A CONCISE
Exegetical Grammar
of
New Testament Greek

J. HAROLD GREENLEE
A Concise Exegetical Grammar of New Testament Greek

by J. Harold Greenlee

First Fruits Press
Wilmore, Kentucky
c2012
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Preface to the First Fruits Edition

This grammar originated fifty years ago during my tenure as professor of New Testament Greek in Asbury Theological Seminary, Wilmore, Kentucky. Through this half century Wm. B. Eerdmans Publishing Co. has published this grammar, through several editions, with occasional changes and improvements.

I am glad that Eerdmans has been willing to transfer the copyright to me so that this work can be included in digitized form through First Fruits Publications of Asbury Theological Seminary. I trust it will be found useful by students in many lands through the years to come.

The author  
September 15, 2012
Preface to the 1986 Edition

This new edition is a thoroughgoing revision of the Grammar, based on further years of teaching and research and especially on collaboration with members of Wycliffe Bible Translators / Summer Institute of Linguistics in New Testament translation workshops in various parts of the world.

The present edition includes a new index to over 700 New Testament passages referred to. It also includes a new presentation of the principal parts of the various types of verbs in chart form. Fuller attention has been given to the second conjugation verbs, the optative mood, and 3rd declension nouns. A special section dealing with two important connectives has been added, and the discussion of clues to prominence and emphasis has been expanded.

This new edition utilizes the computer facilities of the Printing Arts Department of the Summer Institute of Linguistics, and I am grateful to Mr. Bob Chaney and his associates for their expertise and help as I keyboarded the book. I believe students will find this new edition of the Grammar a significant improvement over the previous editions.

The Author

April 1986

The task of exegetical grammar is to enable the interpreter to reproduce in his own mind the exact thought of each given form or expression in the Greek New Testament, and then to express that thought, as nearly as possible, in his own language (Bu 2-5).
Preface

This book is intended to meet the needs of students who have completed a course in elementary New Testament Greek. Its purpose is to give a grasp of the principles of grammar which are meaningful in exegesis.

These principles are intentionally presented in concise form. The aim of the book is to be practical, not exhaustive. Minor exceptions to rules are for the most part not presented. For the student who wishes to investigate a point more fully, references to other grammars are given throughout.

Rules given in the book are illustrated by an example from the New Testament with an English translation, plus an example for the student to translate. These latter may be used for class assignments.

I trust that this book, by giving students an unsophisticated presentation of principles, will encourage many in the practice of "rightly dividing the word of truth."
Abbreviations Used in This Book

BC  Beekman, John, and John Callow, *Translating the Word of God*


Bu  Burton, Ernest, DeWitt, *Syntax of the Moods and Tenses in New Testament Greek*


Gl  Greenlee, J. Harold, *A New Testament Greek Morpheme Lexicon*


Ma  Machen, J. Gresham, *New Testament Greek for Beginners*

Me  Metzger, Bruce M., *Lexical Aids for Students of New Testament Greek*

Mo  Moulton, James Hope, *Grammar of New Testament Greek Vol. 1, Prolegomena*


Nu  Nunn, H. P. V., *Short Syntax of New Testament Greek*


Etymology

The Alphabet
Gr §1; Ma 1; DM 20; MH 37

Lower Case
α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ/ς τ υ φ χ ψ ω

Upper Case
Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

Vowels and Diphthongs
Gr §3; ma 10-11

Vowels
α ε η ι ο υ ω
› Always long: η ω
› Always short: ε ο
› May be long or short: α ι υ

Diphthongs
αι αυ α ηυ
ει ευ η ωυ
οι ου ω
υι
Definition
A long syllable is a syllable containing a long vowel or a diphthong. Exception: When the diphthongs 01 or 01 are word-final (i.e., the last two letters of a word), they are considered short for purposes of accenting when the accent falls on some other syllable.

Transliteration
Me 3, 98-101; Gr §7

Single Letters
Most transliterations are obvious (α → a, β → b, etc.), but the following may be mentioned:
η – long e
υ – γ (not u)
κ – c (usually)
χ – ch (not k)
ξ – x

ι usually becomes l, but becomes j when used as a consonant in English (e.g., Ἰησοῦς, Jesus). Initial ρ, which always has a rough breathing (ρ-), becomes rh (e.g., rhetoric).

Diphthongs
αι – ae or e
ει – e or l
οι – oe or e
ου – u
Accents
Ma 13-18 (esp. 14), 44-5; Ca (all)

General Rules
Ca 19-23, 47-51, 149-53

The acute accent can stand on one of the last three syllables: e.g., ἀνθρωπος, ἀνθρώπου, γραφή
The circumflex accent can stand on one of the last two syllables: e.g., δῶρον, υἱοῦ
An acute accent standing on an ultima is replaced by a grave accent when other words follow in the sentence without intervening punctuation: e.g., γραφή, αὐτοῦ
If the ultima is long, the acute accent may stand on one of the last two syllables only, and the circumflex on the last syllable only: e.g., ἀνθρώπῳ

The circumflex accent may stand on long syllables only: e.g., δῶρα, γραφῶν

When the penult (the last syllable but one) is to be accented, if it is long and the ultima is short the accent on the penult must be a circumflex: e.g., οἶκος

Verb
Accent is recessive (except in infinitives and participles) -- i.e., it is placed as far from the ultima as the general rules will pennit: e.g., λύομεν, πιστεύω
Nouns
Retain the accent on the same syllable on which it falls in the nominative singular, insofar as the general rules permit: e.g., ἀπόστολος, ἀποστόλου / δῶπον, δῶρου

Enclitics
Are accented with the word preceding. For purpose of accenting, they count in general as additional syllables of the preceding word. Specifically—

If an enclitic follows a word with an acute on the antepenult or a circumflex on the penult, the word preceding the enclitic takes an additional acute on the ultima: e.g., ἀνιρωπός μου, δῶρόν μου

If an enclitic of two syllables follows a word with an acute accent on the penult, the enclitic takes its own accent (because a word cannot have the same kind of accent on successive syllables): e.g., δῶρον ἐστίν

If an enclitic follows a proclitic or another enclitic, the first of the two takes an acute on the ultima: e.g., υἱός μού ἐστίν
Exception: οὐκ ἐστίν

If an enclitic follows a word with an accent on the ultima, no additional accent is necessary: e.g., γραφῇ ἐστιν, γραφή μου
If the accent is an acute, it does not become a grave.

An enclitic retains its own accent if it is emphatic or if it begins a clause: e.g., ἔστε μαθηταί
An enclitic's own accent is commonly, but not always, an acute on the ultima (which may become a grave in accordance with the regular rules).

Rules of Contraction and Assimilation
Ma 144-5; RD 34-5; Gr §3- 5, 83; DM 24-5; Gl, Part 2; Ca 24-5

Vowels
A short plus a long of the same vowel form their long: e.g., ε-η form η; o-ω form ω

Two like short vowels form a diphthong: e.g., ε-ε form ει; o-o form ou

o or ω contract with α, ε, or η to form ω: e.g., α-ο, α-ω, o-η, ε-ω form ω

Exceptions: ε-ο or o-ε form ou

α-ε or α-η form long α

When a vowel is contracted with a following diphthong which begins with the same vowel, the separate vowel disappears and the diphthong remains: e.g., o-ou form ou

When a vowel is contracted with a diphthong which begins with a different vowel, the separate vowel contracts with the diphthong's first vowel according to the rules. If the diphthong's second vowel is ι, it becomes ι-subscript; otherwise it disappears: e.g., α-ει form α, α-ou form ω, α-η form α, ε-ou form ou, ε-η form η

J. Harold Greenlee
### Table of contractions for contract verbs

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<tr>
<td></td>
<td>ω</td>
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<tr>
<td>α</td>
<td>ω</td>
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<tr>
<td>o</td>
<td>ω</td>
</tr>
<tr>
<td>ε</td>
<td>ω</td>
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</tbody>
</table>

**Exceptions:** In infinitives, -ά-ειν form -άν, and -ο-ειν form -οϋν

### Consonants

π, β, φ plus σ form ψ - (πέμπσω) πέμψω  
κ, γ, Χ plus σ form ξ - (ἀγσω) ἄξω  
τ, δ, θ drop out before σ - (πείθσω) πείσω

ν followed by π, β, φ becomes μ - (ἐν-βαινω) ἐμβαινω  
ν followed by κ, γ, χ becomes γ - (συν-γράφω) συγγράφω  
ν followed by λ, μ, ρ becomes λ, μ, ρ - (ἐν-λείπω) ἐλλείπω  
ν drops out before σ or ζ - (σθν-ζάω) συζάω

Before τ –  
β, φ become π – (τέτριβται) τέτριπται  
γ, χ – κ  
τ, δ, θ - σ

Before δ –  
π, φ become β  
κ, χ – γ
Before θ –
\[ \pi, \beta, \text{become } \phi - (\epsilon \pi \epsilon \mu \pi \theta \eta) \epsilon \pi \epsilon \mu \phi \theta \eta \]
\[ \kappa, \gamma - \chi \]
\[ \tau, \delta, \theta - \sigma \]

Before μ –
\[ \pi, \beta, \phi \text{ become } \mu - (\gamma \epsilon \gamma \rho \alpha \phi \mu \alpha i) \gamma \epsilon \gamma \rho \alpha \phi \mu \alpha i \]
\[ \kappa, \gamma, \chi - \gamma \]
\[ \tau, \delta, \theta - \sigma \]

π, τ, κ followed by a rough breathing become respectively φ, θ, χ – e.g., (ἀπ’ ōν) ἄφ’ ōν

If two consecutive syllables of a word begin with a fricative (φ, θ, χ), the first usually changes ω the corresponding voiceless stop (π, τ, κ).
Thus θρίς becomes τριχός (not θριχός) in the gen. sg.; and the 6th prin. part of τιθημι (root θε-) is ἐτεθην (not ἐθέθην).

A ρ is doubled when a vowel precedes it – e.g., (ἐπι-ῥάπτω) ἐπιρραπτω

κ becomes ξ before a vowel – e.g., (ἐκ-ἀγω) ἔξαγω

**Moveable v**
Gr §3h
To facilitate pronunciation, v is generally added to dative plural endings in 1 and to the 3rd person of verb forms ending in ε or ι (but not ει) when punctuation or a vowel follows, and sometimes when μ, τ, δ, or κ follows.
Paradigms
Ma 225-52; Gr §9-117

Declension Endings
Ca 27-46, 85-92, 98-101
Key to all three declensions: the definite article for the 1st and 2nd declensions and the indefinite pronoun for the 3rd declension. Ma 230, 236; Gr §12-13

Classes of 1st Declension Nouns
Ma 225; Gr §17-20

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<th>Plural of all</th>
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*Nom. and acc. sg. long α in both or short α in both. Gen. sg. and acc. pl. always long α.
Classes of 2nd Declension Nouns
Ma 2226; Gr §21-5

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<td>Gen.</td>
<td>-ου</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ω</td>
</tr>
<tr>
<td>Acc.</td>
<td>-ον</td>
</tr>
<tr>
<td>Voc.</td>
<td>-ε</td>
</tr>
<tr>
<td>ἀνθρωπος, ὁ</td>
<td>ὁδός, η</td>
</tr>
</tbody>
</table>

Class of 3rd Declension Nouns
Gr §26-31; Gl 259, 311-2

The noun stem is the gen. sg. minus the –ος ending (except for a few irregular nouns).

The nom. sg. is formed from the stem (final stem consonant, vowel, or diphthong may be modified)—

By adding -ς to the stem
e.g., ἰχθύς, -ύς, ὁ
ἐρις, -ιδος, η
οῦς, ωτός, τό

By the stem alone
e.g., αἰών, -ώνος, ὁ
πειθώ, -οῖς, η
λέων, -οντος, ὁ
### 3rd Declension Endings
(often modified by contraction)

<table>
<thead>
<tr>
<th></th>
<th>Masculine and Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>Nom.</td>
<td>-ς or -ἐς</td>
<td>-ἐς</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ος</td>
<td>-ων</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ι</td>
<td>-σι</td>
</tr>
<tr>
<td>Acc.</td>
<td>-α or -ν</td>
<td>-ας</td>
</tr>
<tr>
<td>Voc.</td>
<td>-ς or -ἐς</td>
<td>-ἐς</td>
</tr>
</tbody>
</table>

### Verb Forms
Gr §74-117; BF §65-101; ca 53-61, 70-84, 111-4, 122-40

### Principal Parts of Verbs
Ca 146-8 Note: All principal part forms are indicative mood, 1st person singular
See chart on pages 12-13.
<table>
<thead>
<tr>
<th>1&lt;sup&gt;st&lt;/sup&gt; Pres. Act.</th>
<th>2&lt;sup&gt;nd&lt;/sup&gt; Fut. Act.</th>
<th>3&lt;sup&gt;rd&lt;/sup&gt; Aor. Act.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Regular Verb</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>πιστεύς</td>
<td>πιστεύσω</td>
<td>ἐπίστευσα</td>
</tr>
<tr>
<td><strong>Deponent Verb</strong></td>
<td></td>
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</tr>
<tr>
<td>δέχομαι</td>
<td>δέξομαι</td>
<td>ἐδεξάμην</td>
</tr>
<tr>
<td><strong>Contract Verbs</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀγαπάω</td>
<td>ἀγαπήσω</td>
<td>ἡγάπησα</td>
</tr>
<tr>
<td>δηλώω</td>
<td>δηλώσω</td>
<td>ἐδήλωσα</td>
</tr>
<tr>
<td>λαλέω</td>
<td>λαλήσω</td>
<td>ἐλάλησα</td>
</tr>
<tr>
<td><strong>Liquid Verbs</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>κρίνω</td>
<td>(κρινέω) κρινῶ</td>
<td>ἔκρινα</td>
</tr>
<tr>
<td><strong>Irregular Verb</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>φέρω</td>
<td>οἴσω</td>
<td>ἡνεγκα</td>
</tr>
<tr>
<td><strong>Second Conjugation Verb</strong></td>
<td></td>
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<tr>
<td>δίδωμι</td>
<td>δώσω</td>
<td>ἔδωκα</td>
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<tr>
<td><strong>Regular Verb</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>πεπίστευκα</td>
<td>πεπίστευμαι</td>
<td>ἐπιστεύθην</td>
</tr>
<tr>
<td><strong>Deponent Verb</strong></td>
<td></td>
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<tr>
<td></td>
<td>δέδειγμαι</td>
<td>ἐδέχθην</td>
</tr>
<tr>
<td><strong>Contract Verbs</strong></td>
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</tr>
<tr>
<td>ἡγάπηκα</td>
<td>ἡγάπημαι</td>
<td>ἡγαπήθην</td>
</tr>
<tr>
<td>δεδήλωκα</td>
<td>δεδήλωμαι</td>
<td>ἐδηλώθην</td>
</tr>
<tr>
<td>λελάληκα</td>
<td>λελάλημαι</td>
<td>ἐλαλήθην</td>
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<tr>
<td><strong>Liquid Verbs</strong></td>
<td></td>
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</tr>
<tr>
<td>κέκρικα</td>
<td>κέκριμαι</td>
<td>ἐκρίθην</td>
</tr>
<tr>
<td><strong>Irregular Verb</strong></td>
<td></td>
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</tr>
<tr>
<td>ἐνήνοχα</td>
<td>ἐνήωεγμαι</td>
<td>ἡνέχθην</td>
</tr>
<tr>
<td><strong>Second Conjugation Verb</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>δέδωκα</td>
<td>δε'δομαι</td>
<td>ἐδόθην</td>
</tr>
</tbody>
</table>
**Tenses Derived from Each Principal Part**  
(except 2nd conjugation verbs) All moods are derived from the same principal part (except 2nd conjugation verbs)

<table>
<thead>
<tr>
<th>1&lt;sup&gt;st&lt;/sup&gt;</th>
<th>2&lt;sup&gt;nd&lt;/sup&gt;</th>
<th>3&lt;sup&gt;rd&lt;/sup&gt;</th>
<th>4&lt;sup&gt;th&lt;/sup&gt;</th>
<th>5&lt;sup&gt;th&lt;/sup&gt;</th>
<th>6&lt;sup&gt;th&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Impf. Act.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Impf. Mid.-Pass.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Verb Endings**

### The Basic Endings

<table>
<thead>
<tr>
<th>Primary Act.</th>
<th>Primary Mid.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Pl.</td>
<td>Sing. Pl.</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt; -ω -όμεν</td>
<td>1&lt;sup&gt;st&lt;/sup&gt; -ομαι -ομεθα</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt; -εις -έτε</td>
<td>2&lt;sup&gt;nd&lt;/sup&gt; -η -εσθε</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt; -ει -ουσι(ν)</td>
<td>3&lt;sup&gt;rd&lt;/sup&gt; -εται -ονται</td>
</tr>
</tbody>
</table>

#### Where used in the indicative mood

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fut. Pass.</td>
</tr>
<tr>
<td></td>
<td>Perf. Midd.-Pass. (omit 1&lt;sup&gt;st&lt;/sup&gt; vowel; 2&lt;sup&gt;nd&lt;/sup&gt; p. sg. –σαι)</td>
</tr>
</tbody>
</table>

#### Where used in the subjunctive mood

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aor. Act.</td>
<td>Aor. Mid.</td>
</tr>
<tr>
<td>Aor. Pass.</td>
<td></td>
</tr>
</tbody>
</table>

*Note: Initial vowel of all endings is lengthened. Verb stem is not augmented in aorist. Perf. Midd.-Pass. Must be written periphrastically, since its verb endings have no initial vowel.*
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sing.</td>
</tr>
<tr>
<td>1&lt;sup&gt;st&lt;/sup&gt;</td>
<td>-&lt;i&gt;ōn&lt;/i&gt;</td>
</tr>
<tr>
<td>2&lt;sup&gt;nd&lt;/sup&gt;</td>
<td>-&lt;i&gt;ες&lt;/i&gt;</td>
</tr>
<tr>
<td>3&lt;sup&gt;rd&lt;/sup&gt;</td>
<td>-&lt;i&gt;ε(ν)&lt;/i&gt;</td>
</tr>
</tbody>
</table>

**Where used in the indicative mood**

**Imperf. Act.**
1<sup>st</sup> Aor. Act.  
(1<sup>st</sup> vowel exc. -<i>α</i> 2<sup>nd</sup> pl. sg.; 1<sup>st</sup> p. sg. omits -<i>σαι</i>)
2<sup>nd</sup> Aor. Act.
Aor. Pass.  
(1<sup>st</sup> vowel -<i>η</i>; 3<sup>rd</sup> p. pl. -<i>σαι</i>)
(1<sup>st</sup> vowel -<i>α</i> exc. 3<sup>rd</sup> p. sg.; 1<sup>st</sup> p. sg. omits -<i>ν</i>; 3<sup>rd</sup> p. pl. -<i>ασαι</i>)
(1<sup>st</sup> vowel becomes -<i>ει</i>; 3<sup>rd</sup> p. pl. -<i>εισαι</i>)

**Imperfect. Mid.-Pass.**
1<sup>st</sup> Aor. Mid.  
(1<sup>st</sup> vowel -<i>α</i> exc. 2<sup>nd</sup> p. sg. ending -<i>ς</i>)
2<sup>nd</sup> Aor. Mid.
Pluperf. Mid.-Pass.  
(moti first vowel; 2<sup>nd</sup> p. sg. ending -<i>σο</i>)

**Where used in the subjunctive mood**
**Imperative Mood Endings**

Ma 177-80; Ca 64-5

2nd p. sg. — must be learned separately
2nd p. pl. — identical with
2nd p. pl. indicative
3rd p. sg. — change final ε of 2nd p. pl. to ω

e.g. Pres. Act. | 1st Aor. Mid.
--- | ---
| Sg. | Pl. | Sg. | Pl. |
2nd | -ε | -ετε | -αι | -ασθε |
3rd | -ετω | -ετωσαν | -ασθω | -ασθωσαν |

**Infinitive Endings and Examples**

Pres. Act. | -ειν | πιστεύειν
Pres. Mid.-Pass. | -εσθαι | πιστεύεσθαι
1st Aor. Act. | -αι | πιστεύσαι
1st Aor. Mid | -ασθαι | πιστεύσασθαι
2nd Aor. Act. | -εϊν | λιπεῖν
2nd Aor. Mid. | -έσθαι | λιπέσθαι
Aor. Pass. | -ἡναι | πιστευθηναι
Perf. Act. | -έωαι | πεπιστευκέναι
Perf. Mid.-Pass. | -σθαι | πεπιστεύσθαι
**Participial Endings**

Ca 115-9

All active participles and the aorist passive participle are declined like 3rd-1st-3rd declension nouns.

**Present and Future Active**

- Nom. sg.  -ων  -ουσα  -ον
- Gen. sg.  -αντος  -ουσης  -αντος

**1st Aorist Active**

- Nom. sg.  -ας  -ουσα  -αν
- Gen. sg.  -αντος  -ουσης  -αντος

*Note:* Final α of nom. sg. is long in masculine, short in feminine and neuter.

- e.g.  πιστεύσας  Πιστεύσασα  πιστεύσαν

**2nd Aorist Active**

- Nom. sg.  -ών  -ούσα  -όν
- Gen. sg.  -όντος  -ούσης  -όντος

- e.g.  λιπών  λιπούσα  Λιπόν
Perfect Active

Nom. sg.  -ώς  -υῖα  -ός
Gen. sg.  -ότος  -υῖας  -ότος
e.g.  λελθκώς  λελυκυίσα  λελυκός

Aorist Passive

Nom. sg.  -είς  -εῖσα  -έν
Gen. sg.  -έντος  -εῖσης  -έντος
e.g.  λυθείς  λυθεῖσα  λυθέν

All middle participles, and all passives except the aorist, are declined like 2nd-1st-2nd declension adjectives.

Present and Future Middle and Passive

Nom. sg.  -όμενος  -ομένη  -όμενον
e.g.  λυόμενος  λυομένη  λυόμενον

1st Aorist Middle

Nom. sg.  -άμενος  -αμένη  -όμενον
e.g.  λυσάμενος  λυσαμένη  λυσάμενον
2nd Aorist Middle

Nom. sg.  -όμενος  -ομένη  -όμενον  
  e.g.  λιπόμενος  λιπομένη  λιπόμενον  

Perfect Middle and Passive

Nom. sg.  -μένος  -μένη  -μένον  
  e.g.  λελυμένος  λελυμένη  λελυμένον  

Notes on 2nd Conjugation (-μι) Verbs
Gr §74ff, 104-7; Ma 200-18, 244-51

Format ion of 1st principal part: Reduplication + root 
with lengthened vowel + ending 
  e.g., τι- θη- -μι

Present and imperfect indicative endings differ from 
those of 1st conjugation verbs; e.g.,

1st p.  δίδομι  δίδομεν  
2nd p.  δίδως  δίδοτε  
3rd p.  δίδωσι(ν)  δίδόσι(ν)
In forms other than the indicative, the present tenses use the stem of the 1st principal part (e.g. διδο-), while the aorist drops the reduplication (e.g., δο-); but the endings are identical, with minor exceptions.

e.g.  
Pres. Act. Infinitive  διδόναι
Aor. Act. Infinitive  δοῦναι
Infinitive  δίδοσθαι
Aor. Mid. Infinitive  δόσθαι
Pres. Act. Participle  διδούς, διδούσα, διδόν
Aor. Act. participle  δοῦς, δοῦσα, δόν

**Periphrastic Tense Formations**
BF §352-5; Bu 11, 16, 36, 40

Consist of the appropriate form of εἰμί plus the present or perfect participle of the desired verb (cf. English “I-am speaking,” “we-were being-seen,” etc.).
With the present participle, emphasizing continuation: e.g.,
› Present Act.
  ἐὰν λύων
  “you are loosing”
› Imperfect Pass.
  ἦν λυόμενος
  “he was being loosed”
Future Act.
έσομεθα
“we will be loosing”

With the perfect participle, emphasizing the resulting state: e.g.,

Perfect Ct.:  
εἰμὶ λελυκῶς  
“I am in a condition resulting from having loosed”

Pluperfect Pass.:  
ήτε λελυμένος  
“you were in a condition resulting form having been loosed”

Future Perfect Act.:  
ξέσονται λελυκότες  
“they will be in a condition resulting form having loosed”

The participle is norm. sg. or pl. (except acc. When used with an infinitive), in the required voice.

Other moods are expressed by changing the mood of εἰμί  

e.g.; ἵνα ἔμεν λύοντες  
“in order that we may be loosing”

ξέστω λύων  
“let him be loosing”
Adjectives

Attributive and Predicate Position
Ma 35-6, 54

When used with a noun which has the definite article or is otherwise definite (e.g., personal pronouns) –
› An adjective or participle in attributive position stand in either of the following orders:
  • ὁ καλὸς λόγος or λόγος ὁ καλὸς,
    “the good word”
› An adjective or participle in predicate position stand in either of the following orders:
  • καλὸς ὁ λόγος or ὁ λόγος καλὸς
    “the word is good”

When used with a noun with is not definite – an adjective or participle may either precede or follow the noun, normally has no article, and may be either attributive or predicate as the context permits:
› καλὸς λόγος or λόγος καλὸς
  “a good word” or “a word is good”

Forms of Adjectives
Ma 230-5; Gr §33-41; Gl 295-9; Ca 43-5, 93-5, 102-5

2nd-1st-2nd Declension.
Masculine and neuter, 2nd declension; feminine, 1st declension.
The vowel of the fem. sg. endings is long α if the stem ends in a vowel or ρ, otherwise η
▷ e.g., δίκαιος, δικαία, δίκαιον
▷ ἀγαθός, ἀγαθή, ἀγαθόν

The neut. nom. and acc. sing. of a few adjectives is -ο instead of -ον
▷ e.g., ἄλλος, -η, -ο

Particiles of the middle voice, and all passives except the aorist, are declined like this class
▷ e.g., λυόμενος, λυομένη, λυόμενον

2nd Declension
Feminine endings are identical with the masculine
▷ e.g., αἰώνιος, -ιον
▷ ἀδίκος, -ον

3rd-1st-3rd Declension
Masculine and neuter, 3rd declension; feminine, 1st declension
▷ The vowel of the fem. sg. endings is always short α
  • e.g., πᾶς, πᾶσα, πᾶν
▷ All active participles and the aorist passive participle are declined like this class;
  • e.g., λύων, λύοθσα, λῦον
▷ However, the fem. gen. sg. always has a circumflex accent on the ultima, like nouns:
  • e.g., λυουσῶν

3rd Declension
Feminine endings are identical with masculine
▷ e.g., ἔληθής, -ές
Comparison of Adjectives
Gr §42-7; Ma 193; BF §60-1; Gl 287-8, 312-3; Ca 108-9
Comparative degree: stem + -τερος, -α, -ον
Superlative degree: stem + -τατος, -η, -ον
▶ e.g., ἴσχυρός, ἴσχυρότερος, ἴσχυρότατος

Comparative degree: stem (possibly modified) + -ίςν, -ίςν -ιον (3rd declension)
▶ Superlative degree: stem (possibly modified) + -ίστος, -ίστη, -ίστον
  ◀ e.g., μέγας, μείζων, μέγιστος

The comparison of many adjectives is irregular.
▶ e.g., ἀγαθός, κρείσσων, κράτιστος

Pronouns
Gr §53-62; Ma 235-7; MH 178-82; BF §64; Ca 56-7, 63-4, 67-9, 95-6

Personal
I, my, me: ἐγώ, ἐμοῦ (μου), ἐμοί (μοι), ἐμέ (με)
we, our, us: ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς

g you, your (sg.): σὺ, σοῦ (σου), σοι (σοι), σέ (σε)
g you, your (pl.): ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς

he, she, it, him, her, etc.: αὐτός,-ή,-ό
they, their, them: αὐτοί,-αί,-ά
**Possessive**
The genitive of the above personal pronouns: μου, σου, etc.
Possessive adjectives:
› my
  • ἐμός, ἐμή, ἐμόν
› our
  • ἡμέτερος,-α,-ον
› your (sg.)
  • σός, σή, σόν
› your (pl.)
  • ὑμέτερος,-α,-ον
› one's own (his, their, etc.; emphatic possessive adj.)
  • ἴδιος,-α,-ον

**Intensive**
(I) myself, (the children) themselves, etc.; “-self” in apposition
with a noun or pronoun in any case: αὐτός in predicate position
› E.g., ὁ υἱός αὐτός
  'the son himself’
› βλέπομεν τοὺς ἀποστόλους αὐτούς
  'We see the apostles themselves'

**Reflexive**
"-self" forms in the predicate referring back to the same person in the subject
› E.g., "I see myself,"
› “a man knows himself";
Declined like 2nd-1st-2nd declension adjectives. 
(Not used in nom.; forms given are gen.)
› myself: ἐμαυτοῦ, ἦς, ὑ
› yourself (sg.): σεαυτοῦ, ἦς, ὑ
› him-, her-, itself: ἐαυτοῦ, ἦς, ὑ
› our-, your- (pl.), themselves: pl. of ἐαυτοῦ, ἦς, ὑ
The genitive is sometimes used as an emphatic possessive pronoun. 
› E.g., Matthew 8:22, τοὺς ἐαυτῶν νεκροὺς, 'their own dead'.

**Reciprocal**
"one another, each other." Plural only; not used in nom.
Declined like 2nd-1st-2nd declension adjectives; gen. pl., ἀλλήλων.
› E.g., John 13:34, ἀγίνα ἀπάτε ἀλλήλους, 'that you should love one another'

Sometimes expressed by the reflexive pronoun. 
› E.g., John 12:19, εἶπαν πρὸς ἐαυτοὺς, 'they said to one another'

**Relative**
"who, which." ὁς, ἦ, ὅ, declined like 2nd-1st-2nd declension adjectives.

**Interrogative**
“who? which?” τίς, τί, 3rd declension. Acute accent on first syllable, which never changes to grave.
Indefinite
"someone, something." τις, τι, 3rd declension, enclitic. When the accent is required, it falls on the final syllable;
› e.g., τινές, τινῶν.

Indefinite Relative
“whoever, whatever.” ὁστις, ἡτις, ἡ̣ ὅτι, both syllables declined;
› e.g., ὁ ἄντις
Sometimes used without indefinite sense, sometimes with qualitative sense.

Demonstrative
This: ὁ̣ τος, αὕτη, τοῦτο
That: ἐκεῖνος, ἐκεῖνη, ἐκεῖνο
Declined like 2nd-1st-2nd declension adjectives.

Numerals
Gr §1,48-52; MH 167-69; BF §63; Ca 105-6
Greek letters are used as numerals, in a system more nearly resembling the Roman system than the Arabic, although differing from both. Because some letters were dropped from the Greek alphabet in very ancient times, three additional symbols are supplied as numerals:
› Σ´ (stigma), 6
› Ψ´ (koppa), 90
› Ρ´ (sampi), 900
When Greek letters are used as numerals, an acute accent follows the final letter. An inverted acute accent placed under a letter multiplies that letter's value by one thousand.

<table>
<thead>
<tr>
<th>Greek</th>
<th>Number</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>α´</td>
<td>1</td>
<td>εἰς, μία, ἕν</td>
</tr>
<tr>
<td>β´</td>
<td>2</td>
<td>δύο</td>
</tr>
<tr>
<td>γ´</td>
<td>3</td>
<td>τρεῖς, τρία</td>
</tr>
<tr>
<td>δ´</td>
<td>4</td>
<td>τέσσαρες, -α</td>
</tr>
<tr>
<td>ε´</td>
<td>5</td>
<td>πέντε</td>
</tr>
<tr>
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<td>η´</td>
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<td>θ´</td>
<td>8</td>
<td>οκτώ</td>
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<tr>
<td>ι´</td>
<td>9</td>
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<tr>
<td>κ´</td>
<td>10</td>
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<tr>
<td>λ´</td>
<td>20</td>
<td>εἴκοσι(ν)</td>
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<tr>
<td>μ´</td>
<td>30</td>
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<tr>
<td>ν´</td>
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<td>ξ´</td>
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<tr>
<td>ο´</td>
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<td>π´</td>
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<td></td>
<td>80</td>
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Greek | Number | Name
---|---|---
φ´ | 90 | ἐνενήκοντα
ρ´ | 100 | ἐκατόν
ζ´ | 200 | διακόσιοι
τ´ | 300 | τριακόσιοι
υ´ | 400 | τετρακόσιοι
φ´ | 500 | πεντακόσιοι
χ´ | 600 | ἐξακόσιοι
ψ´ | 700 | ἐπτακόσιοι
ω´ | 800 | ὀκτακόσιοι
ῳ´ | 900 | ἐνακόσιοι
α | 1000 | χίλιοι
ι | 10000 | μύριοι
αρ | 1100 | χίλιοι καὶ ἐκατόν
ια´ | 11 | ἐνδέκα
ιβ´ | 12 | δώδεκα

ἐἷς is declined according to the 3rd-1st-3rd declensions. The genitive is ἐνός, μιᾶς, ἐνός. 
δύο is indeclinable except for the dative form δύσι(ν).
τρεῖς and τέσσαρες are declined as third declension plurals.
The numerals 5 to 200 are indeclinable.
διακόσιοι (200) and the higher hundreds and
thousands are declined as second-first-second
decension plurals.
Examples: Identify the following numbers: νη τλγ
Write the following in Greek symbols: 77, 144, 666

Adverbs
Ma 194; Gr §126-34; Me 110; BF §102-6; Ca 120

Some Correlative Adverbs

<table>
<thead>
<tr>
<th>Demonstrative</th>
<th>Time</th>
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<th>Manner</th>
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</thead>
<tbody>
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<td>ὕδε</td>
<td>oūτω(ς)</td>
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<tr>
<td>then</td>
<td>here</td>
<td></td>
<td>thus, so</td>
</tr>
<tr>
<td>νῦν</td>
<td>αὐτου</td>
<td></td>
<td>here, there</td>
</tr>
<tr>
<td>now</td>
<td></td>
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</tbody>
</table>

Relative

<table>
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Interrogative

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<tbody>
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<td>ποῦ</td>
<td>ποῦ</td>
<td>που</td>
</tr>
<tr>
<td>when?</td>
<td>where?</td>
<td>somewhe re</td>
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</table>

Indefinite

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<td>πως</td>
</tr>
<tr>
<td>sometime</td>
<td>how</td>
<td>somehow</td>
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</tr>
</tbody>
</table>
**Word Formation**

Me 53-63; Gr §139-59; BF §108-24; Gl (all)

**Prefixes**

Gl 145-48, 187-8; Part 2

Prepositions as prefixes below.
Other prefixes. See also Gl145-8

- **ἄ-** not
- **ἄννοια,** ἦ  ignorance
- **δυσ-** mis-, bad
- **δύσκολος,** -on  difficult
- **εὐ-** well,
- **εὐαγγέλιον,** good
- **τό** news,
- **Gospel**

**Compounds Formed by Two or More Words**

Gr §148; Me 62; G1149-259

- E.g., καρδιογνώστης (καρδία, γνώστης), heart-knower
- θεόπνευστος (θεός, πνέω), God-breathed

**Suffixes**

Gl 259-328

**Principal Noun-Forming Suffixes**

(see others in Gl, Part 2)

- Action, process: -οις, -σεως, ἦ 3rd decl.
  - E.g. κρίσις, -σεως, ἦ -- a judging
- Action, state: -μος, ὁ 2nd decl.
  - E.g. βαθμός -- a standing
Agent: -τωρ, -τορος, ὁ 3rd decl.
  ▶ E.g. ῥήτωρ, -τορος, ὁ -- an orator, a speaker
Agent, citizen of: -ευς, -εως, ὁ 3rd decl.
  ▶ E.g. ιερεύς, -έως, ὁ -- a priest
Agent, instrument: -της, -του, ὁ 1st decl.
  ▶ E.g. μαθητής, τοῦ, ὁ -- a disciple, a learner
Agent, proper name: -ης, -ου, ὁ 1st decl.
  ▶ E.g. τελώνης, -ου, ὁ -- a tax-collector
Diminutive:
  ▶ -ιον, τό 2nd decl.
    ▶ E.g. παιδίον, τό -- a small child
  ▶ -άριον, τό 2nd decl.
    ▶ E.g. κυνάριον, τό -- a little dog
Feminine indicator, diminutive, object: -ις, -ιδος, ἡ 3rd decl.
  ▶ E.g. Ἐλληνίς, -ιδος, ἡ -- a Greek woman
Instrument: -τρον, τό 2nd decl.
  ▶ E.g. λύτρον, τό -- a ransom
Object, result of action: -μα, -ματος, τό
  ▶ E.g. γράμμα, -ματος, τό -- a letter (of the alphabet)
Object, concept: -ος, -ους, τό 3rd decl.
  ▶ E.g. κράτος, -ους, τό -- strength
A person from: -ίτης, -ου, ὁ 2nd decl.
  ▶ E.g. Ἰσραηλίτης, -ου, τό -- an Israelite
Place: -τήριον, τό 2nd decl.
  ▶ E.g. θυσιαστήριον, τό -- An altar of sacrifice
Quality: -οσύνη, ἡ 1st decl.
    ▶ E.g. ἁγιωσύνη, ἡ -- holiness
  ▶ -(ό)της, -(ό)τητος, ἡ 3rd decl.
• E.g. τελειότης, -τητος, ἡ -- perfection. Completeness
  ▶ -εια, ἡ 1st decl.
  • E.g. ἀλήθεια, ἡ -- truth
  ▶ -εια, ἡ 1st decl.
  • E.g. παιδεία, ἡ -- instruction
  ▶ Quality, proper name: -ία, ἡ 1st decl.
  • E.g. ἀδικία, ἡ -- unrighteousness

*Note*: Suffixes are sometimes extended to other meanings; e.g., κρίσις sometimes means "judgment" (the result) instead of "judging" (the process). Also, some nouns in -ιον are not diminutives but substantivized from the neuter of adjectives in -ιος, -ια, -ιον; e.g., τὸ δαιμόνιον (from δαιμόνιος, -α, -ον).

**Principal Adjective-Forming Suffixes**
(see others in Gl, Part 2)

Attribute, locality, related to: -ιος, (-ια), -ιον
  ▶ E.g. οὐράνιος, -ον -- heavenly
Characteristics of: -ικος, -ικη, -ικον
  ▶ E.g. βασιλικός, -ή, -όν -- royal
Made of: -ινος, -ίνη, -ίνον
  ▶ E.g. λίθινος, -η, -ον -- made of stone
From the place of, characteristics of: -νος,-νη,-νον
  ▶ E.g. Ναζαρηνός, -ή, -όν -- from Nazareth
Fitness or ability: -ιμος,-ιμον
  ▶ E.g. χρήσιμος, -ον - useful
Quality of, tendency: -μων, -μον
- E.g. ἐλεήμων, -μον -- merciful

Quality of:
- -ος, (−α or −η), -ον
  - E.g. καλός, -ή, -όν -- good
- -ης, -ες
  - E.g. ἀληθῆς, -ές -- true
- -υς, -εια, -υ
  - E.g. βαρύς, -εία, -ύ -- heavy

Possibility or actuality of: -τος, -τη, -τον
- E.g. ἀγαπητός, -ή, -όν -- beloved

Obligations or intention: -τέος, -τέα, -τέον
- E.g. βλητέος, -α, -ον -- must be put

Hundreds indicator: -κόσιοι, -κόσια, -κόσια
- E.g. πεντακόσιοι, -αι, -α -- five hundred

Principal Verb-Forming Suffixes
(see also Gl, Part 2)

Generally, to do, to be: -αζω, -ανω, -αω, -ευω, -εω, -ζω, -ιζω, -μι, -σσω, -ω
- E.g., δουλεύω, to be a slave

Generally, to cause to be: -αιω, -ω, -υνω
- E.g., δουλόω, to enslave, to cause to be a slave
Principal Adverb-Forming Suffixes
(see also Gl, Part 2)

Many adverbs of manner: -ως, added to adjective stem
- Ε.γ., καλως, well
- ἀξίως, worthily

Some adverbs of manner or location: -ῆ
- Ε.γ., εἰκῆ, in vain
- πεζῆ, in foot

From a place: -θεν
- Ε.γ., ἐντεύθεν, from here

Example of Compounds and Family of Words
Gr §149; Me 65-94; Gl149-259
- κρίνω, I judge
- κρίσις, the process of judging, judgment
- κρίμα, the result of judging, sentence
- κριτής, one who judges, a judge
- ἀνακρίνω, I examine
- ἀποκρίνομαι, I answer
- διακρίνω, I distinguish
- κατακρίνω, I condemn
- ὑποκρίτης, an actor, a hypocrite
- ἀδιάκριτος, impartial, not subject to distinction or hesitation
Syntax

The Article
Gr §193-234; RD 275-83; DM 137-53; BF §249-76

General Rule
Nouns with the definite article are either definite or generic.
Definite.
› John 1:1, Ἐν ἀρχῇ ἦν ὁ λόγος, In the beginning was the word.
› John 1:5, τὸ φῶς.
Generic.
› Ἰν . 2:25, ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, that anyone should testify concerning man.
› John 10:10, ὁ κλέπτης.

Nouns without the definite article are either indefinite or qualitative.
Indefinite.
› John 1:6, Ἐγένετο ἀνθρωπὸς, There came a man.
› John 1:19, ἱερεῖς.
Qualitative. John 1:4, ἐν αὐτῷ Ἰωὴ ἦν, In him there was life.
› John 1:14, σάρξ.

Corollaries of the General Rule
Note: If a noun has the definite article but no modifier, a corollary of, or exception to, the general rule must apply; otherwise, they may or may not apply.
A separate article preceding various words, phrases, or clauses implies an understood noun agreeing with the article; it makes a substantive expression.

With an adverb: ἡ ἑπαύριον (ἡμέρα), the following (day).
With a genitive phrase: οἱ τοῦ Ἰωάννου, the (sons/disciples) of John.
With a clause: τὸ εἶ δύνη, the “If you are able" statement.

With the verbs εἰμί and γίνομαι, a noun with the article is normally the subject and a noun without the article is normally the predicate.
› John 1:1, θεὸς ἦν ὁ λόγος, the Word was God.

However, if the predicate is definite, generic, or identical with the subject, the predicate will have the article also.
› John 1:4, ἡ ζωὴ ἦν τὸ φῶς, the life was the light.
If the subject is indefinite or qualitative, it will not have the article.
› John 1:4, ἐν αὐτῷ ζωὴ ἦν, ἢ him life was.

The article is used with monadic nouns (objects of which for the writer there is but one); e.g., "heaven," "earth," etc. (Sometimes, however, monadic nouns follow the rule governing proper nouns; see partial exception following.)
› John 3:31, ἐκ τῆς γῆς, from the earth.
› John 3:31, ἐκ τοῦ οὐρανοῦ.
The article is used with nouns which are *set apart* as a special member of their class.

- John 3:14, ἐν τῇ ἐρήμῳ, in the desert (the particular desert in that area).
- John 5:39, τὰς γραφὰς, the Scriptures (a special group of "writings").
- Matthew 12:41, τῇ κρίσει.

(Generic use) The article is used with nouns *typical* of their class, in proverbs, general truths, etc.

- Luke 10:7, ἀξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ, for the (typical) workman is worthy of his wages.
- John 10:10, ὁ κλέπτης.

The article is used for renewed mention of a noun.

- John 4:40, 43, ἔμεινεν ἐκεῖ δύο ἡμέρας...Μετὰ δὲ τὰς δύο ἡμέρας...he remained there two days...And after the two days...

The article is used with abstract nouns objectified or personified.

- John 1:17, ἡ χάρις καὶ ἡ ἀλήθεια...ἐγένετο, grace and truth came. (Contrast χάριν ἀντὶ χάριτος, without articles, immediately preceding.)
When possession is obvious, the possessive pronoun is sometimes omitted; the article, by making the noun definite, implies possession also.

- John 7:30, οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὴν χεῖρα, no one put the (i.e., his) hand upon him.
- John 3:17, τὸν υἱόν.

When a demonstrative pronoun is used with a noun, the noun must have the article and the demonstrative pronoun must stand in predicate position.

- John 7:36, τίς ἦστιν ὁ λόγος οὗτος; What is this word?

When there is no article, the demonstrative must be considered as standing apart from the noun.

- John 6:42, οὐχ οὗτός ἦστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ; Is not this man Jesus the son of Joseph? (Not ‘This Jesus is...’)
- John 18:30, Εἰ μὴ ἦν οὗτος κακόνω.

When the nominative case is used for the vocative, the noun takes the article.

- John 19:3, χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων, Hail, King of the Jews!
- John 20:28, ὁ κύριος...ὁ θεός.

Granville Sharp's rule: When the article is used before the first member only of a series, the members are to be considered as a connected whole. When the article is used before each member, each is to be considered separately.
Ephesians 3:18, τὸ πλάτος καὶ μήκος καὶ ύψος καὶ βάθος, the width and length and height and depth (as one image).

Luke 12:11, ἐπὶ τὰς συναγωγὰς καὶ τὰς ἁρχὰς καὶ τὰς ἔξουσίας, to the synagogues and the rulers and the authorities (considered separately).

John 7:45, τοὺς ἀρχιερεῖς καὶ Φαρισαίους.

Ephesians 4:11, τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους (the latter two considered together).

**Exceptions to the General Rule**

When a predicate noun precedes the verb εἰμί it normally does *not* have the article, even if it is definite.

John 9:5, φῶς εἰμί τοῦ κόσμου, I am the light of the world (cf. John 8:12, ἔγω εἰμί τὸ φῶς τοῦ κόσμου).

Matthew 14:33, Ἀληθῶς θεοῦ υἱὸς εἶ. However,

Mark 15:39, υἱὸς θεοῦ ἦν, may be either "the son of God" or "a son of God," since a Roman soldier is speaking.

In some idiomatic phrases, a modifying word or phrase may make a noun definite even though the noun has no article. *(The context must clearly show that the noun is definite.)* The defining phrase is usually also without the article.

John 12:13, ἐν ὑπόματι κυρίου, in the name of the Lord (not ‘in a name of a lord’).

In some prepositional phrases which are idioms of time, place, etc., the object of the preposition has no article but is nevertheless definite (cf. the English phrase "at home" and the British phrase “in hospital”).

- John 1:1, 2, ἐν ἀρχῇ, in the beginning.
- Nouns in the vocative case are definite, but have ἡνοο article.
- John 4:15, κύριε, δός μοι τοῦτο τὸ ὕδωρ, Sir, give me this water.
- John 2:4, γύναι.

(Partial exception) Proper names of persons and places, and divine names and titles (e.g. , θεός, ὁ θεός πνεῦμα) are definite in themselves; they may or may not take the article.

- John 1:43-44, τὴν Γαλιλαίαν...Φίλιππον...ὁ Ἰησοῦς...ὁ Φίλιππος...Βηθσαϊδά..., Galilee...Philip...Jesus...Philip...Bethsaida.
- John 3:2, ἀπὸ θεοῦ ἐλήλυθας, you have come from God.
- John 3:2, ἐὰν μὴ ἢ ὁ θεὸς μετ’ αὐτοῦ, unless God is with him.
- John 2:1, Κανὰ τῆς Γαλιλαίας.
However, when θεός or πνεῦμα ἄγιον has the article the person (i.e., who he is) is usually being thought of; and when there is no article his nature (i.e., what he is) or his activity is usually being thought of.

John 1:1, ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεός ἦν ὁ λόγος, the Word was with God (the Father), and the Word was deity (i.e., of the nature of God).

Note: In the few New Testament Instances in which θεός refers to "a god," this special rule does not apply;
- e.g., 2 Corinthians 4:4, ὁ θεός τοῦ αἰῶνος τούτου, the god of this age.

The article preceding μέν or δὲ with no expressed or understood substantive is actually an archaic pronoun conveying slight emphasis;
- e.g., John 7:12, οἱ μὲν ἔλεγον, some were saying.

In narrative, the article with δὲ indicates a change of speaker.
- John 4:31-32, ἠρώτων αὐτὸν οἱ μαθηταὶ...ὁ δὲ εἶπεν, the disciples were asking him...but he said.
- Acts 14:4, καὶ οἱ μὲν ἦσαν...οἱ δὲ.
- John 5:10-11, ἔλεγον οὖν οἱ Ἰουδαῖοι...ὁ δὲ ἀπεκρίθη...
Cases (not Including Cases After Prepositions)
BF §143-202; Gr §241-87

Nominative
Subject of finite verb.
▷ John 1:4, ἐὰν ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, the life was the light of men.
▷ John 1:2, οὗτος.

Predicate of εἰμί and γίνομαι.
▷ John 1:4, ἐὰν ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, the life was the light of men.

Sometimes used for the vocative (must have the article).
▷ John 19:3, χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων, Hail, King of the Jews!
▷ John 20:28, ὁ κύριός μου καὶ ὁ θεός μου.

Vocative
Used in direct address, with or without the interjection ὦ.
▷ John 19:26, γύναι, ἵδε, Woman, behold.
▷ Acts1:1, ὦ Θεόφιλε, O Theophilus.
▷ John 4:15, κύριε.

Genitive
BC 249-66
Possessive
› Matthew 9:6, τὸν οἰκόν σου, your house (the house that belongs to you).
› Mark 10:50, τὸ ἰμάτιον αὐτοῦ.

Role Relationship
(father, enemy, servant, etc.)
› John 3:29, ὁ φίλος τοῦ νυμφίου, the friend of the bridegroom.
› John 4:20, οἱ πατέρες ἡμῶν.

Source or Author
› Romans 4:13, διὰ δικαιοσύνης πίστεως, through the righteousness which has its source in faith.
› Romans 15:4, τῶν γραφῶν.

Subjective
Modifies a noun of action, expressing the doer of that action.
› John 2:6, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, for the cleansing-rites which the Jews performed.
› Acts 1:22, Ἰωάννου.

Objective
Modifies a noun of action, expressing the receiver of that action.
› John 3:1, ἄρχων τῶν Ἰουδαίων, one who ruled over the Jews.
› John 3:10, ὁ διδάσκαλος τοῦ Ἰσραήλ.
A Concise Exegetical Grammar of New Testament Greek

Material
▶ Mark 2:21, ἐπίβλημα ράκους ἀγνάφου, a patch made of unshrunk cloth.
▶ Mark 14:3, νάρδου.

Contents
▶ John 2:7, γεμίσατε τὰς ύδριας ὑδατος, Fill the water-jars with water.
▶ Mark 14:3, μύρου.

Partitive
Expresses the whole of which the noun it modifies is a part:
▶ As a named part of the person or thing.
  • John 20:25, ἐν ταῖς χερσίν αὐτοῦ, in his hands (i.e., in the hands of him).
  • John 11:2, τοὺς πόδας αὐτοῦ.
▶ As a portion or fraction of the whole.
  • John 2:11, ἀρχὴν τῶν σημείων, the beginning of the miracle-signs.
  • John 4:39, πολλοῖ...τῶν Σαμαριτῶν.
▶ As a characteristic of the person or thing.
  • John 1:14, τὴν δόξαν αὐτοῦ, his glory.
  • Matthew 5:20, ὑμῶν ἡ δικαιοσύνη.

Locative
The genitive gives the location of the noun it modifies.
▶ John 2:1, ἐν Κανὰ τῆς Γαλιλαίας, in Cana of (i.e., which is located in) Galilee.
▶ John 4:5, εἰς πόλιν τῆς Σαμαρείας.
Measure
The genitive names the item which is being measured.
› Luke 16:6, Ἐκατὸν βάτους ἐλαίου, a hundred measures of olive oil.
› Mark 8:19, πόσους κοφίνους κλασμάτων.

Appositive
(Cf. English "the city of Dallas."")
› Ephesians 6:14, τὸν θώρακα τῆς δικαιοσύνης, the breastplate which is righteousness.
› Ephesians 6:16, τὸν θυρεὸν τῆς πίστεως.
› Ephesians 6:17, τὴν περικεφαλαίαν τοῦ σωτηρίου.
Note: Apposition is more commonly expressed by using the same case for both nouns, as in English; e.g.,
› John 1:23, Ἡσαϊας ὁ προφήτης, Isaiah the prophet.

Comparative
The first member of the comparison takes its normal case; the second member is in the genitive case.
› John 4:12, μὴ σὺ μείζων εἶ τοῦ πατρός ἡμῶν Ἰακώβ; Are you greater than our father Jacob?
› John 13:16, δοῦλος μείζων τοῦ κυρίου...ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.
› John 21:15, ἀγαπᾷς με πλέον τούτων;
Comparison may also be expressed by ἂν, ‘than’ followed by the second member in the same case as the first member.

› John 3:19, ἦγαπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἃ τὸ φῶς, men loved the darkness rather than the light.
› Luke 9:13, Οὐκ εἰσίν...πλεῖον ἃ ἄρτοι πέντε.

Price, Equivalent, or Penalty

› John 12:5, διὰ τὸ τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων; Why was this ointment not sold for (the price of) 300 denarii?
› Matthew 10:29, ἀσσαρίου.

Time Within Which

› John 3:2, οὗτος ἦλθεν πρὸς αὐτὸν νυκτός, This man came to him during the night.

Qualitative

The genitive gives a quality or characteristic of the noun to which it is related. It includes abstract nouns used with adjectival force.

› Galatians 6:1, ἐν πνεύματι πραΰτητος, in a spirit of gentleness (i.e., with a gentle spirit).
Qualified
The genitive noun is the concept being described, and the noun modified by it is the qualifier.
› Ephesians 1:7, τὸ πλοῦτος τῆς χάριτος, the riches of the grace (i.e., ‘the rich grace’ not ‘the gracious riches’).
› Romans 9:23, τὸν πλοῦτον τῆς δόξης.

Predicate of Verbs
and with Related Adjectives
› Sense perceptions, memory, etc.
  • John 15:20, μνημονεύετε τοῦ λόγου, Remember the word.
  • John 20:17, μή μου ἄπτου.
  • Note: The verb ἀκούω normally takes the accusative of the thing heard and the genitive of the person heard.
  • John 3:8, τὴν φωνὴν αὐτοῦ ἀκοῦεις, you hear its sound.
  • John 1:37, ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος, the two disciples heard him speaking.
› Partaking, attaining (a part of).
  • John 8:52, οὐ μή γεύσηται θανάτου, he will by no means taste (of) death.
Fullness, lack, etc.
• Acts 13:52, οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεῦματος ἁγίου, and the disciples were filled with joy and the Holy Spirit.
• Romans 3:23, πάντες...ὑστεροῦνται τῆς δόξης τοῦ θεοῦ.

Accusing, etc.
• John 5:45, μὴ δοκεῖτε ὅτι ἔγω κατηγορήσω ὑμῶν, Do not think that I will accuse you.
• Acts 19:40, ἐγκαλείσθαι στάσεως.

Separation.
• Acts 27:43, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, he restrained them from the plan.
• Ephesians 2:12, ἀπηλλοτριώμενοι τῆς πολιτείας.

General Relationship
Genitives which fit none of the above categories, but which are related to the modified noun in some way, which must be specified for each instance.
• John 5:29, ἀνάστασιν ζωῆς...ἀνάστασιν κρίσεως, a resurrection which results in life...a resurrection which results in judgment.
• John 7:35, εἰς τὴν διασπορὰν τῶν Ἑλλήνων, into the dispersion of the Greeks (i.e., to the dispersed Jews who live among the Greeks).
Genitive Absolute
A noun or pronoun modified by a participle, (usually) grammatically independent of the rest of the clause.
› John 2:3, καὶ υστερήσαντος οἶνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, And when the wine failed, the mother of Jesus said to him.
› John 5:13, ὁχλού ὄντος ἐν τῷ τόπῳ.

Dative

Indirect Object of a Verb
› John 1:25, εἶπαν αὐτῷ, they said to him.
› John 1:26, ἀπεκρίθη αὐτοῖς.

Possession or Personal Relationship
In predicate of εἰμί or γίνομαι.
› John 13:35, ἐμοὶ μαθηταί ἔστε, you are disciples to me (i.e., my disciples).
› Matthew 18:12, ἔαν γένηται τινι ἀνθρώπῳ ἐκατὸν πρόβατα.

Predicate of Various Verbs
With related adjectives, expressing belief, association, similarity, fitness, etc.
› John 2:22, ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ, they believed the Scripture and the word.
› John 5:10, οὐκ ἔξεστίν σοι, it is not lawful for you.
› John 9:9, ὁμοίος αὐτῷ ἔστιν.
Instrument or Means

- John 11:2, ἦν δὲ Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, Now it was Mary who had anointed the Lord with ointment and had wiped his feet with her hair.
- John 11:44, κειρίαις...σουδαρίῳ.

Occasionally used instead of ὑπὸ with the genitive to express personal agent.

- Luke 23:15, οὐδὲν άξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ, nothing worthy of death has been done by him.

Cause, Reason

- Romans 4:20, οὐ διεκρίθη τῇ ἀπιστίᾳ, he did not hesitate in (i.e., because of) unbelief.
- Galatians 6:12, ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται, in order that they may not be persecuted because of the cross of Christ.
- Ephesians 2:3, ἡμεθα τέκνα φύσει όργῆς.

Time When

- John 2:1, τῇ ἡμέρᾳ τῇ τρίτῃ, on the third day.

Reference

The dative names the person or thing to which the statement refers.

- John 3:26, ὃ σὺ μεμαρτύρηκας, he with reference to whom you have testified.
- Matthew 5:3, οἱ πτωχοὶ τῷ πνεύματι.
Measure or Degree
- John 4:41, πολλῷ πλείους ἐπίστευσαν, more people by much (i.e., many more people) believed.
- Matthew 6:30, πολλῷ μᾶλλον.

Manner or Mode
- Philippians 1:18, παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, in every manner, whether in pretense or in truth, Christ is being proclaimed.
- Acts 15:1, τῷ ἔθει.

Repeats the Idea of the Verb, for Emphasis (cf. the cognate accusative)
- John 3:29, χαρᾷ χαίρει, he rejoices with joy (i.e., he rejoices greatly),

Accusative

Direct Object of Verb
- John 3:16, ἡγάπησεν ὁ θεὸς τὸν κόσμον, God loved the world.
- John 3:17, τὸν υἱόν.

Subject of An Infinitive:
Anarthrous infinitive.
- John 3:14, ύψωθήναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, it is necessary for the Son of Man to be lifted up.
Articular infinitive

- John 2:24, διὰ τὸ αὐτὸν γινώσκειν πάντας, because of his knowing all people.
- John 1:48, Πρὸ τοῦ σε Φίλιππον φωνῆσαι.

Extent of Time or Space.

- John 1:39, ἔμειναν τὴν ἡμέραν ἐκείνην, they remained (for the extent of time of that day.
- John 6:19, ἔληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα, Then when they had rowed (to the extent of) about 25 or 30 stadia.
- John 4:40, δύο ἡμέρας.

Cognate Accusative

Emphasizes the meaning of the verb by a word in the accusative case related to the verb (cf. Dative 10).

- John 7:24, τὴν δικαίαν κρίσιν κρίνατε, judge righteous judgment (i.e., judge righteously).
- Matthew 2:10, ἐχάρησαν χαράν μεγάλην.

Prepositions

Gr §118-25, 234-307; DM 113; BF §203-40. For prepositions in compound, Gl, Part 2

Principal Uses and Meanings

άμφι
(not used as a separate preposition in the New Testament)
In compound
• Around.
  - Matthew 4:18, βάλλοντας ἀμφιβλήστρον, casting a net
  - i.e., an instrument (-τρον) for casting (βλη-, from βάλλω) around (ἀμφι-).
  - Mark 11:4, ἀμφόδου.

ἀνά (general meaning up, opposite of κατά)
• With the accusative
  • Throughout.
    - Mark 7:31, ἀνὰ μέσον τῶν ὥριων Δεκαπόλεως, throughout the midst of the regions of Decapolis.
  • A piece (distributive).
    - John 2:6, χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς, holding two or three measures a piece.
    - Matthew 20:9, ἔλαβον ἀνὰ δηνάριον.

In compound
• Up.
  - John 1:51, ἀναβαίνοντας, ascending (going up).
  - John 5:29, ἀνάστασιν.
• Back again.
  - Luke 15:24, ἀνέζησεν, he has come to life again.
  - Colossians 3:10, τόν ἀνακαίνομενον.
• Very much.
  - Luke 23:18, ἀνέκραγον, they were crying out.

ἀντί
(general meaning in place of)
  ▶ With the genitive
    • In place of, instead of.
      - Matthew 2:22, ἀντὶ τοῦ πατρὸς αὐτοῦ, in place of his father.
    • In exchange for.
      - Matthew 5:38, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, an eye in exchange for an eye.
      - Hebrews 12:16, ἀντὶ βρώσεως μιᾶς.
    • Cause, for.
      - Ephesians 5:31, ἀντὶ τοῦτου, because of this.
      - Hebrews 12:2, ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς (alternative meaning, ‘instead of’).
  ▶ In behalf of, for.
    - Matthew 17:27, δός αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ, give it to them in behalf of me and you.
    - Matthew 20:28, ἀντὶ πολλῶν.
  ▶ In compound
    • Opposite to.
      - John 19:12, πᾶς ὁ βασιλέα ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι, Everyone who makes himself a king speaks against Caesar.
      - 1 John 2:18, ἀντίχριστος.
• On the other side (from someone, in order to help).
  - Luke 1:54, ἀντελάβετο Ἰσραήλ παιδός αὐτοῦ, he has helped (taken hold on the other side
  of) Israel his servant.
  - 1 Corinthians 12:28, ἀντιλήμψεις.
• In return.
  - Luke 6:38, ὑ γὰρ μέτρῳ μέτρεῖτε ἀντιμετρηθήσεται ὑμῖν, For with the measure
  with which you measure it shall be measured to you in return.

ἀπό
(general meaning away from the exterior, opposite of πρός)
  › With the genitive
• Away from (separation).
  - John 10:18, οὐδεὶς αἴρει αὐτὴν ἀπ’ ἐμοῦ, No
    one takes it away from me.
  - John 10:5, ἀπ’ αὐτοῦ.
• From (source, derivation).
  - John 3:2, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας, we
    know that you have come from God.
  - John 1:45, ἀπὸ Ναζαρέτος.
• From a time past.
  - John 11:53, ἀπ’ ἐκείνης οὖν τῆς ἡμέρας,
    therefore from that day.
Because of.
- Luke 19:3, σῦκ ἡδύνατο ἀπὸ τοῦ ὄχλου, he was not able because of the crowd.
- John 21:6, ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

In compound
- Away from (separation).
  - John 12:42, ἵνα μὴ ἀποσυνάγωγοι γένωνται, lest they should be put out of the synagogue.
- Completely (intensive).
  - Luke 6:10, ἀπεκατεστάθη ἡ χείρ αὐτοῦ, his hand was completely restored.
  - Mark 13:22, ἀποπλανάν.

διά
- With the genitive
  - Through (of place).
    - John 4:4, διὰ τῆς Σαμαρείας, through Samaria.
    - John 10:1, διὰ τῆς θύρας.
  - Through (of time).
    - Mark 14:58, διὰ τριῶν ἡμέρων, through three days.
  - Through (of agency).
    - John 1:3, δι’ αὐτοῦ, through him.
    - John 1:17, διὰ Μωϋσέως.
With the accusative

• On account of, because of.
  - John 1:31, διὰ τοῦτο, on account of this.
  - John 3:29, διὰ τὴν φωνήν.

• In compound
  • Through (of place).
    - John 4:4, διέρχεσθαι, to go through.
  • Thoroughly (intensive).
    - Acts 8:1, πάντες δὲ διεσπάρησαν, and all were scattered about.

εἰς (general meaning into the interior, opposite of ἐκ)

With the accusative

• Into a place, state, or time.
  - John 1:9, ἐρχόμενον εἰς τὸν κόσμον, coming into the world.
  - John 1:43, εἰς τὴν Γαλιλαίαν.
  - John 6:51, εἰς τὸν αἰῶνα.

• Regarding, with reference to.
  - John 8:26, ταῦτα λαλῶ εἰς τὸν κόσμον, these things I speak with regard to the world.

• Against (in hostile sense).
  - John 15:21, ταῦτα πάντα ποιήσουσιν εἰς ύμᾶς, all these things they will do to (i.e., against) you.
  - Acts 6:11, εἰς Μωϋσῆν.
• For the purpose of.
  - John 9:39, εἰς κρίμα, for the purpose of judgment.
  - John 1:7, εἰς μαρτυρίαν.

• With the result that (distinct from purpose).
  - Hebrews 11:3, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι, with the result that that which is seen has not been made from things which appear.
  - Romans 1:20, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους.

• εἰς, prepositional phrase, equivalent to predicate of εἰμί or γίνομαι.
  - John 16:20, ἡ λύπη ύμών εἰς χαράν γενήσεται, your grief shall become (i.e., be changed into) joy.
  - Matthew 19:5, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

• In, having previously gone into (with verbs of state). (Cf. the counterpart use of ἐν.)
  - John 1:18, ὁ ὄν εἰς τὸν κόλπον τοῦ πατρός, who has gone into (and is now in) the Father's bosom.

• Note: The regular Greek expression for “believe in” someone is πιστεύω εἰς with the accusative--i.e., to put one's faith into someone.
  - John 2:11, ἐπίστευσαν εἰς αὐτόν οἱ μαθηταὶ αὐτοῦ, his disciples believed in him.
In compound

• Into.
  - John 10:9, δι’ ἑμοῦ ἔάν τις εἰσέλθῃ, If anyone enters through me.
  - John 18:16, εἰσήγαγεν.

ἐκ
(general meaning from the interior to the exterior, opposite of εἰς)

• With the genitive
  - Out of (movement out of a place).
    - John 2:15, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, he drove them all out of the temple.
    - John 7:38, ἐκ τῆς κοιλίας αὐτοῦ.
  - From (source).
    - John 3:27’, ἐὰν μὴ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ, unless it be given to him from heaven.
    - John 1:13, οὐκ ἔσ αἰμάτων οὐδὲ ἐκ θελήματος σαρκός οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ.
  - For, from (of past time).
    - John 9:32, ἐκ τοῦ αἰῶνος οὐκ ἥκουσθη, From eternity it has not been heard.
    - John 9:1, ἐκ γενέτης.
  - From, because of.
    - John 4:6, κεκοπιακως ἐκ τῆς ὀδοιπορίας, wearied from (because of) his journey.
    - Revelation 8:11, ἀπέθανον ἐκ τῶν ὑδάτων.
• Out of (material).
  - John 2:15, ποιήσας φραγέλλιον ἐκ ὀχοινίων, having made a whip out of cords.
  - John 19:2, ἔξ ἀκανθῶν.
• Of (partitive).
  - John 1:35, ὁ ἱωάνης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, John and two (who were a part) of his disciples.
  - John 6:60, πολλοὶ...ἐκ τῶν μαθητῶν αὐτοῦ.
› In compound
• Forth, out.
  - John 2:15, πάντας ἔξεβαλεν, he drove them all out.
  - John 15:16, ἐγὼ ἔξελεξάμην ὑμᾶς.
• Completely (intensive).
  - Luke 21:36, δεῦμενοι ἵνα κατισχύσητε ἐκφυγεῖν, praying that you may have strength to escape (i.e., to flee completely).
  - Mark 9:6, ἔκφοβοι.

ἐν
(general meaning in)
› With the dative
• In (place or state).
  - John 1:4, ἐν αὐτῶ, in him.
  - John 11:20, ἐν τῷ οἴκῳ.
• Among.
  - John 1:14, ἐσκήνωσεν ἐν ἡμῖν, he dwelt among us.
  - John 9:16, ἐν αὐτοῖς.
• During, while (of a period of time).
  - Matthew 13:4, ἐν τῷ σπείρειν αὐτόν, while he was sowing.
  - Mark 1:9, ἐν ἐκείναις ταῖς ἡμέραις, during those days.
  - John 11:9, ἐν τῇ ἡμέρᾳ.
• At, on, when (of a specific time).
  - John 5:16, ταῦτα ἐποίει ἐν σαββάτῳ, he was doing these things on a Sabbath.
  - John 6:44, ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
• With, by (instrument or means).
  - Mark 11:28, Ἐν ποίᾳ ἑξουσίᾳ ταῦτα ποιεῖς; by what authority do you do these things?
• In the power of.
  - John 3:21, ὦτι ἐν θεῷ ἔστιν εἰργαζόμενα, that they have been wrought in the power of God.
  - John 5:43, ἐν τῷ ὅνοματι.
• Invested with.
  - 1 Timothy 1:18, ἵνα στρατεύῃ ἐν αὐταῖς, in order that you may fight invested with them.
  - Hebrews 9:25, ἐν αἵματι ἀλλοτρίῳ.
• Consisting of.
  - Ephesians 5:9, ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ, for the fruit of the light consists of all goodness.
  - Ephesians 2:15, ἐν δόγμασιν.
• ἐν, prepositional phrase as the equivalent of an 
adverb of manner.
  - John 7:4, ἐν κρυπτῷ...ἐν παρρησίᾳ, in secret...
in the open (i.e., secretly...openly).
• Into, resulting in being in (with verbs of motion). 
  (Cf. the counterpart use of εἰς.)
  - Luke 4:1, ἦγετο ἐν τῷ πνεῦματι ἐν τῇ ἐρήμῳ, 
  he was led by the Spirit (into and was now) in 
  the wilderness.

▶ In compound
• In, into, at.
  - Matthew 26:67, ἐνέπτυσαν εἰς τὸ πρόσωπον 
  αὐτοῦ, they spat in his face.
  - John 6:17, ἐμβάντες εἰς πλοῖον.
• Very much (intensive).
  - Luke 6:18, οἱ ἐνοχλοῦμενοι ἀπὸ πνευμάτων 
  ἀκαθάρτων, they who were troubled by 
  unclean spirits.

ἐπί
(general meaning upon)

▶ With the genitive
• At, upon (place).
  - John 6:19, περιπατοῦντα ἐπὶ τῆς θαλάσσης, 
    walking upon the lake.
  - Matthew 6:10, ἐπὶ γῆς.
• Over (of authority).
  - Acts 8:27, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, who was over all her treasure.
• At the time of.
  - Mark 2:26, ἐπὶ Ἀβιαθὰρ ἄρχιερέως.
  ▶ With the dative
  • On, at, near (place).
    - John 11:38, λίθος ἐπέκειτο ἐπ’ αὐτῷ, a stone had been placed upon it.
    - John 4:6, ἐπὶ τῇ πηγῇ.
  • In addition to.
    - Colossians 3:14, ἐπὶ πᾶσιν δὲ τούτοις, and in addition to all these things.
  • On the basis of, at.
    - Luke 5:5, ἐπὶ δὲ τῷ ῥήματί σου, on the basis of your word.
  • At the time of, during.
    - Philippians 1:3, ἐπὶ πάση τῇ μνείᾳ ὑμῶν, at every remembrance of you.
    - John 4:27, ἐπὶ τούτῳ.
  ▶ With the accusative
  • To, toward, upon (place).
    - John 1:32, ἔμεινεν ἐπ’ αὐτόν, it remained upon him.
    - John 6:16, ἐπὶ τὴν θάλασσαν.
• Against (in hostile sense).
  - Matthew 10:21, ἐπαναστήσονται τέκνα ἐπὶ γονέως, children shall rise up against parents.
  - John 13:18, ἐπὶ ἐμέ.
• Over (authority, superiority).
  - Luke 1:33, βασιλεύσει ἐπὶ τόν οἶκον Ἰακώβ, he shall rule over the house of Jacob.
• For, during, at (time).
  - Luke 18:4, οὐκ ἠθέλει ἐπὶ χρόνον, he did not want to for a time.
  - Acts 3:1, ἐπὶ τὴν ὁραν τῆς προσευχῆς.
› In compound
• Upon (something, someone).
  - John 3:12, τὰ ἐπίγεια, the earthly (upon earth) things.
  - John 7:30, ἐπέβαλεν.
• At, to, upon.
• Up.
  - Acts 21:4, μὴ ἐπιβαίνειν εἰς Ἱεροσόλυμα, not to go up into Jerusalem.
• Completely (intensive).
  - Luke 1:4, ἵνα ἐπιγνῶς, in order that you may know thoroughly.
  - Philippians 3:13, τὰ μὲν ὀπίσω ἐπιλανθανόμενος.
κατὰ
(general meaning down, opposite of ἀνά)
› With the genitive
  • Against (in hostile sense).
    - Luke 11:23, Ὁ μὴ ὡν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστιν, He who is not with me is against me.
    - John 19:11, κατ’ ἐμοῦ.
  • By (in oaths).
    - Hebrews 6:13, ὤμοσεν καθ’ ἑαυτοῦ, he took oath by himself.
    - Matthew 26:63, κατὰ τοῦ θεοῦ.
  • Down.
    - Luke 8:33, ὃρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ, the herd rushed down the slope.
  • Throughout.
› With the accusative
  • In, during (of time).
    - Matthew 1:20, ἄγγελος κυρίου κατ’ ὄναρ ἐφάνη αὐτῷ, an angel of the Lord appeared to him in a dream.
    - Matthew 27:15, Κατὰ δὲ ἐορτήν.
  • By (distributively).
    - Matthew 14:13, κατ’ ἰδίαν, by himself, alone.
    - Matthew 24:7, κατὰ τόπους.
• In accordance with, according to.
  - John 18:31, κατὰ τὸν νόμον ύμων κρίνατε αὐτόν, judge him according to your law.
  - John 2:6, κατὰ τὸν καθαρισμὸν τῶν ἰουδαίων.
• In relation to, from the point of view of.
  - Romans 1:15, τὸ κατ’ ἑμὲ πρόθυμον, the eagerness in relation to me (i.e., my eagerness).
  - Romans 11:21, τῶν κατὰ φύσιν κλάδων.
  ‣ In compound
    • Down.
      - John 1:32, τεθέαμαι τὸ πνεῦμα καταβαίνον, I beheld the Spirit coming down.
      - John 17:24, καταβολής.
    • Against (in hostile sense).
      - John 18:29, τίνα κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου; What accusation do you bring against this man?
      - Mark 14:60, καταμαρτυροῦσιν.
    • Completely (intensive).
      - John 2:17, ὁ ζῆλος τοῦ ὀίκου σου καταφάγεται με, The zeal for your house will consume me (eat me completely).
      - 2 Corinthians 11:20, εἴ τις ύμᾶς καταδουλοῖ.
μετά

With the genitive

- With (of accompaniment).
  - John 3:2, ἐαν μη ἦ ὁ θεός μετ' αὐτοῦ, unless God be with him.
  - John 4:27, μετὰ γυναικός.
- With (of quarreling or hostility).
  - 1 Corinthians 6:6, ἀδέλφος μετὰ ἀδέλφου κρίνεται, a brother goes to court against a brother.
  - John 3:25, μετὰ ἱυδαίου.
- With (of an accompanying feeling).
  - Luke 8:13, μετὰ χαρᾶς δέχονται τὸν λόγον, with joy they receive the word.
  - Matthew 28:8, μετὰ φόβου καὶ χαρᾶς μεγάλης.

With the accusative

- After (of time).
  - John 13:7, γνώση δὲ μετὰ ταῦτα, but you will know after these things.

In compound

- Indicating change.
  - Mark 9:2, μετεμορφώθη, he was transfigured (i.e., his form was changed).
  - John 5:24, μεταβέβηκεν.
- With (of sharing with someone).
  - Acts 2:46, μετελάμβανον τροφῆς, they were partaking of food (with one another).
  - 1 Corinthians 9:10, μετέχειν.
παρά
(general meaning alongside of)

› With the genitive
  • From beside, from.
    - John 1:6, Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, there came a man, sent from God.
    - John 4:9, παρ’ ἐμοῦ.

› With the dative
  • Beside, with (generally, at rest).
    - John 1:39, παρ’ αὐτῷ ἤμειναν, they remained with him.
    - John 17:5, παρὰ σεαυτῷ...παρὰ σοί.

› With the accusative
  • Alongside of, at (generally involving motion).
    - Matthew 15:29, ὁ Ἰησοῦς ἤλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, Jesus passed along the sea of Galilee.
    - Matthew 15:30, παρὰ τούς πόδας αὐτοῦ.
  • Beyond, above, more than.
  • Contrary to.
    - Romans 11:24, παρὰ φύσιν, contrary to nature.
    - Romans 16:17, παρὰ τὴν διδαχήν.
In compound

• Aside, amiss, contrary to.
  - Romans 2:23, διὰ τῆς παραβάσεως τοῦ νόου, through the transgression of (i.e., going aside from) the law.

• Beyond, away.
  - Matthew 26:39, παρελθάτω ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο, may this cup pass away from me.

• Alongside of, by.
  - Mark 6:48, ἠθέλεν παρελθεῖν αὐτοὺς, he wanted to come alongside of them.

• Strong, strongly (intensive).
  - Hebrews 3:8, ἐν τῷ παραπίκρασμῳ, in the time of strong provocation.

περί
general meaning, about

• With the genitive

  • About, concerning.
    - John 15:26, ἐκεῖνος μαρτυρήσει περί ἐμοῦ, that one will testify concerning me.
    - John 16:8, περί ἀμαρτίας καὶ περί δικαιοσύνης καὶ περί κρίσεως.
With the accusative

• Around, about (of place).
  - Matthew 18:6, περὶ τὸν τράχηλον αὐτοῦ, around his neck.
  - Matthew 8:18, περὶ αὐτόν.

• Around, about (of time).
  - Matthew 20:3, περὶ τρίτην ὥραν, about the third hour.
  - Mark 6:48, περὶ τετάρτην φυλακὴν τῆς νυκτός.

• With regard to.
  - 1 Timothy 1:19, περὶ τὴν πίστιν ἐναυάγησαν, with regard to the faith they have made shipwreck.
  - 2 Timothy 3:8, ἀδόκιμοι περὶ τὴν πίστιν.

In compound

• Around.
  - John 11:42, διὰ τὸν ὄχλον τὸν περιεστῶτα, on account of the crowd which is standing around.
  - John 19:2, περιέβαλον.

• Very much (intensive).
  - 1 Thessalonians 4:15, οἱ περιλειπόμενοι.
πρό
(general meaning, before)

› With the genitive

• Before (of time).
  - John 1:48, Πρὸ τοῦ σε Φίλιππον φωνῆσαι,  
    Before Philip called you.
  - John 11:55, πρὸ τοῦ πάσχα.

• Before, in front of (of place).
  - Acts 12:6, φυλακές τε πρὸ τῆς θύρας, and  
    guards in front of the door.

• Before, above (of preference or superiority).
  - James 5:12, πρὸ πάντων, above (more  
    important than) all things.
  - 1 Peter 4:8, πρὸ πάντων.

› In compound

• Before, forth (of place).
  - Matthew 26:32, προάξω ύμᾶς, I will go before  
    you.
  - Mark 14:68, εἰς τὸ προαύλιον.

• Beforehand (of time).
  - Mark 13:11, μὴ προμεριμνᾶτε, do not be  
    anxious beforehand.
  - Mark 14:8, προέλαβεν.
πρός
(general meaning to, opposite of ἀπό)

With the genitive (once only in New Testament)
• Advantageous for.
  - Acts 27:34, τούτῳ γὰρ πρὸς τὴς ύμετέρας σωτηρίας ὑπάρχει, for this is advantageous for your health.

With the dative
• At.
  - John 20:11, Μαρία δὲ εἰστήκει πρὸς τῷ μνημεῖῳ, but Mary stood at the tomb.
  - John 20:12, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν.

With the accusative
• To (implying arrival).
  - John 1:19, ἀπέστειλαν πρὸς αὐτόν, they sent to him.
  - John 1:42, πρὸς τὸν Ἰησοῦν.
• Toward, in the direction of (not having arrived).
  - John 1:29, ἔρχομενοι πρὸς αὐτόν, coming toward him.
  - John 1:47, πρὸς αὐτόν.
• Toward (a time), for (a period of time).
  - Luke 24:29, πρὸς ἔσπεραν ἔστίν, it is toward evening.
  - John 5:35, πρὸς ὑμᾶν.
• To (equivalent of indirect object).
  - John 2:3, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, the mother of Jesus said to him.
  - John 6:28, εἶπον οὖν πρὸς αὐτόν.
• At, with, in the presence of.
  - John 1:1, ὁ λόγος ἦν πρὸς τὸν θεόν, the Word was in the presence of God.
• Against (in hostile sense).
  - 1 Corinthians 6:1, πρᾶγμα ἔχων πρὸς τὸν ἔτερον, having a matter against another person.
  - John 6:52, Ἐμάχοντο οὖν πρὸς ἀλλήλους.
• Pertaining to.
  - John 13:28, οὐδείς ἔγνω...πρὸς τί εἴπεν αὐτῷ, no one knew why (i.e., pertaining to what) he said it to him.
  - Hebrews 1:7, πρὸς μὲν τοὺς ἀγγέλους, with reference to the angels.
  - John 21:22, τί πρὸς σέ;
• For the purpose of.
  - Romans 3:26, πρὸς τὴν ἐνδείξειν τῆς δικαιοσύνης αὐτοῦ, for the purpose of showing his righteousness.
  - Matthew 6:1, πρὸς τὸ θεαθῆναι αὐτοῖς.
• Resulting in.
  - John 11:4, Αὐτὴ ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, This sickness is not to (i.e., will not result in) death.
  - 1 John 5:16, πρὸς θάνατον (2 examples).
In compound

- *To.*
  - John 12:21, ὁ δὲ οὖν προσῆλθον Φιλίππῳ, these men came to Philip.
  - John 16:2, προσφέρειν.
- *Toward, in the direction of.*
  - Acts 27:27, προσάγειν τινὰ αὐτοῖς χώραν, some land to be coming near to them.
- *In addition.*
  - Luke 3:20, προσέθηκεν καὶ τοῦτο, he added this also.

σὺν
(general meaning *with*)

- *With the dative*
  - *Together with.*
    - John 12:2, ἐίς ἕν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ, he was one of those who were at table with him.
    - John 21:3, σὺν σοί.
- *In compound*
  - *Together, fellow-, co- (with).*
    - John 11:16, τοῖς συμμαθηταῖς, to the fellow-disciples.
    - John 4:36, συνάγει.


ύπέρ
(general meaning over, opposite of ὑπό)

› With the genitive

• In behalf of, for the sake of.
  - John 17:19, ὑπὲρ αὐτῶν, for their sake.
  - John 11:4, ὑπὲρ τῆς δόξης τοῦ θεοῦ.

• Concerning, in reference to.
  - Romans 9:27, κράζει ὑπὲρ τοῦ Ἰσραήλ, he cries concerning Israel.
  - John 1:30, ὑπερ οὖ.

› With the accusative

• Above, beyond (of superiority).
  - Matthew 10:24, Ὅ᾽ ἐστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, A disciple is not above his teacher.
  - Ephesians 1:22, ὑπὲρ πάντα.

• Above, more than (of excess).
  - Matthew 10:37, ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, He who loves father or mother more than me.
  - Acts 26:13, ὑπὲρ τὴν λαμπρότητα τοῦ ἥλιου.

› In compound

• Above, beyond (of place).
  - 2 Corinthians 10:16, εἰς τὰ ὑπερέκεινα, into the regions beyond you.
  - Acts 1:13, εἰς τὸ ὑπερῴον.
Over (of authority or excellence).
- Philippians 3:8, διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ, because of the excellence of the knowledge of Christ.
- Romans 13:1, ἐξουσίας ὑπερεχούσας.

Above what is proper.
- 1 Thessalonians 4:6, τὸ μὴ ὑπερβαίνειν, not to go beyond what is proper.
- 1 Peter 5:5, ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται.

Over (implying neglect or non-action).
- Acts 17:30, τούς...χρόνους τῆς ἀγνοίας ὑπεριδών, having over looked the times of ignorance.

Greatly, very much (intensive use).
- 2 Thessalonians 1:3, ὑπεραυξάνει ἡ πίστις ὑμῶν, your faith grows exceedingly.
- Romans 8:37, ὑπερνικῶμεν.

ὑπό
(general meaning under, opposite of ὑπέρ)

With the genitive

By (agency).
- John 14:21, ὑπὸ τοῦ πατρός μου.

With the accusative

Under (of place).
- John 1:48, ὑπὸ τὴν συκῆν, under the fig tree.
- Matthew 5:15, ὑπὸ τὸν μόδιον.
• Under (of authority or power).
  - Matthew 8:9, ἔχων ὑπ᾽ ἐμαυτὸν στρατιώτας, having soldiers under me.
  - Romans 6:14, οὐ γὰρ ἔστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.

 ◦ In compound
  • Under (of place).
    - Matthew 5:35, ὑποποδιόν ἐστιν τῶν ποδῶν αὐτοῦ, it is the footstool (under-foot-thing) of his feet.
    - John 1:27, τοῦ ὑποδήματος.
  • Behind, back (of place).
  • Under (of subjection).
    - Matthew. 8:27, καὶ ὁ ἄνεμος καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν, even the winds and the sea obey him (i.e., are subject to what they hear).
  • Under (as a pattern to be followed).
    - Luke 6:47, ὑποδείξω ύμῖν τίνι ἐστίν ὁμοίος, I will show you whom he is like.
    - John 13:15, ὑπόδειγμα γὰρ ἔδωκα ύμῖν.
  • Under (of hospitality, under one's roof).
    - Luke 10:38, Μάρθα ὑπεδέξατο αὐτόν, Martha received him (into her house).
• Under (to submit for consideration).
  - Acts 13:25, Τί ἐμὲ ὑπονοεῖτε εἶναι; What do you suppose (i.e., submit to your mind for consideration) me to be?
  - John 14:26, ὑπομνήσει ύμᾶς πάντα.
• Not much, gently (intensive use, opposite of ὑπέρ).
  - Acts 27:13, Ὑποπνεύσαντος δὲ νότου, When the wind blew gently.

Exceptions to the Basic Rules of Usage
The intensive use of a compounded preposition sometimes loses its intensive force.
It may become synonymous with the uncompounded form. Cf. ἐρωτάω and ἐπερωτάω--
› Mt. 16:13, ἢρωτα τοὺς μαθητὰς αὐτοῦ, he asked his disciples;
› Mark 8:27, ἐπηρώτα τοὺς μαθητὰς αὐτοῦ.
It may be used instead of the uncompounded form; e.g., ὀλλυμι, ‘destroy’, does not occur in the New Testament, but ἀπόλλυμι is common.

A prepositional phrase sometimes has the same meaning as a case without a preposition.
› Cf. Luke 19:29, δύο τῶν μαθητῶν, two of the disciples;
› John 1:35, ἐκ τῶν μαθητῶν αὐτοῦ δύο.
› John 6:44, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐοχάτη ἡμέρᾳ, and I will raise him up on the last day;
› John 6:54, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐοχάτη ἡμέρᾳ.
John 2:3, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, the mother of Jesus said to him;
John 2:4, λέγει αὐτῇ ὁ Ἰησοῦς.

Some prepositions are at times apparently interchanged with others with little or no difference in meaning. Each passage must, however, be studied individually in such cases to determine whether a difference in meaning is intended. Gr §308-14
Cf. Matthew 7:16, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς, from their fruits you will recognize them;
Romans 3:26, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, for the purpose of demonstrating his righteousness;
Romans 3:26, εἰς τὸ εἶναι αὐτόν δίκαιον.
John 10:32, διὰ ποῖον αὐτῶν ἔργον, because of which work of them?
John 10:33, περὶ καλοῦ ἔργου...περὶ βλασφημίας.

Adverbs Used as Prepositions
Some adverbs may be used as prepositions, especially adverbs of place; most of them take the genitive case. Gr §133,400
E.g., Mark 8:23, ἔξω τῆς κώμης, outside the village;
Luke 4:39, ἐπάνω αὐτῆς, over her.
**Preposition Repeated Before Noun Series**
If a preposition is repeated before each of a series of nouns, each is given separate prominence; if the preposition is not repeated, they are to be considered as a unit (cf. Granville Sharp's rule for the definite article, I.B.11.).

› E.g., Matthew 22:37, ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, with all your heart and with all your soul and with all your mind (the repetition adding emphasis)

› But cf. 2 Thessalonians 2:9, ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους, with all power and signs and false wonders (considered as a whole).

**Verb Compound with Preposition**
A verb compounded with a preposition may take its predicate in one of the following forms (Gr §314, note):

The case required by the simple verb.

› Matthew 21:41, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς, who will render to him the fruits.

A prepositional phrase using the same or a similar preposition as that which is compounded, the prepositional phrase taking its normal case.

› John 9:15, πήλον ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμοὺς, he placed clay upon my eyes.
The case required by the compounded preposition, but without repeating the preposition.

› Matthew 13:1, ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας, Jesus having gone out of the house.
› John 19:32, τοῦ ἄλλού τοῦ συσταυρωθέντος αὐτῶ, of the other one who was crucified with him.

**Adjectives**
Gr §315-31

**Greek uses Adjective, English uses Adverb**
Greek sometimes uses an adjective where English requires an adverb.
› Acts 12:10, ἡτις αὐτομάτη ἡνοίγη αὐτοῖς, which opened to them automatically.

**Constructions Forming Comparisons**
The second member of the comparison is placed in the genitive case.
› John 8:53, μὴ σὺ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἄβραάμ; Are you greater than our father Abraham?
› John 5:36, Ἡγώ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου.

The second member of the comparison may be placed in the same case as that of the first member, joined by ἦ, ‘than.’
› John 4:1, Ἡσοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἡ Ἰωάννης, Jesus was making and baptizing more disciples than John.
› John 3:19, ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς.
The second member of the comparison is sometimes placed in a prepositional phrase, ὑπὲρ with the accusative or παρὰ with the accusative.

- Luke 16:8, οἱ υἱοὶ τοῦ αἰῶνος τοῦτού φρονιμῶτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός, the sons of this age are wiser than the sons of light.
- Hebrews 11:4, πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκεν.

**Adjectives used for Superlative**

The comparative degree of the adjective is sometimes used for the superlative.

- 1 Corinthians 13:13, μείζων δὲ τούτων ἡ ἀγάπη, but the greatest of these (three) is love.
- Matthew 18:1, τίς ἄρα μείζων ἐστιν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

**Pronouns**

Gr §332-52. Some exceptions to normal syntax of relative pronouns. BF §294-6

**Antecedent is a Pronoun**

When the antecedent of a relative pronoun is a pronoun or some other easily understood word such as "person," "time," etc., the antecedent is ordinarily omitted.

- John 18:26, συγγενῆς ὃν οὗ ἀπέκοψεν Πέτρος τὸ ῥήτωρ, being a kinsman of him whose ear Peter cut off (not "a kinsman whose ear...").
- John 5:21, ὁ νιὸς οὗς θέλει ζωοποιεῖ.
Attracted to Case of the Antecedent
The relative pronoun may be attracted to the case of its antecedent.

- John 4:14, ἐκ τοῦ ὑδάτος οὗ (for ὁ) ἐγὼ δῶσω αὐτῶ, from the water which (not of which) I will give him.
- John 17:12, ἐν τῷ ὄνοματί σου ὃ (for ὁ) δέδωκας μοι.

If the omission of the antecedent leaves a dangling preposition or other incomplete construction, the relative pronoun must take the place and case of the antecedent.

- John 7:31, ἡ πλείονα σημεῖα ποιήσει ἕν (for τῶν σημείων ὃ) οὗτος ἐποίησεν; will he do more miracles than (the miracles) which this man has done?
- John 17:9, ἐγὼ ἐρωτῶ...περὶ ἕν (for περὶ τῶν ἀνθρώπων οὗ) δέδωκας μοι, I ask concerning the people whom you have given me.
- Hebrews 5:8, ἔμαθεν ἄφ᾽ ἕν ἐπαθεν τὴν ὑπακοήν.

The relative pronoun sometimes replaces, and takes the case of, the article of its antecedent.

- John 11:6, ἐμείνεν ἐν ὃ ἦν τόπῳ (i.e., ἐν τῷ τόπῳ ἐν ἦν ἦν), he remained in the place in which he was.
- John 9:14, ἐν ἦν ἡμέρᾳ.
The Antecedent in Relation to Pronoun

Occasionally, the antecedent is attracted to the case of the relative pronoun (the opposite of above).

- 1 Corinthians 10:16, τὸν ἄρτον (for ὁ ἄρτος) ὄν κλώμεν, οὐχὶ κοινωνία τοῦ σῶματος τοῦ Χριστοῦ ἐστιν; Is not the bread which we break a sharing in the body of Christ?
- Mark 6:16, ὁ γὰρ ἀπεκεφάλισα ἰωάννην (for ἰωάννης), οὗτος ἤγερθη, he whom I beheaded, John, this one has been raised.

Pronouns Takes Gender of Predicate

The relative pronoun sometimes takes the gender of its predicate instead of that of its antecedent, when the predicate is an explanation of or a more precise identification of the antecedent.

- Mark 15:16, ἔσω τῇ αὐλῇ, ὁ (for ἥ) ἐστιν πραιτώριον, inside the hall, which is the praetorium.
- Galatians 3:16, Καὶ τῷ σπέρματί σου, ὁς (for ὁ) ἐστιν Χριστός.

Neuter Pronoun as Adverb

The neuter relative pronoun is sometimes used as an adverb.

- ὁ, ‘whereas.’
- Romans 6:10, ὁ γὰρ ἀπέθανεν...ὁ δὲ ζῇ, For whereas he died...and whereas he lives.
- Galatians 2:20, ὁ δὲ νῦν ζῇ.
οὖ, ‘where.’

Luke 4:16, Καὶ ἠλθεν εἰς Ναζαρά, οὖ ἦν τεθραμμένος, And he came into Nazareth, where he had been brought up.


**Pronoun αὐτός with a Relative Pronoun**
The pronoun αὐτός is sometimes used redundantly with a relative pronoun.

Mark 7:25, γυνη...ἡς εἶχεν τὸ θυγάτριον αὐτῆς πνεύμα ἀκάθαρτον, a woman...of whom the daughter of her (i.e., a woman whose daughter) had an unclean spirit.

John 1:27, οὖ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἰμάντα τοῦ ύποδήματος.

**Verbs**
Bu (all); Gr §353-97; DM 155-233

**Uses of Voice**

**Active**
The subject does what the verb expresses; e.g., “The disciples saw.”

**Middle**
The subject acts upon itself (e.g., “He washed himself”) or acts for its own benefit (e.g., “He washed the apple for himself”).
Passive
The object of the verb in the active voice becomes the subject in the passive voice; e.g., “I gave him the book” becomes “The book was given to him by me.” Occasionally the indirect object in the active voice becomes the subject in the passive voice; e.g., “He was given the book by me.”

Deponent Verb
Have no active forms, and their middle or passive forms take active meanings; e.g., ἔρχομαι, I go.

Uses of Moods
Bu 73-81

Indicative
Mood of fact.
› John 1:14, ὁ λόγος σάρξ ἐγένετο, the Word became flesh.
› John 1:14, ἔσκηνωσεν.

Imperative
Mood of command. Used in commands, entreaties, prayers, requests, etc., both affirmative and negative (except for the negative form with the aorist tense, which takes the subjunctive mood--see below).
› John 17:11, πάτερ ἄγιε, τήρησον αὐτοὺς, Holy Father, keep them.
› John 5:14, μηκέτι ἀμάρτανε, don't be sinning any longer.
› John 16:24, αἰτεῖτε.
Subjunctive

- Mood of contingency
- Hortatory subjunctive, first person plural. Used in exhortations.
- John 19:24, μὴ ὁχίσωμεν αὐτόν, let's not divide it.
- John 11:16, ἀγωμεν.
- Deliberative questions, real or rhetorical. Deal with what is desirable, possible, necessary, or obligatory.
  - John 6:28, τί ποιῶμεν; What should we do?
  - John 19:15, τὸν βασιλέα ύμῶν σταυρώσω;
- The aorist subjunctive with the double negative οὐ μή is used as an emphatic future negation.
  - John 6:35, ὁ ἐρχόμενος πρός ἐμὲ οὐ μὴ πεινάσῃ, He who comes to me will by no means hunger.
  - John 6:37, οὐ μὴ ἐκβάλω.
- Negative commands in the aorist tense take the subjunctive mood instead of the imperative.
  - Luke 21:8, μὴ πλανηθῆτε...μὴ πορευθῆτε ὁπίσω αὐτῶν, do not be deceived...do not go after them.
  - John 3:7, μὴ θαυμάσῃς.
- In various dependent clauses of contingency.
  - John 1:8, ἵνα μαρτυρήσῃ, in order that he might testify.
  - John 3:12, ἐὰν εἴπω ύμῖν, if I should tell you.
  - John 15:7, ὅ ἐὰν θέλητε.
Optative
Mood of wish or hope (rare in New Testament).

- To express a wish, prayer, or imprecation.
  - 1 Thessalonians 5:23, Αὐτός δὲ ὁ θεός τῆς εἰρήνης ἀγιάσαι ύμᾶς ὀλοτελεῖς, May the God of peace himself make you completely holy.
  - Acts 8:20, Τὸ ἀργύριόν σου σὺν σοί εἶ έις ἀπώλειαν, May your money be with you in perdition!
  - 1 Peter 5:10, Ὁ δὲ θεός...αὐτός καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

- In indirect questions, implying doubt or hesitancy (Luke-Acts only).
  - Acts 10:17, διηπόρει ὁ Πέτρος τί αν εΤη τό όραμα, Peter was perplexed as to what the vision might be.

- In direct questions, implying doubt or perplexity (3 examples only in New Testament).
  - Acts 8:31, Πῶς γὰρ ἂν δυναίμην...; For how might I be able...?
  - Acts 17:18, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν;

- In conditional clauses of fact or contingency, with εἰ, implying doubt or hesitancy.
  - Acts 24:19, εἰ τί ἔχοιεν πρὸς ἐμέ, if perchance they have something against me.
  - 1 Peter 3:14, εἰ καὶ πάροχοιτε διὰ δικαιοσύνην.
**Tense-Aspects of the Indicative Mood**
Bu 6-45; Gr §360-70

Outline of Tenses of the Indicative Mood. Gr §65

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<td>previously</td>
<td>previously</td>
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Present

▷ Present action in progress or repeated.
  • John 1:48, πόθεν με γινώσκεις; From where do you know me?
  • John 1:50, πιστεύεις;
  • Note: Except where otherwise indicated, these uses include verbs of state as well as verbs of action.

▷ Simple event in present time.
  • John 3:3, Αμήν ἀμήν λέγω σοι, Truly, truly, I say to you.
  • John 4:9, αἰτεῖς.

▷ Gnomic present: customary action or general truth.
  • John 2:10, πᾶς ἄνθρωπος πρῶτον τὸν καλὸν ὁίνον τίθησιν, Every man (customarily) sets out the good wine first.
  • John 3:8, τὸ πνεῦμα...πνεῖ.

▷ Conative present: tendency or attempt in present time.
  • Galatians 5:4, οἴτινες ἐν νόμῳ δικαιούσθε, you who are attempting to be justified by law.
  • John 10:32, λιθάζετε.

▷ Historic present: present tense used to relate a past event.
  • John 1:29, Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν, On the next day he saw Jesus.
  • John 1:29, λέγει.
Futuristic present: the present tense used for the future.

- John 14:2, πορεύομαι ἐτοιμάσαλ τόπον ὑμῖν, I am going (to go) to prepare a place for you.
- John 14:3, πάλιν ἔρχομαι, I shall come again.
- John 14:19, ὁ κόσμος με σκέφτηκε

Past action continuing into the present (requires a specific phrase expressing the past aspect).

- Luke 15:29, τοσαῦτα ἔτη δουλεύω σοι, for so many years (in the past) I have been serving you (and I still am).
- John 14:9, Τοσούτω χρόνω μεθ’ ὑμῶν εἰμι.

Imperfect

Action in progress (or state existing) in past time.

- John 2:25, οὗτος γὰρ ἐγένωσεν τί ἢν ἐν τῷ ἄνθρωπῳ, for he himself knew (continually) what was in man.
- John 11:36, ἐφίλει.

Action repeated in past time.

- John 5:18, οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἵναν ἔλεγεν τὸν θεόν, he was not only (repeatedly) breaking the Sabbath, but was also (more than once) calling God his own father.
- John 2:23, τὰ σημεῖα ἐποίει.

Customary (regularly repeated) action in past time.

- Acts 3:2, ὃν ἔτιθησιν καθ’ ἡμέραν, whom they were accustomed to place daily.
- Mark 15:6, ἀνέλυεν.
Action begun in past time. (Cf. the aorist of the beginning of a state.)

- Luke 5:6, διερρήσατο δὲ τὰ δίκτυα αὐτῶν, and their nets were beginning to break.

Intention, or action attempted but not carried out, in past time.

- Mark 15:23, καὶ ἔδίδουν αὐτῷ ἐσμυρνισμένον οἶνον, ὥστε δὲ οὐκ ἔλαβεν, and they attempted to give him wine mixed with myrrh, but he did not take it.
- Acts 7:26, συνήλλασσεν αὐτοὺς.

Impossible, impractical, or hesitant wish.

- Romans 9:3, ἡμίχομην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, For I myself could pray to be accursed from Christ for the sake of my brothers (i.e., recognizing the impossibility of God's granting such a wish).
- Philemon 1:13, ὅν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχελν, whom I could have desired to keep with myself.
Aorist

- Action completed in past time--considered as a whole or as a single fact.
  - John 1:11, οἱ ἑαυτῶν οὐ παρέλαβον, his own people did not receive him.
  - John 1:12, ἔδωκεν.

- Inceptive--the beginning of a state. (Cf. the imperfect of the beginning of an action.)
  - Acts 7:60, καὶ τοῦτο εἰπὼν ἐκομήθη, And when he had said this he fell asleep.

- Epistolary--in letters, to refer to what will be a past action when the letter is read although it is not past when the letter is being written.
  - Philippians 2:28, ἔπεμψα αὐτόν, I have sent him (with this letter).
  - Galatians 6:11, ἴδετε πηλίκοις ύμιν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί (referring to the letters of this sentence).

- Gnomic--general or proverbial truth (less common than the gnomic present).
  - 1 Peter 1:24, ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἔξεπεσεν, the grass withers and the flower falls off (each year).
  - John 15:6, ἐβλήθη...ἐξηράνθη.
Future

- Undefined or simple action in future time.
  - John 14:26, τὸ πνεῦμα τὸ ἁγιὸν ὁ πέμψει ὁ πατήρ, the Holy Spirit, whom the Father will send.
  - John 14:3, παραλήμψομαι.

- Action in progress in future time.
  - John 14:30, οὐκέτι πόλλα λαλήσω μεθ’ ὑμῶν, No longer shall I be speaking much with you.
  - John 14:12, ποιήσει.

- Declarative future (imperative sense).
  - Matthew 1:21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, you shall (i.e., you must) call his name Jesus.
  - Matthew 19:18-19, οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις...καὶ ἀγαπήσεις...

- The future indicative used for the aorist subjunctive, in various constructions where the subjunctive is normally used.
  - John 6:68 (a deliberative question), κύριε, πρὸς τίνα ἀπελευσόμεθα (for ἀπέλθωμεν); Lord, to whom could we go?
  - John 4:14, οὐ μὴ διψήσει (for διψήσῃ).
Perfect (Present Perfect)
Has a double emphasis: present state resulting from past action (is therefore not merely equivalent to the English perfect tense).
› John 1:34, κάγω ἐώρακα, καὶ μεμαρτύρηκα, and I am in a condition resulting from having seen, and I have borne a testimony whose results continue.
› John 2:10, τετήρηκας.
› John 3:13, ἀναβέβηκεν.

Pluperfect (Past Perfect)
Has a double emphasis: past state resulting from previous action (is therefore not merely equivalent to the English pluperfect tense).
› John 1:24 (written periphrastically in this instance), ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων, they had been sent (i.e., they were there with John as a result of having been sent) from the Pharisees.
› John 4:8, οἱ γὰρ μαθηταί αὐτοῦ ἀπεληλύθεσαν εἰς τὴν πόλιν, for his disciples were gone (i.e., they had gone and were still away) into the city.
› John 6:17, ἐγεγόνει.

Future Perfect
(rare in the New Testament, and occurring only periphrastically)
Has a double emphasis: future state resulting from action prior to that state (not necessarily prior to the statement) (if therefore not merely equivalent to the English future perfect tense).

- Hebrews 2:13, ἔγω ἔσομαι πεποιθώς ἐπ’ αὐτῷ, I shall be in a condition resulting from previously having come to trust in him.

*Note:* In the three perfect tenses, the "resulting state" commonly refers to the subject of the verb, but it may refer to another participant or to the situation in general.

- John 2:10, σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι, you have kept the good wine until now.
- John 19:22, ἀπεκρίθη ὁ Πιλάτος, "Ὁ γέγραφα, γέγραφα, Pilate answered, "What I have written, I have written (i.e., it will remain there)!"

**Tense-Aspects of Other Moods**

(but see also tenses of participles below)

**Present**

Denotes continuing or repeated action. (The time of the action is determined by the leading verb or by the context.)

John 1:33, βαπτίζειν ἐν ὑδάτι, to baptize (habitually) in water.

John 1:43, ἀκολούθει μοι.
Aorist
Denotes action conceived of as completed (at a time determined by the leading verb or by the context).

- John 1:7 (action undefined as to its extent), ἵνα μαρτυρήσῃ, in order that he might testify.
- John 2:7, γεμίσατε.

Perfect
Denotes a state (at a time determined by the leading verb or by the context) resulting from prior action.

- John 17:19 (perfect passive subjunctive, written periphrastically), ἵνα ἔσι...ἡγιασμένοι, in order that they may be in a sanctified condition (resulting from prior sanctifying action).
- Mark 4:39 (perfect passive imperative), πεφίμωσο, Be in a muzzled condition!

Pluperfect (Past Perfect)
Has a double emphasis: past state resulting from previous action (is therefore not merely equivalent to the English pluperfect tense).

- John 1:24 (written periphrastically in this instance), ἐπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων, they had been sent (i.e., they were there with John as a result of having been sent) from the Pharisees.
- John 4:8, οἱ γὰρ μαθηταί αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, for his disciples were gone (i.e., they had gone and were still away) into the city.
- John 6:17, ἔγεγόνει.
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- John 2:10, σὺ τετήρηκας τὸν καλὸν οἶνον ἔως ἄρτι, you have kept the good wine until now.
- John 19:22, ἀπεκρίθη ὁ Πιλᾶτος, ὦ γέγραφα, γέγραφα, Pilate answered, "What I have written, I have written (i.e., it will remain there)!

The Infinitive and It’s Functions
BF §388-410; Bu 146-63; Gr §385-93

Note: These infinitival functions--purpose, result (rarely), and substantive--may be expressed by various infinitive constructions.
The Anarthrous Infinitive
The infinitive without the article

- To express purpose.
  - John 4:15, ἵνα μὴ διψῶ μηδὲ διέρχομαι ἐνθάδε ἀντέλεῖν, in order that I may not thirst nor come here to draw (i.e., for the purpose of drawing) water.
  - John 1:33, βαπτίζειν.

- Rarely, to express result distinct from purpose.
  - Revelation 5:5, ἐνίκησεν...ἀνοίξαι τὸ βιβλίον, he has conquered, with the result that he can open the scroll.

- Used as a substantive: as a noun, or translated as a substantive clause.
  - As a subject, object, in apposition, etc.
    - John 1:43, ἠθέλησεν ἐξελθεῖν, he wished to go out.
    - John 4:4, διέρχεσθαι.
  - To define, limit, or give content of nouns, adjectives, etc.
    - John 1:12, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, he gave them authority to become children of God (i.e., becoming children of God is the content of the authority granted).
    - John 13:10, οὐκ ἔχει χρείαν εἰ μὴ...νίψασθαι.
• To express indirect discourse and other indirect statements.
  - John 4:40, ἡρώτων αὗτὸν μεῖναι παρ’ αὐτοῖς, they began asking him to remain with them (i.e., the indirect form of “Remain with us”).
  - Matthew 16:13, Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; Whom do people say the Son of Man to be (i.e., say that the Son of Man is)?

The Articular Infinitive
With neuter article. Is commonly the equivalent of an English gerund. Denotes a process (present tense), an event (aorist tense), or a state resulting from a prior action (perfect tense).
In various cases, to express a normal meaning of the case.
  › Philippians 1:21 (nom., subject of understood verb; substantive function), τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος, living is Christ and dying is gain.
  › Luke 1:9 (gen., object of verb; purpose function), ἔλαχε τοῦ θυμιᾶσαι, he was selected by lot to burn (i.e., for the purpose of burning) incense.
  › Acts 25:11 (acc., object of verb; substantive function), οὐ παραιτοῦμαι τὸ ἀποθανεῖν.
Special uses in the genitive case

To express purpose.

- Matthew 2:13, μέλει γὰρ Ἦρωδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό, for Herod is about to seek the child for the purpose of destroying him.
- Matthew 3:13, τοῦ βαπτισθῆναι.

Occasionally, to express result distinct from purpose.

- Romans 7:3, ἐλευθέρα ἔστιν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, she is free from the law, with the result that she is not an adulteress.
- Matthew 21:32, τοῦ πιστεύσαι.

Used as a substantive in various ways

- As subject.
  - Acts 27:1, ἐκρίθη τοῦ ἀποπλεῖν ημᾶς, it was decided that we should sail.
- As object.
  - Acts 23:20, Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἔρωτησαι, the Jews have agreed to request.
- To limit or explain a noun, verb, or adjective.
  - Luke 2:6 (limiting a noun), ἐπλήσθησαν αἰ ἡμέραι τοῦ τεκεῖν αὐτήν, the days of her giving birth (i.e., for her to give birth) were fulfilled.
  - Luke 9:51 (limiting a verb), αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ, he steadfastly set his face for going (i.e., to go) into Jerusalem.
- Acts 23:15 (limiting an adjective), ἔτοιμοι...τοῦ ἀνελεῖν αὐτόν.
- To express indirect discourse and other indirect statements.
- Acts 15:20, ἀλλὰ ἐπιστεῖλαί αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισχήματων τῶν εἰδώλων, but to write to them to abstain from the pollutions of idols (the direct form would be the imperative mood, “Abstain from...”).
- Acts 21:12, παρεκαλοῦμεν...τοῦ μὴ ἀναβαίνειν.

In Prepositional Phrases
- Substantive use, as object of various prepositions, following the regular meaning for the preposition and case used.
  - John 2:24, διὰ τὸ αὐτὸν γινώσκειν πάντας, on account of his knowing (i.e., because he knew) all people.
  - John 1:48, Πρὸ τοῦ σε Φίλιππον φωνῆσαι, before Philip called you.
- Uses with εἰς and the accusative
  - To express purpose.
    - Romans 4:16, εἰς τὸ εἰναι βεβαίαν τὴν ἐπαγγελίαν, in order that the promise might be guaranteed.
    - Romans 7:4, εἰς τὸ γενέσθαι ύμᾶς ἐτέρῳ
Occasionally, to express result distinct from purpose.
- 1 Thessalonians 2:16, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας, resulting in filling up their sins.
- Romans 1:20, εἰς τὸ εἶναι αὐτοῦς ἀναπολογήτους.

Used as a substantive expression, as the predicate of a verb or to express an indirect statement, or to define or limit a verb, adjective, or noun.
- Philippians 1:23 (to define a noun), τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλύσαι, having the desire for departing (i.e., to depart).
- 1 Thessalonians 4:9 (giving the content of an adjective), ὑμεῖς θεοδίδακτοι ἐστε εἰς τὸ ἀγαπᾶν ἄλληλους, you are God-taught to love (i.e., that you should love) one another.
- 2 Thessalonians 2:1-2 (indirect exhortation), ἐρωτῶμεν δὲ ὑμᾶς...εἰς τὸ μὴ ταχέως σαλευθῆναι.

**The Participle**
Bu 163-77; Gr §393-7; DM 220-33.

**Uses of the Tenses of the Participle**
Bu 53-72; BF §339
Present Bu 54-9

- Continuing or repeated action (the basic function).
  - John 3:20, πᾶς γὰρ ὁ φαῦλα πράσσων, For everyone who makes a practice of doing evil things.
  - John 3:21, ὁ δὲ ποιῶν τὴν ἀλήθειαν.

- Action simultaneous to the leading verb.
  - John 1:48, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε, while you were under the fig tree I saw you.
  - John 1:47, ἔρχόμενον.

- Same action as the leading verb.
  - John 1:32, ἔμαρτύρησεν Ἰωάννης λέγων, John testified, saying.
  - John 18:40, ἐκραύγασαν οὖν πάλιν λέγοντες.

- To identify a person or thing by a characteristic activity or state, usually translated by a noun in English.
  - Matthew 25:14, παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, he handed over to them his possessions (the things belonging to him).
  - John 4:37, ἄλλος ἔστιν ὁ σπείρων.

Aorist Bu 59-70

- Action anticipated to be completed (at the time indicated by the context) (the basic function).
  - John 1:33, ὁ πέμψας με... ἔπειν, he who sent me... said.
  - John 18:22, εἶπών.
Action antecedent to the leading verb.
  - John 9:6, ταῦτα εἰπὼν ἔπτυσεν χαμαί, after he had said these things he spat on the ground.
  - John 11:4, ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν.

Same action as the leading verb.
  - Matthew 27:4, Ἡμαρτον παραδοὺς ἁμα ἁθῶν, I have sinned in betraying innocent blood.
  - Matthew 28:5, ἀποκριθεῖς...εἶπεν.

Future (rare) Bu 70-1
Expresses action future to the leading verb.
  - Acts 8:27, ὁς ἐληλύθει προσκυνήσων, who had come to worship (subsequent to coming).
  - Hebrews 3:5, εἰς μαρτύριον τῶν λαληθησομένων, for a testimony of the things which were going to be spoken (later).
  - John 6:64, ὁ παραδώσων αὐτὸν.

Future action is sometimes expressed by the present participle of μέλλω with the infinitive of the required verb.
  - John 12:4, λέγει δὲ Ἰούδας...ὄ μέλλων αὐτὸν παραδιδόναι, Judas...who was going to betray him, said.
Future action is sometimes expressed by the present participle—e.g.,
- John 11:3, λέγουσαι, and
- Acts 15:5, λέγοντες, saying (subsequently)—or by the aorist participle—e.g.,
- Acts 25:13, κατήντησαν εἰς Καισάρειαν ἀπασάμενοι τὸν Φήστον, they arrived in Caesarea greeting Festus (after they had arrived).

Perfect Bu 71-2
Expresses a state resulting from previous action.
- John 15:25, ὁ λόγος ὁ...γεγραμμένος, the word which stands written.
- John 1:6, ἀπεσταλμένος.

Functions of the Participle

Adjectival
- Includes all attributive participles
  - Definite restrictive.
    - John 6:50, ὁ ἄρτος ὁ...καταβαίνων, the bread which comes down.
    - John 4:11, τὸ ὕδωρ τὸ ζῶν.
  - Indefinite restrictive.
    - John 15:2, πᾶν κλῆμα...μη φέρον καρπόν, Every branch which does not bear fruit.
    - John 4:10, ὕδωρ ζῶν.
• Definite non-restrictive.
  - John 7:50, Νικόδημος... ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, Nicodemus, who had come to him previously.
• Indefinite non-restrictive.
  - John 5:2, κολυμβήθρα, ἡ ἐπιλεγομένη Ἐβραϊστὶ Βηθζαθά, πέντε στοὰς ἔχουσα, a pool, which is called in Hebrew Bethzatha, which has five porticoes.
  - John 4:14, πηγὴ... ἀλλομένου.
• Note: Restrictive participles may modify an understood noun-- i.e., may be used substantively.
  - John 3:13, ὁ ἐκ τοῦ οὐρανοῦ καταβάς, the one (i.e., the person) having come down from heaven.
  - John 10:21, ταῦτα τὰ ρῆματα οὐκ ἔστιν δαμονιζομένου, these words are not of (a person) who is demon-possessed.
  › Includes some predicate participles
• Primary predicates
  - Participles used as subject complements, modifying the subject.
  - John 18:18, ἤν δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν ἔστως καὶ θερμαίνομενος, and Peter also was with them, standing and warming himself.
  - John 1:31, ἦλθον ἐγὼ... βαπτίζων, I came... baptizing.
  - Ephesians 1:16, οὐ παύομαι εὐχαριστῶν.
- Participles used in periphrastic tense formations.
- John 3:24, οὕτω γαρ ἤν βεβλημένος εἰς τὴν φυλακὴν ἱωάννης, for John had not yet been cast into prison.
- Secondary predicates. Participles used as predicate complements, modifying the object of a verb.
  - John 1:29, βλέπει τὸν Ἰησοῦν ἐρχόμενον, he saw Jesus coming.
  - John 1:32, τεθέαμαι τὸ πνεῦμα καταβαίνον.

**Adverbial**
Includes all other predicate participles.

*Note*: Genitive absolute participles are always adverbial.

**Time.** May be translated by an English temporal clause introduced by ‘while’ (if present tense), ‘after’ (if aorist tense), ‘when,’ etc.
- John 6:59, Ταῦτα εἶπεν...διδάσκων, These things he said...while he was teaching.
- John 4:54, ἐλθὼν.

**Condition.** May be translated by an English conditional clause introduced by ‘if,’ etc.
- 1 Corinthians 11:29, μὴ διακρίνων τὸ σῶμα, if he does not discern the body.
- Galatians 6:9, μὴ ἐκλυόμενοι.
Concession. May be translated by an English concessive clause introduced by ‘although,’ ‘even though,’ ‘even if’
- John 9:25, τυφλὸς ὄν, although I was blind.
- John 12:37, αὐτοῦ...πεποιηκότος.

Cause. May be translated by an English causal clause introduced by ‘because,’ ‘for,’ ‘since,’ etc.
- John 5:13, ὁχλοῦ ὄντος ἐν τῷ τόπῳ, because a crowd was in the place.
- John 11:51, ἔρχερε ὃν.

Purpose. May be translated by an English purpose clause introduced by ‘in order that,’ ‘in order to,’ etc., or by an English infinitive of purpose.
Note: Future adverbial participles regularly denote purpose.
- 2 Corinthians 1:23, φειδόμενος ὑμῶν, in order to spare you.
- John 6:6, πειράζων αὐτόν.

Result (as distinct from purpose). May be translated ‘resulting in’ (not ‘as a result of’).
- Mark 7:13, ἀκυροῦντες τὸν λόγον τοῦ θεοῦ, resulting in nullifying the word of God.
- John 5:18, ἵσον ἐαυτὸν ποιῶν τῷ θεῷ.

Means. Used of the agent or instrument of an action.
- Matthew 6:27, τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται...who of you by being anxious is able...?
- John 20:31, πιστεύοντες.
Manner.

Acts 2:13, ἔτεροι δὲ διαχλευάζοντες ἐλεγον, but others mocking (i.e., in a mocking manner) were saying.

1 Corinthians 9:26, ὡς οὐκ ἀέρα δέρων.

Attendant circumstance. Normally follows the leading verb in word order; normally is present tense. Describes a circumstance as merely accompanying the leading verb, with the sense of “and in addition, this,” and semantically in the same mood as the leading verb. May seem to be closely related to the participle used as subject complement or predicate complement—See Predicate Participles Primary Predicates above—but those are more descriptive of the noun modified, while the participle of attendant circumstance is merely an accompanying action which does not qualify the action of the leading verb.

John 19:5, ἔξηλθεν φορῶν τὸν ἀκάνθινον στέφανον, he went outside, wearing the crown of thorns.

John 19:17, βαστάζων ἑαυτῷ τὸν σταυρὸν ἔξηλθεν.
Coordinate circumstance. Normally precedes the leading verb in word order; normally aorist tense. Describes an action coordinate with, prior to, and of the same mood semantically as the leading verb, although often not equal in importance with the leading verb. It gives new information. Its action does not qualify the action of the leading verb. It may be translated by the same tense and mood as the leading verb and connected with it by ‘and.’ It occurs with any mood: e.g.,

- **Indicative:**
  - John 12:36, ἀπελθὼν ἐκρύβη, he departed and hid himself.

- **Subjunctive:**
  - John 12:24, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, unless the grain of wheat falls into the ground and dies.

- **Imperative:**
  - Acts 16:9, Διαβάς εἰς Μακεδονίαν βοήθησον ἡμῖν, Come over into Macedonia and help us.

- **Infinitive:**
  - Luke 11:7, οὐ δύναμαι ἀναστάς δοῦναί σοι, I am not able to arise and give to you.

- **There may be a series of these participles; e.g.,**
  - Mark 15:36, δραμὼν...γεμίσας...περιθείς...ἐπότιζεν...αὐτόν, He ran...and filled...and placed...and gave it to him to drink.
Apposition. Same action as the leading verb.

- John 1:32, ἐμαρτύρησεν Ἰωάννης λέγων, John testified, saying.

In some Old Testament quotations, the participle stands before the finite verb and emphasizes the meaning of the verb.

- Matthew 13:14, βλέποντες βλέψετε, see indeed!
- Hebrews 6:14, εὐλογῶν εὐλογήσω.

Substantive
The participial phrase functions as a noun clause.

- Luke 8:46, ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθοῦν ἀπ’ ἐμοῦ, for I know power having gone out (i.e., that power has gone out) from me.
- Acts 8:23, ὁρῶ σε ὄντα (= ὁρῶ ὃτι εἶ).
- Acts 7:12, ἀκούσας δὲ Ἰακωβ ὄντα σιτία (= ὃτι σιτία ἔστιν) εἰς Αἰγυπτον.

Summary of Constructions

**Time**

DM 279 ff.

**Definite time**

Time within which. Genitive case.

- John 3:2, οὗτος ἦλθεν...νυκτός, This man came...during the night.

**Point of time.** Dative case.

- John 2:1, τῇ ἡμέρᾳ τῇ τρίτῃ, on the third day.
ἐν with the dative case.
› John 1:1, Ἐν ἁρχῇ ἦν ὁ λόγος, In the beginning was the Word.

Extent of time. Accusative case.
› John 4:40, ἔμεινεν ἐκεῖ δύο ἡμέρας, he remained there for two days.

Relative time
Time prior to the leading verb

› Prepositional phrase. μετά with the accusative.
  • John 4:43, Μετὰ δὲ τὰς δύο ἡμέρας, And after the two days.
› Aorist participle.
  • John 16:8, ἐλθὼν ἐκεῖνος ἐλέξει τὸν κόσμον, when that one has come he will reprove the world.
  • John 5:11, Ὅ ποιήσας με ὑγιή...εἶπεν, He who (previously) made me well...said.
› Clauses
  • Actual time. Clauses introduced by ὅτε, ώς (‘when,’ ‘while’), etc., with the indicative mood.
    - John 4:45, ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἔδεξαντο αὐτὸν οἱ Γαλιλαῖοι, then when he came into Galilee, the Galileans received him.
    - John 2:23, Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις, Now while he was in Jerusalem.
• Contingent time (future possibility or general contingency). Clauses introduced by ὅταν (‘when,’ ‘whenever’), etc., with the subjunctive mood.
  - John 4:25, (unrealized future) ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα, when that one comes, he will announce to us all things.
  - John 10:4 (general contingency), ὅταν τὰ ἰδια πάντα ἐκβάλη, ἐμπροσθεν αὐτῶν πορεύεται, Whenever he puts forth all his own (sheep), he goes ahead of them.

Same Time as the Leading Verb

› Prepositional phrase: ἐν with the dative.
  • Luke 24:51, ἐν τῷ εὐλογεῖν αὐτόν αὐτοῦς διέστη ἀπ’ αὐτῶν, while he was blessing them he was parted from them.

› Present participle.
  • John 6:59, Ταῦτα εἶπεν...διδάσκων, These things he said...while he was teaching.
  • John 3:21, ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρός τὸ φῶς, but the one doing the truth comes to the light.

› Clauses
  • Actual time. Clauses introduced by ἔως, ὡς (‘while’), etc.
    - John 9:4, ἡμᾶς δεῖ ἔργαζεσθαι...ἐως ἡμέρα ἔστίν, It is necessary for us to be working...while it is day.
• Contingent time. Clauses introduced by ἐως οὐ, ἐως ἀν (‘while’), etc., with the subjunctive mood.
  - Matthew 14:22, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἐως οὗ ἀπολύσῃ τοὺς ὀχλους, and to precede him to the other side, while he dismissed the crowds.
  - Mark 6:10, ἐκεῖ μένετε ἐως ἂν ἔξελθητε ἐκεῖθεν.

Time Subsequent to the Leading Verb

› Prepositional phrases

• ἐως with the genitive case.
  - Luke 23:44, σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἐως ὥρας ἑνάτης, darkness came upon all the earth until the ninth hour.

• πρὸ with the genitive case.
  - John 1:48, πρὸ τοῦ σε Φίλιππον...φωνήσαι...εἶδόν σε, Before Philip called you...I saw you.

• ἀχρὶ with the genitive.
  - Acts 23:1, ἀχρὶ ταύτης τῆς ἡμέρας, until this day.

• πρὶν or πρὶν ἢ with the infinitive.
  - John 4:49, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου, come down before my child dies.
Future participle, or present participle of μέλλω with an infinitive.
• John 6:64, ἢδει...ὁ Ἰησοῦς...τίς ἔστιν ὁ παραδώσων αὐτόν, Jesus knew...who was the one who was going to betray him.
• John 12:4, λέγει δὲ Ἰούδας...ὁ μέλλων αὐτόν παραδιδόναι, Judas...who was going to betray him, said.

Clauses
• Actual time. Clauses introduced by ἔως, ἀρχι ('until'), etc., with the indicative mood.
  - John 9:18, οὐκ ἔπιστευσαν οὖν οἱ Ἰουδαῖοι...ἕως ὅτου ἔφωνησεν τοὺς γονεῖς αὐτοῦ, The Jews therefore did not believe...until they had called his parents.
• Contingent time. Clauses introduced by ἀρχις ο_GRANTED ('until'), etc., with the subjunctive mood.
  - 1 Corinthians 11:26, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄρχις ο.Rectangle έλθῃ, you declare the Lord's death until he comes.

Cause
DM 274-5; Bu 97-8 1

Prepositional Phrases
ἀντί with the genitive.
• Ephesians 5:31, ἀντὶ τούτου, Because of this.

diὰ with the accusative.
• John 2:24, διὰ τὸ αὐτόν γινώσκειν πάντας, because of his knowing all people.
χάριν with the genitive.
› 1 John 3:12, χάριν τίνος; because of what?

Predicate Participle
› John 5:13, ἔξενευσεν ὄχλου ὄντος ἐν τῷ τόπῳ, he had slipped away because a crowd was in the place.

Clauses with γάρ, ὅτι
('for', 'because'), etc.
› John 7:29, ἔγω οἶδα αὐτόν, ὅτι παρ’ αὐτοῦ εἰμι, I know him, because I am from him.
› John 3:19, ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γάρ αὐτῶν πονηρά τὰ ἔργα, people loved the darkness rather than the light, for their deeds were evil.

Note: ὅτι commonly gives the reason for what immediately precedes, or sometimes for what follows. γάρ always relates to something preceding--a word, clause, or even something implied--and always in the sense of cause, evidence, reason, or explanation, like “for” in English.

Condition
DM 286-91; Gr §383; Bu 100-12

Participle
› Galatians 6:9, θερίσομεν μὴ ἐκλυόμενοι, we shall reap if we do not grow weary.
Clausess
Condition of fact: εἰ with the indicative. Conditions which either are or are not true when the statement is made. They relate to either past, present, future, or a general truth. The speaker may or may not believe that the condition is true. May be translated, e.g., “If it is / is not true that…”
› John 20:15, εἰ σὺ ἐβάστασας αὐτόν, If you have carried him away.
› Matthew 12:28, εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, If (it is true that) by the Spirit of God I cast out the demons.

Condition of contingency: ἐάν with the subjunctive. Either a future condition which may or may not become fulfilled, or a general, often-repeated condition when no actual instance is being considered. The speaker may or may not believe that the condition will be fulfilled. May be translated, e.g., “If it should happen that…”
› John 14:3, ἐὰν πορευθῶ καὶ ἑτοιμᾶσο τόπον ὑμῖν, if I should go and prepare a place for you.
› John 8:54, Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, If I should glorify myself.
Hesitant condition: εἰ with the optative. Conditions of fact which are less likely to be true, or conditions of contingency which are less likely to become fulfilled.

- Acts 24:19, εἰ τι ἔχοιεν πρὸς ἐμέ, if they should happen to have anything against me.
- Acts 27:39, εἰ δύναντο ἐξῶσαι τὸ πλοῖον, if they might be able to save the ship.

Condition contrary to fact: εἰ with the indicative--one of the past tenses in both the conditional clause and the independent clause, and often ἀν in the independent clause. The speaker expresses what he believes is the opposite of the actual situation. Relates to a matter which is already settled.

- John 5:46, εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἀν ἐμοί, for if you believed Moses, you would believe me.
- Luke 7:39, Ὁ τοσο εἰ ἦν προφήτης, ἐγίνωσκεν ἀν τίς καὶ ποταπή ἡ γυνὴ ἡτις ἀπτεται αὐτοῦ, This man, if he were a prophet (which I believe he is not), would know who and what sort is the woman who is touching him.
- John 15:22, εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχοσαν, If I had not come and spoken to them (which I did), they would not have sin.
**Grounds**

BC 306-7

εἰ with the indicative. If the speaker has stated his assumption concerning the truth or falsity of the εἰ clause, or if the context makes his assumption clear, then and only then the εἰ clause states the grounds, not the condition, and the εἰ may be translated ‘since’ as well as ‘if.’

› Galatians 4:7, ὥστε οὐκέτι εἰ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ, Therefore you are no longer a slave but a son; and if (since) you are a son, you are also an heir through God.

**Concession**

DM 291-3; Bu 112-6. A condition inadequate for fulfillment, or with a consequence contrary to expectation. Translated by ‘although,’ ‘even though,’ ‘even if,’ etc.

**Predicate Participle**

› John 9:25, τυφλὸς ὃν ἀρτι βλέπω, although I was blind, now I see.

**Clauses**

Concession of fact. Concessions relating to the past, present, or future, or to a general truth whose truth or falsity is already settled. εἰ καὶ or εἰ with the indicative.

› Luke 18:4, εἰ καὶ τὸν θεόν οὐ φοβοῦμαι, Although I do not fear God.

› Hebrews 6:9, εἰ καὶ οὕτως λαλοῦμεν, even though we are speaking thus.
Concession of contingency. Concessions which may or may not become fulfilled; the degree of certainty varies.

› John 11:25, κἀν ἀποθάνῃ ζήσεται, even if he should die he shall live.
› John 10:38, κἀν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, even if you do not believe me, believe the works.

**Purpose**
Gr §384; DM 282-5; Bu (see index)

Prepositional Phrase
eἰς, sometimes πρός, with the accusative.
› John 9:39, εἰς κρίμα, For the purpose of judgment.
› Romans 3:26, πρὸς τὴν ἐνδεξιὼν τῆς δικαιοσύνης αὐτοῦ, for the purpose of the demonstration of his righteousness.

Predicate Participle
› John 6:6, τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, But this he was saying for the purpose of testing him.

Anarthrous Infinitive
› John 1:33, ὁ πέμψας με βαπτίζειν, he who sent me to baptize (i.e., for the purpose of baptizing).

Genitive Case of the Articular Infinitive
› Matthew 11:1, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν, he went away from there for the purpose of teaching and preaching.
Clauses ἵνα, ὡπως, μὴ
Clauses Introduced by ἵνα, ὡπως, Sometimes μὴ
› John 3:16, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, in order that everyone who believes in him might not perish.
› John 11:57, ὡπως πιάσωσιν αὐτόν, in order that they might seize him.
› Mark 13:36, μὴ...ἐὑρη ὑμᾶς καθεύδοντας, lest...he should (i.e., in order that he may not) find you sleeping.

Result
DM 285-6; Bu (see index)

ὡστε with the Infinitive
(twice with the indicative in the New Testament) This is the regular expression for result in the New Testament.
› 1 Corinthians 13:2, κἂν ἔχω πᾶσαν τὴν πίστιν ὡστε ὄρη μεθιστάναι, and if I should have all faith, with the result that I could remove mountains.

Expressions Expressing Purpose
But which may express result when the context indicates that the meaning is result rather than purpose.
› Prepositional phrase: εἰς with the accusative.
   • Romans 1:20, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, with the result that they are without excuse.
› Predicate participle.
John 5:18, πατέρα ἰδιον ἔλεγεν τὸν θεόν, ἵσον ἑαυτὸν ποιῶν τῷ θεῷ, he was calling God his own father, thereby (i.e., as a result he was) making himself equal to God.

- Anarthrous infinitive
  - Revelation 5:5, ἔνικησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἀνοίξαι τὸ βιβλίον, the Lion who is of the tribe of Judah...has conquered, with the result that he can open the scroll.

- Genitive case of the articular infinitive.
  - Romans 7:3, ἐὰν δὲ ἁποθάνῃ ὁ ἀνήρ, ἐλευθέρα ἔστιν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἄνδρι ἑτέρῳ, But if her husband dies, she is free from the law, resulting in her not being an adulteress if she becomes another man's (wife).

- Clauses introduced by ἵνα or ὅπως.
  - John 9:2, τίς ἢμαρτεν,...ἵνα τυφλὸς γεννηθῇ; who sinned,...resulting in his being born blind?
  - Luke 16:26, μεταξὺ ἡμῶν καὶ υμῶν χάσμα μέγα ἐστήκει, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς υμᾶς μὴ δύνωνται, between us and you a great chasm is fixed, with the result that they who wish to pass through from here to you are not able.
**Substantive Expressions**

DM 293-6

**Direct Discourse**

- John 3:3, εἶπεν αὐτῷ, Ἄμην ἀμὴν..., he said to him, “Truly, truly, ...”

Sometimes introduced by ὅτι (untranslated):

- John 1:20, ὠμολόγησεν ὅτι Ἐγώ οὐκ εἰμί ὁ Χριστός, he confessed, “I am not the Christ.”

**Clauses (not Causal)**

Introduced by ὅτι, ‘that,’ the indirect form of a statement whose direct form would be in the *indicative* mood. Take the indicative mood, and the tense which the direct statement would have.

- John 1:34, μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ, I have testified that this is the Son of God.

- John 5:15, ἀνήγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ψυγή, he announced to the Jews that Jesus was the one who had made him whole (the direct statement would be, “Jesus is the one who has made me whole”).

**Clauses (not Purpose or Result)**

Introduced by ἵνα, ὅπως, or μή. Take the subjunctive mood, and the tense which the direct statement would have (occasionally, take the future indicative).
The indirect form of a statement whose direct form would be in a mood other than the indicative.

- John 4:47, ἡρώτα ἵνα καταβῇ καὶ ἰάσεται αὐτοῦ τὸν υἱόν, he asked that he would come down and heal his son (the direct statement would be, "Come down and heal my son.").

A clause defining, limiting, or giving the content of a noun, adjective, etc.

- John 1:27, οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἴμάντα τοῦ ύποδήματος, I am not worthy that I should loose the thong of his sandal.

Anarthrous Infinitive

An alternative for either Clauses (not casual) or Clauses (not purpose or result) above.

- John 21:25, οὐδ’ αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία, I think that not even the world itself would have room for the books which would be written (literally, the world not to be going to have room for).

- John 4:40. ἡρώτων αὐτὸν μεῖναι παρ’ αὐτοῖς, they were asking him to remain with them (the direct statement would be, "Remain with us.").

Genitive Case of the Articular Infinitive

To define or limit a noun, etc., as with Clauses (not purpose or result) above.

- Luke 10:19, δέδωκα ύμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὀφεων, I have given you the authority to tread upon serpents.
Prepositional Phrase εἰς with the Accusative
Sometimes as the object of a verb.
› 2 Thessalonians 2:1-2, Ἑρωτῶμεν...εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς, We ask...that you not be quickly shaken.
› 1 Corinthians 15:45, ἐγένετο ὁ πρῶτος ἀνθρώπος Ἄδαμ εἰς ψυχήν ζώσαν, The first man Adam became a living soul.

Participle
Participial phrase functioning as a noun clause.
› Luke 8:46, ἔγω γὰρ ἐγνων δύναμιν ἐξεληλυθοῦν ἀπ’ ἐμοῦ, for I know power having gone out (i.e., that power has gone out) from me.
› Acts 8:23, εἰς γὰρ χολήν πικρίας...ὁρῶ σε ὁντα, for in the gall of bitterness...I see you being (i.e., I see that you are in the gall of bitterness).

Questions
Ma 170-2
If prefaced by οὐ, an affirmative reply is expected; if prefaced by μή, a negative reply is expected. However, the reply the questioner expects may or may not be the reply he believes is correct. Questions are classified under each of the following headings:

Real or Rhetorical
Real: asks for information.
› John 1:22, εἶπαν οὖν αὐτῷ, Τίς εἶ; Therefore they said to him, "Who are you?"
Rhetorical: no answer expected.

› Romans 8:31, ὥσπερ ἔρωμεν πρὸς ταύτα; What then shall we say to these things?

Factual or Deliberative

Factual: deals with what is either true or false; indicative mood.

› John 1:38, λέγει αὐτοῖς, ὃ τι ζητεῖτε; he said to them, "What are you seeking?"

Deliberative: deals with desirability, possibility, necessity, or obligation; subjunctive mood.

Obligation:

› Mark 12:14, δῶμεν ἢ μὴ δῶμεν; Should we give or should we not give?

Desirability:

› Romans 6:1, ἐπιμένωμεν τῇ ἁμαρτίᾳ, Should we continue in sin?

Direct or Indirect

Direct.

› John 5:6, λέγει αὐτῷ, Θέλεις ύγιῆς γενέσθαι; he said to him, "Do you want to become well?"

Indirect.

› John 9:21, τίς ἤνοιξεν αὐτοῖς τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν, we do not know who opened his eyes.
Note: In Acts, εἰ with the optative mood is used as a more hesitant form of an indirect question of fact.
› Acts 10:17, διηπόρει ὁ Πέτρας τί ἔν εἶ ἣ τὸ ὄραμα ὃ ἐξῆκεν, Peter was perplexed as to what the vision which he had seen might be.

Note: Indirect questions preserve the tense, mood, and any interrogative word of the direct form of the question. When the direct form has no interrogative word, the indirect form is introduced by εἰ, ‘whether’ εἰ may also introduce a direct question (as ὅτι may introduce direct statements), in which case it is not translated into English.

Examples of Types of Questions
› John 4:12, μὴ σὺ μεῖζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ; You are not greater than our father Jacob, are you?
  • (Rhetorical, factual, direct, expecting negative reply)
› Luke 24:26, οὐχὶ ταῦτα ἔδει παθέων τὸν Χριστόν, Wasn't it necessary for the Christ to suffer these things?
  • (Rhetorical, factual, direct, expecting affirmative reply)
› John 12:49, αὐτός μοι ἔντολην δέδωκεν τί εἴπω, he himself has given me a commandment (as to) what I should say.
• (Real, deliberative of desirability, indirect form of "What should I say?")

- John 9:25, ἀπεκρίθη..., Εἶ ἀμαρτωλός ἐστιν οὐκ οἶδα, He answered..."Whether he is a sinner I do not know."
  • (Real, factual, indirect form of “Is he a sinner?”)
- Romans 6:1, ἐπιμένωμεν τῇ ἁμαρτίᾳ; Should we continue in sin?
  • (Rhetorical, deliberative of desirability, direct)
- Acts 17:11, ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταύτα οὖτως, examining the Scriptures (to see) whether these things might be so.
  • (Real, factual, indirect, hesitant)

**Suggestions Concerning Exegesis**

**Three Basic Questions of Exegesis**

The three basic questions of exegesis, which can be applied to any unit of meaning--word, phrase, clause, sentence, paragraph, etc.

1. What information does it give?
   • (Tells what, who, why, etc.)

2. To what other word, phrase, clause, etc., is it related, and in what way?
   • E.g., may be related to the following clause, giving the condition; may be related to the preceding noun, telling which one; etc.

3. Where is the prominence or emphasis?
• (This question does not apply to a single word.)
• E.g., in the sentence, “The disciple saw the Lord,” is the emphasis on “disciple,” “saw,” or “Lord”? 
• In the sentence, “If you ask me, I will go,” is the emphasis on the “if” clause or on “I will go”?

**Clues to Emphasis or Prominence**

**Word Order**
Normal (unemphatic) word order is verb / subject / object, or verb / pronoun object / subject. (Word order for clauses with the verb εἰμί is different.)

- John 2:9, (ὡς δὲ) ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὑδωρ.
- John 2:4, λέγει αὐτῇ ὁ Ἰησοῦς.

*Note:* Words which *must* stand first or in a particular word order are disregarded in determining emphasis.

Anything which precedes the verb (except for obligatory word order) is generally prominent.

- John 2:10, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν (both subject and object prominent).
- John 2:12, μετὰ τούτῳ κατέβη (prepositional phrase emphasized).

Occasionally, a word placed later than its normal word order is stressed.

- Philemon 1:10, παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς, Ὁνὴσιμον (emphasis on “Onesimus”).
When a word is separated from its modifier, there may be emphasis on the modifier or on both words.

- Hebrews 2:3, πώς ήμεις ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας (emphasizing “so great” and possibly “salvation”).

A genitive preceding the word it modifies (instead of following, which is normal word order) is emphatic.

- 1 Corinthians 3:9, θεοῦ γάρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε (emphasizing “of God”).

Ἣνα, ὁπώς, or ὅτι clauses standing first in word order are emphatic. (Clauses with ὅτε, ὅταν, εἰ, or ἔν normally stand first, without emphasis.)

**Emphatic Words**
The nominative pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς.

The possessive adjectives ἐμός, σός, ἡμέτερος, ύμέτερος, ἰδιος.

Enclitics accented when accent is not required by rules of accent.

Forms of αὐτός used as intensive pronouns or as emphatic 3rd person nominative pronouns.
- John 2:24, αὐτός δὲ Ἰησοῦς, But Jesus himself.
- John 17:8, αὐτοῖ εἴλαβον, they (emphatic) have received.
The definite article in the nominative case without a substantive, with μέν or δέ.
› Acts 17:32, οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπαν, some mocked, but others said.

In narrative, the article with δέ indicates a change of speaker.
› John 4:31-32, ἥρωτων αὐτὸν οἱ μαθηταὶ...ὁ δὲ εἶπεν αὐτοῖς, the disciples were asking him but he said to them.

ὦτος and ἐκεῖνος sometimes indicate emphasis.
› Acts 1:11, οὗτος ὁ Ἰησοῦς, this Jesus.

The emphasis maybe derogatory:
› Acts 7:40, ὁ γὰρ Μωϋσῆς ο οὗτος, for this Moses.

Suggestions Concerning Procedure

Dependent Clauses
A noun clause tells “what.” Introduced by ὅτι, Υνα, ὀπως, etc. Direct quotations are also noun clauses in relation to any introductory clause.
› John 2:22, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, his disciples remembered that he had said this.
› John 4:47, ἥρωτα ἵνα καταβῇ καὶ ἴσεται αὐτοῦ τὸν γιόν, he was asking that he come down and heal his son.
An *adjectival* clause tells “which one” and similar ideas. Commonly introduced by relative pronouns relative adjectives.

- John 1:26, μέσος ύμων ἔστηκεν ὁν ὑμεῖς οὐκ οἴδατε, in the midst of you stands he whom you do not know.
- Mark 6:56, ὁσι ἂν ἰψαντο αὐτοῦ ἔσωζοντο, as many as touched him were made well.

An *adverbial* clause tells when, where, how, why, purpose, result, condition, etc. Introduced by subordinate conjunctions, relative adverbs, etc.

- John 17:12, ὅτε ἦμην μετ’ αὐτῶν ἐγὼ ἔτηρουν αὐτούς, When I was with them I was keeping them.
- John 8:21, ὅπου ἐγὼ ύπάγω ύμεῖς οὐ δύνασθε ἐλθεῖν, where I am going you are not able to come.
- Luke 23:55, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, they beheld the tomb and how his body was placed.

**Independent Clause**

An *independent* clause may be introduced by a conjunction of addition or contrast—e.g., καὶ, δὲ, ἀλλὰ (‘and,’ ‘but,’ ‘nevertheless’)–or may have no introductory word.

**Nouns**

What is the use of its case?

What is the significance of the presence or absence of the article?
A Concise Exegetical Grammar of New Testament Greek

**Pronouns**
What is its antecedent--i.e., to what word does it refer?
What type of pronoun is it, and what therefore is its meaning?

**Adjectives and Participles**
What does it modify?
Is it in attributive or predicate position, and what therefore is its meaning?

**Prepositional Phrases**
What does the phrase modify?
What is the meaning of the preposition, considering the case of its object?

**Verbs**
What is the use of its mood; or, if it is a participle or infinitive, what is its function? What is the use of its tense?

**Words**
Investigate the background meaning, even though this meaning may have been modified in the course of time.
Determine the significance of any prefixes or suffixes.
Pay attention to agreement in gender (e.g., τοῦτο in Ephesians 2:8), in number (e.g., ὁ in Hebrews 12:14), and in case (e.g., ποιμένα in Hebrews 13:20).
Special Notes on Indirect Statements

The Indicative Mood
The indirect form of direct discourse and other direct statements in the *indicative* mood is expressed either
By ὅτι and the indicative mood or
By the infinitive.
› John 1:34, μεμαρτύρηκα ὅτι οὗτός ἦσιν ὁ υἱὸς τοῦ θεοῦ, I have testified that this is the Son of God.
› Luke 11:18, λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαμόνια, you say by Beelzebul me to cast out the demons--i.e., you say that by Beelzebul I cast out the demons.

Moods Other than Indicative
The indirect form of direct discourse and other direct statements in moods other than the indicative is expressed either
By ἵνα (occasionally ὡς) and the subjunctive mood or
By the infinitive.
› John 4:47, ἥρωτα ἵνα καταβῇ καὶ ἴασηται αὐτοῦ τὸν υἱόν, he was asking that he come down and heal his son (direct discourse, “Come down and heal my son”).
› John 4:40, ἥρωτων αὐτὸν μεῖναι παρ’ αὐτοῖς, they were asking him to remain with them (direct discourse, “Remain with us”).
Indirect Question with Same Word
An indirect question is introduced by the same interrogative word as the direct question.
› John 2:25, ἔγινωσκεν τί ἦν ἐν τῷ ἄνθρωπω, he knew what was in man—i.e., he knew (the answer to the question,) "What is in man?"
› Luke 17:20, Ἐπερωτηθείς...πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, Having been asked...when the kingdom of God was coming. (The direct question would be, "When is the kingdom of God coming?")

If the direct question has no interrogative word, the indirect form is introduced by εἰ, ‘whether.’

Indirect Question Retains Direct Form
The indirect form of questions and of other statements retains the tense of the direct form.
› John 2:22, ἐμνήσθησαν οἱ μαθηταί αὐτοῦ ὧτι τοῦτο ἔλεγεν, his disciples remembered that he had said this (direct statement, “He was saying this”).
› John 4:1, ἔγνω ὁ Ἰησοῦς ὧτι ἠκούσαν οἱ Φαρισαῖοι ὧτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἦ Ἰωάννης, Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (direct form, “The Pharisees have heard, ‘Jesus is making and baptizing more disciples than John’”).
Special Notes on Two Important Connectives
γάρ, ‘for’ (postpositive--cannot stand first in its clause). Always refers to something preceding (like “for” in English), never to something following. Always introduces a dependent clause expressing some form of reason; never is merely the equivalent of “but,” “however,” etc., introducing an independent clause.

Reason for What Precedes
› Matthew 1:21, καλέσεις τὸ ὄνομα αὐτοῦ ᾿Ιησοῦν, αὐτός γάρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν, you shall call his name Jesus, for he will save his people from their sins.

Grounds or Basis for what Precedes
› Luke 18:31-32, τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· παραδοθήσεται γάρ τοῖς ἔθνεσιν, all the things written through the prophets will be completed to the Son of Man; for he will be handed over to the Gentiles.

Reason or Motivation for a Preceding Exhortation
› Mark 13:33, βλέπετε, ἀγρυπνεῖτε· οὐκ οἶδατε γὰρ πότε ὁ καιρὸς ἐστιν, Take heed, be watchful; for you do not know when the time is.
**Giving Background Information**
Explanatory, giving background information.

- Luke 11:29-30, Ἡ γενέα αὐτῆ...σημεῖον ἐπληρώθη, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον, ἑωνᾶ. καθὼς γὰρ ἐγένετο ἑωνᾶς τῶν Νινεύτων σημεῖον, οὐτως ἔσται καὶ ὁ υἱός τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. This generation seeks a sign, and a sign will not be given to it except the sign of Jonah; for just as Jonah became a sign to the Ninevites, so shall the Son of Man be a sign to this generation.

**Implied but not Directly Stated**
The reason for something implied but not directly stated in what precedes.

- John 9:30, ἀπεκρίθη ο γόνατος καὶ εἶπεν αὐτοῖς, Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἔστιν, the man answered and said to them, “(I am surprised at what you have said,) for this is a remarkable thing.”

**ἐἰ, ‘If’ ‘Whether’**

**The Indicative Mood**
Condition of fact, with the indicative mood.

- John 8:46, ἐὰν ἀληθεύειν λέγω, διὰ τι υμεῖς οὐ πιστεύετέ μοι; if I am saying the truth, why do you not believe me?

**The Appetitive Mood**
More tentative condition, with the optative mood.

- 1 Peter 3:17, εἰ θέλῃ τὸ θέλημα τοῦ θεοῦ, if the will of God perchance wills.
Grounds
Grounds (only when the writer has already acknowledged that the condition is true or false).

1 John 4:10-11, ἐν τούτῳ ἔστιν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἡγαπήκαμεν τὸν θεόν, ἀλλ’ ὅτι αὐτὸς ἡγάπησεν ἡμᾶς...Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἡγάπησεν ἡμᾶς..., In this is love, not that we loved God, but that he loves us...Beloved, if (since) God thus loved us.

Condition Contrary to Fact

Matthew 23:30, Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα αὕτων κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Concession of Fact

Luke 18:4-5, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἀνθρωπον ἐντρέπομαι,...ἐκδικήσω αὐτήν, Even though I do not fear God nor respect man...I will vindicate her.

Indirect Question
When the direct question has no interrogative introductory word.

Luke 23:6, ἐπηρώτησεν εἰ ὁ ἀνθρωπος Γαλιλαῖος ἐστιν, he asked whether the man was a Galilean (direct form, ”Is the man a Galilean?”).
Direct Question
ei is not translated.

Matthew 12:10, ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύσαι; they asked him saying, "Is it lawful to heal on the Sabbath?"
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J. Harold Greenlee

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About J. Harold Greenlee

J. Harold Greenlee (A.B., Asbury College, B.D., Asbury Theological Seminary, M.A., University of Kentucky) received the Ph.D. in Biblical and Patristic Greek from Harvard University, and was a Senior Fulbright Fellow at Oxford University in 1950-51. He was Professor of New Testament Greek at Asbury Theological Seminary from 1944 to 1965, and wrote this grammar during his tenure there. It has been translated into five additional languages.

He and his wife Ruth were missionaries with One Mission Society (originally the Oriental Missionary Society) since 1969, while also serving as an international translation consultant for Wycliffe Bible Translators. He is the author of fourteen books and over 150 published articles, mainly dealing with New Testament Greek grammar, exegesis, and textual criticism.

It is a pleasure for First Fruits Press to make this book globally available electronically for free, in order to encourage students of the Bible to explore the Greek text of scripture in more detail and further their ministry in spreading the message of Jesus Christ throughout the world.