AN OVERVIEW OF GREEK GRAMMAR

Syllabus for NT Greek

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1. A SUMMARY OF GRAMMATICAL CATEGORIES

I. THE CASES

A. Vocative

B. Nominative
   It occurs 31% (see 2.I.B; Mounce, 142-143; Wallace, 28-37).
   1) Subject
   2) Predicate noun or adjective (after the verb “to be” or passive verbs)
   3) Nominative pendent

C. Genitive
   It occurs 25% (see 2.I.C; Mounce, 144-150; Wallace, 41-64).
   1) Adjectival Genitives
      a) Possessive genitive
      b) Genitive of relationship
      c) Partitive genitive
      d) Attributive genitive (genitive of quality, Hebrew genitive)
      e) Attributed genitive (reverse genitive)
      f) Genitive of content
      g) Genitive of apposition (epexegetical genitive, appositive genitive)
      h) Genitive of destination (genitive of purpose or direction)
   2) Ablatival Genitives
      a) Genitive of source (genitive of origin)
      b) Genitive of separation
      c) Genitive of comparison
   3) Verbal Genitives (when the genitive is used with nouns of action)
      a) Subjective genitive (produces the action)
      b) Objective genitive (receives the action)
      c) Plenary genitive (both subjective and objective)
4) Adverbial Genitives
   a) Genitive of time
   b) Genitive of agency
   c) Genitive absolute (Matthew: 51x; Mark: 34x; Luke: 57x; Acts: 100x)

5) After certain verbs (verbs of sensation, emotion / volition, sharing, ruling)

D. Dative
   It occurs 15% (see 2.I.D; Mounce, 150-153; Wallace, 65-80).
   1) Indirect object
   2) Dative of advantage or disadvantage (*commodi, incommodi*; dative of interest)
   3) Dative of respect (dative of reference)
   4) Dative of possession (possessor)
   5) Locative dative (dative of place and dative of time)
   6) Dative of means (instrumental dative)
   7) Dative of cause
   8) Dative with certain verbs (dative direct objects implying personal relation and many compound verbs)
   9) Cognate dative

E. Accusative
   It occurs 29% (see 2.I.E; Mounce, 154-156; Wallace, 81-92).
   1) Direct object
   2) Double accusative
   3) Accusative of respect (or the subject of an infinitive)
   4) Accusative of measure (extent of space or time)
   5) Cognate accusative

II. THE FUNCTIONS OF THE ARTICLE
   (See chapter 3; Mounce, 156-160; Wallace, 93-128).
   1) As a personal pronoun (with a δὲ construction)
   2) Definitize
3) Identify
4) Conceptualize
5) The absence of the article
   a) Qualitative stresses nature or essence and emphasizes class traits
   b) Indefinite
   c) Definite

III. THE MEANINGS OF EACH TENSE

(See chapter 4; Mounce, 170-176; Wallace, 213-18).

A. The Present Tense
   It refers to motion-picture action (see 4.II.A; Mounce, 170-172; Wallace, 219-231).
   1) Progressive present (durative, descriptive): “continue to”
   2) Instantaneous present (aoristic): progressive aspect is entirely suppressed
   3) Iterative present (customary, habitual): repeated action
   4) Gnomic present: a general truth in timeless reality
   5) Historical present (dramatic): in vivid narratives
   6) Perfective present: “have”
   7) Conative present (tendential, voluntative): “attempted, tried to”
   8) Futuristic present: in prophecies

B. The Imperfect Tense
   (See 4.II.B; Mounce, 172-173; Wallace, 232-238).
   1) Progressive imperfect (durative): “continue to”
   2) Ingressive imperfect (inchoative, inceptive): “begin”
   3) Iterative imperfect (customary, habitual): repeated action
   4) Conative imperfect (voluntative, tendential): “attempted, tried to”

C. The Aorist Tense
   It refers to snapshot action; the default tense
   (see 4.II.C; Mounce, 174-175; Wallace, 239-243).
   1) Specific aorist (constative, punctiliar, comprehensive)
2) Ingressive aorist (inchoative): expresses the beginning of an action
3) Summary aorist (consummative, culminative): the act is conceived as a whole
4) Gnomic aorist: timeless truth
5) Epistolary aorist
6) Prolectic aorist (futuristic)

D. The Future Tense
(See 4.II.D; Mounce, 173-174; Wallace, 244-245).
1) Predictive future (futuristic): regular use
2) Imperatival future (volitive): “must”
3) Deliberative future
4) Gnomic future

E. The Perfect and Pluperfect Tenses
(See 4.II.E; Mounce, 75-176; Wallace, 246-253).
1) Resultative perfect / pluperfect (intensive): emphasis upon results
2) Consummative perfect / pluperfect (extensive): stress completed action

IV. THE MOODS

A. The Indicative Mood
15,618x in the NT (Mounce, 163-164; Wallace, 192-201). The Indicative Mood is the mood of assertion or presentation of certainty so that it is incorrect to describe the indicative as the mood of certainty or reality.

B. The Imperative Mood
1631x in the NT (see 5.II; Mounce, 168-169; Wallace, 210-212, 316-321).
1) Imperative
   a) Second person
   b) Third person (jussive)

2) A command can be made in Greek with the:
   a) Future indicative (especially in Matthew)
b) Hortatory subjunctive (first person) and prohibitions with the aorist subjunctive
c) Imperatival ἵνα
d) Imperatival infinitive
e) Independent participle
f) Voluntative optative (imprecations and attainable wishes)
g) Imperatival ἵνα

C. The Subjunctive Mood

1858x in the NT (see 5.III; Mounce, 165-167; Wallace, 201-209).

1) Independent clauses
   a) Prohibitions
   b) Hortatory subjunctive
   c) Deliberative subjunctive (also in dependent clauses)
   d) Emphatic future negation (οὐ μή)

2) Dependent clauses
   a) ἵνα clauses
      i. Purpose ἵνα (final, telic): answers “why?”
         a. Also ὅπως clauses, in order that
         b. And negated purpose or result with μή ποτε
      ii. Result ἵνα
      iii. Substantival ἵνα (content, sub-final): answers “what?”
      iv. Imperatival ἵνα
   b) Anticipatory conditions (see conditional sentences)
   c) Indefinite temporal (ὅταν, ἐπὰν, ἐώς, ἡχρι, μέχρι, ἧνωκα) or locative clauses
      (δούμ, ε ἄν)
   d) Indefinite relative clauses (ὁς ἄν)
   e) Deliberative subjunctive (also in independent clauses)
   f) Apprehension: verbs of fearing, warning, and watching out with μή and the subjunctive (lest)

D. The Optative Mood

67x in the NT (see 5.IV; Mounce, 168; Wallace, 209-10).

1) Independent clauses
   a) Voluntative optative (Volitive): salutation, benediction, imprecation, wish
b) Potential optative

2) Dependent clauses
   a) Potential optative in dependent clauses (oblique optative)
   b) Conditional clauses (no full ideal conditional in the NT)
   c) Temporal clauses with πρὶν ἢ (only one example in the NT)

V. THE USE OF THE INFINITIVE

(See chapter 6; Mounce, 177-9; Wallace, 254-65).

A. The Articular Infinitive

1) Without a preposition
2) With a preposition

B. The Anarthrous Infinitive

1) Adverbial usages
   a) Infinitive of purpose (final infinitive)
   b) Infinitive of result
   c) Complementary infinitive

2) Substantival usage (functions as a noun clause)
   a) Infinitive as the subject of impersonal constructions
   b) Indirect discourse (functions as a direct object)
      i. Indirect statement
      ii. Indirect command
      iii. Indirect question
   c) Appositional infinitive
   d) Epexegetical infinitive (limiting)
      i. With the verb “to be” and an adjective
      ii. With the verb “to have” and a noun

3) Imperatival infinitive (like an independent participle)

4) The external clue of a conjunction (πρὶν, ὡστε, ὡς)
VI. THE USE OF THE PARTICIPLE

A. The Adjectival Participle

The clue is the definite article (see 7.I.A; Mounce, 179-180; Wallace, 266-271).
1) Attributive participles
2) Substantives (participles as nouns)

B. The Adverbial Participle (Circumstantial Participle)

(See 7.I.B; Mounce, 180-181; Wallace, 271-280).
1) Temporal (when)
2) Conditional (if)
3) Causal (because)
4) Concessive (although)
5) Manner (-ing ending)
6) Means (by, with)
7) Purpose (in order that) (sometimes called telic)
8) Result (as a result)
9) Attendant circumstance
10) Redundant participle (pleonistic participle)
11) Cognate participle (Hebrew infinitive absolute)

C. The Supplementary Participle

They supplement the verb (see 7.I.C; Mounce, 181-182; Wallace, 281-284).
1) Periphrastic (the clue is the verb “to be”)
2) Indirect statement (verbs of perception)
3) Complementary: after certain verbs (especially ceasing / continuing)

D. The Independent Participle

No main verb in the sentence; translated either as indicative or imperative (see 7.I.D; Mounce, 182; Wallace, 283).
VII. VARIOUS TYPES OF CLAUSES

A. Conditional Sentences
(See chapter 8.I; Mounce, 164, 166, 168; Wallace, 303-315).
1) Logical condition (first class): 339 examples in the NT
2) Contrary to fact condition (second class; unreal condition): 51 examples
3) Anticipatory condition (third class): 332 examples
4) Ideal condition (optative; fourth class): 12 examples

B. ὅτι Clauses
(See Wallace, NT Syntax, 197-201).
1) Substantival ὅτι (“that”)
   a) Direct discourse (recitative ὅτι): quotation marks
   b) Indirect discourse (declarative ὅτι): “that”
      (indirect statement, indirect question, or indirect command)
   c) Apposition: “namely,” “that”
2) Epexegetical ὅτι: limiting (explain or clarify without substituting for its antecedent)
3) Causal ὅτι: “because”

C. Other Types of Clause
1) Ways of expressing purpose
2) Ways of expressing result
3) Ways of expressing causation
4) Ways of expressing a temporal clause
5) Various types of dependent clauses
2. THE CASES OF NOUNS AND PRONOUNS

I. THE VARIOUS USES OF EACH CASE

A. Vocative

It occurs less than 1%.

1) Forms:
   a) Same form as the nominative for the most part
   b) Second declension masculine singular nouns and adjectives often change the stem vowel o to e: Rom 2:1 ὦ ἄνθρωπε O man

2) Function: direct address

3) Examples:
   a) Luke 1:3 κράτιστε θεόφιλε, Most excellent Theophilus
   b) The Epistle of James changes the address when using different type of paraenesis
      i. “My beloved brethren” (ἀδελφοί μου ἄγαπητοί) when addressing the church: Jas 1:2-3:12; 5:7-20.
      ii. Adulteresses (Jas 4:4 μοιχαλίδες), sinners (Jas 4:8 ἁμαρτωλοί) and double minded (Jas 4:8 δίψυχοι) when giving disciplinary exhortations in Jas 3:13-4:10.
      iii. Various groups outside the church when giving prophetic denunciations (Jas 4:13 ἄγε νῦν οἱ λέγοντες; Jas 5:1 ἄγε νῦν οἱ πλούσιοι).

B. Nominative

It occurs 31%.

1) Subject of a sentence
   a) Rom 8:28 οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεόν πάντα συνεργεῖ εἰς ἄγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.
      i. Subject is God (NIV, RSV, NASB, NAB, NEB, JB, TEV): in all things God works for the good of those who love Him.
      ii. Subject is all things (KJV, ASV, TLB): all things work together for good
   b) Matt 26:27 καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες
      i. Drink all of it (KJV, ASV).
      ii. Drink of it all of you (RSV, NIV).
c) Jas 4:5 ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν
   i. God as subject (RSV, NASB) or *Spirit as subject (KJV, ASV, NEB, JB, TEV, TLB, NIV)
   ii. Jealousy understood *negatively (KJV, ASV, NEB, TEV, NIV) or positively (RSV, JB, NASB, TLB)
   iii. A question (ASV, NIV)
   iv. The Holy Spirit (JB, NASB, TLB) or *the human spirit (KJV, ASV, RSV, NEB, TEV, NIV).

2) Predicate noun or adjective
   a) With the verb “to be”
      1 Cor 9:2 ἡ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε you are the seal of my apostleship
   b) With certain passive verbs
      Jas 2:23 καὶ φίλος θεοῦ ἐκλήθη and he was called a friend of God

3) Nominative pendent (logical rather than syntactical subject; also other cases)
   John 1:12 rel cl ὅσοι δὲ ἔλαβον αὐτόν, nom pendent ἐδωκέν αὐτοῖς ἐξουσίαν, main verb ἐξουσίαν inf epexeg τέκνα θεοῦ γενέσθαι

C. Genitive
   It occurs 25% (relationship between two words).

1. Adjectival Genitives
   1) Possessive genitive (genitive of possession)
      John 13:5 τοὺς πόδας τῶν μαθητῶν the feet of the disciples
   2) Genitive of relationship
      Matt 20:20 ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου the mother of the sons of Zebedee
   3) Partitive genitive
      Rom 15:26 πτωχοὶς τῶν ἁγίων poor among the saints
4) Attributive genitive (genitive of quality)
   Titus 2:13 ἐπιφάνειας τῆς δόξης
                glorious appearing
   Rom 7:24 σώματος τοῦ θανάτου τούτου
                this body of death, i.e., this dead body

5) Attributed genitive (the head noun rather than the genitive functions as an adjective)
   Phil 1:22 καρπὸς ἔργου
                the fruit of work = fruitful work
   Rom 6:4 σώτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν
                thus also we should walk in newness of life (= new life)

6) Genitive of content
   Luke 4:1 πλήρης πνεύματος ἁγίου
                full of the Holy Spirit
   Mark 14:13 κεράμιον ὕδατος
                a jar of water, containing water

7) Genitive of apposition (epexegetical genitive, appositive genitive)
   Acts 2:38 τὴν δωρεὰν τοῦ ἅγιον πνεύματος
                the gift (which is) the Holy Spirit
   2 Cor 5:5 τὸν ἀρραβῶνα τοῦ πνεύματος
                the Spirit is the guarantee
   Rom 4:11 σημεῖον περιτομῆς
                the sign is circumcision itself

8) Genitive of destination (genitive of purpose or direction)
   Rom 8:36 ἐλογίσθημεν ὡς πρόβατα σφαγῆς
                we were regarded as sheep destined for slaughter

2. Ablatival Genitives

1) Genitive of source (genitive of origin)
   Mark 1:4 βάπτισμα μετανοίας
                baptism of repentance; not leading to but springing from repentance
   1 Thess 1:3 the work of faith and labor of love and steadfastness of hope
                (NIV) your work produced by faith, your labor prompted by love, and
                your endurance inspired by hope
                [OR attributive genitive: (NLT) faithful work, loving deeds, and continu-
                al anticipation of the return]
2) Genitive of separation

Eph 2:12 ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραήλ
aliensed from the commonwealth of Israel

3) Genitive of comparison (also use ἦ, "than" for comparisons Acts 20:35)

Mark 1:7 ἔρχεται ὁ ἰσχυρότερός μου ὅπισω μου
He who is stronger than me is coming after me

3. Verbal Genitives

(When the genitive is used with nouns of action: the noun can be made into a verb).

4) Subjective genitive

Luke 20:4 τὸ βάπτισμα Ἰωάννου εξ οὐρανοῦ ἢ ἢ ἢ ἢ ἦν ἢ ἢ ἦν ἢ ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦν ἦ
John’s baptism but “the baptism of Jesus” could be objective if John baptized him

1 Tim 4:1 διδασκαλίαις δαιμονίων
doctrines of demons = teachings about demons (obj), but certainly doctrines influenced by demons, demonized teaching (subj)

5) Objective genitive

Rom 16:25 τὸ κήρυγμα Ἰησοῦ Χριστοῦ
the preaching of (i.e. about) Jesus Christ

Eph 3:12 διὰ τῆς πίστεως αὐτοῦ
through his (Christ’s faithfulness) = subjective genitive;
through faith in him = objective genitive

Matt 12:31 ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται
blasphemy against the Spirit or blaspheming the Spirit

6) Plenary genitive (both subjective and objective meanings are intended; it is questionable if an author would have in mind two meanings)

2 Cor 5:14 ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς
the love of Christ controls us = both Christ’s love for us and our love for Christ (Wallace, 59: “The love that comes from Christ producing our love for Christ … constrains us.”)
(the context emphasizes Christ’s love for us as does the broader scriptural emphasis in Rom. 8:39; Gal. 2:20)

Rev. 1:1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἦν ἐδώκεν αὐτῷ ὁ θεὸς
Jesus’ revelation (subjective) or revelation about Jesus (objective) or both (plenary)
4. Adverbial Genitives

1) Genitive of time (kind of time)
   Matt 2:14  νυκτός
during the night

2) Genitive of agency
   John 6:45  ἔσονται πάντες διδακτοί θεοῦ
they shall all be taught by God

3) Genitive absolute (Matthew: 51x; Mark: 34x; Luke: 57x; Acts: 100x)
The subject of the genitive absolute is never the same as the subject of the main clause.
A. T. Robertson, Greek Grammar, 1130, mentions that the genitive absolute can employ all the adverbial ideas of the adverbial participle, but he does not offer examples.

   a) Temporal
      Rom 7:3  ζῶντος τοῦ ἀνδρὸς ... ἐὰν γένηται ἄνδρὶ ἑτέρῳ
      if you marry another man ... while your husband is alive

   b) Causal (35x: Mark 11:11; Luke 7:42; Acts 4:37; 19:36; 25:25; 27:9,12,15,18 etc.)
   c) Concessive (Acts 3:13; 7:5; 19:30; 2 Cor 2:12 etc.)
   d) Conditional (Acts 18:21 etc.)
   e) Result ?? (Acts 25:8; Heb 9:8a etc.)

4) With certain verbs (BDF §§169-178 has 10 categories):
   a) Verbs of sensation (touch, taste, eat, hear, smell)

   b) Verbs of emotion / volition (desiring, striving after, remembering, forgetting)
      Luke 24:8  ἔμνήσθησαν τῶν ῥημάτων αὐτοῦ
      they remembered his words

   c) Verbs of sharing (especially μεταλαμβάνω like Acts 2:46)

   d) Verbs of ruling and surpassing
      Luke 22:24  οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν
      the kings of the Gentiles rule over them

   e) Many compound verbs with the prefix κατα
      Jas 4:11  μὴ καταλαλεῖτε ἀλλήλων
      do not speak evil against one another
D. Dative

It occurs 15%.

1) Indirect object

2 Pet 3:15  Παῦλος ... ἔγραψεν ὑμῖν
Paul ... wrote to you

2) Dative of advantage or disadvantage (dative of interest)

2 Tim 1:8  συγκακοπάθησος τῷ εὐαγγελίῳ
suffering for (to the advantage of) the gospel

3) Dative of respect (dative of reference)

Matt 11:29  ταπεινὸς τῇ καρδίᾳ
lowly in (with respect to the) heart

4) Dative of possession (possessor)

Matt 18:12  ἐὰν γένηται τινι ἀνθρώπῳ ἑκατὸν πρόβατα
if a man has a hundred sheep (if a hundred sheep belong to a certain man)

5) Dative of time (point of time; gives a point in time answering the questions “when” or “how long”)

Luke 27:7  τῇ τρίτῃ ἡμέρᾳ
on the third day

6) Dative of means (instrumental dative)

Mark 1:8  ἐγὼ ἐβάπτισα ὑμᾶς ὑδάτι
I baptize you with water

Mark 9:49  πᾶς γὰρ πυρὶ ἁλισθήσεται
everyone will be salted with fire

7) Dative of cause

Luke 15:17  ἐγὼ δὲ λιμῷ ὃδε ἀπόλλυμαι
but I perish here because of hunger

8) Dative with certain verbs (functioning similar to a direct object)

a) trusting (πιστεύω), obeying (ὑπακούω), serving (διακονέω), worshipping (λατρεύω), thanking (εὐχαριστέω), following (ἀκολουθέω)

b) with some compound verbs with ἐν, ἐπί, παρά, πρός, σύν

Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην
Abraham believed God and it was reckoned unto him as righteousness
9) Cognate dative (to translate Hebrew infinitive absolute)

Matt 13:14 ἀκοή ἀκούσετε
in hearing you will hear OR you will indeed hear

E. Accusative

It occurs 29%.

1) Direct object

1 John 2:3 οὐκ ἐντολήν καινὴν γράφω
I am not writing a new commandment

2) Double accusative

Luke 20:44 Δαυὶδ οὖν κύριον αὐτὸν καλεῖ
David thus calls him Lord

3) Accusative of respect (or the subject of an infinitive)

Matt 13:4 ἐν τῷ σπείρειν αὐτὸν
as he sowed

4) Accusative of measure (extent of space or time)

Luke 2:36 ζήσασα μετὰ ἀνδρὸς ἕτη ἔπτά
having lived with her husband 7 years

5) Cognate accusative

Mark 4:41 ἐφοβήθησαν φόβον μέγαν
they feared a great fear

II. THE HOMILETICAL VALUE OF GRAMMATICAL DISTINCTIONS

A. Determining the Emphasis in a Sentence through Word Order

1) When a word is placed OUTSIDE a ἵνα clause (cf. also Acts 19:4; Col 4:16)

2 Cor 2:4 ἔγραψα υἱὸν διὰ πολλῶν δακρύων, οὐχ ἴνα λυπηθῆτε ἄλλα τὴν ἀγάπην ἴνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς
(NIV) I wrote you ... with many tears, not to grieve you but to let you know the depth of my love for you
(“love” is placed before the ἵνα clause)
Gal 2:10  
μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν  
All they asked was that we should continue to remember the poor  
(“poor” placed outside the ἵνα clause)

2 Cor 12:7  
καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων διὸ ἵνα μὴ ὑπεραίρωμαι,  
(NIV) To keep me from becoming conceited because of these surpassing  
great revelations, there was given me a thorn in my flesh, a messenger of  
Satan (emphasis on abundance of revelations put outside the ἵνα clause:  
so strange that Nestle-Aland puts a period after it making it a part of the  
preceding sentence)

Examples of temporal clauses (John 7:27; 11:29,32,33; 16:21; 1 Pet 4:10), conditional clauses (Matt 15:14; John 10:9; 12:32; 1 Cor 6:4; 7:13; 15:2), and relative clauses (2 Cor 2:10).

2) When interrogative pronouns normally come first (cf. also Acts 5:35; Rom 11:2; 1 Cor 6:1; 1 Pet 4:18)

Matt 12:27  
καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ γυναικεῖοι ἐν  
tίνι ἐκβάλλουσιν  
(NIV) And if I drive out demons by Beelzebub, by whom do your people  
drive them out? (emphasis on your children)

Acts 11:17  
ἐγὼ τίς ἠμὴν δύνατός κωλύσαι τὸν θεόν  
Who was I to think I could oppose God? (emphasis on I, Peter)

3) A verb, participle, infinitive, or pronoun INTERVENES in a noun phrase

Rom 12:4  
τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἐκθέτω  
these members do not all have the same function

Matt 1:20  
τὸ γάρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἐστὶν ἄγιον  
the child in Mary’s womb is holy, out of the Holy Spirit (emphasis upon  
the Holy Spirit)

Acts 25:25  
μηδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι (vs. Luke 23:15)  
emphasis upon the fact that Paul had done nothing worthy of death

Heb 10:12  
οὗτος δὲ μῖαν ἑκάστην ἀμαρτίαν προσενέγκας ἐπὶ τὸ διηνεκὲς  
(NIV) But when this priest had offered for all time one sacrifice for sins,  
he sat down at the right hand of God (μίαν modifying ἑκάστην is placed  
at the beginning for emphasis)

4) The genitival modifier normally follows the noun (96% Paul; 99% Luke) or else it receives the emphasis

Rom 11:13  
ἔθνων ἀπόστολος  
apostle of the Gentiles
Matt 14:33 ἀληθῶς θεοῦ υἱὸς εἶ
emphasis on being the Son of God

John 13:14 εἰ οὖν ἔγω ἐνίσχυ ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὑμῖν ἐνίσχυτε ἀλλήλων νίπτετε τοὺς πόδας·
(NIV) Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet (emphasis upon one another’s and “your” feet)

5) A word is separated from the other words it belongs with

1 Pet 2:12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν live such good lives among the pagans (good lifestyle)

Heb 13:8 Ἰησοῦς Χριστὸς ἐκέχει καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας Jesus Christ is the same yesterday and today and forever (emphasis upon “the same”)

1 Pet 4:10 ἔκαστος καθὼς ἐλαβὲν χάρισμα as each has received a gift (“each” is placed outline the temporal clause for emphasis)

Matt 8:8 ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς in order that you may come under my roof (my house placed outside the prepositional phrase)

6) A word is placed at the beginning of the sentence or a clause

John 1:1 καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος (emphasis upon God in the second phrase)

Rev 21:22 καὶ ναὸν οὐκ ἔδω ἐν αὐτῇ the temple is placed first whereas throughout Revelation it is always “I saw”

Phil 4:5 τὸ ἔπιστευκέν ὑμῶν γνωσθῆτω πᾶσιν ἀνθρώποις Let your gentleness be evident to all

B. Determining What Pronouns Point To

1) In 1 John, “this” refers either backwards (1 John 3:19; 4:6) or forwards (1 John 2:3, 5b; 3:16,24; 4:2-3,13; 5:2)

2) In the Pastoral Epistles, the phrase “this is a faithful saying” (πιστὸς ὁ λόγος) can refer to the preceding (1 Tim 3:1; Tit 3:8) or the following (1 Tim 1:15; 4:9; 2 Tim 2:11) with the subject matter of each saying being salvation.

3) John 21:15 “Do you love me more than these?” (ἀγαπᾷς με πλέον τούτων;) can refer to fishing, other disciples, or “Do you love me more than these love me.”
C. Greek Referents

1) 1 Peter 1:7 explains that something is more precious than gold (τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου). The NIV ("your faith — of greater worth than gold") implies that faith is of greater worth than gold but πίστεως is feminine while πολυτιμότερον is neuter. Therefore, the English Standard Version is a better translation, "so that the tested genuineness of your faith — more precious than gold."

2) In the story of Nicodemus, Jesus says in John 3:7, “You should not be surprised at my saying, ‘You must be born again’” (μὴ θαυμάσῃς ὅτι εἶπόν σοι δεῖ ὑμᾶς γεννηθῆναι ἀνωθέν). Notice that the plural “you” applies the “born again” to everyone.

D. Questions with οὐ and μή

(For exceptions see BDF §427.2).

1) Luke 6:39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν;
Can a blind man lead a blind man? (μήτι = negative answer)

οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;
Will they not both fall into a pit? (οὐχὶ = affirmative answer)

2) Rom 9:20-21 μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;
Will what is molded say to its molder, “Why have you made me thus?”
(implied “No”)

ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ...
Has the potter no right over the clay? (οὐκ = “Yes”)

3) 1 Cor 9:8 Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ
Do I say this on human authority? (implied “No”)

ἡ καὶ ὁ νόμος ταῦτα οὐ λέγει;
Does not the law say the same? (implied “Yes”)

3. THE ARTICLE

I. FUNCTIONS OF THE ARTICLE

1) As a personal pronoun (with a δὲ construction)

John 4:32 ὁ δὲ ἐἶπεν αὐτοῖς but he said to them

2) Definitize

   a) “The function of the article is not primarily to make something definite that would otherwise be indefinite.” (Wallace, Syntax, 94)
   b) There are at least ten ways in which a noun in Greek can be definite without the article (cf. Wallace, Grammar Beyond, 245-254).

3) Identify

   a) A distinction is made between the essential force of the article which is to conceptualize and the predominant function which is to identify an object.
   b) “The article is employed predominantly to stress the identity of an individual or class or quality.” (Wallace, Syntax, 94)

4) Conceptualize

   a) The essential force of the article is to nominalize something that would otherwise not be considered as a concept.
   b) The article is able to turn almost any part of speech into a noun.

II. THE ABSENCE OF THE ARTICLE

1) The noun MAY be definite without the article but MUST be definite with the article.

2) “When a substantive is anarthrous, it may have one of three forces: INDEFINITE, QUALITATIVE, or DEFINITE.” (Wallace, Syntax, 108)

   a) Qualitative stresses nature or essence and emphasizes class traits

   Heb 1:2 ἐπ’ ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλαησεν ἡμῖν ἐν υἱῷ
   In these last days [God] has spoken to us in a Son

   John 1:14 ὁ λόγος σὰρξ ἐγένετο the Word became flesh

   b) Indefinite

   John 4:7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας a woman from Samaria

   c) Definite

   John 1:1 ἐν ἀρχῇ ἦς ὁ λόγος in the beginning was the Word
III. SPECIFIC RULES CONCERNING THE ARTICLE

A. Apollonius’ Canon

In general both the head noun and the genitive noun either have the article or lack the article and have the same meaning. Thus, τοῦ πνεύματος τοῦ ἁγίου is identical to πνεύματος ἁγίου (versus Nigel Turner, Grammatical Insights, 18-21).

Apollonius’ Corollary: When both nouns are anarthrous, both will usually have the same semantic force (definite, definite; qualitative, qualitative; indefinite, indefinite: 74% of instances in the NT according to Wallace, Beyond, 251).

Matt 3:16 πνεῦμα θεοῦ
if “God” is definite, so is “Spirit” = the Spirit of God

B. Colwell’s Rule


1) Formulations

a) Definite predicate nouns which precede the verb usually lack the article (if it is raining, there must be clouds in the sky)

b) Not: An anarthrous predicate nominative that precedes the verb is usually definite (if there are clouds in the sky, it must be raining)

John 1:49 σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ
You are the Son of God, you are the King of Israel

2) Colwell’s construction: an anarthrous preverbal predicate noun is normally qualitative, sometimes definite, and only rarely indefinite. In fact 80% of anarthrous preverbal predicate nominatives are qualitative.

3) Examples

John 1:1 καὶ θεὸς ἦν ὁ λόγος
and the Word was God (not a god). Qualitative: the Word was divine

1 Tim 6:10 ῥίζα πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία
the love of money is a / the root of (all kinds of) evil. If qualitative, “the love of money motivates all evils”

John 4:19 Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ
Sir, I perceive that you are a / the prophet
C. Granville Sharp Rule

(1735-1813 Granville Sharp, an English philanthropist and abolitionist, in 1798 wrote the book *Remarks on the Definitive Article*).

1) In an ARTICLE-SUBSTANTIVE-KAI-SUBSTANTIVE CONSTRUCTION, the second substantive refers to the same person mentioned with the first substantive. IF NEITHER is impersonal, plural, or a proper name. (80 examples in NT)

   Phil 2:25 Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου Epaphroditus, my brother and fellow-worker and fellow-soldier

2) Christologically significant texts

   Titus 2:13 τοῦ μεγάλου θεοῦ καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ our great God and Savior, Jesus Christ (θεός is not a proper name in Greek)

   2 Pet 1:1 τοῦ θεοῦ ἡμῶν καὶ σωτῆρος, Ἰησοῦ Χριστοῦ our God and Savior, Jesus Christ (cf. 1 Pet 2:20; 3:18)

3) Exceptions (the rule only applies to personal, singular, non-proper nouns)

   a) Impersonal nouns

      2 Thess 2:1 ύπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν concerning the coming of our Lord Jesus Christ and our being gathered to him

   b) Plural nouns

      Acts 17:18 τῶν Ἕπικουρείων καὶ Στοϊκῶν Epicureans and Stoics

      Eph 4:11 τοὺς δὲ ποιμένας καὶ διδασκάλους the pastors are a part of the teachers

   c) Proper nouns

      Eph 5:5 ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ in the kingdom of Christ and of God

      2 Thes 1:12 κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ according to the grace of our God and the Lord Jesus Christ (Lord Jesus Christ is a proper noun: RSV, NRSV, NIV text) OR according to the grace of our God and Lord, Jesus Christ (NLB; footnote NIV)
4. THE TENSES OF THE INDICATIVE MOOD

I. TIME, AKTIONSART, AND VERBAL ASPECT

A. The Temporal Aspect: Past, Present, and Future

Although in English our tenses refer to temporal happenings, in Greek only the future refers necessarily to time with the other tenses emphasizing the kind of action portrayed (complete action or continuous action).

Acts 19:2  εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες;
(NKJV) did you receive the Spirit since (after) you believed? (aorist participle)

Since Aktionsart rather than time is portrayed, snapshot action is in view meaning that the aorist tense can be interpreted either as antecedent or simultaneous (“after or when”) with the preference being simultaneous (versus the KJV, even the NKJV).

B. Aktionsart: Kinds of Action

The aorist portrays snapshot action (action visualized in a single perspective, as a whole) as well as being the default tense, while the present and imperfect portray motion picture action (action in progress) and the perfect tense emphasizes the abiding state of completed action.

Buist Fanning, Verbal Aspect in New Testament Greek, 48: “At a basic level the distinction involves defining aspect as the way in which a speaker views or portrays a situation, and defining Aktionsart as the procedural character or nature of the occurrence itself.”

C. Verbal Aspect

It is the way in which the writer regards the action in its context, viewed as a whole act (aorist and future), as a process (imperfective including present and imperfect in Greek), or as a state (perfect and pluperfect).

Fanning, 84-85: “aspect has nothing inherently to do with temporal sequence, with procedural characteristics of actual situations ... It is instead a rather subjective category, since a speaker may choose to view or portray certain occurrences by one aspect or another without regard to the nature of the occurrence itself.”

Fanning, 49: “It may be viewed from a vantage point within the occurrence, without reference to the beginning or end-point, but with focus instead on its internal structure or make-up. Or the occurrence may be viewed from a vantage point outside, with focus on the whole occurrence from beginning to end, without reference to its internal structure.” (present is within; aorist is outside).

Carson, Exegetical Fallicies, 73: “There is no one-to-one connection between the Greek tense-form and the time of the action, or between the Greek tense-form and the kind of action ... but between the Greek tense-form and the author’s choice of how the action will be conceived.”
II. THE MEANINGS OF EACH TENSE

A. Present Tense (motion-picture action)

1) Progressive present (durative, descriptive): “continue to”

Heb 6:10 διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες
as you have ministered to the saints and continue to minister

2) Instantaneous present (aoristic, punctiliar): the progressive aspect is entirely suppressed (normally a verb of saying or thinking)

John 3:3 ἁμὴν ἁμὴν λέγω σοι
verily, verily, I say to you

3) Iterative present (repeated action at recurrent intervals)

1 Cor 11:26 τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρι οὗ ἔλθῃ
you proclaim (repeatedly) the Lord’s death till he comes

4) Conative present (tendential, voluntative): “attempted, tried to”

Acts 26:28 ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἐν ὀλίγῳ με πείθεις
Agrippa said to Paul, “In a short time you are trying to make me a Christian!”

Gal 5:4 οἵτινες ἐν νόμῳ δικαιοῦσθε
you who are trying to be justified by law

5) Historical present (for vividness or to highlight some aspect of the narrative). Of the 151 occurrences in Mark, Luke only retains one at Luke 8:49 (Mark 5:35).

John 1:29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει
the next day John saw (seeing) Jesus coming toward him, said (says) ...

6) Futuristic (in prophecies)

Matt 11:3 Σὺ εἶ ὁ ἐρχόμενος ἢ ἔτερον προσδοκῶμεν;
are you the one who is coming or should we expect another?

7) Perfective present: indicates the results of an action (“have”)

Luke 1:34 ἐπείπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον· πῶς ἔσται τούτο, ἐπεὶ ἀνδρα οὐ γινώσκω;
and Mary said to the angel, “How shall this be, since I have no husband?”

8) Gnomic present (omnitemporal): a general truth in timeless reality

Luke 16:18 Πᾶς ὁ ἄπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἔτεραν μοιχεύει
anyone who divorces his wife and marries another woman commits adultery
B. Imperfect Tense

1) Progressive imperfect (durative): “continue to”
   Matt 4:11 Angels came (προσῆλθον aorist) and were ministering (διηκόνουν) to him

2) Ingressive imperfect (inchoative, inceptive): “begin”
   Mark 11:18 And they began looking for a way (ἐζήτουν) to kill him

3) Iterative imperfect (customary, habitual): repeated action at recurrent intervals
   Acts 2:45 And they were (repeatedly) selling (ἐπίπρασκον) their possessions and goods and giving (διεμέριζον) to anyone as he had need
   Luke 2:41 And his parents went to (ἐπορεύοντο) Jerusalem each year

4) Conative imperfect (voluntative, tendential): “attempted, tried to”
   Mark 15:23 καὶ ἐδίδουν αὐτῷ ἐσμύρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν then they were attempting to give him wine mixed with myrrh, but he did not take it (aorist).

C. Aorist Tense (snapshot action)

1) Summary aorist (constative, punctiliar, comprehensive): action seen as a whole
   Rom 5:14 ἔβασιλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως death reigned from the time of Adam to the time of Moses

2) Ingressive aorist (inchoative): expresses the beginning of an action
   Acts 15:12 The whole assembly became silent (ἐσίγησεν) as they listened to Barnabas and Paul

3) Consummative aorist (culminative, effective): stresses the cessation of an act
   Acts 5:39 ἐπείσθησαν δὲ αὐτῷ they were persuaded by him

4) Gnomic aorist (omnitemporal): timeless truth
   Matt 23:2 ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαίοι the teachers of the law and the Pharisees sit in Moses’ seat

5) Epistolary aorist: As a courtesy to the reader, the writer adopts the time perspective of the reader, which is different from his own: present or future for him but past for the reader
   1 Cor 5:11 But now I write (ἐγράψα) to you
6) Prolectic aorist (futuristic): to describe an event that is not yet past as though it were already completed to stress the certainty of the event

Mark 11:24 πάντα δοσα προσεύχεσθε και αἰτεῖσθε, πιστεύετε ὅτι ἔλαβετε, καὶ ἔσται ύμίν  

whatever you ask for in prayer, believe that you have received it, and it will be yours

D. Future Tense

The future is the only tense that is always related to time including the twelve future participles and the five future infinitives (cf. Wallace, Grammar Beyond, 567).

1) Predictive future (futuristic): regular use
Matt 3:1 He will baptize you (βαπτίσει) with the Holy Spirit

2) Imperatival future (volitive): “must”
Matt 6:5 And when you pray, you must not be like (ἔσεσθε) the hypocrites

3) Deliberative future
Rom 9:14 Τί οὖν ἐροῦμεν; what then shall I say?

4) Gnomic future (omnitemporal)
Rom 5:7 μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται  
very rarely will anyone die for a righteous man

E. Perfect and Pluperfect Tenses

It combines in itself the present and aorist since it expresses the continuance of completed action (BDF §340), the perfect speaking of results existing in the present, the pluperfect speaking of results existing in the past.

1) Resultative perfect / pluperfect (intensive): emphasis upon results – the English present is the best translation for the perfect; simple past for the pluperfect.
   a) Perfect: Luke 5:20 Friend, your sins are forgiven (ἀφέωνται)
   b) Pluperfect: John 6:17 σκοτία ἤδη ἐγεγόνει By now it was dark

2) Consummative perfect / pluperfect (extensive): stress completed action – often the best translation is the present perfect and the past perfect.
   a) Perfect: John 19:30 Ἰησοῦς εἶπεν τετέλεσται Jesus said, “It is finished”
   b) Pluperfect: John 11:19 Jews had come (ἐληλύθεισαν) to Mary and Martha

3) Gnomic perfect
Jas. 2:10 δοσις γὰρ ὄλον τὸν νόμον τηρήσῃ πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἐνόχος  
Whoever keeps the whole law and yet stumbles at one point is guilty of breaking all of it
III. THE HOMILETICAL VALUE

A. Present Tense

1 John 3:6  
πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἐῴρακεν αὐτόν οὐδὲ ἐγνώκεν αὐτόν 
(RSV) No one who abides in him sins; no one who sins has either seen him or known him. 
(*NIV) No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him.

Matt 7:7  
αἰτεῖτε ... ζητεῖτε ... κρούετε  
Ask (keep on asking) and you shall receive

John 20:23  
ἄν τινων ἀφήτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς, ἄν τινων κρατήτε κεκράτηται  
(NRSV) If you forgive the sins of any (aorist), they are forgiven them; if you retain the sins of any (present, continue to retain), they are retained

John 20:31 But these are written that you may (continue to?) believe that Jesus is the Christ (also John 19:35)

a. If present πιστεύητε (NA25; p66 Β θ), the gospel is for Christians to keep believing

b. If aorist πιστεύσητε (NA27; κ2 Α C D L W f1 13 M), it is for non-believers to start believing

John 10:38  
τοῖς ἔργοις πιστεύετε, ἵνα γνώτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί  
(NIV) believe the miracles that you may know and understand (JB know for sure; literally “continue to know”) that the Father is in me and I in the Father

John 3:16  
ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχῃ ζωὴν αἰώνιον in order that whoever (continues to) believe in him shall not perish but have eternal life

John 4:13-14  
Whoever drinks and drinks (present ὁ πίνων) this water will thirst again, but whoever drinks once for all (aorist ὃς πίη) the water I give will never thirst.

Heb 10:25  
μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν not (habitually) neglecting to meet together as is the habit of some
B. Aorist Imperative

Many claim (Blackwelder, *Light from the Greek New Testament*, 62) that the aorist imperative is employed for a sense of urgency as in Peter’s appeal for repentance in his Pentecost sermon (Acts 2:38) and in the seven aorist imperatives of the Lord’s Prayer (Matt 6:9-13).

C. Prohibitions

John 20:17  μὴ μου ἄπτου (see Matt 28:9 Mary held Jesus by the feet)
Do not (continue to) hold (touch) me = Stop holding me (not “do not touch me”)

Rom 6:13  Stop yielding (present μὴ δὲ παριστάνετε) your members to sin and start yielding (aorist παραστήσατε) yourselves to God

Acts 18:9  μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς
Stop being afraid and speak and don’t be silent

Eph 5:18  καὶ μὴ μεθύσκεσθε οἶνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι
Stop getting drunk (pres. imper, not aorist subjunctive) on wine which leads to debauchery, but instead be filled (continually) with the Spirit

WARNING: Only the context determines if the present prohibition means “stop” since (as Boyer claims) of the 174 instances of the present imperative with μὴ, they are

<table>
<thead>
<tr>
<th>General exhortations (no indication about present happening)</th>
<th>100x</th>
</tr>
</thead>
<tbody>
<tr>
<td>The previous action is explicit in the context</td>
<td>26x</td>
</tr>
<tr>
<td>The previous action is explicit, but already stopped</td>
<td>4x</td>
</tr>
<tr>
<td>The previous action is probable from the context</td>
<td>12x</td>
</tr>
<tr>
<td>The previous action is denied in the context</td>
<td>32x</td>
</tr>
</tbody>
</table>

D. Perfect Tense

2 Cor 5:17  τὰ ἀρχαία παρῆλθεν, ἰδοὺ γέγονεν καινά
the old has gone; the new has come and will remain

1 Cor 15:4  He died (aorist ἀπεθάνεν), was buried (aorist ἐτάφη), and was raised (perfect ἐγήγερται), establishing the continuous nature of the resurrection

John 19:30  Ἰησοῦς εἶπεν τετέλεσται  Jesus said, “It is finished”
5. THE MOODS

I. THE INDICATIVE MOOD

The indicative mood is the MOOD of ASSERTION or PRESENTATION of CERTAINTY. Thus, it is incorrect to describe the indicative as the mood of certainty or reality.

II. THE IMPERATIVE MOOD

A. Types of Imperatives


1) Commands and prohibitions (1357 examples or 83%)
2) Requests and prayers (188 examples or 11%)
3) Imperatives expressing permission (27 examples or 2%)
4) Exclamations (16 examples)
5) Greetings (7 examples like Jas 1:1)
6) Challenges to understanding (4 examples like Luke 12:39)
7) Imperatives acting like conditionals (imperatives followed by καί and the future indicative (20): Jas 4:7,8,10; Matt 7:7; Luke 11:9)

B. Ways to Give a Command

All the Greek moods are employed.

Phil 2:2 has three examples

<table>
<thead>
<tr>
<th>Imper</th>
<th>ἐκπληρώσατε μου τὴν χαρὰν</th>
<th>Make my joy complete,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imper ἵνα</td>
<td>ἵνα τὸ αὐτὸ φρονήτε</td>
<td>be of the same mind,</td>
</tr>
<tr>
<td>Indep Ptc</td>
<td>τὴν αὐτὴν ἀγάπην ἔχοντες</td>
<td>have the same love.</td>
</tr>
</tbody>
</table>

1) Imperative
   a) Second Person:
   Matt 6:19-20 μὴ θησαυρίζετε Do not lay up treasure
   b) Third Person:
   Matt 6:10 ἐλθέτω ἡ βασιλεία σου Your kingdom come
2) Future indicative (the jussive future)
   a) The OT Mosaic Law: Matt 5:21; 19:18; Rom 13:9 (but aorist subjunctive at Mark 10:19; Luke 18:20; Jas 2:10)

3) The subjunctive mood
   a) Hortatory subjunctive (first person “let us”)
   b) Prohibition with aorist subjunctive
   c) Imperatival ἵνα (rare)
      Matt 20:33 κύριε ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν
      Lord, let our eyes be opened
      Turner, Grammar of NT Greek, 3:94-95, also lists Mark 5:23; 10:51; Luke 18:41; John 6:39; 9:3; 13:18; 15:25; 1 Cor 5:2; 7:29; 2 Cor 8:7; 9:4; Col 4:16; Gal 2:10; Philemon 19; Eph 5:33; 1 Tim 1:3; 1 John 2:19.

4) Imperatival infinitive
   a) Example:
      Rom 12:15 χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων
      Rejoice with those who rejoice; weep with those who weep
   b) Cf. also Matt 5:34,39; Luke 9:3; Phil 3:16; Titus 2:2-10.
   c) In Epistolary Openings at Jas 1:1; Acts 15:23; 23:26.

5) Independent imperatival participles
   a) Example:
      1 Pet 3:1 Ομοίως [α] γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν
      Wives, in the same way be submissive to your husbands
   b) Especially in Paraenetic Literature with 17 instances in Rom 12:9-19 and several in the hortatatory sections of 1 Peter (1 Pet 1:13-14; 2:12,18; 3:1,7-9; 4:8-9).

6) Voluntative optative in imprecations and attainable wishes
   a) Example:
      Mark 11:14 μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι
      May no one ever eat fruit from you again
   b) Especially in Salutations and Benedictions
C. When the Imperative and Indicative are Identical

Rom 5:1  
we have peace with God (ἔχομεν καὶ B² F G P Ψ vg KJV; RSV; NIV, NRSV, NLT)  
OR let us have peace with God (ἔχωμεν καὶ A B* C D K L lat bo Mcion; NEB; Amplified)

1 Cor 12:31  
ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα  
Eagerly desire the greater gifts (NIV)  
OR you are eagerly desiring the greater gifts (Pauline sarcasm)

III. THE SUBJUNCTIVE MOOD

A. Independent Clauses

1) Prohibitions (see p. 27, C)
   a) Traditional view: aorist subjunctive means “do not start” while the present imperative means “stop doing” or “do not continue”  
      (Cf. Moulton, Grammar of NT Greek, 1:122).

   b) Corrective by K. L. McKay (NovT 27 [1985]: 201-26) that whether or not an action has already begun is not at the heart of the difference between aorist subjunctive and present imperative but instead the aorist speaks about the whole action while the present emphasizes the ongoing process.

   c) Conclusion: Only the context can determine if a present prohibition entails “stop doing.”

2) Hortatory subjunctive
   Luke 2:15  
διέλθωμεν δὴ ἐως Βηθλεέμ καὶ ἴδωμεν τὸ ρήμα τοῦτο  
let us go over to Bethlehem and see this thing

3) Deliberative subjunctive (also in dependent clauses; both in Luke 12:17)
   a) First person
      John 6:5  
πόθεν ἄγοράσωμεν ἄρτους;  
whence shall we buy bread?

   b) Second person
      Matt 23:33  
πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;  
how can you escape from the wrath of gehenna?
c) Third person
   Matt 26:54  πῶς οὖν πληρωθῶσιν αἱ γραφαί;
   how then would the Scriptures be fulfilled?

4) Emphatic future negation οὐ μή
   a) Example
      Mark 13:2  οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ
      not one stone here will be left on another which will not be thrown down

   b) Emphatic negation and indefinite relative clause found in John 4:14
      ὃς δ’ ἀν πίῃ ἐκ τοῦ ὕδατός οὐ ἔγω δώσω αὐτῷ,
      whoever drinks the water I give him will never thirst

   c) Emphatic negation and anticipatory condition in John 4:48
      ΄Εὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε
      unless you see miraculous signs and wonders, you will never believe

B. Dependent Clauses

1) ὅνα clauses (also ὅπως and μήποτε clauses)
   a) PURPOSE ὅνα (final, telic): answers “why?” (also ὅπως clauses, “in order that”)
      John 10:38  τοῖς ἔργοις πιστεύετε, ὅνα γνῶτε καὶ γινώσκητε
      believe the works, in order that you may come to know and keep on knowing

      i. Purpose or result ὅπως clauses: “in order that” (41x)
         Purpose  1 Pet 2:9  ὑμεῖς δὲ γένος ἐκλεκτόν ... ὅπως τὰς ἀρετὰς ἐξαγγείλητε
         you are a chosen people ... in order to declare his praises

         Result  Matt 2:8  ἀπαγγείλατε μοι, ὅπως καγὼ ἔλθων προσκυνήσω αὐτῷ
         report to me so that as a result I too may go and worship him

      ii. Negated purpose or result with μήποτε (often expressing apprehension) (15x)
         Purpose  Matt 4:6  μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου
         so that you will not strike your foot against a stone

         Result: Luke 14:12  μήποτε καὶ αὐτοί ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομα σοι
         lest they invite you back and you will be repaid
b) RESULT ἵνα
John 9:2 τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; who sinned, this man or his parents, that he should be born blind?

c) SUBSTANTIVAL ἵνα (content, sub-final) noun clause used as direct object or subject
John 4:34 Ἐμὸν βρῶμα ἐστίν ἵνα ποιῆσω τὸ θέλημα τοῦ πέμψαντός με my food is to do the will of him who sent me

d) IMPERATIVAL ἵνα (cf. Wallace, Grammar Beyond, 476-477)
Eph 5:33 ἐκαστὸς τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ώς ἑαυτόν, ἢ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα let each one love his own wife as himself, and let the wife respect her husband

2) Anticipatory conditions (see conditional sentences)

3) Indefinite temporal clauses (ὅταν, ἐπὰν, ἐως, ἀχρί, μέχρι, ἦνίκα) (“whenever”) or locative clauses (ὅπου (ε)ἄν; οὗ ἄν) (“wherever”) (also indefinite comparative clauses with ὡς and the subjunctive at 1 Thes 2:7; Mark 4:26-27; Didache 13:7)

a) Indefinite temporal clauses
Luke 21:24 Ἰερουσαλήμ ἐσται πατουμένη ὑπὸ ἐθνῶν, ἁχρί σοῦ πληρωθῶσιν καιροὶ ἐθνῶν Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled

b) Indefinite locative clauses
Rev 14:4 οἱ ἀκολουθοῦντες τῷ ἄρνιῳ ὅπου ἄν ὑπάγῃ the ones who follow the lamb wherever he goes

4) Indefinite relative clauses (ὅς ἄν) (“whoever”)
Matt 5:19 ὃς δ’ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν whoever practices and teaches these commands will be called great in the kingdom of heaven

5) Deliberative subjunctive (also in independent clauses)

a) First person
Luke 12:17 οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς I have no place where I can store my crops
b) Second person

Matt 6:25  μὴ μεριμνάτε τί φάγητε
do not be concerned what you shall eat

c) Third person

Luke 9:58  ὁ δὲ υἱὸς τοῦ ἄνθρωπον οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ
the Son of Man has no place where he could lay his head

6) Apprehension: verbs of fearing, warning, and watching out with μὴ and the subjunctive (lest) (cf. BDF §370)

a) Acts 23:10

φοβηθεὶς ὁ χιλίαρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ’ αὐτῶν
the commander was afraid lest Paul would be torn to pieces by them

b) Acts 13:40

βλέπετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς προφήταις
take care lest what was said in the prophets would happen to you


d) Examples with μὴ πως: 1 Cor 8:9; 9:27; 2 Cor 2:7; 9:4; 11:3; 12:20; Gal 2:2; 1 Thess 3:5; also with future indicative in Rom 11:21; perfect indicative in Gal 4:11; mixed with aorist indicative in Gal 2:2 and 1 Thess 3:5.

e) Examples with μὴ τίς: 2 Cor 8:20; 12:6; 1 Thess 5:15; Heb 12:15.

IV. THE OPTATIVE MOOD

67 examples: 28x Luke-Acts; 31x Paul; 3x 1 Peter; 2x Jude; also Mark 11:14; Heb 13:21; 2 Pet 1:2.

A. Independent Clauses

1) Voluntative optative (volitive optative): attainable wishes

a) 15 examples are μὴ γένοιτο ("by no means, God forbid")

b) The remaining examples are in prayers and requests
i. Salutations: 1 Pet 1; 2; 2 Pet 2:1; Jude 2. Example in 2 Pet 1:2:
χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη
Grace and peace be yours in abundance

ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ
May the Lord make you increase and abound in love

iii. Imprecatory prayers: Mark 11:14; Acts 8:20; Jude 9

iv. Attainable wishes: Luke 1:38; 2 Tim 1:16; Philemon 20; Acts 26:29?

2) Potential optative with ἄν (apodosis of an incomplete fourth class condition). Independent clauses are only found in Acts in the NT (Acts 8:31; 17:18; 26:29?).

Acts 8:31 πῶς γὰρ ἂν δυναίμην ἐὰν μή τις ὁδηγήσει με;
How can I unless someone explains it to me?

B. Dependent Clauses

1) Potential optative in dependent clauses (called oblique optative).

The Potential Optative employed both in independent clauses (indirect questions in the NT) and dependent clauses is similar to the deliberative subjunctive which is used in both independent and dependent clauses.


Luke 1:29 καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος
She wondered what kind of greeting this might be

2) Conditional clauses: no full ideal condition in the NT.


1 Pet 3:14 ἀλλ’ εἰ καὶ πᾶσας διὰ δικαιοσύνην, μακάριοι
Even if you should suffer for righteousness, [you would be] blessed

3) Temporal clause with πρὶν ἂ (only one example in the NT)

Acts 25:16 οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινὰ ἀνθρώπον πρὶν ἂ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος
It is not the custom of the Romans to hand over anyone before the accused has met the accusers face to face and has been given an opportunity to make a defense against the charge
C. Attainable and Unattainable Wishes

1) Attainable wishes (38 of 67 examples of the Optative in the NT)
   - Mark 11:14 May no one ever eat fruit from you again (καρπὸν φάγοι)
   - Acts 8:20 Your silver perish with you (εἴη εἰς ἀπώλειαν)

2) Unattainable or unfulfilled wishes (imperfect indicative)
   - Rom 9:3 For I could wish (ηὐχόμην) that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race
   - Gal 4:20 How I wish (ἤθελον) I could be with you now and change my tone

V. INCONSISTENCIES IN MOOD

A. Conditional Sentences

1) εἰ usually with indicative (BDF §372)
   - εἰ with subjunctive: Rev 11:5b (vs. Rev 11:5a with indicative); Phil 3:12; 1 Thess 5:10 (εἴτε)

2) ἐάν normally with subjunctive (BDF §373)
   - ἐάν with present indicative: 1 Thess 3:8; 1 John 5:15a (vs. 5:15b); future indicative: Luke 19:40

3) εἰ μὴ (τι) (unless) with indicative: Matt 24:22; Mark 13:20; John 15:22; 18:30; Rom 7:7; 9:29; Gal 1:7; 2 Cor 13:5; 1 Cor 15:2
   - εἰ μὴ (τι) (unless) with subjunctive: Luke 9:13; 1 Cor 14:5

4) ἐὰν μὴ normally with subjunctive: Matt 26:42; Luke 13:3; John 3:2,3,5 etc.
   - ἐὰν μὴ with indicative: Acts 8:31; Rev 2:22 v.l. (probably correct)

B. Emphatic Future Negation

1) οὐ μὴ normally with subjunctive: Matt 5:18,20,26; 16:28; 21:19; 24:2,21,34,35; 26:29 etc.

C. Indefinite Relative and Locative Clauses

1) Indefinite relative clauses with ὅς ἄν, ἄν ἐὰν, ὅστις ἄν normally take the subjunctive.
   c) Mark 8:35b vs. Mark 8:35a subjunctive
   d) Indicative in Mark 6:56; Acts 7:7; 7:3?

2) Indefinite locative clauses with ὅπου ἐν ἄν normally take the subjunctive, with indicative:
   Mark 6:56; Rev 14:4.

D. Temporal Clauses

1) ὅταν normally with subjunctive: Matt 6:2,5f,16; Matt 10:23; Mark 13:4,7,11,14; 14:7; Luke 12:11; 14:12f; 2 Cor 12:10; 1 Thess 5:3; 1 John 2:28 v.l.; Rev 11:7; 12:4; 17:10; 18:9; 20:7; etc.
   c) With imperfect indicative: Mark 3:11
   d) With aorist indicative: Mark 11:19; Rev 8:1

2) ὅτε normally indicative but with the subjunctive at Luke 13:35

3) ἐκ ἄν with subjunctive: cf. Moulton-Turner III:111 (46 times in NT)
   ἐκ ἄν with present indicative: Matt 5:25; Mark 6:45 (subjun p45 A etc); John 9:4; 21:22,23; 1 Tim 4:13.

4) ἀχρὶθς with subjunctive: Gal 3:19; 1 Cor 15:25; Rev 7:3; 15:8; 20:3,5
   ἀχρὶθς with indicative: Rev 17:17

5) πρὶν (ἄν) with subjunctive: Luke 2:26; 22:34
   πρὶν (ἄν) with optative: Acts 25:16
   πρὶν (ἄν) with infinitive: Matt 1:18; 26:34,75; Mark 14:30,72; Luke 22:61; Acts 2:20; 7:2; John 4:49; 8:58; 14:29.

E. ἓνα Clauses


F. Deliberative Statements

1) Normally with the subjunctive: Matt 6:25; 23:33; 26:54; Mark 12:14; Luke 11:5,7 etc.
2) Sometimes with the future (also classical): Matt 16:26 (vs. Mark 8:37); Mark 6:37 (subjunctive followed by future indicative); Luke 16:11-12; 22:49; Rom. 3:5; 4:1; 9:14.
3) Also present indicative: John 11:47; 1 John 3:17.

G. Indirect Questions

1) Common with future indicative: Phil 1:22; etc.

H. Apprehension; Verbs of Fearing (μὴ πῶς, μὴποτε, μὴ)

2) With indicative: Gal 4:11; Rom 11:20-21; Heb 3:12
3) With both subjunctive and indicative: 1 Thes 3:5; Gal 2:2

I. Prohibitions

1) Aorist subjunctive is the normal prohibition along with the present imperative (both in Sanskrit and Greek prohibitions were expressed originally only by the subjunctive and continued until Homer’s time).
2) The aorist imperative is used with μὴ 8 times (Matt 6:3 which parallels the aorist subjunctive in Matt 6:2; 24:17-18 twice; Mark 13:15-16 three times; Luke 17:31 twice)

J. Result Clauses with ὥστε

(In Koine Greek the classical distinction between intended result (indicative) and probable result (infinitive) no longer applies).
6. THE USE OF THE INFINITIVE

I. DEFINITION

The infinitive is a verbal noun:

1) As a noun, the infinitive has case relations, is governed by prepositions, is used as a subject or an object, takes the article, and is qualified by adjectives.

2) As a verb, the infinitive has voice, tense, takes an object, and is qualified by adverbs.

II. THE ARTICULAR INFINITIVE

A. Without a Preposition

Rom 13:8 Let no debt remain outstanding, except the continuing debt to love one another (εἰ μὴ τὸ αλλήλους ἀγαπᾶν)

B. With a Preposition

1) Cause with διά and the accusative (32x)

John 2:24 Ἰησοῦς οὐκ ἔπιστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας
Jesus was not entrusting himself to them because he know all

2) Temporal with μετά (15x antecedent), ἐν (56x; contemporaneous), πρὸ (9x), πρίν, ἔως (1x) (subsequent)

Luke 2:21 τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ
the name the angel had given him before he had been conceived

3) Purpose or result with εἰς (73x especially Pauline) and πρὸς (11x)

Rom 1:20 εἰς τὸ εἶναι αὐτούς ἀναπολογήτους
so that people are without excuse

Eph 6:11 ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι
Put on the whole armor of God so you will be able to stand

4) Also ἀντί, “instead of” (Jas 4:15); διά and the genitive, “throughout” (Heb 2:15); ἐκ, “out of” (2 Cor 8:11); ἐν, “by means” (Acts 3:26); ἐνεκεν, “on account of” (2 Cor 7:12)
III. THE ANARTHROUS INFINITIVE

A. Adverbial Usage of the Infinitive

1) Infinitive of purpose (final infinitive)
   Matt 5:17  Do not think I have come to destroy the law (καταλῦσαι τὸν νόμον)

2) Infinitive of result (especially with ὡστε)
   Heb 6:10  οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ύμων
   God is not unjust to (as a result) forget your work

3) Complementary infinitive. Especially with δύναμαι, ἀρχομαι, βούλομαι, δοκέω (when it means “seem”), ἐάω, ἐπιτρέπω, ζητέω, δέλω, ἰσχύω, μέλλω, προστίθημι, and ὀφείλω
   Matt 6:24  οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ
   you cannot serve God and mammon

B. Substantival Usage of the Infinitive

It functions as a noun clause.

1) Infinitive as the subject of impersonal constructions.
   With impersonal verbs such as γίνομαι (36x), δεῖ (120x), ἔξεστιν (29x), συμφέρει (2x), ὑπάρχω (2x), δοκέω when it means “seem best” (5x).

   Luke 3:21-22  Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ...  It happened in the baptism...
   1st  ἁνεῳχθῆναι τὸν οὐρανὸν  the heavens were opened
   2nd  καὶ καταβῆναι τὸ πνεῦμα ...  the Spirit descended
   3rd  καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι  a voice from heaven came

2) Subject of passive verbs (and linking verbs)
   Matt 2:12  καὶ χρηματισθέντες κατ’ ὃν υμᾶς ἴδωσεν Ἑρῴδην
   Not to return to Herod was revealed in a dream

3) Indirect discourse (infinitive as direct object).
   Verbs of mental activity and indirect communication especially with δοκέω (when it means “think”), ἐρωτάω, κελεύω, κρίνω, λέγω, νομίζω, παραγγέλω, παρακαλέω

   a) Indirect statement
      Jas 2:14  τί τὸ ὀφελός, ἀδελφε, μου, ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα δὲ μὴ ἔχῃ
      What advantage is it, my beloved brethren, if someone says he has faith but has no deeds?

   b) Indirect command
      Matt 14:28  κέλευσόν με ἐλθεῖν πρός σὲ  command me to come to you
c) Indirect question
   Therefore make up your mind not to worry beforehand how you will defend yourselves

4) Appositional infinitive
   Jas 1:27 θρησκεία καθαρὰ ... αὕτη ἐστίν, ἐπισκέπτεσθαι ὁφρανοῦς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλος ἑαυτὸν ἔχειν ἀπὸ τοῦ κόσμου 
   pure religion ... is this, to visit orphans and widows in their distress and to keep oneself from being polluted by the world

5) Epexegetical infinitive (infinitives limiting nouns and adjectives). Complements a noun or adjective like the complementary infinitive complements a verb.
   a) With the verb “to be” and an adjective (δυνατός, ἄξιος, ἱκανός, ἑτοίμος)
      Luke 24:25 βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν 
      slow of heart to believe
   b) With the verb “to have” and noun (ἐξουσίαν ἐχειν, ἀνάγκην ἔχειν, χρείαν ἔχειν)
      Acts 14:9 ὅτι ἔχει πίστιν τοῦ σωθῆναι 
      he had faith to be saved

C. Imperatival Infinitive
   (Like an independent participle; especially in paranaetic speech).
   Rom 12:15 χαίρειν μετὰ χαιρόντων 
   rejoice with those who rejoice
   Matt 5:39 μὴ ἀντιστῆναι τῷ πονηρῷ 
   do not resist the evil person

D. The External Clue of a Conjunction (πρὶν, ὡστε, ὥς)
   John 4:49 Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου; 
   Sir, come down before my child dies

πρὶν (Attic) or πρὶν ἦ (Ionic): temporal, before
   1) Infinitive: Matt 1:18; 26:34,75; Mark 14:30,72; Luke 22:61; Acts 2:20; 7:2; John 4:49; 8:58; 14:29
   2) Subjunctive: Luke 2:26
   3) Optative: Acts 25:16
7. THE USE OF THE PARTICIPLE

I. TYPES OF PARTICIPLES

A. The Adjectival Participle

1) Attributive participle (participle as an adjective)
   a) First position: article, participle, noun
      Titus 2:1 τῇ ὑγιαινούσῃ δίδασκαλίᾳ sound doctrine
   b) Second position: article, noun, article, participle
      John 4:11 τὸ ὑδωρ τὸ ζῶν the living water
   c) Third position: noun, article, participle
      2 Tim 1:9 χάριν τὴν δοθεῖσαν grace which was given
   d) Fourth position: participle and noun without an article
      John 4:10 ὑδωρ ζῶν living water
      Rev 3:8 θύραν ἠνεῳγμένην an open door

2) Substantives (participles as nouns)
   Jas 1:25 ὁ δὲ παρακύψας εἰς νόμον τέλειον he who looks into the perfect law

B. The Adverbial Participle (Circumstantial Participle)

1) Temporal (when)
   Matt 6:17 σοῦ δὲ νηστεύων ἀλειφάι σου τὴν κεφαλήν but when you fast, anoint your head
   a) Antecedent (after)
   b) Contemporaneous (while, when)
   c) Subsequent (before: not normally a viable translation since subsequent participles fit other categories esp. purpose)
2) Conditional (if)
   1 Cor 11:29  κρίμα ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα
   he eats and drinks judgment if he discerns not the body

3) Causal (because)
   Jas 2:25  Ἦραὰβ οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺν ἀγγέλους;
   was not Rahab justified by works because she received the messengers?
   a) Answers the question “why”?
   b) The translation “because” is normally preferable in that “since” is often used in a
temporal sense

4) Concessive (although)
   Acts 18:25  ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ
   taught about Jesus accurately although he knew only the baptism of John
   βάπτισμα ὠδάννου

5) Manner (-ing ending)
   Matt 19:22  ἀπῆλθεν λυπούμενος
   he went away grieving
   a) Participle of emotion or attitude
   b) Both manner and means answer the question “How?” so they are often combined
but manner could be called the participle of style since it adds color to the story
   c) Manner is relatively rare in comparison with means

6) Means (by, with)
   Acts 10:39  δὲν καὶ ἀνεῖλαν κρεμάσαντες ἐπὶ ξύλου
   they killed him by hanging him on a tree
   a) Explains or defines the action of the main verb and does not just add color as with
a participle of manner
   b) Normally the present tense is employed although the aorist is amply attested

7) Purpose (in order that) (sometimes called telic)
   Acts 15:27  ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σιλᾶν καὶ αὐτοὺς διὰ λόγου
   we are sending Judas and Silas to confirm by word of mouth what we are
   ἀπαγγέλλοντας τὰ αὐτὰ
   writing
a) Answers the question “why” like the causal participle but purpose looks forward while causal looks back

b) Translated like an English infinitive but the infinitive emphasizes the action while the participle emphasizes the actor

c) Normally future in Classical Greek, sometimes present, almost never aorist (but see Acts 25:13; 12:25?); perfect participles are excluded from this category since they are typically antecedent in time

d) Almost always follows the controlling verb

8) Result (as a result)

\[ \text{John 5:18} \quad \text{πατέρα ἰδιὸν ἔλεγεν τὸν θεόν, ἵσον ἑαυτὸν ποιῶν τῷ θεῷ} \]

he was calling God his own Father, (as a result) making himself equal with God

a) A present tense participle which follows (in world order) the main verb

b) Result is not always seen as a separate category but the following are examples (John 5:18; Mark 9:7; Luke 4:15; Eph 2:15; 5:18-21)

9) Attendant circumstance

\[ \text{Matt 28:19} \quad \text{πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἑθνη} \]
go and make disciples of all nations (with the emphasis on the main verb)


The conditions for attendant circumstance include (90% of the time):

a) The main verb which is usually imperative or indicative is in the aorist;
b) The participle precedes the main verb;
c) It occurs in narrative literature;
d) It has an ingressive force used to introduce a new action;
e) A greater emphasis is placed on the action of the main verb than on the participle

10) Redundant participle (pleonistic participle)

\[ \text{Matt 11:25} \quad \text{ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν} \quad \text{Jesus, answering, said} \]

11) Cognate participle (corresponding to the Hebrew infinitive absolute)

\[ \text{Matt 13:14} \quad \text{καὶ βλέποντες βλέψετε} \quad (RSV) \text{and you shall indeed see} \]
C. The Supplementary Participle (supplement the verb)

1) Periphrastic
      Acts 8:16    two examples with different verbs
      οὐδέπω γὰρ ἂν ἦν ἐπ’ οὐδενί αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι υπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ
      (The Holy Spirit) had not yet come upon them, but they had only been baptized into the name of the Lord Jesus
   
   b) Most frequently employed with the imperfect indicative but also used with the present, future, and perfect tenses

   c) Periphrastic participles are even employed with the infinitive and imperative
      Luke 9:18    καὶ ἐγένετο ἐν τῷ ἐἶναι αὐτὸν προσευχόμενον
      and it happened while he was praying
      Matt 5:25    ἵσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ
      make friends quickly with your accuser

2) Indirect statement: with verbs of perception
   Verbs include εἰδον, θεάομαι, θεωρέω, βλέπω, ἀκούω, οἶδα, γινώσκω, ἔπισταμαι, κατανοεώ, δοκιμάζω, ὁμολογέω, εὐρίσκω, παρίστημι).
   It is usually an anarthrous participle in the accusative case.
      2 Thess 3:11 ἀκούομεν γὰρ τινας περιπατεῦντας ἐν ὑμῖν ἀτάκτως
      for we hear that some are walking among you disorderly

3) Complementary: with certain verbs
   Verbs include παύομαι, to cease; cf. BDF §414 and verbs of continuing like ἐπιμένω and τελέω; no use of τυχάνω in the NT; λανθάνω Heb 13:2; φθάνω Matt 17:25)
      Eph 1:16    οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου
      I have not stopped giving thanks for you, remembering you in my prayers
      Matt 11:1    ὅτε ἔτελεσεν ὁ Ἰησοῦς διατάσσων
      when Jesus finished teaching
      Acts 12:16    ὁ δὲ Πέτρος ἐπέμενεν κρούων
      Peter kept on knocking
D. The Independent Participle (no main verb in the sentence)

1) Used as an indicative

Rom 5:11 ὦ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ
Not only is this so, but we also rejoice in God (following καυχώμεθα in Rom 6:2, 3)

Cf. also Rom 12:6; 2 Cor 10:15; Gal 2:6-7; 2 Thess 3:8; Mark 11:8; Luke 6:13

2) Used as an imperative

a) Several examples in the paraenetic parts of 1 Peter (cf. 1 Pet 1:13-14; 2:12,18; 3:1,7-9; 4:8)

1 Pet 4:8 πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν
above all, love each other deeply, because love covers a multitude of sins

b) In Paul after several imperatives on putting on the armor of God in Eph 6:18

διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων

and pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

c) Several examples are in paraenaetic literature like Rom 12:9-21.

II. THE HOMILETICAL VALUE

1) Col 2:11-12 Baptism replacing circumcision

You were circumcised ... (συνταφέντες) when or by means of being buried in baptism

2) Matt 28:19-20 The emphasis of the Great Commission is on discipleship, not the “going”

πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες ... after journeying, make disciples of all nations by baptizing ...

The rule of attendant circumstance says you can translate πορευθέντες “go.”
III. DETERMINING THE TYPE OF PARTICIPLE

1) If the participle is preceded by the article, it is an adjectival participle. But remember: fourth position attributive participles do not employ the article but do modify nouns.

2) Identify the participle as a supplementary participle if one of the following three clues are encountered:
   a) The verb “to be” (εἰμι, γίνομαι) is included with the participle (a periphrastic construction);
   b) A verb of perception (to see, hear, know, find, confess) is included with an anarthrous participle in the accusative case;
   c) The verb παύω (to stop) is included (or a verb of continuation).

3) If there is no main verb in the sentence, then the participle would be an independent participle functioning as the main verb (especially as imperatives in a series of commands).

4) If none of the above criteria are met, the participle is adverbial.

5) Then you must attempt to discover the adverbial idea involved (temporal, causal, conditional, concessive, means, manner, purpose, result).
   a) The most common adverbial idea is temporal. Translate the participle using the words, “before” (antecedent), “while” or when” contemporaneous) and “after” (subsequent) to see which fits best in the context.

   b) After eliminating a temporal sense, try other English translations to see if a more fitting translation is available:
      i. “since” or “because” (causal)
      ii. “if” (conditional)
      iii. “although” (concessive)
      iv. the participle answers the question “how” either through expressing “by means of” or “in a certain manner”
      v. “in order to” (purpose)
      vi. or least likely “as a result” or “resulting in”
I. CONDITIONAL SENTENCES

A. The Types of Conditional Sentences

1) Logical condition: first-class conditionals with εἰ and οὐ as the usual negative
   a) 339 examples in the NT
   b) The reality of the hypothesis is assumed for the sake of argument, but not the truth
      of it as shown in Matt 12:26-27 or Mark 3:24-25
   c) In about 37% of the instances there is a correspondence to reality to the effect that
      the condition can be translated “since” (Wallace, Basics of Syntax, 310).
   d) Confusion of εἰ and εἴσοδος in some cases (compare Matt 5:29 with Mark 9:43-44)

2) Contrary to fact condition: second-class (unreal) conditionals with εἰ in the protasis
   and a past tense verb and ἄν in the apodosis with μή as the negative
   a) 51 examples in the NT
   b) Prominent examples: John 4:10; 5:19,46; 8:19,42; 11:21,32; 14:2,28; 15:19;
      18:30,36 but also employed without ἄν at John 15:22,24; 19:11 (but use μή); 11
      times total

3) Anticipatory condition: third-class conditions with εἴσοδος plus subjunctive
   a) 332 examples in the NT
   b) The protasis is undetermined

4) Ideal condition: optative conditionals (12 examples)
   a) Introduced by εἰ, but rare in the NT
   b) Translated with the auxiliary should or might in English
   c) Structurally this is the protasis of an ideal conditional sentence, but a complete
      ideal conditional sentence does not occur in the NT
   d) In 1 Pet 3:14 and 1 Pet 4:14 the contrast is between potential persecution (optative
      mood) and actual suffering now (indicative mood)

   1 Pet 3:14       εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι (ideal condition)
                    even if you should suffer on account of righteousness, you would be
                    blessed

   1 Pet 4:14       εἰ ὁνειδίζεσθε ἐν ὑμῶν Ἰησοῦ Χριστοῦ, μακάριοι (logical condition)
                    since you are reproached in the name of God, you are blessed
B. The Homiletical Value

1) The protasis is assumed as true in logical conditions (εἰ + ind.)
   a) Matt 4:3,6 “If you are the Son of God” (εἰ + ind) vs. 4:9 “If you will bow down and worship me” (ἐὰν + subjunctive)
   b) Acts 5:38-39 “If this plan is of men (ἐὰν + subj), it will fail; but if it is of God (εἰ + ind), you will not be able to overthrow them.”
   c) Matt 26:39 In his first prayer in Gethsemane Jesus assumes that it is possible for the cup to pass from him (εἰ δύνατον ἔστιν), but in his second prayer (Matt 26:42) he concludes that it is not possible (εἰ οὐ δύναται)
   d) Two protases: John 13:17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. Logical condition (εἰ ταῦτα οἴδατε): it is assumed that they know the truth. It is undetermined whether they will do it (ἐὰν ποιῆτε αὐτά)

2) The protasis is assumed as false in contrary to fact (second class, unreal; εἰ ... ἀν)
   John 8:19 εἰ ἔμε ήδειτε, καὶ τὸν πατέρα μου ἂν Ἦδειτε if you knew me, you would know my Father also
   John 18:36 εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ υπηρέται οἱ ἐμοὶ ἠγωνίζοντο [ἀν] if my kingship were of this world, my servants would fight

3) Examples for identification
   1a εἰ ἢσθα προφήτης, ἐγίνωσκες ἂν τίς ἡ γυνὴ ἐστιν
   1b εἰ εἶ προφήτης, γινώσκεις τίς ἡ γυνὴ ἐστιν
   1c ἐαν ἂν προφήτης, γνώσῃ τίς ἡ γυνὴ ἐστιν

1a = unreal or contrary to fact; protasis assumed as not true = he was not a prophet
1b = logical protasis assumed as true = he is a prophet (since you are a prophet)
1c = anticipatory = protasis is undetermined

Luke 17:6 Εἴ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἔλεγετε ἂν τῇ συκαμίνῳ ... if you had faith as a grain of mustard seed (contrary to fact), you would say to this mulberry tree ... 

Matt 17:20 ἐὰν ἔχετε πίστιν ὡς κόκκον σινάπεως, ἔρειτε τῷ ὄρει τοῦτω ... if you had faith as a grain of mustard see (anticipatory condition), you would say to this mountain ...
II. VARIOUS MEANS OF EXPRESSION IN GREEK

A. Ways of Expressing Purpose

Phil 1:9-11  three ways to express purpose
καὶ τοῦτο προσεύχομαι, ἵνα ἢ ἀγάπη ύμῶν ἐτί μᾶλλον καὶ μᾶλλον περισσεύῃ
ἐν ἑπιγνώσει καὶ πάση αἰσθήσει,
1) art. inf. purpose εἰς τὸ δοκιμάζειν ύμᾶς τὰ διαφέροντα,
2) purpose ἵνα ἢ τε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,
3) adv ptc. purpose πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ
result εἰς δόξαν καὶ ἔπαινον θεοῦ.

1) ἵνα clauses and ὅπως clauses
2) Adverbial (circumstantial) participles

Jude 1:3  I felt I had to write and urge you (παρακαλῶν) to contend for the faith

3) Articular infinitives

Jas 1:18  He chose to give us birth through the word of truth that we might be (εἰς τὸ εἶναι ἡμᾶς) a kind of first fruits of all he created

4) Infinitives

Matt 5:17  Do not think I have come to destroy the law (καταλῦσαι τὸν νόμον)

B. Ways of Expressing Result

1) ὡστε clauses (the indicative indicating actual result and the infinitive as probable re-
result is not consistently applied in Koine greek)

John 3:16  Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὡστε τὸν υἱὸν τὸν μονογενὴν ἔδωκεν
God so loved the world that he gave his only begotten Son

2) Infinitives

Acts 5:3  Ananias, how is it that Satan has so filled your heart that you have lied
(ψεύσασθαί) to the Holy Spirit and have kept for yourself
(νοσφίσασθαί) some of the money you received?
3) ἵνα clauses
John 9:2 τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλός γεννηθῇ; who sinned, this man or his parents, so that he was born blind?

4) Adverbial (circumstantial) participles
John 5:18 πατέρα ἰδιον ἔλεγεν τὸν θεόν, ἰσον ἐαυτὸν ποιῶν τῷ θεῷ he was calling God his own Father, (as a result) making himself equal with God

C. Ways of Expressing Causation

1) Causal ὅτι clauses (also διὸτι, καθότι)
2) Adverbial participles expressing causation (303 including 35 genitive absolutes)
3) Subordinating conjunctions (ἐπεί, ἐπειδή, ὡς)
4) The articular infinitive with διά (32), ἐνεκεν τοῦ, ἐκ τοῦ, one each

D. Ways of Constructing a Temporal Clause
Luke 2:42-43 three different ways to construct temporal clauses:

| temp clause     | Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, |
| gen abs temp    | ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἐορτῆς |
| gen abs temp    | καὶ τελειωσάντων τὰς ἡμέρας, |
| art inf temp    | ἐν τῷ ὑποστρέφειν αὐτοῦς |
| main verb       | ὑπέμεινεν Ἰησοῦς ὁ παις ἐν Ἰερουσαλήμ |

1) With a conjunction and the indicative
2) Indefinite temporal clauses (ὅταν, ἐως, ἀχρι, μέχρι) with the subjunctive
3) Adverbial temporal participle
   a) Antecedent (after)
   b) Contemporaneous (while)
   c) Subsequent (before)

4) Articular infinitives with the prepositions ἐν, πρό, etc
   Luke 2:27 καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦ when the parents brought in the child Jesus
   Luke 2:21 τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτοῦ the name the angel had given him before he had been conceived

5) The genitive absolute (see 2. I. C. 4. 3)
III. VARIOUS DEPENDENT CLAUSES IN GREEK

From the *Greek NT Insert* by Chapman and Shogren (in Libronix).

1) RELATIVE CLAUSES are introduced by ὃς or ὅστις (who, which, that) and other combinations with ὃς. They function either as substantives or as adjectives.

2) CAUSAL CLAUSES are introduced by γάρ, ὅτι, διότι, καθότι, ἐπεί, ἐπειδή, ὤθεν, ἐφ᾽ ὅσον, ἀνθ᾽ ὅν, οὗ χάριν, ὦς, καθώς, infinitives of cause, and adverbial participles of cause. They state the reason for the action of the main verb.

3) COMPARATIVE CLAUSES are introduced by ὡς, ὡσεί, ὡσπερ, ὡσπερεί, κατά, κάθως, καθότι, καθώσπερ, καθάπερ, ἦ, and ὅν τρόπον. They introduce an analogy, thus clarifying another idea in the sentence.

4) LOCAL CLAUSES are introduced by οὗ, ὅπου, and ὅθεν. They answer the question “where?”

5) TEMPORAL CLAUSES are introduced by ὅτε, πρὶν, ἡώς, ὅταν, ἡώς οὗ, ἡχρὶ οὗ, ἄφ᾽ οὗ, ἀφ᾽ ὅσον, μέχρι οὗ, πρὸ τοῦ, infinitives of time, and adverbial participles of time. They answer the question “when?”

6) PURPOSE CLAUSES are introduced by ἵνα, ὅπως, ἵνα μή, μή, μήποτε, μήπως, infinitives of purpose, and adverbial participles of purpose. They answer the question “why?”

7) RESULT CLAUSES are introduced by ὅτι, ὧστε, ἴνα, infinitives of result, and participles of result. They answer the question “what does this result in?”

8) CONDITIONAL CLAUSES are introduced by εἰ, ἐάν, and adverbial participles of condition.

9) CONCESSIONAL CLAUSES are introduced by εἰ, ἐάν, καὶ ἐάν, καν, καΐπερ, καίτοι, and adverbial participles of concession. They answer the question “despite what being so” does the main sentence happen.

10) SUBSTANTIVAL CLAUSES are introduced by ὅτι, ἴνα, μή (with certain verbs of fearing, etc.), attributive participles, and substantival infinitives. They function just like nouns.
9. STRUCTURAL OUTLINES

I. THE EXEGETICAL SIGNIFICANCE

In the next several pages, the reader will confront two types of Greek structural outlines. The clausal or grammatical outline is the normal way of structuring Greek sentences so that every verbal unit (including participles and infinitives) is placed on a separate line. Another type of outline, however, is helpful especially in the gospels where Hebrew parallelism dominates. I entitle this a literary outline since literary devices are emphasized like inclusio, chiasm, and step parallelism. The letters on the left margin (a, b, c etc) indicate parallel material as evidenced by the employment of literary techniques.

Normal Greek structural outlines (which I entitle clausal outlines or grammatical outlines) concentrate on clausal analysis. The main verb should be placed at the far left so that the prominent points of the passage are immediately obvious. Participles and the protases of conditional sentences are then indented one tab to demonstrate their subservience to the main verb. Infinitives, ἵνα and ὅτι clauses, and prepositional phrases can then be indented by two or three tabs. It is most helpful if relative clauses and appositives are placed underneath the part of the sentence which they modify. However, this is not always possible because of space difficulties. Where repetition is exegetically significant, the underlining of the appropriate words calls attention to these crucial words or phrases. Structural outlines give the interpreter the big picture as well as the movement of the text and the type of clauses employed by the writer.

Now I will rehearse the benefits of structural outlines by illustrating from the examples employed in the following pages. Paul begins Eph 3 with a τούτου χάριν (for this reason) clause and picks it up again in his prayer at 3:14-21. Therefore, Paul is praying that the church might become the holy temple and dwelling place of the Spirit talked about in 2:21-22. Because of the numerous infinitive and participial clauses, the structure of the prayer is difficult to discern. But when attempting a structural outline, one notices the repetition of three ἵνα clauses at 3:16, 18, and 19. Paul bows his knees to accomplish three purposes. He prays in order that God may strengthen his audience with power in the inner being, that they may grasp the width, length, height, and depth of God’s love, and that they may be filled with all the fullness of God. The first two ἵνα clauses are followed by infinitives of result which relate the consequences of these prayers. The final ἵνα clause, “to be filled with all the fullness of God” contains no result clause but instead erupts in praise to God as the ultimate result. For preachers and Bible study leaders the Greek outlines suggest a structure that can be employed to shape a homily or lesson plan.

The structure of Eph 4:11-16 is crucial to determining the divergent tasks of the church leader and church member. The four direct objects in 4:11 specify the four offices of apostle, prophet, evangelist, and pastor-teacher whose task it is to equip the saints (the πρός phrase). The saints then have two tasks (the εἰς clauses): to do the work of ministry and to build up the body. This is not clearly brought out in English translations where the comma placement in the KJV and RSV versions suggest that the clergy do everything. Instead, a structural outline points out that the office bearers equip while the laity do the ministry and build up the church. This is confirmed in 4:16 where the subject is the body and the predicate is “to make the body grow.” The goal of this corporate ministry is then stated in 4:13, until all attain to three realities (three εἰς
phrases): unity in the faith, maturity, and the full stature of Christ. To accomplish this, the people can no longer be babes (4:14) but must both grow up into Christ (4:15) and have the body grow down from the head (4:16). One complicated sentence in the Greek can be divided into separate but integrated parts through a clausal structural outline.

With regard to structural outlines of gospel pericopes, it is helpful to notice various types of parallelism and other prominent features of Semitic literature. Therefore, I employ small letters on the left margin to illustrate chiasms and verbal repetitions. In the Parable of the Seed Growing Secretly, the careful exegete notices that the introduction of the kingdom in the first line is paralleled by the mention of the harvest as standard kingdom imagery in the last line. Then the planting and the reaping coordinate in an *inclusio*. Significant as well is the three-fold structure contrasting the farmer’s lack of activity with the plants steady growth. The night and day, sleeping and getting up, and sprouting and growing is paralleled with the triple progression, first the stalk, then the head, then the full kernel in the head. In a chiasm, the emphasis is at the middle with a secondary emphasis upon the *inclusio* at both ends. At the center of this parable there are parallel statements. All by itself the seed grows. This automatic divine activity of the seed is both the center of the structure and the surprise in the parable.

To visualize clearly the benefits of structural outlines for gospel material, I include both a clausal outline and a literary outline of the Parable of the Waiting Servants. The parallelism and chiastic structure is not perspicuous in the clausal outline. These important features become more prominent when a literary outline is attempted. Frequently in literary outlines participles must be placed on the same line as the main verb as in Luke 12:37 with γρηγοροῦντας and παρελθὼν. Furthermore, the clause “Amen, I say to you” is not made prominent since it only introduces the three verbs that follow. In a literary outline, the two macarisms provide an inclusio in 12:37-38; the blessedness of the servants is therefore the secondary emphasis. The repetition of ἐλθὼν, ἔλθῃ and ἐὑρήσει, ἐὕρῃ indicate that a chiasm is being developed. At the center of the parable are three action verbs which the master undertakes. The lord dresses himself to serve, reclines at the table, and waits on his servants. Again the middle of the chiasm is both the surprise in the parable and the emphasis of the story. Both clausal analysis and literary outlines emphasize the structure of a pericope and enable the reader to visualize more easily the flow of thought.

Frequently literary outlines display a parallel structure rather than a chiasm. In the Parable of Places at the Banquet in Luke 14:8-14 the first parable to the guests (14:8-11) contains an “abcde” repeated structure, while the saying to the host (14:12-14) repeats three elements. The contrast between each element is emphasized. The taking of the place of honor (8b) has the negative result (μὴποτε) that the host will say to a more distinguished person, “Give this man your seat” (9). On the other hand, when the command is followed to take the least important place (10), then the host will respond, “Friend, move up to a better place” (10). Likewise, in the parable to the host, the contrast between inviting friends, brothers, relatives, and rich neighbors (12) versus inviting the poor, crippled, lame, and blind (13) will result in contrasting rewards, either a temporary earthly banquet or an eternal heavenly banquet. In each of these parables the parallel points can become the organizational makeup of a Bible study or sermon. Discerning repetitions is frequently the key to the structure of the pericope. Preparing a literary structural outline can unravel the flow and meaning of a difficult passage.
II. HOW TO DEVELOP A STRUCTURAL OUTLINE

1) From your Bible computer program (Libronix, for example), cut and paste the passage you will be studying.

2) Start from the top and separate each clause placing it on a different line. A clause is identified by a verb, participle, or infinitive. Long prepositional phrases may not fit on a line with a clause so sometimes they should be placed on separate lines as well. (Double spacing may be preferable since it is easier to read, although single spacing may be necessary if you want the passage to fit on a single page).

3) By using the tab, indent the main verbs one tab, participles and infinitives two tabs, and the relative and comparative clauses, purpose, result, and causal clauses (beginning with ἵνα, ὥστε, ὅτι, ἵνα, etc.), or prepositional phrases 3 tabs (this will allow room for your descriptive comments later). Frequently it is helpful to place a relative clause or an adjectival participle under the word it modifies so that you can easily perceive the relationship.

4) Now go back and identify the clauses and at the far left write in English the type of clause it is: such descriptions as main verb, adv ptc temp (adverbial participle temporal), purpose clause etc. (a table of abbreviations is included on the next page). If there is not room on the page, you may have to move everything over one tab.

5) Now underline repetitions of key words and put extra spaces between sentences so that you can see what the main points of the author are.

6) You can also separate off the various parts of the sentence like the subject, verb, direct object, indirect object etc. by spacing through indentation and thus help the reader differentiate the elements of the sentence at a glance (but this is optional).

7) Now write two or three sentences about how the structure of the grammar enables the reader to see the flow of the content and the particular points the author is emphasizing.

III. TABLE OF ABBREVIATIONS

(page references to Daniel B. Wallace, *Greek Grammar Beyond the Basics*).

| abs     | absolute         | attend | attendant circumstance (pp. 640-645) |
| acc     | accusative       | attrib | attributive genitive (p. 86-88) and participle (p. 618) |
| adj     | adjective        | cl     | clause                        |
| adv     | adverbial        | com    | command                       |
| antic   | anticipatory condition | compar | comparison; comparative |
| aor     | aorist tense     | comple | complementary infinitive (p. 598) or participle (p. 646) |
| appos   | apposition; appositive |      |                              |
| appre   | apprehension, verbs of fearing |      |                              |
| art     | articular infinitive |      |                              |
| conc | concessive (although) |
| cond | conditional sentence |
| contr | contrary to fact condition |
| cont | continued |
| dat | dative |
| delib | deliberative subjunctive (independent clauses) |
| delib dep | deliberative subjunctive (dependent clauses) |
| dep | dependent |
| dir obj | direct object |
| emph | emphatic future negation |
| epexeg | epexegetical |
| except | exception clause |
| gen | genitive |
| hort | hortatory subjunctive |
| imper | imperative |
| impers | impersonal |
| impf | imperfect tense |
| indef | indefinite |
| indep | independent participle |
| ind | indicative |
| indir | indirect |
| inf | infinitive |
| loc | locative clause |
| log | logical condition |
| man | manner |
| nom | nominative |
| opt | optative |
| parenth | parenthetical |
| percept | verbs of perception (pp. 645-646) |
| peri | periphrastic participle |
| phr | phrase |
| pl | plural |
| poss | possession |
| pot | potential opt (independent clauses) |
| potent dep | potential opt (dependent clauses) |
| pred | predicate |
| prep | preposition |
| pres | present tense |
| prohibit | prohibition |
| ptc | participle |
| pur | purpose |
| quest | question |
| recit | recitative ὅτι |
| redund | redundant pleonistic participle (pp. 649-650) |
| rel | relative clauses |
| s | singular |
| state | statement |
| subj | subject |
| subjunctive | subjunctive |
| substantival | substantival |
| supple | supplementary participle (verbal not adverbial participle, pp. 645-649) |
| temp | temporal |
| unful | unfulfilled wish |
| volunt | voluntative opt (wish) |
| ( ) | an understood verb |
IV. SAMPLES OF CLAUSAL OUTLINES

A. Ephesians 3:14-21

1. Greek Clausal Outline

14 Τούτου χάριν κάμπτω τὰ γόνατα μου πρὸς τὸν πατέρα,
15 εἰς οὖ πάσα πατριά ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,

1st purpose 16 ἵνα δῶ ύμιν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει
comple inf κραταῖον συν πάσιν τοῖς ἀγίοις
comple inf 17 κατοικήσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ύμων,
adv ptc result ἐν ἀγάπῃ ἐρρίζωμενοι καὶ τεθεμελιωμένοι,

2nd purpose 18 ἵνα ἐξισχύσητε
comple inf καταλαβέσθαι σὺν πάσιν τοῖς ἁγίοις
indir question τί τὸ πλάτος καὶ μήκος καὶ ύψος καὶ βάθος,
comple inf 19 γνώναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ,

3rd purpose ἵνα πληρωθήτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.
attrib ptc 20 Τῷ δὲ δυναμένῳ
comple inf ὑπὲρ πάντα ποιήσαι ὑπερεκπερισσοῦ
rel clause ὦν αἰτούμεθα ἢ νοοῦμεν
prep phrase κατὰ τὴν δύναμιν τὴν ἐνεργομένην ἐν ἡμῖν,
(main verb) 21 αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ
prep phrase εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, ἀμήν.
2. English Clausal Outline

main verb 14 For this reason I kneel before the Father,

rel clause 15 from whom his whole family in heaven and on earth derives its name.

1st purpose 16 I pray that out of his glorious riches he may strengthen you

result with power through his Spirit in your inner being

result 17 so that Christ may dwell in your hearts through faith.

result ? (And I pray that you,) being rooted and established in love,

2nd purpose 18 may have power, together with all the saints,

comple inf to grasp

indir question how wide and long and high and deep is the love of Christ,

comple inf 19 and to know this love that surpasses knowledge

3rd purpose — that you may be filled to the measure of all the fullness of God.

prep phrase 20 Now to him

rel clause who is able

comple inf to do immeasurably more

comparison than all we ask or imagine,

prep phrase according to his power

rel clause that is at work within us,

main verb 21 to him be glory in the church and in Christ Jesus

prep phrase throughout all generations, for ever and ever! Amen.
B. Ephesians 4:11-16

1. Greek Clausal Outline

main verb 11 Καὶ αὐτὸς ἐδωκεν τοὺς μὲν ἀποστόλους,
2nd dir obj tοὺς δὲ προφήτας,
3rd dir obj tοὺς δὲ εὐαγγελιστάς,
4th dir obj tοὺς δὲ ποιμένας καὶ διδασκάλους,

prep phrase 12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων
prep phrase eἰς ἔργον διακονίας,
prep phrase eἰς οἰκοδομὴν τοῦ σῶματος τοῦ Χριστοῦ,

indef temp cl 13 μέχρι καταντήσωμεν οἱ πάντες
prep phrase eἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ θεοῦ,
prep phrase eἰς ἄνδρα τέλειον,
prep phrase eἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,

result 14 ἵνα μηκέτι ὠμεν νήπιοι,
ptc peri κλυδωνιζόμενοι καὶ περιφερόμενοι
dat means παντὶ ἀνέμῳ τῆς διδασκαλίας
prep phr / dat means ἐν τῇ κυβερνέσθη τῶν ἀνθρώπων,
prep phr / dat means ἐν πανουργίᾳ πρὸς τὴν ἔκαστη τῆς πλάνης,

adv ptc means 15 ἀληθεύοντες δὲ ἐν ἀγάπῃ
2nd verb ἵνα αὐξήσωμεν eἰς αὐτὸν τὰ πάντα,
rel clause ὃς ἐστιν ἡ κεφαλή, Ἀριστοτέλι
appos Ἀριστοτέλ
rel clause 16 ἐξ οὗ πᾶν τὸ σῶμα
adv ptc means συναρμολογοῦμεν καὶ συμβιβαζόμενον

prep phrase διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας
diameσθειαν καὶ ἐν μέτρῳ ἐκαστοῦ μέρους
verb rel clause τὴν αὐξησιν τοῦ σῶματος ποιεῖται
tοῖς οἰκοδομῇ ἑαυτοῦ ἐν ἀγάπῃ.
2. English Clausal Outline

main verb 11 It was he who gave
1st direct obj some to be apostles,
2nd direct obj some to be prophets,
3rd direct obj some to be evangelists,
4th direct obj and some to be pastors and teachers,

purpose 12 to prepare God’s people

result for works of service,

result so that the body of Christ may be built up

indef temp cl 13 until we all reach

destination unity

prep phrase in the faith and in the knowledge of the Son of God

destination and become mature,

destination attaining to the whole measure of the fullness of Christ

result 14 Then we will no longer be infants,

participle tossed back and forth by the waves,

participle and blown here and there by every wind of teaching

3rd agent and by the cunning and craftiness of men in their deceitful scheming.

means 15 Instead, speaking the truth in love,

main verb we will in all things grow up into him who is the Head, that is, Christ.

subj From him the whole body,

means joined and held together by every supporting ligament,

main verb grows and builds itself up in love,

cond clause as each part does its work.
C. The Parable of the Seed Growing Secretly (Mark 4:26-29)

1. Greek Clausal Outline

a kingdom Οὐτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ

b planting ὡς ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς

c process καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνηται

d automatic ὡς οὐκ οἴδειν αὐτός.

d automatic 28 αὐτομάτη ἡ γῆ καρποφορεῖ.

c process πρῶτον χόρτον,

c εἶτα στάχυν,

c εἶτα πλήρης σῖτον ἐν τῷ στάχυι.

b reaping 29 ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον,

a kingdom harvest ὅτι παρέστηκεν ὁ θερισμός.

2. English Clausal Outline (NIV)

a “This is what the kingdom of God is like.

b A man scatters seed on the ground

c 27 Night and day,

c whether he sleeps or gets up,

c the seed sprouts and grows,

d though he does not know how

d 28 All by itself the soil produces grain

c first the stalk,

c then the head,

c then the full kernel in the head

b 29 As soon as the grain is ripe, he puts the sickle to it,

a because the harvest has come.”
D. The Parable of the Waiting Servants (Luke 12:35-38)

1. Greek Clausal Outline

imper 3 pl
adv ptc means
adv ptc means
(main verb)
attrib ptc
indef temp clause
purpose
adv ptc temp
verb
verb
rephrase
verb rel clause
verb rel clause
supple perceive

main verb
recit
2nd verb
adv ptc temp
3rd verb
antic cond
2nd verb cond

35 ἔστωσαν
36 καὶ ὑμεῖς

2. Literary Outline

a 35 ἔστωσαν ὑμῶν αἱ ὁσφύες περιεξωσμέναι

b servants 36 καὶ ὑμεῖς ὁμοίως ἄνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν

c Lord

c Lord

b servants

a 37 μακάριοι

b

38 κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ

b καὶ

a μακάριοι εἰσίν ἔκεινοι
E. Places at the Banquet (Step Parallelism in Luke 14:7-14)

1. Greek Clausal Outline

**intro**  ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν

**a situation**  ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν

**b command**  μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν,

**c result**  μήποτε ἐντιμότερος σου ἦ κεκλημένος ὑπ’ αὐτοῦ, καὶ ἔλθων

**d speech**  ὅσα καὶ αὐτὸν καλέσας ἐρεῖ σοι: δός τούτῳ τόπον,

**e final condition**  καὶ τότε ἐρξῇ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

** intro**  ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτὸν·

**a**  ἐλεγεν δὲ καὶ τῷ κεκληκότι αὐτὸν·

**b**  μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου

**c**  μὴποτε καὶ αὐτοί ἀντικαλέσωσιν σε καὶ γένηται ἀνταπόδομα σοι.

**a**  ἐλεγεν δὲ καὶ τῷ κεκληκότι αὐτὸν·

**b**  καλεῖ πτωχοὺς, ἀναπείρους,

**c**  καὶ μακάριος ἐσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι σοι.

**explanation**  ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.
2. English Outline (NIV)

a. **audience**
   7 When he noticed how the *guests* picked the places of honor at the table, he told them this parable

b. **situation**
   8 “When *someone* invites you to a wedding feast,

c. **command**
   do not take the place of honor,

d. **result**
   for a person more distinguished than you may have been invited.

e. **speech**
   9 If so, the host who invited both of you will come and say to you, ‘Give this man your seat.’

f. **final condition**
   Then, humiliated, you will have to take the least important place.

a. 10 But when you are invited,

b. take the lowest place,

c. so that when your host comes,

d. he will say to you, ‘Friend, move up to a better place.’

e. Then you will be honored in the presence of all your fellow guests.

a. **audience**
   12 Then Jesus said to his host,

b. “When you give a luncheon or dinner,

c. do not invite your friends, your brothers or relatives, or your rich neighbors;

d. if you do, they may invite you back and so you will be repaid.

a. 13 But when you give a banquet,

b. invite

c. 14 and you will be blessed.

d. **explanation**
   Although they cannot repay you, you will be repaid at the resurrection of the righteous.”
F. Discerning a Hymn through a Structural Outline (Col 1:15-20)

CONTEXT: subject is “we”

14 ἐν θῷ ἐξομέν τὴν ἀπολύτρωσιν, τὴν ἀφέσιν τῶν ἀμαρτιῶν·

STANZA 1: CHRIST AND THE CREATION  Col 1:15-17

a 15 ὃς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου,

b  πρωτότοκος πάσης κτίσεως,

c 16 ὅτι ἐν αὐτῶ ἐκτίσθη τὰ πάντα

d1 ab ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς,

d2 ba τὰ ὀρατά καὶ τὰ ἀοράτα,  

d1 ?ab εἴτε θρόνοι εἴτε κυριότητες

d2 ?ba εἴτε ἀρχαὶ εἴτε ἐξουσίαι·

c  τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσταται,

b 17 καὶ αὐτὸς ἐστιν πρὸ πάντων

a  καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν.

INTERLUDE OF PAULINE REDACTION  Col 1:18a

18 καὶ αὐτὸς ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας·

STANZA 2: CHRIST AND THE NEW CREATION  Col 1:18b-20

a ὃς ἐστιν ἀρχή,

a  πρωτότοκος ἐκ τῶν νεκρῶν,

b  ἵνα γένηται ἐν πᾶσιν αὐτῶς πρωτεύων,

b 19 ὅτι ἐν αὐτῶ εὐδόκησεν πάν τὸ πλήρωμα κατοικῆσαι

c 20 καὶ δι’ αὐτοῦ ἀποκαταλάβαται τὰ πάντα εἰς αὐτὸν,

c  εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι’ αὐτοῦ]

d  εἴτε τὰ ἐπὶ τῆς γῆς

d  εἴτε τὰ ἐν τοῖς οὐρανοῖς.

RELATIONSHIP TO CHRISTIANS  Col 1:22ff

“you” 21 Καὶ ύμᾶς ποτε
I. GREEK CONJUGATIONS AND DECLENSIONS

From the handout of Prof. Bastian Van Eldereen, “Accidence – Conjugations and Declensions in Hellenistic Greek” (1999).
A. Conjugation of Regular Verb: παιδεύω

Principal parts: παιδεύω, παιδεύσω, ἐπαιδεύσα, πεπαιδευμα, ἡπαιδεύθην

**PRESENT SYSTEM** (based upon the first principal part, παιδεύω)

<table>
<thead>
<tr>
<th>Active</th>
<th>Imperfect</th>
<th>Indicative Mood</th>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Παιδεύω</td>
<td>ἐπαιδεύον</td>
<td>1s</td>
<td>παιδεύσαι</td>
<td>ἐπαιδεύωμην</td>
</tr>
<tr>
<td>Παιδεύεις</td>
<td>ἐπαιδεύεσ</td>
<td>2s</td>
<td>παιδεύῃ</td>
<td>ἐπαιδεύου</td>
</tr>
<tr>
<td>Παιδεύει</td>
<td>ἐπαιδεύε</td>
<td>3s</td>
<td>παιδεύεται</td>
<td>ἐπαιδεύετο</td>
</tr>
<tr>
<td>Παιδεύομεν</td>
<td>ἐπαιδεύομεν</td>
<td>1p</td>
<td>παιδεύομεθα</td>
<td>ἐπαιδεύομεθα</td>
</tr>
<tr>
<td>Παιδεύετε</td>
<td>ἐπαιδεύετε</td>
<td>2p</td>
<td>παιδεύεσθε</td>
<td>ἐπαιδεύεσθε</td>
</tr>
<tr>
<td>Παιδεύοσι</td>
<td>ἐπαιδεύοσ</td>
<td>3p</td>
<td>παιδεύονται</td>
<td>ἐπαιδεύοντο</td>
</tr>
</tbody>
</table>

**Subjunctive Mood**

| Παιδεύω | 1s | παιδεύωμαι |
| παιδεύεις | 2s | παιδεύῃ |
| παιδεύει | 3s | παιδεύεται |
| Παιδεύομεν | 1p | παιδεύομεθα |
| Παιδεύετε | 2p | παιδεύεσθε |
| Παιδεύοσι | 3p | παιδεύονται |

**Optative Mood**

| Παιδεύοιμι | 1s | παιδευοίμην |
| Παιδεύορις | 2s | παιδευοίριο |
| Παιδεύοι | 3s | παιδευοίτο |
| Παιδεύοιμεν | 1p | παιδευοίμεθα |
| Παιδεύοιτε | 2p | παιδευοίσθε |
| Παιδεύοιεν | 3p | παιδευοίστο |

**Imperative Mood**

| Παιδεύε | 2s | παιδεύο |
| Παιδεύετω | 3s | παιδεύεσθω |
| Παιδεύετε | 2p | παιδεύεσθε |
| παιδευέτωσαν | 3p | παιδεύεσθωσαν |

**Infinitive**

παιδεύεσθαι

**Participle**

| Παιδεύων | Μ | παιδευόμενος |
| Παιδεύουσα | F | παιδευόμενη |
| παιδεύον | N | παιδευόμενον |
### FUTURE SYSTEM (based upon the second principal part, παιδεύσω)

<table>
<thead>
<tr>
<th>ACTIVE Future</th>
<th>MIDDLE</th>
<th>ACTIVE Aorist</th>
<th>MIDDLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>παιδεύσω</td>
<td>παιδεύσομαι</td>
<td>1s</td>
<td>ἐπαιδεύσαμην</td>
</tr>
<tr>
<td>παιδεύσεις</td>
<td>παιδεύση</td>
<td>2s</td>
<td>ἐπαιδεύσας</td>
</tr>
<tr>
<td>παιδεύσει</td>
<td>παιδεύσει</td>
<td>3s</td>
<td>ἐπαιδεύσει</td>
</tr>
<tr>
<td>παιδεύσουμεν</td>
<td>παιδεύσομεθα</td>
<td>1p</td>
<td>ἐπαιδεύσαμεθα</td>
</tr>
<tr>
<td>παιδεύσετε</td>
<td>παιδεύσετε</td>
<td>2p</td>
<td>ἐπαιδεύσατε</td>
</tr>
<tr>
<td>παιδεύσουσι</td>
<td>παιδεύσουσι</td>
<td>3p</td>
<td>ἐπαιδεύσαν</td>
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</table>

### FIRST AORIST SYSTEM (based upon the third principal part, ἐπαιδεύσαμη)

<table>
<thead>
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</thead>
<tbody>
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<td>2s</td>
<td>ἐπαιδεύσας</td>
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<tr>
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<td>1p</td>
<td>ἐπαιδεύσαμεθα</td>
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<td>2p</td>
<td>ἐπαιδεύσατε</td>
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<tr>
<td>3p</td>
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### Optative Mood

<table>
<thead>
<tr>
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<th>MIDDLE</th>
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</thead>
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<tr>
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<td></td>
</tr>
<tr>
<td>2s</td>
<td>παιδεύσαις</td>
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<td>1p</td>
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### Imperative Mood

<table>
<thead>
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<th>MIDDLE</th>
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<td>3s</td>
<td>παιδευσάτω</td>
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### Infinitive

<table>
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<th>MIDDLE</th>
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</thead>
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### Participle

<table>
<thead>
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<th>MIDDLE</th>
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<td>παιδεύσομεθα</td>
<td>M</td>
</tr>
<tr>
<td>παιδεύσουσα</td>
<td>παιδεύσουση</td>
<td>F</td>
</tr>
<tr>
<td>παιδεύσουν</td>
<td>παιδεύσουσι</td>
<td>N</td>
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### SECOND AORIST SYSTEM of λείπω
(based upon the third principal part, ἔλιπον)

<table>
<thead>
<tr>
<th>Active Aorist</th>
<th>Middle Aorist</th>
<th>Passive Aorist</th>
<th>Future Aorist</th>
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</thead>
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<tr>
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<td>ἔλιπόμην</td>
<td>1s ἐπαιδεύθην</td>
<td>παιδευθήσομαι</td>
</tr>
<tr>
<td>ἔλιπες</td>
<td>ἔλιπού</td>
<td>2s ἐπαιδεύθης</td>
<td>παιδευθήσῃ</td>
</tr>
<tr>
<td>ἔλιπε</td>
<td>ἔλίπετο</td>
<td>3s ἐπαιδεύθη</td>
<td>παιδευθήσεται</td>
</tr>
<tr>
<td>ἔλιπομεν</td>
<td>ἔλιπόμεθα</td>
<td>1p ἐπαιδεύθημεν</td>
<td>παιδευθησόμεθα</td>
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<tr>
<td>ἔλιπετε</td>
<td>ἔλίπεσθε</td>
<td>2p ἐπαιδεύθητε</td>
<td>παιδευθήσεσθε</td>
</tr>
<tr>
<td>ἔλιπον</td>
<td>ἔλίποντο</td>
<td>3p ἐπαιδεύθησαν</td>
<td>παιδευθήσονται</td>
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### FIRST PASSIVE SYSTEM (based upon the sixth principal part, ἐπαιδεύθην)

<table>
<thead>
<tr>
<th>Indicative Mood</th>
<th>Subjunctive Mood</th>
<th>Optative Mood</th>
<th>Imperative Mood</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔλιπος</td>
<td>λίπωμαι</td>
<td>1s παιδευθῶ</td>
<td>λίπη</td>
<td>λίποιμη</td>
<td>λιποίμην</td>
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<tr>
<td>ἔλιπης</td>
<td>λίπη</td>
<td>2s παιδευθῆς</td>
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<td>λίπηται</td>
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<tr>
<td>ἔλιπη</td>
<td>λίπητα</td>
<td>3s παιδευθῆ</td>
<td>λέπωμεν</td>
<td>λέπωμεν</td>
<td>λέπωμεν</td>
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<tr>
<td>ἔλιπησθε</td>
<td>λίπησθε</td>
<td>2p παιδευθήτε</td>
<td>λίπωσι</td>
<td>λίπωσι</td>
<td>λίπωσι</td>
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<tr>
<td>ἔλιπνοται</td>
<td>λέπωνται</td>
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<td>λέπωσαν</td>
<td>λέπωσαν</td>
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</tbody>
</table>

### Optative Mood

| λίποιμι        | λιποίμην       | 1s παιδευθείν    | λίποι        | λίποι       | λίποι     |
| λίποις         | λίποι         | 2s παιδευθείς   | λίποιται     | λίποιται    | λίποιται  |
| λίποι         | λίποιτο       | 3s παιδευθεί    | λίποιμεν     | λίποιμεν    | λίποιμεν  |
| λίποισθε       | λίποισθε      | 2p παιδευθείτε  | λίποισθε     | λίποισθε    | λίποισθε |
| λίποισθαι      | λίποισθαί    | 3p παιδευθείτε  | λίποισθα     | λίποισθα    | λίποισθα |

### Imperative Mood

| λίπε          | λιποῦ        | 2s παιδεύθητι   | λιπέτω         | λιπέτω      | λιπέτω    |
| λιπέτω        | λιπέσθω      | 3s παιδευθῆτω   | λιπέσθε       | λιπέσθε    | λιπέσθε |
| λιπέτωσαν     | λιπέτωσαν    | 3p παιδευθῆτωσαν | λιπέτωσαν    | λιπέτωσαν | λιπέτωσαν |

### Infinitive

<table>
<thead>
<tr>
<th>λιπεῖν</th>
<th>λιπέσθαι</th>
<th>παιδευθήναι</th>
<th>παιδευθήσεσθαι</th>
</tr>
</thead>
</table>

### Participiple

| λιπῶν        | λιπόμενος    | M παιδευθείς    | παιδευθησόμενος |
| λιποῦσα      | λιπομένη     | F παιδευθείσα   | παιδευθησόμενή |
| λιπόν        | λιπόμενον   | N παιδευθέν     | παιδευθησόμενον |
### PERFECT ACTIVE SYSTEM (based upon the fourth principal part, ἐπαίδευκα)

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Pluperfect</th>
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<tbody>
<tr>
<td>ἐπεπαιδεύκειν</td>
<td>1s ἐπεπαιδεύκειν</td>
</tr>
<tr>
<td>ἐπεπαιδεύκεις</td>
<td>2s ἐπεπαιδεύκεις</td>
</tr>
<tr>
<td>ἐπεπαιδεύκει</td>
<td>3s ἐπεπαιδεύκει</td>
</tr>
<tr>
<td>ἐπεπαιδεύκειμεν</td>
<td>1p ἐπεπαιδεύκειμεν</td>
</tr>
<tr>
<td>ἐπεπαιδεύκεικε</td>
<td>2p ἐπεπαιδεύκεικε</td>
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<tr>
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### PERFECT MIDDLE SYSTEM (based upon the fifth principal part, πεπαιδεύματι)

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<th>Pluperfect</th>
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<tbody>
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</tr>
<tr>
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<td>2s πεπαιδεύσα</td>
</tr>
<tr>
<td>πεπαιδεύσα</td>
<td>3s πεπαιδεύσα</td>
</tr>
<tr>
<td>πεπαιδεύσα</td>
<td>1p πεπαιδεύσα</td>
</tr>
<tr>
<td>πεπαιδεύσεθε</td>
<td>2p πεπαιδεύσεθε</td>
</tr>
<tr>
<td>πεπαιδεύσατε</td>
<td>3p πεπαιδεύσατε</td>
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### ACTIVE

<table>
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<th>Perfect</th>
<th>Pluperfect</th>
</tr>
</thead>
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<td>ἐπεπαιδεύκεις</td>
<td>2s πεπαιδεύκα</td>
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<td>πεπαιδεύκα</td>
<td>ἐπεπαιδεύκει</td>
<td>3s πεπαιδεύκα</td>
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### MIDDLE AND PASSIVE

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<th>Participle</th>
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<tr>
<td>πεπαιδεύκαι</td>
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</tbody>
</table>

### Participles

| M | πεπαιδεύκαι | πεπαιδεύκαι |
| F | πεπαιδεύκαι | πεπαιδεύκαι |
| N | πεπαιδεύκαι | πεπαιδεύκαι |
## A. Perfect Middle System of Verbs with Consonant Stems

<table>
<thead>
<tr>
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<th>Perfect</th>
<th>Pluperfect</th>
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<tbody>
<tr>
<td><strong>λείπω</strong> (λιπ-) – λέλειμαι (5th prin. part)</td>
<td><strong>γράφω</strong> (γραφ-) – γέγραμμαι (5th prin. part)</td>
<td></td>
<td></td>
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<tr>
<td><strong>λέειμαι</strong></td>
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<td><strong>1s</strong></td>
<td>γέγραμμαι</td>
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<tr>
<td><strong>λέειψαι</strong></td>
<td><strong>έλελειψο</strong></td>
<td><strong>2s</strong></td>
<td><strong>έγεγραψαι</strong></td>
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<tr>
<td><strong>λέειπται</strong></td>
<td><strong>έλελειπτο</strong></td>
<td><strong>3s</strong></td>
<td>γέγραπται</td>
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<td><strong>1p</strong></td>
<td>γεγραμμένοι εἰσί</td>
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<td><strong>λελειφθαι</strong></td>
<td></td>
<td><strong>2p</strong></td>
<td>γεγραμμένοι ἦσαν</td>
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<tr>
<td><strong>λελειμμένος</strong>, -η, -ον</td>
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<td><strong>3p</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Indicative Mood</strong></td>
<td></td>
<td><strong>Participle</strong></td>
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<td></td>
<td><strong>Infinitive</strong></td>
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<tr>
<td><strong>πείθω</strong> (πιθ-) – πέπεισμαι (5th prin. part)</td>
<td><strong>τάσσω</strong> (ταγ-) – τέταγμαι (5th prin. part)</td>
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<td><strong>τέταγμαι</strong></td>
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<td><strong>ἐτετάξαι</strong></td>
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<td><strong>3p</strong></td>
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<td><strong>πεπεισμένος</strong>, -η, -ον</td>
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<td><strong>Infinitive</strong></td>
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<td><strong>Participle</strong></td>
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<td><strong>Infinitive</strong></td>
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<td></td>
<td><strong>Participle</strong></td>
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<tr>
<td><strong>στέλλω</strong> (στελ-) – ἔσταλμαι (5th pr. part)</td>
<td><strong>φαίνω</strong> (φαν-) – πέφασμαι (5th prin. part)</td>
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<td><strong>ἔσταλμαι</strong></td>
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<td><strong>πέφασμαι</strong></td>
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<td><strong>ἔσταλσο</strong></td>
<td><strong>2s</strong></td>
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<tr>
<td><strong>ἔσταλται</strong></td>
<td><strong>ἔσταλτο</strong></td>
<td><strong>3s</strong></td>
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<tr>
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<td><strong>στελμέθαι</strong></td>
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<td><strong>στελμένοι εἰσί</strong></td>
<td></td>
<td><strong>Participle</strong></td>
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</tr>
<tr>
<td><strong>στελμένος</strong>, -η, -ον</td>
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</table>
ἐσταλμένος, -η, -ον  
πεφασμένος, -η, -ον

## B. Present System of δίδωμι

Principal parts: δίδωμι (δο-), δώσω, έδώκα and έδώσα, δέδωκα, δέδωμαι, ἐδόθην

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>MIDDLE AND PASSIVE</th>
</tr>
</thead>
<tbody>
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δόν  δόμενον  N  γνόν  βάν
D. Present Systems

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**PRESENT SYSTEM** of φημί (φα-)

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## 3. Present System of ποιέω (ποιε-)

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| **Subjunctive Mood** |          |           |          |           |
| ποιώ         | 1s        | ποιώμαι |
| ποιής       | 2s        | ποιή |
| ποιή         | 3s        | ποιήται |
| ποιούμεν    | 1p        | ποιούμεθα |
| ποιήτε     | 2p        | ποιήθε |
| ποιώσι    | 3p        | ποιώνται |

| **Optative Mood** |          |           |          |           |
| ποιοίμι, ποιοίην | 1s        | ποιοίμην |
| ποιοίς, ποιοίς | 2s        | ποιοῖ |
| ποιοῖ, ποιοί        | 3s        | ποιοῖτο |
| ποιούμεν, ποιούμεν | 1p | ποιούμεθα |
| ποιοίτε, ποιοίτε | 2p | ποιοῖθε |
| ποιοίζεν, ποιοίζαν | 3p | ποιοῖντο |

| **Imperative Mood** |          |           |          |           |
| ποίει | 2s | ποιοῦ |
| ποιεῖτω | 3s | ποιεῖθω |
| ποιεῖτε | 2p | ποιεῖθε |
| ποιεῖτωσαν | 3p | ποιεῖθωσαν |

| **Infinitive** |          |           |          |           |
| ποιεῖν |          | ποιεῖθαι |

| **Participle** |          |           |          |           |
| ποιών | M | ποιούμενος |
| ποιούσα | F | ποιούμενη |
| ποιοῦν | N | ποιούμενον |
4. Present System of δηλώ (δηλο-)

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E. Declension of Nouns

### FIRST DECLENSION (α)

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### SECOND DECLENSION (ο)

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F. Declension of Adjectives

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II. INDIVIDUAL CHARACTERISTICS OF NT AUTHORS

[Section II from the article “The Language of the N.T.,” by Bruce M. Metzger, in the Interpreter’s Bible VII: 43-59.]

How nearly similar to the cultured, literary koine on the one hand, or to the oftentimes crude and ungrammatical vernacular on the other, is the language of the New Testament? If one were to prepare a scale of literary excellence by which to measure the quality of koine Greek, where would the several documents of the New Testament fall? Obviously no hard-and-fast line can be drawn in making such an evaluation; only the general impression produced by the language of Paul, of Peter, of Mark, and the others, can be taken into account. Furthermore, it need scarcely be observed that in thus appraising the literary standard of their Greek, one does not pass judgment upon the amount of assistance the individual authors supply us in understanding the will of God.

Before such an evaluation can be attempted, however, it is necessary to refer to a circumstance which, above all others, must be taken into account in analyzing the language of the New Testament. The authors of almost all of the books of the New Testament were Jews. Though all of them wrote in Greek, their language as a whole was slightly further removed from the Greek used at Athens in her glory than was the koine of contemporary non-Jewish authors. To a greater or less extent the idiom of the New Testament manifests traces of Semitic coloring in vocabulary, syntax, and style. Part of this non-Greek influence was derived directly from the Hebrew of the Old Testament and from the contemporary Aramaic vernacular of Palestine. Most of the Semitic influence, however, was exerted indirectly through the Bible which all the authors of the New Testament used. During the third and second centuries B.C. a Greek translation of the Hebrew Old Testament was prepared – called the Septuagint, from the tradition that seventy (or seventy-two) translators worked upon it. Parts of the Septuagint follow so literally upon the Hebrew idiom that the Greek of these books would have been scarcely recognizable to an Athenian. To the extent that the authors of the New Testament (including Luke, who almost certainly was not a Jew\(^1\)) had steeped themselves in the characteristic phraseology of the Septuagint, their Greek took on a Semitic cast. In this connection it is instructive to compare the influence which the King James Version has exerted upon the literary style of many an English author.

In the following analyses, therefore, it will be necessary not only to evaluate the extent to which an author uses a literary or a nonliterary type of koine, but also the degree to which a Semitic influence (Hebrew or Aramaic) has affected his idiom.

A. The Epistle to the Hebrews

Starting with those books which are nearest in literary quality to the highest standard of koine Greek, we must undoubtedly give first place to the anonymous Epistle to the Hebrews. Curiously enough this author, although he addresses his epistle to “Hebrews,” is the least Hebra-\(^1\) Compare Col 4:11 with vs. 14, where Paul seems to distinguish Luke from those who “are the only men of the circumcision among my fellow workers for the kingdom of God.”
istic writer in the New Testament. Except, of course, in quotations from the Old Testament – which are invariably from the Septuagint and never from the Hebrew – there is scarcely a trace of Semitic influence in his work. The author has a rich vocabulary at his command and uses it with great skill.

The style is even more characteristic of a practiced scholar than the vocabulary. In the first place the Greek text of the epistle is distinguished among the prose works of the primitive church by its rhythmical cadences, so much cultivated by “good” Greek authors. Again, the author likes to choose his words to produce alliteration. For example, in the first verse of his treatise there are five words which begin with the syllable πολ-, παλ-, πατ-, or προ-; and in 9:27 out of five consecutive words four begin with α-. He also endeavors, as did careful classical authors, to avoid bringing two words together when the former ends in a vowel and the latter begins with a vowel (called hiatus).

Besides being acquainted with these tricks of the ancient rhetorician – and not only acquainted with them, but being able to use them – this unknown writer displays a most remarkable capacity for an architectonic style of composition. Unlike Paul, whose emotions occasionally run away with him, making havoc of syntax, this author knows at each moment precisely what his next sentence will be, and he follows meticulously an elaborate outline. In fact his treatise involves the longest sustained argument of any book of the New Testament. With delicate finesse he suggests an idea before he develops it at some subsequent point. For example, in 2:17 he mentions “high priest” and takes it up again at great length at 4:14 ff.; in 5:6 he mentions Melchizedek, but defers the full development of this typology to 6:20 ff. He deftly employs parentheses and asides, sometimes of considerable length (e.g., 3:7-11; 5:13-14; 8:5; 11:13-16). These and many similar features betray the hand of a careful and skillful author, whose work is easily recognized as coming closer to the definite literary style of a master of the Greek language than anything else in the New Testament.

B. The Epistle of James

The brief Epistle of James shares many of the literary characteristics of the Epistle to the Hebrews. It too is written in excellent Greek and in a strikingly elevated and picturesque style resembling that of the Hebrew prophets. Though the tone is distinctly Jewish, there are very few Hebraisms in the epistle. The author observes certain niceties of grammatical distinctions (such as the correct usage of the two negatives in Greek, oũ and μῆ) and maintains a high degree of precision in the idiomatic choice of moods and tenses. As to his vocabulary, he freely employs rare words and compounds, all of them correctly formed and some of them possibly formed by himself. He shows great rhetorical skill, making use of not a few figures of speech which were affected by the best koine authors. He exhibits a marked tendency to link together clauses and sentences by the repetition of the leading word or some of its cognates, a device known as paronomasia or assonance. He indulges in the gentle art of alliteration; for example, the three prominent words in 1:21 begin with δ. Frequently two or more words in close juxtaposition end with the same syllable or syllables, as in 1:7, 14; 2:16, 19; 5:5, 6. On the whole his sentence structure is terse, vivid, and rhythmical, being marked by a certain epigrammatic conciseness.
C. Luke and Acts

Another author whose literary abilities were of a superior order was Luke, the physician (Col 4:14). The Third Gospel and Acts reveal the hand of the most versatile of all the New Testament authors. The elaborately constructed preface to his Gospel (1:1-4) is a period of the purest Greek, one which may be compared, without too much disadvantage to Luke, with the prefaces to the histories of Herodotus and Thucydides. His breadth of culture is shown by his employing a good number of words and literary constructions unused or very rare in the rest of the New Testament. Thus his two books contain about 750 words not occurring elsewhere in the New Testament – more than 250 are in the Gospel and about 500 in Acts. He is familiar with nautical terms, which are correct without being strictly technical (Acts 27). Many scholars have supposed that it is possible to detect in Luke’s books stylistic and verbal indications of his special knowledge of medicine, but almost all the examples generally adduced in proof of this supposition ought rather to be interpreted as showing merely that Luke was a cultured and cosmopolitan author of literary koine.

This does not mean, however, that his work lacks all indications which point to his profession. Given the knowledge supplied by Paul (Col 4:14) that Luke was a physician, one may not unfairly interpret the choice of his language in several passages in his Gospel, when compared with parallel passages in Matthew and Mark, as reflecting a physician’s point of view. Thus only he indicates that Peter’s mother-in-law “was ill with a high fever” (4:38; cf. Matt 8:14; Mark 1:30). Only he tells us that “there came a man full of leprosy” (5:12; cf. Matt 8:2; Mark 1:40). Again, his professional pride prevented his repeating in toto (8:43) what he had read in Mark about the poor woman “who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse” (Mark 5:26).

In characteristic details Luke commends himself as a capable littérateur. He uses the optative mood, which is totally lacking in Matthew, John, James, and Revelation, twenty-eight times. He makes frequent and generally idiomatic use of participles. Among Hellenistic authors who show certain affinities with Luke, so far as his vocabulary is concerned, are Polybius, Dioscorides, and Josephus. Cultivated Hellenistic authors disliked foreign and barbarous sounding words. Many passages which Luke derived from Mark show that he shared this repugnance. Thus he omits “Boanerges,” the sobriquet of James and John (Mark 3:17; cf. Luke 6:14); “Bar-timaeus, the son of T’imaeus” (Mark 10:46; cf. Luke 18:35); “hosanna” (Mark 11:9; cf. Luke 19:38); “Gethsemane” (Mark 14:32; cf. Luke 22:39-40); “abba” (Mark 14:36; cf. Luke 22:42); “Golgotha” (Mark 15:22; cf. Luke 23:33); “Eloi, Eloi, lama sabachthani” (Mark 15:34; cf. Luke 23:44-45). In other cases Luke translates the foreign word into standard Greek. Thus, for example, the Jewish title of respect, “rabbi,” which appears sixteen times in the other three Gospels, does not appear once in Luke; he alone prefers to use (six times) the classical Greek ἐπιστάτης meaning “commander, master.” Again, the Semitic word of asseveration, ἀμήν, which appears in the other Gospels scores of times, can be found only six times in Luke’s Gospel; in the remaining instances Luke omits it or replaces it with the classical ἀληθῶς meaning “truly.”

On the other hand it must not be imagined that Luke completely rewrote the narratives which came to his hand. While smoothing certain details in accord with a native feeling for good Greek, he preserves unchanged many other features that reflect their original Palestinian background. Indeed so sensitive is he to matters of style that in the parts of his narrative which have their scene in Palestine, he prefers to retain a considerable amount of the Semitic idiom of his
sources. Thus the syntax and language of the main body of his Gospel differ markedly from the carefully balanced sentence comprising the four introductory verses, and also, to a smaller extent, from the canticles in chs. 1-2, which consciously imitate the devotional phraseology of the Greek Old Testament. Strangely enough, Hebraisms have been found to be rather more abundant in Luke than in the other Gospels. Thus he is given to connect his narrative together by the more or less Hebraistic formulas, “It came to pass that . . . ,” “In those days . . . ,” “And behold! . . .” A particularly glaring Semitism is in 20:12, literally “he added to send.” Likewise his second volume (Acts) is marked by two more or less clearly defined strata. In the first part, containing testimony from Palestinian witnesses, Luke retains proportionately more Semitic coloring than in the remaining chapters. In the latter, where Paul's missionary journeys into Gentile lands are described, the author appropriately clothes his account in more elegant Greek, which would have been quite out of character in the first part.

D. The First Epistle of Peter

The language of I Peter is nearer to the standards of classical Greek than the vernacular koine. Although the author was deeply steeped in the Septuagint, he succeeds in impressing his own style upon what he borrows from that source. He employs the Greek definite article with a more elegant touch than does any other writer in the New Testament. For example, he affects the “envelope construction” at least eight times (1:17; 3:1, 3, 20; 4:14; 5:1 twice, 4). He observes, along with only the author of the Epistle to the Hebrews, a refined nicety in the use of ὑς (1:19; 2:16; 3:7). His vocabulary is marked by a certain dignity and elevation. Though the epistle embraces but five chapters, the range of words is wide. On the other hand very few connective particles, so dear to the heart of an Attic author, are used. The writer handles the language idiomatically and with a rather high degree of correctness, even though not in classical style. Since it is highly improbable that a Galilean fisherman, whose provincial Aramaic brogue betrayed his home (Matt 26:73) and who, according to Acts 4:13, was “uneducated,” was directly responsible for the diction of I Peter, the suggestion has frequently been made that the elegance of language is due to his secretary Silvanus (1 Pet 5:12).

If the writers mentioned above exhibit a vocabulary and style which more or less closely approximate the literary koine, other authors of the New Testament find themselves removed from such standards by a quite considerable distance. Conspicuous examples of the nonliterary koine are the Gospel According to Mark and the book of Revelation.

E. The Gospel of Mark

The lack of polish in Mark’s colloquial style is somewhat obscured when it is put in English dress. Even there, however, it is possible to observe with what monotonous frequency the simple connective “and” is used. In the King James Version, for example, of forty-five verses in the first chapter, thirty-five begin with “and”; and twelve of the sixteen chapters of the book begin with this same conjunction. This reflects faithfully what the reader of the Greek text can see, namely, that of eighty-eight sections and subsections into which the Second Gospel may be divided (Westcott and Hort’s text), no fewer than eighty begin with καὶ. Mark’s limited choice of connectives is matched by a rather small general vocabulary. He uses 1,270 words (besides 60 proper names) and of these only 80 are peculiar to him among the New Testament writers. In
common with colloquial preference in every language, Mark has a predilection for diminutives and for accumulated negatives (see the Greek text of 1:44; 5:3; 16:8; etc.).

What Mark’s style lacks in grace and polish it makes up in freshness and vigor. His language is characterized by homely simplicity and can on occasion be repetitious (as in 1:45; 4:8; 14:68), but more frequently it is marked by great brevity, particularly in reporting our Lord’s teaching (cf. 8:29 with Matt 16:15-20; 12:38-40 with Matt 23).

Though Mark’s Greek is the poorest of the evangelists’, he is not to be considered illiterate. Doubtless more at home in Aramaic than in Greek – of the four Gospels Mark has the greatest variety of Aramaisms – he still has a sufficient command of popular, colloquial koine to convey truthfully, if not elegantly, the words and deeds of his Lord. In his own way, indeed, he was an artistic genius, for he invented a new type of literature. Nothing quite like a “gospel” as a piece of literature had existed in any language prior to Mark’s work.

F. The Book of Revelation

Along with Mark on the level of nonliterary koine must be placed the last book of the New Testament. As early as the middle of the third century Dionysius of Alexandria (according to Eusebius’ Church History VII. 25. 26) termed the Greek of the book of Revelation barbaric and ungrammatical. Since the time of this church father, who was acquainted with the standards of “good” Greek, every scholar working upon the Greek text of Revelation has been struck by its frequent violations of the rules of concord in Greek grammar and syntax. These have usually been explained by supposing that the author was far better acquainted with a Semitic tongue (Hebrew or Aramaic) than with Greek, and would therefore consciously or unconsciously lapse into non-Greek expressions. Thus, according to the usual Semitic idiom, he adds pleonastically the oblique forms of the personal pronoun to participles and relative pronouns; for example, “To him that overcometh, to him I will give . . .” (2:7); “I have set before thee a door opened, which no one can shut it” (3:8 literally translated). A linguistic eccentricity, so far as Greek grammar is concerned, which is nevertheless easily explicable on the basis of Hebrew grammar, is the coordination of a participle with a finite verb. Thus in 1:5-6 this author writes, “unto him that loves us . . . and he made us . . .”; in 2:20, “Jezebel, who calls herself a prophetess, and she teaches . . .” (where, in addition to the point under discussion, it may be mentioned that the Greek concord of cases is violated by the use of the nominative rather than accusative form of the participle); and in 7:14, “These are they that come out of the great tribulation and they have washed their robes.”

Another linguistic peculiarity is the occasional disregard of genders (see the Greek text of 1:10; 4:1, 8; 11:4; 19:20; etc.). Since elsewhere the author is correct in his observance of gender, some of these examples are to be accounted for on the score of indifference or carelessness, and others as due to his thinking in a Semitic language while writing in Greek.

In spite of the presence of such bold disregard for the ordinary rules of Greek syntax, the book of Revelation is not lacking in literary power. Certain solemn and sonorous passages which are almost poetically rhythmical (4:11; 5:9-10; 7:15-17; 11:17-18; 15:3-4; 18:2-8, 19-24; etc.)
have something of the Miltonic “organvoice,” discernible even in English translation.  

G. The Gospel of Matthew

In characterizing the language of Matthew one may usefully compare it with Mark and Luke. Containing fewer marked mannerisms than either Mark or Luke, Matthew’s style is less individualistic than theirs. It is smoother than Mark’s and less varied (that is, more monotonous) than Luke’s. As to vocabulary, Matthew’s is about as much less rich than Luke’s as it surpasses Mark’s. According to one analysis, the characteristic words and expressions of Matthew number 95, as compared with 151 for Luke and 41 for Mark. Matthew shows more care than Mark – but not so much as Luke – in avoiding words condemned as “barbarisms” by Atticizing purists. Thus he mends the Greek of Mark by substituting κλίνη (Matt 9:2) for the vernacular κράβατος (Mark 2:4); he writes “they took counsel” (12:14) instead of Mark’s “they were giving counsel” (Mark 3:6, literally translated; a variant reading in Mark is no better: “they were making counsel”); and in many places he drops Mark’s colloquial use of the historical present.

As regards composition, Matthew’s penchant, in common with contemporary Jewish rabbis, was for arithmetical arrangements. He was particularly fond of grouping his material by threes. The following are some of the more obvious instances of this systematizing. There are three divisions in the genealogy of our Lord (1:1-17), three temptations (4:1-11), three illustrations of righteousness (6:1-18), three commands (7:7), three miracles of healing (8:1-15), three miracles of power (8:23-9:8), a threefold answer to the question regarding fasting (9:14-17), a threefold “fear not” (10:26, 28, 31), a threefold repetition of “he is not worthy of me” (10:37-38), three parables of sowing (13:1-32), three sayings concerning “the little ones” (18:6, 10, 14), three parables of warning (21:28-22:14), three questions by his adversaries (22:15-40), three prayers in Gethsemane (26:39-44), three denials by Peter (26:69-75), and three questions by Pilate (27:11-17). A sevenfold arrangement is represented, among other examples in Matthew, by the seven clauses in the Lord’s prayer (6:9-13) – two more than in the Lukan version – seven demons (12:15), seven parables (ch. 13), seven loaves (15:34), seven baskets (15:37), forgiving not “seven times, but seventy times seven” (18:22), seven brothers (22:25), and seven “woes” (ch. 23).

On the whole the Greek vocabulary and style of the First Gospel lack any particularly distinctive traits. The language is neither very poor koine nor highly polished literary Greek.

There was a tradition in the early church that Matthew wrote his Gospel in “Hebrew” (Aramaic). In modern times several scholars have argued that one or more of the four Gospels were written originally in Aramaic and translated into Greek. None of the hypothetical Aramaic Gospels is extant. Most New Testament scholars believe that the internal evidence of all four Gospels indicates that they were composed in Greek, but embody Aramaic source material, some of which was oral and some of which perhaps was written.  

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2 Only a poet can appreciate a poet. For this reason Christina G. Rossetti was able to detect and interpret certain nuances in Revelation which are lost upon more prosaic minds: see her book, The Face of the Deep: A Devotional Commentary on the Apocalypse (2nd ed.: London: Society for Promoting Christian Knowledge, 1893).


H. The Gospel and Epistles of John

The language of the Gospel According to John has a simplicity and a grandeur which are unrivaled by any other book of the New Testament. Though John’s vocabulary is far less extensive than that of the other three Gospels, he makes impressive, almost majestic, use of his fundamental words and phrases by the expedient of repetition. In comparison with the Synoptic Gospels, John has few compound verbs, few adjectives, few concrete nouns; he turns more to abstract nouns, although his use of these is restrained. Characteristic words which appear many times in both the Gospel and in one or more of the epistles are “truth,” “love,” “light,” “to witness,” “world,” “sin,” “judgment,” and “life.”

His syntactical construction is severely plain – almost childlike. Even where a particle of logical sequence might have been expected, John co-ordinates clauses and sentences, sometimes with a wooden “and” (parataxis), sometimes without any conjunction at all (asyndeton). Examples of parataxis where an adversative conjunction might have been expected include the following: “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me” (5:39-40) – here the RSV clarifies the sense by using “yet” for the second “and”; “Did not Moses give you the law, and none of you keepeth the law?” (7:19 literally translated) – here the KJV, ASV, and RSV use “yet”; “Then they sought to take him: and no man laid hands on him” (7:30) – the KJV and RSV substitute “but” for “and”; “Then Jesus said, Yet a little while am I with you, and I go to him that sent me” (7:33 literally translated) – where again the KJV and RSV attempt to improve the sense by reading “and then” (for other examples see 1:10; 3:19; 6:70; 8:20, 49; 10:25; 17:11). On the other hand sometimes the author dispenses with even the simple “and”; thus all the sentences in the first twenty verses of ch. 15 follow one another without any conjunction whatever. It is as though John remembered that someone had told him, “You must not always be saying ‘and.’” From these instances of parataxis and asyndeton one gathers that the author frequently was not concerned to indicate the sequence of his reasoning, but left it to the sympathetic interpretation of the reader to determine the mutual relation of his sentences.

Another stylistic peculiarity of John is his fondness for combining positive and negative expressions of the same truth: as, “All things were made through him, and without him was not anything made” (1:3); “He confessed, and denied not” (1:20); “[Jesus] knew all men and needed no one to bear witness of man” (2:25); “. . . should not perish, but have everlasting life” (3:16; see also 3:36; 5:24, 30; 10:5; 18:20; I John 1:6; 2:4, 27; etc.).

John writes pure Greek as far as words and grammar are concerned, but more than once he puts his ideas into molds congenial to a typically Jewish point of view. Thus the phrase “the son of perdition” (17:12), which represents a relation between a spiritual principle and the person in whom it is incarnated; “to rejoice with joy” (χαρᾷ χαίρειν, 3:29); the use of the verb “to know” (as in 17:3 and elsewhere) to designate the most intimate spiritual union between God and man; the indicating of moral dependence upon another being by the expression “to be in” or “to abide in” (John 14:17; 15:4; I John 2:6; etc.) – all these are far more typical of Semitic idiom than of Greek. In common with koine Greek, as well as Semitic preference, John very seldom uses indirect discourse, even for the words and opinions of others (perhaps the only example of indirect discourse is the true text of 4:51; see RSV).

The reader of the Greek text soon discovers that John is particularly fond of the perfect tense. As compared with the Synoptic Gospels, John uses the perfect (and pluperfect) tense three
times as often as Mark and Luke do, and five times as often as Matthew does; furthermore, I John uses it twice as often, proportionately to length, as does the Fourth Gospel. John’s overworking of the perfect tense is probably to be explained by his wish to emphasize thereby the abiding consequences and eternal significance of the work and words of God’s only Son.

Finally, two other marked peculiarities of John’s literary style deserve mention. The Gospel is chiefly written in short, weighty sentences and phrases. Indeed it may almost be said that the shorter they are, the weightier! Typical examples are: “I am the light of the world” (8:12); “thy brother shall rise again” (11:23); “Jesus wept” (11:35); “and it was night” (13:30); “now Barabbas was a robber” (18:40); and see also 6:68; 7:19; 11:25; etc. The other notable characteristic of John’s style is the circular or spiral motion of his reasoning (e.g., 8:38-44; 10:7-18; 14:10-12, 20-23; ch. 17; large sections of I John). The seemingly inane repetitions and the frequent retrogression to the preceding point before adding a new idea are devices which, though appearing tedious to the hasty reader, reveal how very solicitous John was that his readers should comprehend all the varied implications of what he wished faithfully to transmit to them.

I. The Epistles of Paul

Of Saul of Tarsus we know more than of any other author of the New Testament. He was a Hellenized Jew and a Roman citizen. Probably he could make an address in Aramaic (such must be the meaning of Ἐβραῖδι, Acts 21:40) and in Greek equally well. Training at the feet of Gamaliel (Acts 22:3) would involve instruction in Hebrew (cf. Phil 3:5). Though his birthplace Tarsus was a city second to few, if any, others as a seat of learning, it is difficult to be certain that he had studied rhetoric and philosophy there. Little or no evidence exists that his reading in Greek literature had gone very far. Not much can be inferred from his quotation of a line from Thaïs by the Greek comic dramatist, Menander (1 Cor 15:33). It was possibly a current quotation – like many a line from Shakespeare today. The same may be said of the verse from Aratus or Cleanthes which, according to Acts 17:28, Paul cited at Athens, as well as of the line of Epimenides embedded in Tit 1:12. However these three references are estimated, the fact remains that classical Greek literature had done little to color Paul’s style. A careful examination of his vocabulary shows that his words do not come from literary sources but from the common stock of ordinary spoken Greek. There is but one exception to this statement: though Paul shows so few signs of having been influenced by secular Greek literature, his ideas and language betray a strong influence from that piece of literature which he had studied more than any other, the Old Testament. Though he occasionally quotes from the Hebrew, it is the Septuagint which has exerted the most powerful influence upon his own use of Greek. Yet with the exception of the Epistle to the Ephesians, the Pauline correspondence contains remarkably few out-and-out Semitisms.

In analyzing Paul’s literary style one observes that he frequently arranges his arguments in the form of a rhetorical dialogue of questions and answers. He allows his imaginary opponent to raise problems (“But someone will say . . .” or “You will now say. . .”) which he in turn often grants halfheartedly, only to counter with language so much the stronger in opposition. Frequently (twelve times) he expresses his abhorrence of an inference which he fears may be falsely drawn from his argument with a violent μὴ γένοιτο, rendered variously as “God forbid,” “By no means!” or “Certainly not!” This species of literary causerie in pointed style has been explained as due to the influence of the Stoic diatribe on Paul, but it can also be accounted for largely in
terms of contemporary rabbinical practice. It may also be mentioned that a few scholars have thought that Paul’s language shows that he imitated the rhythmic clausulae so characteristic of certain Greek and Latin authors, but this opinion has not won wide assent.

Since it is likely that Paul customarily dictated his letters (see Rom 16:22 especially in the RSV), it is not surprising that his style is more conversational than deliberately polished. The fact that Paul dictated his correspondence has other implications as well and may explain the occasional break in thought or style within a letter. After an interruption of an hour, a day, or a month, Paul would have resumed his dictation in quite a different mood. Again, it is difficult not to believe that different scribes were employed at various times; this also would account for variations in style. An inferior scribe would get down the main words correctly, but the little connecting links he may have filled in himself.

Borne along by his earnest and spirited emotions, Paul’s colloquial Greek sometimes becomes elevated and dynamic. Indeed, according to the opinion of a famous modern critic of ancient literary style, in Rom 8:31-39 and I Cor 13 “the diction of the Apostle rises to the heights of Plato in the Phaedrus.”

At other times the apostle’s impetuosity would play havoc with strict logical sequence. He starts a sentence in one way and ends it in another. Thus are to be explained, for example, the two breaks in grammar, called anacoluthon, in Gal 2:4, 6 (see especially the RSV). One of the most striking instances of anacoluthon in the New Testament is Rom 5:12-13. In contrast to this exuberance, at other times Paul moves slowly and laboriously, struggling with periods of unwieldy length. In the first chapter of Ephesians, for example, his composition displays very little flexibility and ease.

The language of Paul, in short, is as varied as he was himself. Of scarcely anyone else is it more true, in de Buffon’s memorable phrase, that le style, c’est l’homme meme (“the style is the man himself”). To quote from a celebrated classical scholar: “Paul’s Greek has nothing to do with any school or with any model, but streams awkwardly with precipitous bubbling right out of the heart; but it is real Greek.” It is a fact, however it is explained, that the style, diction, and vocabulary of the three Pastoral Epistles (I and II Timothy and Titus) differ from the remainder of the epistles ascribed to Paul. Complete uniformity in these matters cannot, of course, be expected in any author, least of all in one who, like the apostle Paul, is so versatile and creative. But it is significant that not only is a change observable in the use of certain nouns and verbs, but also that the Pastors lack certain Pauline particles, prepositions, enclitics, and pronouns. The change in the subject matter (for the Pastoral Epistles deal largely with church government and conflict with heresy) would explain the difference in terminology required to express such concepts, but it is much more difficult to account for the change in the connective words. Furthermore the general tone of the Greek is perceptibly closer to the literary koine than are the other Pauline epistles. For the last century many Scholars have held that these three epistles were written by one of his admirers a generation or so after the death of the apostle and were circulated under the name of Paul. On the other hand, though the Pastoral Epistles were not written with Paul’s own pen, it may be supposed that in accord with the methods employed by ancients in writing letters, they were the

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7 The most detailed treatment is by P. N. Harrison, The Problem of the Pastoral Epistles (London: Oxford also University Press, 1921).
work of a secretary writing at his order and under his constant supervision.8

**J. The Second Epistle of Peter**

II Peter is perhaps the only book of the New Testament whose language, it seems, profits from being translated. Attracted by rare or unique words and occasionally using expressions which, so far as can be determined, appear to be contrary to correct usage, the author strikes many modern scholars as one who had learned his Greek chiefly from books. A noticeable idiosyncrasy is the writer’s tendency to repeat a particularly solemn or sonorous Greek word; examples may be found in 1:3-4, 17-18; 2:1-3, 4-5, 12, 16-18; 3:3, 10-12. Though he strives rather artificially to produce a rhetorically elegant piece of literature, the few connective particles at his command, as well as his cumbersome and occasionally clumsy sentence construction, are clear indications of the poverty of his linguistic equipment.

The manifest divergence in style and language between I Peter and II Peter has often been observed. Jerome, and many after him, supposed that it was due to Peter’s having employed different amanuenses. If this is true, Peter accorded great freedom to his secretaries, for there are about six times the number of disagreements between the vocabulary of each epistle as agreements. Calvin suggested that one of the disciples of Peter wrote at the apostle’s command. Most scholars today, except Roman Catholics, regard II Peter as pseudepigraphic and dating from early in the second century when the artificial literary tastes of the Atticists reached their climax.

**K. The Epistle of Jude**

Of the short Epistle of Jude, which is so similar to the second chapter of II Peter, little need be said. The author has a better command of Greek than does the author of II Peter. He selects his words with a certain amount of literary taste. As to style, he frequently groups words and phrases in triads (see vss. 2, 5-7, 8, 11, 12, 19, 22-23, 25). Within twenty-five verses the optative mood appears twice (vss. 2, 9). On the whole, Jude’s little letter is a typical example of idiomatic koine written in a moderately good style.

**L. The Language of Jesus**

In common with his Palestinian contemporaries Jesus undoubtedly spoke Aramaic as his mother tongue, but being a Galilean he very likely was able to use Greek as well. One would expect that most of his teaching to the common people of Palestine would be given in Aramaic. That this was the case is rendered practically certain by (a) the presence of four Aramaic words or phrases from the lips of Jesus preserved in the Greek Gospels (talitha cumi, Mark 5:41; ephphata, Mark 7:34; abba, Mark 14:36; and Eloi, Eloi, lama sabachthani, Mark 15:34; see also Matt 27:46), and (b) the circumstance that several sayings of Jesus, when translated from Greek into Aramaic, involve plays on words or puns – a circumstance not likely to occur unless the puns were present in the original Aramaic. That the Hebrew people particularly enjoyed puns is shown by the presence of several plays on words in the Old Testament (see the Hebrew of Isa

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8 Otto Roller, *Das Formular der paulinischen Briefe* (Stuttgart: W. Kohlhammer Verlag, 1933), pp. 4-22. See also the paragraph near the end of p. 51. [For other views as to the origin of these letters see above, pp. 39-40, and the treatment of 1 and 2 Timothy and Titus in vol. XI.]
Jesus apparently shared this relish of his people for puns. Thus the typically Oriental hyperbole, “You blind guides, straining out a gnat and swallowing a camel!” (Matt 23:24), must have involved a jingle of the Aramaic words for “gnat” and “camel” – qalmā’ and gamlā’. Again, when Jesus said that “even the hairs of your head are all numbered” (Matt 10:30), the Aramaic form of his statement may have embodied a play on the word for “hairs” (mēnē) and the root of the verb “to number” (mēnā’). In Aramaic the words for “commit” and “slave” are both regular forms of the trilateral root ‘bd, and in John 8:34 it seems as if one word has suggested the other: “Every one who commits sin is a slave to sin” (there is a similar play on the same root in Luke 7:8). According to Matt 10:12-13, when Jesus sent out the twelve, he instructed them: “As you enter the house, salute it. And if the house is worthy, let your peace come upon it.” Although in the Greek text the verb “salute” (ἀσπάζεσθε) has no verbal relation to the word “peace” (εἰρήνη), it is otherwise in Aramaic, where the usual verb of salutation means literally “to give peace” to someone.

Only rarely is the Greek able to reproduce an Aramaic assonance of words. Perhaps the only such example is in John 3:8, for the Greek word πνεῦμα means both “wind” and “spirit” just as does the Aramaic rūḥā’ which Jesus undoubtedly used in speaking with Nicodemus, a ruler of the Jews. Not quite so successful is Matthew’s attempt to reproduce in Greek Jesus’ famous saying to Simon Peter, “You are kēphā’ and upon this kēphā’ I will build my church” (Matt 16:18). In Aramaic the apostle’s name, or nickname, and the word for rock are identical, whereas in Greek one is a masculine form (Πέτρος) and the other feminine (πέτρα).
III. A HISTORY OF THE GREEK LANGUAGE

A. Summary of the Various Periods

1. The Indo-European Parent Language
   1) Before the Greek migration
   2) Beginning perhaps at the end of the third millennium BCE

2. Classical Greek
   From Homer (1000 BCE) to the death of Aristotle (322 BCE) or Alexander the Great’s conquests (333 BCE)

3. Hellenistic (Koine) Greek
   1) From Aristotle / Alexander to 529 CE when the Christian Emperor Justinian closed the academy of Plato at Athens and prohibited the teaching of Ancient Greek (Metzger, Interpreter’s Bible, 7:44)
   2) Others end the period at 324 CE before the domination of Atticism and the Christian empire

4. Byzantine Greek
   To the capture of Constantinople by the Turks in 1453

5. Modern Greek
   1) From the fall of Constantinople to the present day
   2) Two camps are evident: followers of the katharevoua or purified language and advocates of the domotike or modern vernacular

B. Characteristics of the Indo-European Parent
   (vs. the Semitic, Ural-Altaic, and Bantu linguistic families)

1. Includes Several Branches
   Germanic, Scandinavian, Balto-Slavonic, Aryan (Persia and India), Greek, modern Armenian and Albanian, the Romance languages, and Celtic
2. Common Elements

1) Inflexion: a word normally consists of three elements – root, suffix, and ending (vs. agglutinative – Finnish, Turkish, Hungarian – where the elements added to the root have a separate meaning in themselves)

2) Nouns with cases
   a) Originally eight cases including the ablative (the “from” case), instrumental (the “with” case), and locative (the “at or in” case)
   b) Ablative was taken over by the genitive; instrumental and locative by the dative

3) Different stems: o stem, a stem, consonant stem

4) Verbal formations of the indicative, subjunctive, optative, imperative, and infinitive (vs. the Semitic family which has not optative or subjunctive)

5) Reduplication of verb stem especially in the perfect tense

6) Vowel gradation: drink – drank – drunk etc

7) Diphthongs

3. Elements Unique to Greek, Not Found in Parent Language

1) The passive voice (they used intransitives to express the passive)

2) Greater variety of expression especially in the use of particles

3) The use of the aorist in narration (the others employed the imperfect)

4) The optative in historic dependent clauses

5) ὑπό with the genitive (the others used the accusative)

6) The binding of the accent to the last three syllables

C. Characteristics of Classical Greek

1. The Writing of Greek

1) Earliest Greek inscriptions were from right to left

2) This was followed by the βουστροφηδόν style where the line turns as an ox at the end of the row

3) From the fifth century BCE on Greek was written from left to right

2. The Alphabet

1) The invention of the Greek alphabet is assigned to Cadmus, son of Agenor, king of Phoenicia in the 14th century BCE
2) The names of the Greek letters were borrowed from the Semitic alphabet: \( \alpha \lambda \varphi \alpha = aleph; \, \beta \eta \alpha = beth \) etc.

3) The Ionic alphabet had 24 letters (Athens 21 letters) and it was decreed in 403 BCE that all public acts would be inscribed with the Ionic alphabet.

4) Some letters disappeared (digamma in the 8th century and sampi and koppa in the 6th century) but since the 3rd century BCE they have been employed as numerals.

### 3. Accent and Punctuation

1) Greek originally used a pitch accent
   a) Acute = high pitch; grave = low pitch; circumflex = a rise followed by a fall with the symbol being a combination of acute and grave accents
   b) Dionysius of Halicarnassus reported that the interval between the high and low pitch was a 5th

2) The change to a stress accent began in the third century BCE to help foreigners learn the language.

3) Originally Greek had no punctuation
   a) In the 4th century BCE they began to use : to end some sentences
   b) In the 3rd century BCE Aristophanes invented the . (period) and the · (raised dot) but with the reverse values that we give them.

### 4. Dialects

(for the peculiarities of each dialect see Buck, *Greek Dialects*, 129-153)

1) Four separate migrations resulted in the formation of dialects
   a) The earliest bands were the Attic / Ionic
   b) The latest Doric invasion took place after Homeric times

2) Types of Dialects
   a) Ionic / Attic
      i. Ionic is identified with epic poetry: Homer, Hesiod, Xenophanes, Epimenides, Anaxagoras, Heroditus
      ii. Attic is identified with prose: Plato, Solon, Demosthenes
      iii. Tragedy was the invention of Attic genius
   b) Aeolic
      i. Three varieties of Lesbian, Thessalonian, and Boeotian
      ii. Identified with melic poetry: Sappho, Alcaeus
c) Arcado-Cyprian
   remotest of all dialects and no literary eminence

d) West-Greek consisting of North-West Greek and Doric
   i. Doric is identified with choral lyric: Pindar, Bacchylides
   ii. The most tenacious of dialects

3) Attic triumphed as a result of the political and intellectual supremacy of Athens following the Persian wars

4) By the 2nd or 3rd centuries CE the major dialects were extinct

D. Hellenistic Greek or Koine Greek

1. General Information
   1) It was adopted by Phillip of Macedon as the official language of court and state
   2) It probably developed from the popular language of Athens
   3) It is substantially Attic but contains certain dialectical admixtures especially Ionic
   4) Examples include Polybius, Diodorus, Josephus, Galen, and Epictetus

2. Phonology (Pronunciation)
   1) Most of the changes took place in the late Hellenistic or early Byzantine period
   2) Diphthongs become pronounced as single vowels
      \( \alpha \iota \) in 2nd century CE; \( \epsilon \iota \) in 3rd century BCE; \( \omicron \iota \) in 3rd century CE
   3) Aspirates became spirants in the 4th century CE:
      a) \( \varphi \) (p + h with a puff of air) becomes f
      b) \( \theta \) (t + h) becomes th
      c) \( \chi \) (k + h) becomes guttural ch as in the first c of scotch
      d) \( \eta \) as in the sheep’s cry baa becomes long a as in they
   4) Phonological changes resulted in textual problems
      a) \( \eta, \iota, \upsilon, \epsilon \iota, \omicron \iota, \upsilon \iota \) were all pronounced like a long e in English in the Byzantine period
      b) Likewise \( \omicron \) and \( \omega \) as well as ai and e were not sharply distinguished in pronunciation
      c) Thus itacisms resulted:
         1 John 1:4 \( \eta \mu\omega\nu \) / \( \upsilon \mu\omega\nu \)
5) Chart of phonological changes

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3. Morphology (Word Formation)

1) Verbs in μι give way to verbs in ω
   a) Rev 3:9 διδῶ for δίδωμι
   b) Rev 2:20; 11:9 ἀφίω for ἀφίημι
   c) Rev 22:2 ἀποδιδοῦν (διδῶ) for ἀποδιδοῦς (δίδωμι)

2) The present and imperfect of εἰμι take on passive endings chiefly on the analogy of the future ἔσομαι
   a) ἦμην (Matt 25:35) and ἦμεθα (Matt 23:30) are common for ἦν and ἦμεν
   b) ἦς (Rev 3:15) substitutes for ἦσθα

3) The endings of the imperative 3rd plural are τωσαν for ντων and σθωσαν for σθων

4) Verbs regularly second aorist sometimes take first aorist endings
   a) ἐπέσα: Rev 1:17; 19:10; 22:8
   b) ἐπέσαν: Rev 5:8,14; 7:11; 11:16
   c) ἀνάβατε: Rev 11:12 but ἀνάβητε in John 7:8
   d) ἀπῆλθα: Rev 10:9; ἀπῆλθαν Rev 21:1,4
   e) ἐξέλθατε Rev 18:4
5) Ionic σσ and ρσ displace Attic ττ and ρρ
   a) θάλασσα, πλάσσω, ἀλλάσσω, θαρσέω in the gospels and Acts but θαρρέω in Heb 13:6; 2 Cor 5:6, 8; 7:16; 10:1
   b) ἀφθηγήν in 1 Cor 6:9 but ἀφρηήν in Rom 1:27 (A C 33) and Rev 12:5 (8)
   c) ἥσσων in 1 Cor 11:17; 2 Cor 12:15 but ἥττάομαι at 2 Pet 2:19-20

4. Recognizable Tendencies in Changes from Classical to Hellenistic Greek
   1) Simplification
      a) Loss of the subtle refinements of form and syntax found in Classical Greek
      b) Shorter and simpler sentences
      c) Direct discourse is referred to indirect discourse
      d) A loss of the wealth of coordinating and subordinating conjunctions
      e) Disappearance of the dual number and decreased usage of the optative (67x in NT)
      f) “Gone is the new language is the directness, precision, elegance, and structural excellence of the classical idiom as well as the ability to express succinctly the finest nuances conceivable” (Procope Costas, An Outline of the History of the Greek Language, 58)

   2) Striving for emphatic and vigorous expression
      a) Preference for compound words
      b) Growth in the use of prepositions
      c) Increased employment of pronouns as subjects of verbs which do not require them
      d) Use of the vivid present tense instead of the future
      e) A large number of diminutives
      f) Replacement by prepositional phrases of constructions originally involving merely the proper case

5. Changes in the Use of the Verb
   1) The tendency to use the active voice wherever possible in place of the declining middle voice
   2) The tendency to give certain transitive verbs (ἀγω, στρέφω) an intransitive sense
   3) Objects are assigned to some intransitive verbs (βασιλεύω, εὐαγγελίζω)
   4) There is considerable less use of subordinate verbs (cf. the chart in Moulton and Turner, Grammar of the New Testament, IV:51)
5) The disappearance of ηω verbs except for ζήω and ξρήομαι (Moulton and Turner, I:54)

6) The presence of omega verbs alongside μ verbs: ιστάνω, ιστημι; διδώ, δίδωμι; ἀφίω, ἀφίημι; ὁμνιω, ὁμνυμι (only Mark 14:71)

7) The tendency to conform endings to the set pattern of the first aorist
   a) Imperfect: εἶξαν Mark 6:7 κ B D W; Acts 28:2 κ B A (παρ-) εἶχοσαν Rev 9:8 κ A; John 15:22, 24 both instead of εἶχον (BDF §82)
   b) Second aorist (cf. IV C and BDF §81)
   c) Perfect -ασι becomes -ασαν (BDF §83.1)

8) Original middle futures now have an active alongside them
   c) ζήσω John 5:25; 6:51, 57, 58; ζήσομαι John 5:25 v.l.; John 6:51, 57, 58 v.l.; Matt 9:18; Rom 8:13

9) The NT prefers the present tense in indirect discourse reported in the past, whereas Classical Greek has it only when the point of view of the original speaker (not the narrator) is adopted (Moulton and Turner, III:64h)

10) The aorist and perfect indicatives begin to be confused (Rev 4:7)

11) The future perfect almost disappears (Heb 8:11 is the only time in the NT)

6. Nouns and Pronouns

1) There is a great multiplication of μα nouns with a shortened penultimate: ἀνάθημα, ἀνάθεμα (Moulton and Turner, I:46)

2) The nominative often replaces the vocative especially with an article (the vocative ω is reserved for emotional speech except in Acts (4 Macc also) where it functions more like Classical Greek


4) The scope of the genitive absolute is greatly extended

5) There is an indifference regarding the case following certain verbs
   a) ἀκούω with genitive or accusative
   b) προσκυνέω with dative or accusative
c) κρατέω with 8 genitives out of 46

d) προσφωνέω Luke 6:13 accusative but 4x as dative

6) The adding of personal pronouns for emphasis is no longer strictly observed in Hellenistic Greek. The classical canons for pronouns generally must be laid aside — “subtiliorum distinctionum abolitio”

7) The definite relative pronoun ὁς and the indefinite ὅστις are no longer clearly distinguished with ὅστις virtually limited to the nominative

8) The demonstrative pronoun ὁδε, ἡδε, τόδε is almost never used (confined almost exclusively to τάδε λέγει)

9) The classical distinction between ἐτερος and ἀλλος is blurred (Matt 5:39; Synopsis 106 line 4; 122 line 23; 278 line 15)

10) There is confusion of the relative and interrogative pronouns (1 Tim 1:7)

11) The reflexive pronoun is often written αὐτοῦ rather than ἑαυτοῦ (cf. Metzger’s Textual Commentary Phil 3:21 for examples)

12) The possessive adjective ἡμέτερος, ὑμέτερος had almost disappeared

13) Ἰδιος becomes no more than ἑαυτοῦ or even αὐτοῦ (simple possessive)

7. Changes in the Use of Various Moods

1) Optative
   a) Rare in indirect questions: only in Luke-Acts
   b) Not employed with ὅτι (Crosby and Schaeffer §211) or in purpose clauses with ἵνα (Crosby and Schaeffer §192b)
   c) No full conditional sentences with the optative in the NT (a should-would future less vivid conditional)

2) Subjunctive
   a) Now ἵνα is employed with the future indicative (especially in Revelation; cf. BDF §369.2)
   b) There is no longer a clear distinction between the present general conditional (present tense in the apodasis) and the future move vivid (future tense in the apodasis) which are all called anticipatory in the NT

3) Infinitive
   a) The classical distinction with ὡςτε (indicative = actual result and infinitive = probable result) no longer applies; All but two (John 3:16; Gal 2:13) of the dependent clauses have the infinitive
b) The infinitive of purpose after verbs of motion and the articular infinitive are on the increase
c) Constructions with ὅτι and ἵνα have developed into serious rivals of the infinitive
d) ἐν τῷ with the infinitive to mean “while” is not found in Classical Greek
   (Moulton and Turner, III:145)

4) Participles
   a) Supplementary participles are curtailed (BDF §414)
   b) Rather than the future participle expressing purpose as in Classical Greek (still done in Acts 8:27; 22:5; 24:11, 17), the NT uses the present participle and even the aorist participle (Acts 25:13 ἄσπασάμενοι and possibly Acts 12:25 πληρώσαντες)

8. Prepositions, Particles, Negative, etc.
   1) There is a gradual decline of the genitive and dative in favor of prepositions with these cases
   2) There is a fluidity in the meaning and use of various prepositions
      a) The disappearance of ὅποι with the dative with the accusative expressing both motion and rest
      b) The extension of the preposition ἐν to denote the instrument (Mark 11:28; Matt 22:37; John 1:26)
      c) The partitive genitive with ἐκ
      d) The enlargement of the sphere of ἀπό which encroaches upon ἐκ, ὅποι, and παρά
      e) The prominence of combinations of prepositions with adverbs: ἀπὸ τότε, ἐκ πάλας, ἀπὸ ἄρτι
   3) The infiltration of the comparative into the meaning of the superlative
   4) The disappearance of the dual number is in line with the popular inability to distinguish between comparative and superlative
   5) A less rigid connection between the conjunction and the mood: the conditional particles ἄν, ἐάν, ὅταν, ἰνα, ὅπως begin to be constructed with the indicative instead of the subjunctive
   6) The nice distinctions between οὐ and μὴ disappear so that οὐ is no longer used only with the indicative and μὴ with the remaining moods
   7) ὅτι is employed to introduce direct questions: Mark 9:11 vs. Matt 17:10; Matt 16:7; Mark 2:16; John 8:25
   8) There is a change in the order of numerals so that the higher digit is now placed first (John 11:18)
   9) The expression μὲν ... δὲ is greatly reduced
E. Byzantine Greek

1. Atticism: The Revival of Attic Greek in Place of Koine

1) Improvement of style: begun already in the 1st century BCE by Dionysius of Halicarnassus, Caesilius, etc.

2) The purification of all existing idiom by completely eliminating all popular elements
   a) The refusal to recognize any word not attested in the writings of the Classical Greek writers of the 5th and 4th centuries BCE
   b) Exemplified in secular Greek in Pausanias, Aelius, Phrynichus, Moeris and in Christian writers such as the Apologists, John Chrysostrom, and St. Basil

3) With regard to textual criticism Kilpatrick contends that all Atticisms should be removed from the NT regardless of external evidence favoring them (cf. Metzger, Text of the NT, 177)

2. Grammar

1) Phonological changes (cf. D 2 above)

2) The iota is written as a subscript and not spoken as a diphthong

3) Whereas in Classical Greek the moveable ν was restricted to certain grammatical categories (words ending in οι, third singular in ε, ξύτα), now it is extended even contrary to the rule that it should only be used before a vowel or a pause

4) The perfect tense, originally entirely intransitive (state arrived at) and in the NT used interchangeably with the aorist, has now in the 4th century been eliminated

5) The rough and smooth breathing marks first represented the two sides of the letter Η which in the old Attic alphabet indicated aspiration. Later they were written  noreferrer and noreferrer , and finally in the 11th century there are rounded (’ and ’)

F. Modern Greek

1. Morphology and Phonology

1) Aspirates φ, θ, χ have become spirants f, th, German ch

2) Double consonants have become single (except in certain local dialects)

3) I before vowels has become y

4) The initial unaccented vowel frequently disappears: μέρα for ήμέρα; δέν for οὐδέν

5) One pronounces ιπ as mb; ντ as gn; γκ as nd; πτ as qt (for vowels see D 2 3)

6) Many new and foreign words have appeared (cf. Costas, History of Greek, 118-123)
7) Modern Greek was updated in 1982 with the removal of breathing marks and all accents except the stress mark.

2. Cases

1) The dative case has disappeared (14th century) with prepositions with the accusative most often taking its place
2) The indirect object is expressed by the genitive or by εἰς and the accusative
3) There is no genitive absolute
4) The nominative and accusative endings are the same in feminine nouns

3. Verbs

1) The tenses most often express time instead of Aktionsart
2) There is no middle voice
3) The aorist has taken over the meaning of the perfect tense
4) The perfect can be formed with the present tense of ἔχω followed either by the participle or the invariable form in σε, the pluperfect with εἰχα, the future perfect with θὰ ἔχω
5) The future is formed periphrastically with a helping verb (θέλω plus the subjunctive)
6) A new aorist future tense has been formed indicating definite or completed action in the future (Γαῖκὸς θανὰ πεθάνω “a Greek will I die”)
7) In accordance with the tendency of Romance languages, Greek has developed conditional tenses formed by auxiliaries
   a) Present conditional (“I should”) formed by prefixing θά to the imperfect indicative or the imperfect of θέλω to the invariable σε
   b) Past conditionals are formed with θά and the aorist indicative or by θὰ εἰχα followed by a participle or the form in σε
8) Modern Greek has completely abandoned the distinction between first and second aorist (and imperfect) with regard to endings
9) Compound verbs are very prevalent
10) With a neuter plural subject the plural verb has superseded the normal singular
11) The word order pattern has been standardized to subject, verb, direct object

4. Moods

1. The only optative is the expression μὴ γένοιτο
2. The subjunctive is preceded by a conjunction: νὰ, ἢς, or θά
3. The participle is now indeclinable: an active participle in ὄντας; a passive participle in μένο
4. The infinitive has been replaced by νὰ and the subjunctive

5. Prepositions, Particles, Negative, Etc.

1) With the exception of a few set phrases every preposition governs the accusative
   a) μέ from μετά
   b) γία from δία
   c) κάτα has lost all sense of down or against
   d) ἀπὸ with the accusative is employed after comparatives to express “than”

2) δέν is the most common negative
3) ἐὰν has replaced ἐὶ
4) There is no movable ν
5) The superlative is formed by prefixing the article to the comparative. The most common form of the comparative is to prefix πιο to the positive
### IV. DEVELOPMENT OF THE GREEK ALPHABET

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<th>Greek 1st-4th cent. B.C.</th>
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<th>Western branch</th>
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Note: The table above illustrates the development of the Greek alphabet, showing the transition from North Semitic to Greek script through various stages such as Uncial, Greek Curvilinear script, and Greek minuscule.