jesus, he rejoiced greatly.
For he had been wanting to see him
and he had hoped to see some miracle performed by him (Luke 23:8).

3. Ingressive (Inchoative, Inceptive). The imperfect stresses the commencement of an act (state) that began and continued in the past time. To assist in translating this, you may use such expressions as "began or "started or "commenced + the meaning of the verb.

pesw;n ἐπὶ τῆς γῆς ἐκλυiveto.

Falling upon the ground, he began rolling around (Mark 9:20).

ἔξῃλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν

He left the city and they started coming to him (John 4:30).

καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους

After sitting down, he commenced teaching the crowds (Luke 5:3).

ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ

Angels arrived and began ministering to him (Matt 4:11).

4. Iterative (Distributive). The imperfect describes not continuous action (-----), but action that happened repeatedly (. . . .) at successive intervals in the past. To help render this, you may use "periodically or "regularly or "from time to time, etc., + the verb's meaning. Often a word in the sentence aids the verb in denoting periodic activity.

ἔλυνεν τὸ σάββατον ἄλλ᾽ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν

Ἡε κεπτ βρεακινγ τηειρ Σαββατη τραδιτιού

and he kept calling God his own Father (John 5:18).

ὁ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτὸ

The Lord was daily adding to the church those being saved (Acts 2:47).

ἔβαπτιζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ

They were being baptized in the Jordan River (Matt 3:6).

ἀκούοντες ἦσαν

οὔτι ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν

καὶ ἐδόξαζον ἐν ἑμοί τὸν θεόν

They periodically heard,

"He who used to persecute us now preaches the faith;"

consequently, they were regularly glorifying God (Gal 1:23-24).

5. Customary (General, Habitual). This expresses action occurring at regular but distant intervals over a long period of time, as in habits, traditions, fixed celebrations, etc. Bringing out the nuance of this usage are such expressions as "used to or "would or "accustomed to, etc., + the verb's meaning.

ἔπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα

His parents would go yearly to Jerusalem at the feast of Passover (Luke 2:41).

Κατὰ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον

At the feast he used to release to them one prisoner (Mark 15:6).

τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων
ὅτε τὸ πάσχα ἔθουόν

On the first day of Unleavened bread,
when they would sacrifice the Passover (Mk 14:12)

ἐπηρώτων αὐτόν οἱ ὄχλοι

The crowds were accustomed to quizzing him (Luke 3:10).

τάς νύκτας ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἑλαιῶν.

He was in the habit of spending the night on Mount Olivet (Luke 21:38).

6. Tential (Conative). This indicates past action planned or desired or attempted, but not actually accomplished. Helpful are accompanying expressions like "triedς or "attemptedς or "plannedς or "going to,ς etc., + the definition of the verb.

ὁ Ἰωάννης διεκώλυεν αὐτόν λέγων.
ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι

John tried to prevent him saying,
"I have need to be baptized by youς (Matt 3:14).

ἐδίδουν αὐτῷ ἔσμυρνισμένον οἶνον. ὃς δὲ οὐκ ἔλαβεν

They attempted to give him wine mixed with myrrh, but he did not take it (Mark 15:23).

ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν

I used to persecute the church of God and tried to destroy it (Gal 1:13).

ἐκάλουν αὐτό ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν

They were going to call by the name of his father, Zacharias (Luke 1:59).

αὐτοὺς ἠνάγκαζον βλασφημεῖν

I tried to force them to blaspheme (Acts 26:11).

7. Desiderative. This expresses an attainable or unattainable wish contemplated in present time. This use of the imperfect is usually found in verbs having the lexical meaning of "wishing, wanting, desire,ς etc., such as qevlw, bouvlomai, eu*comai, and the 2nd aorist ptc. o'felon, "would that . . ."

Ἀγρίππας πρὸς τὸν Φῆστον.

ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαί

Agrippa said to Festus,
"I would also myself like to hear the manς (Acts 25:22).

ἤθελον παρεῖναι πρὸς ὑμᾶς ἄρτι

I wish I could be present with you now (Gal 4:20).

ἤυχομην ἀνάθεμα εἶναι αὐτός ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου

I could wish that I myself were accursed from Christ, for my brethren (Rom 9:3).

ὦ Οφέλον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς

Would that those troubling you would castrate themselves (Gal 5:120).

οἶδα σου τὰ ἔργα ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός
ὄφελον ψυχρὸς ἢ ζεστός

I know your works that you are neither cold nor hot.

I wish that you were cold or hot (Rev 3:15).

8. Obligatory. This imperfect states a requirement or prerequisite fulfilled or unfulfilled in past time. The ideas of "necessary and "ought, etc. often accompany this usage.

w[feilen kata; pavnta toĩs a]ldelfoi'c o]moi wqh'nai,

He was obligated to be made like his brethren in all things (Heb 2:17).

ὦ Εδει αὐτόν διέρχεσθαι διὰ τῆς Σαμαρείας

It was necessary for him to pass through Samaria (John 4:4).

τινὲς ἀπὸ τῆς Ἀσίας Ἰουδαῖοί οὗς ἔδει ἐπὶ σοῦ παρῆναι
καὶ κατηγορεῖν εἰ τι ἔχοιεν πρὸς ἐμέ

Certain Jews from Asia, who ought to have been present before you to accuse me, if they have anything against me (Acts 24:19).

ἔπρεπεν αὐτῷ τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων
τελειῶσαι

It was fitting for him to perfect the author of their salvation by sufferings (Heb 2:10).

9. Potential. This expresses what could have taken place in past time, but did not. The nuances of "could and "would attend this use of the imperfect.

ἀπολελῦσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος εἰ μὴ ἔπεκέκλητο Καίσαρὰ

This man could have been released had he not appealed to Caesar (Acts 26:32).

οὐκ ἐδύνατο οὗτος ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ

Could not this man kept him from dying? (John 11:37).

καλὸν ἦν αὐτῷ εἰ οὐκ ἔγεννηθῇ ὁ ἄνθρωπος ἐκεῖνος

It would have been better for that man if he had not been born (Matt 26:24).

κρεῖττον ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης

It would have been better for them not to have known the righteous way (2 Pet 2:21).

10. Propriety. The imperfect specifies that which occurs at the present time in accord with the rules of decorum, which is conformity to the established standards of conduct.

πλεονεξία μηδέ ὀνομαζέσθω ἐν ὑμῖν καθὼς πρέπει ἁγίοις
καί μωρολογία ἢ εὐτραπεία αὖ οὐκ ἔνθεν

Greed must not be named among you, as is fitting for saints,
nor foolish talk nor Jestings, which are not proper (Eph 5:3-4).

αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον
οὐ γάρ καθήκει αὐτὸν ζῆν

Away from the earth with such a man,
for it is not fitting for him to live (Acts 22:22).

Αἱ γυναῖκες ὑποτάσσεσθε τοῖς ἀνδράσιν
ὥς ἔνθεν ἐν κυρίῳ

Wives, be submissive to your husbands,
as it is proper in the Lord (Col 3:18).

11. Historical (Aoristic). The imperfect sometimes has punctiliar action in certain instances of verbs of speaking.

καὶ ἔλεγεν αὐτοῖς.

ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ.

And he said to them,

“To you it is given to know the mystery of the Kingdom of God (Mark 4:11).

i.e., Luke expresses a similar thought with the aorist: “And he said (ἐλ*πεν. “To
you it is given to know the mysteries of the Kingdom of God, there
apparently being no difference between the imperfect ἐλέγεν and the aorist
ἐλ*πεν in this situation

Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν.
οὐχ οὗτος ἐστὶν ὃν ζητοῦσιν ἀποκτεῖναι

Then some of the Jerusalemites said,

“Is this not the one whom they seek to kill? (John 7:25).

The Aorist Tense

“Aoristς comes from the alpha privative α* (“not”) + the adjective ο@ristoV (“defined”) thus meaning “undefined.ς That is, action undefined in that the aorist says nothing about either its progress (as does the present tense) or its result (as does the perfect tense). The aorist, then, simply denotes the occurrence of an event. It presents the action (event) or state (condition) merely as a point (.) and, so, is called “punctiliar,ς since the action took place at some point in time, but the action did not keep on continuing to take place. As such, the aorist indicative portrays an action finished (attained) or a state completed. The aorist indicative usually refers to an event that occurred in past time. But an aorist in the subjunctive, optative, and imperative moods, as well as an aorist in infinitives and participles, can refer to an action that occurs in the past, present, or future.

1. Momentary (Constative). This denotes punctiliar action occurring instantaneously or for a brief period of time.

Λάζαρος ἀπέθανέν

Lazarus died (John 11:14).

οἷς οὐδ' ἑ πρὸς ὥραν εἵξαμεν τῇ ὑπὸταγῇ

To whom we did not yield even for a moment (Gal 2:5).

ἔκτεινας τὴν χεῖρα ἥψατο αὐτοῦ λέγων. θέλω καθαρίσθητι.

καὶ εὐθέως ἔκαθαρίσθη αὐτοῦ ἡ λέπρα

Stretching forth his hand he touched him saying, “Be cleansed!”

And immediately he was cleansed from his leprosy (Matt 8:3).

ἔαν μὴ τις γεννηθῇ ἄνωθεν οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ

Unless one is born again, he can't see the kingdom of God (John 3:3).

2. Ingressive (Inceptive, Inchoative). This stresses the beginning of an action or the entrance into a new state or condition.

Καὶ ὁ λόγος σὰρξ ἐγένετο

And the Word became flesh (John 1:14).

Χριστὸς ἀπέθανεν καὶ ἔζησεν

Christ died and came alive (Rom 14:9).

ἐπύθετο τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχειν

He enquired from them the hour in which he got better (John 4:52).

μὴ σκληρύνετε τὰς καρδίας ὑμῶν

Do not ever harden your hearts (Heb 3:8).

ἐνδύσασθε τήν πανοπλίαν τοῦ θεοῦ

Put on the whole armor of God (Eph 6:11).

i.e., the ingressive aorist of an imperative often possesses a sense of urgency—immediate action is to be taken.

ἐξῆλθον εἰς Μακεδονίαν

I set out for Macedonia (2 Cor 2:13).

3. Collective. This denotes a series or aggregate of acts viewed as constituting a single fact.

τρῖς ἔρραβδίσθην ἅπαξ ἐλιθάσθην τρῖς ἐναυάγησά

Thrice I was beaten, once I was stoned, thrice I suffered shipwreck (2 Cor 11:25).

ἐν τῇ ἀναστάσει οὐν τίνος τῶν ἑπτὰ ἔσται γυνή

πάντες γάρ ἔσχον αὐτήν.

So in the resurrection whose wife of the seven will she be?

For all had her (Matt 22:28).

συνεπέμψαμεν αὐτοῖς τὸν ἀδελφὸν ἡμῶν

οὗν ἔδοκιμάσαμεν ἐν πολλοῖς πολλὰκις

We send them our brother

whom we have often tested in many things (2 Cor 8:22).

καί ἂν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σέ

And if he sins against you seven times a day (Luke 17:4).

Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ

ὥς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι

And there arose also false prophets among the people,

as also there will be false teachers among you (2 Pet 2:1).

4. Effective (Culminative, Consummative). Stressing the end of an action (state), this aorist emphasizes the cessation and/or the culmination (attainment) of that action.

Ἐπαύσαντο τύπτοντες τὸν Παῦλον

They ceased beating Paul (Acts 21:32).

ὑπέστρεψαν εἰς Ἱερουσαλὴμ πληρώσαντες τὴν διακονίαν

They returned to Jerusalem, having finished their ministry (Acts 12:25).

ἄλλα πέντε τάλαντα ἑκέρδησά

I have gained five other talents (Matt 25:20).

τέκνα μου οὐκ ἔτι πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν.
My children, with whom I'm again in travail, till Christ is formed in you (Gal 4:19).

ἔγω γάρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι
I have (finally) learned to be content whatever my circumstances (Phil 4:11).

ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ
That you may be filled with all God's fullness (Eph 3:19).

5. Comprehensive. This embraces an extended act or state, however prolonged in time, viewed as constituting a single fact without reference to its progress.

Ἐνέμεινεν διετίαν ὅλην ἐν ἰδίῳ μισθώματι
He abode two whole years in his own rented dwelling (Acts 28:20).

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν
And the Word became flesh and dwelt among us (John 1:14).

i.e., this aorist embraces Jesus' 33 years of earthly life

ἔγω διὰ νόμου νόμῳ ἠπέθανον ἵνα θεῷ ζήσω
Through the Law I died to the Law, that I might live for God (Gal 2:19).

i.e., the aorist gathers up Paul's whole Christian life

ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη
They ruled with Christ for a thousand years (Rev 20:4).

i.e., this sums up the whole millennium

ἵνα ἐνδείξῃται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις πλοῦτος τῆς χάριτος αὐτοῦ
That he might show in the coming ages the riches of his grace (Eph 2:7).

i.e., this aorist gathers up all of eternity

6. Epistolary. The aorist is sometimes used in epistles (hence, "epistolary") instead of a present tense when the writer, putting himself at the standpoint of the readers, refers to an event which is present to himself, but which will eventually be past when they read the letter. Render these as a present tense.

νῦν ἔγραψα ὑμῖν
Now I am writing to you (1 Cor 5:11).

σπουδαιοτέρως οὖν ἔπεμψα αὐτόν

So I am sending him the more quickly (Phil 2:28).

Ἀναγκαῖον ἡγησάμην Ἐπαφρόδιτον πέμψαι πρὸς ὑμᾶς

I consider it necessary to send Epaphroditus to you (Phil 2:25).

ἔξῃλθεν πρὸς ὑμᾶς συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν

He is coming to you. And we are sending him with a brother (2 Cor 8:17-18).

7. Dramatic. More vivid than the present tense, this aorist is a rhetorical device used to graphically describe a present happening as a past event. Translate this as a present.

νῦν ἔδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου

Now the Son of man is glorified (John 13:31).

οὗτος ἐστίν ὁ υἱὸς μου ὁ ἀγαπητός ἑν ᾧ εὐδόκησά

This is my beloved son, with whom I am well pleased (Matt 3:17).

πάτερ δικαίε καί ὁ κόσμος σε οὐκ ἔγνώ
ἐγὼ δέ σε ἔγνων

Righteous father, certainly the world does not know you,
but I know you (John 17:25).

ἡγαλλίασεν τὸ πνεῦμα μου ἐπὶ τῷ θεῷ

My spirit rejoices in God (Luke 1:47).

ἔγνων τί ποιήσω

I know what I will do (Luke 16:4).

ἐμνήσθημεν ὅτι εἶπεν· μετὰ τρεῖς ἡμέρας ἔγειρομαι

We remember that he said, "After three days I will be raised (Matt 27:63).

8. Proleptic. Speaking of the action as though it has already taken place, this aorist describes a future event with the certitude of a past act.

οὓς δὲ ἔδικαίωσεν τούτους καὶ ἔδόξασεν

And whom he justified, these he also glorified (Rom 8:30).

κατηργήθητε ἀπὸ Χριστοῦ

οἵτινες ἐν νόμῳ δικαιοῦσθε

τῆς χάριτος ἔξεπέσατε

You will be severed from Christ,

if you try to be justified by Law,
you will fall from grace (Gal 5:4).

εἰ μὴ ἔκολόβωσεν κύριος τὰς ἡμέρας· οὐκ ἂν ἔσωθη πᾶσα σὰρξ.
ἀλλὰ διὰ τοὺς ἐκλεκτοὺς ἔκολόβωσεν τὰς ἡμέρας·

Were the Lord not to shorten those days, no flesh would be saved;
but for the sake of the elect he will shorten those days (Mark 13:20).

ἔαν σου ἀκούσῃ ἑκέρδησας τὸν ἀδελφόν σου.
If he hears you, you have won your brother (Matt 18:15).

οὔταν μέλλῃ σαλπίζειν
καί ἔτελέσθῃ τὸ μυστήριον τοῦ θεοῦ
Whenever he is about to blow the trumpet,
then God's mystery will be completed (Rev 10:7).

ἔαν μὴ τις μένῃ ἐν ἐμοί
ἐβλήθη ἔξω ὥς τὸ κλῆμα καὶ ἐξηράνθη
καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται
If anyone does not remain in me,
he will be cast forth as a branch and will be withered,
and they gather them and cast them into a fire and they are burned (John 15:6).

9. Gnostic. The aorist denotes not what actually did happen but, describing generally accepted facts or truths axiomatic in character, it indicates what usually occurs.

ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν.
The grass withers and the flower fades (1 Pet 1:24).

i.e., note the punctiliar action in these verbs

ὥμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ
The kingdom is likened to a king (Matt 18:23).

ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
The scribes and Pharisees sit in Moses' seat (Matt 23:2).

ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς
Wisdom is justified by her children (Luke 7:35).

ἀνέτειλεν ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανεν τὸν χόρτον
καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ
ἀπώλετο
The sun rises with its searing heat and withers the grass,

and the flower fades and the beauty of its appearance perishes (James 1:11).

πάντες γάρ ἡμάρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ
For all sin and come short of God's glory (Rom 3:23).

The Future Tense

1. Predictive. This affirms punctiliar action (state) that will occur in future time, saying nothing about the continuance or results of the event. The future event is viewed as a whole in its entirety, the action occurring instantaneously or briefly.

ἐν ἁτόμῳ ἐν ριπῇ ὀφθαλμοῦ ἡμεῖς ἀλλαγησόμεθα

In a moment, in the twinkling of an eye we shall be changed (1 Cor 15:52).

δοθήσεται ὑμῖν ἐν ἑκείνῃ τῇ ὥρᾳ τί λαλήσητε.

It will be given you in that hour what you must say (Matt 10:19).

πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν καὶ σωθήσῃ

Believe on the Lord Jesus, and you will be saved (Acts 16:31).

οὐ μὴ σε ἀπαρνήσομαι

I will never deny you (Mark 14:31).

2. Ingressive. This stresses the beginning of the future action.

ὥμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ

He swore that they would not enter his rest (Heb 3:18).

ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται

Your grief shall be turned into joy (John 16:20).

πάντες οὐ κοιμηθησόμεθα

We shall not all fall asleep (1 Cor 15:51).

ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου

τότε γνώσεσθε ὅτι ἐγὼ εἰμὶ

When you lift up the Son of man,

then you will know that I am He (John 8:28).

3. Collective. This refers to a series or aggregate of future acts viewed as constituting a single event.
e]kei'nos ὑμᾶς didavxei panta.

That one will teach you all things (John 14:26).

ὁ θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν

My God will supply your every need (Phil 4:19).

Βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας

Beware lest any shall take you captive through philosophy (Col 2:8).

Εγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ
ὥς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι

And there also arose false prophets among the people,
as also there will be false teachers among you (2 Pet 2:1).

4. Comprehensive. This denotes a future event occurring over an extended period of time, however prolonged, but views the event as a whole.

βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνα

He will rule over the house of Jacob forever (Luke 1:33).

καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς

And he will rule upon the earth (Rev 5:10).

ἔσονται οἱ ἄνθρωποι φίλαυτοι φιλάργυροι ἄλαζόνες ὑπερήφανοι

People will be lovers of self, lovers of money, boastful, arrogant (2 Tim 3:2).

καὶ οὕτως πάντοτε σὺν κυρίῳ ἔσόμεθα

And thus we will always be with the Lord (1 Thess 4:17).

5. Effective. This stresses the culmination of a future event or the attainment of a future process.

αὐτοὶ; cortasqhvsontai.

They will be filled (Matt 5:6).

εὕρησете ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.

You will find rest for your souls (Matt 11:29).

οὐδ' ἂν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται

Neither will they be persuaded if one rise from the dead (Luke 16:31).

ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει

He who began in you a good work will finish it (Phil 1:6).

6. Progressive. This affirms that an action or state will be in progress (durative, linear) in future time.

kai; ἐν toutw/ caivrw.]Alla; kai; carhvsomai,

In this I re]oice, and I will continue to re]oice (Phil 1:18).

ἀλλ' παραγγέλλομεν καὶ ποιεῖτε καὶ ποιήσετε

You are doing and will continue to do those things we command (2 Thess 3:4).

ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν

From now you will be catching men (Luke 5:10).

χαρήσεται ὑμῶν ἡ καρδιά

καί τῇν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν

Your heart shall rejoice,

and no one takes your joy from you (John 16:22).

7. Volitive. This expresses a command.

ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν

You shall love your neighbor (James 2:8).

τέξεται δὲ υἱόν

καί καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

You will bear a son,

and you will call his name Jesus (Matt 1:21).

ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος

Whoever among you wants to be great must be your servant (Matt 20:26).

γέγραπται γάρ

ὅτι ἄρχοντα τοῦ λαοῦ σου οὐκ ἔρεῖς κακῶς

For it is written,

“You will not speak evil of a ruler of your people (Acts 23:5).

8. Gnostic. This future states what will normally and customarily happen when occasion offers; the action can be either punctiliar or linear.

ἐκάστος τὸ ἴδιον φορτίον βαστάσει

Each man will bear his own burden (Gal 6:5).

ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ

No flesh shall be justified by meritorious works (Gal 2:16).

καταλείψει ἄνθρωπος τὸν πατέρα καί τῇν μητέρα

καί προσκολληθήσεται πρὸς τῇν γυναῖκα αὐτοῦ

A man will leave his father

and will cleave to his wife (Eph 5:31).

note: the first future (kataleivyei) is punctiliar in force but the second (proskollhqvsetai) is linear

ζῶντος τοῦ ἀνδρὸς μοιχαλῖς χρηματίσει
ἐὰν γένηται ἀνδρὶ ἑτέρῳ

While her husband lives she will be called an adulteress,
if she marries another man (Rom 7:3).

9. Deliberative. This raises either a rhetorical question or a question of uncertainty.

(a). Contemplative. This reflects uncertainty of mind and raises a real question seeking information; it asks not what will happen but inquires about the possibility, desirability, or necessity of a proposed course of action.

κύριέ πρὸς τίνα ἀπελευσόμεθα ῥήματα ζωῆς αἰωνίου ἔχει

Lord, to whom shall we go? You have the words of life (John 6:68).

κύριέ εἰ πατάξομεν ἐν μαχαίρῃ

Lord, shall we smite with a sword? (Luke 22:49).

ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου
καί ἅψῃ αὐτῷ

How often shall my brother sin against me
and how often must I forgive him? (Matt 18:21).

ἄγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσομεν αὐτοῖς φαγεῖν

Shall we buy 200 denaria of bread and give them to eat? (Mark 6:37).

(b). Rhetorical. This asks an unreal question that does not seek information; instead, it either makes an assertion or raises an issue for discussion.

Τί οὖν ἐροῦμεν
ἐπιμένωμεν τῇ ἁμαρτίᾳ
ἵνα ἡ χάρις πλεονάσῃ

What, then, shall we say?
Shall we remain in sin,
that grace may abound? (Rom 6:1).

οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ πῶς ἔτι ζήσομεν ἐν αὐτῇ

How shall we, who died to sin, live any longer in it? (Rom 6:2).

πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίαν

How shall we escape if we neglect so great a salvation? (Heb 2:3).

Καλὸν οὖν τὸ ἄλα.

ἐὰν δὲ καὶ τὸ ἄλας μωρανθῇ ἐν τίνι ἄρτυθήσεται

Salt is good;
but if salt loses its flavor, with what will it be seasoned? (Luke 14:34).

The Perfect Tense

The perfect tense is composed of linear (-----) and punctiliar (o) action. It refers to an event finished or state completed which has an existing result that carries over and continues to exist up to the present time of speaking (o-----).

1. Consummative (Extensive). Although possessing the double reference of completed action (punctiliar) and existing result (linear), emphasis here is on the former: attention is directed mainly to a past event as fully completed.

πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδασχῆς ὑμῶν

You have filled Jerusalem with your teaching (Acts 5:28).

ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν

God's love has been poured out in our heart (Rom 5:5).

μὴ προσφορὰ τετελείωκεν εἰς τὸ διηνεκές τοὺς ἁγιαζομένους

By one offering he has perfected forever those being sanctified (Heb 10:14).

τὸν καλὸν ἀγῶνα ἠγωνισμαί

τὸν δρόμον τετέλεκά

τὴν πίστιν τετήρηκα.

I have fought the good fight,

I have finished the course,

I have kept the faith (2 Tim 4:7).

Intensive (Resultative). Although possessing the double reference of finished action and existing result, emphasis here is on the latter: attention is directed mainly to the continuing result of the past event. This is usually translated as an English present or present perfect.

Νῦν ἡ ψυχὴ μου τετάρακται

Now my soul is troubled (John 12:27).

μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται

A great chasm is fixed between us and you (Luke 16:26).

πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ

We have believed and know that you are the Holy one of God (John 6:69).

Νυνὶ Χριστὸς ἐγήγερται ἐκ νεκρῶν

Now Christ is risen from the dead (1 Cor 15:20).

3. Iterative. The perfect denotes completed events which occurred repeatedly at successive intervals in the past, the recurring instances having established a certain result.

μή τινά ὦν ἀπέσταλκα πρὸς ὑμᾶς
δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς

Did I cheat you through any of the men
whom I have sent you? (2 Cor 12:17).

ὁ πέμψας με πατήρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ
The Father who sent me has borne witness of me (John 5:37).

προσεῖχον δ' αὐτῷ διὰ τὸ ἱκανῶ χρόνῳ
ταῖς μαγείαις ἐξεστακέναι αὐτοῦ

They were paying him attention because for a long time
he had amazed them with his magical tricks (Acts 8:11).

ὃ ἦν ἀπ' ἀρχῆς
ὃ ἤκηκόαμεν
ὃ ἑώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν

That which was from the beginning,
which we have heard,
which we have seen with our eyes (1 John 1:1).

4. Dramatic (Historical). The perfect describes a completed past event in an unusually vivid and realistic manner, the result of which the speaker conceives himself to be witnessing. This is the weakest of all the perfects and can be rendered like an simple past

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων.
John bore testimony about him and cried saying (John 1:15).

τρὶς ἑρραβδίσθη α' παξ ἐλιθάσθη τρὶς ἐναυάγησά
νυχθήμερον ἐν τῷ βυθῷ πεποίηκα.

Thrice I was beaten, once I was stoned, thrice I suffered shipwreck,
a night and a day I spent in the ocean (2 Cor 11:25).

καὶ ἦλθεν καὶ εἵληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου
And he came and took it from the right hand of him sitting on the throne (Rev 5:7).

τεθεάμαι τὸ πνεῦμα καταβαῖνον ὥς περιστερᾶν ἐξ οὐρανοῦ
I saw the Spirit descending as a dove from heaven (John 1:32).

Πίστει προσενηνόχεν Ἀβραάμ τὸν Ἰσαάκ
By faith Abram offered up Isaac (Heb 11:17).

τῷ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός
God gave it to Abraham by promise (Gal 3:18).

5. Gnostic. The perfect denotes what customarily and generally happens; the gnostic present expresses linear action, the gnostic aorist punctiliar action, and the gnostic perfect expresses both of these together.

Γυνὴ δέδετα ἔφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῇ.

A woman is bound as long as her husband lives (1 Cor 7:39).

i.e., she becomes bound (punctiliar) at marriage,
and then remains (linear) that way

ὅς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον
ἄληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται

Whoever obeys his word,
truly in this one the love for God is fully developed (1 John 2:5).

ὅστις ὅλον τὸν νόμον τηρήσῃ πταίσῃ δ' ἐν ἐνί
γέγονεν πάντων ἔνοχο

Whoever keeps the whole Law but stumbles in one part
is guilty of breaking it all (James 2:10).

ὁ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης

He who doubts is like a wave of the sea (James 1:6).

6. Proleptic (Prohetico). This graphically describes a future event which, when it does occur, will have a result that continues to exist. Translate as a future.

ὁ πλοῦτος ὑμῶν σέσηπεν
καί τ' ἱμάτια ὑμῶν σητόβρωτα γέγονεν
ὁ χρυσὸς ὑμῶν καί ὁ ἄργυρος κατίωται
καί ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται
καί φάγεται τὰς σάρκας ὑμῶν ὥς πῦρ
ἐθησαυρίσατε ἐν ἔσχάταις ἡμέραι

Your riches have rotted
and your garments have become moth-eaten,
your gold has rusted.
And their rust will be a testimony against you
and will consume your flesh as fire.
You have stored up wrath for the last days (James 5:2-3).

i.e., according to James 5:1, these calamities
were about to fall on the rich

ὁ διακρινόμενος ἂν φάγῃ κατακέκριται

He who doubts, if he eats, is condemned (Rom 14:23).

The Pluperfect Tense

The perfect tense is viewed from the present time. The pluperfect is merely the perfect tense viewed from past time. That is, an event occurs in the remote past with a result that continues up to the more immediate past, which is the time of speaking (reference).

1. Consummative. (Extensive). Although possessing the double reference of an action completed prior to a point of past time with a continuing result existing up to that subsequent past time, emphasis here is on the former: attention is directed mainly to a previous past event standing at the past time of speaking as fully completed.

οὐκ ἔπεσεν τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν

It did not fall, for it had been founded upon the rock (Matt 7:25).

παρέθεντο αὐτοῖς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν

He entrusted them to the Lord in whom they had believed (Acts 14:23).

λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πίνειν.

οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν

Jesus said to her, "Please give me a drink."

For his disciples had gone away into a city (John 4:7-8).

ἦλθομεν εἰς Μίλητον

κεκρίκει γὰρ ὁ Παῦλος

παραπλεῦσαι τὴν Ἐφεσον

We came to Miletus;

for Paul had determined

to sail past Ephesus (Acts 20:15-16).

2. Intensive (Resultative). Although possessing the double reference of an action completed prior to a point of past time with a continuing result existing up to that past time, emphasis here is on the latter: attention is directed mainly to the resulting effect existing at the past time of speaking.

νικήσῃ αὐτόν τὴν πανοπλίαν αὐτοῦ αἶρει

ἐφ' ἧ ἔπεποιθεῖ

He overpowers him and takes away his armor

in which he trusted (Luke 11:22).

εὗρεν αὐτοὺς καθεύδοντα ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι

He found them sleeping, for their eyes were heavy (Matt 26:43).

ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν

They led him to the brow of the hill, on which their city was built (Luke 4:29).

ὥς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν
πορευομένου αὐτοῦ
καί ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς
οἱ καὶ εἶπαν.

As they were looking into heaven
as he was departing,
two men stood by them,
and they said . . . (Acts 1:10-11).

3. Iterative. The pluperfect denotes completed events which occurred repeatedly at successive intervals prior to a point of past time, the recurring instances having established a certain existing result continuing to exist up to that past time of speaking.

παρήγγειλεν γάρ τῷ πνεύματι τῷ ἁκαθάρτῳ
ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου
πολλοὺς γάρ χρόνοις συνηρπάκει αὐτόν

He commanded the unclean spirit
to come out of the man,
for many times it had sized him (Luke 8:29).

4. As Simple Past. Certain verbs occur in the pluperfect tense without its usual force; i.e., it functions as the equivalent of an aorist

οὐκ ἤφιε· λαλεῖν τὰ δαιμόνια
οὔτι ᾔδεισαν αὐτόν

He did not permit the demons to speak,
because they knew him (Mark 1:34).

πάντες οἱ ἄγγελοι εἵστηκεισαν κύκλῳ τοῦ θρόνου
καί τῶν πρεσβυτέρων ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα
αὐτῶν
καὶ προσεκύνησαν τῷ θεῷ

All the angels stood around the throne,
and some of the elders fell on their faces before the throne
and they worshipped God (Rev 7:11).

INFINITIVE

The Infinitive

The infinitive is a verbal-noun or a grammatical incarnation; i.e., while retaining its substantival character and functions, it also adopts verbal character and functions as well.

The infinitive is used in the following ways:

1. Subject. The infinitive acts substantivally as the subject of an expressed or unexpressed verb.

τὸ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ ἐναντιῶν οὐκ ἔστιν ἐμὸν δοῦναι

To sit on my right or left hand is not mine to grant (Mark 10:40).

τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος

To live (is) Christ and to die (is) gain (Phil 1:21).

2. Predicate Nominative. The infinitive rarely renames and further describes the subject

τοῦτο ἔστιν συμπαρακληθῆναι ἐν ὑμῖν

That is to be comforted by you (Rom 1:12).

3. Apposition. The infinitive functions as nominative, genitive, or accusative simple apposition to some kind of preceding substantive (noun, pronoun, substantival ad], etc). The appositional infinitive provides a more specific example that falls within the broader category denoted by the word modified.

Τοῦτο ἔστιν θέλημα τοῦ θεοῦ

ὁ ἁγιασμὸς ὑμῶν

ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας

This is God's will,

your sanctification:

that you abstain from immorality (1 Thess 4:3).

ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως

ὁφθαλμοῦς τοῦ μὴ βλέπειν

καὶ ὠτα τοῦ μὴ ἀκούειν

God gave them a spirit of stupor,

namely, eyes that don't see

and ears that don't hear (Rom 11:8).

Τοῦτο λέγω μηκέτι ὑμᾶς περιπατεῖν

καθὼς καὶ τὰ ἔθνη περιπατεῖ

I say this: you should no longer live
as the Gentiles live (Eph 4:17).

4. Direct Object. The infinitive receives the action of a verbal form.

νυνί δ'ε καί τ'ο ποιῆσαι ἔπιτελέσατε

And now, finish also the doing (2 Cor 8:11).

ζηλοῦτε τ'ο προφητεῦειν
καί τ'ο λαλεῖν μή κωλύετε γλώσσαι".

Seek to prophesy
and stop hindering the speaking in tongues (1 Cor 14:39).

θεός ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν
καί τ'ο θέλειν καί τ'ο ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας

God is the one who is working in you
both the willing and the doing of his will (Phil 2:13).

5. Indirect Discourse. Occurring in two different constructions, after verbs of saying, thinking, perceiving, showing, etc., the infinitive serves as the principal verb of the dependent clause containing the indirect assertion of a statement. This infinitive is the object of a verb of mental perception or communication and expresses the content or the substance of the thought or of the communication.

(a). simple infinitive

ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν
οἳ τινες λέγουσιν ἀνάστασιν μή εἶναι

Sadducees came to him,
who say that there is no resurrection (Mark 12:18).

(b). tou + infinitive

ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν

It was determined that we would sail to Italy (Acts 27:1).

6. Instrumental. Occurring in two different constructions, the infinitive expresses the means by which the action of a verb is accomplished.

(a). simple infinitive

τί πειράζετε τὸν θεόν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν

Why tempt God by putting a yoke on the disciples' neck? (Acts 15:10).

(b). e`n + tw`/ + infinitive

ἄπέστειλεν αὐτόν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἐκαστον ἀπὸ πονηριῶν

He sent him blessing you by turning you from evil (Acts 3:26).

7. Object of Preposition. The infinitive functions as the object of a preposition when one of the standard substantival uses is not in view.

ἐν τῷ ὑποτάξαι ᾧ αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον

In subjecting all things to him, he left nothing independent of him (Heb 2:8).

ἀντὶ τοῦ λέγειν ὑμᾶς ἕαν ὁ κύριος θελήσῃ

Instead you should say, "If the Lord wills (James 4:15).

καθάπερ ἡ προθυμία τοῦ θέλειν

οὕτως καί τὸ ἐπιτελεῖσαι ἐκ τοῦ ἔχειν

As there is the readiness to will,

so there may be the completion from your substance (2 Cor 8:11).

8. Purpose (Telic, Final). This begins the infinitive's verbal uses. Appearing with or without the article, it serves in a variety of ways as would a finite verb of the appropriate mood in an independent or dependent clause. The first of these verbal uses is purpose: occurring in seven different constructions, the infinitive expresses the aim of the verb's action or state.

(a). simple infinitive

Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι

Christ Jesus came into the world to save sinners (1 Tim 1:15).

(b). ei*V tov + infinitive

μετανοήσατε καί ἐπιστρέψατε εἰς τὸ ἔξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας

Repent and turn that your sins may be wiped out (Acts 3:19).

(c). tou` + infinitive

ἔξῃλθεν ὁ σπείρων τοῦ σπείρειν

The sower went out to sow (Matt 13:3).

(d). provV + tov + infinitive

ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν

He who looks at a woman in order to lust after her (Matt 5:28).

(e). eneken + tou` + infinitive

ἔγραψα ἐνεκεν τοῦ φανερωθῆναι τῇν σπουδῇν ὑμῶν

I wrote that your earnestness might be manifested (2 Cor 7:12).

(f). w@ste + infinitive

ἀπέστειλαν ἔγκαθέτους
ἵνα ἐπιλάβωνται αὐτοῦ λόγου
ὥστε παραδοῦναι αὐτόν τῇ ἐξουσίᾳ τοῦ ἡγεμόνοῦ

They sent spies,
to catch him in a statement,
in order to deliver him to the authority of the ruler (Luke 20:20).

(g). w&V + infinitive

οὐδενὸς λόγου ποιῶμαι τῇν ψυχῇν τιμίαν ἑμαυτῷ
ὥς τελειῶσαι τὸν δρόμον μου

I do not count my life dear to myself,
so I may finish my course (Acts 20:24).

9. Consecutive (Result). Occurring in four different constructions, the infinitive expresses either the actual or the conceived outcome of the finite verb to which it is related.

(a). simple infinitive

ἐπλήρωσεν ὁ σατανᾶς τῇν καρδίαν σου
ψεῦσασθαι σε τὸ πνεῦμα τὸ ἅγιον

Satan filled your
so that you lied (Acts 5:3).

(b). w@ste + infinitive

ἔθεράπευσεν αὐτόν ὥστε τὸν κωφὸν λαλεῖν

He healed him, so that the mute spoke (Matt 12:22).

(c). tou` + infinitive

οἱ ὀφθαλμοί αὐτῶν ἐκρατοῦντο
τοῦ μὴ ἐπιγινῶναι αὐτόν

Their eyes were restrained
so as not to recognize him (Luke 24:16).

(d). ei*V + tov + infinitive

Μὴ βασιλεύτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι
εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ

Do not let sin rule in your mortal body,
so that you obey its lusts (Rom 6:12).

10. Temporal. The action of the main verb occurs before, at the same time as, or after the action of the infinitive which, following a preposition, is equivalent to a temporal clause.

(a). Antecedent. priVn (h#) or prov + tou` or ewV + tou` + infinitive

πρὶν ἢ δῖς ἀλέκτορα φωνῆσαι
τρίς με ἀπαρνήσῃ

Before the rooster crows twice,
you will deny me three times (Mark 14:30).

(b). Contemporaneous. e*n + tov + infinitive

Ἐν τῷ πορεύεσθαι αὐτοῦς αὐτὸς εἰσῆλθεν εἰς κώμην τινά.

As they were traveling, he entered a village (Luke 10:38).

(c). Subsequent. metav + tov + infinitive

μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν

After I have arisen, I will go before you (Matt 26:32).

11. Causal. Occurring in three different constructions, the articular infinitive (usually after a preposition) expresses the reason for the verb's action, and is equivalent to a causal clause. Unlike the infinitive of purpose, the causal infinitive gives a retrospective answer, looking back to the ground or reason, while the purpose infinitive gives a prospective answer, looking forward to the intended aim.

(a). diav + tov + infinitive

οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς

You don't have, because you don't ask (James 4:2).

(b). e@neken + tou` + infinitive

οὐκ ἀποστραφήσομαι αὐτοῦ
ἐνέκεν τοῦ ἀἰχμαλωτεῦσαι αὐτοῦς ἀἰχμαλωσίαν

I will not revoke their punishment,
because they exiled to entire population (Amos 1:6).

(c). tw`/ + infinitive

οὐκ ἔσχηκα ἀνεῖν τῷ πνεύματι μου
τῷ μὴ εὐρεῖν με Τίτον

I had no rest in my spirit,
because I did not find Titus (2 Cor 2:13).

12. Complimentary. This infinitive completes or finishes the idea that has only just begun to be expressed in certain verbs, such as ἀρχομαι, δυνάμαι, μελλω, οὐκ ἐπιτελέω.

Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις

Then he began to rebuke the cities (Matt 11:20).

ἤμελλεν ἀποθνήσκειν

He was about to die (John 4:47).

Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν.

No one can serve two masters (Matt 6:24).

ὁμοῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

You ought to wash one another's feet (John 13:14).

13. Epexegetical. The infinitive further clarifies or qualifies a noun, verb, or adjective.

(a). With nouns of time, desire, fitness, authority, need, hope, etc.

ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι

He gave them authority to become God's children (John 1:12).

τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι

Having the desire to depart and to be with Christ (Phil 1:23).

(b). With adjectives denoting ability, fitness, readiness, quickness, etc.

ταῦτα παράθου πιστοῖς ἀνθρώποις

οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι

Entrust these to faithful men,
who will be able to teach others also (2 Tim 2:2).

ἔστω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαί βραδύς εἰς τὸ λαλῆσαι

Every person must be quick to hear, slow to speak (James 1:19).

(c). With verbs

ἄντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ μνησθῆναι ἑλέου^ς

He helped Israel his servant, in that he remembered his mercies (Luke 1:54).

ἐπικατάρατος πᾶς ὅς οὐκ ἔμμένει πᾶσιν γεγραμμένοις ἐν βιβλίῳ τοῦ νόμου
τοῦ ποιῆσαι αὐτὰ

Cursed is everyone who does not continue in all things written in the book of the Law to obey them (Gal 3:10).

14. Imperative. The infinitive carries the force of an emphatic command.

μηδὲν αἴρετε εἰς τὴν ὁδόν
μήτε ἄν᾽ δύο χιτῶνας ἔχειν

Take nothing for the journey,
nor have two tunics apiece (Luke 9:3).

χαίρειν μετὰ χαिरόντων
κλαίειν μετὰ κλαιόντων

Rejoice with those rejoicing,
weep with those weeping (Rom 12:15).

πλὴν εἰς ὃ ἐφθάσαμεν
τῷ αὐτῷ στοιχεῖν

Nevertheless live in accord with the same standard
unto which we have attained

15. Epistolary. This infinitive is idiomatically used in the salutation of a letter as a greeting to the recipient(s).

Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλο^ς
ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ
χαίρειν

James, a servant of God and of the Lord Jesus Christ,
to the twelve tribes in the dispersion,
greetings (James 1:1).

γράψας ἐπιστολὴν ἔχουσιν τὸν τύπον τοῦτον.
Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι
χαίρειν

He wrote a letter having this form:
Claudios Lysias, to the most excellent governor Felix,

greetings (Acts 23:25-26).

16. Absolute. Appearing after w&V, the infinitive stands absolutely or independently (i.e., almost like a finite verb) in a parenthetical-type statement.

καί ὥς ἔπος εἰπεῖν

δι' Ἀβραάμ καί Λευί ὁ δεκάτας λαμβάνων δεδεκάτῳται.

And, so to speak,
through Abraham also Levi paid a tithe (Heb 7:9).

PARTICIPLE

PARTICIPLES

A participle is a verbal-adjective or grammatical half-breed; i.e., it participates (hence, “participle”) in some of the characteristics and functions of both the verb and adjective.

The participle is used in the following ways.

1. Adjectival. The participle modifies or describes a noun, agreeing with this noun in gender, number, and case.

(a). Attributive. With or without the article, the participle attributes a quality or characteristic to the word modified.

τι ἑνῆς τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται

Whatever is contrary to sound doctrine (1 Tim 1:10).

ἀποστῆναι ἀπὸ θεοῦ ζώντος

To fall away from the living God (Heb 3:12).

(b). Predicate. The participle, like the predicate adjective, makes a statement or assertion about the word which it modifies. This is always anarthrous.

ἡμην ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας

I was unknown to the churches of Judea (Gal 1:22).

Ζῶν ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς

The Word of God is alive and effective (Heb 4:12).

εὗρίσκει αὐτοὺς καθεύδοντα

He found them sleeping (Mark 14:37).

2. Substantival. This participle serves with or without the article as a noun, its case and case-function being determined by its use in the sentence; the substantival participle appears in all five cases and can assume almost any case function.

(a). Nominative

ὁ πιστεύων εἰς αὐτόν οὐ κρίνεται

He who believes in him is not condemned (John 3:18).

ἐκεῖναι εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.

Those are the ones which testify of me (John 5:39).

ὁ πιστεύων εἰς ἐμέ

ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεῦσουσιν ὕδατος ζώντος

He who believes in me,

rivers of living water shall flow from his belly (John 7:38).

(b). Genitive.

πολλοὶ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν

Many of those who heard the word believed (Acts 4:4).

δίωκέ εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον

Pursue peace with those calling on the Lord (2 Tim 2:22).

μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι

You are deserting him who called you by grace (Gal 1:6).

(c). Dative.

τῷ κρούοντι ἀνοιγήσεται

To him who knocks it will be opened (Matt 7:8).

τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ

To the church of God which is in Corinth (1 Cor 1:2).

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντι μέ

I can do all things by him who enables me (Phil 4:13).

(d). Accusative.

Διαμαρτύρομαι ἐνώπιον Χριστοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς

I charge you before Christ who is about to Judge the living and the dead (2 Tim 4:1).

κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἰγυπτὸν

He appointed him ruler (Acts 7:10).

ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντά

They served the creature rather than the Creator (Rom 1:25).

(e). Vocative.

ἀναπολόγητος εἰ ω ἄνθρωπε πᾶς ὁ κρίνων.

You are without excuse, O man, everyone who Judges (Rom 2:1).

εὐφράνθητί στείρα ἢ οὐ τίκτουςά' βόησον ἢ οὐκ ὠδίνουσα.

Rejoice, O barren woman, who does not give birth, shout for joy, O woman, who does not suffer birth pains (Gal 4:27).

3. Adverbial (Circumstantial). The participle adds a secondary (hence, “circumstantial,ς that is, an incidental) thought—action or state—which both accompanies the thought of the main verb (hence, “adverbial,ς i.e., added to the verb) and which is related to it in various ways; i.e., the participle may stress the time, cause, condition, etc., of the verb. The participle’s action may occur before, at the same time as, or after the action of the main verb.

Αντεχεδεντ νηστεύσας ἡμέρας τεσσεράκοντα καί νύκτας τεσσεράκοντά
υ΄στερον ἔπεινασεν

Having fasted forty days and forty nights, he afterwards became hungry (Matt 4:2).

Σιμυλτανεουσ Ετι λαλοῦντος τοῦ Πέτρου τᾶ ρήματα ταῦτα
ἔπέπεσεν τὸ πνεῦμα τὸ α΄γιον ἐπὶ πάντας τοῦς ἀκούοντας τὸν λόγον

While Peter was still speaking these words, the Holy spirit fell upon all those hearing the message (Acts 10:44).

Συβσεθυεντ Νυνί πορεύομαι εἰς Ἱερουσαλήμ διακονῶν τοῖς ἁγίοις

Now I am going to Jerusalem to minister to the saints (Rom 15:25).

(a). Time (Temporal). Using “while,ς “when,ς “having,ς “after,ς “as,ς “during,ς or some other appropriate time-word to help translated the participle, the participle’s action (state) is related to the main verb in a temporal way, telling when the action of the verb occurs.

παράγων παρᾶ τήν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνά

While passing by the sea, he saw Simon (Mark 1:16).

ἔλθῶν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας

Having come, that one will reprove the world concerning sin (John 16:8).

Ἀγρίππας ὁ βασιλεὺς καί Βερνίκη κατήντησαν εἰς Καισάρειαν
ἄσπασάμενοι τὸν Φῆστον

Agrippa the king and Bernice arrived at Caesarea, and greeted Festus (Acts 25:13).

στῆτε περιζωσάμενοι τήν ὀσφύν ὑμῶν ἐν ἀληθείᾳ

Stand, after girding your waist with truth (Eph 6:14).

(b). Telic (Purpose). The present or future participle expresses the aim of the action of the main verb.

ἴδωμεν εἰ ἔρχεται Ἡλίας σῶσων αὐτόν

Let's see if Elijah comes to save him (Matt 27:49).

ὃς ἔληλύθει προσκυνήσων εἰς Ἱερουσαλήμ

Who had come to worship in Jerusalem (Acts 8:27).

(c). Cause. Rendered with “since, as, “inasmuch as, or “because, the participle gives the reason for the main verb's action and tells why it occurs.

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεόν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Because we have been justified by faith in our Lord Jesus, we have peace with God (Rom 5:1).

Ἐχοντες οὖν ἄρχιερέα μέγαν Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ κρατῶμεν τῆς ὁμολογίας

Since we have a great high priest, Jesus, the Son of God, let's hold fast our profession (Heb 4:14).

δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν

Inasmuch as he was just and unwilling to shame her, secretly he put her away (Matt 1:19).

(d). Condition. The participle states a first, second, or third class condition which, only “if fulfilled, secures the accomplishment of the action (state) indicated in the main verb.

ὁ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα

He who eats and drinks, eats and drinks Judgment to his own disadvantage, if [= since] he does not discern the body (1 Cor 11:29).

καγὼ ἔλθων σὺν τόκῳ ἂν αὐτὸ ἔπραξα

If I had come, I would have collected it with interest (Luke 19:23).

Ἐκουσίως ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία

If we sin willfully after receiving a knowledge of the truth, there no longer remains a sacrifice for sins (Heb 10:26).

(e). Concession. Translated with “though, “even though, “although, “albeit, “despite, the participle states an action (state) in spite of which the action of the main verb is still carried out.

ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ

Although we were enemies, we were (nevertheless) reconciled to God (Rom 5:10).

οὐδέ Τίτος ὁ σὺν ἑμοί ὦ Ἕλλην ὧν ἤναγκάσθη περιτμηθῆναι.

Not even Titus, albeit a Greek, was compelled to be circumcised (Gal 2:3).

καίπερ ὧν υἱὸς ἔμαθεν ἅφ' ὧν ἔπαθεν τὴν ὑπακοήν

Despite being a son, he learned obedience through the things he suffered (Heb 5:8).

Ἐν σαρκὶ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα

Though we live in the flesh, we do not fight according to the flesh (2 Cor 10:3).

(f). Means. The participle indicates the means by which the action of the controlling verb is accomplished. In translation, use "by" or "through" + the meaning of the participle.

ταῦτά γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ καὶ ἵνα πιστεύοντες ζωὴν ἔχητε

These are written that you might believe that Jesus is the Christ, and that by believing you might have life (John 20:31).

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρης τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατὰρ

Christ redeemed us from the curse of the Law by becoming a curse for us (Gal 3:13).

τίς ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τῇ ἡλικίᾳ αὐτοῦ πῆχυν ἑνός

Which of you by worrying can add length to his life? (Matt 6:27).

ἀληθεύοντες ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν

By speaking the truth in love, let's grown up in him (Eph 4:15).

(g). Modal (Manner). This points out the manner or way in which the action of the verb is performed.

ἀπῆλθεν λυπούμενος

He went away grieving (Matt 19:22).

ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ

Jesus came into Galilee preaching the gospel (Mark 1:140).

ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τῇ θάλασσᾳ

He came to them walking on the sea (Matt 14:25).

(h). Result. This expresses the outcome or consequence produced by the main verb. In translation, "thus, and so, consequently, etc., + ptc.'s meaning may be used.

πατέρα ἴδιον ἔλεγεν τὸν θεόν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ

He was calling God his own Father, thus making himself equal with God (John 5:18).

ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην
That he might create in himself the two into one new man, and so make peace (Eph 2:15).

ἀναλογίσασθε τὸν τοιαύτην ὑπομεμνηκότα ὑπὸ τῶν ἁμαρτωλῶν
ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι
Consider him who endured such hostility of sinners, lest you faint in your souls, and thus lose heart (Heb 12:3).

(i). Epexegetical. Being identical, and, thus, simultaneous with the main verb, the participle more precisely defines the verb and explains how its action is to be understood.

ἡμάρτον παραδοῦς αἷμα ἄθωον
I have sinned in that I betrayed innocent blood (Matt 27:4).

ἑαυτὸν ἐκένωσεν μορφῇν δούλου λαβὼν ἐν ὁμοιώματι ἀνθρώπων
γενόμενος
He emptied himself, that is, he assumed a servant nature and appeared in the likeness of men (Phil 2:7).

οὐκ ἁμάρτυρον αὐτὸν ἀφῆκεν ἀγαθουργῶν οὐρανόθεν ὑμῖν ὑετοῦς διδοῦν
ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τᾶς καρδίας ὑμῶν
He did not leave himself without witness, in that he did good and gave you rain from heaven and satisfies you with good things (Acts 14:17).

(j). Intensive. The participle emphasizes the verb's action and thereby places additional stress upon it. To help translate, you may use such expressions as "certainly," "surely,ς "definitely,ς "by all means,ς etc. + the participle's meaning.

καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητέ
You will certainly see, and yet you will not see (Matt 13:14).

i.e., literally, "seeing you will see"

ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ
I have indeed seen the oppression of my people in Egypt (Acts 7:34).

i.e., literally, "having seen, I saw . . ."

τοῦτο ἴστε γινώσκοντες ὅτι πᾶς πόρνος οὐκ ἔχει κληρονομίαν ἐν τῇ
βασιλείᾳ τοῦ Χριστοῦ
You certainly know this: that no fornicator has an inheritance in Christ's kingdom (Eph 5:5).

i.e., literally, "knowing you know this"

εἰ μὴν εὐλογῶν εὐλογῆσω σε καὶ πληθύνων πληθυνῶ σε.
I will by all means bless you and I will surely multiply you (Heb 6:14).

4. Volitive (Imperative). The participle may be the only verbal form in the sentence, but should a finite verb be present, the participle is unrelated to it. In either case the participle has the force of a cohortative imperative.

Οἱ ἄνδρες ὁμοίω^ς συνοικοῦντες τῷ γυναικεῖω
Husbands, live together with your wives (1 Pet 3:7).

Ἀποστυγοῦντες τὸ πονηρὸν κολῶμενοι τῷ ἀγαθῷ
Abhor what is evil, cleave to what is good (Rom 12:9).

τῇ ἐλπίδι χαίροντε^ς τῇ θλίψει ὑπομένοντε^ς τῇ προσευχῇ
προσκαρτεροῦντε^ς
Rejoice in hope, be patient in tribulation, persevere in prayer (Rom 12:12).

Οἱ οἰκέται ὑποτάσσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις^ς
Servants, submit to your masters (1 Pet 2:18).

5. Independent. This participle may be the only verbal form in the sentence; but even if a verb is present, the participle is unrelated to it and stands alone, having the force of a finite verb in the indicative mood.

καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἑπτὰ
And he had in his right hand seven stars (Rev 1:16).

i.e., this is equivalent to e'cei

καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ δι' οὗ νῦν τῇν
καταλλαγὴν ἐλάβομεν
We boast in God through our Lord Jesus, through whom we have now received reconciliation (Rom 5:11).

ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμεοί
ἀπορούμενοι ἀλλ' οὐκ ἔξαπορούμεοί
διωκόμενοι ἀλλ' οὐκ ἔγκαταλειπούμεοί
καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμεοί
We are afflicted in every way, but we are not crushed;
we are perplexed but not in despair;
persecuted, but not forsaken;
struck down, but not destroyed (2 Cor 4:8-9).

οὐρανοὶ ἦσαν ἑκπαλαι καὶ
γῆ ἐξ ὑδάτος καὶ δι' ὑδάτος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ

The heavens existed long ago,
and the earth was formed out of water and through water by God's word (2 Pet 3:5).

6. Indirect Discourse ("Oratio Obliqua"). An accusative participle accompanied by an accusative noun (pronoun), which serves as the participle's "subject, expresses indirect discourse after verbs of saying, thinking, seeing, hearing, etc.

“Ακούομεν τινας περιπατοῦντας ἐν ὑμῖν ἁτάκτῳ”

We hear that some among you are walking disorderly (2 Thess 3:11).

i.e., equivalent to a*kouvomen o@ti tineV peripatou`si

Ἐγὼ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ’ ἐμοῦ

I know that power went out of me (Luke 8:46).

πᾶν πνεῦμα οὃ ὁμολογεῖ

“Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν

Every spirit which confesses
that Jesus Christ has come in the flesh is from God (1 John 4:2).

7. Complementary (Supplementary). This participle helps express the thought begun by, and only partially stated in, the primary verb.

(a). Regular. The main thought is expressed by the finite verb, the subordinate idea by the participle.

οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν

I do not cease giving thanks for you (Eph 1:16).

ὁ Πέτρος ἐπέμενεν κρούων

Peter continued knocking (Acts 12:16).

ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς αὐτοῦ

Jesus finished commanding his twelve disciples (Matt 11:1).

(b). Irregular. The main thought is expressed by the participle, the subordinate idea by the finite verb.

ἔλαθον τινες ξενίσαντες ἄγγελου

Some have entertained angels unknowingly (Heb 13:2).

προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων

Jesus spoke to him first (Matt 17:25).

8. Redundant (Pleonastic). A finite verb is followed needlessly by a participle with essentially the same meaning.

ἐκραζαν λέγοντες

They cried out saying (Matt 8:29).

ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων

He spoke many things to them in parables saying . . . (Matt 13:3).

ὁ ἠρνήσατο ἔμπροσθεν πάντων λέγων. οὐκ οἶδα τί λέγει

He denied it before all saying, "I do not know what you mean." (Matt 26:70).

9. Adverbial Absolute. The participles function like a pure adverb.

προσθεῖς εἶπεν παραβολήν

He again spoke a parable (Luke 19:11).

μηδεὶς ὑμᾶς καταβραβεύτω θέλων

Let no one intentionally condemn you (Col 2:18).

ὅταν εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι

Whenever they say every evil thing against you untruthfully (Matt 5:11).

πρὸς ὑμᾶς τυχὸν παραμενῶ

Perhaps I shall remain with you (1 Cor 16:6).

10. Attendant Circumstance. This participle is not treated as subordinate but is put on a par with the main verb. The participle thus adopts the mood of the primary verb and, connected to it by an inserted “and (καὶ), is translated as a coordinate verb. This participles serves to show that the emphasis falls on the main verb.

πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη

Go, therefore, and make disciples of all nations (Matt 28:19).

i.e., literally, “having gone, . . . , make disciples”

Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ

ἔστιν γὰρ μοι εὐχρηστος εἰς διακονίαν

Pick up Mark and bring him with yourself,
for he is useful to me for ministry (2 Tim 4:11).

i.e., literally, “having picked up Mark, bring him . . .”

πτύξας τὸ βιβλίον ἀποδοῦς τῷ ὑπηρέτῃ ἑκάθισεν

Closing the book he gave it to the servant and sat down (Luke 4:20).

ἄφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον

ἐπὶ τὴν τελειότητα φερώμεθα

Let’s leave the basic instruction about Christ
and (let’s) press on to maturity (Heb 6:1).

κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ

τοῦ ἔλθόντας συλλαβεῖσθαι αὐτοῖς”.

They signaled to their partners in the other boat
to come and to help them (Luke 5:7).

παρακαλεῖ αὐτόν

ἵνα ἔλθῳ ἐπιθῆς τὰς χεῖρας αὐτῇ

ἵνα σωθῇ καὶ ζήσῃ

He begged him
that he would come and lay his hands on her,
that she might get well and live (Mark 5:23).

i.e., literally, “that having come, he would lay his hands . . .”

11. Periphrastic. This participle is used along with a finite being verb (usually *ei*miv* but also *givnomai*, *u&pavrcw*, and even *e'cw*) to form one verbal idea. Greek can say *luvw*, “I loose,ς but it can also express this thought in another way: *ei*miV luvwn*, “I am loosing.ς So while the periphrastic participle is a “round about wayς of saying something, it is emphatic, stressing all the more the kind of action expressed. There are seven types of periphrastics, and they are constructed in the following way:

Finite Being Verb of <i>ei*miv</i>	Participle	Type of Periphr. Participle
present present	present periphrastic	
imperfect present	imperfect periphrastic	
imperfect aorist	aorist periphrastic	
present perfect	perfect periphrastic	
imperfect perfect	pluperfect periphrastic	
future present	future periphrastic	
future perfect	future perfect periphrastic	

(a). Present. This consists of the present of *ei*miv* + a present participle, stressing all the more the linear type action.

καί ἔγενόμην νεκρός καί ἰδοὺ ζῶν εἶμι εἰς τοὺς αἰῶνα”

I was dead, and behold I am alive forever (Rev 1:18).

ὁ Χριστὸς ἔστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος”.

Christ is sitting at God’s right hand (Col 3:1).

(b). Imperfect. This is composed of the imperfect of *ei*miv* + a present participle, stressing linear past action.

Καί ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ

He was teaching daily in the temple (Luke 19:47).

οὐχί ἡ καρδιά ἡμῶν καιομένη ἦν ἐν ἡμῖν ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ

Was not our heart burning within us as he was talking to us on the way? (Luke 24:32).

(c). Aorist. This consists of the imperfect of *ei*miv* + an aorist participle.

ὅστις ἦν βληθεὶς ἐν τῇ φυλακῇ

Who was cast into prison (Luke 23:19).

θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ

καί θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς”

God was in Christ reconciling the world to himself,
and he has committed to us the message of reconciliation (2 Cor 5:19).

(d). Perfect. This is constructed by the present of ei*miv + a perfect participle; the perfect tense is usually intensive (stressing the existing result of a past action).

Τῇ γὰρ χάριτι ἔστε σεσῳσμένοι διὰ πίστεω

For by grace are you saved (Eph 2:8).

ἔσμεν εὐηγγελισμένοι καθάπερ κακείνοι

We have been evangelized, just as they (Heb 4:2).

αἰτέετε καί λήμψεσθέ ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη

Ask and you will receive, that your joy may be full (John 16:24).

(e). Pluperfect. This consists of the imperfect of ei*miv + a perfect participle.

οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας

Who had come from every village of Galilee (Luke 5:17).

ὁ υἱὸς μου ἦν ἀπολωλὼς καὶ εὗρέθη

My son had been lost yet has been found (Luke 15:24).

(f). Future. This is formed by the future of ei*miv + a present participle. This type participle denotes either linear or punctiliar future action.

ἀπὸ τοῦ νῦν ἄνθρώπους ἔσῃ ζωγρῶν

From now on you will be catching men (Luke 5:10).

οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες

The stars shall fall from heaven (Mark 13:25).

(g). Future Perfect. This consists of the future of ei*miv + a perfect participle. This denotes punctiliar action in the near future and abiding result in the remote future.

ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ

I shall have believed on him (Heb 2:13).

ἔσονται ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι

τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν

From now on five people in one house shall be divided, three against two, and two against three (Luke 12:52).

ὅσα ἔαν δῆσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ

καὶ ὅσα ἔαν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ

Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven (Matt 18:18).

CONJUNCTIONS

CONJUNCTIONS

This is a grammatical device that connects words, phrases, clauses, sentences, and paragraphs together, thus forming the joints or hinges of speech. Conjunctions are of two types: (1) paratactic or coordinate, and (2) hypotactic or subordinate.

I. COORDINATE CONJUNCTIONS

These connect syntactical units with other syntactical units of the same grammatical type (i.e., of the same kind or of equal weight). There are seven types of coordinate conjunctions.

1. Copulative. These denote addition, joining together words, phrases, clauses, etc.

τε
δὲ
καί

2. Adversative. These indicate contrast, expressing a difference of some kind between the elements linked together.

δὲ
οὐ*ν
αλλὰ
πλὴν
εἰ; μή
μέντο"

3. Disjunctive (Correlative). These signify that either breaks (disunity) or alternatives exist in the units which are connected together.

ἢ
δὲ
αλλὰ
πλὴν
καί'''' καί
τε'''' τε
τε'''' καί
οὐ' τε'''' οὐ' τε
μήτε'''' μήτε
οὐ; δέ'''' οὐ; δέ
μηδέ'''' μηδέ
ε' αντε'''' ε' αντε

4. Interrogative. These ask direct questions.

πού
πώ᾽
οἷτι
πότε
πόθεν
ι-ναντι
εἰως πότε

5. Inferential. These draw a conclusion.

αἶρα
οὐκ
διό
γάρ
αλλὰ
ωστε
οἷθεν
οὐτω᾽
διόπερ
τοιγαροῦν

6. Explicative. These further explain or elaborate on a preceding word, phrase, clause, sentence, or paragraph.

γάρ
οἷτι

7. Causal. These give the basis (justification, substantiation) for a preceding statement.

γάρ
οἷτι

II. SUBORDINATE CONJUNCTIONS

These introduce subordinate (i.e., hypotactic or dependent) clauses, thus joining them to another clause. There are ten types of subordinate conjunctions.

1. Concessive. These introduce concessive clauses, in spite of which the action contained in the main clause occurs anyway.

ἐι;
καὶν
ὁ[μῶν
καὶτοί
ἐι; καὶ
καί' ἐι;
ἐ'αν καὶ
καί' ἐ'αν

2. Consecutive. These introduce result clauses.

ὡ-^ς
ὁ[τι
ὡ[να
καὶ
ὡ[στε

3. Causal. These introduce the causal clause that gives the reason for the action occurring in another clause.

ὡ-^ς
ὁ[τι
ἐ;πεὶ
ὁ[που
ἐ;ν ὧ)
διότι
καθὼς
καθότι
ἐ;πειδὴ
ὡ-ς ὁ[τι
α;νθ ; ὡ)ν
ἐ;φ ; ὁ[σον
οὕ) χάριν

καθ ; ο[σον
ε;πειδὴ περ

4. Local. These introduce local clauses of place, to be understood either literally or figuratively.

ου)
ο[που
ο[θεν

5. Comparative. These introduce the comparative clause that expresses a thought analogous to that found in the main clause.

η'
ω-"
ω-σει
καθα
καθό
καθώ"
ω[σπερ
καθότι
ω-σπερεί
ω-σαύτω"
καθάπερ
καθώσπερ
καθ ; ο[σον
ο[ν τρόπον

6. Temporal. These introduce the temporal clause that tells when the action contained in another clause happens.

ω-"
ο[τε
καί
ο[ταν
ε'παν
η-νικά
ω-ς α'ν
ο-σάκι"
πρι'ν η'
ε;πειδῆ
α'χρις ,ου).
μέχρι ,ου).

$\in [\omega\varsigma, \omicron\upsilon)$. $\circ[\tau\omicron\upsilon$.

7. Final. These introduce the purpose clause that expresses the aim of another clause.

ω-^ς
μή
μήποτε
μή' πω^ς
ι[να ,μή.
ο[πος ,μή.

8. Exceptive. These introduce the exceptive clause that limits, restricts, or qualifies the assertion of another clause.

ει; μή
ε'αν μή
ει; μήτι
εκτός ει; μή

9. Conditional. These introduce the conditional clause that, if it occurs, secures the realization of the main clause.

ει;
ε'αν
κα;ν
καί
ει'τε^ς ει'τε

10. Interrogative. These introduce indirect questions.

που^ς
πω^ς
ο[τι
πότε
πόθεν
ι-ναντι
ε[ως ποτε

;Αλλά

1. Adversative. The conjunction indicates a contrast.

τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἄλλὰ πολλὰ

The body is not one part but many (1 Cor 12:14).

2. Transitional. This indicates the preceding is to be regarded as a settled matter, thus turning attention to something else.

καί ἐν τούτῳ χαίρω Ἀλλὰ καί χαρήσομαι

In this I rejoice; and moreover, I will continue to rejoice (Phil 1:18).

i.e., a*llav turns from current joy (18a) to future joy (18b)

3. Emphatic. This use of the conjunction adds additional stress to the sentence.

ὁ δὲ Πέτρος ἔφη αὐτῷ ἔϊ καί πάντες σκανδαλισθήσονται ἄλλ' οὐκ ἔγωγ

And Peter said to him, "Though all fall away, certainly I will not (Mark 14:29).

4. Rhetorical. The conjunction strengthens a command.

ἄλλὰ ἔλθῶν ἐπίθες τήν χεῖρα σου ἐπ' αὐτήν

Oh please come and lay your hand on her (Matt 9:18).

5. Inferential. Rarely does this conjunction draw a conclusion.

ἄλλὰ ὥς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ οὕτως καί αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί

Therefore, as the church is subject to Christ, so also let the wives be to their husbands (Eph 5:24).

Γάρ

1. Explicative. The conjunction further explains or elaborates on a preceding remark.

οὕτως γάρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ
ἔδωκεν ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται
ἀλλ' ἔχῃ ζωὴν αἰώνιον

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life (John 3:16).

i.e., "forς (gavr) explains 3:15's "that whoever believes on him might have eternal life"

2. Causal. This provides proof for a preceding assertion, thus substantiating it and giving the basis for it.

καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γάρ σώσει τὸν λαόν αὐτοῦ ἀπὸ
τῶν ἁμαρτιῶν αὐτῶν

You shall call His name Jesus, for He will save His people from their sins.ς (Matt 1:21).

i.e., "forς justifies the name Jesus

γάλα ὑμᾶς ἐπότισά οὐ βρώμα· οὕπω γάρ ἐδύνασθῃ

I fed you milk, not solid food; for you were unable to assimilate it (1 Cor 3:2).

3. Emphatic. The conjunction adds additional force to the sentence.

δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτου·
ἄνθρωπους Ρωμαίους ὑπάρχοντα·
ἔβαλαν εἰς φυλακὴν
καί νῦν λάθρᾳ ἡμᾶς ἐκβάλλουσιν·
οὐ γάρ

They have beaten us in public without trial,
men who are Romans,
and have thrown us into prison;
and now are they sending us away secretly?
No indeed! (Acts 16:37).

4. Rhetorical. The conjunction introduces an unreal question that either expresses an opinion or raises an issue for discussion.

τί γάρ ἐἰ ἠπίστησαν τινεῖς

What, then, if some did not believe? (Rom 3:3).

i.e., gavr raises the issue of Israel's unbelief for discussion

μή γάρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται

What, is the Messiah going to come from Galilee? (John 7:41)

i.e., from the mhv it is evident that the speaker denies this, thus stating his opinion

5. Confirmatory. This confirms an answer or truth or statement which may only be implicitly expressed in a preceding statement.

τίς γάρ ἡμῶν ἐλπίς ἡ χαρὰ ἡ στέφανος καυχῆσεω
ἢ οὐχί καί ὑμεῖς

ὕμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καί ἡ χαρὰ

For who is our hope or joy or crown of exultation?

Is it not even you?

Yes, you are our glory and joy! (1 Thes 2:20)

i.e., this confirms the preceding question, assuring the answer

6. Inferential. Rarely, does the conjunction draw a conclusion.

ὁ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ριπιζομένῳ
μή γάρ οἶέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου

The one who doubts is like the surf of the sea driven and tossed by the wind.

Therefore let not that man expect that he will receive anything from the Lord
(James 1:6-7)

Δέ

1. Copulative. The conjunction denotes addition.

Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ
Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ
Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν

Abraham begat Isaac,
and Isaac begat Jacob,
and Jacob begat Judah (Matt 1:2).

2. Adversative. The conjunction indicates a contrast.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς
θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ

Don't lay up for yourselves treasures on earth,
but store up treasures in heaven (Matt 6:19-21).

3. Explanatory. The conjunction explains a preceding statement.

δικαιοσύνη θεοῦ πεφανέρωται
δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ

God's righteousness has been manifested,
namely, God's righteousness through faith in Jesus (Rom 3:21-22).

4. Transitional. The conjunction turns from an old to a new subject of discussion.

Περὶ δὲ τῶν εἰδωλοθύτων

Now concerning the things offered to idols (1 Cor 8:1).

i.e., dev turns from issues of marriage (7:1-39) to meat offered to idols (8:1-13)

5. Emphatic. The conjunction adds strong force and feeling to the sentence.

γενόμενος ὑπήκοος μέχρι θανάτου
θανάτου δὲ σταυροῦ

He became obedient to the point of death,
even death on a cross (Phil 2:8).

6. Resumptive. It resumes a discourse previously begun but later interrupted.

αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου
ἢ δὲ τροφῇ ἣν αὐτοῦ ἄκρίδες καὶ μέλι ἄγριον

Now John himself had his clothing from camel hair,
and his food was locusts and wild honey (Matt 3:4).

i.e., the initial dev resumes the story of John begun in 3:1-2,
but briefly interrupted by the OT citation in 3:3

Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου
καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ

Now Jesus, full of the Spirit, returned from the Jordan
and was being led by the Spirit into the desert (Luke 4:1).

i.e., the conjunction picks up the narrative of Jesus begun
in 3:21-22 but interrupted by his genealogy of 3:23-37

[Ινα

1. Final. The conjunction introduces a clause expressing the purpose of a finite verb.

ἄπεστείλεν ὁ θεός τὸν υἱὸν εἰς τὸν κόσμον
ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ

God sent his son into the world,
that the world might be saved through him (John 3:17).

Μὴ κρίνετέ ἵνα μὴ κριθήτε”
Judge not, lest you be Judged (Matt 7:1).

2. Consecutive (Ecbatic). The conjunction introduces a clause expressing result.

τίς ἥμαρτέν ουτος ἢ οἱ γονεῖς αὐτοῦ
ἵνα τυφλὸς γεννηθῇ

Who sinned, this man or his parents,
that he was born blind? (John 9:2)

ὑμεῖς δὲ ἀδελφοί οὐκ ἔστέ ἐν σκοτεί
ἵνα ἡ ἡμέρα ὑμᾶς ὥς κλέπτῃς καταλάβῃ”
You are not in darkness,
so that the day should overtake you (1 Thes 5:4).

3. Substantival. The conjunction introduces various kinds of noun clauses that function in various noun roles.

ἠρώτα αὐτὸν
ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς”
She asked him
to cast the demon out (Mark 7:26).

i.e., the accusative au*tovn is direct object,
while i@na functions as double accusative

αὐτὸ ἐστὶν ἡ αἰώνιος ζωὴ
ἵνα γινώσκωσιν σέ

This is eternal life,
namely that they might know you (John 17:3).

i.e., the conjunction forms a clause in apposition to zwhv

4. Oratio Variata. For emphasis, the conjunction + the subjunctive express a thought in a different way than expected.

ἐκάστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὥς ἑαυτόν
ἢ ὥς γυνῇ ἑῷ φοβῆται τὸν ἄνδρα

Each one must love his own wife as himself,
and the wife must respect her husband (Eph 5:33).

i.e., since the first clause has an imperative (a*gapavtw),
one naturally expects the second clause to have one,
but the command of clause two is expressed by i@na + subjunctive

ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξον τὴν ἐκκλησίαν
μὴ ἔχουσαν σπίλον ἢ ρυτίδα ἢ τι τῶν τοιούτων
ἀλλ' ἵνα ᾗ ἁγία καὶ ἄμωμος

that he might present to himself the church glorious,
not having spot or wrinkle or any such thing,
but that she may be holy and blameless (Eph 5:27).

i.e., since clause two describes the church with a ptc (e'cousan),
a ptc. describing the church is also expected in clause three,
but clause three describes the church instead with i@na + subjunctive

5. Definitive. The conjunction + subjunctive complete, qualify, or further explain the thought of an adjective, noun, verb, or clause.

κύριε οὐκ εἰμὶ ἱκανός
ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς

Lord, I am not worthy
that you should come under my roof (Matt 8:8).

Ἀβραάμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο
ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν

Abraham your father rejoiced
in that he saw my day (John 8:56).

εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ
ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου

The Son of God appeared for the following reason:
that he might destroy the Devil's works (1 John 3:8).

Καί

1. Copulative. The conjunction adds to what has been said.

οἱ ἀδελφοί αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας
His brothers are James and Joseph and Simon and Jude (Matt 13:55).

2. Correlative. Occurring twice in a clause, the conjunction may mean "both . . . and."

καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ
Both the wind and the sea obey him (Mark 4:41).

3. Adversative. It expresses a slight contrast.

ὁ ἀκούσας καὶ μὴ ποιήσας
He who hears yet does not do (Luke 6:49).

4. Consecutive. The conjunction expresses result.

ταῦτα πράσσετε
καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν
Do these things,
consequently the God of peace will be with you (Phil 4:9).

5. Adjunctive. The conjunction denotes an emphatic addition.

Καὶ ὑμεῖς ὄντας νεκροὺς
You, too, were dead . . . (Eph 2:1)

i.e., you also were dead, in addition to Jesus mentioned in 1:20

Ἐν ᾧ καὶ ὑμεῖς ἐσφραγίσθητε τῷ πνεύματι τῷ ἁγίῳ
By whom also you were sealed with the Holy Spirit (Eph 1:13).

i.e., Gentiles as well as Jews were given the Spirit

6. Ascensive. The conjunction, being a bit emphatic, has the force of "even."

καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑπόκρισει
Even Barnabas was swept away by their hypocrisy (Gal 2:13).

7. Epexegetical. The conjunction more precisely defines a preceding word or statement.

Πεπεισμεθα περὶ ὑμῶν ἄγαπητοί τ' αὖ κρείσσονα
καὶ ἔχόμενα σωτηρία^α

Concerning you, beloved, we are convinced of better things,
namely the virtues accompanying salvation (Heb 6:9).

8. Comprehensive. The conjunction adds the whole to the various parts.

φθονοί μέθαι κῶμοι καὶ τ' ὅμοια τούτοι^α
envyings, drunkenness, carousing, and in general things like these (Gal 5:21).

9. Particular. The opposite of the above, the conjunction adds the part(s) to the whole.

εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ
Speak to his disciples, and especially to Peter (Mark 16:7).

i.e., καὶ singles Peter out from the group ("disciples")

10. Emphatic. The conjunction puts special stress on some word or clause.

καὶ ἔφρονεῖτε^ε
You certainly did care (Phil 4:10).

11. Logical. Translated "so" or "then" or left untranslated, the conjunction introduces an apodosis of some kind.

εἰ ἔγὼ λυπῶ ὑμᾶς
καὶ τίς ὁ εὐφραίνων μέ^ε

If I grieve you,
who then makes me happy? (2 Cor 2:2).

12. Quasi-Temporal. The conjunction almost has the force of "when."

ην δ' ὥρα τρίτη καὶ ἔσταύρωσαν αὐτόν^ε
It was the third hour when they crucified him (Mark 15:25).

16. Quasi-Conditional. The conjunction almost has the force of "if."

τί θέλετε μοι δοῦναί καγὼ ὑμῖν παραδώσω αὐτόν^ε
What are you willing to give me, if I betray him to you? (Matt 26:15).

[Οτι

1. Recitative (Oratio Recta). Equivalent to quotation marks, the conjunction introduces direct discourse.

καλῶς εἶπα”

οὔτι ἄνδρα οὐκ ἔχω”

You spoke correctly,

"I have no husband (John 4:17).

2. Declarative (Oratio Obliqua). Coming after verbs of saying, thinking, perceiving, etc., the conjunction introduces (direct) objective clauses expressing indirect discourse.

θεωρῶ οὔτι προφήτης εἶ σὺ

I perceive that you are a prophet (John 4:19).

3. Causal. The conjunction introduces a causal clause.

οὔτι ἐγὼ ζῶ καί ὑμεῖς ζήσετε

Because I live, you too will live (John 14:19).

πρωτότοκος πάσης κτίσεω^ς οὔτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα

He is over all creation, since all things were created by him (Col 1:15-16).

4. Explicative. This further explains a preceding statement.

οὔτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα

ἀλλὰ πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις”

For our struggle is not against flesh and blood,

but against wicked spiritual beings in the heavenlies (Eph 6:12).

i.e., ο@ti expands on 6:11's "the schemes of the Devil"

5. Substantial. The conjunction introduces a variety of noun clauses.

οὔτι ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον

That no one is justified by the Law before God (is) clear (Gal 3:11).

i.e., the o@ti clause serves as subject of the omitted e*sti

6. Definitive. The conjunction more finely defines a preceding word.

ἔστιν αὐτῇ ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ
ὅτι ὁ θεὸς φῶς ἐστίν

This is the message which we have heard from him:
that God is light (1 John 1:5).

i.e., the o@ti clause more precisely spells out
what the "message (a*ggeliva) consists of

7. Consecutivie. The conjunction introduces a result clause.

τί ἐστιν ἄνθρωπος ὅτι μιμνήσκῃ αὐτοῦ
ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν

What is man that you care for him?
Or man's offspring that you visit him (Heb 2:6)?

8. Interrogative. The conjunction sometimes raises a question.

οἱ γραμματεῖς ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν
ἔλεγον τοῖς μαθηταῖς αὐτοῦ
ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει

When the scribes saw that he was eating with sinners and tax collectors,
they asked his disciples,
"Why does he eat with tax collectors and sinners?" (Mark 2:16).

Ου*ν

1. Inferential. The conjunction draws a conclusion from the preceding context.

μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν”

Therefore do not become partakers with them (Eph 5:7).

i.e., this inference, expressed as a negative command,

is drawn from 5:6's warning of divine punishment

2. Resumptive. The conjunction resumes an interrupted narration.

’ Ελεγεν οὖν τοῖς ἔκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ”

So he was speaking to the crowds coming out to be baptized (Luke 3:7).

i.e., this story was begun in 3:3, delayed by the OT
citation in 3:4-6, and resumed in 3:7 by ΟΥ*)ν

3. Transitional. The conjunction turns from an old to a new subject or question.

ἐγὼ οὐκ εἰμὶ ὁ χριστός
καί ἠρώτησαν αὐτόν
τί οὖν σὺ Ἠλίας εἶ

He said, "I am not the Christ."

And they asked him,

"What, then? Are you Elijah?" (John 1:20-21).

i.e., the conjunction turns from the possibility of the Baptist
being the Messiah to another possibility of his identity

4. Responsive. The conjunction indicates a reply or response.

λέγει αὐτῇ ὁ Ἰησοῦς” δός μοι πεῖν”
λέγει οὖν αὐτῇ ἡ γυνή ἡ Σαμαρεῖτις”

Jesus said to her, "Please give me a drink."

The Samaritan woman then replied to him . . . (John 4:7, 9).

i.e., her response to Jesus is brought forward
by the ου^ν

5. Emphatic. The conjunction adds stress to a clause.

Καλὸν οὖν τὸ ἀλάτῃ

Salt, to be sure, is good (Luke 14:34).

6. Adversative. The conjunction rarely expresses contrast.

ὁ εἶπεν ὅτι προφήτης ἐστὶν
Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι

He said, "He is a prophet."

The Jews, however, did not believe (John 9:17-18).

7. Continuative. The conjunction carries the narrative or discourse or argument along.

ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ
ἠφῆκεν οὖν ἡ γυνή

At this, his disciples returned.

Then the woman left (John 4:27-28).

-Ω”

1. Comparative. The conjunction introduces a comparative clause containing an analogous thought, showing how the thought in the main clause is to be taken.

ἐ’καστος τήν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω
ὥς ἑαυτόν

Each one must so love his own wife,
as himself (Eph 5:33).

2. Exclamatory. This use expresses a remark of great force and feeling.

μάρτυρ μου ὁ θεός
ὥς ἐπιποθῶ πάντας ὑμᾶς

God is my witness
how I long for all you! (Phil 1:8)

καθὼς γέγραπται”

ὥς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθᾶ

As it is written,
"How beautiful are the feet of those preaching good things!" (Rom 10:15).

3. Declarative. The conjunction introduces an objective clause of indirect discourse.

οἶδατέ ὥς ἐ’να ἐ’καστον ὑμῶν
ὥς πατήρ τέκνα ἑαυτοῦ

You know how we were encouraging each one of you,
as a father does his own children (1 Thes 2:11).

ὕμεις ἐπίστασθε
ὥς ἀθέμιτον ἔστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἄλλοφύλῳ”

You know
how it is unlawful for a Jew to touch a foreigner (Acts 10:28).

4. Causal. The conjunction introduces a causal clause.

καί ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν
ὥς καί ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν ”

Forgive us our debts,

since we too have forgiven our debtors (Matt 6:12).

5. Temporal. The conjunction forms a time clause.

ὥς ἔγεύσατο ὁ ἀρχιτρίκλινος τὸ υἷδωρ οἶνον γεγενημένον
φωνεῖ τὸν νυμφίον

When the supervisor tasted the water made into wine,
he called the groom (John 2:9).

6. Final. Rarely does this conjunction bring forward a purpose clause.

οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν τιμίαν ἑμαυτῷ
ὥς τελειῶσαι τὸν δρόμον μου καὶ τὴν διακονίαν

I make my life of no account as precious to myself,
that I may finish my course and ministry (Acts 20:24).

7. Consecutive. The conjunction expresses a result clause.

αὐτοῖ δ' οὐκ ἔγνωσαν τὰς ὁδοὺς μου
ὥς ὥμοσα ἐν τῇ ὀργῇ μου
εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν μου

They have not known my ways,
so I swore in my wrath,
that they would not enter my rest (Heb 3:10-11).

8. Modal. This expresses the manner in which the action of a verb is carried out.

καὶ ὥς ἔπος εἰπεῖν
δι' Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται

And, so to speak,
through Abraham also Levi paid a tithe (Heb 7:9).

9. Approximation. Employed with numbers, this conveys the sense of "about, nearly."

ὥρα ἦν ὥς δεκάτῃ

It was around the tenth hour (John 1:39).

ἦσαν δ' ὥς τετρακισχίλιοι

Now there about four thousand men (Mark 8:9).

CLAUSES

I. DEFINITION

Forming all or only part of a sentence, a clause consists of a subject and verb, either or both of which may be omitted but understood to be present.

(a). Subject and Verb present

οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον

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

(b). Subject Present, Verb Omitted

Τίμιος ὁ γάμος ἐν πᾶσιν

Marriage (must be held) in esteem by all (Heb 13:4).

(c). Verb Present, Subject Omitted

καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς

Let's cleanse ourselves from all filthiness of the flesh (2 Cor 7:1).

(d). Both Subject and Verb Omitted

Ὅτι ἂν ποιῇτε

ἐκ ψυχῆς ἐργάζεσθε

ὥς τῷ κυρίῳ καὶ οὐκ ἄνθρωποι

Whatever you do,
do it wholeheartedly
as for the Lord and not for men (Col 3:23).

II. STRUCTURAL RELATION OF CLAUSES

When two or more clauses are connected in a coordinate relation, they constitute a compound sentence. In this sentence no clause is subordinate to another, but all are in an equal or coordinate relationship called "paratactic (parataktovs = 'arranged alongside'). When one clause is subordinate to another, the relationship is called "hypotactic (hypotaktovs = 'arranged under'), and the sentence is complex.

III. NATURE OF CLAUSES

There are two kinds: (1) without the help of another clause, the independent (coordinate) clause makes complete sense by itself and, so, can stand alone. (2) The dependent (subordinate) clause cannot stand alone, but must depend on an independent clause in order to make complete sense.

IV. TYPES OF CLAUSES

A. Coordinate (Independent)

1. Declarative. This clause makes a straightforward statement as in the indicative mood. It is expressed in the following ways:

(a). Declarative Indicative

οὕτως ἠγάπησεν ὁ θεὸς τὸν κόσμον

God so loved the world (John 3:16).

(b). Potential Indicative

ὦ οφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς

Would that they would castrate themselves (Gal 5:12).

(c). Potential Optative

εὐξαίμην ἂν τῷ θεῷ

I would pray to God (Acts 26:29).

(d). Independent Participle

ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἑπτὰ ἀστέρας

He had in his right hand seven stars (Rev 1:16).

(e). Attendant Circumstance Participle

ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ

They left their nets and they followed him (Mark 1:18).

2. Interrogative. This asks a direct question in the following ways:

(a). By tone of voice without any interrogative word

Ἔλληνιστί γινώσκει

Do you know Greek? (Acts 21:37).

(b). Deliberative Future

Τί ἐροῦμεν ἐπιμένωμεν τῇ ἁμαρτίᾳ

What shall we say? Shall we persist in sin? (Rom 6:1).

(c). Deliberative Subjunctive

Τὶ ἐροῦμεν ἑπιμένωμεν τῇ ἁμαρτίᾳ

What shall we say? Shall we persist in sin? (Rom 6:1).

(d). By ou* expecting a positive answer

κύριέ οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν

Lord, did we not prophesy in your name? (Matt 7:22).

(e). By mhv expecting a negative answer

μή πάντες ἀπόστολοι

All are not apostles, are they? (1 Cor 12:29).

(f). By the interrogative pronoun τίς, τίς

τίς εἶ

Who are you? (John 1:22).

(g). By interrogative adjectives

πόσους ἄρτους ἔχετε

How many loaves do you have? (Matt 15:34).

ποταπὸς ἐστὶν οὗτο

What kind of man is this? (Matt 8:27).

(h). By interrogative conjunctions

πῶς ἐγείρονται οἱ νεκροί

How are the dead raised? (1 Cor 15:35).

3. Injunctive (Volitional). This expresses a command of some sort, in these ways:

(a). Positive Imperative

πνεύματι περιπατεῖτε

Walk by the Spirit (Gal 5:16).

(b). Prohibitive Imperative

μή ψεύδεσθε εἰς ἀλλήλου

Stop lying to one another (Col 3:9).

(c). Prohibitive Subjunctive

μὴ σκληρύνητε τὰς καρδίας ὑμῶν

Don't ever harden your hearts (Heb 3:15).

(d). Volitive Future

καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην

You must call his name John (Luke 1:13).

(e). Imperative Infinitive

χαίρειν μετὰ χαιρόντων

Re]oice with those who re]oice (Rom 12:15).

(f). Imperative Participle

Οἱ ἄνδρες ὁμοίω^α συνοικοῦντε^α

Husbands, live with your wives (1 Pet 3:7).

(g). Subjunctive of Oratio Variata

ἡ γυνὴ ἵνα φοβῇται τὸν ἄνδρα

The wife must respect her husband (Eph 5:33).

(h). By adverbs stereotyped as imperatives

Λάζαρέ δεῦρο ἕξω

Lazarus, come forth! (John 11:43).

4. Existential. This clause affirms or, if negative, denies existence (hence, "existential"). For smooth translation English employs "there is (are)" as Hebrew uses *cy*, German "es gibt," and French "il y a." Greek introduces this in one of two ways:

(a). By *e`ni*

οὐκ ἔνι Ἰουδαῖος οὐδέ Ἕλλην ἐν Χριστῷ Ἰησοῦ

There is neither Jew nor Greek in Christ (Gal 3:28).

(b). By *asyndeton*

τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας

On the third day there was a marriage in Kana of Galilee (John 2:1).

i.e., *e`ni* is absent but supplied

5. Equational. In this clause the subject is described by the predicate after the being verb. This description may rename the subject or delineate it in some manner. The clause is formed in four ways:

(a). With a predicate nominative

σὺ εἰ Πέτρος

You are Peter (Matt 16:18).

(b). With a predicate adjective

οὐκέτι εἰμὶ ἄξιος

I am no longer worthy (Luke 15:19).

(c). With a prepositional phrase

ὁ λόγος ἦν πρὸς τὸν θεόν

The word was with God (John 1:1).

(d). With an adverbial predicate

ὁ κύριος ἔγγυς

The Lord (is) near (Phil 4:5).

6. Desiderative. This clause expresses a wish. It is introduced in the following ways:

(a). Voluntative Optative

Αὐτὸς ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖ

May the God of peace sanctify you wholly (1 Thess 5:23).

(b). Prohibitive Optative

ἐπιμένωμεν τῇ ἁμαρτίᾳ μὴ γένοιτο

Shall we continue in sin? May it never be (Rom 6:1-2).

(c). ο'felon referring to past, present, or future

ὄφελον ψυχρὸς ἢ ζεστός

Would that you cold or hot (Rev 3:15).

(d). Desiderative Imperfect

ἤθελον παρῆναι πρὸς ὑμᾶς ἄρτι

I wish that I were with you now (Gal 4:20).

7. Interjectional. Usually made with great force and feeling, this is a short sudden emotional exclamation expressing wonder, awe, admiration, grief, indignation, etc.

(a). Interrogative Pronouns and Adjectives

ἥλικον πῦρ ἥλικην υἴην ἀνάπτει”

How great a forest is set ablaze by such a small fire! (James 3:5).

(b). Interrogative Conjunctions

πῶς ἔφίλει αὐτόν

How he loved him! (John 11:36).

(c). Interjections

ἴδε ὁ ἄμνός τοῦ θεοῦ

Behold the Lamb of God! (John 1:29).

(d). Nominative Exclamation

Ταλαίπωρος ἐγὼ ἄνθρωπο”

O wretched man that I am! (Rom 7:24).

B. Subordinate (Dependent)

There are three major types of subordinate clauses:
substantival, adjectival, and adverbial.

1. Substantival. In this usage the dependent clauses function like nouns in the capacities of subject, predicate nominative, apposition, direct object, and indirect discourse.

(a). Subject. The substantival clause serving as the subject of a finite verb can be introduced in the following six ways:

(1). Substantival Infinitive

φοβεῖσθον τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζώντος”

To fall into the hands of the living God (is) fearful (Heb 10:31).

(2). Substantival Participle

ὁ πιστεύων εἰς αὐτόν οὐ κρίνεται”

He who believes in him is not condemned (John 3:18).

(3). Relative Pronoun

ὃ ἔχει ἄρθήσεται ἀπ' αὐτοῦ

What he has will be taken from him (Matt 13:12).

(4). i@na + subjunctive

ζητεῖται ἐν τοῖς οἰκονόμοις
ἵνα πιστὸς τις εὑρεθῇ

That one be found faithful
is sought among stewards (1 Cor 4:2).

(5). o@ti + indicative

οὐ μέλει σοι ὅτι ἀπολλύμεθα

That we are perishing is no concern to you? (Mark 4:38).

(6). Εἰγέμετο. This verb is usually followed by a time phrase, and the event to be narrated is introduced by καὶ + indicative, or by just the indicative alone, or by just an infinitive alone.

Ἐγέμετο

ἐν τῷ τῶν ὄχλων ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον θεοῦ
καὶ αὐτὸς ἦν ἑστῶς παρὰ τὴν λίμνην Γεννησαρέτ

It came about that,
while the crowd was listening to the Word of God,
he was standing by the lake of Gennesaret (Luke 5:1).

(b). Predicate Nominative. This is formed in the following three ways:

(1). Substantival Infinitive

τοῦτο ἐστὶν συμπαρακληθῆναι ἐν ὑμῖν

That is to be comforted by you (Rom 1:12).

(2). Substantival Participle

ἐγὼ εἰμὶ ὁ λαλῶν σοι

I am the one who is speaking with you (John 4:26).

(3). i@na + subjunctive

ἐμὸν βρώμα ἐστὶν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντος με

My food is that I may do the will of him who sent me (John 4:34).

(c). Apposition. This is formed in the following five ways:

(1). Substantival Participle

ὁ πατήρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν
The Father seeks such who worship him (John 4:23).

note: this can be taken as an attributive adjectival ptc.

(2). Substantival Infinitive

θρησκεία καθαρὰ αὕτη ἐστὶν ἐπισκέπτεσθαι ὀρφανοῦν
This is pure religion: to visit orphans (James 1:27).

(3). i@na + subjunctive

αὕτη ἐστὶν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σέ
This is eternal life, to know you (John 17:3).

(4). o@pw + subjunctive

συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν
They took counsel against him, namely to destroy him (Matt 12:14).

(5). o@ti + indicative

αὕτη ἡ ἀγγελία ἣν ἤκηκόαμεν ὅτι ὁ θεὸς φῶς ἐστὶν
This is the message which we heard, that God is light (1 John 1:5).

(d). Direct Object.

(1). Substantival Infinitive

Βούλομαι προσεῦχεσθαι τοὺς ἄνδρα
I desire that men pray (1 Tim 2:8).

(2). Substantival Participle

Ἀκούομεν τινὰς περιπατοῦντας ἐν ὑμῖν ἀτάκτως
We hear that some among you walk disorderly (2 Thess 3:11).

(3). Relative Pronoun

οὐκ ἔχω ὃ παραθήσω αὐτῷ
I do not have what I may set before him (Luke 11:6).

(4). o@ti + indicative

πᾶσα γλῶσσα ἑξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστός
Every tongue will confess that Jesus Christ is Lord (Phil 2:11).

(5). i@na + subjunctive

ἤρωτα ἵνα ἰάσῃται αὐτοῦ τὸν υἱόν
He asked that he would heal his son (John 4:47).

(6). o@pws + subjunctive

ἔρωτῶν αὐτὸν ὅπως διασώσῃ τὸν δοῦλον αὐτοῦ
Ἀσκινγ ηιμ τηατ ηε ωουλδ ηεαλ ηισ σεράντ ,Λυκε 7”3’.

(7). mhv (or mhv pws or mhv pote) + subjunctive

βλέπετε μή τις ὑμᾶς πλανήσῃ
See that [= beware lest] no one deceives you (Matt 24:4).

(8). Indirect Question

οἶδατε τίνας παραγγελίας ἔδωκαμεν ὑμῖν
You know what commands we gave you (1 Thess 4:2).

i.e., the underlined clause is
simultaneously a direct object
and an indirect question and
indirect discourse

2. Adjectival. This clause describes an expressed or unexpressed antecedent. The clause is definite if it qualifies a definite antecedent (e.g., 2 Thess 3:3) and indefinite if it does not (e.g., Mark 4:25). The adjectival clause is expressed in four ways:

(a). Adjectival Participle

ὁ θεός ὁ εἰπὼν
ἐκ σκοτῶν φῶς λάμψει
ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν
God, who said,
"Let light shine out of darkness,"
has shone in our hearts (2 Cor 4:6).

(b). Relative Pronoun

ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν
οὗ ἤγειρεν ἐκ τῶν νεκρῶν

To await his son from heaven,
whom he raised from the dead (1 Thess 1:10).

(c). Relative Adjective

Σὺ παρηκολούθησας μου τοῖς διωγμοῖς τοῖς παθήμασιν
οἷα μοι ἐγένετο ἐν Ἀντιοχείᾳ ἐν Ἰκονίῳ
οἵους διωγμοὺς ὑπήνεγκας

You have followed my persecutions and sufferings,
which befell me at Antioch,
such persecutions I endured (2 Tim 3:10-11).

(d). Definite Article

Ὁ λόγος ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν

The message, which is about the cross, is foolishness to the lost (1 Cor 1:18).

[Adverbial. From this point to the end, all clauses discussed fall into the third major type of subordinate clauses, namely, adverbial. The adverbial clause, or "circumstantial" as it is sometimes called, adds a secondary thought to that of the main verb. This additional (hence, add-to-the-verb = "adverbial") thought can be related to the main verb's thought in various ways, such as time, cause, purpose, etc. These various ways of relating to the main verb form the various kinds of adverbial clauses, which will now be discussed].

3. Final (Telic). This expresses the aim or purpose of the action denoted by the controlling verb. It is formed in the following four ways:

(a). Telic Infinitive

Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι

Christ came into the world to save sinners (1 Tim 1:15).

(b). Telic Participle

ἴδωμεν εἰ ἔρχεται Ἠλίας σῶσων αὐτόν

Let's see if Elijah comes to save him (Matt 27:49).

(c). Relative Pronoun

ἐπισκέψασθε ἄνδρας ἑπτὰ
οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης

Select seven men,
so we can appoint them to this task (Acts 6:3).

(d). Various Telic Conjunctions

ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν

I came that you might have life (John 10:10).

ἐπᾶν εὗρητέ ἄπαγγείλατε μοί
ὅπως καγὼ προσκυνήσω αὐτῷ

When you find him, tell me,
that I too may worship him (Matt 2:8).

4. Consecutive (Result). This clause expresses the actual or conceived consequence issuing out of the controlling verb.

(a). Consecutive Infinitive

τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι

Who hindered you, so that you are not obeying the truth? (Gal 5:7).

(b). Consecutive Participle

πατέρα ἴδιον ἔλεγεν τὸν θεόν
ἴσον ἑαυτὸν ποιῶν τῷ θεῷ

He was calling God his own Father,
thus making himself equal with God (John 5:18).

(c). Relative Pronoun

Πιστὸς δὲ ἔστιν ὁ κύριος ὃς στηρίζει ὑμᾶς

The Lord is faithful, (lit., who) so he will strengthen you (2 Thess 3:3).

(d). Various Consecutive conjunctions

τίς ἥμαρτεν οὗτος ἢ οἱ γονεῖς αὐτοῦ

ἵνα τυφλὸς γεννηθῇ

Who sinned, this man or his parents,
that he was born blind? (John 9:2).

5. Causal. This expresses the reason or basis for the previous clause's action.

(a). Causal Infinitive

οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς

You don't have, because you don't ask (James 4:2).

(b). Causal Participle

Δικαιωθέντες ἐκ πίστεω
εἰρήνην ἔχομεν πρὸς τὸν θεόν

Because we have been justified by faith,
we have peace with God (Rom 5:1).

(c). Relative Pronoun

Νεκρώσατε πλεονεξίαν
ἣτις ἐστὶν εἰδωλολατρία

Put to death covetousness,
for that is idolatry (Col 3:5).

(d). Various Causal Conjunctions

οὔτι ἐγὼ ζῶ καί ὑμεῖς ζήσετέ

Because I live, you too will live (John 14:19).

(e). Prepositional Phrases with a causal nuance

εἰς πάντας ἄνθρώπους ὁ θάνατος διήλθεν
ἐφ' ᾧ πάντες ἥμαρτον

Death passed unto all men,
inasmuch as all sinned (Rom 5:12).

6. Temporal. This clause tells when the action of either the main clause or controlling verb occurs. A temporal clause will be either definite or indefinite. The former means the clause refers to a specific time period (Matt 7:28); the latter means the time indicated by the temporal clause is not specific regarding futurity (John 15:26) or frequency (1 Cor 11:26) or duration (Rom 7:1). The temporal clause is expressed in four ways:

(a). Temporal Infinitive

οἶδεν ὁ πατήρ ὑμῶν ὡς χρεῖαν ἔχετε
πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν

Your Father knows of what you have need
before you ask him (Matt 6:8).

(b). Temporal Participle

παράγων παρ' τὴν θάλασσαν εἶδεν Σίμωνα

While passing by the sea, He saw Simon (Mark 1:16).

(c). Relative Pronoun + Preposition

ἄφ' ἧς ἡμέρας ἤκούσαμεν

οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοί

Since the day we heard,

we have not ceased praying for you (Col 1:9).

(d). Various Temporal Conjunctions

ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτου

μετήρην ἀπὸ τῆς Γαλιλαίας

When Jesus finished these words,

he departed (Matt 19:1).

7. Concessive. This expresses either action or state of being in spite of which the action (state) contained in the main clause occurs anyway. There are three types of concessive clauses in the NT.

(a). Real. The concession is conceived as being actual. Most concessive clauses belong to this category, and it is introduced in the following ways:

(1). ei* kaiv + Indicative

εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ

οὐ μεταμέλομαι

Although I grieved you by my epistle,

I do not regret it (2 Cor 7:8).

(2) ei* + Indicative

εἰ πάντες σκανδαλισθήσονται ἐν σοί

ἐγὼ οὐδέποτε σκανδαλισθήσομαι

Though all will fall away because of you,

I will never fall away (Matt 26:33).

(3). Concessive Participle

δι' αὐτῆς ἀποθανών ἔτι λαλεῖ

By it, though he died, yet he still speaks (Heb 11:4).

(4). Various Concessive Conjunctions

οὐ μὴν ἀνθρώπου κεκυρωμένην διαθήκην
οὐδεὶς ἄθετεῖ ἢ ἐπιδιατάσσεται

Although it belongs to man,
no one annuls a ratified covenant (Gal 3:15).

(5). Relative Pronoun

Ἔρχεσθε οἱ λέγοντες ἡμεῖς κερδήσομεν
οἵτινες οὐκ ἐπίστασθε τὸ τοιοῦτον

Come, you who say, "Tomorrow we will make a profit,"
although you know nothing about tomorrow (James 4:13-14).

(b). Possible. This type concession is viewed as possible if not probable. It is introduced by e*anV καὶ + subjunctive.

Ἐάν τις ἀνθρώπος ἐν τινὶ παραπτώματι
ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον

Even if a man be overtaken by some trespass,
you who are spiritual restore such a one (Gal 6:1).

(c). Remote. This type concession is viewed as unlikely to happen or unlikely to be true. It is introduced in the following ways:

(1). καὶ ei* + Indicative

καὶ εἰπερ εἰσὶν λεγόμενοι θεοὶ πολλοί
ἄλλ' ἡμῖν εἰς θεός

Though there are many so-called-gods,
to us there is but one God (1 Cor 8:5-6).

(2). καὶV e*avn + Subjunctive

καὶ ἂν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν
παρ' οὗ ἐψηγγελισάμεθα ὑμῖν ἄναθεμα ἔστω

Even if we or an angel from heaven should preach
contrary to what we preached to you, let him be accursed (Gal 1:8).

(3). κα' n + Subjunctive

καὶ n e]moi; mh; pisteuvhte, τοῖς e]rgoις pisteuvete.
Though you do not believe me, believe my works (John 10:38).

(4). $\epsilon\acute{\iota}\alpha\lambda\upsilon$ + Subjunctive

$\epsilon\acute{\iota}\alpha\lambda\upsilon$ $\upsilon\mu\acute{\iota}\nu$ $\epsilon\acute{\iota}\pi\omega$ $\omicron\upsilon$ $\mu\grave{\eta}$ $\pi\iota\sigma\tau\epsilon\upsilon\sigma\eta\tau\epsilon$

Though I were to tell you, you would not believe (Luke 22:67).

8. Exceptive. This clause restricts, qualifies, or places a limitation of some kind on the statement (action) made in the main clause. It is formed in the following ways:

(a). $\epsilon\acute{\iota}\alpha\lambda\upsilon$ $\mu\grave{\eta}$ + Subjunctive

$\epsilon\acute{\iota}\alpha\lambda\upsilon$ $\mu\grave{\eta}$ $\tau\iota\varsigma$ $\gamma\epsilon\nu\nu\eta\theta\grave{\eta}$ $\acute{\alpha}\nu\omega\theta\epsilon\acute{\iota}$ $\omicron\upsilon$ $\delta\upsilon\nu\alpha\tau\alpha\iota$ $\acute{\iota}\delta\epsilon\acute{\iota}\nu$ $\beta\alpha\sigma\iota\lambda\epsilon\acute{\iota}\alpha\nu$ $\theta\epsilon\omicron\upsilon$

Unless one is born again, he can't see God's kingdom (Jon 3:3).

(b). $\epsilon\iota$; $\mu\grave{\eta}$, $\tau\iota$. + Indicative

$\omicron\upsilon\kappa$ $\epsilon\delta\upsilon\nu\alpha\tau\omicron$ $\epsilon\kappa\epsilon\acute{\iota}$ $\pi\omicron\iota\grave{\eta}\sigma\alpha\iota$ $\omicron\upsilon\delta\epsilon\mu\acute{\iota}\alpha\nu$ $\delta\upsilon\nu\alpha\mu\acute{\iota}\nu$
 $\epsilon\acute{\iota}$ $\mu\grave{\eta}$ $\acute{\omicron}\lambda\acute{\iota}\gamma\omicron\iota\varsigma$ $\acute{\alpha}\rho\rho\omega\sigma\tau\omicron\iota\varsigma$ $\epsilon\theta\epsilon\rho\acute{\alpha}\pi\epsilon\upsilon\sigma\epsilon\nu$

He was unable to perform any miracle there,
except he healed a few sick people (Mark 6:5).

(c). $\epsilon\kappa\tau\acute{\omicron}\varsigma$ $\epsilon\iota$; $\mu\grave{\eta}$

$\mu\epsilon\acute{\iota}\zeta\omega\nu$ $\delta\epsilon$ $\acute{\omicron}$ $\pi\rho\omicron\phi\eta\tau\epsilon\upsilon\omega\nu$ $\grave{\eta}$ $\acute{\omicron}$ $\lambda\alpha\lambda\acute{\omega}\nu$ $\gamma\lambda\acute{\omega}\sigma\sigma\alpha\iota$
 $\epsilon\kappa\tau\acute{\omicron}\varsigma$ $\epsilon\acute{\iota}$ $\mu\grave{\eta}$ $\delta\iota\epsilon\rho\mu\eta\nu\epsilon\upsilon\grave{\eta}$

Greater is he who prophesies than he who speaks in tongues,
unless he interprets (1 Cor 14:5).

(d). $\mu\omicron\nu\nu\omicron\nu$

$\epsilon\pi$ ' $\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\acute{\iota}\alpha$ $\epsilon\kappa\lambda\grave{\eta}\theta\eta\tau\acute{\epsilon}$ $\mu\acute{\omicron}\nu\omicron\nu$ $\mu\grave{\eta}$ $\tau\grave{\eta}\nu$ $\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\acute{\iota}\alpha\nu$ $\epsilon\acute{\iota}\varsigma$ $\acute{\alpha}\phi\omicron\rho\mu\grave{\eta}\nu$ $\tau\grave{\eta}$ $\sigma\alpha\rho\kappa\acute{\iota}$

You were called to freedom, only don't use your freedom for the flesh (Gal 5:13).

9. Comparative. This introduces an analogous thought for the purpose of either elucidating or emphasizing the thought expressed in the principal clause.

(a). Emphasis. This comparative clause stresses the importance or enhances the significance of the statement in the principal clauses. It is introduced by $\kappa\alpha\theta\acute{\omega}\varsigma$ $\omicron\rho$ ω -, which is almost equivalent to a causal "since."

$\acute{\alpha}\acute{\iota}$ $\gamma\upsilon\nu\alpha\acute{\iota}\kappa\epsilon\varsigma$ $\tau\omicron\acute{\iota}\varsigma$ $\acute{\iota}\delta\acute{\iota}\omicron\iota\varsigma$ $\acute{\alpha}\nu\delta\rho\acute{\alpha}\sigma\iota\nu$
 $\acute{\omega}\varsigma$ $\tau\acute{\omega}$ $\kappa\upsilon\rho\acute{\iota}\acute{\omega}$

Wives, submit to your own husbands,

as to the Lord (Eph 5:22).

i.e., submission should be rendered,
"as [= since] it is submission
rendered to the Lord

(b). Elucidation. This comparative clause further describes the idea of the main clause. It is introduced by various comparative conjunctions.

ἔσμεν εὐηγγελισμένοι καθάπερ κακεῖνοὶ

We have been evangelized, just as they were (Heb 4:2).

10. Conditional. This consists of a main clause (apodosis) containing a potential action (state) which will occur only "if" the premise or condition in the accompanying subordinate clause (protasis) first occurs. The protasis is the conditional clause; together, the protasis and apodosis make up the conditional sentence. There are four types of conditional sentences.

(a). First Class (Reality). This assumes the premise (condition) in the protasis to be factual, and the conclusion (apodosis) follows logically and naturally from that assumption. The protasis is composed of *ei** (rarely *e*avn*) + any tense of the indicative, and the apodosis has any tense and any mood. The *ei** often has the force of a "since."

εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς
καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν

If [= since] God so loved us,
then we ought to love one another (1 John 4:11).

εἰ τινὸς τι ἔσυκοφάντησά
ἀποδίδωμι τετραπλοῦν

If I have cheated anyone of anything,
I will recompense him fourfold (Luke 19:8).

(b). Second Class (Unreality). The premise or condition is assumed to be contrary to fact. The protasis is made up of *ei** + a past tense indicative; the apodosis is composed of (usually) *a'n* + a past tense indicative. The imperfect denotes continued action; the aorist a simple fact, and the pluperfect completed action.

κύριε εἰ ἦς ὡδέ
οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός

Lord, if you had been here,
my brother would not have died (John 11:32).

(c). Third Class (Probability). The protasis states a supposition (premise or condition) which, though uncertain and not factual, suggests some likelihood of fulfillment. The protasis is made of *εἰάν* + the subjunctive in any tense; the apodosis contains any tense and any mood.

ἔλευσομαι δὲ ταχέως πρὸς ὑμᾶς
ἔάν ὁ κύριος θελήσῃ

I will come to you quickly,
if the Lord permits (1 Cor 4:19).

(d). Fourth Class (Possibility). The protasis expresses a condition that may occur, but it is unlikely to do so. This premise is constructed by ei* + the optative, while the apodosis has a'n + the optative. No example of this condition complete in both protasis and apodosis is found in the NT.

εἰ καὶ πάσχοιτε διὰ δικαιοσύνην
μακάριοι

Even if you should suffer for righteousness,
you are happy (1 Pet 3:14).

11. Modal. This expresses the manner or the way in which the action (state) of the controlling verb is carried out. It is introduced in three ways:

(a). Modal Participle

ἀκούσας ὁ νεανίσκος τὸν λόγον
ἀπῆλθεν λυπούμενος

When the young man heard this remark,
he went away grieving (Matt 19:22).

(b). w&s a'n

οὔτε ἔθνη ἤτε
πρὸς τὰ εἰδωλα τὰ ἄφωνα
ὥς ἂν ἡγεσθε ἀπαγόμενοι

When you were pagans,
you were led to dumb idols,
however you were led (1 Cor 12:2).

(c). ω-ς

καὶ ὥς ἔπος εἰπείν δι' Ἀβραάμ καὶ Λευὶ δεδεκάτωται

And, so to speak, through Abraham also Levi paid a tithe (Heb 7:9).

12. Local. This clause denotes a literal or figurative place where something happens or exists. It is introduced by three local conjunctions (adverbs).

(a). ο[που

ἄκολουθήσω σοι οὔπου ἔάν ἀπέρχῃ

I will follow you, wherever you go (Luke 9:57).

(b). ο[θεν

ὑποστρέψω εἰς τὸν οἶκόν μου οὔθεν ἐξῆλθον

I will return to my house, from which I came (Luke 11:24).

(c). ου)

ὁ ἀστὴρ ἑστάθη ἐπάνω ου ἦν τὸ παιδίον

The star stood over, where the child was (Matt 2:9).

13. Means. This states how the action of the modified verb is accomplished; i.e., it identifies the instrument (agent) employed, by which the action is done.

(a). Articular Infinitive

ὁ θεός ἀπέστειλεν αὐτόν εὐλογοῦντα ὑμᾶς

ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν

God sent him to bless you

by turning each one from your sins (Acts 3:26).

(b). Adverbial Participle

ἥτις ἐργασίαν πολλήν παρείχεν τοῖς κυρίοις αὐτῇ
μαντευομένη

She was bringing her owners much profit
by fortune telling (Acts 16:16).

(c). Relative Pronoun

ζῶοποιηθεῖς πνεύματι

ἐν ᾧ καί τοῖς ἐν φυλακῇ πνεύμασιν ἑκκήρυξεν

He was made alive in the spirit,

by which he preached to those in prison (1 Pet 3:18-19).

14. Interrogative. This clause asks an indirect question as it is the object of a verbal form. It is therefore both objective (substantial) and interrogative. The indirect query can be raised in the following seven ways.

(a). Interrogative Pronouns

οὐπω ἐφανερώθη τί ἔσόμεθα

It has not yet been manifested what we shall be (1 John 3:2).

(b). Interrogative Adjectives

οἶδατε οἱοὶ ἐγενήθημεν ἐν ὑμῖν

You know what kind of men we were among you (1 Thess 1:5).

(c). Interrogative Adverbs

ἐπυνθάνετο παρ' αὐτῶν
ποῦ ὁ χριστὸς γεννᾶται

He inquired from them
where Christ would be born (Matt 2:4).

(d). Interrogative Conjunctions

δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστὶν

Test the spirits to see whether they are from God (1 John 4:1).

(e). μήποτε + Deliberative Subjunctive

ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένου^ς
μήποτε δῶῃ αὐτοῖς ὁ θεὸς μετάνοιαν

Gently instructing the opponents,

perhaps God may grant them repentance (2 Tim 2:25).

(f). μήποτε + Deliberative Optative

διαλογιζομένων πάντων περὶ τοῦ Ἰωάννου
μήποτε αὐτὸς εἴη ὁ χριστός^ς

All were wondering about John,
whether he might be the Christ (Luke 3:15).

(g). Relative Pronoun

λαληθήσεται σοι
ὅτι σε δεῖ ποιεῖν

It shall be told you
what you must do (Acts 9:6).

15. Definitive. This clause more precisely defines a preceding clause. It is introduced in the following seven ways:

(a). Idiomatic Relative Clause

εὕρηκαμεν τὸν Μεσσίαν ὃς ἔστιν μεθερμηνευόμενον χριστόν

We have found the Messiah, which is interpreted 'Christ' (John 1:41).

(b). Idiomatic Demonstrative

τίς ἀναβήσεται εἰς τὸν οὐρανόν
τοῦτ' ἔστιν Χριστὸν καταγαγεῖν

Who will ascend into heaven?

That is, to bring Christ down? (Rom 10:6).

(c). Epexegetical Infinitive

Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν
γενηθῆναι ἄρχιερέα

Christ did not glorify himself

in appointing himself high priest (Heb 5:5).

(d). Epexegetical Participle

ἑαυτὸν ἑκένωσεν μορφῇν δούλου λαβὼν

He emptied himself in that he assumed a human nature (Phil 2:7).

(e). Definitive i@na

εἶπατέ "Αρχίπῳ" Βλέπε τὴν διακονίαν
ἵνα αὐτὴν πληροῖς

Tell Archipus, "Take heed of your ministry,"

that you finish it! (Col 4:17).

(f). Definitive o@ti

ἔστιν αὕτη ἡ ἀγγελία ὅτι ὁ θεὸς φῶς ἔστιν

This is the message: God is light (1 John 1:5).

(g). Epexegetical kaiv

Πεπεισμεθα περὶ ὑμῶν τὰ κρείσσονα
καὶ ἔχόμενα σωτηρία

We are convinced of better things regarding you,

namely, the things that accompany salvation (Heb 6:9).

Spiritual Vitamins
from the
Old Testament

PSALM 119:1-8

Aleph (a)

אֲשֶׁר־יָמִיּוֹרֶךְךָ
הַהֲלֵכִין בַּתּוֹרָתְךָ יִהְיֶה

O how blessed are those blameless in (lit., way) character and conduct,
who live in accord with the instruction given by the Lord.

אֲשֶׁר־יִחְרִי עֲדָתוֹ
בְּכָל־לֵב יִדְבַּק שְׁמוֹ

O how blessed are those who faithfully observe your testimonies,
they seek him (lit., with all their heart) wholeheartedly.

ηλω_ Ωλ`πAαλ(]α̂ 3
`Ωκλῆ̃ ωψκ̃ρ̃δBi

Also they do no wrong,
they (lit., walk in his ways) live according to his will.

;ψδΘυπι ητ̃ψΩIξι ηΓ̃α̂ 4
`δαομ̃ ρμδ̃λι

You yourself (lit., commanded) appointed your precepts
to be kept diligently.

ψκ̃ρ̃δ ΩνKoψI ψλ̃`α̂ 5
`;ψΘυ ρμδ̃λι

Oh that my (lit., ways) daily conduct was made firm
in keeping your statutes.

`ωβοαεAαλ(ζ̃α̂ 6
`;ψτ̃ξιμI AλK̃Aλά ψφIψBiη̃B̃

In that case I would not be ashamed
when considering all your commandments.

ββλε ρ̃ψB̃ ;δωαο 7
`;θδξι ψφει̃IμI ψδιμ̃λB̃

I will praise you with an upright (lit., heart) life,
as I learn your righteous Judgments.

ρμδ̃ά ;ψΘυAτ̃ά 8
`δαομ̃Aδ̃ ψνIβεζ̃`T̃Aλα

I shall keep your decrees,
please, don't completely forsake me.

Beth (b)

ὦοῖ᾿Ατὰ ῥN᾿ΑηΚζ'ψ_ ηMB 9
` ;ῥβδKi ρμδλ

How can a young person keep his (lit., way) life clean?
By guarding it according to your Word.

;ψTῖῥδ ψBiλιAλκ᾿B 10
` ;ψτῖMiμι ψνIGF᾿TAλ᾿

(Lit., With all my heart) Wholeheartedly I have sought you,
please don't let me stray from your commandments.

;τῥῖαι ψTιν_πξ ψBiλιB 11
` -λAαφά αλ(ῖμλ

I have treasured up your promise in my (lit., heart) memory,
to avoid sinning against you.

ηω᾿ηψ_ ηT᾿᾿ -ΩρB 12
` ;ψΘυ ψνΙδεMλ

Praise be to you, O Lord,
please teach me your statutes.

ψTiῥIσι ψτ᾿πχBi 13
` ;ψπιAψφεIμι λK

With my lips I have repeated
all the Judgments of your mouth.

ψTiχ᾿χ ;ψτῖδε -ρόB 14
` [ωηοAλK λK

I re]oice more in the way of life prescribed by your testimonies
than in all wealth.

ῆψχι᾿ ;ψδΘυπιB 15
` ;ψτῖοῖο ηφψBi᾿ω_

I will study your precepts,
and I will (lit., look on, consider) have respect for your paths.

᾿᾿Tά ;ψτΘ ουB 16
` ;ῥβΔ᾿Kά αλ(

I will delight in your decrees,
I will not (lit., forget) neglect your way.

Gimel (g)

ηψά ;ΔβAλ λμοΓ_ 17
` ;ρβδ ηρμῖάω_

Kindly grant this to your servant: that I may continue living,
in order that I may keep your Word.

ψνΨεAλΓ' 18
` ;τρωτομι τωαολῖνI ηψBiῶω_

Open my (lit., eyes) mind,
in order that I may focus attention on wonderful truths in your instruction.

(ράβ ψκινῶ ρΓF 19
` ;ψτξιμι ψNIMμι ρTeδTAlᾶ

I am a sojourner on earth,
don't (lit, hide) conceal your commandments from me.

ηβαΰλ ψιῖνς ησρΓ" 20
` ;εAλκβ ;ψφIμιAλά

My soul (lit., is crushed) aches with longing
for your Judgments all the time.

`ψδιζς TρΓ" 21
` ;ψτξιμιμι `ψγι'οῦ `ψριΩρα`

You rebuke the insolent,
cursed are those who stray from your commandments.

ζΩβω" ηIρ ψλμε λΓ' 22
` ψTiρξν" ;πτδδε ψKi

Relieve me of their taunts and contempt,
because I have kept your testimonies.

ΩρBδνI ψBi `ψριχ Ωβψ" Γ' 23
` ;ψθυB`ψχιψ" ;Δβ

Even though the (lit., princes) authorities sit plotting against me,
your servant persists in studying your decrees.

ψύ` ;πτδδεA Γ' 24
` ψτιξ` ψεν_ᾶ

In fact, your testimonies are my delight,
they are my counselors.

Daleth (d)

ψιῖνς ρῖλ ηῖβΔ 25
`;ρῖδKi ψνIΨΕ

My soul clings to the dust,
revive me according to your Word!

ψνIνΕ`Τως ψTiρῖIσι ψκῖΔ 26
`;ψΘυ ψνIδεMλ

When I told you of my ways, you answered;
teach me your statutes.

ψνIνEψβιη` ;ψδΩΘIιA-ρΔ 27
`;ψτωαολῖνIΒ ἡψχιᾶω_

Make me understand the way of life prescribed in your precepts;
consequently, I will meditate on and speak about your wonders.

ηγ<ΩTμi ψιῖνς ηῖλΔ 28
`;ρῖδKi ψνIμεΨ_θ

My soul weeps because of intense grief,
(lit., raise up) strengthen me according to your Word.

ψNIMμi ρσεῖ ρθA-ρΔ 29
`ψνINE ;ῖρωτω_

Remove the deceptive way from me,
be gracious to me through your instruction.

ψTiρῖ ην”ΩμᾶA-ρΔ 30
`ψτιψΩI ;ψφIμi

I have chosen the way of faithfulness,
I set your Judgments before me.

ηω”ηψ_ ;ψῖδεβ ψTiθβΔ 31
`ψνIεψβιT`Aλᾶ

I cling to your testimonies, O Lord,
do not let me be (lit., shamed) disappointed.

(Ωρᾶ ;ψῖξιμiA-ρΔ 32
`ψBιι βψιῖψ Ki

I will (lit., run in the way) eagerly live in the manner prescribed by your commands,
because you will (lit., enlarge my heart) enable me to do so.

He (h)

;ψΘυ -ρόΔ ηω”ηψ_ ψνΙρεωηο 33
`βθє ηN”ρόΞάω_

Point out the way of life prescribed by your decrees,
and I will faithfully observe it to the end.

;τρώτο ηρόΞάω_ ψνΙνΕψβιη“ 34
`βλεΑλκβ ηN”ρόμáω_

Make me understand and I will faithfully observe your instruction;
yes indeed, I will keep it (lit., with all my heart) wholeheartedly.

;ψτξμι βψτιν_Βι ψνΙκεψριδῆ 35
`ψΤιξπ ωβοΑψΚι

Μακε με ,λιτ ωαλκ. λιε ιν τηє πατη σετ φορτη ιν ψουρ commandments,
because I delight in it.

;ψτδεΑλά ψΒιλιΑφῆ 36
“ξΒΑλά λáω_

Incline my heart to your testimonies,
and not to unjust gain.

αω” τωαορμε ψν”ψє ρβε”ῆ 37
`ψνΙΨΕ ;κρδΒι

Turn away my eyes from looking at vanity,
revive me in your way.

;τρμαι ;Δβλ ’θεῆ 38
`;τάρψΙλ ρα“

Confirm your promise for your servant,
which is designed to promote reverence for you.

ψΤιργΟψ” ρα“ ψτιΙῖρ ρβε”ῆ 39
`’ψβιωφο ;ψφΙμι ψΚι

Turn away my insults, which I (lit., fear) dread,
because your Judgments are good.

;ψδΘυπιλ ψΤιβáΤ ηNEηι 40
`ψνΙΨΕ ;τθξιΒ

Take note: I yield to your precepts,
revive me by virtue of your righteousness.

Zayin (z)

;Δβλ ρβΔΑρκοζ_ 49
`ψνΓΓλψΙ ρα` λ

Remember the (lit., word) promise to your servant,
upon which you made me rest my hope.

ψψΙν_β ψτιμιν ταζ 50
`ψνΙτΨι ;τῖρῖαι ψΚι

This is my comfort during my affliction:
your promise revives me.

δαοῖΑδ ψνΙξυψλιή `ψδιζς 51
`ψτιψφιν` αλ(;τῖρωΤομι

Although scoffers mock me thoroughly,
I have not turned from your instruction.

`λώομε ;ψφΙιμι ψΤιῖκζ< 52
`"ντῖάω" ηω"ηψ_

When I remember your Judgments from antiquity,
I comfort myself.

`ψῖρῖμε ψνΙτζ"α` ηῖλζ' 53
`;τῖρωΤο ψβεζ'_ο

Hot indignation seizes me because of the wicked,
who forsake your instruction.

;ψΘυ ψλιΑΩψῖ τωρομιζ_ 54
`ψῖΩγῖ τψβεΒ

Your decrees are the theme of my songs,
(lit., in the house of my sojourning) as I pass through this world.

ηω"ηψ_ ;ῖι ηλψ_Λβ ψΤιῖκζ< 55
`;τῖρωΤο ηῖμῖάω"

Even at night I remember (lit., your name) you, O Lord;
and consequently, I obey your instruction.

ι ψΛιΑητψ_ῖ ταζ 56
`ψΤιῖξν" ;ψδΘυπι ψΚ

(All) This has been my experience,
because I faithfully observe your precepts.

Heth (J)

ψΤιρῶᾰ ηω”ηψ_ ψθιῶ 57
` ;ψρῶβΔ ρμδλι

I have said, O Lord, that my allotted portion is this:
to obey your Word.

βλεΑλκῶβ ;ψνῶψ ψτιψΛῖι 58
` ;τῶρῶαιΚ ψνΙΝῆ

I implore your (lit., face) favor wholeheartedly,
be gracious to me according to your promise.

ψκῶρδ ψΤιβῶι 59
` ;ψτῶδδΑλα ψλγ_ρῶ ηβψιᾰω”

When I consider my (lit., ways) conduct,
I turn my (lit., feet) actions toward your testimonies.

ψΤιῆῆῆῆῆῆτι αλ(ω_ ψΤῖ 60
` ;ψτῶξιμ ρμδλ

I hasten and do not delay,
to obey your commandments.

ψνΙδουΩ_ι ῶῖῖῖ ψλεβ 61
` ψΤῖῖῖ αλ(;τῶρωΤο

Although (lit., cords) snares of the wicked surround me,
I do not forget your instruction.

ῶΩθᾰ ηλψ_λΑτωξ ὀ` 62
` ;θδξι ψφεῖῖῖῖ ῶ -λ τωδοωηοῶ

I regularly (lit., arise) get up in the middle of the night,
to praise you because of your righteous Judgments.

;Ωαρεψ_ ρα`Αλκῶλ ψνΙᾰ ρβῆ 63
` ;ψδΩΘΠι ψρεῖοῶΩ

I am a companion of all who fear you
and obey your precepts.

(ρᾰῆ ηᾰῶῶ ηω”ηψ_ ;Δῶ 64
` ψνΙδεΜῖῖ ;ψῶυ

Since the earth is filled with evidences of your steadfast love, O Lord,
please teach me your decrees.

Teth (f)

ηω”ηψ_ ;ΔβΑ’ι ἔψχῖ βωφο 65
` ;ρῖδΚι

You have treated me (lit., good) well, O Lord,
in accord with your Word.

ψνΙδεΜῖλ ἔδω” ”ϕ βΩφ 66
` ψΤιν_μᾶή ;ψτῖμιβ ψΚι

Teach me good discernment and knowledge,
for I trust in your commands.

γγϜο ψνΙα” ηῖά ’ρόϕ 67
` ψΤιρῖμ ;ἔρῖμαι ηΤ’ω_

Before I was afflicted I used to go astray,
but now I obey your Word.

βψφμεΩ ηΤ’ᾶΑβωφο 68
` ;ψΘυ ψνΙδεΜῖλ

You are good and habitually do only good;
please teach me your statutes.

’ψδιζς ρθ ψλ Ωλῖϕ 69
` ;ψδΩΘΠι ρΞοᾶ βλεΑλκῖΒ ψνΙα”

Although the arrogant smear me with lies,
for my part I wholeheartedly observe your precepts.

’Βλι βλκεΚ’ ῖϕ 70
` ψΤῖ”ι ;ἔρωΤο ψνΙα”

Their heart is (lit., gross like fat) callous and unfeeling,
for my part I delight in your Law.

ψτιψΝΕυΑψκι ψλιΑβωφο 71
` ;ψΘυ δμῖλά ῖμλ

It is good for me to have been afflicted,
that I might learn your decrees.

;ψΠιΑτῖωτο ψλιΑβωφο 72
`]όκω” βῖζ< ψπελᾶμε

The instruction given by your mouth is more valuable to me
than a fortune in gold and silver.

Yodh (y)

ψνΙΩνν_ωκοψ_ως ψνΙΩχ' ;ψδψ" 73
' ;ψτξμι ηδμλ'άω_ ψνΙνΕψβιη"ωβοαε αλ('μλ
Your hands made and fashioned me;
give me insight that I may learn your commands.

Ωμχ'ψΙω_ ψνΙΩαδ'ψΙ ;ψάρεψ_ 74
' ψΤιλ'ψΙ ;ρβδλι ψΚι
May those who fear you (lit., see) observe me and rejoice,
because I waited for the fulfillment of your Word.

;ψφΙμι θδξΑψΚι ηω"ηψ_ ψΤ'ιδ'ψ" 75
' ψνΙτ'ψΝ'ι ην"Ωμ'ω
I know, O Lord, that your (lit., Judgments) decisions are right,
and that in faithfulness you afflict me.

ψνΙμ'ε"ν"λ ;Δδ αν"Αψηιψ_ 76
' ;Δβλ' ;τ'ρμ'αιΚ
Please permit your steadfast love to become my comfort,
in accord with your promise to your servant.

ηψ'άω_ ;ψμ'ε"ρ' ψνΙΩαβοψ_ 77
' ψυ" ;τ'ρωτοΑψΚι
May your intense compassion be dispensed to me, that I may continue to live;
for your instruction is my intense delight.

ψνΙΩτΩ'ι ρθΑψΚι 'ψδιζς ΩβοψΕ 78
' ;ψδΩΘπιΒ"ψχι' ψνΙα"
May the arrogant be humiliated for wronging me with lies;
as for me, I will study your precepts.

;ψάρεψ_ ψλι ΩβΩψ" 79
' ;ψτδδ'ε ψ'εδψω_
May those who fear you come back to me,
that they might learn your testimonies.

;ψΘυΒ' 'ψμιτ' ψΒιλιΑψηιψ_ 80
' ωβοαε αλ('μλ
May my heart be (lit., blameless) unimpaired in regard to your decrees,
lest I be put to shame.

Kaph (k)

ψι̇νς ;τ̇Ω̇τ̇λι η̇τ̇λ̇Κ̇ 81
`ψΤι̇λ̇ψΙ ;ρ̇β̇δ̇λι

My soul (lit., is exhausted) faints with longing for your deliverance,
I wait for the fulfilment of your Word.

;τ̇ρ̇μ̇αι̇λ̇ ψν̇`ψ̇ε Ωλ̇Κ̇ 82
`ψνΙμ̇ε̇`ν̇`Γ̇ ψ̇τ̇μ̇ ρμοαλ

My eyes are strained looking for you to keep your promise,
so that I ask, "When will you comfort me?"

ρωφοψθι̇Β̇ δα̇ν̇Κ̇ ψτιψψΙ̇ήΑψΚι̇ 83
`ψΤ̇ι̇κ̇ αλ(;ψ̇Θ̇υ

Although I have become like a wineskin in the smoke,
I have not (lit., forgotten) neglected your decrees.

;Δ̇β̇Αψμεψ_ η̇Μ̇Κ̇ 84
`φΙ̇μ̇ι ψ̇π̇δ̇ρο̇β̇ η̇χ̇`Γ̇ ψ̇τ̇μ̇

How many are the days of your servant?
When will you execute Judgment against those persecuting me?

τω̇ξοψ̇ι `ψ̇δι̇ζ̇ς ψ̇λιΑΩρ̇Κ̇ 85
`;τ̇ρ̇ω̇το̇κ̇ αλ(ρ̇α̇`

The arrogant dig pitfalls for me,
they do not live in accordance with your Law.

ην̇`Ωμ̇α̇ ;ψ̇τ̇ξ̇μιΑλ̇Κ̇ 86
`ψνΙρε̇ζ̇_ ψνΙΩπ̇δ̇ρ̇ ρ̇θ̇

All your commands are an expression of your faithfulness;
without cause they persecute me; please help me!

(ρ̇α̇β̇ ψνΙΩΛ̇Κι̇ φ̇μ̇Κι̇ 87
`;ψ̇δ̇ω̇Θυ̇πι ψΤ̇ι̇β̇ζ̇`Ααλ(ψνΙα̇`ω̇`

They had almost ended my life on earth;
but as for me, I have not forgotten your precepts.

ψνΙΨ̇Ε̇ ;Δ̇δ̇Κ̇ 88
`;ψ̇Π̇ι τ̇Ω̇δ̇ε η̇ρ̇μ̇ά̇ω̇_

According to your steadfast love, give me life,
so that I may keep the testimony of your mouth.

Your word, O Lord, exists forever,
firmly fixed in the heavens.

Your faithfulness endures for generation after generation;
you (lit., set in place) established the earth, and thus it stands firm.

By your (lit., Judgments) appointments they stand firm to this day,
since all things are your servants.

If your (lit., instruction) Law had not been my intense delight,
in that case I would have perished in my affliction.

I will never forget your precepts,
because by them you have given me life.

I am yours; deliver me,
because I study to apply your precepts to myself.

Although the wicked lie in wait to destroy me,
I diligently consider your testimonies.

I have observed (lit., an end) a limit to all perfection,
(but) your command is entirely (lit., broad) unlimited.

Mem (m)

;τῶτο ψΤιβῆἄΑηῦ 97

`ψτιψχι αψηι ὠΨῆΑλῚ

O, how I have come to love your (lit., Law) instruction!
I meditate on it (lit., all day long) continually.

;τῆμι ψνΙμεῚΤῖ ψβψ_αομε 98

`ψλιΑαψηι ὠώοῶ ψΚι

Your command makes me wiser than my enemies,
because it is always with me.

ψΤιῶῚῥηι ψδΜῶῖΑλῚμι 99

`ψλι ῆψχι ;ψτῶε ψΚι

I have gained more insight than my teachers,
because I meditate on your testimonies.

ι [νῶBoτᾱ ὠνΙθεΖ_μι 100

`ψΤιῶῚνῶ ;ψδΩΘπι ψΚ

I understand more than the aged,
because I faithfully observe your precepts.

ψλγ_ῶ ψτιαλιῚῶῶῶῶαοΑλῚμι 101

`;ῶβΔ ρμῶᾱ ῖῖῶ

I restrain my (lit., feet) conduct from every evil path,
in order that I might keep your Word.

ψΤιῶῚΑαλ(;ψφῖῖΜιμι 102

`ψνΙτῶεωηο ηῖᾱΑψΚι

I do not turn aside from your Judgments,
since you yourself instruct me.

;τῶῖαι ψΚῖῖῶ ΩξῶῖΝΙΑηῖ 103

`ψπιῶῖβΔμι

How (lit., smooth = pleasant) delightful are your promises to my (lit., palate) taste,
sweeter than honey in my mouth.

[νῶBoτᾱ ;ψδΩΘΠιμι 104

`ῶῶῶῶαοΑλῚ ψτιανΕῖ [ΚεΑῶ

Through your precepts I get understanding,
and so I hate every deceptive path.

Nun (n)

`;ρβδ ψλιγ_ρλAρνE 105

`ψτιβψτιν_λι ρωαοω_

You word is a lamp for my (lit., foot) feet,
and a light on my path.

`ημΨEθα`ω” ψTιBνI 106

`;θδξι ψφειIμι ρμδλι

I have taken an oath and will keep it:
to follow your righteous Judgments.

`δαομ̃Aδ ψτιψνE`νς 107

`;ρβδκι ψνIΨE ηω”ηψ_

I am severely (lit., bowed down) afflicted;
please give me life, O Lord, according to your word.

`ηω”ηψ_ αν”Aηξερ̃ ψΠι τωβοδνI 108

`ψνIδεMλ̃ ;ψφIμιΩ

Please accept my willing praise, O Lord,
and teach me your Judgments.

`δψμιτ̃ ψΠικ̃β̃ ψιπ̃νς 109

`ψTικ̃ αλ(;τ̃ρωτω_

Though my (lit., soul is in my palm) life is continually in danger,
I do not forget your instruction.

`ψλι`Π̃ `ψ̃ιρ̃ Ωντ̃ν” 110

`ψτιψιτ̃ αλ(;ψδΩΘΠιμιΩ

Though the wicked have (lit., given) set a trap for me,
I do not stray from your precepts.

`λ̃ωολ̃ ;ψτ̃δε ψTiλ̃ν” 111

`ηM̃ηε ψBiλι [ωχο̃λ̃AψKi

I have taken as my inheritance forever your testimonies,
because they are the joy of my heart.

`;ψΘυ τωχ̃δ̃λ̃ ψBiλι ψτιψφιν” 112

`β̃θ̃ε λ̃ωολ̃

I have (lit., inclined my heart) resolved to (lit., do) obey your decrees
forever, to the end.

Samek (s)

ψτιανΕχ' ὡς 113
ψτιβήα ;τρωτω_

I hate the double-minded,
but I love your instruction.

ηΓ'α ψNIγIμΩ ψριτσι 114
ψτιλψI ;ρβδλι

You are my (lit., hiding place) defender and my (lit., shield) protector;
I am waiting for the fulfillment of your Word.

ψιρεμ ψNIMμIΑΩρΩσ 115
ψήλ(α τξιμI ηρΞάω_

Depart from me, you wicked,
because I intend to faithfully observe the commandments of my God.

ηψάω_ ;τρμIαικ ψνIκεμ' 116
ψριβXιμI ψνIεψβιT'Aλ'άω_

Support me according to your promise, that I may live,
and don't let my hope be dashed.

ηεΩ'αιω_ ψνIδε' 117
δψμιτ ;ψθυβ ηάω_

Uphold me that I may be safe;
consequently, I will always have respect for your decrees.

;ψθυμε ὡςIωoAλK' τψλι' 118
'τψμιρT' ρθAψKi

You (lit., make light of) despise all who stray from your decrees,
because their deceitfulness is a total lie.

(ρ'αAψ'ερIΑλK' T'ΒηI ὡςIσι 119
' ;ψτδ'ε ψτιβήα [κελ

You exterminate all the wicked in the earth like dross;
that being so, I love your testimonies.

ψριχβ ;ΔIμI ρμ' 120
ψτιαρεψ' ;ψφIμIμIω

My flesh trembles on account of my fearing you;
I am afraid of your Judgments.

Ayin (u)

θδξω” φΙῖμι ψτιψχῖ 121
`ψθoλ ψνῖεψNIT`AλB

I have (lit., done) practiced justice and righteousness,
please don't abandon me to my oppressors.

βωφολ ;Δβ βρο` 122
`ψδιζF ψνIθῦψ`Aλᾱ

(Lit., Stand surety for) Guarantee your servant's well-being,
don't let the proud oppress me.

;τΩψλι ΩλK ψν`ψε 123
`;θδξι τρῖαιλΩ

My eyes are strained looking for your saving help,
for the fulfillment of your righteous promise.

;Δδκ ;ΔβA`ι ηχ᾽ 124
`ψνIδεMλ ;ψΘυω_

Deal with your servant according to your steadfast love;
teach me your decrees.

ψνInEψβιη` ψνIᾱA;Δβ 125
`;ψτδδε ἡδαεω_

I am your servant; give me discernment,
that I may understand your testimonies.

ηω”ηψλ τωχδ`λ τε 126
`;τρωTo Ωρπεηε

It is time for the Lord to act,
(because) they have broken your Law.

;ψτξιμι ψTiβῖᾱ [KεAλ 127
`ζIῖμιΩ βῖZ<μι

Therefore I love your commandments more than gold--
in fact, more than pure gold.

ψTiρ`ψI λκο ψδεΩΘΠιAλK [KεAλ 128
`ψτιανEᾱ ρθ`ροAλK

Therefore I direct my path straight by all—yes, by all your precepts;
and I hate every deceptive path.

(x)

ηω"ηψ_ ηΓ'α̃ θψΔιξ̃ 137
`;ψφΙΓμι ρ̃ψ"ω_

You are righteous, O Lord,
and thus every single one of your (lit., Judgments) decisions is right [= correct].

;ψτδ̃ο̃ε θδ̃ξ̃ τ̃ψΩΙξι 138
`δαο̃μ̃ ην"Ωμ̃α̃ω̃

You have appointed your testimonies in righteousness,
and in complete faithfulness.

ψτι̃α̃ν_θι ψνΙτ̃τ̃Μ̃ξι 139
`ψρ̃ξ̃ ;ψρ̃β̃δ̃ Ω̃κ̃ΑψΚι

My zeal (lit., puts an end to me) consumes me,
because my foes forget your words.

δαο̃μ̃ ;τ̃ρ̃μ̃αι η̃π̃Ωρ̃ξ̃ 140
`Η̃β̃η̃εα̃" ;Δ̃β̃ω_

Your word is (lit., thoroughly refined) well tried,
and so your servant loves it.

η̃ζ̃β̃νΙω_ ψκ̃ι̃ν̃α̃ ρ̃ψ̃ι̃ξ̃ 141
`ψΤ̃ι̃κ̃ αλ(;ψδ̃ΘυΠι

Although I am insignificant and despised,
I do not forget your precepts.

`λ̃ω̃ο̃λ̃ θδ̃ξ̃ ;τ̃θ̃δ̃ξι 142
`τ̃μ̃α̃ ;τ̃ρ̃ω̃τω_

Your righteousness is eternally what is right,
and your Law is truth (or, trustworthy).

ψνΙΩα̃ξ̃μ̃ θω̃ξ̃ο̃μ̃ΩΑρ̃ξ̃ 143
`Ψ̃υ̃" ;ψτ̃ξ̃μι

Although stress and distress have (lit., found) befallen me,
your commandments are my delight.

`λ̃ω̃ο̃λ̃ ;ψτ̃δ̃ε θδ̃ξ̃ 144
`η̃ψ̃άω_ ψνΙνΕψβ̃ιη̃"

Your testimonies are that which are right forever;
enable me to understand them, that I may really live.

(q)

ηω”ηψ_ ψνΙνΈ“ βλεΑλκ̣β̣ ψτιαρ̣θ̣ 145
` ηρ̣Ξοά ;ψΘυ

I cry out with all my heart—please answer me, O Lord;
I will faithfully observe your decrees.

ψνΙεψιωηο ;ψτιαρ̣θ̣ 146
` ;ψτ̣δ̣όε ηρ̣μ̣άω_

I cry out to you; save me!
And I will obey your testimonies.

ήΩΕα“ω” ΙΝ̣β̣ ψΤιμ̣Δ̣θι 147
` ψΤιλ̣ψΙ ;ρ̣β̣δ̣λι

I rise before dawn to cry for help;
I await the fulfillment of your word.

τωρομ̣υ̣ῶ̣ ψν“ψ̣ε Ωμ̣Δ̣θι 148
` ;τ̣ρ̣μ̣αιΒ̣“ ψχιλ̣

My eyes (lit., precede) are awake before the night watches,
in order to study your word.

;Δ̣δ̣κ̣ ή̣μ̣ι ψλιωθο 149
` ψνΙΨ̣Ε̣ ;φ̣Ι̣μ̣ιΚ̣ ηω”ηψ_

Hear my (lit., voice) petition in accordance with your steadfast love;
O Lord, give me life in accordance with your Judgment.

ηΜ̣ζ̣Ι ψπεδ̣ρο Ωβ̣ρ̣θ̣ 150
` Ω̣θ̣ρ̣ ;τ̣ρ̣ω̣Τομι

Those who are pursuing evil schemes have drawn near (me),
(but) they are far from your Law.

ηω”ηψ_ ηΓ̣᾿ βωροθ̣ 151
` τ̣μ̣᾿ ;ψτ̣ξ̣μιΑλ̣κ̣ω_

(However) You are near, O Lord,
and all your commands are trustworthy.

;ψτ̣δ̣όεμε ψΤ̣ῖδ̣ψ” ᾿δ̣θ̣ 152
` ᾿Τ̣δ̣δ̣ψ_ ᾿λ̣ώο̣λ̣ ψΚι

Long ago I learned from your testimonies
that you issued them to last forever.

(r)

ψνΙξεΛω_ ψψΙν_Αηαεῖ 153
`ψΤῖκ αλ(;ῖῖωτοΑψΚι

(Lit., See, Look at) Consider my affliction and rescue me,
for I do not forget your Law.

ψνΙλεῖγ_Ω ψβιψρι ηῖψρι 154
`ψνΙΨΕ ;ῖῖῖαιλ

Plead my cause and deliver me,
give me life according to your promise.

ῖΩψ_ `ψῖῖμε θῶοῖ 155
`Ωῖδ αλ(;ψΘυΑψΚι

Deliverance is far from the wicked,
because they do not (lit., seek) obey your decrees.

ηω”ηψ_ `ψΒιῖ ;ψῖῖ 156
`ψνΙΨΕ ;ψφΙῖμιΚ

Many are your acts of compassion, O Lord;
according to your Judgements, give me life.

ψῖξω_ ψῖῖρο `ψΒιῖ 157
`ψτιψφιν” αλ(;ψῖῖεμε

Although my persecutors and adversaries are many,
I have not swerved from your testimonies.

ηῖῖωθοῖάω” `ψδιγ_βο ψτιψαιῖ 158
`Ωρῖ αλ(;ῖῖῖαι ῖα

I (lit., look at, see) consider traitors and I am disgusted,
because they do not keep to your word.

ψΤιῖῖ ;ψδΩΘπιΑψΚι ηαεῖ 159
`ψνΙΨΕ ;ΔῖΚ ηω”ηψ_

Consider how I love your precepts;
give me life, O Lord, according to your steadfast love.

τῖῖ ;ῖῖΔΑρο 160
`;ῖῖξι φΙῖμιΑλΚ `λῶολΩ

The sum of your word is truth,
and every one of your righteous Judgments lasts forever.

(c)

‘N[Ⓜ]ι ψνΙΩπδῶ ‘ψριχ̣̣̣ 161
 ‘ψΒιλι δΙΓ̣̣̣ ;ῥῖΔμιΩ

Although authorities persecute me without reason,
 yet my heart is filled with dread because of your words.

;τῥῖαιΑ[Ⓜ] ψκιν̣̣̣α χ̣̣̣ 162
 ‘βῥ̣̣̣ λ[Ⓜ] αξεωμοḲ̣̣

I am jubilant over your promise,
 like one who obtains great spoil (seized in war).

ηβ̣̣̣ετ̣̣̣α̣̣̣ως ψτιανE[Ⓜ]χ̣̣̣ ρθ̣̣̣ 163
 ‘ψTiβ̣̣̣ῆα̣̣̣ ;τῥωTo

I hate falsehood—in fact, I regard it as abomination.
 I love your Law.

;ψTiλ[Ⓜ]Ληι ‘ωΨḄ̣̣’β̣̣̣ 164
 ‘;θδ̣̣̣ξι ψφεΓ̣̣̣ιμι λ̣̣̣

(Lit., Seven times a day) Repeatedly throughout each day I praise you,
 for your upright Judgments.

;τῥωτο ψβ̣̣̣εη̣̣̣αο[Ⓜ]λ̣̣̣ βῥ̣̣̣ ‘ωλ̣̣̣ 165
 ‘λωοḲ̣̣μι ωμολA[ψαεω_

Those who love your Law have (lit., great) transcendent peace,
 and nothing can make them stumble.

ηω”ηψ_ ;τ̣̣̣Ωψλι ψTiῥ̣̣̣Ḅ̣̣χι 166
 ‘ψτιψχ̣̣̣ι̣̣̣ ;ψτ̣̣̣ξ̣̣̣μιΩ

I (lit., hope, wait for) confidently expect your deliverance, O Lord'
 in the meantime, I carry out your commands.

;ψτ̣̣̣δ̣̣̣ο̣̣̣ε ψιπ̣̣̣νς ηῥ̣̣̣ῖ 167
 ‘δαο̣̣̣ῖ ‘β̣̣̣εη̣̣̣αοω”

(Lit., My soul) I comply with your testimonies;
 in fact, I love them deeply.

;ψτ̣̣̣δ̣̣̣ο̣̣̣εω_ ;ψδ̣̣̣ΩΘ̣̣̣πι ψTiῥ̣̣̣ῖ 168
 ‘;Δ̣̣̣γ_ν̣̣̣ ψκ̣̣̣ῥ̣̣̣Δ̣̣̣αλ̣̣̣κ̣̣̣ ψḲ̣̣ι

I comply with your precepts and your testimonies,
 because my whole (lit., ways) character and conduct are exposed to your scrutiny.

(t)

ηω"ηψ_ ;ψύπλ ψτιN"ρι βρῶTi 169
`ψνΙνΕψβιη" ;ρῶδKi

Please permit my cry to approach your presence, O Lord;
give me understanding as promised by your Word.

;ψύπλ ψτιN"ιΤῖ αωβοῖΤῖ 170
`ψνΙλεψΞιῖ ;τῶμαKi

Let my (lit., supplication for mercy) petition reach your presence;
rescue me according to your promise.

ηΑηιΤῖ ψτῖπλ ην"ΒΤῖ 171
`;ψΘυ ψνΙδεΜλτῖ ψKi

My lips will (lit., bubble up with) pour forth praise,
because you will teach me your decrees.

;τῶμα ψνΙωολῖ Τῖ 172
`θδΞ ;ψτῖμιΑλκῖ ψKi

My tongue will respond to the fulfillment of your promise
that all your commands are right.

ψνΙρεζ"λ ;δψ"ΑψηιΤῖ 173
`ψΤιρῶβ ;ψδΩΘπι ψKi

May your hand be on the verge of helping me,
for I have chosen your precepts.

ηω"ηψ_ ;τῶψλι ψΤιβᾶΤῖ 174
`ψύ" ;τῶωτωω_

I long for your (lit., deliverance) saving help, O Lord,
and your Law is my continual delight.

*λλῖτῖΩ ψιπν"ΑψιΤῖ 175
`ψνΙρυζ"ψς ;φΙῖμιΩ

Let (lit., my soul) me live that I may praise you,
and let your (lit., Judgment) providence help me.

;Δβ'ΘεΒ δβεαο ηχΚῖ ψτιψιΤῖ 176
ψΤῖκῖ αλ(;ψτῖμι ψKi

If I should go astray like a lost lamb, see out your servant,
for I have not forgotten your commandments.

ψρῥῖα “ΘΤιΑ ’αι ψνΙΒ
 ` -Γαι [ΠοξΤι ψτῥμιΩ

My child, if you will enthusiastically welcome my words,
 and if you will store up my commandments within (lit., you) your memory,

;ρζ_᾿ ηῦκλ βψιθῆλ 2
 ` ην”ΩβΤλ ;Βλι ηΦΤ

so that you (lit., incline your ear) listen attentively to wisdom,
 and apply your (lit., heart) mind to understanding;

αρῥτι ην”ψΒιλ ’αι ψΚι 3
 ` ;λωθο [ΤεΤι ην”ΩβΤλ

yes, if you cry out for insight,
 if you lift up your voice for it,

]όΚκ ηΝ”ῥβΤΑ ’αι 4
 ` ηΝ”χΙΤΤ ’ψνΙωμοϕΜκω_

if you search for it as silver,
 if you dig for it as buried treasure,

ηω”ηψ_ τᾶρψΙ [ψβιΤ ζ᾿ 5
 ` αῖμΤι ’ψηιλ(ᾶ τῶω

only then [= in that case] will you understand the reverence due the Lord,
 and attain practical knowledge about God.

ηῦκ [ΤεψΙ ηω”ηψ_ ΑψΚι 6
 ` ην”ΩβτΩ τ᾿Δ ωψΠιμ

For the Lord graciously bestows wisdom,
 and from his (lit., mouth) Word come wisdom and understanding.

ηΨ”ιΩΤ ’ψρῖψ_λ [ΠοξψΙ 7
 ` ’το ψκελῆολ [γFμ

He stores up victory [= ability to live correctly] for the upright—
 (victory) as a shield for those living in integrity.

PROVERBS 4:20-27

(Wisdom is to be heeded always for a happy life.)

ηβψιθῆ ψρῖδλι ψνΙΒ 20
`;ύζ_ᾱΑφῆ ψρῖα`λ

My child, pay attention to my words.

(Lit., Incline your ear) Listen carefully to what I say.

;ψνῖεμε ΩζψΛιψ`Αλᾱ 21
`;ββλ -ωτοΒ `ρεῖ

Don't let them leave your (lit., eyes) attention.

(Lit., Keep) Treasure them up (lit., within you) deep within your memory.

`ήψαεξμολ +ηε +ψΨΙΑψΚι 22
`αΠερῖ ωροχΒΑλκῖλΩ

For they (lit., are life) bring real life only to those who (lit., find) acquire them,
and healing to the entire body.

;Βλι ρξον_ ρῖμιΑλΚμι 23
`+ψΨΙ τωαοξωΤο ΩΝΜμιΑψΚι

Above all the things you protect, guard your mind,

because from this source come (lit., the springs of) the determining factors that result in real life.

ηΙΙ τΩΘι ;Μμι ρσεῖ 24
`*Μμι θερῆ +ψΙτῖχ τΩζῖλΩ

Remove from yourself crooked talk,

and put far from yourself deceptive speech.

_ΩφψΒιψς`κῖλ ;ψνῖε 25
`;Δγ_ν Ωρῖψ_ψς ;ψΙΙῖω

(Lit., Your eyes must look to the front).

Focus straight ahead on your goal (to secure real life).

(Lit., Your eyelids must be directly to the front).

Keep your objective in front of yourself.

;λγ_ρ̃ λΓ*μ̃ σΛεΠ̃ 26
 `ΩνΚοψΙ ;ψκ̃ρ̃ΔΑλκ̃ω

(Lit., Make level the path for your feet),
 Conform your conduct to what is right,
 and all your (lit., ways) endeavors will succeed.

λωαμοχ̃Ω [ψμιψ"ΑφΤεΑλᾱ 27
 ρ̃με ;λγ_ρ̃ ρσεη

Don't be sidetracked to the right or to the left,
 remove your (lit., foot) actions from evil.

PROVERBS 14:23

ρ'τωμο ηψήψI βξAλκΒ
'ρωσ δ'μλA-α +ψIτ'πχAρβδΩ

In all painful toil there will eventually be an abundant harvest,
But mere talk leads only to poverty.

PROVERBS 17:16

ι λψσιKΑδψ"Β ρψιμ̃ ηZΑηMλ
' [ψIα̃Αβλω_ ημ̃κ̃ τωι̃θλ

(Lit., Why?) Only a fool (lit., has a price in hand)
spends money,
in order to acquire (lit., wisdom) an education,
since he has no (lit., heart) intention of using it!

PROVERBS 18:17

ωβοψριΒ [ώοαριή θψΔιξ
`ωροθ`ως ΩήερεΑαβΩ

The first to present his case may seem in the right,
Until his (lit., neighbor) opponent comes and
(lit., examines him thoroughly) gives his side of the story.

PROVERBS 22:29

ι ωΤοῦ ἀλμῶνι ρψηιμ' ψαι ἔψζῖ
βΞψ"ῑψΙ +ιλμῶ ΑψνΕπλψκ
`+ψΚίῑ" ψνΕπλι βΞεψ"ῑψΙΑλΒ

(Lit., Do you see?) Observe carefully a man skilled in his work:
he will (lit., stand before kings) serve important people
who demand competency and expect the highest standards;
he will not (lit., stand before obscure men) serve
people satisfied with mediocrity.

PROVERBS 24:10

ηρξ +ωψΒ ιψΠιρ̃τηι
, ηκ̃Κο ρξ

If you lose heart in a time of distress,
Your strength is small indeed!

PROVERBS 25:4

Ἰόκμι +ψγΙψσι ωγΟῦ
`ψλιΚ ἸρεΞοῶ ἀξεΨΕω`

If dross is removed from raw silver ore,
there comes forth (lit., a vessel for the craftsman)
fine material for the craftsman to skillfully make
into a work of art.

PROVERBS 25:28

ημίωο [ψαε ηξΩρΙΐ ρψι
`ώοΩρλ ρξμ [ψαε ρα`'ψαι

As a city broken down without walls,
so is a person who has no self-control over his own disposition.

ECCLESIASTES 1:18

ημῶν βροῦ ψKι
ὁKΑβρ
τῶ Δ]ψσιωψω_
βωαοκῶ]ψσιωψ

Because in much wisdom
there is much grief.
And if one increases in knowledge,
he also increases in mental anguish.

ECCLESIASTES 10:10

λζῖῖBῖῖ ηῖῖθ€A+αι
λῖῖλῖῖθι +ψνIῖῖAαλ(αΩηω_
ρB€γ'ψ_ +ψλιψ"ω"
'ηῖῖκ ρψ€κῖῖ [ωροῖψIω_

If the axe is dull
and (lit., he) the worker doesn't sharpen its blade,
then he must exert much more time and effort.
But wisdom is an advantage for achieving success.

τωῖβορὸΔΚ +ψμιῴ ψρεβΔι 11
τωΠιοσυα ψλ῔Β +ψιΩφν_ τωροῖῡῡῡ

ῥά ἥρομε ΩνΤνΙ

The words of wise men are like goads,
and choice proverbs are as well-driven nails;
they are given by one Shepherd.

ρηΖ<ηι ψνΙΒ ηΜηεμε ρτεψω_ 12
(θε [ψαε ηΒερῆ +ψριῡ τωχό
ῥῡΒ τγΙψ_ ηΒερῆ γῆλω_

But beyond these, my child, be warned:
the making of many books is endless,
and studying them wears you out.

Spiritual Vitamins
from the
New Testament

MARK 8:1-29

Because of our forgetfulness God patiently bears with us, as we slowly learn his truth and gradually understand his working in our life.

Unintentional Blindness 1-9

1. In those days,
because a large crowd was again present and they had nothing to eat,
Jesus summoned the disciples to himself and said to them,
2. "I have (lit., guts) deep, heartfelt compassion for the crowd.
For they have already remained with me for three days,
yet they have nothing to eat.
3. "And if I send them home without eating, they will faint on the journey;
and some of them have come from a far distance."
4. His disciples responded to him,
"Where will anyone be able to find enough food in the desert
to satisfy these people?"
5. So he asked them,
"How many loaves do you have?"
They answered,
"Seven."
6. He then directed the crowd to sit down on the ground.
And taking the seven loaves and giving thanks,
he broke them and began giving them to his disciples,
so they could distribute them.
And they passed them out to the crowd.
7. And they had a few little fishes.
He blessed these and ordered that these should also be distributed.
8. They both ate and were satisfied.
Afterwards they took up seven baskets of leftovers.
9. Now there were about 4000 people there.
Then he dismissed them.

Intentional Blindness 10-12

10. And immediately going on board a boat with his disciples,
he went to the regions of Dalmanutha.
11. In response, the Pharisees came out and began to argue with him,
demanding a miracle from heaven,
in order to discredit him.
12. But deeply sighing in his spirit he asked,
“Why does this generation demand a miracle?”
Most assuredly I tell you (lit., if a miracle is given is given this generation)
that no miracle will be given this generation!”

The Problem 13-21

13. So he left them.
Embarking into a boat,
he crossed over to the other side of the lake.
14. Yet they forgot to bring bread.
And except for a single loaf,
they had no food with them in the boat.
15. Then he began to command them saying,
“Be on guard! Beware of the Pharisees’ leaven
and beware of Herod’s leaven.!”
16. Consequently they started discussing with one another
the fact that they had no food.
17. Realizing this he asked them,
“Why do you discuss the fact that you have no food?”
(Lit., Do you not yet . . .?) You do not yet understand nor comprehend!
(Lit., Do you have . . .?) You have an undiscerning mind!
18. “Although you have eyes, you do not see;
although you have ears, you do not hear.
19. “And you do not remember when I broke the loaves for the crowd of 5000,
how many (Gk., kophinos) small baskets of leftovers did you take up?”
They answered, “Twelve.”
20. “And when I broke the seven loaves for the crowd of 4000,
how many (Gk., spuris) large baskets of leftovers did you take up?”
They answered, “Seven.”

21. So he kept telling them,
“(Lit., Do you not yet . . .?) You do not yet understand!”

Gradual Discernment 22-29

22. Then they came to Bethsaida.

And they brought to him a blind man and urged him to touch him.

23. And taking the blind man by the hand he led him out of the village.

And after spitting on his eyes and laying his hands on him, he asked,
“Do you see anything?”

24. Looking up he said,

“I see people,
for I perceive them walking about like trees.”

25. Then he again put his hands on his eyes,
and he looked intently and was completely healed,
so that he began seeing everything clearly at a distance.

26. And he sent him home saying,
“Don’t go into the village.”

27. Then Jesus departed with his disciples for the villages of Caesarea Philippi.

And on the journey he asked the disciples,
“Who do people say that I am?”

28. They answered him,

“Some say that you are John the Baptist,
and others maintain you to be Elijah,
and still others think that you are one of the prophets.”

29. And he asked them,

“But who do you say that I am?”
And responding Peter said to him,
“You are the Christ!”

	1st FEEDING	2nd FEEDING	3rd FEEDING
passage	Mark 6	Mark 8	Mark 8
crowd	5000	4000	13
problem	insufficient money		location forgetfulness
bread	5 loaves	7 loaves	1
fish	2	3	0
leftovers	12 baskets	7 baskets	0

2 TIMOTHY 3:16-17

pa'sa grafh; qeovpneusto"
kai; w]fevlimo"
pro;ç didaskalivan,
pro;ç e]legmovn,
pro;ç e]panovrqwsin,
pro;ç paideivan th;n èv dikaiousuvnh/
All scripture is (lit., God-breathed) divinely inspired
and thus is profitable
(1) for teaching,
(2) for reproof,
(3) for correction,
(4) for instruction in right living,

i{na a[rtioc h/ o] tou' qeou' a[nqrwpo",
pro;ç pa'n e[rgon a]gaqo;n e]xhrtismevno".
that the (lit., man) servant of God may continually be COMPETENT,
that is, that he may be thoroughly equipped for every sort of good work.

HEBREWS 6:1-3

1 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον
ἐπὶ τὴν τελειότητα φερώμεθά
μὴ πάλιν θεμέλιον καταβαλλόμενοι
μετανοίας ἀπὸ νεκρῶν ἔργων
καί πίστεως ἐπὶ θεῷ

For this reason

let's leave behind the basic teaching about (lit., Christ) Christianity,
and for our own benefit let's press on to spiritual maturity,
not relaying a foundation consisting in
repentance from (lit., dead works) deeds leading to death,
and faith toward God,

2 βαπτισμῶν διδαχῆς
ἐπιθέσεως τε χειρῶν
ἀναστάσεως τε νεκρῶν
καί κρίματος αἰωνίου.

instruction about washings,
and about laying on of hands,
resurrection of the dead,
and eternal Judgment.

3 καί τοῦτο ποιήσομεν
ἐάνπερ ἐπιτρέπῃ ὁ θεός

And this we will do,
if God permits.

James 1:25

ὁ δὲ παρακύψας
εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας
καὶ παραμείνα^ς
οὐκ ἄκροατῆς ἐπιλησμονῆς γενόμενος
ἀλλὰ ποιητῆς ἔργου
οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται

But he who (lit., bends over and looks) carefully studies
the perfect law of liberty
and persists in doing so,
not forgetting what he's heard
but putting it into practice,
this one—and this one only!-- will repeatedly be muchly blessed
because of his obedience.

1 PETER 2:1-3

1 Ἀποθέμενοι οὖν
πάνσαν κακίαν
καὶ πάντα δόλον
καὶ ὑπόκρισιν
καὶ φθόνου
καὶ πάσας καταλαλιὰς

Therefore having rid yourselves of
every kind of ill-will
and of every bit of deceit,
and of the various ways (lit., hypocrisies) pretension is expressed,
and of the many forms envy takes,
and of every sort of slander,

2 ὥς ἄρτιγέννητα βρέφη
τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατέ
ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,

like new born babies [hunger for their mother's milk]
intensely crave pure spiritual milk,
in order that by it you may grow
(lit., in regards to salvation) spiritually,

3 εἰ ἐγεύσασθε
ὅτι χρηστός ὁ κύριος

(lit., since) now that you have (lit., tasted) experienced
that the Lord is extremely kind.

STUDY HOLY WRIT

1 – consistently

2 – diligently

3 – patiently

4 - expectantly