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A

CONCISE
EXEGETICAL
GRAMMAR
OF
NEW
TESTAMENT
GREEK

Fifth
Edition

Revised

A CONCISE EXEGETICAL GRAMMAR
OF
NEW TESTAMENT GREEK

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

Abbreviations used

- Bu Burton, Ernest DeWitt: Syntax of the Moods and Tenses in New Testament Greek
- DM Dana, H. E., and Julius R. Mantey: A Manual Grammar of the Greek New Testament
- Gr Green, Samuel G.: Handbook to the Grammar of the Greek Testament, rev. ed.
- Ma Machen, J. Gresham: New Testament Greek for Beginners
- Me Metzger, Bruce M.: Lexical Aids for Students of New Testament Greek
- Mo Moulton, J. H.: Grammar of New Testament Greek, Vol. I, Prolegomena
- MH Moulton, J. H., and W. F. Howard: Grammar of New Testament Greek, Vol II, Accidence and Word-Formation
- Nu Nunn, H. P. V., Short Syntax of New Testament Greek
- Ro Robertson, A. T.: A Grammar of the Greek New Testament in the Light of Historical Research
- RD Robertson, A. T., and W. H. Davis: A New Short Grammar of the Greek Testament

References in Green are to sections; in all others, to pages. The Greek text is that of the 17th edition of Nestle.

ETYMOLOGY

I. The alphabet. Gr #1; Ma 1; DM 20; MH 37

A. Lower case

α β γ δ ε ζ η θ ι κ λ μ ν ξ ο

π ρ σ (ς) τ υ φ χ ψ ω

B. Capitals

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο

Π Ρ Σ Τ Υ Φ Χ Ψ Ω

II. Vowels and diphthongs. Gr #3; Ma 10-11

A. Vowels α ε η ι ο υ ω

Long: η ω

Short: ε ο

Long or short: α ι υ

B. Diphthongs

αι	αυ	φ	ηυ
ει	ευ	η	ωυ
οι	ου	φ	
υι			

C. A long syllable is a syllable containing a long vowel or a diphthong.

Exception: When the diphthongs αι or οι are the last two letters of a word, they are considered short for purposes of accenting when the accent falls on some other syllable.

III. Transliteration. Me 3, 98-101; Gr #7

A. Letters

Most transliterations of single letters are obvious, but the following may be mentioned:

1. η - long e υ - y (not u)
- χ - c (usually) χ - ch (not k)
- ξ - x

2. ι may become j. Initial ρ, which always has a rough breathing, usually becomes rh.

B. Diphthongs

αι	- <u>ae</u> or <u>e</u>	ει	- <u>e</u> or <u>i</u>
οι	- <u>oe</u> or <u>e</u>	ου	- <u>u</u>

IV. Accents. Ma 13-18 (especially 14), 44-45

A. General rules

1. The acute accent can stand on one of the last three syllables.

^ The circumflex can stand on one of the last two syllables.

\ An acute accent standing on an ultima is replaced by a grave accent when other words follow in the sentence without intervening punctuation.

2. If the ultima is long, the acute accent may stand on one of the last two syllables only, and the circumflex on the last syllable only.

3. The circumflex may stand on long syllables only.

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

B. Verb accent is recessive--i. e., the accent is placed as far from the ultima as the general rules will permit.

C. Nouns retain the accent on the same syllable on which it falls in the nominative singular form, insofar as the general rules permit.

D. Enclitics are accented with the word preceding. For purposes of accenting, they count in general as additional syllables of the preceding word.

1. If an enclitic follows a word with an acute on the antepenult or a circumflex on the penult, the word preceding the enclitic takes an additional acute accent on the ultima.
2. If an enclitic of two syllables follows a word with an acute accent on the penult, the enclitic takes its own accent.
3. If an enclitic follows a proclitic or another enclitic, the first of the two takes an acute on the ultima.
(Exception: οὐκ ἔστιν.)
4. If an enclitic follows a word with an accent on the ultima, no additional accent is necessary; but if the accent is acute, it of course does not become a grave.
5. An enclitic retains its own accent if it is to be emphasized or if it begins a clause.
6. When an enclitic retains its own accent, the accent is an acute on the ultima (which may become a grave).

V. Rules of vowel contraction. Ma 144-45; RD 34-35;
Gr #3; DM 24-25

A. Two vowels which will form a diphthong do so.
E.g., ε-ι form ει.

B. Two like vowels form their long.
E.g., ε-η form η; α-α form long α.

Exception: ε-ε form ει; ο-ο form ου.

C. An "o" vowel contracts with an "a" or an "e" vowel to form ω.
E.g., α-ο form ω.

Exceptions: ε-ο or ο-ε form ου.

- D. When an "a" vowel and an "e" vowel are contracted, the long of whichever is first is formed.
E.g., ε-α form η; α-η form long α.
- E. When a vowel is contracted with a diphthong beginning with the same vowel, the first vowel disappears and the diphthong remains.
E.g., ο-ου form ου.
- F. When a vowel is contracted with a diphthong beginning with a different vowel, the single vowel is contracted with the diphthong's first vowel according to the preceding rules.
The diphthong's second vowel disappears if it is υ, or becomes a subscript if it is ι.
E.g., α-ει form φ.

Exceptions: ο-ει or ο-η form οι.

VI. Movable ν. Gr #3h

To facilitate pronunciation, the letter ν is added to datives plural ending in ι and to the third person of verbs ending in ε or ι (but not -ει) when they are followed by punctuation or by a vowel, and sometimes before δ and certain other consonants.

VII. Paradigms. Ma 225-51; Gr #9-117

A. Declension endings

- Key to all three declensions; the definite article and the indefinite pronoun. Gr #12-13; Ma 230, 236
- Classes of first declension nouns. Gr #17-20; Ma 225
 - Vowel or ρ stem; nominative singular α (long or short)

	<u>Singular</u>	<u>Plural</u>
Nom.	-α	-αι
Gen.	-ας	-ων
Dat.	-α	-αις
Acc.	-αν	-ας
Voc.	-α	-αι

- b. Consonant stem; nominative singular α
(long or short)
- | | | |
|------|---------------|----------------------------|
| Nom. | - α | Plural: same as <u>a</u> . |
| Gen. | - $\eta\zeta$ | above. |
| Dat. | - η | |
| Acc. | - $\alpha\nu$ | |
| Voc. | - α | |
- c. Nominative singular η
- | | | |
|------|---------------|----------------------------|
| Nom. | - η | Plural: same as <u>a</u> . |
| Gen. | - $\eta\zeta$ | above |
| Dat. | - η | |
| Acc. | - $\eta\nu$ | |
| Voc. | - η | |
- d. Masculine nouns
- | | | |
|------|----------------------|----------------------------|
| Nom. | - $\eta\zeta$ | Plural: same as <u>a</u> . |
| Gen. | - $\omicron\upsilon$ | above |
| Dat. | - η | |
| Acc. | - $\eta\nu$ | |
| Voc. | - α | |

3. Classes of second declension nouns,
Gr #21-25; Ma 226

a. All except neuter nouns

	<u>Singular</u>	<u>Plural</u>
Nom.	- $\omicron\zeta$	- $\omicron\iota$
Gen.	- $\omicron\upsilon$	- $\omega\nu$
Dat.	- φ	- $\omicron\iota\zeta$
Acc.	- $\omicron\nu$	- $\omicron\upsilon\zeta$
Voc.	- ϵ	- $\omicron\iota$

b. Neuter nouns

	<u>Singular</u>	<u>Plural</u>
Nom.	- $\omicron\nu$	- α
Gen.	- $\omicron\upsilon$	- $\omega\nu$
Dat.	- φ	- $\omicron\iota\zeta$
Acc.	- $\omicron\nu$	- α
Voc.	- $\omicron\nu$	- α

4. The third declension endings take various forms, due to contraction, etc. The stem must be learned from the genitive singular. The basic endings are as follows:

<u>Singular</u>	<u>Plural</u>
Nom. (various)	-ες
Gen. -ος	-ων
Dat. -ι	-σι
Acc. -α	-ας
Voc. (various)	-ες

See also Gr #28-31; Ma 227-29.

B. Verb forms

1. Principal parts of verbs, and formation of regular verbs.

a. Identification and formation

First: Present active indicative first person singular.

Verb stem plus ending -ω

E.g., πιστεύω

Second: Future active indicative first person singular.

Verb stem plus σ tense suffix plus ending -ω

E.g., πιστεύσω

Third: Aorist active indicative first person singular.

First aorist verbs, augmented verb stem plus σ tense suffix plus ending -α.

E.g., ἐπίστευσα

(Second aorist verbs are generally formed on augmented altered verb stem plus ending -ον.)

Fourth: Perfect active indicative first person singular.

Reduplicated verb stem plus κ tense suffix plus ending -α

E.g., πεπίστευκα

Fifth: Perfect middle (and passive)
indicative first person singular.
Reduplicated verb stem plus ending
-μαί (with no preceding variable
vowel)
E.g., πεπίστευμαι

Sixth: Aorist passive indicative first person
singular.
Augmented verb stem plus θ tense
suffix plus ending -ην
E.g., ἐπιστεύθην

b. Tenses derived from each principal part.
(All moods of a given tense are derived
from the same principal part)

First: Present active, middle and passive.
Imperfect active, middle and
passive (augment and secondary
ending)

Second: Future active and middle

Third: Aorist (first or second) active and
middle

Fourth: Perfect active
Pluperfect active (sometimes augment;
secondary ending)

Fifth: Perfect middle and passive
Pluperfect middle and passive
(sometimes augment; secondary
ending)

Sixth: Aorist passive
Future passive (remove augment;
add -ησ- plus primary ending).

2. Verb endings

a. The basic forms

Primary Active

-ω -όμεν
 -εις -ετε
 -ει -ουσι

Primary Middle

-ομαι -ομεθα
 -η -εσθε
 -εσται -ονται

Secondary Active

-ον -όμεν
 -εις -ετε
 -ει -ουσι

Secondary Middle

-ομην -ομεθα
 -ου -εσθε
 -ετο -οντο

b. Use of the basic forms

- 1) In tenses of the indicative mood, with modifications of the basic forms as required.

a) Primary active endings

Present active

Future active

b) Primary middle endings

Present middle and passive

Future middle

Future passive

Perfect middle and passive: Omit the variable vowel. Second person singular, -σαι.

c) Secondary active endings

Imperfect active

First aorist active: Variable vowel is α (ε in third person singular). (First person singular ending, -α.)

Second aorist active

Aorist passive: Variable vowel is η .

Third person plural ending, $-\etaσαν$.

Perfect active: Variable vowel is α
(ϵ in third person singular). (First
person singular ending, $-\alpha$.)

Third person plural ending, $-\alphaσι$.

Pluperfect active: Variable vowel
changes to ϵ . Third person plural
ending, $-\εισαν$.

d) Secondary middle endings

Imperfect middle and passive

First aorist middle: Variable vowel
is α . Second person singular
ending, $-\omega$.

Second aorist middle

Pluperfect middle and passive: No
variable vowel. Second person
singular ending, $-\sigmaο$.

2) The subjunctive mood. Ma 128-31

- a) All tenses use primary endings (active
or middle, as indicative mood).
- b) Variable vowel is lengthened: $ο$ becomes
 $ω$, ϵ becomes η , $ου$ becomes $ω$.
- c) Stem augment is dropped from aorist.
- d) Since the perfect middle and passive have
no variable vowel, these forms must be
written periphrastically in the subjunc-
tive mood. (see 3, p.11 below)

3) The imperative mood. Ma 177-80

- a) Second person singular must be learned separately.
- b) Second person plural in a given tense and voice is the same as the corresponding form of the indicative mood.
- c) Third person singular is formed by substituting ω for the final ϵ of the second person plural of the same tense and voice.
- d) Third person plural is formed by adding $-\sigma\alpha\nu$ to the third person singular of the same tense and voice.

c. Infinitive endings

Present active: $-\epsilon\iota\nu$

Present middle and passive: $-\epsilon\sigma\theta\alpha\iota$

First aorist active: $-\alpha\iota$

First aorist middle: $-\alpha\sigma\theta\alpha\iota$

Second aorist active: $-\epsilon\tilde{\iota}\nu$

Second aorist middle: $-\acute{\epsilon}\sigma\theta\alpha\iota$

Aorist passive: $-\tilde{\eta}\nu\alpha\iota$

Perfect active: $-\acute{\epsilon}\nu\alpha\iota$

Perfect middle and passive: $-\sigma\theta\alpha\iota$

d. Participial endings

- 1) All active participles and the aorist passive are declined like third, first, and third declension nouns.

Present active:

Nom. sing. $-\omega\nu, -ουσα, -ον$

Gen. sing. $-\οντος, -ουσης, -οντος$

First aorist active:

Nom. sing. $-\ας, -ασα, -αν$

Gen. sing. $-\αντος, -ασης, -αντος$

Second aorist active:

Nom. sing. -ών, -ούσα, -όν

Gen. sing. -όντος, ούσης, -όντος

Perfect active:

Nom. sing. -ώς, -υῖα, -ός

Gen. sing. -ότος, -υίας, -ότος

Aorist passive:

Nom. sing. -εῖς, -εῖσα, -έν

Gen. sing. -έντος, εῖσης, -έντος

- 2) All middle participles and all passives except the aorist passive are declined like second, first, and second declension adjectives.

Present middle and passive:

-όμενος, -ομένη, -όμενον

First aorist middle:

-άμενος, -αμένη, -άμενον

Second aorist middle:

-όμενος, -ομένη, -όμενον

Perfect middle and passive:

-μένος, -μένη, -μένον

- e. Learn to recognize forms of the -μι conjugation and of the optative mood.

Gr #104-17, 64, 74ff.; Ma 200-18, 244-51

3. Periphrastic tense formations. Bu 11, 16, 36, 40

Periphrastic forms may be translated like the corresponding regular forms, but emphasize either the progressive aspect or the resulting state (see below).

E.g., compare ἔλυεσ and ἦς λύων

- a. Tenses which use the present participle,

emphasizing the progressive aspect.

1) Present

Present participle of a given verb,
with the present tense of εἰμί.
E.g., ἐστὶ λύων or λύων ἐστὶ.

2) Imperfect

Present participle of a given verb,
with the imperfect tense of εἰμί.
E.g., ἦν λύων.

3) Future

Present participle of a given verb,
with the future tense of εἰμί.
E.g., ἔσται λύων.

b. Tenses which use the perfect participle,
possibly emphasizing the perfective aspect
or the resulting state.

1) Perfect (present perfect)

Perfect participle of a given verb,
with the present tense of εἰμί.
E.g., ἐστὶ λελυκώς or λελυκώς ἐστὶ.

2) Pluperfect (past perfect)

Perfect participle of a given verb,
with the imperfect tense of εἰμί.
E.g., ἦν λελυκώς.

3) Future perfect (this tense is always
periphrastic in the New Testament)

Perfect participle of a given verb,
with the future tense of εἰμί.
E.g., ἔσται λελυκώς.

c. In these periphrastic forms, all moods, in-
cluding the infinitive, may be expressed
by indicated modification.

Mood is changed by changing mood of εἰμί.
E.g., ᾧ λύων.

Voice is changed by changing voice of the

participle.

E.g., εἶμι λυόμενος.

Person and number are changed by making the proper changes in εἶμι and the participle.

VIII. Adjectives

A. Attributive and predicate position. Ma 35-36, 54

1. When used with a noun which has the definite article, an adjective or participle in attributive position stands either between the noun and its article or following the noun with the article repeated before the adjective or participle. E.g., ὁ καλὸς λόγος or ὁ λόγος ὁ καλός
2. When used with a noun which has the definite article, an adjective or participle in predicate position stands either before the noun and its article or following the noun without the repeated article. E.g., καλὸς ὁ λόγος or ὁ λόγος καλός
3. When used with a noun which does not have the definite article, an adjective or participle may stand either before or following the noun, without an article, and may be either attributive or predicate position according to the requirements of the context.
E.g., καλὸς λόγος or λόγος καλός

B. Types of adjectives. Gr #33-41; Ma 230-35

1. First and second declension adjectives

The feminine gender is first declension. The vowel of the endings in the singular is long α if the stem ends in a vowel or ρ, otherwise η. E.g., ἀγαθός, ἀγαθή, ἀγαθόν.
Participles of the middle voice (and all passives except the aorist) are declined thus.

A few adjectives are second declension only, the feminine endings being identical with the masculine. E.g., αἰώνιος, αἰώνιον.

2. First and third declension adjectives

The feminine gender is first declension. The vowel of the feminine singular endings is always short α. E.g., πᾶς, πᾶσα, πᾶν. Participles of the active (and the aorist passive) voice are declined thus, except that the participles, following noun rule, have a circumflex accent on the ultima of the feminine genitive plural.

Some adjectives are third declension only, the feminine endings being identical with the masculine. E.g., ἀληθής, ἀληθές.

C. Comparison of adjectives. Gr #42-7; Ma 193

1. Comparative degree: stem plus -τερος, -τέρα, τερον (first and second declensions).
Superlative degree: stem plus -τατος, -τάτη, -τατον (first and second declensions).
E.g., ἰσχυρός, ἰσχυρότερος, ἰσχυρότατος
2. Comparative degree: stem (possibly modified) plus -ίων, -ίων, -ίον (third declension).
Superlative degree: stem (possibly modified) plus -ιστος, -ίστη, -ιστον (first and second declensions).
E.g., μέγας, μείζων, μέγιστος.
3. Many adjectives have an irregular comparison.
E.g., ἀγαθός, κρείσσω, κράτιστος.

IX. Pronouns. Gr #53-62; Ma 235-37; MH 178-82

A. Personal

1. First person: "I," "we," etc.

Singular: ἐγώ, ἐμοῦ (μου), ἐμοί (μοι),
ἐμέ (με)
Plural: ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς.

2. Second person: "you," etc.
Singular: σὺ, σοῦ (σου), σοί (σοι),
σέ (σε)
Plural: ὑμεῖς, ὑμῶν; ὑμῖν, ὑμᾶς
3. Third person: "he," "she," "it," "they":
αὐτός, declined like a first and second
declension adjective, singular and plural.

B. Possessive: "my," "our," etc.

The genitive case of the personal pronouns,
commonly the unemphatic forms.

(The possessive adjectives are first and second
declension adjectives: First person singular
ἐμός, plural ἡμέτερος; second person singular
σός, plural ὑμέτερος. The emphatic
possessive adjective, used with any person,
is ἴδιος, -α, -ον, ("his own," etc.)

C. Intensive: "myself," "himself," etc., when used
in apposition to a noun or pronoun.

αὐτός in predicate position to its substantive
antecedent.

D. Reflexive: "myself," "ourselves," etc., when
used in the predicate to refer to an antecedent
in the subject. (Not used in nominative.)

1. First person singular: ἐμαυτοῦ etc.,
first and second declension.
2. Second person singular: σεαυτοῦ, etc.,
first and second declension.
3. Third person singular: ἐαυτοῦ, etc., first
and second declension.
4. Plural of all persons: ἐαυτῶν, etc., first
and second declension.

The genitive case of the reflexive pronoun may be used as an emphatic possessive pronoun (Matt. 8:22).

E. Reciprocal: "one another"

Always plural, any gender, not used in nominative case.

ἀλλήλων, etc., first and second declension.

F. Relative: "who," "which"

ὅς, ἥ, ὅ, declined like a first and second declension adjective.

G. Interrogative: "who?" "which?"

τίς, τί declined according to the third declension. Acute accent on first syllable, which is never changed to grave.

H. Indefinite: "someone," "something"

τις, τι, declined like the interrogative pronoun, but enclitic.

I. Indefinite relative: "whoever," "whatever"

ὅστις, ἥτις, ὅτι. Used in nominative case singular and plural, sometimes without indefinite force.

J. Demonstrative

"This": οὗτος, αὕτη, τοῦτο

"That": ἐκεῖνος, ἐκείνη, ἐκεῖνο

Declined like first and second declension adjectives.

Greek letters are used as numerals, using a system more nearly resembling the Roman system than the Arabic, although differing from both. Because some letters were dropped from the Greek alphabet in very ancient times, three additional symbols are supplied as numerals: Ϛ (stigma), 6; Ϟ (koppa), 90; and Ϡ (sampi), 900. When letters are used as numerals an acute accent is placed over the final letter. An inverted acute accent placed under a letter multiplies that letter's numerical value by one thousand.

<u>Symbol</u>	<u>Value</u>	<u>Name</u>
α	1	εἷς, μία, ἓν
β	2	δύο
γ	3	τρεις, τρία
δ	4	τέσσαρες, -α
ε	5	πέντε
Ϛ	6	ἕξ
ζ	7	ἑπτὰ
η	8	ὀκτώ
θ	9	ἐννέα
ι	10	δέκα
ια	11	ἑνδεκα
ιβ	12	δώδεκα
ιγ	13	τρισκαίδεκα
ιδ	14	τεσσαρεσκαίδεκα
ιε	15	πεντεκαίδεκα
ιϛ	16	ἑκκαίδεκα
κ	20	εἴκοσι(ν)
κα	21	εἴκοσι καὶ εἷς
κβ	22	εἴκοσι καὶ δύο
λ	30	τριακόντα
μ	40	τεσσαράκοντα
ν	50	πεντήκοντα
ξ	60	ἑξήκοντα
ο	70	ἑβδομήκοντα
π	80	ὀγδοήκοντα
Ϟ	90	ἐνενηκόντα
ρ	100	ἑκατόν
ρϚ	200	διακόσιοι
ρζ	300	τριακόσιοι
ρη	400	τετρακόσιοι
ρθ	500	πεντακόσιοι
ρϠ	600	ἑξακόσιοι

<u>Symbol</u>	<u>Value</u>	<u>Name</u>
ψ	700	ἑπτακόσιοι
ω'	800	ὀκτακόσιοι
π'	900	ἑνακόσιοι
κ	1000	χίλιοι
κρ	1001	χίλιοι καὶ εἶς
κρ'	1100	χίλιοι καὶ ἑκατόν
β	2000	δισχίλιοι
δ	4000	τετραχίλιοι
ι	10000	μύριοι

εἶς is declined according to first and third declensions.

δύο is indeclinable except for the dative form δυοσί(ν).

τρεῖς and τέσσαρες are declined according to the third declension.

The rest are indeclinable up to two hundred.

διακόσιοι (two hundred) and the remaining hundreds and thousands are declined according to the plural of the first and second declensions.

XI. Adverbs. Ma 194; Gr #126-34; Me 110

A. Principal correlative adverbs

	Demonstrative	Relative	Interrogative	Indefinite
Time	τότε, then νῦν, now	ὅτε, when	πότε; when?	ποτε, some- time
Place	ἔδῃ, here αὐτοῦ, here, there	ὅθι, where	ποῦ; where?	που, some- where
	ἐκεῖ, there ἐντεῦθεν, from here	ἔθεν, from where	πόθεν; from where?	
Manner	οὕτω(ς), thus, so	ὡς as	πῶς; how?	πως some- how

B. Corresponding to the English adverbial suffix "-ly," many Greek adverbs are formed by adding -ως to the stem of the corresponding adjective;
e.g., καλός, καλῶς.

- C. Occasionally found is the adverbial suffix -θεν, "from."
 E. g., ἐντεῦθεν, "from here," "hence."

XII. Word formation. Me 53-63; Gr #139-59

A. Suffixes

1. Principal suffixes forming nouns: signifying

Agent: -της (gen. -του)	Masc. 1st declen.
-ευς (gen. -έως)	Masc. 3rd declen.
Instrument: -τρον	Neut. 2nd declen.
Action or process: -σις (gen. -σεως)	Fem. 3rd declen.
-μος	Masc. 2nd declen.
Result, or the thing itself: -μα	
(gen. -ματος)	Neut. 3rd declen.
Quality: -ία or -οσύνη	Fem. 1st declen.
-της (gen. -τηως)	Fem. 3rd declen.
A diminutive: -ιον	Neut. 2nd declen.

a. Examples of the above, respectively:

μαθητής, one who learns, a disciple

βασιλεύς, one who rules, a king

ἀμφιβλήστρον, an instrument for casting
 around, a net

κρίσις, the process of judging

καθαρισμός, the process of cleansing

γράμμα, the result of writing, a letter

σοφία, the quality of being wise, wisdom

δικαιοσύνη, the quality of being right-
 eous, righteousness

ἀγιότης, the quality of being holy,
 holiness

παιδίον, a small child

b. Exceptions

The suffix of action is sometimes used to express result of action or the thing itself (cf. English "meeting" or "administration").

E. g., κρίσις, used to express the action of judging, but sometimes the judgment handed down as a result (for κρίμα).

The diminutive suffix sometimes loses its diminutive force. Other -ιον nouns are not diminutives but substantivized neuter forms of -ιος, -ια, -ιον adjectives; e.g., βιβλίον.

2. Principal suffixes forming adjectives: signifying

Quality: -ης, -ες	3rd declension
Attribute or locality: -ιος, (-ια), -ιον	1st & 2nd decl. or 2nd only
Characteristics: -ικός, -ική, -ικόν	1st & 2nd decl.
Material: -ινος, -ίνη, -ινον	1st & 2nd decl.
Fitness or ability: -ιμος, -ιμον	2nd declension
Possibility or actuality: -τός, -τή, -τόν	1st & 2nd decl.
Obligation or intention: -τέος, -τέα, -τέον	1st & 2nd decl.

Examples of the above, respectively:

- ἀληθής, -ές, the quality of being true
 τίμιος, -α, -ον, having the attribute of honor, honorable
 οὐράνιος, -α, -ον, pertaining to heaven, heavenly
 βασιλικός, -ή, -όν, having the characteristics of a king, royal
 λίθινος, -η, -ον, made of stone
 χρήσιμος, -ον, fit for use, useful
 ἀπειράστος, -η, -ον, impossible to be tempted, or untempted
 βλητέος, -α, -ον, must be cast, or is to be cast

3. Principal suffixes forming verbs: signifying (with exceptions) To do or to be what the stem implies:

(E. g., ἀγαπάω, I love; ἐλπίζω, I hope)
 -άω, -έω, -εύω, -άζω, -ίζω

To cause what the stem implies:

(E. g., θυμώω, I cause to be angry; ξηραίνω, I make dry) -όω, -αίνω, -ύνω.

SYNTAX

I. THE ARTICLE

Gr #193-234; RD 275-83; DM 137-53

A. General rule

1. Nouns with the definite article are generally either a) definite or b) generic. Jn. 1.1, ἐν ἀρχῇ ἦν ὁ λόγος, In the beginning was the word. 2.25, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ, that anyone should testify concerning man; for he himself knew what was in man; (i. e., mankind). 1.5, τὸ φῶς; 10.10, ὁ κλέπτης.
2. Nouns without the definite article are generally either a) indefinite or b) qualitative. Jn. 1.6, ἐγένετο ἄνθρωπος, There came a man. 1.4, ἐν αὐτῷ ζωὴ ἦν, In him was life. 1.12, τέκνα; σὰρξ.

B. Applications of the general rule

1. A word in predicate position is changed to attributive position by the article; e. g., ὁ λόγος καλός, "The word is good," is thus changed to ὁ λόγος ὁ καλός, "the good word."
2. A word which is indefinite is changed to definite by the article; e. g., ἄνθρωπος, "a man," is thus changed to ὁ ἄνθρωπος, "the man."

3. A separate article preceding various words and phrases implies an understood noun which agrees with the article, and thus makes a substantive expression of the word or phrase.
- With an adverb. ἐπαύριον, "next, following"; ἡ ἐπαύριον (ἡμέρα understood), "the following day, tomorrow." πλησίον, "next, adjacent"; ὁ πλησίον (ἄνθρωπος understood), "the adjacent person, neighbor."
 - With a genitive word or phrase. τοῦ Ἰωάννου, "of John"; οἱ τοῦ Ἰωάννου, "the servants (sons, disciples, etc.) of John."
 - With clauses, quotations, etc. εἰ δύνη, "If you are able"; τὸ εἰ δύνη, "The 'if you are able' statement" (cf. Mk. 9.22-23). τὸ τί ἂν θέλοι καλεῖσθαι αὐτό, "The what-he-might-wish-him-to-be-called question," Lk. 1.62.

4. With the copulative verbs εἰμί and γίνομαι, which take the nominative case in predicate as well as subject, a noun with the article is normally the subject and a noun without the article is normally the predicate. Jn. 18.40, ἦν δὲ ὁ Βαραββᾶς ληστής, Now Barabbas was a robber, 8.42, εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν. But if the predicate is definite or is identical with the subject it will have an article also. Jn. 1.4, ἡ ζωὴ ἦν τὸ φῶς, the life was the

light. 6.33, ὁ γὰρ ἄρτος... ἐστὶν ὁ καταβαίνων.

Of course, if the subject is indefinite or qualitative it will not have an article. 1.4, ἐν αὐτῷ ζωὴ ἦν, In him was life. 4.46, καὶ ἦν τις βασιλικός.

However, when a predicate noun precedes the copulative verb it normally does not have an article regardless of whether it is definite or indefinite. Jn. 9.5, φῶς εἰμι τοῦ κόσμου (cf. 8.12), I am the light of the world. 10.36, υἱὸς τοῦ θεοῦ εἰμι. Mk. 15.39, υἱὸς θεοῦ ἦν.

4. The article is used with monadic nouns (objects of which there is but one); e. g., "heaven," "earth," etc. (Sometimes they follow the rule governing proper nouns.) Jn. 3.31, ἐκ τῆς γῆς, of the only earth there is. 3.31, ἐκ τοῦ οὐρανοῦ.
5. The article is used with nouns which are set apart and distinguished from their class. Jn. 3.14, ἐν τῇ ἐρήμῳ, in the desert, (the particular desert in the area where the event occurred). Jn. 5.39, τὰς γραφάς, the Scriptures (the general term γραφαί, "writings," used here to designate a special group of writings, viz. the Scriptures). Mt. 12.41, τῇ κρίσει.
6. The article is used, in the generic sense, with nouns typical of their class, in proverbs, general truths, etc. Lk. 10.7, ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ, for the workman (any workman) is worthy of his wages. Jn. 10.10, ὁ κλέπτης.
7. The article is used for renewed mention of a noun, even if it had no article in its first occurrence. Jn. 4.43, μετὰ δὲ τὰς δύο ἡμέρας, And after the two days (the days referred to as "two days" in 4.40). Jn. 2.9, τὸ ὕδωρ (cf. 2.7).

8. The article is used with abstract nouns objectified or personified. Jn. 1.17, ἡ χάρις καὶ ἡ ἀλήθεια . . . ἐγένετο, grace and truth came (contrast χάριν ἀντὶ χάριτος immediately preceding). Acts 28.4, ἡ δίκη.
9. When possession is obvious, the possessive pronoun is sometimes omitted and the article, by making the noun definite, implies the possession also. Jn. 7.30, οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χειρὰ, no one put the hand (i. e., his hand) upon him. Jn. 3.17, τὸν υἱόν.
10. When a demonstrative pronoun is used with a noun, the noun must have the article and the demonstrative pronoun must stand in predicate position. Jn. 7.36, τίς ἐστὶν ὁ λόγος οὗτος; What is this word?
When there is no article, the demonstrative must be considered as standing alone. Jn. 6.42, οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ; Is not this man Jesus the son of Joseph? ("This" is the subject, "Jesus" is the predicate.)
11. When the nominative case is used for the vocative, the noun takes the article. Jn. 19.3, χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων, Hail, King of the Jews! Jn. 20.28, ὁ κύριος . . . ὁ θεός.
12. "Granville Sharp's rule": When the article is used before only the first member of a series, the members are to be considered as a connected whole. When the article is used before each member, each is to be considered separately. Eph. 3.18, τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος, the width and length and height and depth (as one image). Lk. 12.11, ἐπὶ ταῖς συναγωγαῖς καὶ ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, to the synagogues and the rulers and the authorities (considered separately). Jn. 7.45, τοὺς ἀρχιερεῖς καὶ φαρισαίους. Heb. 11.20, τὸν Ἰακώβ καὶ τὸν Ἠσαῦ.

C. Exceptions to the general rule

1. In some idiomatic or set phrases, a defining or qualifying word or phrase may make a noun definite even though the noun has no article. (These instances are limited to those in which the noun clearly must be considered definite in the context.) The defining phrase is usually also anarthrous. Jn. 12.13, ἐν ὀνόματι κυρίου, in the name of the Lord (obviously, not "in a name . . ."). Acts 11.21, χεὶρ κυρίου.
2. In some prepositional phrases which are idioms of time, place, etc., the object of the preposition has no article but is nevertheless definite (cf. the English phrases "at home," "on land," etc.). Jn. 1.1, 2, ἐν ἀρχῇ, in the beginning. Lk. 15.25, ἐν ἀγρῷ.
3. Nouns written in the vocative case are definite, but have no article. Jn. 4.15, κύριε, δός μοι τοῦτο τὸ ὕδωρ, Sir, give me this water. Jn. 2.4, γυναῖκ.
4. (Partial exception to general rule) Proper names of persons and places, and divine names and titles, are definite in themselves; they may or may not take the article. Jn. 1.43-44, τὴν Γαλιλαίαν . . . Φίλιππον . . . ὁ Ἰησοῦς . . . ὁ Φίλιππον . . . Βηθσαιδά, Galilee . . . Philip . . . Jesus . . . Philip . . . Bethsaida. Jn. 3.2, ἀπὸ θεοῦ ἐλήλυθας, you have come from God. 3.2, εἰ μὴ ἢ ὁ θεὸς μετ' αὐτοῦ, unless God be with him. Jn. 2.1, Κανὰ τῆς Γαλιλαίας . . . τοῦ Ἰησοῦ.
At the same time, when a divine title ("God," "Holy Spirit") has the article there may be emphasis upon the person--i. e., who he is; and when a divine title has no article there may be emphasis upon the

nature or activity--i. e., what he is. Jn. 1.1, ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος, the Word was with God (the Father considered as a person), and the Word was Deity (not identical with God the Father, but of the nature or quality of God). II Cor. 4.4, ὁ θεὸς τοῦ αἰῶνος τούτου, the god of this age (a definite "god," but not God).

- D. With μέν or δέ, the article is actually a pronoun in usage, conveying slight emphasis. In narration, ὁ δέ calls attention to a change of person referred to. Jn. 7.12, οἱ μὲν ἔλεγον, some were saying, Jn. 4.31-32, ἡρώτων αὐτὸν οἱ μαθηταί . . . ὁ δὲ εἶπεν, the disciples were asking him . . . but he said, Acts 14.4, οἱ μὲν . . . οἱ δέ. Jn. 5.17, ὁ δὲ ἀπεκρίνατο.

II. USE OF CASES

(Exclusive of cases after prepositions)

Gr #241-87

A. Nominative and vocative

1. Nominative: subject of finite verb. Jn. 1.4, ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, the life was the light of men. 1.2, οὗτος.
2. Nominative: predicate of copulative verb. Jn. 1.4, ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, the life was the light of men. 1.8, τὸ φῶς.
3. Nominative: sometimes used for the vocative (see I. B. 11 above). Jn. 19.3, χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων, Hail, King of the Jews! 20.28, ὁ κύριός μου καὶ ὁ θεός μου.
4. Vocative: used in direct address, with or without the interjection ὦ. Jn. 19.26, γύναι, ἴδε. Woman, behold. Acts 1.1, Τὸν μὲν πρῶτον λόγον ἐποίησάμην . . . ὦ

Θεόφιλε, The former treatise I made
... , O Theophilus. Jn. 4.15, κύριε.

B. Genitive

1. Possession. Jn. 1.12, τέκνα Θεοῦ, children who belong to God. 1.29, τοῦ κόσμου.
2. Source or author. Rom. 4.13, διὰ δικαιοσύνης πίστεως, through (the righteousness of faith) (i. e., which has its source in faith). Rom. 15.4, τῶν γραφῶν.
3. Subjective. Modifying a noun of action, this genitive expresses the doer of that action. Jn. 2.6, λίθιναι ὑδρίαι ἕξ κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων, six stone water jars for the cleansing-rites of the Jews (i. e., which the Jews performed). Acts 1.22, Ἰωάννου.
4. Objective. Modifying a noun of action, this genitive expresses the receiver of that action. (Contrast the subjective genitive.) Jn. 3.1, ἀρχῶν τῶν Ἰουδαίων, a ruler of the Jews (i. e., one who ruled over the Jews). 3.10, ὁ διδάσκαλος τοῦ Ἰσραὴλ.
5. Material. Mk. 2.21, ἐπίβλημα ῥάκους ἀγνάφου, a patch (made) of unshrunk cloth.
6. Contents. Jn. 2.7, γεμίσατε τὰς ὑδρίας ὕδατος, Fill the water-jars with water. 4.14, πηγὴ ὕδατος.
7. Partitive. Modifies another noun, this genitive expressing the whole of that of which the other noun expresses part. Jn. 2.11, ἀρχὴν τῶν σημείων, the beginning of the miracle-signs. 2.11, ἐν Κανᾷ τῆς Γαλιλαίας, in Cana (which is a part) of Galilee. 4.39, πολλοί. . . τῶν Σαμαριτῶν.

8. Apposition. (Cf. English "the city of Chicago.") Eph. 6.14, τὸν θώρακα τῆς δικαιοσύνης, the breastplate which is righteousness. Eph. 6.16, τὸν θυρεὸν τῆς πίστεως. Eph. 6.17, τὴν περικεφαλαίαν τοῦ σωτηρίου.

(Apposition is more commonly expressed by using the same case as that of the noun with which apposition is intended, as in English. Jn. 1.23, Ἡσαΐας ὁ προφήτης, Isaiah the prophet.)

9. Comparison. The first member of the comparison takes its normal case; the second member is in the genitive case. Jn. 4.12, μή σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ; Are you greater than our father Jacob? 13.16, δοῦλος μείζων τοῦ κυρίου. ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 21.15, ἀγαπᾶς με πλεον τούτων;

(But comparison may also be expressed by using ἢ, "than," with both members in the case required by the first member. Jn. 3.19, ἠγάπησαν οἱ ἄνθρωποι μάλλον τὸ σκότος ἢ τὸ φῶς, men loved the darkness rather than the light.)

10. Price, equivalent, or penalty. Jn. 12.5, διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων; Why was this ointment not sold for the price of 300 denarii? Mt. 10.29, ἀσσαρίου.

11. Time or place within which. Jn. 3.2, οὗτος ἦλθεν πρὸς αὐτὸν νυκτός, This man came to him during the night. Lk. 18.7, ἡμέρας καὶ νυκτός

12. Quality. Includes abstract nouns used with adjectival force. Gal. 6.1, ἐν πνεύματι πραύτητος, in a spirit of gentleness (i. e., a gentle spirit). Rom. 1.26, εἰς πάθη

ἀτιμίας. I Pet. 1.14. τέκνα ὑπακοῆς.

13. Predicate of various verbs, and with related adjectives:

- a. Sense perceptions, memory, etc. Jn. 15.20, μνημονεύετε τοῦ λόγου, Remember the word. 20.17, μή μου ἄπτου, ἀκούω normally takes the accusative of the thing heard and the genitive of the person heard. Jn. 3.8, τὴν φωνὴν αὐτοῦ ἀκούεις, you hear its sound. 1.37, ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος, the two disciples heard him speaking.
- b. Partaking, attaining (a part of). Jn. 8. 52, οὐ μὴ γεύσηται θανάτου, he will by no means taste (of) death. Lk. 20.35, τοῦ αἰῶνος ἐκείνου τυχεῖν.
- c. Fullness, lack, etc. Jn. 1.14, πλήρης χάριτος καὶ ἀληθείας, full of grace and truth. Rom. 3.23, πάντες. . . ὑστεροῦνται τῆς δόξης τοῦ θεοῦ.
- d. Accusing, etc. Jn. 5.45, μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν, Do not think that I will accuse you. Acts 19.40, ἐγκαλεῖσθαι στάσεως.
- e. Separation. Acts 27.43, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, he restrained them from the plan. Eph. 2.12, ἀπηλλοτριωμένοι τῆς πολιτείας.
14. General relationship. After various nouns and adjectives, a genitive not easily definable except in general terms or in terms suggested by each context. Jn. 5.29, ἀνάστασιν ζωῆς . . . ἀνάστασιν κρίσεως, a resurrection leading to life . . . a resurrection leading to judgment. 7.35, τὴν

διασποράν τῶν Ἑλλήνων .

15. Genitive absolute. A noun or pronoun with a participle, independent of the rest of the clause. Jn. 2.3, καὶ ὑστερήσαντος οἴνου, And when the wine failed. 5.13, ὄχλου ὄντος.

C. Dative

1. Indirect object of a verb. Jn. 1.25, εἶπαν αὐτῷ, they said to him. 1.26, ἀπεκρίθη αὐτοῖς. (But sometimes an indirect object is expressed by πρός and the accusative case. Jn. 2.3, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, the mother of Jesus said to him.)
2. Possession, in predicate of a copulative verb. Jn. 13.35, ἐμοὶ μαθηταί ἐστε, you are disciples to me (i. e., my disciples). Mt. 18. 12, ἔάν γένηται τινι ἀνθρώπῳ.
3. Predicate of various verbs, and with related adjectives, expressing association, similarity, fitness, etc. Jn. 5.10, οὐκ ἔξεστί σοι, it is not lawful for you. 9.9, ὁμοιος αὐτῷ ἐστίν.
4. Instrument or means. Jn. 11.2, ἦν δὲ Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοῦς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, Now it was Mary who had anointed the Lord with ointment and wiped his feet with her hair. 11.44, χειρίαις . . . σουδαρίῳ. (Occasionally used instead of ὑπό with the genitive to express personal agent. Lk. 23.15, οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ, nothing worthy of death has been done by him. "To him," as indirect object, would obviously be wrong.)
5. Cause or motive. Rom. 4.20, οὐ διεκρίθη τῇ

- ἀπιστία , he did not hesitate because of unbelief. Gal. 6.12, τῷ σταυρῷ.
6. Time when. Jn. 2.1, τῇ ἡμέρᾳ τῇ τρίτῃ, on the third day. 6.54, τῇ ἐσχάτῃ ἡμέρᾳ.
7. Reference. The sphere, or the thing with regard to which something is done. Jn. 3. 26, ᾧ σὺ μεμαρτύρηκας, he with reference to whom you have testified. Mt. 5.3, τῷ πνεύματι.
8. Measure or degree. Jn. 4.41, πολλῶ πλείους ἐπίστευσαν , more people by much believed (i. e., many more people).
9. Manner or mode. Phil 1. 18, παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, in every manner, whether in pretence or in truth, Christ is being proclaimed. Acts 15. 1, τῷ ἔθει.
10. May repeat the idea of the verb. Jn. 3.29, χαρᾷ χαίρει , he rejoices with joy (i. e., he rejoices greatly). Lk. 22.15, ἐπιθυμία ἐπεθύμησα.

D. Accusative

1. Direct object of a verb. Jn. 3.16, ἠγάπησεν ὁ θεὸς τὸν κόσμον, God loved the world. 3.17, τὸν υἱόν.
2. Subject of an infinitive. Jn. 3.14, ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου , it is necessary for the Son of Man to be lifted up. 2.24, διὰ τὸ αὐτὸν γινώσκειν πάντας , because of his knowing all people. 21.22, εἰάν αὐτὸν θέλω μένειν . 1.48, πρὸ τοῦ σε φίλιππον φωνῆσαι.
3. Extent of time or space. Jn. 1.39, ἔμειναν τὴν ἡμέραν ἐκείνην , they remained (during) that day. 6.19 ἐληλαχότες οὖν ὡς

σταδίους εἴκοσι πέντε ἢ τριάκοντα .

Then when they had rowed about 25 or 30
stadia. 2.12, οὐ πολλὰς ἡμέρας.

4. Cognate accusative. Extends or emphasizes the meaning of a verb by a word related in meaning. (Cf. dative of mode.) Jn. 7.24, τὴν δικαίαν κρίσιν κρίνατε , judge righteous judgment (i. e., judge righteously). Mt. 2.10, χαρὰν μεγάλην.

III. PREPOSITIONS

Gr #118-25, 234-307; DM 113

A. Principal uses and meanings

1. ἀμφί (not used as a separate preposition in the New Testament)

In compound: Round about. Mt. 4.18,

βάλλοντας ἀμφιβλήστρον , casting a net--
literally, an instrument (-τρον) for casting
(-βλη-, from βάλλω) around (ἀμφι-). Mk.
11.4, ἀμφόδου.

2. ἀνά (general meaning up, opposite of κατά)

With the accusative:

- a. Throughout. Mk. 7.31, ἀνά μέσον τῶν
ὀρίων δεκαπόλεως , throughout the
midst of the regions of Decapolis.

Mt. 13.25, ἀνά μέσον του σίτου.

- b. Apiece (distributive). Jn. 2.6, χωροῦσαι
ἀνά μετρητὰς δύο ἢ τρεῖς ,
holding two or three measures apiece.

Mt. 20.9, ἔλαβον ἀνά θηνάριον.

In compound:

- a. Up. Jn. 1.51, ἀναβαίνοντας, ascend-
ing (going up). Jn. 5.29, ἀνάστασιν.

- b. Back again. Lk. 15.24, ἀνέζησεν, he
has come to life again. Col. 3.10, τὸν
ἀνακαινούμενον .

- c. Intensive use. Lk. 23.18, ἀνέκραγον
they were crying out. Lk. 12.49, ἀνήφθη.

3. ἀντί (general meaning in place of)

With the genitive:

- a. In place of, instead of. Mt. 2.22, ἀντί
του πατρὸς αὐτοῦ, in place of
his father. Lk. 11.11, ἀντί ἰχθύος.
b. In exchange for. Mt. 5.38, ὄφθαλμοῦ ἀντί
ὄφθαλμοῦ, eye for an eye. Heb.
12.16, ἀντί βρώσεως μίας.
c. Cause, for. Eph. 5.31, ἀντί τούτου,
because of this. Heb. 12.2, ἀντί τῆς
προκειμένης αὐτῷ χαρᾶς. (Al-
ternative meaning here, instead of.)
d. In behalf of, for. Mt. 17.27, δός αὐτοῖς
ἀντί ἐμοῦ καὶ σοῦ, give it to
them for (in behalf of) me and you.
Mt. 20.28, ἀντί πολλῶν.

In compound:

- a. Opposite to. Jn. 19.12, πᾶς δ βασιλέα
ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι,
Everyone who makes himself a king
speaks against Caesar. 1 Jn. 2.18,
ἀντίχριστος.
b. In return. Lk. 6.38, ὃ γὰρ μέτρῳ
μετρεῖτε ἀντιμετρηθήσεται ὑμῖν
For with the measure with which you
measure it shall be measured back to
you in return. Ro. 1.27, ἀντιμισθίαν.

4. ἀπό (general meaning away from the exterior,
opposite of πρός)

With the genitive:

- a. Away from (separation). Jn. 10.18, οὐδεὶς
ἔρειν αὐτὴν ἀπ' ἐμοῦ, No one
takes it away from me. Jn. 10.5, ἀπ'
αὐτοῦ.
b. From (source, derivation). Jn. 3.2, οἶδαμεν

ὅτι ἀπὸ θεοῦ ἐλήλυθας , we
know that you have come from God.
Jn. 1.45, ἀπὸ Ναζαρέθ.

In compound:

- a. Away from (separation). Jn. 12.42, ἵνα μὴ ἀποσυνάγωγοι γένωνται , lest they should become excommunicated (separated from the synagogue). Lk. 23.14, ἀποστρέφοντα.
- b. Completely (intensive). Lk. 6.10, ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ, his hand was completely restored. Mk. 13.22, ἀποπλανάν.

5. διὰ

With the genitive: Through.

- a. Through (of place). Jn. 4.4, διὰ τῆς Σαμαρείας, through Samaria. Jn. 10.1, διὰ τῆς θύρας.
- b. Through (of time). Mk. 14.58, διὰ τριῶν ἡμερῶν , through three days. Lk. 5.5, δι' ὅλης νυκτός.
- c. Through (of agency). Jn. 1.3, δι' αὐτοῦ, through him. Jn. 1.17, διὰ Μωϋσέως.

With the accusative:

- On account of. Jn. 1.31, διὰ τοῦτο, on account of this. Jn. 3.29, διὰ τὴν φωνήν.

In compound:

- a. Through. Jn. 4.4, διέρχεσθαι, to go through. Lk. 16.26, διαβηναί.
- b. Thoroughly (intensive). Ac. 8.1, πάντες δὲ διεσπάρησαν , and all were scattered about. Lk. 2.51, διετήρει.

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

With the accusative:

- a. Into a place, state, or time. Jn. 1.9, ἐρχόμενον εἰς τὸν κόσμον, coming into the world. Jn. 1.43, εἰς τὴν Γαλιλαίαν. Jn. 6.51, εἰς τὸν αἰῶνα.

- b. Regarding, against. Jn. 8.26, ταῦτα λαλῶ εἰς τὸν κόσμον, these things I speak with regard to the world. Jn. 15.21, εἰς ὑμᾶς.
- c. Purpose. Jn. 9.39, εἰς κρίμα, for the purpose of judgment. Jn. 1.7, εἰς μαρτυρίαν.
- d. Result (as distinct from purpose). Heb. 11.3, πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγόνεναι, By faith we understand that the worlds were formed by the word of God, with the result that that which is seen has not been made from things which appear. Ro. 1.20, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους.
- e. Equivalence (substantive or noun expression). Jn. 16.20, ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται, your grief shall become joy. Heb. 1.5, εἰς πατέρα . . . εἰς υἱόν.
- f. In (generally with verbs of state, meaning to be in as a result of having previously gone into. Cf. the similar "pregnant construction" of ἐν.) Jn. 1.18, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, who has gone into the bosom of the Father and is now in his bosom. Mk 10.10, εἰς τὴν οἰκίαν . . . ἐπηρώτων αὐτόν.

Note: The idea of the regular N. T. usage of εἰς and the accusative with πιστεύω is to put one's faith into someone or something. It is therefore a completely regular example of a. above, not f., even though the usual English idiom for translating it is to "believe in" or

"on." Jn. 2.11, ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

In compound:

Into. Jn. 10.9, δι' ἐμοῦ εἴαν τις εἰσέλθῃ, If anyone enters through me.
Jn. 18.16, εἰσήγαγεν.

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

With the genitive:

- a. Out of (place). Jn. 2.15, πάντας ἐξ-έβαλεν ἐκ τοῦ ἱεροῦ, he drove them all out of the temple. Jn. 7.38, ἐκ τῆς κοιλίας αὐτοῦ.
- b. From (source). Jn. 3.27, εἴαν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ, unless it be given to him from heaven.
Jn. 1.13, οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος ἀνδρῶς ἀλλ' ἐκ θεοῦ.
- c. For, from (time). Jn. 9.32, ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, From eternity it has not been heard. Jn. 9.24, ἐκ δευτέρου.
- d. From (cause). Jn. 4.6, κηκοπιακῶς ἐκ τῆς ὁδοιπορίας, wearied from (because of) his journey.
- e. Out of (material). Jn. 2.15, ποιήσας φραγέλλιον ἐκ σχοινίων, having made a whip out of cords. Jn. 19.2, ἐξ ἀκανθῶν.
- f. Of (partitive). Jn. 1.35, ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, John and two (who were a part) of his disciples. Jn. 6.60, πολλοὶ . . . ἐκ τῶν μαθητῶν αὐτοῦ.

In compound:

- a. Forth, out. Jn. 2.15, πάντας ἐξέβαλεν, he drove them all out. Jn. 5.29, ἐκπορεύονται.
- b. Completely (perfective). Lk. 21.36, δεόμενοι ἵνα κατισχύσητε ἐκρυγεῖν,

praying that you may have strength to escape (to flee successfully). Lk. 14. 30, ἐκτελέσαι.

8. ἐν (general meaning in)

With the dative:

- a. In (place or state). Jn. 1.4, ἐν αὐτῷ, in him. Jn. 1.10, ἐν τῷ κόσμῳ.
- b. Among. Jn. 1.14, ἐσκήνωσεν ἐν ἡμῖν, dwelt among us. Jn. 9.16, ἐν αὐτοῖς.
- c. At, when, (with a point of time). Lk. 2.27, ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον, when the parents brought in the child (i. e., at their bringing him in). Jn. 2.23, ἐν τῇ ἑορτῇ.
- d. With, by (instrumental). Jn. 1.33, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ, this is he who baptizes with the Holy Spirit. Lk. 11.20, ἐν δακτύλῳ θεοῦ.
- e. In the power of. Jn. 3.21, ὅτι ἐν θεῷ εἰργασμένα, that they have been wrought in the power of God. Jn. 5.43, ἐν τῷ ὀνόματι.
- f. Invested with. I Ti. 1.18, ἵνα στρατεύῃ ἐν αὐταῖς, in order that you may fight invested with them. Heb. 9.25, ἐν αἵματι ἄλλοτριῷ.
- g. In (the phrase being the equivalent of an adverb). Jn. 7.4, ἐν κρυπτῷ . . . ἐν παρρησίᾳ, in secret (i. e., secretly) . . . in the open (i. e., openly). Jn. 7.10, ἐν κρυπτῷ.
- h. Into (with verbs of action, meaning a motion into resulting in now being in. Cf. the similar "pregnant construction" of εἰς.) Lk. 23.19, ὅστις ἦν . . . βληθεὶς ἐν τῇ φυλακῇ, who had been cast into prison and was now in prison. Jn. 3.35, δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

In compound:

In, into, at. Rom. 4.20, ἐνεδυναμώθη τῇ πίστει, he was enabled by faith. Jn. 6.17, ἐμβάντες εἰς πλοῖον.

9. ἐπί (general meaning upon)

With the genitive:

- a. Upon. Jn. 6.2, ἐπὶ τῶν ἀσθενούντων, upon the sick. Jn. 6.19, ἐπὶ τῆς θαλάσσης.
b. At the time of. Lk. 4.27, ἐπὶ Ἑλισαίου τοῦ προφήτου, at the time of Elisha the prophet. Lk. 3.2, ἐπὶ ἀρχιερέως Ἀννα καὶ Καϊφᾶ.

With the dative:

At, upon (place, basis). Mk. 1.22, ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, they were astonished at his teaching. Jn. 4. 6, ἐπὶ τῇ πηγῇ.

With the accusative:

To, upon, at. Jn. 6.16, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, his disciples came down to the sea. Jn. 7.30, ἐπ' αὐτόν. Jn. 8.59, ἐπ' αὐτόν.

In compound:

- a. Upon (place, superintendence). Jn. 7. 30, οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, no one put his hand upon him. Jn. 3.12, τὰ ἐπίγεια Ac. 20.28, ἐπισκόπους.
b. Perfective. Mt. 11.27, οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱός, no one fully knows the Son except the Father, nor does anyone fully know the Father except the Son. Ro. 10.2, κατ' ἐπίγνωσιν.

Note: Various other related meanings for
ἐπί will also be found.

10. κατά (opposite of ἀνά, down)

With the genitive:

- a. Against. Lk. 11.23, ὁ μὴ ὢν μετ' ἐμοῦ
κατ' ἐμοῦ ἐστίν, He who is not with
me is against me. Jn. 19.11, κατ' ἐμοῦ.
- b. By (in oaths). Heb. 6.13, ἐπεὶ κατ'
οὐδενὸς εἶχεν μείζονος ὁμόσαι,
ὡμοσεν καθ' ἑαυτοῦ,
take oath by no one greater, he took
oath by himself. Mt. 26.63, κατὰ τοῦ
θεοῦ.
- c. Down, throughout. Lk. 8.33, ὄρμησεν ἡ
ἀγέλη κατὰ τοῦ κρημνοῦ, the herd
rushed down the slope. Lk. 4.14, καθ'
ὅλης τῆς περιχώρου.

With the accusative:

- a. According to. Jn. 18.31, κατὰ τὸν νόμον
ὑμῶν κρίνατε αὐτόν, judge him
according to your law. Jn. 2.6, κατὰ
τὸν καθαρισμόν.
- b. By (distributively). Lk. 22.53, καθ' ἡμέραν,
day by day. Jn. 21.25, καθ' ἕν.
Jn. 10.3, κατ' ὄνομα.

In compound:

- a. Down. Jn. 1.32, τεθέαμαι τὸ πνεῦμα
καταβαῖνον, I beheld the Spirit com-
ing down. Jn. 17.24, καταβολῆς.
- b. Against. Jn. 18.29, τίνα κατηγορίαν
φέρετε τοῦ ἀνθρώπου τούτου; What
accusation do you bring against this
man? Mk. 14.60, καταμαρτυροῦσιν.
- c. Intensive use. Jn. 2.17, ὁ ζήλος τοῦ
οἴκου σου καταφάγεται με, The zeal
of thy house will consume me. Jn. 1.5,
κατέλαβεν.

11. μετά

With the genitive:

With. Jn. 3.2, εἰν μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ,
unless God be with him. Jn. 3.25, μετὰ
'Ιουδαίου.

With the accusative:

After. Jn. 13.7, γνώση δὲ μετὰ ταῦτα,
but you will know after these things. Jn.
13.27, μετὰ τὸ ψωμίον.

In compound:

a. Change. Mk. 9.2, μετεμορφώθη, he
was transfigured. Jn. 5.24, μετα-
βέβηκεν.

b. With. Ac. 2.46, μετελαμβάνον τροφῆς,
they were partaking of food. I Cor.
10.21, μετέχειν.

12. παρὰ (general meaning, alongside of)

With the genitive:

From beside, from. Jn. 1.6, 'Εγένετο
ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ,
there came a man, sent from God. Jn.
4.9, παρ' ἐμοῦ.

With the dative:

Beside, with (generally at rest). Jn. 1. 39,
παρ' αὐτῷ ἔμειναν, they remained
with him. Jn. 17.5, παρὰ σεαυτῷ . . .
παρὰ σοί.

With the accusative:

a. Alongside of, at (generally motion).

Mt. 15.29, ὁ Ἰησοῦς ἦλθεν παρὰ τὴν
θάλασσαν τῆς Γαλιλαίας, Jesus passed
along the sea of Galilee. Mt. 15.30, παρὰ
τοῦς πόδας αὐτοῦ.

b. Beyond, above. Lk. 3.13, Μηδὲν πλεόν
παρὰ τὸ διατεταγμένον ὑμῖν
πράσσετε, Exact nothing above what
is commanded you. Lk. 13.2, παρὰ

- πάντας τοὺς Γαλιλαίους.
 c. Contrary to. Ro. 11.24, παρὰ φύσιν,
 contrary to nature. Ro. 16.17, παρὰ τὴν
 διδαχὴν.

In compound:

- a. Aside, amiss. Ac. 23.3, παρανομῶν,
 acting contrary to law. Mt. 15.2,
 παραβαίνουσιν.
 b. Alongside of, by. Jn. 18.22,
 εἷς παρεστηκῶς τῶν ὑπηρετῶν, one
 of the officers who was standing by. Jn.
 14.16, ἄλλον Παράκλητον.

13. περί (general meaning, about)

With the genitive:

- About, concerning. Jn. 15.26, ἐκεῖνος μαρτυ-
 ρήσει περὶ ἐμοῦ, that one will tes-
 tify concerning me. Jn. 16.8, περὶ ἁμαρτίας
 καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

With the accusative:

- About, around. Mt. 18.6, περὶ τὸν τράχηλον
 αὐτοῦ, around his neck. Mt.
 20.3, περὶ τρίτην ὥραν.

In compound:

- a. Around. Jn. 11.42, διὰ τὸν ὄχλον τὸν
 περιεστώτα, on account of the crowd
 which is standing around. Jn. 19.2,
 περιέβαλον.
 b. Intensive use. Lk. 18.23, περίλυπος
 ἐγενήθη, he became very grieved.
 I Th. 4.15, οἱ περιλειπόμενοι.

14. πρό (general meaning, before)

With the genitive:

- a. Before (of time). Jn. 1.48, Πρὸ τοῦ σε
 φίλιππον φωνῆσαι, Before Philip
 called you. Jn. 11.55, πρὸ τοῦ πάσχα.
 b. Before, in front of (of place). Ac. 12.6,
 φυλακῆς τε πρὸ τῆς θύρας, and guards

in front of the door. Acts 12.14, πρὸ τοῦ πυλῶνος.

- c. Before, above (of preference or superiority). Ja. 5.12, πρὸ πάντων, above (more important than) all things. I Pe. 4.8, πρὸ πάντων.

In compound:

- a. Before, forth (of place). Mt. 26.32, προ-ἄξω ὑμᾶς, I shall go before you. Mk. 14.68, εἰς τὸ προαύλιον.
- b. Beforehand (of time). Mk. 13.11, μὴ προ-μεριμνᾶτε, do not be anxious beforehand. Mk. 14.8, προέλαβεν.

15. πρὸς (general meaning, to, opposite of ἀπό)

With the dative:

- At. Jn. 20.11, Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ, but Mary stood at the tomb. Jn. 20.12, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν.

With the accusative:

- a. to, toward. Jn. 1.19, ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι, the Jews sent to him. Jn. 1.29, πρὸς αὐτόν.
- b. To (equivalent of indirect object). Jn. 2.3, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, the mother of Jesus said to him. Jn. 6.28, εἶπον οὖν πρὸς αὐτόν.
- c. At, with, in the presence of. Jn. 1.1, ὁ λόγος ἦν πρὸς τὸν θεόν, the Word was in the presence of God. Jn. 11.32, πρὸς τοὺς πόδας.
- d. Pertaining to, He. 1.7, πρὸς μὲν τοὺς ἀγγέλους, with reference to the angels. He. 5.1, τὰ πρὸς τὸν θεόν.

- ο. For the purpose of. Ro. 3.26 πρὸς τὴν ἔνδειξιν της δικαιοσύνης αὐτοῦ, for the purpose of showing his righteousness. Mt. 6.1, πρὸς τὸ θεαθῆναι αὐτοῖς.

In compound:

- a. To, toward. Jn. 12.21, οὗτοι οὖν προσῆλθον φιλίππῳ, Now these men came to Philip. Jn. 16.2, προσφέρειν.
 b. In addition. Lk. 3.20, προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, he added this also to all (the rest). Lk. 19.16, προσηγάσατο.

16. σὺν (general meaning, with)

With the dative:

- With, together with. Jn. 12.2, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ, and Lazarus was one of those who were at table with him. Jn. 18.1, σὺν τοῖς μαθηταῖς αὐτοῦ.

In compound:

- Together, together with. Jn. 11.16, τοῖς συμμαθηταῖς, to the fellow-disciples.
 Jn. 6.22, συνεισηλθεν.

17. ὑπὲρ (general meaning, over, opposite of ὑπό)

With the genitive:

- a. In behalf of, for the sake of. Jn. 13.38, τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; Will you lay down your life for my sake? Jn. 15.13, ὑπὲρ τῶν φίλων αὐτοῦ.
 b. Concerning, in reference to. II Cor. 5.12, ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, giving you an occasion of boasting concerning us. II Co. 1.7, ὑπὲρ ὑμῶν.

B. Prefixes. Gr #146-49; Me 102-09

1. Prepositions. See meanings given for prepositions in compound, pp. 33-47 below.
2. Certain other particles: e.g., εὖ-, "well";
ἀ -, "not"; δυσ-, "ill" or "mis-"

C. Nouns or verbs used to form compounds. Gr #148;
Me 62

E.g., καρδιογνώστης, one who knows the heart;
θεόπνευστος, "God-breathed," inspired by
God.

D. Examples of compounds and families of words.
Gr #149; Me 65-94

κρίνω, I judge
κρίσις, the process of judging, judgment
κρίμα, the result of judging, sentence
κριτής, one who judges, a judge
ἀνακρίνω, I examine
ἀποκρίνομαι, I answer
διακρίνω, I distinguish
κατακρίνω, I condemn
ὑποκριτής, (one who is under a judge), an
actor, a hypocrite
ἀδιάκριτος, not subject to distinction or hesi-
tation, impartial

With the accusative:

- a. Above, beyond (superiority). Mt. 10.

24, οὐκ ἔστιν μαθητῆς ὑπὲρ τοῦ διδάσκαλου, A disciple is not above his teacher. Eph. 1.22, ὑπὲρ πάντα.

- b. Above, more than (excess). Mt. 10.37, ὁ

φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, He who loves father or mother more than me. Ac. 26.13, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου.

In compound:

Over, above. Ac. 17.30, τοῦς . . . χρόνους τῆς ἀγνοίας ὑπεριδών, having overlooked the times of ignorance. Ro. 8.37, ὑπερνικώμεν.

18. ὑπό (general meaning, under, opposite of ὑπὲρ)

With the genitive:

By (agency). Lk. 21.24, Ἱερουσαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν, Jerusalem shall be trodden down by Gentiles. Jn. 14.21, ὑπὸ τοῦ πατρός μου.

With the accusative:

Under. Ro. 6.14, οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν, for you are not under law but under grace. Jn. 1.48, ὑπὸ τὴν συκὴν.

In compound:

- a. Under (place). Lk. 21.19, ἐν τῇ ὑπομονῇ ὑμῶν, in your patience (i. e., remaining under). Jn. 1.27, τοῦ ὑποδήματος.

- b. Under (subjection). Ro. 3.19, ἵνα . . . ὑπόδικος γένηται πᾶς ὁ κόσμος, in order that . . . all the world might become subject to judgment. Ro. 1.5, εἰς ὑπακοήν.

B. Exceptions to basic rules of usage

1. In some instances, the "perfective" or "intensive" use of a compounded preposition has lost its intensive force and differs little from the meaning of the uncompounded form. E.g., cf. ἐρωτάω and ἐπερωτάω, ὄλλυμι and ἀπόλλυμι.
2. Prepositional phrases are sometimes used to express the same meaning as a pure case. E.g., compare ἐκ τῶν μαθητῶν αὐτοῦ δύο two of his disciples (Jn. 1.35), and the partitive genitive (Jn. 2.11), ἀρχὴν τῶν σημείων. ἐν σαββάτῳ, on a sabbath (Jn. 5.16), and the dative of time (Jn. 6. 54), τῇ ἐσχάτῃ ἡμέρᾳ. λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, the mother of Jesus said to him (Jn. 2.3), the dative of indirect object (Jn. 1.25), εἶπαν αὐτῷ.
3. Some prepositions are sometimes apparently interchanged with others with little or no difference in meaning. Each passage must, however, be studied separately in such cases to determine whether or not a difference in meaning is intended. Gr #308-14
E.g., ἀπὸ τῶν καρπῶν αὐτῶν (Mt. 7.16), ἐκ τοῦ ἰδίου καρποῦ (Lk. 6.44).
E.g., (possibly) πρὸς τὴν ἐνδειξίαν τῆς δικαιοσύνης αὐτοῦ and εἰς τὸ εἶναι αὐτὸν δίκαιον (Ro. 3.26).
E.g., διὰ ποῖον αὐτῶν ἔργον and περὶ καλοῦ ἔργου . . . περὶ βλασφημίας (Jn. 10.32, 33).
Other examples may also be found.

- C. Some adverbs, especially adverbs of place, may be used as prepositions. Almost all of them take the genitive case. Gr #133, 400

E.g., Jn. 1.26, μέσος ὁμῶν.

D. If a preposition is repeated before each of a series of nouns, each is to be considered separately; if not repeated, they are to be considered together. (Cf. Granville Sharp's rule of the definite article) Mt. 22.37, ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, but II Th. 2.9, ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους.

E. A verb compounded with a preposition may take a predicate in one of the following forms: (Gr #314, note)

1. The case required by the simple verb.

Mt. 21.41, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρπούς.

2. A prepositional phrase using the same or a similar preposition as that which is compounded, the prepositional phrase taking its normal case. Jn. 9.15, πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούςς.

3. The case required by the compounded preposition, but without repeating the preposition. Mt. 13.1, ἐξεληθὼν ὁ Ἰησοῦς τῆς οἰκίας. Ga. 2.19, συνέσταύρωμαι Χριστῷ.

IV. ADJECTIVES

Gr #315-31

A. Greek sometimes uses an adjective where English requires an adverb. Ac. 12.10, ἤτις αὐτομάτῃ ἤνοιγῆ αὐτοῖς, which opened to them automatically.

B. Constructions forming comparison:

1. Genitive of comparison

The second member of the comparison is placed in the genitive case. Jn. 8.53, μή σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ; Are

you greater than our father Abraham? Jn.

5.36, Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω
τοῦ Ἰωάννου.

2. The second member of the comparison may be placed in the same case as that of the first member, joined by ἢ, "than." Jn. 4.1, Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης. Jesus was making and baptizing more disciples than John. Jn. 3.19, ἠγάπησαν οἱ ἄνθρωποι μαλλον τὸ σκοτός ἢ τὸ φῶς.
3. The second member of the comparison is sometimes placed in a prepositional phrase, ὑπὲρ with the accusative or παρά with the accusative. Lk. 16.8, οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοῦς υἱοῦς τοῦ φωτός, the sons of this age are wiser than the sons of light. He. 11.4, πλείονα θυσίαν Ἄβελ παρά Κάιν προσήνεγκεν.

- C. The comparative degree is apparently sometimes used where English requires the superlative. I Co. 13.13, μείζων δὲ τούτων ἡ ἀγάπη, but the greatest of these (three) is love. Mt. 18.1, τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

V. PRONOUNS

Gr #332-52

Special notes on relative pronouns

Some exceptions to normal syntax

- A. When the antecedent of a relative pronoun is a pronoun or some other easily understood word such as "person," "time," etc., the antecedent is ordinarily omitted. Jn. 18.26, συγγενῆς ὧν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον, being a kinsman of him whose ear Peter cut off. Jn. 5.21, ὁ υἱὸς οὗς θέλει ζωοποιεῖ.

B. The relative pronoun may be attracted to the case of its antecedent. Jn. 15.20, μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Remember the word which (properly ὃν) I said to you. Jn. 4.14, ἐκ τοῦ ὕδατος οὗ (properly ὃ) ἐγὼ δώσω αὐτῷ.

1. If the omission of the antecedent leaves a dangling preposition or other incomplete construction, the relative pronoun must take the place and case of the antecedent. Jn. 7.31, μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ἐποίησεν; will he do more miracles than the ones which (i. e., ποιήσει τῶν σημείων ἃ) this man has done? Jn. 17.9, ἐγὼ ἐρωτῶ . . . περὶ ὧν δέδωκάς μοι, I ask . . . concerning the people whom (i. e., περὶ τῶν ἀνθρώπων οὗς) thou hast given me. He. 5.8, ἔμαθεν ἀφ' ὧν ἐπαθεν τὴν ὑπακοήν.

2. The relative pronoun sometimes replaces, and takes the case of, the article of its antecedent. Jn. 11.6, ἔμεινεν ἐν ᾧ ἦν τόπῳ (i. e., ἐν τῷ τόπῳ ἐν ᾧ ἦν), he remained in the place in which he was. Jn. 9.14, ἐν ᾗ ἡμέρα.

C. Occasionally, the antecedent is attracted to the case of the relative pronoun. I Co. 10.16, τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; Is not the bread (properly ἄρτος) which we break a sharing in the body of Christ? Mk. 6.16, ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην (properly Ἰωάννης), οὗτος ἠγέρθη.

D. The relative pronoun sometimes takes the gender of its predicate instead of its antecedent, when the predicate is actually an explanation of the antecedent. Mk. 15.16, ἔσω τῆς αὐλῆς, ὃ ἐστίν πραιτώριον, inside the hall, which is the praetorium. Eph. 6.17, τὴν μάχαιραν . . . ὃ ἐστίν ῥῆμα θεοῦ.

E. The neuter relative pronoun is sometimes used as an adverb.

1. ὅ "whereas." Ro. 6.10, ὅ γὰρ ἀπέθανεν . . . ὅ δὲ ζῆ, For whereas he died . . . and whereas he lives. Ga. 2.20, ὅ δὲ νῦν ζῶ.
2. οὗ "where." Lk. 4.16, Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, And he came into Nazareth, where he had been brought up. Lk. 4.17, τὸν τόπον οὗ ἦν γεγραμμένον.

F. The pronoun αὐτός is sometimes used redundantly with a relative pronoun. Mk. 7.25, γυνή . . . ἥς εἶχεν τὸ θυγάτηριον αὐτῆς, a woman . . . whose daughter (of whom the daughter of her). Jn. 1.27, οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

VI. VERBS

Bu; Gr #353-97; DM 155-233

A. Uses of moods. Bu 73-81

1. Indicative: mood of fact. Jn. 1.14, ὁ λόγος σὰρξ ἐγένετο, the Word became flesh. Jn. 1.14, ἐσκήνωσεν.
2. Imperative: mood of command.
Used in commands, entreaties, prayers, etc., both affirmative and negative (except for the negative form with the aorist tense --see subjunctive). Jn. 17.11, πᾶτερ ἅγιε, τήρησον αὐτούς, Holy Father, keep them. Jn. 5.14, μηκέτι ἁμάρτανε, Sin no longer. Jn. 16.24, αἰτετε.
3. Subjunctive: mood of contingency.

a. Hortatory subjunctive. Used in exhortations, first person plural. Jn. 19.24,

μὴ σχίσωμεν αὐτόν, let us not divide it. Jn. 11.16, ἄγωμεν.

- b. Deliberative questions, real or rhetorical. Deal with what is a) desirable, b) possible, or c) necessary. Jn. 6.28, τί ποιῶμεν; What should we do? Jn. 19.15, τὸν βασιλέα ὑμῶν σταυρώσω;
- c. The aorist subjunctive with the double negative οὐ μὴ is used as a declarative future. Jn. 6.35, ὁ ἐρχόμενος πρὸς ἐμέ οὐ μὴ πεινάσῃ, He who comes to me will by no means hunger. Jn. 6.37, οὐ μὴ ἐκβάλω.
- d. The aorist subjunctive (with μὴ) is used instead of the aorist imperative to express a simple prohibition (negative command with the aorist tense). Lk. 21.8, μὴ πλανηθῆτε . . . μὴ πορευθῆτε ὀπίσω αὐτῶν, do not be deceived . . . do not go after them. Jn. 3.7, μὴ θαυμάσης.
- e. In dependent clauses of contingency. E.g., Jn. 1.8, ἵνα μαρτυρήσῃ, in order that he might testify. Jn. 3.12, εἰάν εἴπω.

4. Optative: mood of hope. (Rare in N. T.) E.g., to express a wish or prayer. 1 Th. 5.23, Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὀλοτελεῖς, May the God of peace himself make you completely holy. Ro. 3.4, μὴ γένοιτο.

B. Tense-aspects of the indicative mood. Bu 6-45;
Gr #360-70

Outline of tenses of the indicative mood (Gr #65)

TIME OF ACTION

K I N D O F A C T I O N

	Present	Past	Future
Continued	γράφω (Present tense) I am writing	ἔγραφον (Imperfect tense) I was writing	γράψω (Future tense) I shall be writing
Undefined or Simple	γράφω (Present tense) I write	ἔγραψα (Aorist tense) I wrote	γράψω (Future tense) I shall write
Perfective (With state resulting)	γέγραφα (Perfect tense) I am in a condition resulting from having written	ἔγεγράμην (Pluperfect tense) I was in a condition resulting from having written previously	ἔσομαι γεγραφώς (Future perfect tense) I shall be in a condition resulting from having written previously

1. Present

a. Present action* in progress or repeated.

Jn. 1.48, πῶθεν με γινώσκεις; From where do you know me? Jn. 1.50, πιστεύεις.

*Where the word "action" is used in this outline, the word "state" should be substituted if the verb is a verb of state instead of action.

- b. Simple event in present time. Jn. 3.3, ἀμῆν λέγω σοι, Truly, truly I say to you. Jn. 4.9, αἰτεῖς.
- c. Gnomic present: customary action or general truth. Jn. 2.10, πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, Every man (customarily) sets out the good wine first. Jn. 3.8, τὸ πνεῦμα . . . πνεῖ.
- d. Conative present: tendency or attempt in present time. Ga. 5.4, οἵτινες ἐν νόμῳ δικαιουσθε, you who are attempting to be justified by law. Jn. 10.32, λιθάζετε.
- e. Historic present: for vivid description of past event. Jn. 1.29, Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν, On the next day he saw Jesus. Jn. 1.29, λέγει.
- f. Futuristic present: the present used for the future. Jn. 14.2, πορεύομαι ἑτοιμάσαι τόπον ὑμῖν, I am going (i. e. . I am going to go) to prepare a place for you. Jn. 14.3, πάλιν ἔρχομαι.
- g. Past action continuing into the present. (Requires a specific phrase to show the past aspect). Lk. 15.29, τοσαῦτα ἔτη δουλεύω σοι, for so many years I have been serving you. Jn. 14.9, τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι.

2. Imperfect

- a. Action in progress (or state existing) in past time. Jn. 2.25, αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ, for he himself knew (continually) what was in man. Jn. 11.36, ἐφίλει.

- b. Action repeated in past time. Jn. 5.18, οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, he not only was (repeatedly) breaking the sabbath, but also was (more than once) calling God his own father. Jn. 2.23, τὰ σημεῖα ἃ ἐποίει.
- c. Customary action in past time. Ac. 3.2 ὃν ἐτίθουν καθ' ἡμέραν, whom they were accustomed to place daily. Mk. 15.6, ἀπέλυεν.
- d. Action begun in past time. (Cf. aorist of beginning of a state.) Lk. 5.6, διερρήσατο δὲ τὰ δίκτυα αὐτῶν, and their nets began to break. Jn. 13.22, ἔβλεπον εἰς ἀλλήλους οἱ μαθηταί.
- e. Intention, or action attempted, but not carried out, in past time. Ac. 7.26, συνήλασσαν αὐτούς, he attempted to reconcile them.
- f. Impossible, impractical, or hesitant wish. Ro. 9.3, ἠύχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, For I myself could pray to be accursed from Christ for the sake of my brothers (recognizing the impossibility of God's granting such a wish). Lk. 15.16, ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἐκ τῶν κερατίων ὧν ἦσθιον οἱ χοῖροι, Phlm. 13, ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν.

3. Aorist

- a. Action completed in past time-- considered in its entirety, or as a single fact. Jn. 1.11, οἱ ἴδιοι αὐτὸν οὐ παρέλαβον, his own people did not

receive him. Jn. 1.12, ἔδωκεν.

- b. Inceptive--the beginning of a state.
(Cf. imperfect of beginning of an action.) Lk. 15.32, ὁ ἀδελφός σου οὗτος νεκρός ἦν καὶ ἔζησεν, this your brother was dead and has come to life. Ac. 7.60, ἐκοιμήθη.
- c. Epistolary--in letters, to refer to what will be a past action when the letter is read although it is not past when the letter is being written. Ph. 2.28, ἔπεμψα αὐτόν, I have sent him (with this letter). Ga. 6.11, Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ (if referring to the letters of this very sentence).
- d. Gnostic--general or proverbial truth (less common than gnostic present). I Pe. 1.24, ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν, the grass withers and the flower falls off (each season). Jn. 15.6, ἐβλήθη . . . ἐξηράνθη.

4. Future

- a. Undefined or simple action in future time. Jn. 14.26, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ, the Holy Spirit, whom the Father will send. Jn. 14.3, παραλήμψομαι.
- b. Action in progress in future time. Jn. 14.30, οὐκέτι πόλλα λαλήσω μεθ' ὑμῶν, No longer shall I be speaking much with you. Jn. 14.12, ποιήσει.
- c. Declarative future. Mt. 1.21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, you shall (you must) call his name Jesus. Mt. 19.18-19, οὐ φονεύσεις, οὐ

to the English future perfect tense.) He. 2.13, ἔγωγ ἔσομαι πεποιθῶς ἐπ' αὐτῷ, I shall be in a condition resulting from previously having come to trust in him. Lk. 6.40, κατηρτισμένους δε πας ἔσται.

C. Tense-aspects of other moods (but see participle separately, below)

1. Present. Denotes continuing or repeated action. (The time of the action is determined by the leading verb or by the context.) Jn. 1.33, βαπτίζειν ἐν ὕδατι, to baptize (habitually) in water. Jn. 1.43, ἀκολούθει μοι.
2. Aorist. Denotes action conceived as completed (at a time determined by the leading verb or by the context). Jn. 1.7 (undefined action), οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ, This man came for a testimony, in order that he might testify. Jn. 2.7 (simple action), γεμίσατε.
3. Perfect. Denotes a state (at a time determined by the leading verb or by the context) resulting from prior action. Jn. 17.19 (perfect passive subjunctive, written periphrastically), ἵνα ὡσιν . . . ἡγιασμένοι, in order that they may be in a sanctified condition (resulting from prior sanctifying). Mk. 4.39 (perfect passive imperative), πεφίμωσο.
4. Future (rare in N. T.). Denotes action at a time future to the leading verb. Ac. 23.30, μηνυθείσης δε μοι ἐπιβουλης εἰς τὸν ἄνδρα ἔσεσθαι, but when a plot was revealed to me which was to be (subsequently) against the man. Ac. 24.15 (with the future tense further reinforced by μέλλειν, as also in 11.28 and 27.10), μέλλειν ἔσεσθαι.

D. The infinitive: functions (Use of tenses, C. above.)

1. The anarthrous infinitive (without the article)

- a. May express purpose. Jn. 4.15, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν, in order that I may not thirst nor come here to draw (i. e., for the purpose of drawing) water. Jn. 1.33, βαπτίζειν.
- b. May occasionally express result. Re. 5.5, ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυὶδ, ἀνοῖξαι τὸ βιβλίον, the lion of the tribe of Judah, the root of David, has conquered, with the result that he can open the scroll.
- c. May be used as a substantive: as a noun, or translated as a substantive clause.
- 1) As a subject, object, in apposition, etc. Jn. 1.43, ἠθέλησεν ἐξελεῖν, he wished to go out. Jn. 4.4, διέρχεσθαι.
- 2) To define, limit, or give content of nouns, adjectives, etc. Jn. 1.12, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, he gave them authority to become children of God (i. e., the becoming children of God is the content of the authority granted). Jn. 13.10, χρεῖαν . . . νίψασθαι.
- 3) To express indirect discourse and other indirect statements. Jn. 4.40, ἠρώτων αὐτὸν μένειν παρ' αὐτοῖς, they began asking him to remain with them (i. e., indirect form of the request, "Remain with us").

2. The articular infinitive (with neuter article)

May usually be translated as an English gerund.
Denotes a process (present tense), an event
(aorist tense), or a state resulting from a prior
action (perfect tense).

- a. In various cases, expressing a normal meaning of the case. Phil. 1.21 (nominative, subject of understood verb), τὸ ζῆν Χριστοῦ καὶ τὸ ἀποθανεῖν κέρδος, living is Christ and dying is gain. Lk. 1.9 (genitive, object of a verb which takes the genitive), ἔλαχε τοῦ θυμιάσαι, he was selected by lot to burn incense. Ac. 25.11 (accusative, object of a verb), οὐ παραιτούμαι τὸ ἀποθανεῖν.

b. Special uses in the genitive case

- 1) May express purpose. Mt. 2.13, μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό, for Herod is about to seek the child for the purpose of destroying him. Mt. 3.13, τοῦ βαπτισθῆναι.
- 2) May occasionally express result. Ro. 7.3, ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ, but if her husband dies, she is free from the law, with the result that she is not an adulteress if she becomes another man's. Mt. 21.32, τοῦ πιστεῦσαι.
- 3) May be used as a substantive in various ways; e.g.,
- a) As subject; Ac. 27.1, ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς, it was decided that we should sail.

b) As object: Ac. 23.20, οἱ Ἰουδαῖοι συνέθεντο του ἐρωτησαί σε.

c) To limit or explain a noun, verb, or adjective. Lk. 2.6 (limiting a noun), ἐπλήσθησαν αἱ ἡμέραι του τεκεῖν αὐτήν, the days of her giving birth (i. e., for her to give birth) were fulfilled. Lk. 9.51 (limiting verb), αὐτὸς τὸ πρόσωπον ἐστήρισεν του πορεύεσθαι εἰς Ἱερουσαλήμ, he steadfastly set his face for going (i. e., to go) into Jerusalem. Ac. 23.15 (limiting adjective), ἔτοιμοι . . . του ἀνελεῖν.

d) To express indirect discourse and other indirect statements. Ac. 15.20, ἀλλὰ ἐπιστεῖλαι αὐτοῖς του ἀπέχεσθαι των ἀλισγημάτων των εἰδώλων, but to write to them to abstain from the pollutions of idols (i. e., the direct form would be, "Abstain from . . ."). Ac. 21.12, παρεκαλοῦμεν . . . του μὴ ἀναβαίνειν.

c. In prepositional phrases

1) With various prepositions, following the regular meaning for the preposition and case used. Jn. 2.24, διὰ τὸ αὐτὸν γινώσκειν πάντα, on account of his knowing (i. e., because he knew) all people. Jn. 1. 48, πρὸ του . . . φωνῆσαι.

2) Uses with εἰς and the accusative

a) May express purpose. Ro. 4.16, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν, in order that the

promise might be guaranteed.
Ro. 7.4, εἰς τὸ γενέσθαι
ὑμᾶς ἑτέρω.

- b) May occasionally express result.
I Th. 2.16, εἰς τὸ ἀναπληρῶσαι
αὐτῶν τὰς ἁμαρτίας, resulting
in filling up their sins. Ro. 1.20,
εἰς τὸ εἶναι αὐτοῦς
ἀναπολογῆτους.
- c) May be used as a substantive ex-
pression, as the predicate of a
verb or to express an indirect
statement, or to define or
limit a verb, adjective, noun.
Phil. 1.23 (predicate of a verb), τὴν
ἐπιθυμίαν ἔχων εἰς τὸ ἀνα-
λῦσαι, having the desire for
departing (i. e., to depart). II
Th. 2.1,2 (indirect exhortation),
ἑρωτῶμεν δὲ ὑμᾶς . . . εἰς τὸ
μὴ ταχέως σαλευθῆναι
But we ask you . . . that you not
quickly be shaken (i. e., in direct form,
"Do not quickly be shaken").

E. The participle (Bu 163-77; Gr #393-97; DM 220-33)

1. Uses of tenses of the participle. Bu 53-72

a. Present. Bu 54-59

- 1) Continuing or repeated action. Jn. 3.20,
πᾶς γὰρ ὁ φαῦλα πράσσων, For
everyone who makes a practice of
evil things. Jn. 3.21, ὁ δὲ ποιῶν
τὴν ἀλήθειαν.

- 2) Action simultaneous to leading verb.
Jn. 1.32, Ἔθεάμην τὸ πνεῦμα κατα-
βαῖνον, I beheld the Spirit

(while it was) descending. Jn. 1. 47.

ἐρχόμενον.

3) Same action as leading verb. Jn. 1. 32,

ἐμαρτύρησεν Ἰωάννης λέγων,
John testified (by) saying. Jn. 1. 26,
λέγων.

4) To identify as a member of a class

(attributive participles only, com-
monly used substantively and
translated as a noun). Jn. 4. 37, ἄλλος
ἐστὶν ὁ σπείρων, one is the
sower. Jn. 4. 37, ὁ θερίζων.

b. Aorist. Bu 59-70

1) Action conceived as a completed

event. Jn. 1. 33, ὁ πέμψας με . . .
εἶπεν he who sent me . . . said.
Jn. 18. 22, εἰπών.

2) Action antecedent to leading verb.

Jn. 5. 11, ὁ ποιήσας με ὑγιῆ . . .
εἶπεν, He who made me well . . .
said (afterwards). Jn. 5. 13, ὁ
δὲ ἰαθεὶς οὐκ ᾔδει.

3) Same action as leading verb. Mt.

27. 4, ἤμαρτον παραδοῦς αἷμα ἀθῶνον,
I have sinned in betraying innocent
blood. Mt. 28. 5, ἀποκριθεὶς . . .
εἶπεν.

c. Future (rare). Bu 70-71

Expresses action future to leading verb.

Ac. 8. 27, ὅς ἐληλύθει προσκυνήσων,
who had come to worship (worshipping
subsequent to coming). Jn. 6. 64, ὁ παρα-
δώσων. (May be expressed by the
present participle of μέλλω with the
infinitive of the required verb. Jn. 12. 4,
λέγει δὲ Ἰούδας . . . ὁ μέλλων

αὐτὸν παραδιδόναι, Judas,
. . . who was going to betray him (subse-
quently), said.

d. Perfect. Bu 71-72

Expresses a state resulting from com-
pleted action. Jn. 15.25, ὁ λόγος ὁ ἐν
τῷ νόμῳ αὐτῶν γεγραμμένος, the
word which stands written in their
law. Jn. 1.6, ἀπεσταλμένος.

2. Functions of the participle.

a. Adjectival

- 1) Includes all attributive participles
(For attributive and predicate pos-
ition, see above, Etymology VIII.
A, p. 13.)

Attributive participles are either
definite (with article) or indefinite
(without article).

Attributive participles are either re-
strictive or non-restrictive.

- a) Definite restrictive: Jn. 6.50, ὁ
ἄρτος ὁ . . . καταβαίνων,
the bread which comes down.

Jn. 4.11, τὸ ὕδωρ τὸ ζῶν.

- b) Indefinite restrictive: Jn. 15.2,
πᾶν κλῆμα . . . μὴ φέρον
καρπὸν, Every branch . . .
which does not bear fruit. Jn.
4.10, ὕδωρ ζῶν.

- c) Definite non-restrictive: Jn. 7.50,
Νικόδημος . . . , ὁ ἐλθὼν πρὸς
αὐτὸν πρότερον, Nicodemus
. . . , who had come to him pre-
viously. Jn. 1.29, ὁ ἄμνός τοῦ

θεοῦ ὁ αἴρων τὴν ἁμαρτίαν
του κόσμου.

- d) Indefinite non-restrictive: Jn. 5. 2,
κολυμβήθρα, ἡ ἐπιλεγομένη
Ἑβραϊστὶ Βηθζαθά, πέντε στοᾶς
ἔχουσα, a pool, which is called
in Hebrew Bethzatha, which has
five porticoes. Jn. 4.14, πηγὴ . . .
ἀλλομένου.

Restrictive participles may modify
an understood noun--i. e., may
be used substantively.

Definite: Jn. 3.13, ὁ ἐκ τοῦ οὐρανοῦ
καταβάς, he who came down
from heaven. Jn. 2.14, τοῦς
πωλοῦντας.

Indefinite: Jn. 10.21, ταῦτα τὰ ῥήματα
οὐκ ἔστιν δαιμονιζομένου,
these are not the words of one who is
demon-possessed. Jn. 1.23, βοῶντος.

2) Includes some predicate participles

a) Primary predicates

- (1) Participle used as a subject
complement--copulative and
other verbs. Modifies the
subject. Jn. 18.18, ἦν δὲ καὶ
ὁ Πέτρος μετ' αὐτῶν ἐστῶς καὶ
θερμαινόμενος, and
Peter also was with them,
standing and warming him-
self. Jn. 1.31, ἦλθον ἐγὼ
. . . βαπτίζων.

- (2) Participles used in periphras-
tic tense formations. Jn.
3.24 (plup. pass. ind.), οὕτω

γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης, for John had not yet been cast into prison. Jn. 3.28 (perf. pass. ind.), ἀπεσταλμένος εἰμί.

b) Secondary predicates

Predicate complement, modifying the object of a verb. Jn. 1.29, βλέπει τὸν Ἰησοῦν ἐρχόμενον, he sees Jesus coming. Jn. 1.32, τεθέαμαι τὸ πνεῦμα καταβαῖνον.

b. Adverbial

Includes all predicate participles except those above. Genitive absolute participles are always adverbial predicate participles. Denote one or more of the following:

- 1) Time. May be translated by English temporal clause introduced by "while" (if present tense), "after" (if aorist tense), "when," etc. Jn. 6.59, Ταῦτα εἶπεν . . . διδάσκων, These things he said . . . while he was teaching. Jn. 4.54, ἐλθὼν.
- 2) Condition. May be translated by English conditional clause introduced by "if," etc. I Co. 11.29, μὴ διακρίνων τὸ σῶμα, if he does not discern the body. Ga. 6.9 μὴ ἐκλυόμενοι.
- 3) Concession. May be translated by English concessive clause introduced by "although," "even though," etc. Jn. 9.25, τυφλὸς ὢν, although I was blind. Jn. 12.37, αὐτοῦ . . . πεποιημένος.

- 4) Cause. May be translated by English causal clause introduced by "because," "for," "since," etc.
 Jn. 5.13, ὄχλου ὄντος ἐν τῷ τόπῳ, because a crowd was in the place.
 Jn. 11.51, ἀρχιερεὺς ὢν.
- 5) Purpose. May be translated by English purpose clause introduced by "in order that," etc., or by English infinitive of purpose. (Future participles regularly denote purpose.) II Co. 1.23, φειδόμενος ὑμῶν, in order to spare you. Jn. 6.6, πειράζων αὐτόν.
- 6) Result (as distinguished from purpose). Mk. 7.13, ἀκυροῦντες τὸν λόγον τοῦ θεοῦ, resulting in nullifying the word of God. Jn. 5.18, ἴσον ἑαυτὸν ποίῳν τῷ θεῷ.
- 7) Means. Used of the agent or instrument of an action. Mt. 6.27, τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται, who of you by being anxious is able . . . ? Jn. 20.31, πιστεύοντες.
- 8) Manner. Ac. 2.13, ἕτεροι δὲ διαχλευάζοντες ἔλεγον, but others mocking (i. e., in a mocking manner) were saying. I Co. 9.26, ὡς οὐκ ἄερα δέρων.
- 9) Attendant circumstance. Usually follows the leading verb; usually present tense. Describes a circumstance accompanying the leading verb. (Sometimes appears closely related to the participle used as subject complement or predicate complement, but those participles are more descriptive

of the noun modified, while the participle of attendant circumstance gives accompanying or attendant facts.)

Jn. 19.5, ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φόρων τὸν ἀκάνθινον στέφανον, Then Jesus went outside, wearing the crown of thorns. Jn. 19.17, βασιτάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν.

- 10) Coordinate circumstance. Normally precedes the leading verb in word order, normally is an aorist participle, and precedes the leading verb in time of action. Used (as is the English present participle in the English literary counterpart of this idiom) to describe an action prior to, coordinate in thought with, and of the same mood as the leading verb. May therefore be translated as a finite verb of the same mood and tense as the leading verb, connected with the leading verb by "and." Is to be distinguished from the temporal participle in its emphasis upon logically coordinate actions rather than upon subordinate temporal relationship. (More than one such participle may precede a leading verb.) Jn. 12.24, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνη, unless the grain of wheat fall into the ground and die. Jn. 12.36, ἀπελθὼν ἐκρύβη, he de-parted and hid himself. Jn. 12.14, εὐρῶν . . . ἐκάθισεν.

- 11) Apposition. Same action as the leading verb. Jn. 1.32, ἐμαρτύρησεν Ἰωάννης λέγων, John testified saying. Jn. 4.31, λέγοντες.

VII. SUMMARY OF CONSTRUCTIONS

A. Time. DM 279 ff.

1. Definite time

a. Time within which

Genitive case. Jn. 3.2, οὗτος ἦλθεν . . .
νυκτός, This man came . . . dur-
ing the night.

b. Point of time

1) Dative case. Jn. 2.1, τῇ ἡμέρᾳ τῇ
τρίτῃ, on the third day.

2) ἐν with the dative case. Jn. 1.1, Ἐν ἀρ-
χῇ ἦν ὁ λόγος, In the beginning
was the Word.

c. Extent of time

Accusative case. Jn. 4.40, ἔμεινεν ἐκεῖ
δύο ἡμέρας, he remained there
for two days.

2. Relative time

a. Prior to leading verb

1) Prepositional phrase: μετὰ with the
accusative. Jn. 4.43, Μετὰ δὲ τὰς δύο
ἡμέρας, And after the two days.

2) Aorist participle (temporal). Jn. 16. 8,
ἐλθὼν ἐκεῖνος ἐλέγξει, when
'that one has come he will reprove.

3) Clauses

a) Actual time. Clauses introduced
by "when" (ὅτε, ὡς, etc.)
with the indicative mood. Jn.
6.24, ὅτε οὖν εἶδεν ὁ ὄχλος,

When therefore the crowd saw.

- b) Contingent time. Clauses introduced by "when (-ever)," etc. (ὅταν, etc.) with the subjunctive mood. Jn. 4.25, ὅταν ἔλθῃ ἑκεῖνος, when that one comes.

b. Same time as leading verb

- 1) Prepositional phrase: ἐν with the dative case. Lk. 24.15, ἐν τῷ ὁμιλεῖν αὐτοῦς, while they were talking (i. e., in their talking).
- 2) Present participle (temporal). Jn. 6.59, Ταῦτα εἶπεν . . . διδάσκων, These things he said . . . while he was teaching.

3) Clauses

- a) Actual time. Clauses introduced by "while" (ἕως, ὡς, etc.). Jn. 9.4., ἡμᾶς δεῖ ἐργάζεσθαι . . . ἕως ἡμέρα ἐστίν, It is necessary for us to be working . . . while it is day.

- b) Contingent time. Clauses introduced by "while," etc. with the subjunctive mood. Mt. 14.22, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους, and to precede him to the other side, while he dismissed the crowds.

c. Time subsequent to leading verb

- 1) Prepositional phrases:

a) ἕως with the genitive case. Lk. 23.44, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης, darkness came upon all the earth until the ninth hour.

b) πρό with the genitive case. Jn. 1.48, πρό τοῦ σε φίλιππον φωνῆσαι . . . εἶδόν σε, Before Philip called you . . . I saw you.

2) πρὶν or πρὶν ἢ with the infinitive. Jn. 4.49, κατάρβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου, come down before my child dies.

3) Future participle, or present participle of μέλλω with an infinitive. Jn. 6.64, ἤδει . . . ὁ Ἰησοῦς . . . τίς ἐστὶν ὁ παραδώσων αὐτόν, Jesus knew . . . who it was who would betray him. Jn. 12.4, λέγει δὲ Ἰούδας . . . ὁ μέλλων αὐτόν παραδιδόναι, Judas . . . , who was going to betray him, said.

4) Clauses

a) Actual time. Clauses introduced by "until" (ἕως, ἄχρι, etc.) with the indicative mood. Jn. 9.18, οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι . . . ἕως ὅτου ἐφώνησεν τοῦς γονεῖς αὐτοῦ, The Jews therefore did not believe . . . until they had called his parents.

b) Contingent time. Clauses introduced by "until" with the subjunctive mood. Lk. 21.24, ἄχρι οὗ πληρωθῶσιν καιροὶ

έθνων, until the times of the
Gentiles are fulfilled.

B. Cause. DM 274-5; Bu 97-8

1. Prepositional phrases

a. αντί with the genitive. Eph. 5.31, αντί
τούτου, Because of this.

b. διά with the accusative. Jn. 2.24, διά τὸ
αὐτὸν γινώσκειν πάντας, because
of his knowing all people.

c. χάριν with the genitive. I Jn. 3.12, χάριν
τίνος; because of what?

2. Participle. Jn. 5.13, ὄχλου ὄντος ἐν τῷ τόπῳ,
because a crowd was in the place.

3. Clauses introduced by γάρ, ὅτι, etc., Jn. 2.25,
ὅτι οὐ χρείαν εἶχεν, because he did
not have need.

C. Condition. DM 286-91; Gr #383; Bu 100-12

1. Participle. Ga. 6.9, θερίσομεν μὴ ἐκ-
λυόμενοι, we shall reap if we do not
grow weary.

2. Clauses

a. Condition of fact. Actual condition in
present or past. εἰ with the indicative.
Jn. 3.12, εἰ τὰ ἐπίγεια εἶπον ὑμῖν,
If I have told you earthly things.

b. Condition of contingency. Future or
general condition. εἰάν with the sub-
junctive. Jn. 3.12, πῶς εἰάν εἶπω ὑμῖν τὰ
ἐπουράνια πιστεύσετε; how
will you believe if I should tell you the
heavenly things?

with the accusative. Jn. 9.39, εἰς κρίμα,
For the purpose of judgment.

2. Participle. Jn. 6.6, τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, But this he was saying for the purpose of testing him.
3. Anarthrous infinitive. Jn. 1.33, ὁ πέμψας με βαπτίζειν, he who sent me to baptize (i.e., for the purpose of baptizing).
4. Genitive case of the articular infinitive. Mt. 11.1, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν, he went away from there for the purpose of teaching and preaching.
5. Clauses introduced by ἵνα, ὅπως, sometimes μή. Jn. 3.16, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, in order that everyone who believes in him might not perish.

F. Result. DM 285-86; Bu (see index)

1. The regular expression for result: ὥστε with the infinitive (twice in the New Testament with the indicative). I Co. 13.2, κ' ἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι, and if I should have all faith, with the result that I could remove mountains.
2. Expressions ordinarily not expressing result, but occasionally denoting result as distinct from purpose.
 - a. Participle. Jn. 5.18, πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ, he was calling God his own father, thereby making himself equal to God.
 - b. Prepositional phrase: εἰς with the accusative. Ro. 1.20, εἰς τὸ εἶναι αὐτοῦς ἀναπολογῆτους, with the result

that they are without excuse.

- c. Anarthrous infinitive. Re. 5.5, ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, . . . ἀνοιξαι τὸ βιβλίον, the Lion who is of the tribe of Judah . . . has conquered with the result that he can open the scroll.
- d. Genitive case of the articular infinitive. Ro. 7.3, ἐὰν οὐκ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ, But if her husband dies, she is free from the law, with the result that she is not an adulteress if she becomes another man's.
- e. Clauses introduced by ἵνα or ὅπως. Jn. 9.2, ῥαββί, τίς ἥμαρτεν, . . . ἵνα τυφλὸς γεννηθῆι; Rabbi, who sinned . . . resulting in his being born blind?

G. Substantive expressions. DM 293-96

1. Direct discourse. Jn. 3.3, εἶπεν αὐτῷ, ἀμὴν ἀμὴν . . . he said to him, "Truly, truly . . ."
2. Clauses (not causal) introduced by ὅτι. When ὅτι means "that," the clause is the indirect form of a statement in the indicative mood. Preserves the tense and mood of the direct statement. Jn. 1.34, μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ, I have testified that this is the Son of God.
3. Clauses (not purpose or result) introduced by ἵνα, ὅπως, or μὴ. The indirect form of statements whose direct form would be in a mood other than the indicative; or a clause defining, limiting, or giving the content of a noun, adjective, etc. Takes the

subjunctive mood (rarely, future indicative).
 Jn. 4.47, ἤρώτα Ἰνα καταβῆ καὶ ἰάσεται
 αὐτοῦ τὸν υἱόν, he asked that he would come
 down and heal his son. Jn. 1.27, οὐκ εἰμί
 ἄξιος Ἰνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑπο-
 δήματος, I am not worthy that I should
 loose the thong of his sandal.

4. Anarthrous infinitive. Alternate form for
 either Ἰνα or ὅτι clauses (2. and 3.
 above) for indirect statement. Jn. 21.25, οὐδ'
 αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφό-
 μενα βιβλία, I think that not even the
 world itself would have room for the books
 which would be written. (Lit. . . . the
 world itself not to have room for . . .)
 Jn. 4.40, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς,
 they were asking him to remain (i. e., were
 asking that he remain) with them.
5. Genitive case of the articular infinitive. To
 define or limit a noun, etc., similarly to
 Ἰνα clauses (3. above). Lk. 10.19, δέδωκα ὑμῖν
 τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων,
 I have given you the authority to tread upon
 serpents.
6. Prepositional phrase: εἰς with the accusa-
 tive. May be used in the sense of the pred-
 icate of a verb. II Th. 2.1-2, Ἐρωτομεν δὲ
 ὑμᾶς . . . εἰς τὸ μὴ ταχέως σαλευθῆναι
 ὑμᾶς, But we ask you . . . that you be not
 quickly shaken. I Co. 15.45, ἐγένετο δὲ πρῶτος
 ἄνθρωπος Ἀδάμ εἰς ψυχὴν ζῶσαν,
 The first man Adam became a living soul.

H. Questions. Ma 170-72

May be prefaced by οὐ if an affirmative answer
 is expected, or by μή if a negative answer is
 expected.

Are to be classified under each of the following
 headings:

- c. Condition contrary to fact. εἰ with the indicative (secondary tenses), sometimes with ἄν in the apodosis. Jn. 11.21, κύριε, εἰ ἦς ὧδε, οὐκ ἄν ἀπέθανεν ὁ ἀδελφός μου, Lord, if you had been here my brother would not have died.

D. Concession. DM 291-93; Bu 112-16

Similar in form to condition (above), but express a contrary conclusion to a condition.

1. Participle. Jn. 9.25, τυφλὸς ὢν ἄρτι βλέπω, although I was blind now I see.
2. Clauses
 - a. Actual concession. εἰ καὶ or εἰ with the indicative (present or past tenses). Lk. 18.4-5, εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι . . . ἐκδικήσω αὐτήν, Although I do not fear God . . . I will vindicate her.
 - b. Concession of certain or likely future. Regarded not as a contingency but as a foreseen fact. εἰ καὶ ορεῖ with the future indicative. Lk. 11.8, εἰ καὶ οὐ δώσει αὐτῷ ἀναστᾶς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεῖς δώσει αὐτῷ, although he will not arise and give to him because he is a friend. nevertheless because of his importunity he will arise and give to him.
 - c. Concession of contingency. εἰάν καί, καὶ εἰάν, ορέάν with the subjunctive. Jn. 11.25, ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνη ζήσεται, he who believes in me, even though he die, he shall live.

E. Purpose. Gr #384; DM 282-85; Bu (see index)

1. Prepositional phrase: εἰς (sometimes πρός)

1. Real or rhetorical
 - a. Real: asks for information
 - b. Rhetorical: no answer required

2. Factual or deliberative
 - a. Factual: deals with facts; indicative mood.
 - b. Deliberative: deals with possibility, desirability, or necessity; subjunctive mood.

3. Direct or indirect

Indirect questions normally preserve the tense, mood, and any interrogative word of the direct form of the question. When the direct form has no interrogative word, the indirect form is sometimes introduced by εἰ, "whether."

Jn. 4.12, μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ; You are not greater than our father Jacob, are you? (Real, factual, direct, expecting negative answer.)

Jn. 12.49, αὐτός μοι ἐντολήν δέδωκεν τί εἶπω he has given me a commandment as to what I should speak (i. e., a commandment answering the implied question, "What should I speak?"). (Real, deliberative of desirability, indirect.)

VIII. SUGGESTIONS CONCERNING EXEGESIS

A. Additional items to observe

1. Words

- a. Background meaning (e.g., στέφανος, "victor's crown"; διάδημα, "king's crown")
- b. Prefixes, suffixes, etc. (e.g., ἀμφίβληστρον, fish-net, from βλη-, "throw," ἀμφι-, "around," -τρον, "instrument")

2. Agreement

- a. Case (e.g., the agreement of ποιμένα with Ἰησοῦν and not with θεός in Heb. 13.21 shows that it is "Jesus," not "God," who is "the great shepherd of the sheep")
- b. Gender (e.g., in Eph. 2.8 τοῦτο agrees in gender with neither "grace" nor "faith"; it is neuter and means "this whole condition," not "this faith" nor "this grace")
- c. Number (e.g., in He. 12.14, where both number and gender are involved: οὗ, "which," is singular and therefore cannot refer to both "peace" and "holiness," as if it were "apart from which things"; but it does agree in gender with "holiness," indicating "apart from holiness no one shall see the Lord.")

3. Emphasis

- a. A word standing first in its clause is usually emphatic. A subject or a verb commonly stand first, and are commonly the emphatic words of a clause. If some other word stands first, there is likely emphasis upon this word (e.g., the direct object θεόν in the first clause of Jn. 1.18, οὕτως in Jn. 3.16, and ἀπὸ θεοῦ in Jn. 3.2)

- b. A word standing out of its usual order is likely to be emphatic (e.g., a genitive preceding instead of following the word to which it refers, as θεοῦ thrice in 1 Co. 3.9).
- c. Note use of emphatic words (e.g., ἐγώ, etc.) and of enclitics accented because of emphasis.

B. Suggestions concerning procedure

1. Clauses

a. If a dependent clause, what does it tell?

- 1) A noun clause tells "what" (what he said, what we saw, etc.). May be introduced by ὅτι, ἵνα, etc.
- 2) An adjectival clause tells "which one" and similar ideas (which man, whose house, etc.). Most are introduced by relative pronouns or relative adjectives (e.g., ὅς, ὅστις, ὅσος).
- 3) An adverbial clause gives most other qualifications--when, where, how, why, result, condition, etc. Introduced by subordinate conjunctions, relative adverbs, etc. (e.g., ὅτε, ὅπου, γάρ, εἰ)

- b. An independent clause may be introduced by a conjunction of addition or contrast (e.g., "and," "but," "nevertheless"--καί, δέ, ἀλλά) or may have no introductory word.

2. Nouns

What is the use of its case?

What is the use of the article, or of the absence of article?

3. Pronouns

What is its antecedent (i.e., to what word does it refer)?

What type of pronoun is it and what, therefore, is its significance?

4. Adjectives and participles

What does it modify?

Is it in attributive or predicate position, and what, therefore, is its meaning?

5. Verbs

What is the use of its mood (or, What is its function if it is a participle or an infinitive)?

What is the use of its tense?

C. Special notes re: indirect forms

1. If direct discourse or similar direct statement is or would be in the indicative mood, its indirect form will then be expressed either by ὅτι with the indicative mood or by an infinitive; e.g., Jn. 1.34, Lk. 11.18 ἐκβαλλεῖν με.
2. If direct discourse or similar direct statement is or would be in the subjunctive, imperative, or optative mood, its indirect form will then be expressed either by ἵνα (sometimes ὅπως) with the subjunctive mood or by an infinitive; e.g., Jn. 4.47, Jn. 4.40.
3. An indirect question is commonly introduced by the same interrogative word which would introduce its direct form; e.g., τί in Jn. 2.25, πότε in Lk. 17.20.
4. Both in statements and in questions, the indirect form retains the tense which its direct form has or would have.