

**AN EXEGETICAL GREEK GRAMMAR
OF THE NEW TESTAMENT (and LXX)**

A Systems Approach For Study Of The New Testament

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FORWARD

This book is one of a series of Bible study helps designed to provide a systematic set of literature for any serious student. The basic (no computer language pun intended) concept of this system involves the word Exegesis. That word means the Elucidation of the Truth (to read out the Truth). It is defined as:

Exegesis: is the Correct Application of sound Hermeneutical Principles to the Original text of Scripture in order to Declare its intended meaning.

This definition opens the door of systematic Bible study to subjects that include but is not limited to: Hermeneutics; Biblical Introduction; Study of the original Languages of the Scripture which include Greek, Hebrew, and Aramaic along with Textual Criticism of such texts; Homiletics; Systematic Theology; and Christian Apologetics. This has been my writing/teaching aim for the past 40+ years.

The following chart should illustrate the concepts mentioned, above.

Eight Steps in the Conveyance of Truth	
Higher criticism	Origination of truth (now aptly termed destructive criticism). Which books are canonical? [In one word, what determines canonicity? (Ans. Inspiration!)] See BDNCCI for a compendium of these criticism concepts.
Biblical Introduction	Helps to nail down the writer, his style, date of writing, where written, etc. We see this in each of the Book Introductions of Dr. Stanley A. Ellisen's Bible Outline Series.
Lower criticism	Determination of the Truth (which is the better text; so-called textual criticism)
Hermeneutics	Regulation of the Truth. Establishment of a canon of control for interpretation.
Exegesis	Elucidation of the Truth (to read out). <i>Exegesis is the Correct Application of sound Hermeneutical Principles to the Original text of Scripture in order to Declare its intended meaning.</i>
Systematic Theology	Systematization of the Truth (inductive). Usually, the result of our exegesis which is usually the result of our:
Homiletics	Preparation and Proclamation of the Truth.
Apologetics	A Defense of the Truth.

A PREFACE

This book is the outflow of an idea of providing my students with free materials for their studies. This is the fifth of my freebies and was over thirty year in the writing. It started in 1973 with copied handouts to Greek/Hermeneutics classes taught to many Christian (some) societal dropouts who had no resources. The classes included ex?-dopers, high school boys, beginning light-industry workers, Navigator drop-outs, etc. Class-required books were: *The Language of the New Testament*, Eugene Van Ness Goetchius, Charles Scribner's Sons; *A Manual Greek Lexicon of the New Testament*, G. Abbott-Smith, Charles Scribner's Sons; *Novum Testamentum Graece*, Eberhard Nestle, United Bible Societies, London. And when studying Hebrew along with Hermeneutics, *A Beginner's Handbook To Biblical Hebrew*, John H. Marks and Virgil M. Rogers, Abingdon Press, as a Hebrew Lexicon: *Gesenius' Hebrew And Chaldee Lexicon*, By Samuel Prideaux Tregelles (The 19th Century "Bible Ferret",^a Wm. B. Eerdmans Publishing Company. The cost of these books was, even in those days, was much too high for these young people. These classes lasted from 3 to 4+ hours, one night (usually Monday) a week. My GOOD wife Pat hosted these get-togethers with coffee, cocoa, tea, and pastries which were served non-stop around our class-table, a ping-pong table. An overhead projector was focused onto a recently refurbished basement's flat white wall. It was important to think of how these classes could be run at no charge to the student. Although, there was no charge for my time or materials, providing free textbooks was on my mind, continually. Free Lexicons and Greek texts were impossible until the early 90's when I discovered the **Online Bible**, Larry Pierce, Ottawa, Canada. This program allowed me to write the first four of my books. The Greek Grammar, however, required a Greek Diacritical text which the Online Bible didn't have at that time. It used unpointed Hebrew text and the Greek texts had no diacritical marks. Then I realized I could write the Greek text/Hebrew text by using the "INSERT -Symbols" with the nicely configured Word Perfect set of Greek print fonts. The Greek Grammar book, then, was written using the WP Greek Century font-set.

In 1998, I became very ill and could no longer take the 10,000-12,000 ft. altitude of Monarch Pass or Ski Cooper where, combined, I worked for 12 years as a part time ski instructor. My balance system also was affected such that I was fainting and falling down even at my normal work environments in Colorado Springs, Co. This time period included 2 periods of blindness and body weakness such that I was placed twice on extended sick leave (6 mo. each) by my DOD contractor employer. For two years I didn't read or write. It was difficult and even dangerous for me to go down a narrow-steep stairway to my home-office and library, in my home.

In early December of 1999 I got a phone call from a Colonel in charge of the Clear Air Force Station, Alaska (Elevation 532ft.) He asked if I would accept a job as site analyst for the installation and test of an old Phased Array Missile Warning Radar, being moved and emplaced by The Raytheon Company. (I had a hand in design and installation for this radar and several similar ones.) I was not given long to live so I accepted employment, had 7000 lbs of books and my computer, a couple of suitcases of clothes, Arctic over-boots, gloves and parka, all my medical supplies packed, said goodbye to my wife of 40+ years (because I fully expected to be in Glory within a month or so), caught a plane to Fairbanks, AK., was picked up by the ARCTEC Site Manager & after an 80 mile drive, obtained a room at the Clear Site. Eventually (within a month through events that are too miraculous to describe here) I was asked to preach at a very small church at a nearby town, Anderson AK. In the next month (February 2000) I was asked to be the pastor of that church. This church, at one time having had 60 or-so members, had suffered through a period of Gross Immorality, Theological Infidelity, and Extreme Carnality; this went from the top-down. The early "converts" of this church were theologically untrained and were scattered in the area - most of them being controlled by the god(s) of this age.

Accepting this position allowed me to move my books and computer from the Air Force Warehouse and unpack them into the adequately sized pastor's study of the North Star church. Within a month (March) my wife Pat drove a car to Alaska for me. In June she left our house in Colorado Springs and moved to Alaska. After a year we saw a few interested folks coming back, but the church's reputation kept many from

^a The "finder" and publisher of the Codex Vaticanus, indicated by 'B' in your N.T. apparatus, a IV century Uncial (Capital Letters), containing the Gospels, Acts and the Pauline Epistles. The story of this genius' summer holiday in Rome is reserved for class lectures.

returning. My wife & I prayed for God to send two families with Bible training to come to Alaska. I was hoping to give up my position to one of the men-of-the-family of God's choosing. Within the year the first family came. Brian Blair and his wife Laurie, along with their five children came up from Cedarville University of Cedarville, OH 45314. Brian came as a missionary announcer for the Christian Radio Station, KIAM AM 650, Nenana, AK. Brian and Laurie had degrees from the Regular Baptist Cedarville school. The second couple, Jerry and Janet Leach and their five children, came a few months later and came out of Bob Jones University. Jerry was an Air Force Sergeant (a Cop) at the Clear Air Force Station, and eventually was called to be the replacement Pastor of the North Star Church. This allowed my wife and me, both with deteriorating health, especially in the harsh environment (most folks have never split wood and carried it in at -60 deg F.), to leave for Salem, Oregon. We were caught by the first winter snowstorm from Fairbanks down to Dawson Creek, Yukon Territory, a distance of 1700+ miles.

Brian Blair expressed an interest in learning Greek. I'd told him I'd set up a Greek for the Blind class (with Hermeneutics, etc.), except there was no Greek textbook, (Diacritical Bible Text Version), available. Oh by-the-way, I didn't tell you Brian had been blind from birth. He's a "Cracker-Jack" pianist and became the Church pianist. I gave him my Adult Sunday School Class, and when I was having two surgeries in Fairbanks, he was the Preacher-Man. Jerry was more the fiery evangelist, and also was involved in the preaching, while Brian the more thoughtful, theologically accurate speaker and, fortunately for the class, has continued to teach the Adult Sunday School.

Brian got on the net and downloaded a copy of a diacritically marked, transliterated Greek-to-English text that he gave to me – I put in a Table of Contents and removed the carriage returns changed the margins to indent any overflow lines (it didn't matter for blind 'readers') that were present inside verses. Ergo, Originally Appendix C for this book was produced for those who were legally blind so they could listen to the text via audio devices.. This book, therefore, was started in the fall of 2004 in Alaska and the first few chapters were written for blind (Visually Impaired – VI) and sighted people (Non-Visually Impaired – NVI). As an illustration of trying to write it (the Greek grammar) this way, resulted, for example, in the following: {VI – O(QEO/S), {NVI - ὁ θεός} This says for Visually Impaired – VI: *the God*; likewise for Non-Visually-Impaired - NVI. *the God*. The blind can listen to this text via their program reader "JAWS for Windows Software." Needless to say, this version does not include that Appendix. Each reader is now expected to obtain their own copy of AMGNT – See Bibliography..

After a short hiatus (the move to Salem, getting settled, etc.) by late December of 2004 I was back writing again. At a Christian seminar in Salem I "chanced" upon a lady who was interested in learning Greek, etc. so I give her my card. That encounter started a year's plus of Bible College/Seminary level classes meeting at her home (Robbin and Michael Stewart of West Linn, Oregon). This class went through the Hermeneutics materials piece by piece. The two ladies in this class are both graduate students and well able to interpret the Word of God. They provided great encouragement and valid critical aid to me as we tackled my Grammar (Pre-edit version). It was a race to see whether the class would finish before my book was finished. You've met Robbin, above. She is an avid professional horse breeder and stable keeper, medical transcriber, mother of 4, and student at Faith Seminary in Tacoma, WA. In her "spare" time she hosts a Bible study group from her church on another night of the week.

The second lady in the class, Mary Edin, is an engineering graduate of Oregon State University, and provides Digital Maps, Bus Routes, etc. for the City of Portland, Oregon. Having been a systems engineer, myself, for 40 years prior to retirement, I can and do discuss her problems at work with a degree of understanding. She has a critical-scientific mind that has provided accurate and valid criticism for the Grammar.

This race with myself about whether the class was finished before the initial text was completed, prompted me to write the grammar without the NVI, VI, and instead make it all NVI. I saved about 15 chapters that contained the differences as shown above.

Finally, my wife Pat - 49 years of adventure! Although not desirous of learning Greek or Hebrew, (she has the gift of helps) herself, she endured the many years of Greek & Hebrew classes meeting in our basement; of separations, raising four children, while their father is engaged in many trips to the extreme-Arctic of Thule Air Force Base, Greenland; the sub-Arctic Clear Air Force Station, Alaska; for sometimes 6

month at a time. On two different occasions I was a contractor to the Raytheon Co. of Wayland Ma.; once, for four months, to help design the Radar Controller's (RCL) Display Processor for the initial Phased array radars (PAVE PAWS); and again for 3 1/2 years to help the in-plant design and test, and installation and test (at Thule), of the Space-Track and Communications processors for the Cyber 865 Operational programs. This included the areas of unit testing, combined unit testing, all the testing hoops required by the Air Force A-Spec. At this point I went to Thule with the installation folks for one-year and one-month. Every 9 weeks I got 14 days off so it was fly home for 10 days & then back to Thule.

You must understand, I have a very UNDERSTANDING and ADVENTUROUS wife. In the 60's and 70's when I needed an accompanist for my trumpet solo work, she volunteered. We had music in our house at all hours. Our kids grew up with it. When we went on a vacation it was always "get everyone ready and their backpacks packed." We'd take our kids camping for a week, to places in Colorado where the only people you'd see were instructors from the Outward Bound staff! We discovered a previously unknown family of wolves on one of these trips. They've come within 20 feet of my camping location where they evidently saw no humans. These camping (and sometimes skiing) trips went on for 30+ years. When I wanted to become a Ski Instructor at age 48 (a kids dream from the 40's and early 50's) she did it too! My ski instruction used a rather unique approach to teaching people to ski using the American Alpine Skiing System combined with Biblical principles (and Bible text). This went on for 12 years until God called me down home to Colorado Springs with blindness, lack of balance, and inability to breath at 10-12 thousand feet elevation. Finally, it got so bad I had trouble breathing at 6200 ft. where my house was located. Then came the call from The Air Force Col. described above. I mention these things at the start to warn each student to be prepared for a lot of work.

You are never too busy for learning what God has said to us, what He expects from us, and how to improve our Spiritual life. It also may be a crash and burn sequence for the determination of your spiritual gifts. The fact that you have read this far suggests you have a need to know more about God and His Ways. Don't be discouraged if the work seems too hard, remember this basic information has been taught to middle-school and high-school students (and drop-outs), along with College students, Graduate students, Teachers, several of whom started as society drop-outs and went on to get college degrees, multiple masters degrees, and two PhDs.

If God has called you this far, remember Heb 13:5: *For He has said (and the results are firm), I shall **never ever**, at any time, let you go, **nor never ever**, at any time, leave behind or abandon you.* The two phrases, "at any time", are due to the literal translations of the two Greek verbs in the Aorist tense and the Subjunctive mood. This verse has some required and additional information for the Spirit Controlled Man or Woman. He doesn't lead you into some area of service and drop you!

So, Keep On Keeping On!!!



Swede- at Val D'Isere - Tignes, France April 30, 1998. 11,000+ ft.
(The morning of my last day, before going blind later in the day)

And now a little about the Colorado Free Bible College:

2 Tim 2:2 *And the things you have heard from me in the presence of many witnesses, these entrust to faithful men, such as shall be competent to instruct others also.*

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Call or Email me anytime if you are having trouble with the information, its presentation, or any of the assignments. If any question isn't obvious, maybe I need to improve the question(s). Your input will help me, as well as future students. REMEMBER:

P. S. # 2. We are now accepting reservations for WEB discipleship training that include the following subjects from texts I've written and/or edited (except #15 by E. Tov):

Our Books

1. AN INTRODUCTION AND OUTLINE OF THE OLD TESTAMENT, Dr. Stanley Ellisen edited & digitized by N. Carlson. 1596 Pgs.
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These books are the texts for the following classes.

Our Classes

1. Hermeneutics 201 - The History, Principles and Practice of Biblical Interpretation. 3 Credit Hours. (Required for all students)
2. Biblical Greek 201-204 - For Students Of The New Testament (NT) and Septuagint (LXX). 20 credit hours (5 each term).
3. Biblical Hebrew 301-302 - For Students of the Old Testament (OT) Hebrew Scriptures. 10 credit hours (5 each term).

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4. Homiletics 401-402 - For Students Interested In Preaching and Teaching Biblical Truth. 10 credit hours (5 each term).
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 10. NT Bible Survey 303-304 - For all students of the Bible. 10 credit hours (5 each term).
 11. Apologetics 301-303 - For a ‘reasoned faith’ of the Hope that is in us. 9 credit hours (3 each term).

These books are shipped to you on DVDs at no charge by Registering for classes at the CFBC address above.

We also require (aside from computer and WEBCAM [GOTOMEETING which is free to registered WEB students of The CFBC.]), The acquisition of WORD for your PC and the ONLINE BIBLE-scholars version. The last one we can provide a - For Student Use Only Version - until you get around to purchasing your own.

1. GASMGLNT “*The Manual Greek Lexicon Of The New Testament*”, Abbott-Smith. Buy it from the web.
2. AMGNT “*THE GREEK NEW TESTAMENT – with DICTIONARY*”, Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia – fourth or later edition. Buy this one also from the web; it is much cheaper. We have several copies in notebook form that students can obtain for free, while they last.
{Another critical Greek text of the Majority (Byzantine) Text that is recommended}
3. HFGNT “*THE GREEK NEW TESTAMENT According To The Majority Text*”, Zane C. Hodges and Arthur L. Farstad, Thomas Nelson Publishers.

Note: The ONLINE BIBLE includes a VERY human factors engineered format, with over 30 Bible versions and More than 400 books, maps and Commentaries. The retail price is about \$40.00, but it has a reduced rate (about ½ price) if you are one of my students. When or if you talk to the OLB business office (519) 767-2266 (Noon to 5 pm EST) or (519) 664-2266 (Noon to 5 pm EST) you can order this software yourself.

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AN INTRODUCTION

If you don't know where you are, chances are you'll get there.

If you don't know where you're going, chances are you'll get there.

If you don't know what you're looking for, chances are you'll find it.

An education is what we pay for and seldom get.

An introduction is always written but seldom read (except by 'A' students).

Why in the world am I taking this class? A fair question. 'Cause' my pastor/wife/mother/father/academic dean/school counselor told me to do it, may be a noble answer but not a satisfactory one.

- If you are able to understand that the Scripture was not written in King James or even Modern English, you are getting at least lukewarm.
- If you also realize that knowledge of the original language will open up broad vistas of knowledge of God and His works, you are getting warm.
- If you also understand how truth (and error) is transmitted, you are more than warm.
- When you conclude that God is very serious about you learning His Word in order to know God better, you are more than warm.
- When you finally conclude that you might be a better student/teacher of the Word if you could understand it in the language in which it was given, you are hot and about the right temperature to start your academic learning of New Testament and Septuagint (LXX) Greek (and Hebrew).

Way back there, just after time began, in 1973, a believing sister called me on the phone and asked if I could teach Greek. This dear lady, Marilyn, and her husband Billy Parker had a committed hospitality ministry to young men in Colorado Springs, Colorado. These men compassed from the down-and outers to the up and outers. These young men (Marilyn's "boys") all suffered from the malady of youth: a feeling of worthlessness, futility of life, and/or insecurity. The family environment that God provided through the Parker's caused many of these boys to trust the Savior and seek out areas for service and more information about God. I answered her, "I've never done it before, but I'd be glad to try."

And like the old cartoon was titled; "And Then The Fun Began." My first class had some of Marilyn's "boys" in it. This class included two high school seniors, a couple of "Navigator" dropouts, two ex? dopers, a greatly disturbed Vietnam veteran, a total of 7 in that first class. One of the high school boys became the Midwest Director for Intervarsity Christian Fellowship, another, eventually received his bachelors and masters in Classical languages and His PhD from Notre Dame, a third, obtained his Mdiv from Western Conservative Baptist Seminary and his second Mdiv from Regent College (Seminary) in Vancouver B.C.

As the TV program title has it, "The Secret Of My Success" was my realization that I was completely incapable and unable to teach these guys. My only contribution to these folks was to be a motivator, pointing them where they could find information. This class met every Monday night from 7 PM til 10, or 11, or . . . We usually provided them eats and drinks. My Seminary Hermeneutics notes were distributed and taught along with Greek. The Real important factor for the serious student is whether they will avail themselves of the Holy Spirit's direction.

For this reason the following few pages of introduction is given to stimulate the Student who reads (i.e., the 'A' Student).

THE MINISTER AND HIS GREEK TESTAMENT^a**J. Gresham Machen**

The widening breach between the minister and his Greek Testament may be traced to two principal causes. The modern minister objects to his Greek New Testament or is indifferent to it, first, because he is becoming less interested in his Greek, and, second, because he is becoming less interested in his New Testament.

The former objection is merely one manifestation of the well-known tendency in modern education to reject the "humanities" in favor of studies that are more obviously useful, a tendency which is fully as pronounced in the universities as it is in the theological seminaries. In many colleges, the study of Greek is almost abandoned; there is little wonder, therefore, that the graduates are not prepared to use their Greek Testament. Plato and Homer are being neglected as much as Paul. A refutation of the arguments by which this tendency is justified would exceed the limits of the present article. This much, however, may be said - the refutation must recognize the opposing principles that are involved. The advocate of the study of Greek and Latin should never attempt to plead his cause merely before the bar of "efficiency". Something, no doubt, might be said even there; it might possibly be contended that an acquaintance with Greek and Latin is really necessary to acquaintance with the mother tongue, which is obviously so important for getting on in the world. But why not go straight to the root of the matter? The real trouble with the modern exaltation of "practical" studies at the expense of the humanities is that it is based upon a vicious conception of the whole purpose of education. The modern conception of the purpose of education is that education is merely intended to enable a man to live, but not to give him those things that make life worth living.

In the second place, the modern minister is neglecting his Greek New Testament because he is becoming less interested in his New Testament in general - less interested in his Bible. The Bible used to be regarded as providing the very sum and substance of preaching; a preacher was true to his calling only as he succeeded in reproducing and applying the message of the Word of God. Very different is the modern attitude. The Bible is not discarded, to be sure, but it is treated only as one of the sources, even though it be still the chief source, of the preacher's inspiration. Moreover, a host of other duties other than preaching and other than interpretation of the Word of God are required of the modern pastor. He must organize clubs and social activities of a dozen different kinds; he must assume a prominent part in movements for civic reform. In short, the minister has ceased to be a specialist. The change appears, for example, in the attitude of theological students, even of a devout and reverent type. One outstanding difficulty in theological education today is that the students persist in regarding themselves, not as specialists, but as laymen. Critical questions about the Bible they regard as the property of men who are training themselves for theological professorships or the like, while the ordinary minister in their judgment, may content himself with the most superficial layman's acquaintance with the problems involved. The minister is thus no longer a specialist in the Bible, but has become merely a sort of general manager of the affairs of a congregation.

The beating of this modern attitude toward the study of the Bible upon the study of the Greek Testament is sufficiently obvious. If the time allotted to strictly Biblical studies must be diminished, obviously the most laborious part of those studies, the part least productive of immediate results, will be the first to go. And that part, for students insufficiently prepared, is the study of Greek and Hebrew. If, on the other hand, the minister is a specialist - if the one thing that he owes his congregation above all others is a thorough acquaintance, scientific as well as

^a J. Gresham Machen, THE MINISTER AND HIS GREEK TESTAMENT, The Banner of Truth - April 1972, Vol. 103, from THE PRESBYTERIAN - 7 Feb 1918.

experimental, with the Bible - then the importance of Greek requires no elaborate argument. In the first place, almost all the most important books about the New Testament presuppose a knowledge of Greek: the student who is without at least a smattering of Greek is obliged to use for the most part works that are written, figuratively speaking, in words of one syllable. In the second place, such a student cannot deal with all the problems at first hand, but in a thousand important questions is at the mercy of the judgment of others. In the third place, our student without Greek cannot acquaint himself with the form as well as the content of the New Testament books. The New Testament, as well as all other literature, loses something in translation. But why argue the question? Every scientific student of the New Testament without exception knows that Greek is really necessary to his work: the real question is only as to whether our ministry should be manned by scientific students.

That question is merely one phase of the most important question that is now facing the Church - the question of Christianity and culture. The modern world is dominated by a type of thought that is either contradictory to Christianity or else out of vital connection with Christianity. This type of thought applied directly to the Bible has resulted in the naturalistic view of the Biblical history - the view that rejects the supernatural not merely in the Old Testament narratives, but also in the Gospel account of the life of Jesus. According to such a view the Bible is valuable because it teaches certain ideas about God and His relations to the world, because it teaches by symbols and example, as well as by formal presentation, certain great principles that have always been true. According to the supernaturalistic view, on the other hand, the Bible contains not merely a presentation of something that was always true, but also a record of something that happened - namely, the redemptive work of Jesus Christ. If this latter view be correct, then the Bible is absolutely unique; it is not merely one of the sources of the preacher's inspiration, but the very sum and substance of what he has to say. But, if so, then whatever else the preacher need not know, he must know the Bible; he must know it at first hand, and be able to interpret and defend it. Especially while doubt remains in the world as to the great central question, who more properly than the ministers should engage in the work of resolving such doubt - by intellectual instruction even more than by argument? The work cannot be turned over to a few professors whose work is of interest only to themselves, but must be undertaken energetically by spiritually-minded men throughout the Church. But obviously, this work can be undertaken to best advantage only by those who have an important pre-requisite for the study in a knowledge of the original languages upon which a large part of the discussion is based.

If, however, it is important for the minister to use his Greek Testament, what is to be done about it? Suppose early opportunities were neglected, or what was once required has been lost in the busy rush of ministerial life. Here we may come forward boldly with a message of hope. The Greek of the New Testament is by no means a difficult language; a very fair knowledge of it may be acquired by any minister of average intelligence. And to that end two homely directions may be given. In the first place, the Greek should be read aloud. A language cannot easily be learned by the eye alone. The sound as well as the sense of familiar passages should be impressed upon the mind, until sound and sense are connected without the medium of translation. Let this result not be hastened; it will come of itself if the simple direction be followed. In the second place, the Greek Testament should be read every day without fail, Sabbaths included. Ten minutes a day is of vastly more value than seventy minutes once a week. If the student keeps a "morning watch", the Greek Testament should be read devotionally. The Greek Testament is a sacred book, and should be treated as such. If it is treated so, the reading of it will soon become a source of joy and power.

AN APPEAL TO MINISTERS – A. T. Robertson

(concerning New Testament Greek study)

There is no doubt of the need of a new series of volumes today in the light of the new knowledge. Many ministers have urged me to undertake such a task and finally I have agreed to do it at the solicitation of my publishers. The readers of these volumes (six are planned) are expected to be primarily those who know no Greek or comparatively little and yet who are anxious to get fresh help from the study of words and phrases in the New Testament, men who do not have access to the technical books required, like Moulton and Milligan's Vocabulary of the New Testament. The critical student will appreciate the more delicate distinctions in words. But it is a sad fact that many ministers, laymen, and women, who took courses in Greek at college, university, or seminary, have allowed the cares of the world and the deceitfulness of riches to choke off the Greek that they once knew. Some, strangely enough, have done it even in the supposed interest of the very gospel whose vivid messages they have thus allowed to grow dim and faint. If some of these vast numbers can have their interest in the Greek New Testament revived, these volumes will be worth while.

Some may be incited, as many have been by my volume, *The Minister and His Greek New Testament*, to begin the study of the Greek New Testament under the guidance of a book like Davis's *Beginner's Grammar of the Greek New Testament*. Others who are without a turn for Greek or without any opportunity to start the study will be able to follow the drift of the remarks and be able to use it all to profit in sermons, in Sunday school lessons, or for private edification.

“. . . At the age of sixteen John Brown, of Haddington, startled a bookseller by asking for a copy of the Greek Testament. He was barefooted and clad in ragged homespun clothes. He was a shepherd boy from the hills of Scotland. "What would you do with that book?" a professor scornfully asked. "I'll try to read it," the lad replied, and proceeded to read off a passage in the Gospel of John. He went off in triumph with the coveted prize, but the story spread that he was a wizard and had learned Greek by the black art. He was actually arraigned for witchcraft, but in 1746 the elders and deacons at Abernethy gave him a vote of acquittal, though the minister would not sign it. His letter of defense, Sir W. Robertson Nicoll says (*The British Weekly*, Oct. 3, 1918), it deserves to be reckoned among the memorable letters of the world." John Brown became a divinity student and finally professor of divinity. In the chapel at Mansfield College, Oxford, Brown's figure ranks with those of Doddridge, Fry, Chamers, Vinet, Schleiermacher. He had taught himself Greek while herding his sheep, and he did it without a grammar. Surely young John Brown of Haddington should forever put to shame those theological students **and busy pastors** who neglect the Greek Testament, though teacher, grammar, lexicon are at their disposal."

In *Current Opinion* for January, 1919, page 18, in an article called "*A Europe's Ideas of Wilson the Man*," one notes a pertinent sentence: "President Wilson once told a member of the diplomatic corps in Washington, who repeated it later in Paris, that if he were going to college all over again he would pay more attention to the Greek language and literature, **which American universities, on the whole, neglect.**" {By the way, Wilson pronounced corps, as core not CORPSE, as do those familiar with the military.}

So the scholar-statesman feels. So the preacher/teacher ought to feel."

A. T. ROBERTSON

CHAPTER 01 – The Greek Alphabet - Pronunciation

01.00 The Greek Alphabet - Tools For Students

Our class will be a significantly modified version of what I normally teach. It will be structured for use with computer tools, not available for previous generations (pre-1990). It will enable you to not only read Greek Texts but will allow you to read some of the best Biblical Commentaries and Bible tools with greater understanding. In this first chapter, is introduced the normal Greek text found in such standards as The Nestle 26 version and the Alund 27 version of the Greek New Testament. Finally we introduce the English transliterations of Greek text found in many commentaries, as well as the transliteration used by the ONLINE BIBLE; showing the differences in their representations. **As in Skiing, your first day (week) of Greek will be your hardest.** The completion of this course of study (including Hermeneutics) will provide the student with a background that will last him/her for a lifetime of later study. Finally, this book (the unpublished version) is provided for free use by my students, It is included on DVDs that includes those books used in courses taught at the CFBC.

01.01 The Greek Alphabet # 1

This alphabet is what may be obtained from the Online Bible[©], Millennium Edition or later. This program is required for all students attending any Bible College class hosted by yours-truely. When the student installs the program he must install the Scholars Tool set including Greek and Hebrew Versions. This provides the student with the fonts for Word[©] of Greek and Hebrew fonts. The student may obtain a transliterated Greek text by cutting from the Greek text of the online bible and pasting it into a Word documents.

01.01.01 The Greek Alphabet # 1 - Online Bible Transliteration

When we wish to type actual Greek Text into a WORD[©] document, we merely place the cursor at the point of insertion, Set the screen for INSERT, Select the Symbol (far right). then Select the More Symbols, Then select the Times New Roman (or the SYMBOL) font. Similarly for Hebrew text.

The rest will be set in order when we have our special class on “**How To Use The Online Bible Program.**” Remember, It AIN'T ROCKET SCIENCE!

TABLE 01.01 The Greek Alphabet # 1 – With Greek To English Transliteration Table

Grk. Translit.	Grk. Character	Pronounced As:
a	= α	= <u>alpha</u> - pronounced <i>ah-lpha</i> - notice it has the same sound as both Greek letter “o”’s in <u>omicron</u> .
b	= β	= <u>beta</u> - pronounced as the hard “b” in <u>bread</u> .
g	= γ	= <u>gamma</u> - pronounced as the hard “g” in <u>diagram</u>
d	= δ	= <u>delta</u> - pronounced as the hard “d” in <u>diagram</u> .
e	= ε	= <u>epsilon</u> - pronounced as the first “e” (eh) in <u>elephant</u>
z	= ζ	= <u>zeta</u> - pronounced as the “z” sound in <u>zebra</u> .
h	= η	= <u>eta</u> - a long “a” sound as the ei in <u>eight</u>
y	= θ	= <u>theta</u> - pronounced as the “th” in <u>theatre</u> . This letter is transliterated as Q in the Nestle/Alund Blind Greek Text.
i	= ι	= <u>iota</u> pronounced as a long e, like the ea in <u>pea</u>
k	= κ	= <u>kappa</u> - pronounced as the “k” sound in <u>keep</u> .
l	= λ	= <u>lambda</u> - pronounced as the “l” sound in <u>lizard</u> .
m	= μ	= <u>mu</u> pronounced like the “m” sound in <i>moo</i> (the sound a cow makes)
n	= ν	= <u>nu</u> pronounced like “n” in the English word <u>new</u>
x	= ξ	= <u>xi</u> pronounced as sound of the two letters ‘ks’ pronounced quickly.
o	= ο	= <u>omicron</u> pronounced <i>ah-micron</i> (little o) - notice it has the same sound as the alpha.
p	= π	= <u>pi</u> pronounced as the sound “p” as used in the word “pea”.
r	= ρ	= <u>rho</u> - pronounced as the “r” in <u>row</u> .
s	= σ	= <u>sigma</u> - pronounced as the “s” as in <u>straw</u> ^a
v	= ς	= <u>sigma</u> ^b - pronounced as the “s” in <u>straw</u> .
t	= τ	= <u>tau</u> - pronounced as the hard “t” in <u>trial</u> .
u	= υ	= <u>upsilon</u> - pronounced as “oo” in <u>moose</u> or <u>goose</u>
f	= φ	= <u>phi</u> - pronounced as the “ph” in <u>Philippian</u> . (The English “f” sound)
c	= χ	= <u>chi</u> - You’ll find this Greek letter transliterated in many commentaries (and Grammars) as “ch” in <u>Christ</u> . (This letter is transliterated as X in the Nestle/Alund Blind Greek Text.)
q	= ψ	= <u>psi</u> - pronounced as the “ps” in <u>upsilon</u> . Transliterated as Y in the Nestle/Alund Blind Greek Text.)
w	= ω	= <u>omega</u> pronounced <i>oh-mega</i> (mega = great O)

^a when not the last letter in a word^b when the final letter in a word is sigma.

01.02 Greek Pronunciation Guide

The transliterated Greek letters and the actual Greek letters contained in columns 1 and 2 of the Transliteration Table, above should be pronounced in accordance with the “Pronounced As”, column 3 of the Transliteration Table. That is, because Greek (unlike English) is a completely phonetic language. Each single letter sounds like the first sound contained in the letter name (the Pronounced as). For example, The first transliterated Greek letter name for ‘a’, is alpha. The first sound of that name sounds like the English sound “ah” (The sound the doctor asks you to make when he sticks the tongue depressor in your mouth). This, by the way is the same sound as the transliterated Greek letter ‘o’, the letter pronounced omicron. When these letters are put together into words, the pronunciation is a little more complicated but they are still completely phonetic (see chapter # 2). By the way, if you master the names for the Greek letters, you will already have learned two vocabulary words, namely ‘micron’: small; from omicron, and ‘mega’: large, from omega.

Note: The “e” contained in the word “eta” seen in column 3, above, is pronounced like “ei” in eight (the long “a” sound for the Greek letter names beta, zeta, eta, theta). The “e” in delta is pronounced like the “e” in epsilon. The “i”, whose letter name is iota, shown in either column 1 or 3 is **always** pronounced as the long e sound, like “ea” in pea

01.03 Exercise

Now try reading the Greek in Table 01.03. There will be some problems because the Greek text used does not contain “breathing – hard or soft – marks” they will be discussed in Chapter 2 – don’t worry at least for now. when some combinations of two letters that are called vowels (transliterated Greek letters a, e, h, i, o, u, and w) occur together in a word. For example, ‘ou’ found in the Greek word ουτος (Transliterated outov). John 1:2, are pronounced together as ‘oo’ or as the ou’ in our word soup. These certain vowels combine to form an often different sound - but always the same sound. We’ll discuss these combinations (called diphthongs) in Chapter # 2.

Adding Greek and Hebrew Text to your Notes

- The Online Bible program will display Greek and Hebrew text in verse notes, topics, and definitions.
- To use this feature, simply select portion you want, then copy and paste it into your document.

01.04 Transliterated Byzantine Majority Greek Text Of John 1:1-12

The following is a Greek transliterated text . Try reading these 12 verses using Alphabet # 1. Try first to pronounce each letter name of the translated text for several verses. Then try to read each word with the Pronunciation Guide shown in section 1.

Greek Transliterations

Table 01.02, below, shows the Greek letter names and their English equivalent and pronunciation. Note that:

- Gamma(g) is pronounced as (n) when it immediately precedes Kappa(k), Xi(x), Chi(c), or another Gamma(g).
- The diphthongs Alpha Iota(ai) is pronounced as (ah'ee), Upsilon Iota(ui) is pronounced as (we), Alpha Upsilon(au) is pronounced as (ow), like the ‘ou’ in “ouch”.
- Only lower case letters are displayed. Signify the final "s" by using the letter "v." The upper case is reserved for the Nestle-Alund/26-27 text form (see chapter 3).

TABLE 01.03 Minuscule Greek Text Produced From The OLB

(This has the OLB Greek Parse [See Appendix B].)

- John 1:1 εν {PREP} αρχη {N-DSF} ην {V-IAI-3S} ο {T-NSM} λογος {N-NSM} και {CONJ} ο {T-NSM} λογος {N-NSM} ην {V-IAI-3S} προς {PREP} τον {T-ASM} θεον {N-ASM} και {CONJ} θεος {N-NSM} ην {V-IAI-3S} ο {T-NSM} λογος {N-NSM}
- 2 ουτος {D-NSM} ην {V-IAI-3S} εν {PREP} αρχη {N-DSF} προς {PREP} τον {T-ASM} θεον {N-ASM}
- 3 παντα {A-NPN} δι {PREP} αυτου {P-GSM} εγενετο {V-2ADI-3S} και {CONJ} χωρις {ADV} αυτου {P-GSM} εγενετο {V-2ADI-3S} ουδε {CONJ-N} εν {A-NSN} ο {R-NSN} γεγονεν {V-2RAI-3S}
- 4 εν {PREP} αυτω {P-DSM} ζωη {N-NSF} ην {V-IAI-3S} και {CONJ} η {T-NSF} ζωη {N-NSF} ην {V-IAI-3S} το {T-NSN} φως {N-NSN} των {T-GPM} ανθρωπων {N-GPM}
- 5 και {CONJ} το {T-NSN} φως {N-NSN} εν {PREP} τη {T-DSF} σκοτια {N-DSF} φαινει {V-PAI-3S} και {CONJ} η {T-NSF} σκοτια {N-NSF} αυτο {P-ASN} ου {PRT-N} κατελαβεν {V-2AAI-3S}
- 6 εγενετο {V-2ADI-3S} ανθρωπος {N-NSM} απεσταλμενος {V-RPP-NSM} παρα {PREP} θεου {N-GSM} ονομα {N-NSN} αυτω {P-DSM} ιωαννης {N-NSM}
- 7 ουτος {D-NSM} ηλθεν {V-2AAI-3S} εις {PREP} μαρτυριαν {N-ASF} ινα {CONJ} μαρτυρηση {V-AAS-3S} περι {PREP} του {T-GSN} φωτος {N-GSN} ινα {CONJ} παντες {A-NPM} πιστευσωσιν {V-AAS-3P} δι {PREP} αυτου {P-GSM}
- 8 ουκ {PRT-N} ην {V-IAI-3S} εκεινος {D-NSM} το {T-NSN} φως {N-NSN} αλλ {CONJ} ινα {CONJ} μαρτυρηση {V-AAS-3S} περι {PREP} του {T-GSN} φωτος {N-GSN}
- 9 ην {V-IAI-3S} το {T-NSN} φως {N-NSN} το {T-NSN} αληθινον {A-NSN} ο {R-NSN} φωτιζει {V-PAI-3S} παντα {A-ASM} ανθρωπον {N-ASM} ερχομενον {V-PNP-ASM} {V-PNP-NSN} εις {PREP} τον {T-ASM} κοσμον {N-ASM}
- 10 εν {PREP} τω {T-DSM} κοσμω {N-DSM} ην {V-IAI-3S} και {CONJ} ο {T-NSM} κοσμος {N-NSM} δι {PREP} αυτου {P-GSM} εγενετο {V-2ADI-3S} και {CONJ} ο {T-NSM} κοσμος {N-NSM} αυτον {P-ASM} ουκ {PRT-N} εγνω {V-2AAI-3S}
- 11 εις {PREP} τα {T-APN} ιδια {A-APN} ηλθεν {V-2AAI-3S} και {CONJ} οι {T-NPM} ιδιοι {A-NPM} αυτον {P-ASM} ου {PRT-N} παρελαβον {V-2AAI-3P}
- 12 οσοι {K-NPM} δε {CONJ} ελαβον {V-2AAI-3P} αυτον {P-ASM} εδωκεν {V-AAI-3S} αυτοις {P-DPM} εξουσιαν {N-ASF} τεκνα {N-NPN} θεου {N-GSM} γενεσθαι {V-2ADN} τοις {T-DPM} πιστευουσιν {V-PAP-DPM} εις {PREP} το {T-ASN} ονομα {N-ASN} αυτου {P-GSM}
- 13 οι {R-NPM} ουκ {PRT-N} εξ {PREP} αιματων {N-GPN} ουδε {CONJ-N} εκ {PREP} θεληματος {N-GSN} σαρκος {N-GSF} ουδε {CONJ-N} εκ {PREP} θεληματος {N-GSN} ανδρος {N-GSM} αλλ {CONJ} εκ {PREP} θεου {N-GSM} εγεννηθησαν {V-API-3P}
- 14 και {CONJ} ο {T-NSM} λογος {N-NSM} σαρξ {N-NSF} εγενετο {V-2ADI-3S} και {CONJ} εσκηνωσεν {V-AAI-3S} εν {PREP} ημιν {P-1DP} και {CONJ} εθεασαμεθα {V-ADI-1P} την {T-ASF} δοξαν {N-ASF} αυτου {P-GSM} δοξαν {N-ASF} ως {ADV} μονογενους {A-GSM} παρα {PREP} πατρος {N-GSM} πληρης {A-NSM} χαριτος {N-GSF} και {CONJ} αληθειας {N-GSF}

You should get familiar with this presentation by comparing the parsing with Appendix B.

CHAPTER 02 - The Greek Alphabet # 2**MORE PRONUNCIATION - VOWELS - CONSONANTS - DIPHTHONGS - SYLLABLES - BREATHINGS - ACCENTS^a****02.01 The Greek Alphabet # 2 - For use with the Nestle- Alund 26/27 text**

The Greek Transliterated text (alphabet) shown in Table 02.01, below and for exercises in this chapter may be used to read “**Nestle-Aland 26th/27th Edition, and the OLB BYZa Unix Format with Diacritics And Punctuation.**” This will enable you to read the Online Bible with its multiple diacritical and non-diacritical Greek and Hebrew texts and a great number of Word Study tools and Commentaries.

This Transliterated text (alphabet) representation is roughly the same as Alphabet # 1 of this Lesson, except that there is no change in the representation of sigma; it is always S. The “xi” = C, the “chi” = X, and the Greek Transliterated Characters are all Upper Case. You will need this alphabet to do Lesson # 2. The **Pronounced As:** are the same as for alphabet # 1. Because scholars aren’t agreed upon how 1st Century Greek was pronounced, we will all use the same pronunciation used by many Greek grammarians as shown below. This will become more important in our exegesis^b, especially in the area of Textual Criticism.

^a For an accurate and complete account of Phonology And Writing Ref. Moulton & Howard, “A GRAMMAR OF NEW TESTAMENT GREEK, Vol. II, pgs. 37-114

^b Exegesis: *The skillful application of sound Hermeneutical principles to the original text of scripture in order to declare its intended meaning.*

TABLE 02.01 The Greek Alphabet 2 - For Use With The Transliterated Nestle- Alund 26/27 Text

Grk. Transl. Text	Grk. Character	Letter Name And Pronounced As:
A	= α	= alpha pronounced ah.
B	= β	= beta pronounced like the “b” in boy plus ay-t-ah.
G	= γ	= gamma pronounced like the “g” in girl plus ahm-mah.
D	= δ	= delta pronounced like “d” in dog plus “e” in elephant plus l-tah.
E	= ε	= epsilon pronounced like the “e” in elephant plus ps-ee-lon.
Z	= ζ	= zeta Pronounced like the “z” in zebra plus ay-tah.
H	= η	= eta Pronounced ay-tah.
Q	= θ	= theta Pronounced thay-tah.
I	= ι	= iota pronounced <i>ee o tah - long e sound plus long o sound plus tah.</i>
K	= κ	= kappa pronounced kahp-pah.
L	= λ	= lamba pronounced like “l” in la, la, la; plus ahm-dah.
M	= μ	= mu pronounced <i>moo</i> (like a cow makes).
N	= ν	= nu pronounced <i>noo</i> (new).
C	= ξ	= xi pronounced ksee.
O	= ο	= omicron pronounced <i>ah-mee-crahn</i> - like the “a” in the letter alpha. The name <i>o-micron</i> means little o.
P	= π	= pi pronounced pee.
R	= ρ	= rho pronounced “row”.
S	= σ	= sigma wherever it occurs in a word.
T	= τ	= tau pronounced with hard “t” plus “ow” as in owl.
U	= υ	= upsilon pronounced like the “u” in tulip plus psee-lon.
F	= φ	= phi pronounced “fee”.
X	= χ	= chi pronounced as the “ch” in Christ plus the “ee” in fee.
Y	= ψ	= psi Pronounced as “ps” as in Pepsi plus the “i” in Pepsi.
W	= ω	= omega pronounced as the “oh” in <i>oh boy plus meh-gah.</i> <i>O-mega</i> (great O)

Vowels

There are seven vowels in the Greek alphabet that we use. They are:

α ε η ι ο υ ω

These seven Vowels are represented by the following transliterated Online Bible Greek text, lower case letters.

Online Bible a e h i o u w

02.02.01 Vowel Length:

For the purposes of proper accentuation of words, vowels (and diphthongs) are classified as long, short, or long or short.

For Vowels:

- (a) epsilon and omicron are always short.
- (b) eta and omega are always long.
- (c) alpha, iota, and upsilon are sometimes long and sometimes short. (We will always pronounce these letters in accordance with Tables 1, 2, 3, or 4.

02.03 Consonants

There are 17 consonants in the Greek New Testament (Koine) Language. The Greek characters and just beneath are the transliterated Greek characters are:

β	γ	δ	ζ	θ	κ	λ	μ	ν	ξ	π	ρ
b	g	d	z	q	k	l	m	n	x	p	r
σ, ς	τ	φ	χ	ψ							
s, v	t	f	c	y							

Consonants present no real difficulty in pronunciation but, as in any other language, certain combinations of consonant letters because of euphony^a, the letter conjunctions are pronounced, and often transliterated in commentaries slightly different than a normal phonetic pronunciation. Relax, there are only a few exceptions. In a year of Greek they will pose no difficulty. Certain consonants are combined, therefore, and are pronounced euphoniouly as follows:

When γ is followed by another γ or κ, ξ, or χ, it is pronounced like *ng* in *sing*, and transliterated by *n* as follows.

- γγ is pronounced like *ng* as in *sing*.
- γκ is pronounced like *nk* as in *thinker*.
- γξ is pronounced like *nx* as in *lynx*.
- γχ is pronounced like *nk* as in the word *ink*.

In every other combination of consonants they all are pronounced with their full sound.

02.04 Diphthongs

Diphthongs are specific combinations of two vowels pronounced as (usually) one sound. The diphthong sounds come from pronouncing the two vowels in a quick gliding sound from the first vowel through the second. (Still phonetic).^b

Table 02.02, below, contains the Proper Greek Diphthongs, and, like the Alphabet tables, contains the Greek characters with the transliterated Greek texts, the pronunciation for each

^a Euphony: Any agreeable (pleasing and harmonious) sound.

^b There are no 'triphthongs' (Three vowels pronounced as one letter) in Greek

diphthong, and below that line, “**as used in:**”, which is followed by a word illustration from the Greek New Testament.

Diphthongs are classified as either long, short, or, long or short. Once again, these are more fully described by Moulton & Howard pgs 64-92. We will assume that a diphthong is long if it contains a long vowel and short otherwise. e.g., A| is short, while H| and W| are long. AI, and EI are Long. OU is long (it’s pronounced long). The pronunciation **is always** the same as that given in the table.

The transliterated Nestle-Alund 26/27 text is available to students registered at The CFBC but is used in this textbook only for illustrative purposes.

TABLE 02.02 Table Of Proper Diphthongs

Diphthong (Greek)	Nestle-Alund 26/27^a	Online Bible	Pronounced As:
αι as used in και or φαίνει	AI KAI FAI/NEI	ai kai fainei	The “ai” sound in aisle. John 1:1 John 1:5 {V-PAI-3S}^b
ει as used in φαίνει	EI FAI/NEI	ei fainei	The “ei” sound in eight. John 1:5 {V-PAI-3S}
οι as used in ἴδιοι	OI I)/DIOI	oi idioi	The “oi” sound in boil. John 1:11
υι as used in υἱὸς	UI UI(ΟΙΣ^c	ui uion	The “uee” sound in queen. John 1:34, The oo +ee together
αυ as used in αὐτοῦ	AU AU)TOU=	au autou	The “ow” sound in owl. John 1:10
ευ as used in πιστεύωσιν	EU PISTEU/SWSIN	eu pisteuswsin	The “ewe” sound in ewe. John 1:7 {V-AAS-3P}
ου as used in αὐτοῦ or οὐ	OU AU)TOU= or OU)	ou autou or ou	The “ou” sound in soup John 1:3 or John 1:5
ηυ as used in ἠΰξανεν	HU HU)/CANEN	hu huxanen	The “ayw” sound in wayward. Lk 1:80 {V-IAI-3S}
ωῦ as used in the name for Moses Μωϋσέως	WU^d MWU+SE/WS	wu mwusewv	The letter omega plus the “ou” in soup. John 7:23^e

These Diphthongs are long in sound. The long sound also includes those diphthongs ending a verb in the Optative mood and will be taken up in Chapter 32. However the ‘improper’ diphthongs i.e., A|, H|, and W|, shown below will be sounded as the initial vowel in that pair. i.e., A, H, or W. When we study New Testament Textual Criticism, the verbalization between the reader and The copyists during the manuscript copying will reveal how the same sound for single letters, proper and improper diphthongs has lead to differences in the manuscripts. Eg. II Tim 4:14 the transliterated Byzantine (OLB) text reads *apodwsh*,

^a As transliterated in this chapter.

^b See the various parsing tables for descriptions of the definitions of the acronyms contained within the parse brackets “{}”.

^c Note hard breathing and grave accent

^d The sound represented by **WU** may not be, properly speaking a diphthong but for our purposes, it is described here.

^e “Moses” is the only word in the New Testament with the Greek . ‘wu’ diphthong.

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 whose parse is {V-AAO-S}, while the W/H, the old manuscripts and the Nestle-Alund 26/27 transliterated
 texts, read: A) POW/SEI whose parse I'll suggest is {V-FAI 3S}.

You'll notice that the phonetic ending of both words sound the same, i.e., like the long a sound in H (eta).

Remember this example when we get to our study of Greek Verbs and finally into New Testament Textual Criticism.!

Note: the OLB Greek vs the Nestle-Alund/26-27 text for this comparison along with the parse for each word reads:

αποδωση {V-AAO-S} vs ἀποδώσει {V-FAI 3S}.

TABLE 02.03 Table Of Improper Diphthongs

Diphthong (Greek)	Pronounced As:/Scripture Reference	N26 Transl.
α as used in σκοτία	“ah” - Just like the letter alpha. John 1:5	A|
η as used in μαρτυρήση	Like the “e” in the Greek letter eta John 1:7 The parse ^a of the OLB Greek word is {V-AAS-3S}	H|
ω as used in κόσμω	Like the “o” in the Greek letter omega kosmw John 1:10	W|

Note: In the actual Greek text of our modern (minuscule) versions, the ACCENTS, the BREATHINGS, or the Special Characters, occur above or below that letter. For a capitalized Greek letter starting a word in the Greek text those character additions lie to the left of the capitalized letter. For the Greek text in the transliterated Nestle-Alund 26/27_text, these characters are written following (to the right of) the Capitalized English (Transliterated Greek) letter to which it, or they, are associated.

02.05 Syllables

A Greek word has as many syllables as it has vowels and diphthongs. e.g., πιστεύουσιν which occurs in John 1:12. This word contains two single vowels ι and two diphthongs ευ and ου. Thus, this Greek word has 4 syllables.

^a The word “Parse”, for Greek words, we will assume is giving its (more-or-less) complete part of speech. See the various parsing tables in **The Online Bible Greek Parse** for descriptions of the definitions of the acronyms contained within the parse brackets “{}”.

02.05.01 Long/Short Syllables

A Syllable is long if it contains a long vowel or a long diphthong. It is short otherwise. Although we won't concern ourselves with this for this course, we mention it here so you won't feel you were short changed in your beginning Greek class^a.

Long vowels	η and ω
Long or short vowels	α, ι, and υ
Short vowels	ε and ο

02.05.02 Syllable Groups

- (a) A single consonant is grouped with the following vowel or diphthong.
- (b) Any group of consonants that can begin a word, is grouped with the following vowel or diphthong.
- (c) A consonant Plus μ = mu or ν = nu is grouped with the following vowel. e.g.,
 - (i) In the Greek word from John 1:15; Ἰωάννης (Translated 'John') is broken into 4 syllables as: Ἰ-ω-άν-νης, There being 4 vowels and no diphthongs.
 - (ii) Or from John 1:6; ἀπεσταλμένος, which breaks down into syllables as: ἀ-πε-σταλ-μέν-ος, there being 5 vowels and no diphthongs. Note: that στ does in fact begin words in Greek; e.g., σταυρός: In Homer 9th cent. BC? Thucydides 5th cent. BC, Herodotus 5th cent BC, and in N.T., an upright pale or stake or in later writers referring to the Roman instrument of crucifixion.
- (d) Other Consonant groups are divided as:
 - (i) In John 1:9c; ἐρχόμενον, which breaks down into 4 syllables as: ἐρ-χό-με-νον.
or:
 - (ii) In John 1:13; ἐγεννήθησαν, which breaks down into 5 syllables as:
ἐ-γεν-νή-θη-σαν.
- (e) Compound words

Compound words are words composed of two or more simpler words e.g., John 1:11; παρέλαβον which is composed of two Greek words παρα + λαμβανω. Here because of the form of the verb λαμβάνω is ἔλαβον, shows it to be a Second Aorist (Tense) Active (Voice) Indicative (Mood), third person Plural (2AAI 3Pl) The Final α of παρα with the first letter ε of ἔλαβον coalesce (combine) to, simply, ε, to yield the form παρέλαβον. This coalescence is called Elision^b. This elision was not common in early Greek UNCIAL (upper-case) manuscripts.

02.06 Breathings

Breathings occur (above) the first syllable of a Greek word or just to the left of a capitalized first letter. If the word starts with a diphthong the breathing appears over the second vowel of that diphthong. e.g., ἐν: *in*, or εἰς: *into*. There are two kinds of breathings:

^a For a complete rundown on long and short, and vowels in general please see Moulton & Howard, A GRAMMAR OF NEW TESTAMENT GREEK, Vol 2, pgs 64-95.

^b Omission of a sound between two words (usually a vowel and the end of one word or the beginning of the next)

1. Soft breathing; is indicated in normal Greek text, by a comma above the first vowel or diphthong (two Greek vowels that are pronounced together - See Diphthong, above.) that start a word. It is not pronounced so we may usually ignore them. e.g., ἐν: *in*, or εἰς: *into*.
2. Hard Breathing; is indicated in normal Greek text, by a reverse comma above the first vowel or the last vowel of a diphthong (two Greek vowels that are pronounced together - See Diphthong, above.) that start a word. It is pronounced and appears as an “h” in front of the first syllable^a of the word. . These breathing signs also appear above the starting ρ of a word. For a capitalized consonant P, the hard breathing sign appears just to the left of that first letter. e.g., ῥαντίζω; *rhantizw: sprinkle*, Ῥώμη; *Rhwm: , Rome. From these examples it is apparent that the hard breathing h appears to the right of the transliterated P. The only word that starts with a soft-breathed ρ is a very rare word not found in the N. T. or in the Septuagint (LXX)^b*

02.07 Greek Accents^c

Biblical Greek like other languages was pronounced to stress certain syllables of the words where these mark(s) occur. It is recommended that the student practice pronouncing each word as written in the the 4th Edition of Nestle26/Alund27 text John Chapter 1 verses 1 through 14; Table 02.04, below. The main thing to remember, however, is that pronunciation has no doubt changed as the Greek language developed so that we presently can only give the accent as a dynamic shift in emphasis to the syllable(s) thus accented. Because the accents, especially for us beginners, don't have much functional load, we may safely ignore them because our purpose at first is not to become Classical/Modern Greek Scholars, but to properly exegete the New and Old Testament^d Greek Texts. We will give several brief definitions here that should suffice for our studies.

A complete list of Breathings, Accents, Punctuation, and special letter marks for these Nestle-Alund 26/27 text characters are shown in Table 02.04, below.

^a Except when the breathing occurs over a Greek “rho”. There the h sound or lack of it is part of the “rho” sound and so follows the Transliterated “rho”, thus appearing as rh. If in a text the rh appears together, please read it as simply the Greek letter “rho”; shown above as R.

^b The Greek Translation Of The Hebrew O.T. made by a large number (70?) of displaced Hebrew Scholars in Egypt, about 175BC. see note below.

^c The invention of the accent signs is usually ascribed to Aristophanes of Byzantine (approx. 275-180 BC). These signs didn't come into general use even in literary Greek Texts until the 3rd century AD. The early Greek manuscripts had no accents and very little punctuation. Ref. CONSIDERATIONS OF NEW TESTAMENT TEXTUAL CRITICISM, N. Carlson Circa 1996.

^d LXX = Septuagint, translated from the Hebrew Old Testament into Greek by descendants of Jews that came with the Jeremiah deportation to Tahpanhes, Egypt: an ancient city, NE Egypt, on Lake Manzala. The site is now on the Suez Canal. Herodotus states that the city (called by the Greeks Daphnae) had a garrison of Psamtik's troops and, in the early 5th cent. B.C., a Persian garrison. It was superseded as a port by Naucratis. A colony of Jews settled there in the 6th cent. B.C., and the city is mentioned in the Bible.

Jer 44:1 The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

Jer 44:8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

TABLE 02.04 Special Nestle-Alund 26/27 Transliterated Text Characters**The Breathings.**

Symbol Name	Greek Text	Transliterated Symbol	Called	Trans. Text	Reference
Hard Breathing	ὀ	(	Dasia	O(	John 1:1
Soft Breathing	ὲν	)	Psili	E)N	John 1:1

The Accents.

Symbol Name	Greek Text	Transliterated Symbol	Trans. Text	Reference
Acute Accent	λόγος	/	LO/GOS	John 1:1
Grave Accent	καὶ	\	KAI\	John 1:1
Circumflex Accent	ἀρχῆ	=	A)RXH=|	John 1:1

Iota Subscript.

The history of this mark involves the evolution of the Greek language. Robertson suggests: “The iota subscript was iota adscript^a till the twelfth century A.D., but as early as the third century B.C., it was not pronounced. When εἰ was practically equal to ἦ in sound, it was natural that ἦ (ἦι) should be. The ι was then dropped in sound long before it was subscript. Gradually it was felt to be a matter of indifference in some words whether this iota was written or not. For our purposes, this mark although unpronounced, must be included where appropriate in our homework and exams. It is absent from the Online Bible BYZ, the TR, the Tishendorf and the WH Texts, but is present in the BYZa text.

Symbol Name	Greek Text	Transliterated Symbol	Trans. Text	Reference
Iota Subscript “enlarged” { ι }	ἀρχῆ	|	A)RXH=|	John 1:1

Special Characters - Diacritical marks^b

There are three diacritical marks shown in the Nestle-Alund/26-27 Greek text and the transliterated text.

(1) The Apostrophe (’).

This letter shows the omission of a letter (a vowel) usually used for euphony^c. All texts in this example use the same symbol.

Examples:

From English we write and say: We’ll instead of we will, he’s for he is, etc..

In the Greek Text: Jn 1:3

πάντα δι’ αὐτοῦ ἐγένετο,

In Greek Translit: John-01-03

PA/NTA DI' AU)TOU= E)GE/NETO,

In Eng. Translation: Jn 1:3

All things by (or through) Him was made!

^a Iota Adscript: In ancient Greek manuscripts a **silent iota** was written after certain vowels. In modern Greek, this iota is now written below these vowels and is called Iota Subscript.

^b Diacritical: Capable of distinguishing or pointing out.

^c An agreeable (pleasing and harmonious) sounds

(2) The Dieresis (¨).

A diacritical mark (two dots) placed over a vowel *in German* to indicate a change in sound. This mark is described as two dots over Greek Characters iota (¨ı) and upsilon (¨υ). It is shown in an occasional word, in the Nestle-Alund 26/27 Transliterated Text as the plus sign ‘+’, following the characters I and U in the Transliterated Greek text shown, below.

Examples:

(a)

A + used for the ¨υ as in John 7:23 in Μωϋσέως: Moses
Μωϋσέως MWU+SE/WS John 1:17

Notice the acute accent ‘/’ that in the Greek text lies above the epsilon. In the transliterated text, it follows the letter with which it is associated.

(b)

+ used for the ¨ı as the “i” of Matt 3:3 in Ἰσαΐου : “Isaiah”. PN.GMS.

Ἰσαΐου: “Isaiah” BYZa H) SAI/+OU “The OLB BYZ has” ησαιου “Mat 3:3”

Please notice the Greek text for ‘Isaiah’ has the first letter, eta, (H) capitalized so that in the Greek text the soft breathing precedes that Greek capital letter. However, in the Nestle-Alund 26/27 transliterated text, the soft breathing mark ‘)’ follows that letter. Then observe that the Greek letter iota has the acute accent over it. It also has the special two-dot mark over it. In the Nestle-Alund 26/27 Transliterated Text Character ‘I’ is followed by the acute accent ‘/’ that is followed by the special two-dot Dieresis mark ‘+’.

As an example of the placement of these diacritical marks over an upper case Greek letter, the following word is given.

Greek Text N/A ²⁶ and BYZa	Transliterated Text	OLB BYZ	Reference/Comment
Ἰηϋ	H)=N	ηϋ	John 1:9 where the OLB Greek text parse ^a is given as: {V-IXI-3S}. Actually {V-IAI-3S}

The “X” in this parse stands for the Greek “voice”^b. In this book this symbol will often be changed to the actual or assumed voice so that exegesis can be more thorough.

(3) Coronis (´).

The Coronis mark (´) like smooth/soft breathing “)” is a sign that crasis^c has taken place.

^a See the various parsing tables in Appendix B, for descriptions of the definitions of the acronyms contained within the parse brackets “{”

^b Voice is that property of the verbal idea, which indicates how the subject of the verb is related to the action taken by the verb.

^c Crasis A breathing mark may be found in the middle of a word showing that two words have been contracted into one word. e.g., The combination of The Greek Word kai coupled with the 1st personal pronoun egw: meaning “And I”. An example is found in John 1:31 Κἀγὼ [KA)GW]. Note the soft breathing following KA. The E of EGW has been dropped.

Example:

Greek Text	Jn 1:31	κἀγὼ οὐκ ᾔδειν αὐτόν,
Translit. Text	John-01-31	KA)GW\ OU)K H)/|DEIN AU)TO/N,
Eng. Translation	Jn 1:31	And I did not know Him,

Punctuation

A Comparison between the Nestle/Alund/26-27 Greek and the Nestle-Alund/26-27 transliterated versions are shown below. There are no punctuation marks in the Greek OLB BYZ or in its transliteration. These however, do appear in the OLB BYZa text.

The Comma. A Comma is shown as our English comma.

For example:

Greek Text	Jn 1:1	Ἐν ἀρχῇ ἦν ὁ λόγος, ...N/A ^{26/27} , OLB BYZa
Translit. Text	John-01-01	E)N A)RXH=| H)=N O(LO/GOS, ...
Eng. Translation	Jn 1:1	In beginning was the Word, ...

The Period.

A Period is shown in the Greek text and the Nestle/Alund/26-27 transliterated version as a period (.).

For example:

Greek Text	Jn 1:5	καὶ τὸ φῶς ἐν τῇ σκοτίᾳ, φαίνει ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
Translit. Text	John-01-05	KAI TO\ FW=S E)N TH=| SKOTI/A| FAI/NEI, KAI\ H(SKOTI/A AU)TO\ OU) KATE/LABEN.
Eng. Translation	Jn 1:5	And the light shines in darkness; and the darkness comprehended it not.

The Question Mark.

A Question Mark is shown in the Greek text and the Nestle-Alund/26-27 transliterated version as a semi-colon (;)

For example:

Greek Text	Jn 1:19	...Σὺ τίς εἶ;
Translit. Text	Jn 1:19	...SU\ TI/S EI)=;
Eng. Translation	Jn 1:19	...Who are you?

The Full Stop.

The Full Stop (·) is shown in the Greek text as a period in line with the top of Greek letters but in the Nestle-Alund/26-27 transliterated version as a Colon (:) or a Semi-Colon (;)..

For example:

Greek Text	Jn 1:4	ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·
Translit. Text	John-01-04	E)N AU)TW=| ZWH\ H)=N, KAI\ H(ZWH\ H)=N TO\ FW=S TW=N A)NQRW/PWN:
Eng. Translation	Jn 1:4	In him was life; and the life was the light of men.

02.08 But What About The Transliterated Greek Nestle-Alund 26/27

Table 02.05, below, contains a copy of the transliterated Greek Nestle-Alund 26/27 Text of John 1:1-14. This is for illustrative purposes for the purpose of clarifying the diacritical marks^a.

For Example: For John 1:1 the Nestle/Alund and BYZa texts read:

Greek Text:

Jn 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.

Transliterated:

04j-john-01-01 E)N A)RXH=| H)=N O(LO/GOS, KAI\ O(LO/GOS H)=N PRO\S TO\N QEO/N, KAI\ QEO\S H)=N O(LO/GOS.

English Translation:

Jn 1:1 In beginning was the Word, and the Word was with (face-to-face) God, and the Word was God.

TABLE 02.05 John's Gospel - Chapter 1:1-14 Transliterated

04j-john-01-01 E)N A)RXH=| H)=N O(LO/GOS, KAI\ O(LO/GOS H)=N PRO\S TO\N QEO/N, KAI\ QEO\S H)=N O(LO/GOS.

04j-john-01-02 OU(=TOS H)=N E)N A)RXH=| PRO\S TO\N QEO/N.04j-john-01-03 PA/NTA DI' AU)TOU= E)GE/NETO, KAI\ XWRI\S AU)TOU= E)GE/NETO OU)DE\ E(/N. O(\ GE/GONEN

04j-john-01-04 E)N AU)TW=| ZWH\ H)=N, KAI\ H(ZWH\ H)=N TO\ FW=S TW=N A)NQRW/PWN:

04j-john-01-05 KAI\ TO\ FW=S E)N TH=| SKOTI/A| FAI/NEI, KAI\ H(SKOTI/A AU)TO\ OU) KATE/LABEN.

04j-john-01-06 E)GE/NETO A)/NQRWPOS A)PESTALME/NOS PARA\ QEOU=, O)/NOMA AU)TW=| I)WA/NNHS:

04j-john-01-07 OU(=TOS H)=LQEN E)S MARTURI/AN, I(/NA MARTURH/SH| PERI\ TOU= FWTO/S, I(/NA PA/NTES PISTEU/SWSIN DI' AU)TOU=.

04j-john-01-08 OU)K H)=N E)KEI=NOS TO\ FW=S, A)LL' I(/NA MARTURH/SH| PERI\ TOU= FWTO/S.

04j-john-01-09 H)=N TO\ FW=S TO\ A)LHQINO/N, O(\ FWTI/ZEI PA/NTA A)/NQRWPON, E)RXO/MENON E)S TO\N KO/SMON.

04j-john-01-10 E)N TW=| KO/SMW| H)=N, KAI\ O(KO/SMOS DI' AU)TOU= E)GE/NETO, KAI\ O(KO/SMOS AU)TO\N OU)K E)/GNW.

04j-john-01-11 E)S TA\ I)/DIA H)=LQEN, KAI\ OI(I)/DIOI AU)TO\N OU) PARE/LABON.

04j-john-01-12 O(/SOI DE\ E)/LABON AU)TO/N, E)/DWKEN AU)TOI=S E)COUSI/AN TE/KNA QEOU= GENE/SQAI, TOI=S PISTEU/OUSIN E)S TO\ O)/NOMA AU)TOU=,04j-john-01-13 OI(\ OU)K E)C AI(MA/TWN OU)DE\ E)K QELH/MATOS SARKO\S OU)DE\ E)K QELH/MATOS A)NDRO\S A)LL' E)K QEOU= E)GENNH/QHSAN.

04j-john-01-14 KAI\ O(LO/GOS SA\RC E)GE/NETO KAI\ E)SKH/NWSEN E)N H(MI=N, KAI\ E)QEASA/MEQA TH\N DO/CAN AU)TOU=, DO/CAN W(S MONOGENOU=S PARA\ PATRO/S, PLH/RHS XA/RITOS KAI\ A)LHQEI/AS.

^a The breathings, accents, etc.

TABLE 02.06 John's Gospel - Chapter 1:1-14 – From N/A/²⁷ and OLB BYZa texts

-
- 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.
 1:2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.
 1:3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γένογεν
 1:4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·
 1:5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ, φαίνει ἢ σκοτία αὐτὸ οὐ κατέλαβεν.
 1:6 Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης·
 1:7 οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν
 δι' αὐτοῦ.
 1:8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
 1:9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.
 1:10 ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος δι' αὐτοῦ ἐγενετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
 1:11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
 1:12 ὅσοι δὲ ἔλαβον αὐτόν ἔδωκν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν
 εἰς τὸ ὄνομα αὐτοῦ,
 1:13 οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ
 Θεοῦ ἐγεννήθησαν.
 1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,
 δόξαν ὡς μονογενοῦς παρὰ πατρός πλήρης χάριτος καὶ ἀληθείας. . .
-

CHAPTER 03 - LINGUISTIC STRUCTURE

This chapter and several others having to do with morphology are almost a copy or at least a guide for very fine chapters contained in “*The Language Of The New Testament*” by Eugene Van Ness Goetchius, Charles Scribner’s Sons© 1965. Many students at the Western Conservative Baptist Seminary, Portland, Oregon, have used that Grammar for 2 Decades. I’ve used it (required its purchase) for 30 years for my Greek students. These modifications were made to distinguish Case (Semantics) from Form (Morphology). It is considered important as well as a time saver in learning a language, that the following items of linguistic structure be carefully examined and understood by the student. Of course, the books by Dana and Manty, “A Manual Grammar of the New Testament”, The Macmillan Company, and A. T. Robertson’s “*A Grammar of the New Testament In The Light Of Historical Research*”, Broadman Press, “*Word Pictures In The New Testament*”, Broadman Press, have also been referenced and concepts adhered to, but, I fear, not as well as I’d like. Additionally, A later teacher Dr. William D. Mounce, of one of my first students now Dr. Paul Losewitz, (circa 1973), has written a more modern morphological grammar, “*The Morphology of Biblical Greek*”, which has been occasionally referenced.

03.01 Languages

A language may be defined as a system of habits of a very specialized sort. If we are native speakers of English, we are familiar with one such system, namely, that of the English language. Indeed, we are so familiar with the English system that it is second nature for us to use it. We use the English language with the same unconscious ease that we use our hands and feet; we use the latter without having to understand their anatomical structure, and we use the former without having to understand its grammatical structure. However, though it is second nature for us to speak English, it is not *really* natural for us to do so. For though **anatomical structure**, varies only slightly from one human being to another, **linguistic structure** may vary enormously from language to language. It is therefore essential to study **linguistic structure** in detail for *each* language. We are safe in assuming that the physical structure of a Swede's foot will be quite similar to that of an African's, but we cannot even guess, from a study of the structure of the Swede's language, what the African's language is like. We must, therefore, in studying Greek, always be on guard against assuming that its structure is like that of English, merely because the latter is so familiar to us that it seems the "only natural way." The system of linguistic habits which make up the Greek language is similar in some respect to the system of habits which make up English, but in other respects it is quite different. It is the differences, obviously, to which we must pay special attention.

The system of habits (Not Religious Garments or Hobbits) of which a language consists may be analyzed into a number of subsystems, as follows:

- (1) **The phonological system**, or system of *sounds*.
- (2) **The grammatical system**, which may itself be divided into
 - (a) **the morphological system**, or system of *forms*, and
 - (b) **the syntactic system**, or system of *arrangements* of these forms.
- (3) **The semantic system**, which relates the forms and arrangements of forms with *meanings*.

03.02 The Phonological System.

In all language the *sounds* are primary; that is, real language is *spoken* language. The written form of a language is merely a representation of the spoken language and is usually an imperfect representation, at that. However, the written representation is all that we can deal with in the case of New Testament Greek, so that we may, for simplicity, proceed as if the Greek letters represented the sounds of spoken Greek, exactly. As we have seen, the phonological system of Greek is not the same as that of English, though it resembles it in many respects. It would be possible for us to compare and contrast the phonological systems of the two languages in more detail, but for the purposes of this text this may not be necessary.

03.03 The Grammatical System.

The sounds of a language are combined in various ways to make grammatical *forms* (or, to put it more precisely for *written* Greek, the letters are combined in various ways to make written forms). Grammatical forms are of various kinds and of various degrees of complexity. The simplest grammatical form, **the smallest element of language which has meaning, is called a morpheme^a**. Morphemes may be words or parts of words. In this book, for convenience, morphemes are usually represented in traditional orthography-English or Greek, as the case (this is not a punybook) may require. Some English morphemes are *-ly* (occurring as an adverbial ending, e.g., in *badly, gravely, readily*), *-s* (occurring as a plural ending in *boys, hats, houses*), and *-ed* (occurring as the ending of the past tense, e.g., in *loved, wanted, hoped*). It should be noticed that two or more morphemes may have the same sound (or the same spelling, which is not at all the same thing): *-ly* in *lovely, bodily, manly* has the same pronunciation and the same spelling as *-ly* in *gravely, badly, readily*, but it is a different morpheme because it has a different meaning associated with it. Further, the *-ly* in *lily, fly*, is not a morpheme at all. It should also be noticed that a single morpheme may occur in two or more forms which differ from each other in spelling or pronunciation or both. Thus *-s*, which marks the plural of most English nouns, sometimes has the pronunciation of *s* in *success* (e.g., in *hats, peanuts, handicaps*) and sometimes has the pronunciation of *z* in *gaze* (e.g., in *boys, windows*). The English plural morpheme also has other forms, e.g., those which occur in *houses, churches, oxen, children, men, women*, etc. Variant forms of the same morpheme are sometimes called **allomorphs**.

03.04 Larger Grammatical Forms And Structures

The larger grammatical forms of a language consist of combinations of morphemes arranged according to the grammatical system of the language involved. These larger forms are **words, constructions, and sentences**.

03.04.01 A Word

A word consists of one or more morphemes:

fly or kodak (one morpheme)

princeling (= *prince* + *ling*: two morphemes)

helpers (= *help* + *er* + *s*: three morphemes)

In Greek, as in English and many other languages, the order of morphemes within a word is more rigidly determined than is the order of morphemes within constructions and sentences.^b

^a For a more detailed discussion, see the appropriate chapters in Gleason or Hockett and E. A. Nida, *Morphology*.

^b See the discussions in Hockett and Gleason.

03.04.02 A Construction

A construction is a group of words which are interrelated by special grammatical devices, functioning as a single unit.

EXAMPLES:

The gloomy dean is a construction in English, the interrelationship of the words being indicated by the order in which they occur.

(i.e., *the dean gloomy*, *gloomy the dean*, and *dean gloomy the*, are not constructions);

the construction *the gloomy dean* functions as a unit; i.e., it has the same function as a single word in:

The gloomy dean came. *He* came.

Or: We saw *the gloomy dean*. We saw *him*.

03.04.03 A Sentence

A sentence is a construction which is marked as complete by special grammatical devices proper to the language in which it occurs. We use this, in place of the familiar definition of a sentence as "a group of words expressing a complete thought," because the latter cannot be applied in practice. For how can we tell when a *thought* is complete? Consider the examples below:

- (a) The doctor came.
- (b) The doctor came quickly.
- (c) The doctor came quickly to bandage the wound.

Now (a), (b), and (c) are all sentences, but (a) and (b), understood as parts of (c), might reasonably be regarded as expressing less "complete" thoughts. What actually causes us to understand (a), (b), and (c) as sentences is the special intonation pattern (represented, in writing, by the period at the end), which accompanies them in English. The intonation pattern, which accompanies each of the three sentences, is a grammatical device which occurs in English and with which the meaning of "complete (declarative) sentence" is conventionally associated.

("Conventionally" here should not be taken to mean that speakers of English could change the convention by mutual agreement, but only that there is no *necessary* connection between this intonation pattern and the meaning described above. Many languages use other intonation patterns, or other grammatical devices altogether, to express the same meaning.)

A further example may make the matter clearer:

- (d) The mome raths outgrabe.

This is a sentence (and, indeed, an English sentence) because it is marked by English sentence intonation (or, rather, one type of English sentence intonation; there are several). Since it is nonsense (Alice in Wonderland), it can hardly be said to express a "complete thought," or any other kind of thought, for that matter.

03.05 The Semantic System

The relationship between the forms of a language and the meanings which they express is complex. It may most simply be described as:

- (a) conventional,
- (b) seldom one-to-one, and,
- (c) rarely the same in any two languages.

Each part of this description will now be illustrated in detail.

- (a) *The relationship between the forms of a language and the meanings which they express is conventional.*

Cratylus, in Plato's dialogue which bears his name, defended the position that all words in all languages are *naturally appropriate* to the meanings in which they are used. This view, which has been held by many persons of varying degrees of sophistication before and after Plato's time, is mistaken. Thus pigs are not, as the little girl is alleged to have believed, called pigs "because they are so dirty," but only because speakers of English habitually (and conventionally) use this particular term to refer to these particular animals.

It follows that it is nonsense to speak of the "real" meaning of a word or other linguistic form. **A word or other linguistic form has whatever meaning its users understand it to have.** This meaning is seldom sharply defined and may vary from time to time and from place to place.

EXAMPLES:

- (i) In the Authorized (CC King James ") Version of 1 Samuel 20:40, we read, *Jonathan gave his artillery to his lad.* From the context it is plain that *artillery*, here, means *a bow and arrow*; this is consistent with the general meaning of *artillery* in the sixteenth and seventeenth centuries (A.D.), when it was used to refer to almost any instrument for hurling missiles.^a
- (ii) In America a *bonnet* is something to be worn on the head, but in England it may also be found on the front of a motorcar (or automobile); in England or most cold climate areas of North America, a *hood* is something to be worn on the head, but in America it may also be found on the front of an automobile (or motorcar).
- (b) The relationship between the forms of a language and the meanings which they express is seldom one-to-one.

EXAMPLES: The English word *bank* has various meanings in the following sentences:

- (i) He works at the U.S. **Bank**.
- (ii) He likes to stretch out on the **bank** by Prospect Lake.
- (iii) He **banks** at the ENT Federal Credit Union.
- (iv) The Ferrari **banks** sharply on curves.

Remember, also the illustration of "word" or "left" translations, below.

With words of this kind ambiguities can easily arise:

- (v) I met him by the **bank**. (U.S. bank, Ent Federal Credit Union, or the bank of Prospect Lake?).
- (vi) He skidded around the corner and **banked** at the Colorado East Bank & Trust.

^a

This example is from E. A. Nida, *Learning a Foreign Language*, p. 189. (see Bibliography)

Sometimes the shades of meaning expressed by a word are not so clearly separate. The English preposition *in*, for example, expresses a relationship, which has a very broad meaning. Within this area of meaning, however, it is possible to contrast certain shades by juxtaposing them. Thus we may say,

(vii) She arrived in a flood of tears.

(viii) She arrived in a sedan chair.

We cannot, however, say,

(ix) She arrived in a flood of tears and a sedan chair.

This use of a single word in two meanings simultaneously (technically, is a figure of speech called *zeugma*) may, if not carried to extremes, have a mildly humorous effect.

Some words have very wide ranges of meaning. Thus, in English, one may *take* a pill, a walk, measurements, cold, sick, first prize, after one's parents, a seat, notes, a picture, a nap, lunch, to one's heels, a wife, a magazine (i.e., subscribe to it, or steal/borrow it), a bus, time, the floor, pride, in (i.e., understand), in (i.e., cheat), root, etc.^a

(c) *The relationship between the forms of a language and the meanings which they express is rarely the same in any two languages.*

This fact may be regarded as a consequence of (a) and (b), above, but it deserves separate consideration because of its importance in language study. From this third fact it is, or should be, obvious that it is futile to search for *the* English equivalent for a Greek word, or vice versa. EXAMPLES: The English word *left*, which occurs in each of the following verses quoted from the King James Version of the New Testament, translates a different Greek word in every case, as shown to the right, in OLB Greek and (transliterated) format.

Mt 6:3 Let not thy <i>left</i> hand know what thy right hand doeth.	αριστερα (aristera)
Mk 8:8 They took up of the broken meat that was <i>left</i> seven baskets.	περισσευματα (perisseumata)
Rom 11:3 I am <i>left</i> alone, and they seek my life.	υπελειφθην (upeleifyhn)
Mt 4:20 They straightway <i>left</i> their nets.	αφεντες (afentev)
Acts 23:32 They <i>left</i> the horsemen.	εασαντες (easantev)
Rom 9:29 Except the Lord of Sabaoth had <i>left</i> us a seed. . .	εγκατελιπεν (egkatelipwn)
Mk 14:52 And he <i>left</i> the linen cloth.	καταλιπων (katalipwn)
Lk 5:4 When he had <i>left</i> speaking. . .	επαυσατο (epausato)
2 Tim 4:13 The cloke I <i>left</i> at Troas . . .	απελιπον (apelipon)

On the other hand, the Greek word λόγος (NMS of LOGOS – note that the ‘v’ in the transliterated Greek text (logov) of λόγος is a way we use to express the Greek final sigma) is represented in the King James Version of the New Testament by the following English words:

word	218 times,
saying	50 times,
account	8 times,
speech	8 times.
Word (i.e., Christ)	7 times
thing	7times
matter	4 times
utterance	4 times
communication	3 times
reason	2 times
cause	Once Each

^a This example is from Waldo E. Sweet, *Latin: A Structural Approach* (Ann Arbor, Mich.: The University of Michigan Press, 1957), p. 14.

doctrine
fame
intent
preaching
question
rumor
show
talk
tidings
treatise
work

To this we do not recommend the folly of at least one man who is trying to produce a Greek Lexicon with only one meaning for each Greek word. Only a “cultic” mindset could envision such a travestyⁱ.

CHAPTER 04 - GRAMMATICAL ANALYSIS

04.01 Introduction.

We shall study the grammatical and semantic subsystems of Greek by analyzing larger grammatical forms (words, constructions, and sentences) into their constituent parts and by examining the ways in which these parts are combined. We shall concentrate particularly on the way in which the *meanings* of the constituent parts, and the *meanings* of the grammatical devices which relate these parts to each other, contribute to the *meaning* of the larger forms.^a

04.02 The Method Most Taught In Schools.

Grammatical analysis is sometimes described as if it were a procedure which began with the total meaning of a grammatical form and which consisted almost entirely of assigning technical names to "portions" of this meaning. Since this kind of procedure has become traditional in many quarters, it is illustrated below in order that **it may be sedulously^b avoided in the future.**^c

(a) God loves a cheerful giver.

In the "traditional" approach to grammatical analysis, the example (a), above, would be called a "sentence" because "it is a group of words expressing a complete thought"; it would be called a "declarative sentence" because "it makes a statement"; *God* would be called the "subject" because "it indicates the performer of the action"; *loves* would be called the "predicate" (or, perhaps, the "simple predicate") because "it asserts something about the subject" or "defines the action"; *giver* would be called the "direct object" because "it indicates that which receives the action of the verb." The analysis might proceed further by calling *cheerful* an "adjective" because "it qualifies or describes *giver*," and by calling *God* and *giver* "nouns" because each "is the name of a person, place, thing, quality, action, or idea."

As presented above, the "traditional" approach to grammatical analysis appears to be less a method for solving difficulties than one for naming difficulties after they have been solved by means which all too often remain obscure, even mysterious, to the student. The inadequacy of this method may be seen at once if we try to apply it to such a sentence as

(b) A cheerful giver is loved by God.

In (b) *God* still "indicates the performer of the action," but it is not the "subject," and *giver* still "indicates that which receives the action," but it is not the "object."

04.03 A More Satisfactory Approach.

A more satisfactory approach to grammatical analysis is that of modern scientific linguistics. This is not so much a "new" method as it is an explicit formulation of procedures which underlie not only the "traditional" method we have rejected but also the everyday business of understanding what we read and hear and of making ourselves understood in speech or in writing, by other people. In this "scientific" (or "common-sense") approach a distinction is drawn, first of all, between two *kinds of meanings* which contribute to the total meaning of an utterance such as the example we have discussed above,

(a) God loves a cheerful giver.

First, there are the meanings of the separate words as these are given in a dictionary. These are called **lexical** meanings. A dictionary includes definitions and explanations of the "persons, places, things, qualities, actions," and so forth, such as those referred to by *God*, *giver*, *cheerful*, and *love*, and gives details about the effect of placing 'a'^d before such a word as *giver*.

^a Please see: Sequence of English Tenses Copyright ©1995-2004 by OWL at Purdue University and Purdue University. All rights reserved. You can see this on the 'WEB'.

^b Sedulous: adj; Marked by care and persistent effort. Sedulously: adv; done in a sedulous manner.

^c The discussion here is adapted from Charles C. Fries, *The Structure of English*, chap. IV. New York: The Macmillan Company, 1958.

^d 'a' is one example of a particular form of speech called the indefinite "article".

04.04 What About Word Order And Sound?.

These lexical meanings, however, are not the only ones communicated by the sentence. When we hear or read the sentence as it is printed above, we also learn that *God* performed the action, not the *giver*, that the action involved takes place in present time (or, in this case, habitually), that it is the *giver* who is *cheerful*, not *God*;^a we also understand the sentence as a statement, not as a question, and we understand it to be a complete utterance rather than one to which more has yet to be added. Meanings such as these are called **structural** meanings, since they are indicated by formal features of the structure of a grammatical form such as the sentence we are considering. Among these formal structural features or grammatical devices are, **word order or position**, modifications in the **form** of individual words, and the **intonation** of the sentence. In the Illustrative example it is the *order* of words that indicates that *God* is the “subject.” If the order is changed, we get either a different meaning, as in

(c) A cheerful giver loves God.^b

or else we get no structural meanings at all, as in

(d) Giver God cheerful loves a.

The *form* of the word *loves* (i.e., the ending *-s*) indicates that the action takes place at the present, or in general. The *intonation* indicates that the group of words (1) is a sentence and (2) makes a statement. With a different intonation, the same words, in the same order, would form either some other kind of sentence, such as

(e) God loves a cheerful giver?

(with "rising inflection"), or only part of a sentence, as in

(f) God loves a cheerful giver and a repentant sinner.

Where the fact that the voice does not drop after *giver* makes it clear that the sentence is not finished. In written English, intonation is indicated, somewhat imperfectly, by the punctuation.^c

04.05 The Total Inguistic Meaning.

The total linguistic meaning of an utterance consists of the lexical meanings of the separate words it contains plus the structural meanings of the grammatical devices connecting them. No utterance is fully intelligible without both kinds of meanings: thus the words strung together in

(d) Giver God cheerful loves a.

have lexical meanings, but the group as a whole has no structural meanings; on the other hand, a sentence made up of nonsense words, such as Lewis Carroll's

(g) The mome raths outgrabe.

has structural meanings, but no lexical meanings.

^a However, we cannot imply that God is or is not cheerful, continuously.

^b In citing illustrative sentences set off as this one is, the period belonging to it is printed (to show the intonation), but is not to be understood as part of the punctuation of the citing material which introduces and comments on the illustrative sentence (unless, of course, a following capital letter indicates the beginning of a new sentence).

^c For a discussion of English intonation, see, for example, Hockett, chap. 4 (see Abbreviations And Bibliography).

04.06 Structural Meanings.

Lexical meanings, as we have already said, are to be found in dictionaries; structural meanings, however, are dealt with in grammar books like this one: the grammar of a language consists of the various devices the language employs to indicate structural meanings.

04.07 Formal Grammatical Devices.

In the “scientific” approach to grammatical analysis, we begin by examining the formal grammatical devices which are present in an utterance and then proceed to the structural meanings which are indicated by these devices. This approach may be illustrated by a brief consideration of the New Testament Greek equivalent of the English example we have been discussing:

2 Cor 9:7 ...ἰλαρὸν γὰρ δότιν ἀγαπᾷ ὁ θεός.

The English translation:

2 Cor 9:7 ...for God loves a cheerful giver.

If we compare either of the Greek examples, above, with the English translation beneath them, we see that there are exactly the same number of words in the English as there are in the Greek. It would, however, be a mistake for us to imagine that each English word corresponds in meaning, or in any other way, to the Greek word immediately above it. If we looked up the Greek words in a lexicon, we would find that ἰλαρὸν, corresponds to *cheerful*, δότιν, to *giver*, ἀγαπᾷ, to *loves*, and θεός, to *God*. The little word ὁ, *the*,^a which appears in the Greek is not represented at all in the English, and the English word *a* is not represented by the Greek. Finally, the word γὰρ, which, is translated *for* is a coordinating conjunction like our English ‘and’. This Greek word is almost always post-positive, or is placed after the first word of the clause it connects with previous clauses. Taking the Greek words as they come, we might expect them to mean “Cheerful for giver loves the God.” Why do we translate it by “for God loves a cheerful giver”? The answer, of course, is that Greek and English, being different languages, have different *structures*. The *lexical* meanings of the Greek words are, in this particular case, very much the same as the lexical meanings of the English words with which a dictionary would equate them; however, the formal devices which relate the Greek words to each other in the Greek sentence are entirely different from those which relate the English words to each other in the English sentence. Thus the lexical meanings are the same and the structural meanings are the same, but the formal devices which express these latter meanings are *not* the same.

04.08 Word Order (1)..

When we examined the structure of the English sentence, we found that the **order** of words played a very important part. For *God loves a cheerful giver* can only mean, in English, that *God* does the loving and that the loving is done to *a cheerful giver*. If we reverse the order and write *for A cheerful giver loves God*, we have a sentence with a different meaning: the roles of “performer of the action and” receiver of the action” are reversed when the positions of the words denoting them are interchanged. Further, if we alter the order of the words in the English sentence in a still more radical fashion, say to *for Giver God cheerful loves a*, we no longer have a sentence (or an independent clause) at all.^b Word order *is* so important in English that very little flexibility is *grammatically* permissible where it is concerned. Thus, broadly speaking, in “declarative” sentences, the subject must precede the verb, and the object must follow it.

^a This is the first form of the Greek “definite article”. We have previously seen the English indefinite article “a” which is used only before words starting with consonants. A second form of the indefinite article is ‘an’ which, is only used before words starting with vowels (be cause of euphony[An agreeable (pleasing and harmonious) sound]). There are 24 forms of the definite article in New Testament Greek. This is the Nominative, Masculine, Singular (Case-form, Gender, Number). These concepts will be covered in later chapters.

^b See 4.04 (d).

04.09 Word Order (2)..

In Greek (leaving out the word γάρ, translated *for*), however, the order of words *is* not so significant. The meaning expressed *in* English by *God loves a cheerful giver* could be expressed *in* Greek not only by:

(1) ἰλαρὸν δότιν ἀγαπᾷ ὁ Θεός.

but also by anyone of the following 23 items:^a

I'm really glad I eliminated the word *for* from our exercises below. How many possible combinations would there be with 5 items? Hint: remember that the Greek word for *for* can never appear as the first word^b in our set of words.

(2) ἰλαρὸν δότιν ἀγαπᾷ ὁ Θεός.	(14) δότιν ἀγαπᾷ ἰλαρὸν ὁ Θεός.
(3) ἀγαπᾷ δότιν ἰλαρὸν ὁ Θεός.	(15) ὁ Θεός ἰλαρὸν δότιν ἀγαπᾷ .
(4) ἀγαπᾷ ἰλαρὸν δότιν ὁ Θεός.	(16) ὁ Θεός ἰλαρὸν ἀγαπᾷ δότιν.
(5) ὁ Θεός δότιν ἰλαρὸν ἀγαπᾷ.	(17) ὁ Θεός δότιν ἀγαπᾷ ἰλαρὸν.
(6) ὁ Θεός ἀγαπᾷ δότιν ἰλαρὸν.	(18) ἰλαρὸν ὁ Θεός δότιν ἀγαπᾷ.
(7) ὁ Θεός ἀγαπᾷ ἰλαρὸν δότιν.	(19) ἰλαρὸν ὁ Θεός ἀγαπᾷ δότιν.
(8) δότιν ὁ Θεός ἰλαρὸν ἀγαπᾷ.	(20) δότιν ὁ Θεός ἀγαπᾷ ἰλαρὸν.
(9) ἀγαπᾷ ὁ Θεός δότιν ἰλαρὸν.	(21) ἰλαρὸν δότιν ὁ Θεός ἀγαπᾷ.
(10) ἀγαπᾷ ὁ Θεός ἰλαρὸν δότιν.	(22) ἰλαρὸν ἀγαπᾷ ὁ Θεός δότιν.
(11) δότιν ἰλαρὸν ὁ Θεός ἀγαπᾷ.	(23) δότιν ἀγαπᾷ ὁ Θεός ἰλαρὸν.
(12) ἀγαπᾷ δότιν ὁ Θεός ἰλαρὸν.	(24) ἀγαπᾷ ἰλαρὸν ὁ Θεός δότιν.
(13) ἰλαρὸν ἀγαπᾷ δότιν ὁ Θεός.	

Some of these twenty-four possibilities are, of course, less likely to be encountered than others; moreover, they are not all *precisely* equivalent in meaning: the differences in meaning which are reflected by the different word orders above, however, are of the sort which in English would have to be expressed by intonation and emphasis, and by various paraphrases. e.g., The last independent clause in John 1:1 καὶ Θεὸς ἦν ὁ λόγος, which is translated as: and the Word was God. Several things should be noted at this point. (1) the Word which is the translation of ὁ λόγος. Here, as was previously discussed ὁ, is the definite article discussed in section 4.08, footnote 1. In this case the definite article is used to determine the subject from the predicate nominative in a sentence whose verb was - ἦν, is a state of being verb (English to be) often called an equative verb.

It should be noticed, further, that the order of words in Greek is not completely free: in every one of the twenty-four arrangements above, the two words - ὁ Θεός, have been kept together and in the same order; if they were to be separated, or if their order were to be changed, the resulting structure would be grammatically abnormal (although the meaning might still be intelligible to a native speaker).

^a

Note from discrete combinations

$$C(1) = 1,$$

$$C(2) = (1,2)+(2,1) = 2,$$

$$C(3) = (1,2,3)+(1,3,2)+(2,1,3)+(2,3,1)+(3,1,2)+(3,2,1) = 6,$$

$$C(4) = (1,2,3,4)+(1,2,4,3)+(1,3,2,4)+(1,3,4,2)+(1,4,3,2)+(1,4,2,3)+$$

$$(2,1,3,4)+(2,1,4,3)+(2,3,1,4)+(2,3,4,1)+(2,3,4,2)+(2,3,2,4)+$$

$$(3,2,1,4)+(3,2,4,1)+(3,1,2,4)+(3,1,4,2)+(3,4,1,2)+(3,4,2,1)+$$

$$(4,3,2,1)+(4,3,1,2)+(4,1,2,3)+(4,1,3,2)+(4,2,3,1)+(4,2,1,3) = 24.$$

$$C(n-1) = (n-1) * C(n-2).$$

$C(n) = n * C(n-1)$ possible combinations of n items! Where n is any positive integer and $C(n)$ is read as "the number of discrete combinations of n items."

^b

The Greek word - γάρ, translated *for*, is a **post-positive particle** (conjunction), meaning that it is NEVER the first word in a sentence or clause.

04.10 Function Words.

A grammatical device found in English and Greek is that involving **function words**. These are words which have little precise lexical meaning (they have precise meaning only in context), but which have great importance as structural markers. The most important function words are prepositions (*to, for, with, by, etc.*), conjunctions (*and, or, but, because, etc.*), and the articles (*a, an, the*). Note that we have already seen an example of a Greek function word; the post positive coordinating conjunction - γὰρ, translated *for* as found in section 4.07, above.

04.11 Government vs. Concord.

Important devices which are found more frequently in Greek than in English are those called **government** and **concord**. In government various **inflectional forms** are used to indicate the function of a word in the grammatical structure in which it occurs. Inflections are of several kinds. They may be easily distinguishable morphemes (or combinations of morphemes) added to the end of a word (suffixes), added to the beginning of a word (prefixes), or inserted into the middle of a word (infixes); they may involve the modification of the shape of a word in a more nr less radical way, or even the substitution of an entirely different form (this last form of inflection is called **suppletion**).

EXAMPLES:

- (a) Suffixes: English *-s* in *hats*, indicating the plural; Greek *-ς* in $\Theta\epsilon\delta\varsigma$, indicating that it is in the Nominative Case-form and it may identify it as the subject of the verb. As we've seen above it also may identify it as the Predicate Nominative when used with an equative verb.
- (b) Prefixes: German *ge-* in *gesehen, gemacht*, indicating the past participle; Greek *-έ*, indicating a past tense of the indicative mood.
- (c) Infixes: These are common in the Semitic languages; the tenses of the verb are indicated by various vowel infixes inserted into a consonantal "root": cf. Egyptian Arabic *katab*, "he wrote," *yektub*, "he is writing."
- (d) Modification: English *sing - sang - sung*, where the alteration of the vowel serves to indicate the past tense (*sang*) and the past participle (*sung*); likewise the Greek $\lambda\epsilon\acute{\iota}\pi\omega$ $\acute{\epsilon}\lambda\iota\pi\omicron\nu$ $\lambda\acute{\epsilon}\lambda\omicron\iota\pi\alpha$, where the alteration indicates various tense forms of the verb, i.e. Present Active, 2 Aorist Active, and the Perfect Active of the indicative mood – First Person Singular.
- (e) Suppletion: For the English verb *go - went - gone*; *went* is not related formally to *go* in any way, but simply replaces a lost form. A similar phenomenon is seen in Greek, where the verb $\acute{\epsilon}\lambda\iota\pi\omicron\nu$, that is translated *I said*, the alteration is used to express the past tense (more precisely, the second aorist) of $\lambda\acute{\epsilon}\gamma\omega$: *I Say*.

04.12 Concord And Inflectional Forms.

In the grammatical device called concord (or agreement) certain words are required to have forms (indicated by inflections) which correspond in specified ways with the forms of other words to which they are grammatically related.

EXAMPLES: In English, in the present tense, there is a concord of number between a verb and its subject (in the third person).

Thus, in:

The boy runs.

the subject (*the boy*) is singular, and so the verb must have the inflectional ending *-s*, but in

The boys run. ,

the subject (*the boys*) is plural, and so the verb must *not* have the ending *-s*.

Other examples of concord in English may be seen in the alternation between singular and plural in:

this boy	|	these boys
that girl	|	those girls

where the demonstrative pronouns *this* (near) and *that* (far) have special forms which must be used before plural nouns.

In Greek the devices called government and concord play a much larger role than they do in English. Some of their functions may be illustrated by the analysis of the example we have been discussing in section 4.09 (1), above:^a ἰλαρὸν δότην ἀγαπᾷ ὁ θεός. Starting at the beginning (as the Greeks did; they didn't hunt around for the subject), we learn at once from the morpheme -ν attached to -ἰλαρὸν and δότην, that both these words belong to the "direct object" (this is the device called government) and also that they belong together (concord). Similarly, the ending of -ἀγαπᾷ, marks it as present tense,- third person singular, and the -ς of θεός, labels it as the subject in spite of its final position in the word order. (The word -ὁ, before -θεός, confirms, or duplicates, this last piece of information^b.)

^a The statements which follow hold true in general, though they will have to be modified somewhat in details later on.

^b For a more general discussion of grammatical devices, see Gleason, chap. II (see Abbreviations And Bibliography,

CHAPTER 05 - THE PARTS OF SPEECH

05.01 Grammatical Structures

Grammatical structures may be most conveniently described in terms of their constituent parts, much as a building may be described in terms of the bricks and mortar out of which it is built. Morphemes, the smallest grammatical "bricks," have already been discussed briefly, so that we may now proceed to examine the next larger grammatical unit, the **word**.

05.02 The Basic Classes Of Words

The basic classes of words, from the point of view of grammatical analysis, are the categories usually described as the **parts of speech**. These are frequently defined in terms of lexical meaning: e.g., a noun is usually defined as "a word, which serves as the name of a person, place, thing, idea, action, or quality." The inadequacy of such definitions has been discussed in the previous lesson (section 4.02), but it can hardly be overemphasized. Thus, if we wish to determine whether *toves* or *wabe* in Lewis Carroll's line,

"The slithy toves did gyre and gimble in the wabe, "

are nouns, the definition cited above will not help us. Yet it is clear from the grammatical devices, which are present (*-s* on *toves*, the article *the* before *wabe*, etc.) that these words are in fact nouns, even though we have to wait for Humpty Dumpty's explanation to discover their lexical meanings. In what follows we shall avoid definitions formulated in terms of meaning, and formulate them instead in terms of formal characteristics.

The formal characteristics which may serve as the bases of definitions for the parts of speech are of two kinds:

- (1) inflectional or paradigmatic
- and
- (2) distributional or syntactic.

05.03 Inflectional Or Paradigmatic Classification.

By way of illustration we may apply this method first to English. If we examine a few pages of English (to speak in terms of the written language), we find some words which are similar, but not identical, to each other in form. It is possible, generally speaking, to arrange these words in larger or smaller sets (called paradigms) and to describe the members of anyone set as consisting of an invariable part (called the root,^a base,^b or stem^c) common to all members of the set and a variable part (called the inflection; see section 04.11). Words which occur in such sets or paradigms are called inflected words; they can be grouped into classes **on the basis of the patterns of the sets in which they occur**. Examples of some English paradigms are given below:

(a)	man	cushion	shade	basket	
	man's	cushion's	shade's	basket's	
	men	cushions	shades	baskets	
	men's	cushions'	shades'	baskets'	
(b)	sing	help	want	purpose	write
	sang	helped	wanted	purposed	wrote
	sung	helped	wanted	proposed	written
	singing	helping	wanting	proposing	writing

^a See section 22.02, fn. 1.

^b See sections 19.01 and, 21.01f

^c See sections 19.05, *Note 2*, and 21.04.

N. Carlson	An Exegetical Greek Grammar Of The New Testament (and LXX)				The CFBC
(c)	poor	rich	puny	strong	kind
	poorer	richer	punier	stronger	kinder
	poorest	richest	puniest	strongest	kindest

For English, words, which occur in paradigms of type (a) are called *nouns*, those, which occur in paradigms of type (b) are called *verbs*, and those, which occur in paradigms of type (c) are called *adjectives*. Note that all possible contrasting forms need not occur; *man - man's - men - men's*, illustrates all possible contrasts, but the contrasts marked by the apostrophe in various positions (in *cushion - cushion's*, etc.) do not appear in spoken English (in which *cushion's*, *cushions'*, and *cushions* are indistinguishable).

05.04 Distributional Or Syntactic Classification.^a

(a) In this method of classifying parts of speech a **noun** is defined as a word which is appropriate (i.e., which is understood as appropriate by a native speaker) in the blank space or "slot" in one of the following "frames":

- Frame A. The _____ *is* (was) good.
 (The) _____ *s* are (were) good.
- Frame B. The _____ remembered the _____.
- Frame C. The _____ went there.

For example, we may have the slots in the two variations of Frame A filled by *horse*, *cake*, *table*, *chair*, *lamp*, etc., those of Frame B by *judge*, *person*, *people*, *elephant*, etc., and so on.

(b) Similarly, a **verb** may be defined as a word which can fill the slot in one of the following frames:

- Frame A. (The) [noun] _____ good.
- Frame B. (The) [noun] _____ (the) [noun].
- Frame C. (The) [noun] _____ there.

Only a somewhat limited number of verbs can fill the slot in Frame A; in addition to *is* (*are*, *was*, *were*), (*become(s)*, *became*, *seem(s)*, *seemed*, *taste(s)*, *smell(s)*, *feel(s)*), etc. Frame B can be filled by a great many verbs: *remember*, *see*, *want*, *write*, *manage*, and many others (in, of course, their proper inflectional forms). Frame C defines a somewhat special class, including *go* (*went*), *come*, *work*, *stand*, *live*, etc.

(c) Again, an **adjective** may be defined as a word which can fill the slots (both of them) in the following frames:

- (The) _____ [noun] *is* /*are*/ *was*/*were* _____.

In general, the first method of classification is easier to apply, but the second must be used in the case of words, which have no inflections (or which lack some inflections), or words which even with their inflections may be confused with other parts of speech. Thus *sheep* is classed as a noun although it lacks a distinct form for the plural, because the single form *sheep* will fill the slots in both forms of Frame A for nouns: Likewise for *deer*, *elk*, *moose*

- The *sheep* is good.
 The *sheep* are good.

Similarly, *beautiful* is classed as an adjective, even though no such forms as *beautifuler*, *beautifullest*, are found, since we may have.

- The *beautiful* house is *beautiful*.

Instead we must use an adjective such as *more* or *most* to precede *beautiful*. These are as we shall see later called *comparative* or *superlative*, respectively.

^a Adapted from Fries, chap. V (see Abbreviations And Bibliography)

Finally, a word like *garden*, which occurs in two types of paradigms (*garden, garden's, gardens, gardens'* and *garden, gardened, gardening*) must be classified as a noun when it occurs in noun frames and as a verb when it occurs in verb frames.

05.05 Greek Parts Of Speech

We can now proceed to (partially)^a define the parts of speech for Greek. We begin with nouns, presenting for the present only as much of the complete paradigm as is necessary for the present purpose. Apart from the "possessive" forms indicated by '-s (or -s'), English nouns are inflected only for number (i.e., they have no ending in the singular and add -s or some other inflection to form the plural). Greek nouns are also inflected for number, and, in addition, their inflections serve as grammatical devices with much the same functions as those of word order in English. Thus, as we saw in our discussion of:

ἰλαρὸν δότην ἀγαπᾷ ὁ θεός.

the endings -ς, and -ν, label the words which bear them as "subject" and "object," respectively.

This function of the endings may in some texts be called case (**note: we shall call them Case Forms**); each ending of a Greek noun usually indicates case and number, as the following paradigm illustrates:

CASE	NUMBER	GREEK	ENGLISH
NOMINATIVE	SINGULAR (NS)	θεός	<i>God</i> (as in <i>God loves us.</i>)
ACCUSATIVE	(AS)	θεόν	<i>God</i> (as in <i>We love God.</i>)
NOMINATIVE	PLURAL (NP)	θεοί	<i>gods</i> (as in <i>The gods are angry.</i>)
ACCUSATIVE	(AP)	θεούς	<i>gods</i> (as in <i>Pagans worship gods.</i>)

The names of the 5 case forms are traditional (We have only shown two of these so far.); their uses will be described in more detail later on. Similar paradigms for other nouns are given below:

	GREEK	ENGLISH	GREEK	ENGLISH	GREEK	ENGLISH
NS	τιμή	<i>honor</i>	ώρα	<i>hour</i>	δότης	<i>giver</i>
AS	τιμήν		ώραν		δότην	
NP	τιμαί	<i>honors</i>	ώραι	<i>hours</i>	δότεαι	<i>givers</i>
AP	τιμάς		ώρας		δότεας	

Nouns which have endings like those of - θεός are said to belong to the **second declension**. Nouns which have endings like those of - τιμή, ώρα, δότης, are said to belong to the **first declension**.^b *A declension is only a group of similar paradigms*; regardless of which declension a noun belongs, it can fill any slot in a grammatical construction that any other noun can fill.

05.06 The Dictionary Form Of A Noun.

If we wish to look up the meaning of a word in a dictionary (lexicon), we must know its **dictionary form**, since most dictionaries list only one form of each word rather than all the forms of every paradigm. Thus, in English, if we wish to find the meaning of *men*, we must look under *man*; if we wish to know the meaning of *sang*, we must look under *sing*, etc. In Greek, the dictionary (Lexical) form of a noun is its nominative singular. If we know only some other form of a noun we wish to look up, we must know how to discover its nominative singular. From the paradigms given in the preceding section it is obvious that the nominative singular is not always uniquely determined if we know only one other form; thus, if we find a word ending in -ας, we cannot tell whether it is the accusative plural of a word whose nominative singular ends in -η, in -α, or in -ης. Unless we have other clues to guide us, we must look up all the possibilities. (Note:

^a Partially, here means "at a very high order".

^b The division of the endings, -ος -η -ης, etc., into morphemes will be dealt with in Lesson 19.

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
The Declension system given in the ONLINE BIBLE with the “*footnotes*” dropdown menu picked
is very good but not complete. As we study further, the things left out will be apparent.

CHAPTER 06 - NOUNS, GENDER, NUMBER, CASE FORMS, THE DEFINITE ARTICLE

06.00 NOUNS, GENDER, THE DEFINITE ARTICLE

Greek nouns, as we observed at the end of the last lesson, may be defined as words, which are inflected^a for case and number (i.e., words which have inflections indicating case and number). We have also mentioned the division of nouns into declensions or groups of similar paradigms. We shall now consider a further category of nouns, which cuts across the classification into declensions. This is the classification into **genders**. This classification has an important function, which appears in connection with the grammatical device called **concord or agreement** (see section 4.12).

06.01 GENDER

Nouns are not inflected for gender as they are for number and case form. Every Greek noun has, or belongs to, a gender, which it retains in all syntactic circumstances. There are three genders in Greek, the traditional names for which are **masculine, feminine, and neuter**. These names for the genders have given rise to much unnecessary confusion, the blame for which belongs to Protagoras of Abdera, who taught in Athens in the fifth century B.C. However, since it is much too late to change the names now, we shall have to be content with emphasizing that gender is a **grammatical** category, not a physiological one; gender is *not* the same thing as sex. Men and women do *not* have gender, they have sex; the *words* for "man" and "woman" in Greek (and in many other languages) have gender, but not sex. The grammatical terms masculine gender, feminine gender, and neuter gender are not synonymous with the terms male sex, female sex, and sexless. To say that one has a friend of the feminine gender is like saying that one has a friend in the accusative case, or in the past tense (unless of course, your friend is dead or that your friendship is over.).

Gender is a partly systematic, but also partly arbitrary, classification of nouns, which has, as we have said, some syntactic functions. In so far as the gender classification is systematic, it is *not* in relationship to the sex, or sexlessness, of the persons or things to which nouns refer (using "things" in a very general sense). Thus - **κοράσιον**: is neuter, although it means *little girl*; - **παιδάριον**: which means *little boy*, is also neuter. - **χείρ**: *hand*, - **κεφαλή**: *head*, and - **γαστήρ**: *stomach*, are all feminine, whether or not they refer to parts of a woman's body; similarly - **πούς**: *foot*, and - **δάκτυλος**: *finger*, are always masculine. - **ὄμμα**: *eye*, and - **στήθος**: *breast*, are always neuter.^b

06.02 NUMBER

Number in Greek is like number in English, **Singular** or **Plural**. When we begin to look at Hebrew Substantives, we'll find that Hebrew has **Singular, Plural and Dual**. Like Greek, the Hebrew number is contained in the noun ending. However, the dual is normally used only for parts of the body that appear in pairs. e.g., eyes, feet, legs, hands, etc.

^a See section 5.03

^b Not all the examples cited here belong to the first or second declension.

At this point in our study we need to know something about what we'll call **case forms**^a. **There are five basic case forms in Biblical Greek: The Vocative (for direct address but often has the Nominative case form used in its place), The Nominative (normally used to determine the subject of a sentence), The Genitive (often used to show possession), The Dative (often used as the indirect object of a sentence), and, the Accusative (often used as the case form (and actual Case) of the direct objects).**

06.04 THE ARTICLE

The best way to learn the gender of a Greek noun is to learn the form of the definite article which is grammatically associated with its nominative singular form, i.e., the way it appears in a Greek Lexicon: thus **ὁ** indicates that a noun is masculine - **ὁ θεός**, or, that it is feminine as in, **ἡ**; - **ἡ τιμή**), or, that it is neuter as in, - **τὸ**; - **τὸ τέκνον**. The definite article was considered by the ancient Greek grammarians to be a separate part of speech, all by itself; there is every reason to do so, since the definite article has syntactic functions unlike those of any other word. The article (we may omit the word "definite," **since there is no "indefinite article" in New Testament Greek**^b) is inflected for case, gender, *and* number. The form of the article is determined by the case, gender, *and* number of the noun with which it is associated (in traditional terms, the article **agrees** with the noun it **modifies** in case, gender *and* number); **this is an example of the grammatical device called concord**. The important thing to remember here is that the number and case of a noun may vary in accordance with its grammatical function in particular instances, but that the gender of a noun is fixed.

EXAMPLES (only a few of the possible arrangements are given for the Greek examples) :

GREEK

τὸν μαθητὴν ἀγαπᾷ ὁ θεός
 ὁ μαθητὴς ἀγαπᾷ τὸν θεόν
 ἡ χήρα ἀγαπᾷ τὴν ἀδελφὴν
 τὴν χήραν ἀγαπᾷ ἡ ἀδελφὴ
 αἱ χήραι ἀγαπῶσιν τοὺς μαθητάς
 ἀγαπῶσιν οἱ μαθηταὶ τὰς ἀδελφάς

ENGLISH

God loves the disciple.
 The disciple loves God.
 The widow loves the sister.
 The sister loves the widow.
 The widows love the disciples.
 The disciples love the sisters.

A partial paradigm of the article may be inferred from the sentences just given:

CASE FORM, GENDER, . NUMBER	MASCULINE	FEMININE
Nominative Singular (N, , S)	ὁ	ἡ
Accusative Singular (A, , S)	τὸν	τὴν
Nominative Plural (N, , P)	οἱ	αἱ
Accusative Plural (A, , P)	τοὺς	τὰς

Nouns of the neuter gender, however, look differently in the nominative and accusative from those of the masculine and feminine genders:

GREEK

τὸ τέκνον ἀγαπᾷ ὁ θεός
 τὸ τέκνον ἀγαπᾷ τὸν θεόν
 τὰ τέκνα ἀγαπᾷ ὁ θεός

ENGLISH

God loves the child.
 The child loves God.
 God loves The children.

^a There are however, eight cases. The **Vocative** (It often uses the same case form as the nominative), the **Nominative**, the **Genitive**, the **Ablative** (Same case form as the Genitive), the **Dative**, the **Locative** and the **Instrumental** (Same case forms as the Dative), and the **Accusative**.

^b Remember this when you deal with anyone who represents the Watchtower Tract and Bible Society (Jehovah's Witnesses).

τὰ τέκνα ἀγαπῶσιν τὸν θεόν The children love God.

From these sentences it appears that for *neuter* nouns there is a difference between singular and plural, but no difference between nominative and accusative. This difference (and lack of difference) is reflected, by concord, with the article. (HOWEVER, note the verb 'love', 'they love', in the last sentence; it is plural and determines the subject of the sentence.)

Contrast the neuter article with the article in the other genders:

CASE FORM, GENDER, NUMBER	MASCULINE	FEMININE	NEUTER
Nominative Singular (N, , S)	ὁ	ἡ	τὸ
Accusative Singular (A, , S)	τὸν	τὴν	τὸ
Nominative Plural (N, , P)	οἱ	αἱ	τὰ
Accusative Plural (A, , P)	τούς	τάς	τὰ

06.05 The Translation Of The Article.

Generally speaking, when rendering Greek into English, the Greek article should be translated by *the*, and when rendering English into Greek, '*the*', should be translated by some form of the Greek article. Exceptions to this rule will be considered in connection with the constructions in which they occur.

06.06 A Definition of Articular And Anarthrous.

A noun, which has no article, is called an **anarthrous noun**; a noun which has an article is called an **articular noun**. The use of these terms will facilitate the statement of a number of definitions, which must be introduced in future lessons.

06.07 An Illustration Of Concord.

The concord of the article with the noun may be illustrated by the following paradigms:

CASE FORM, GENDER, NUMBER	MASCULINE	FEMININE	NEUTER
Nominative Singular (N, , S)	ὁ θεός	ἡ τιμή	τὸ τέκνον
Accusative Singular (A, , S)	τὸν θεόν	τὴν τιμήν	τὸ τέκνον
Nominative Plural (N, , P)	οἱ θεοί	αἱ τιμαί	τὰ τέκνα
Accusative Plural (A, , P)	τούς θεούς	τάς τιμάς	τὰ τέκνα

The endings of the articles very frequently "rhyme" (or nearly rhyme) with the endings of the noun, as they do above. However, this is not necessarily true. Many feminine nouns of the first declension have - α and - αν instead of - η and - ην, and there are also a number of masculine nouns in the first declension and some feminine nouns in the second declension.

06.08 First Declension Feminine Noun Forms.

Feminine nouns of the first declension which have - α and - αν, in the nominative and accusative singular are of three types, examples of which are given below:

Table 06.01 Three Articular Nouns Declined For Nominative An Accusative Singular And Plural.

Nominative Singular (N, , S)	ἡ χήρα	<i>The Joy</i>	ἡ καρδιά	<i>The Heart</i>	ἡ γλῶσσα	<i>The Tongue</i>
Accusative Singular (A, , S)	τὴν χήραν	<i>The Joy</i>	τὴν καρδίαν	<i>The Heart</i>	τὴν γλῶσσαν	<i>The Tongue</i>
Nominative Plural (N, , P)	αἱ χήραι	<i>The Joys</i>	αἱ καρδίαι	<i>The Hearts</i>	αἱ γλῶσσαι	<i>The Tongues</i>
Accusative Plural (A, , P)	τὰς χήρας	<i>The Joys</i>	τὰς καρδίας	<i>The Hearts</i>	τὰς γλῶσσας	<i>The Tongues</i>

The endings - **α** and - **αν**, occur in feminine nouns of the first declension instead of - **η** and - **ην** (1) if - **ρ**, precedes (as in - χήρα), (2) if a vowel precedes (as in - καρδιά), and (3) in a few other nouns (e.g., - γλῶσσα).

06.09 First Declension Masculine Noun Forms.

Most masculine nouns of the first declension are declined like - μαθητής, below, and feminine nouns of the second declension are declined exactly like masculine nouns of the second declension: e.g.,

Table 06.02 Two Articular Nouns Declined For Nominative And Accusative Singular And Plural, First Declension Masc. and second decl. Fem.

Nominative Singular (N, , S)	ὁ μαθητής	<i>The Disciple</i>	ἡ ὁδός	<i>The Way</i>
Accusative Singular (A, , S)	τὸν μαθηταί	<i>The Disciple</i>	τὴν ὁδόν	<i>The Way</i>
Nominative Plural (N, , P)	οἱ μαθητῆν	<i>The Disciples</i>	αἱ ὁδοί	<i>The Ways</i>
Accusative Plural (A, , P)	τοὺς μαθητάς	<i>The Disciples</i>	τὰς ὁδοὺς	<i>The Ways</i>

06.10 First Declension Neuter Nouns. Neuter nouns like - τὸ τέκνον, are assigned to the second declension; **there are no neuter nouns in the first declension.**

CHAPTER 07 - SUBJECT AND OBJECT

07.01 The Subject In Declarative English Sentences.

In Chapter 4 we noticed some of the difficulties which arise when we try to base definitions for grammatical terms like "subject" and "object" on the meanings they express, and we saw that it is more practical to base definitions for these and other grammatical terms on formal characteristics such as, in the case of English, word order. Grammarians of all schools would agree that the boldface words in the sentences below are the "subjects" of their respective sentences, but the meanings of these "subjects" are not all the same; what does remain constant in these sentences is a clear pattern in the word order:

- | | |
|---|--|
| (1) The treasurer misappropriated the funds. | <i>{In each of these four sentences
the subject indicates
"the performer
of the action."}</i> |
| (2) The judge coughed apologetically. | |
| (3) The child gave the dog a bone. | |
| (4) The general called the captain a fool. | |
| (5) His wife is a vegetarian. | <i>{In this sentence the subject indicates
that which is identified."}</i> |
| (6) This room is stuffy. | <i>{In this sentence the subject indicates
"that which is described."}</i> |
| (7) The funds were misappropriated by the treasurer. | <i>{In each of these three sentences
the subject indicates " that which
receives or undergoes the action."}</i> |
| (8) A bone was given the dog by the child. | |
| (9) The captain was called a fool by the general. | |
| (10) The dog was given a bone by the child. | <i>{In this sentence the subject indicates
"that to or for which the action is
performed."}</i> |
| (11) The professor bathed hastily. | <i>{In this sentence the subject indicates
"the performer of the action" and "that
which receives or undergoes the
action."}</i> |

07.02 The Subject In Interrogative English Sentences.

In each of these eleven sentences the **position** of the boldface word marks it as the "subject"; in other types of sentences other positions serve to mark the subject. Thus, the interrogative sentences, below, corresponding to those in the preceding section, have a different, but still constant, characteristic pattern:

- (1') Did the **treasurer** misappropriate the funds?
- (2') Did the **judge** cough apologetically?
- (3') Did the **child** give the dog a bone?
- (4') Did the **general** call the captain a fool?
- (5') Is his **wife** a vegetarian?
- (6') Is this **room** stuffy?
- (7') Were the **funds** misappropriated by the treasurer?
- (8') Was a **bone** given the dog by the child?
- (9') Was the **captain** called a fool by the general?
- (10') Was the **dog** given a bone by the child?
- (11') Did the **professor** bathe hastily?

07.03 The Position Of The Subject Of An English Sentence.

The boldface words in all the sentences are in **subject positions**; their status as subjects is thus, in English, structurally defined. However, the structural **meanings** which are expressed by these subjects are not all the same; in order to be able to distinguish among these, we must be able to recognize still other characteristics of the different sentence structures (e.g. the voice of the verb). When taken together, these formal structural characteristics rarely leave us in doubt as to which of the possible meanings is actually intended in a given instance. As native speakers of English we recognize and "react" to these various structural signals quite unconsciously; it would not be easy for us to describe them in detail.

07.04 The subject of a Greek sentence.

The subject of a Greek sentence also has distinctive formal features; these are not features of word order and are in general much easier to describe. In Greek the subject must be in the **nominative** case if it is expressed at all; if it is not expressed by a noun or pronoun in the nominative case, it must be inferred from the form of the verb or from the context. It may be stated as a general rule that:

The subject of a sentence in Greek is normally indicated by a noun or pronoun in the nominative case; conversely, the principal function of the nominative case is to indicate the subject of a sentence.

However; consider the predicate nominative, or the Vocative case^a where the Nominative is substituted for the Vocative of direct address (especially for the Plural Number).

07.05 The Direct Object. What we have said about subjects also holds for objects. The grammatical term "object" cannot be satisfactorily defined on the basis of meaning, but only on the basis of formal characteristics. In English the object is usually identifiable from its position in the word order. Thus, in the sentence

The dog bit the man.

dog is subject and *man* is object; in

The man bit the dog.

man is subject and *dog* is object.

The reversal of the relative spatial positions of the words *dog* and *man* indicates the reversal of their grammatical functions.

Man in the first sentence and *dog* in the second are both "objects," and they are both the special sort of objects called **direct** objects. In Greek the direct object is not indicated by its position in the word order, but by its case, which is, in most instances, the **accusative** case; it should be noticed, however, that not all sentences contain direct objects (either in Greek or in English) and that the accusative case has other functions than that of indicating the direct object. Leaving aside these complications for the present, we may lay it down that:

The direct object in a sentence in Greek is normally indicated by a noun or pronoun in the accusative case; conversely, one of the principal functions of the accusative case is to indicate the direct object in a sentence.

^a A fairly thorough treatment of the Vocative Case (direct address) and case forms, such as they are, are found in 21.03.

07.06 Greek vs English Sentences Compared.

A comparison of a few Greek sentences with their English equivalents reveals quite clearly the differences in the grammatical devices used in the two languages to indicate subjects and objects^a:

S V O	S V O
(1) ἡ γῆ ἐβλάστησεν τὸν καρπὸν..	The earth brought forth fruit. (cf. Jas 5:18)
S O V	S V O
(2). τὸ δένδρον καρποῦς ποιεῖ.	The tree bears fruits. (cf. Mt 7:17)
V S O	S V O
(3) ἠγάπησεν ὁ θεὸς τὸν κόσμον,	God loved the world. (cf. Jn 3:16)
V O S	S V O
(4) φωνεῖ τὸν νυμφίον ὁ ἀρχιτεράκλιος,ς	The steward calls the bridegroom. (cf. Jn 2:9)
O V S	S V O
(5) ἐξουσίαν ἔχει ὁ υἱὸς	(The) son has power. (cf. Mt 9:6)
O V S	S V O
(6) Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος,	A man planted a vine, (cf. Mk 12:1)

Most native speakers of English will recognize that the six sentences at the right above all have the same structure. Each has three main constituents, and each of these occupies a characteristic position.^b These characteristic positions, taken together, are parts of a characteristic structure or pattern that we may represent by the formula

(a) N_1-V-N_2 **Note:** The expressions with subscripts should be read as follows:

$N_1 = N$ sub 1, $N_2 = N$ sub 2, etc.

In which N_1 and N_2 are **nouns** and **V** is a **verb** (defined in terms of paradigmatic or syntactic characteristics). If **V** is a **transitive**^c verb, then N_1 is the **subject** and has the structural meaning "performer of the action," and N_2 is the **object** and has the structural meaning "receiver of the action." In this case we may use a less general formula.

(b) S-V-O

Where **S** stands for **subject**, **V** for **(transitive) verb**, and **O** for **object**. Formula (b) represents the grammatical structure of each of the six English sentences above.

07.07 Greek Sentence Formal Features Include Strong Case Structure.

When we turn to the Greek sentences, however, we discover that the formal features that they share with each other are not features of word order. Each Greek sentence contains a noun in the

^a The Greek New Testament sentences have been altered slightly for simplification; in no case, however, has the order of words been changed.

^b The English sentences also have the same intonation pattern; we cannot compare this with anything, however, as we do not know the intonation patterns of the Greek sentences.

^c A transitive verb is one that has both active and passive forms. For example, the verb *rent* is transitive, since we can have

The tenant *rented* the house. (Active)

and The house *was rented* by the tenant. (Passive)

On the other hand, the verb *come* is *not* transitive, since we can have

The collie *came* home.

but not Home *was come* by the collie.

nominative case (\mathbf{N}_n)^a, a noun in the accusative case (\mathbf{N}_a), and a verb (\mathbf{V}), but these three constituents do not appear in the same order in any two sentences. If we look up the lexical meanings of the Greek words, we find that English \mathbf{N}_1 corresponds to Greek \mathbf{N}_n , English \mathbf{N}_2 to Greek \mathbf{N}_a , and English \mathbf{V} to Greek \mathbf{V} .^b It thus appears that in Greek, when \mathbf{V} is a transitive verb, \mathbf{N}_n indicates the subject (\mathbf{S}) with the meaning "the performer of the action," and \mathbf{N}_a indicates the object (\mathbf{O}) with the meaning "receiver of the action."

07.08 Greek vs English Sentences Described.

The structure $\mathbf{S} - \mathbf{V} - \mathbf{O}$ (with fixed order in English, variable order in Greek) is characteristic of a great many sentences in both English and Greek, but there are many other sentences which have different structures. The structural meanings we have found to be associated with subjects and objects, which occur in sentences with the structure $\mathbf{S} - \mathbf{V} - \mathbf{O}$ will sometimes be associated with them in other kinds of sentences, sometimes not.^c We must, therefore, first recognize which words are "subjects," "objects," etc., on the basis of formal characteristics such as word order in English or case in Greek, and then we must determine what structural meanings these "subjects," "objects," etc., bear, by examining the whole structure of the sentence of which they are constituent parts.

^a The expressions with subscripts should be read as follows: $\mathbf{N}_n = \mathbf{N}$ sub n , $\mathbf{N}_a = \mathbf{N}$ sub n , etc.

^b At this stage we shall use only sentences in which the correspondence (Eng) $\mathbf{N}_1 = (\text{Gk}) \mathbf{N}_n$, (Eng) $\mathbf{N}_2 = (\text{Gk}) \mathbf{N}_a$, etc., holds true; the exceptions which may occur will be considered later.

^c In English, for example, the subject indicates "the performer of the action" not only in sentences which are structurally parallel to sentence (1) of section 7.01 (such as the six of section 7.06), but also in sentences which are structurally parallel to sentence (2) of section 7.01. These will be considered in Chapter 8.

CHAPTER 08 - OTHER SENTENCE TYPES**08.01 Sentences Containing Intransitive Verbs**

Many English sentences occur which do not have the structure,

S - V - O

which, we examined in the preceding lesson. In some of these, namely, those which are structurally parallel to sentence (2) of section 7.1,

(2) The judge coughed apologetically.

The subject has the same structural meaning as that we have already learned: "the performer of the action." The structure of this sentence may be represented by the formula

S - V - [Adv]

Here, S represents the subject and V the verb as before, and in which (Adv) stands for an adverbial adjunct.^a Alternatively, with reference to the parts of speech rather than to the syntax, we may use the formula

N₁ - V - [Adv]

We continue to use the notation N₁, as **the subscript provides a convenient indication that the subject comes first in the word order**, but there is now no N₂. The verb in this sentence is **intransitive**, i.e., one which takes no object and which has no passive voice.^b

08.02 The Subject Of A Sentence Having Intransitive Verbs.

Many Greek sentences have a structure that is comparable to this. In Greek, of course, the order of the constituents is not fixed, but once again the subject, which is indicated by a noun in first position in English, is indicated by a noun in the nominative case in Greek; the correspondence (Eng) N₁ = (Gk) Nn still holds. A few examples will suffice to illustrate this correspondence:

- | | | | |
|-----|----------|--------------------------|-------------------------------|
| (1) | Lk 21:8 | ὁ καιρὸς ἤγγικεν. | The <u>time</u> is at hand. |
| (2) | Lk 16:22 | ἀπέθανεν ὁ πλούσιος | The <u>rich</u> man died. |
| (3) | Mk 5 :29 | τὸ παιδίον οὐκ ἀπέθανεν. | The <u>child</u> is not dead. |

From the third example above it will be seen that when the noun in a Greek sentence is neuter, we may not be able to tell whether it is the subject or the object (since we cannot tell whether it is nominative or accusative). However, it is clear from example (2) that the verb ἀπέθανεν, is intransitive (it has no object), so that τὸ παιδίον must be the subject in sentence (3).

^a We enclose the symbol Adv in square brackets to indicate that it is not "obligatory," i.e., it is not an essential part of the structure. We may also have, as a "complete sentence" in English,
The judge coughed.

Nonobligatory (or "optional") constituents may also occur in sentences of the S - V - O type; e.g.,
The treasurer maliciously misappropriated the funds.

^b See fn. 2, section 7.06. Many verbs that are ordinarily intransitive may be used transitively with a restricted number of objects. Thus we may have:

The judge coughed a great hacking cough..

Such exceptional examples may be included with sentences of the S - V - O type. (The same kind of exceptional example is found in Greek.)

08.03 Equative or State Of Being Verbs – An Introduction.

When we examine sentence (5) of section 7.01, we find that the structural meaning indicated by the subject is not the same as it is in the first four sentences:^a

(5) His wife is a vegetarian.

At first glance the structure of this sentence seems parallel to that of the sentences considered in Lesson 7; here again the basic pattern is certainly

N_1 -V- N_2 .

But in the case of sentence (5) this cannot be rewritten as

S-V-O

as was done in section 7.1. The first noun in sentence (5), ($N_1 = wife$) may, indeed, be called the "subject" (as it traditionally is) because of its position in the sentence, but it does not have the meaning "performer of the action." Further, the second noun ($N_2 = vegetarian$) does not indicate the "receiver of the action." In this sentence, as we said in section 7.1, the "subject" indicates "that which is identified"; the second noun which is called not an "object," but a "predicate nominative", indicates "**characteristics of identification**" which are to be associated with the first noun.

08.04 Equative or State Of Being Verbs.

Since this sentence (5) has the same *general* structure as sentence (1) of section 7.1, viz., $N_1 - V - N_2$, how shall we account for the fact that it and its constituents express different structural meanings? It is to be explained as due to the presence, in sentences of this type, of a different *kind* of verb. Verbs of this kind are called **equative** verbs; **equative verbs have structural meaning as well as lexical meaning and are, therefore, function words**. Equative verbs are like transitive verbs in that they may occur in structures of the general type $N_1 - V - N_2$, but like intransitive verbs, **they take no objects and have no passive voice**. The distinguishing feature of equative verbs, however, is the structural meaning, which they impart to a sentence, thereby, determining the total structure. The way in which the presence of equative verbs affects sentence structure will be at once apparent if we rewrite sentence (5) with transitive verbs:

(5) His wife *is* a vegetarian. (Equative verb)

(5a) His wife *became* a vegetarian. (Equative verb)

(5b) His wife *saw* a vegetarian. (Transitive verb)

(5c) His wife *shot* a vegetarian. (Transitive verb)

The most important equative verbs in English are the verbs *to be* and *to become*; their equivalents are by far the most important equative verbs in Greek. In English we have to **know** whether a verb is equative or not; generally speaking, if we encounter a verb previously unknown to us, we will not be inclined to regard it as possibly equative, for the class of equative verbs is far too restricted. If we should come across a sentence for example, like:

(5d) His wife *milvered* a vegetarian.

We would be more likely to understand *milver* to indicate some action performed by the *wife* and received by the *vegetarian*, rather than that the *wife* is characterized, in some unfamiliar way, as a *vegetarian*.

^a Sentences (3) and (4) of section 7.01 will be considered in Chapter 11.

08.05 Finding The Subject Of A Sentence Having An Equative Verb.

In Greek sentences belonging to the corresponding structural type, there is an extra structural signal, which helps us to recognize that a verb is equative, even if we have never seen the verb before. As we might expect, this extra signal is one of case. In Greek, when two nouns are joined by an equative verb, *both* nouns are in the **nominative** case. This extra clue is not generally very useful, however, as we are likely to know the whole stock of equative verbs in Greek fairly early in the game; on the other hand, the absence of a fixed word order in Greek makes it difficult for us to distinguish which of two nouns in the nominative case is the subject of an equative verb and which the predicate nominative. A way out of this difficulty will be apparent if we will notice that in a sentence in which two nouns are joined by an equative verb, the two nouns are rarely simply equated in such a way as to be completely inter- changeable. Thus,

God is love.

does not mean the same thing as

Love is God.

In sentences of this type, the "subject" is comparatively definite and special; the "predicate nominative" less definite and less special. The subject is *identified* by being associated with a more general notion or class. Thus, in

Thieves are cowards.

thieves is the subject, and the sentence indicates that they are to be included within the larger class, *cowards*. If, on the other hand, we have

Cowards are thieves.

we make *thieves* the more general term, and we would infer from the statement that there are some thieves who are not cowards.

08.06 Five Rules For Finding The Subject Of A Sentence Having An Equative Verb.

In Greek, since the word order is not fixed, some other way of identifying the subject of an equative verb must be sought. The notions of "definiteness" and "indefiniteness" provide us with just such a way.^a We may lay it down as a general principle that, if two nouns in the nominative case are connected by an equative verb in Greek, the more definite of the two is the subject. Thus:

(a) If one of the two nouns is a *proper name*, it is the subject.

	V	S	PN		S	PN
Jn 18:40 .	ἦν	ὁ	Βαραββᾶς	ληστής.	Barabbas	was a robber.

(b) If only one of the nouns has the article, it is the subject:^b

	S	PN	V		S	PN
1 Jn 4:8	ὁ	θεὸς	ἀγάπη	ἐστίν.	God	is love.

(c) If both nouns are equally definite (or indefinite), the one, which has the narrower reference, is the subject:

	S	V	PN		S	PN
1 Jn 3:4	ἡ	ἀμαρτία	ἐστίν	ἡ	ἀνομία.	Sin is lawlessness.

(i.e., are there other kinds of lawlessness besides sin?)

(d) If one of the two nouns has been referred to in the immediately preceding context, it is the subject:

	S	V	PN		S	PN
1 Cor 10:4	ἡ	πέτρα	ἦν	ὁ	Χριστός.	The rock was Christ.

In this particular example, since **Christ** may be regarded as a proper name (i.e., The Messiah), the translation maybe reversed:

	S	PN
	Christ	was the rock.)

(e) If an equative verb joins a noun to a pronoun, the pronoun is the subject:

	S	V	PN	S	PN
Gal 4:24	αὐταί	ἐστίν	δύο	διαθήκαι.	These [women] are two covenants.

08.07 Equative Verbs – Word Order.

It should be particularly noticed that when the predicate nominative precedes the verb in Greek, it generally does *not* have the article. Since this is true, it is frequently necessary to supply a definite article in English, even though there is none in Greek:

	S	PN	V		S	PN
Mk 15:39	οὗτος	ὁ	ἄνθρωπος	υἱὸς	θεοῦ	ἦν.

Note However: a possible translation is:

This man was a son of God.

Question: Why would this alternate translation be possible?

^a Cf. Otto Jespersen, *The Philosophy of Grammar* (London: Allen & Unwin, 1951), pp. 150-154.

^b These rules must be followed priority (a) to (e). This is the death knell for the Watchtoer's New World "translation."

CHAPTER 09 - ADJECTIVES

09.01 Attributive And Predicate Positions In English Sentences.

Adjectives are important parts of speech in both English and Greek. A brief description of English adjectives is given first, so that we may then proceed to compare and contrast their characteristics with those of Greek adjectives. English adjectives may be most satisfactorily defined in terms of their syntactic characteristics,^a as follows: An **adjective** (in English) is a word which may occur in positions similar to those occupied by *hot* and *hostile* in the examples below:

- (1) Immediately preceding a noun:
 - (a) Without an article:

Hot water dissolves sugar quickly.
Hostile savages captured the missionaries.
 - (b) With an article (*a*, *an*, or *the*):

A *hot* cup of tea cheered him considerably.
A *hostile* environment warped his personality.
The *hot* poker bent near the end.
The *hostile* gestures caused him to withdraw.
- (2) Following an equative verb which has a noun as subject:

The weather is *hot*.
His attitude was *hostile*.

A number of English words occur in some, but not all, of the syntactic positions just described. These words may be classified in various ways; some of the most important are mentioned here:

- (i) The articles (*a*, *an*; *the*) occur in position (1a), but not in (1b) or (2).
- (ii) The demonstratives (*this*, *that*; *these*, *those*) do not occur in position (1b).
- (iii) *Enough* occurs in (1a) or (2), but not in (1b):

Enough time has elapsed. Ten people are *enough*.
- (iv) *Only* occurs in (1a) and (1b), but not in (2):

Only lawyers can understand it.
The *only* person there is my uncle.
- (v) *All* occurs only in (1a), but may also precede *the*.

Positions (1a) and (1b) are traditionally called **attributive** positions, and position (2) is traditionally called the **predicate** position. It should be noticed, however, that English adjectives occasionally occur in other positions (although we do not use these other positions to *define* the adjective):

- (3) Some adjectives may follow a noun:

I never seem to have money *enough*.
He preached about life *everlasting*.
The mailman collected three cents postage *due*.
He is a devil *incarnate*.
God *almighty* will protect you.
- (4) Some adjectives may *precede* an equative verb, of which the subject then follows:

Blessed are the peacemakers.

^a Some English adjectives are inflected for "degree of comparison" (e.g., *big* - *bigger* - *biggest*), but so are some adverbs (*well* - *better* - *best*). We shall postpone a consideration of this type of inflection until a later lesson.

09.02 Substitution Of Other Parts Of Speech For Adjectives In English Sentences.

Whatever position an adjective has, it has the *meaning* of "modifying," i.e., qualifying, limiting, identifying, or describing, the meaning of the noun with which it is connected. It should be clear, however, that this meaning cannot serve as a basis for *defining* adjectives, **because many words may have this meaning in particular instances, but do not qualify syntactically as adjectives.** For example, in the sentences below containing the words *appointments* and *very*;

The *appointments* committee met yesterday.

(Note that *appointments* is a noun acting adjectivally.)

You are the *very* man I'm looking for.

(Note that *very* is an adverb acting adjectivally.)

Each has the meaning of "modifying" the following noun and each has a syntactic position which is appropriate for adjectives. However, neither *appointments* nor *very* can have the second or predicate position (with adjectival meaning), and they are on other grounds classified as noun and adverb, respectively. In such cases it is convenient (as well as traditional) to say that *appointments* and *very* are "used as adjectives" or "function adjectivally."

09.03 Substitution Of Adjectives For Nouns In English Sentences.

Conversely, and more important for us here, English adjectives (as defined in section 9.1) may be "used as nouns" (or "have substantive functions"); i.e., they may sometimes occur in syntactic positions which are generally appropriate to nouns. For example, we may say,

He hath put down the *mighty* from their seat,
and hath exalted the *humble* and *meek*.

It is, of course, possible to say that nouns are "understood" here (though it would be difficult to give rules for deciding on just the right noun to "understand," in many situations), but the fact remains that, *as it stands*, the sentence quoted is structurally parallel to

He hath put down the *kings* from their seat,
and hath exalted the *beggars* and *slaves*.

We can still tell that *mighty*, *humble*, and *meek* are not nouns, because they do not have the plural morpheme *-s*, which would be appropriate if they were.

09.04 Greek Adjective Inflection.

We are now ready to turn to a discussion of *Greek* adjectives. Unlike English adjectives, all Greek adjectives have characteristic inflections; so that it is convenient to define them in terms of these and then go on to describe their syntactic behavior. Greek adjectives are inflected for **case** and **number**, like nouns, and also for **gender**; that is, they have forms that indicate gender as well as forms that indicate case and number.^a

^a Greek adjectives are also inflected for degree of comparison. We shall consider this in a later lesson.

09.05 Greek Adjectives Of The First And Second Declension – Definition.

The Greek adjectives we shall take up in this lesson are said to be of the first *and* second declensions:

- (1) They have feminine forms like those of feminine nouns of the first declension, and
- (2) They have masculine and neuter forms like the forms of masculine and neuter nouns of the second declension.

The illustrative paradigms given below should be compared with the noun paradigms in section 6.

Most adjectives are declined like *καλός*: *good*.

Case, Number	MASCULINE	FEMININE	NEUTER
Nominative Singular (N, ^, S) ^a	καλ-ός	καλ-ή	καλ-όν
Accusative Singular (A, ^, S)	καλ-όν	καλ-ήν	καλ-όν
Nominative Plural (N, ^, P)	καλ-οί	καλ-αί	καλ-ά
Accusative Plural (A, ^, P)	καλ-ούς	καλ-άς	καλ-ά

09.06 The Dictionary Form Of A Greek Adjective.

The Dictionary Form of a Greek adjective is its nominative masculine singular (e.g., *καλός*); adjectives are frequently cited with the endings of the other genders indicated (e.g.,) *καλός, ή, όν*.

09.07 Adjectives – Vowel Irregularities.

Adjectives which have a ρ, or a *vowel* (most frequently ι) immediately preceding the ending ος; of the dictionary form have α, in the feminine singular (all cases) instead of η; thus (cf. section 6.18):

Case, Number	MASCULINE	FEMININE	NEUTER
Nominative Singular (N, , S)	μικρ-ός	μικρ-ά	μικρ-όν
Accusative Singular (A, , S)	μικρ-όν	μικρ-άν	μικρ-όν
Nominative Plural (N, , P)	μικρ-οί	μικρ-αί	μικρ-ά
Accusative Plural (A, , P)	μικρ-ούς	μικρ-άς	μικρ-ά

A (full) dictionary citation for this adjective would be *μικρός, ά, όν*: *small*. The most frequently encountered adjectives of this type are:

ἅγιος: holy	νεκρός: dead
ἴδιος: one's own	ἕτερος: other
δίκιος: Just, righteous	πονηρός: evil, wicked
δεξιός: right (hand)	πρεσβύτερος: older, elder
μακάριος: happy (blessed)	μικρός: small, little

^a The character ^, that occurs in these tables, are place holders for Gender: M = Masculine, F = Feminine, N = Neuter. We shall decline Adjectives and Participles in this format AT ALL TIMES!

09.08 Adjectives – Occasional Lack Of Separate Feminine Case Forms.

Some adjectives have no separate form for the feminine gender:

Case, Number	MASCULINE or FEMININE	NEUTER
Nominative Singular (N, , S)	αἰώνι-ός	αἰώνι-όν
Accusative Singular (A, , S)	αἰώνι-όν	αἰώνι-όν
Nominative Plural (N, , P)	αἰώνι-οί	αἰώνι-ά
Accusative Plural (A, , P)	αἰωνί-ούς	αἰώνι-ά

A (full) dictionary citation for this adjective is αἰώνιος, ov: *eternal*; the fact that this adjective has no separate feminine form is indicated only by the fact that no separate feminine ending is indicated. Adjectives of this type are not very common in the New Testament; αἰώνιος, ov: *eternal*; is the only one which occurs more than fifty times in the New Testament.

09.09 Syntactic Characteristics Of Greek Adjectives.

The most important syntactical important details are given below:

(1) Concord or agreement.

An adjective agrees with the noun it modifies, in case, number, and gender; that is, the form of the adjective is determined by the case, number, and gender of the noun it modifies.

EXAMPLES:

πιστὸς διάκονος	a faithful servant
καινὴ ἐντολή	a new commandment
ἀγαθὸν ἔργον	a good work

Notice that the ending of the adjective is not necessarily the same as that of the noun it modifies:

ἰλαρὸς δότης	a cheerful giver
μικρὰ φωνή	a small voice
ζωὴ αἰώνος	eternal life
ἡ καλὴ ὁδός	the good way

(2) Position of adjectives.

(a) When an adjective modifies a noun that has no article (anarthrous), it may either precede or follow that noun:

Eph 6 :21	πιστὸς διάκονος	a faithful minister
1 Cor 5:6	μικρὰ ζύμη	a little leaven
Rom 6 :23	ζωὴ αἰώνος	eternal life
Phil 1:6	ἔργον ἀγαθόν	a good work

In all these examples **the adjective is said to be attributive**, and has the meaning of "modifying" the noun exactly as in the corresponding English constructions.

(b) **When an adjective modifies a noun that has the definite article**, it may have anyone of **five positions**.

(i) It may come between the article and the noun, as in English:

ὁ πιστὸς διάκονος	the faithful minister
ἡ καινὴ ἐντολή	the new commandment
τὸ ἀγαθὸν ἔργον	the good work

(ii) It may come between the article and the noun, like the English translation, below:

ὁ διάκονος	ὁ πιστὸς	the faithful minister
ἡ ἐντολή	ἡ καινὴ	the new commandment
τὸ ἔργον	τὸ ἀγαθὸν	the good work

(iii) It may follow the noun or pronoun, but in this case it must have the article repeated before it:

Jo 14:27	.. εἰρήνην {N-AFS} τὴν {T-AFS} ἐμὴν {S-IAFS}..	... My peace
2 Ti 1:12	.. ἐκείνην {D-AFS} τὴν {T-AFS} ἡμέραν {N-AFS}.	... that day.

Positions (i) to (iii) are called **the first, second, and third attributive positions**, respectively^a. When an adjective has one of these positions, it has the meaning of “modifying” the noun or pronoun as in the equivalent English constructions indicated. The first attributive position is more common than the second (emphatic attributive). The two New Testament examples of the third attributive position are shown above.

The other positions an adjective may have with articular^b nouns are called predicate positions.

(iv) In the first predicate position, the adjective precedes both the noun and its article, but has no article of its own:

1 Cor 1:9 πιστὸς ὁ θεός God is faithful.

(v) In the second predicate position, the adjective again has no article, but follows the articular noun:

Rom 7:12 ὁ νόμος ἅγιος The law is holy.

09.10 Translation Of The First And Second Predicate Adjectival Positions.

It should be noticed that the English translations of the Greek examples in (iii) and (iv) above are sentences with structure parallel to that of sentence (6) of section 7.01:

(6) This room is stuffy.

Here we encounter an important difference between the structures of Greek and English. The English sentence (6) and those in (iii) and (iv) above all have a structure, which may be represented by the formula

S - V - Adj

or, more generally, by

N1 - V - Adj

where N1 (the subject, S) is a noun in first position in the sentence, V is an equative verb, and Adj is an adjective. The structures of the Greek examples in (iii) and (iv), however, are entirely different; we may represent them as

(iii) Adj - t- N_n

and

(iv) t - N_n - Adj

where t represents the article, N_n a noun in the nominative case, and Adj an adjective (agreeing with the noun, of course). There is nothing in either Greek example to correspond to the equative verb in

^a When an adjective having an article follows a noun which does not, it is said to be in the third attributive position and has the same meaning as it does in the first and second. This position is rare in the New Testament. (Cf. John 14: 27, 2 Timothy 1: 13.).. Position (ii) is also called the **Emphatic Attributive** position.

^b See section 6.16.

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 the English equivalents; yet the Greek examples are complete sentences just as much as their English equivalents are. It is not correct to say that a verb is "understood" in the Greek; it is true that we have to supply a verb (usually *is* or *are*) when we translate such Greek structures, but the Greeks were perfectly satisfied with them without any verb at all. The word order here, in the Greek this time, rather than in English, indicates the structural meaning.

09.11 Adjectives Used As Predicate Nominatives.

Greek sentences with structure
 N_n-V-Adj (or S-V-Adj)
 (with variable order), where V is an equative verb, also occur:

	S	V	Adj	
Mt 17:2	τὰ ἱμάτια	ἐγένετο	λευκά.	The garments became white.
	V	Adj	S	
Mt 14:24	ἦν	ἐναντίος	ὁ ἄνεμος.	The wind was contrary.
	Adj	V	S	
Mt 17 :26	ἐλεύθεροί	εἰσιν	οἱ υἱοί.	The sons are free.

09.12 Adjectives Used As Nouns.

Greek adjectives also occur in syntactic positions ordinarily occupied by nouns and may in such situations be said to be "used as nouns" or to have the functions of nouns. This use is quite similar to that of English (cf. section 9.03), though occasionally a clearer translation results if a noun is supplied or if one is, or ones are added.

EXAMPLES:

Mt 20:16	ἔσονται οἱ ἔσχατοι	πρῶτοι.	The last shall be first.
Mt 11:5	τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ	περιπατοῦσιν, λεπροὶ καθαρίζονται	Blind [men] receive their sight and lame [men] walk, leprous [men] (<i>i.e.</i> , lepers) are cleansed
	καὶ κωφοὶ ἀκούσουσιν καὶ νεκροὶ	ἐγείρονται καὶ πτωχοὶ	and deaf [men] hear, and dead [men] are raised up and poor [men]
	εὐαγγελίζονται.		have the Gospel preached <i>to them</i> .

Notice that in Matthew 11:5 the Greek adjectives do not have the article. This is somewhat unusual, because the article is ordinarily used to indicate the substantive function of a word. In this passage, however, there is no obscurity, as there are no other possible subjects. The English translation, however, needs the article (*The blind receive their sight, the lame walk, etc.*) or some supporting word, like *men* or *people*.

09.13 Appositives - Nouns Used As Adjectives.

Nouns are frequently used very much like adjectives, to "modify" other nouns, and when so used are called appositives or are said to be in apposition. An appositive usually has the article and usually follows the noun (or pronoun) to which it stands in apposition, and always agrees with it in case:

	Ἰησοῦς ὁ Χριστός	Jesus, the Christ
	Ἰωάννης ὁ βαπτιστής	John the Baptist
	Φίλιππος ὁ εὐαγγελιστής	Philip the Evangelist
	Ἀγρίππας ὁ βασιλεύς	Agrippa, the king
BUT:	ὁ βασιλεὺς Ἡρώδης	King Herod

CHAPTER 10 - THE GENITIVE CASE FORM

10.01 The Genitive Case Forms.

The third of the Greek case forms to be considered is the **genitive**. There is one other Greek case besides the genitive that use the genitive case form; the **ablative** case. This additional Greek case will be discussed more specifically in Chapter 21 “*The System Of Eight Cases Imbedded Within The Five Case Forms*” and in Chapter 24 on “*Greek Prepositions*.” The sentences, below, are examples of the genitive of possession. The **ablative** case, which has the same case form as the genitive, has been mentioned in section 6.04, fn. a, and will also be taken up in more detail in Chapter 24 that deals with syntax^a. The student should compare these Greek examples with their indicated English equivalents.

Below, are eight nouns, four from the first declension and four from the second. Reference may be made to the following vocabulary for use in examples (1) to (22).

FIRST DECLENSION NOUNS

ἡ διαθήκη, *the covenant*
 ἡ ἐκκλησία, *the church*
 ἡ δόξα, *the glory; the angelic being* [in pl.]
 ὁ μαθητής, *the disciple*

SECOND DECLENSION NOUNS

ὁ ἄνθρωπος, *the man*
 ὁ δοῦλος, *the slave*
 ἡ ὁδός, *the way*
 τὸ τέκνον, *the child*

Below, are given twenty-two Greek expressions that contain nouns of the first two declensions in the genitive case form (each is dependent on a noun in the nominative case form, but this might have been accusative, genitive, or dative in case form).

man	(1) ὁ δοῦλος τοῦ ἀνθρώπου	the man's slave - the slave of the
	(2) οἱ δοῦλοι τοῦ ἀνθρώπου	the man's slaves - the slaves of the man
men	(3) ὁ δοῦλος τῶν ἀνθρώπων	the men's slave - the slave of the
	(4) οἱ δοῦλοι τῶν ἀνθρώπων	the men's slaves – the slaves of the men
	(5) ὁ δοῦλος τοῦ μαθητοῦ	the disciple's slave – the slave of the disciple
	(6) ὁ δοῦλος τῶν μαθητῶν	the disciples' slave – the slave of the disciples
	(7) ὁ δοῦλος τῆς διαθήκης	the covenants' slave – the slave of the covenants
	(8) ὁ δοῦλος τῶν διαθηκῶν	the covenants' slave – the slave of the covenants
	(9) ὁ δοῦλος τῆς ἐκκλησίας	the church's slave – the slave of the church
	(10) ὁ δοῦλος τῶν ἐκκλησιῶν	the churches' slave - the slave of the churches
	(11) ὁ δοῦλος τῆς δόξης	[the] glory's slave - the slave of [the] glory
	(12) ὁ δοῦλος τῶν δόξων	the glories' slave – the slave of the glories
way	(13) ὁ δοῦλος τῆς ὁδοῦ	the way's slave - the slave of the

^a Just because I talk about syntax doesn't mean I'm a Democrat!

- | | |
|--------------------------|--|
| (14) ὁ δούλος τῶν ὁδῶν | the ways' slave - the slave of the ways |
| (15) ὁ δούλος τοῦ τέκνου | the child's slave - the slave of the child |
| (16) ὁ δούλος τῶν τέκνων | the children's slave - the slave of the children |

In the remaining illustrative expressions two Greek adjectives have been used:

- | | |
|--|---------------------------------|
| καλός, ἡ, ὄν: <i>good</i> ^a | μικρός, ἄ, ὄν: <i>small</i> |
| (17) ὁ δούλος τῆς καλῆς ἐκκλησίας | the slave of the good church |
| (18) ὁ δούλος τῆς ἐκκλησίας τῆς καλῆς | “ |
| (19) ὁ δούλος τῆς μικρᾶς ἐκκλησίας | the slave of the small church |
| (20) ὁ δούλος τῆς ἐκκλησίας τῆς μικρᾶς | “ |
| (21) ὁ δούλος τῶν ἐκκλησιῶν τῶν μικρῶν | the slave of the small churches |
| (22) ὁ δούλος τοῦ καλοῦ τέκνου | the slave of the good child} |

10.02 The Case Forms of the Genitive.

The forms of the genitive have been presented in the preceding illustrative expressions and in the exercises (10-A, 10-B, and 10-C) based upon them; the following details should be noted:

- (1) Feminine forms of the first declension which have the nominative singular in **-α** have the genitive singular in **-ας** if the **-α** is immediately preceded by **ρ** or a vowel; otherwise they have **-ης**, (cf. section 6.18):

EXAMPLES:

ἡμέρα, ἡμέρας: <i>day</i>	BUT: δόξα, δόξης: <i>glory</i>
χαρά, χαρᾶς: <i>joy</i>	γλῶσσα, γλώσσης: <i>tongue</i>
ἐκκλησία, ἐκκλησίας: <i>church</i>	θάλασσα, θαλάσσης: <i>sea</i>
γενεά γενᾶς: <i>generation</i>	τράπεζα ^b , τραπέζης: <i>table</i> }

- (2) A few masculines of the first declension which have their nominative singular in **-α** have their genitive singular in **-α** (rather than **-ου**). These are for the most part proper names (e.g., Στεφανᾶς, genitive Στεφανᾶ), so that for practical purposes it is true to say that all masculine nouns of the first and second declension have **-ου** in the genitive singular.}

10.03 The Syntax of the Genitive Case.

In Greek, a noun in the genitive case may occur in the syntactic positions proper to adjectives and has in such positions a meaning, which may be reasonably subsumed^c under that of "modification" which is expressed by adjectives in attributive positions. These semantic and syntactic characteristics of Greek nouns in the genitive are shared by the corresponding English constructions (viz., nouns in the "possessive case" (written **-s** or **-s'**) and nouns preceded by the function word *of*).

^a This word implies human good, whereas its synonym ἀγαθός has to do with good that is heavenly or comes from God.

^b Trapezoid: a quadrilateral with two parallel sides. We get our English word trapezoid from this word.

^c Subsumed: 1. Contain or include; 2. Consider (an instance of something) as part of a general rule or principle.

Jas 1 :25 ἀκροατῆς ἐπιλησμονῆς

(*or* the judge **of unrighteousness**)

a forgetful hearer

(*or* a hearer **of forgetfulness**)}

CHAPTER 11 - THE DATIVE CASE FORM

11.01 Dative Case Forms – Vocabulary And Examples.

Each of the sentences below contains a noun (together with its article) in a case form we have not met before. These are the dative case forms.^a There are two other Greek cases besides the dative that use the dative case form; the **locative** and the **instrumental**. These additional Greek cases will be discussed more specifically in Chapter 21 “*The System Of Eight Cases Imbedded Within The Five Case Forms*” and in Chapter 24 on “*Greek Prepositions*.” The sentences, below, are examples of the dative of indirect object. The **locative** and the **instrumental** cases having the same case form as the dative case, have been mentioned in 6.04, fn.a. The student should compare these sentences with their English equivalents, making use of the vocabulary^b provided. Finally, the student should memorize the vocabulary given, below.

ἀδελφή, ἡς, ἡ: *sister*

Βασίλισσα, ἡς: ἡ, *queen*

δούλος, ου, ὁ: *slave*

τέκνον, ου, τό: *child*

τροφός, οὔ, ἡ: *nurse*

ἔδωκεν: he, she, it *gave* - Aorist Active Indicative third person singular AAI 3S

> δίδωμι: *I give*.^c

χήρα, ας, ἡ: *widow*

προφήτης, ου, ὁ: *prophet*

(1) ἔδωκεν ἡ βασίλισσα τὸν δούλον
τῇ χήρᾳ.

The queen gave **the widow** the slave.

OR: The queen gave the slave **to the widow**.

(2) ἔδωκεν ἡ βασίλισσα τῷ δούλῳ
τὴν χήραν.

The queen gave **the slave** the widow.

OR: The queen gave the widow **to the slave**.

(3) ἔδωκεν τῇ βασιλίσσει τὸν δούλον
ἡ χήρα.

The widow gave **the queen** the slave.

OR: The widow gave the slave **to the queen**.

(4) τῇ ἀδελφῇ ἡ βασίλισσα τὸν
δούλον ἔδωκεν.

The queen gave **the sister** the slave.

OR: The queen gave the slave to the sister.

(5) τὸν δούλον ἔδωκεν ἡ χήρα
τῷ προφήτῃ.

The widow gave **the prophet** the slave.

OR.: The widow gave the slave **to the prophet**.

(6) τῷ τέκνῳ ὁ προφήτης τὸν δούλον
ἔδωκεν.

The prophet gave **the child** the slave.

OR: The prophet gave the slave **to the child**.

(7) ἡ βασίλισσα ἔδωκεν ταῖς χήραις
τοὺς δούλους.

The queen gave **the widows** the slaves.

OR: The queen gave the slaves **to the**

widows.

(8) ἡ βασίλισσα ἔδωκεν τὰς χάρας
τοῖς δούλοις.

The queen gave **the slaves** the widows.

OR: The queen gave the widows **to the**

slaves.

(9) ταῖς βασίλισσαις ἔδωκεν τοὺς
δούλους ἡ χήρα.

The widow gave **the queens** the slaves.

OR: The widow gave the slaves **to the queens**.

(10) ἔδωκεν ταῖς ἀδελφαῖς ἡ βασίλισσα

The queen gave **the sisters** the slaves.

^a Consideration of the remaining case form, the vocative, is postponed to Chapter 49@@@.

^b The nouns in this vocabulary are cited in the " full " dictionary form: (1) the nominative singular, (2) the ending of the genitive singular, and (3) the article of the nominative singular. (This is the citation form used by AS, BAG, THAY, and other lexicons.)

^c ἔδωκεν: he, she, it *gave* - Aorist Active Indicative third person singular AAI 3S > δίδωμι: *I give*. **This is the parsing model we shall use, for the translation of verbs. Note carefully the abbreviations, e.g., AAI 3S, symbols and where they occur. e.g., ‘:’, ‘-’, ‘>’.**

- τὸς δούλους. OR: The queen gave the slaves **to the sisters**.
- (11) ἔδωκεν ἡ χήρα τοὺς δούλους τοῖς προφήταις. The widow gave **the prophets** the slaves. OR: The widow gave the slaves **to the prophets**.
- (12) ἔδωκεν ὁ προφήτης τοῖς τέκνοις τοὺς δούλους. The prophet gave **the children** the slaves. OR: The prophet gave the slaves **to the children**.
- (13) ἡ χήρα τῇ τροφῷ ἔδωκεν τὰ τέκνα. The widow gave the nurse the children. OR: The widow gave the children **to the nurse**.
- (14) ταῖς τροφοῖς ἔδωκεν ἡ βασίλισσα τὰ τέκνα. The queen gave the nurses the children. OR: The queen gave the children to the nurses.

In the remaining illustrative sentences the adjectives καλός, ἡ, ὄν: *good*, and μικρός, ἄ, ὄν: *small- little*, have been used: Additionally, **in the 8 examples below the student should note the modifying position of the adjective. i.e., Is it the 1st attributive or 2nd attributive position?**

- (15) ἔδωκεν ἡ βασίλισσα τὸν δούλον τῇ καλῇ χήρᾳ. The queen gave the slave **to the good widow**. *First Attributive*
- (16) τῇ μικρᾷ ἀδελφῇ ἡ βασίλισσα τὸν δούλον ἔδωκεν. The queen gave the slave **to the little sister**. *First Attributive*
- (17) τῷ μικρῷ τέκνῳ ὁ προφήτης τὸν δούλον ἔδωκεν. The prophet gave the slave **to the little child**. *First Attributive*
- (18) ἔδωκεν ἡ βασίλισσα τῷ καλῷ δούλῳ τὴν χήραν. The queen gave the widow **to the good slave**. *First Attributive*
- (19) τὸν δούλον ἔδωκεν ἡ χήρα τῷ προφήτῃ τῷ καλῷ. The widow gave the slave **to the good prophet**. *Second Attributive (emphatic)*
- (20) ταῖς καλαῖς τροφοῖς ἔδωκεν ἡ βασίλισσα τὰ τέκνα. The queen gave the children **to the good nurses**. *First Attributive*
- (21) ἔδωκεν ἡ χήρα τοὺς δούλους τοῖς προφήταις τοῖς καλοῖς. The widow gave the slaves **to the good prophets**. *Second Attributive (emphatic)*
- (22) ἔδωκεν ὁ προφήτης τοῖς τέκνοις τοῖς μικροῖς τοὺς δούλους. The prophet gave the slaves **to the little children**. } *Second Attributive (emphatic)*

Finally, what other rule for noun modification in the cases shown, above, has been followed?
Ans. Concord

11.02 The Declension Of The Four Case Forms.

The only remarks that need be added here in regard to the forms of the dative case are:

- (1) that the dative singular of first declension forms (masculine or feminine) has **-α** if the nominative singular ends in **-α** immediately preceded by a **vowel** or **ρ**

and

- (2) that a few first declension masculine nouns, mainly proper names, have the dative singular in **-α** if their genitive is in **-α**.^a

^a

Cf. section 6.18 and 10.1

Singular	Nom./Nom. (sometimes Voc.)	ἡ τιμή: <i>honor</i>	ἡ χαρά: <i>joy</i>	ἡ δόξα: <i>glory</i>
	Gen./Gen. & Ablative	τῆς τιμῆς	τῆς χαρᾶς	τῆς δόξης
	Dat./Dat., Loc. & Inst.	τῇ τιμῇ	τῇ χαρᾷ	τῇ δόξῃ
	Acc./ Acc.	τήν τιμήν	τήν χαράν	τήν δόξαν
Plural	Nom./Nom.	etc.	etc.	etc.

And

Singular	Nom./Nom. (sometimes Voc.)	ὁ προφήτης: <i>prophet</i>	ὁ νεανίας: <i>youth</i>	ὁ Ἰούδας: <i>Judas</i>
	Gen./Gen. & Ablative	τοῦ προφήτου	τοῦ νεανίου	τοῦ Ἰούδα
	Dat./Dat., Loc. & Inst.	τῷ προφήτῃ	τῷ νεανίᾳ	τῷ Ἰούδᾳ
	Acc./ Acc.	τόν προφήτην	τόν νεανίαν	τόν Ἰούδαν
Plural	Nom./Nom.	etc.	etc.	etc.

The declension of Ἰησοῦς: *Jesus*, is irregular; the singular forms are given here for convenience:

Singular	Nom./Nom. (sometimes Voc.)	ὁ Ἰησοῦς: <i>Jesus</i> (his human name)
	Gen./Gen. & Ablative	τοῦ Ἰησοῦ
	Dat./Dat., Loc. & Inst.	τῷ Ἰησοῦ
	Acc./ Acc.	τόν Ἰησοῦν

11.03 Syntax Of The Dative.

The Greek sentences in section 11.1 all have a common structure, which corresponds to the structure of the English sentence (3) of section 7.1;

(3) The child gave the dog a bone.

In this English sentence the parts of speech occur in the order

$$N_1 - V - N_2 - N_3$$

This order is an essential feature of the English structure. If we interchange N_2 and N_3 , the structure will no longer express the same meaning. This is immediately evident when we compare two such sentences as

- (3a) The maharajah gave his mother-in-law a white elephant.
 (3b) The maharajah gave a white elephant his mother-in-law.

Examination of sentences (3), (3a), and (3b) reveals that the *second* of the two nouns following the verb (i.e., N_3) has the meaning “**receiver of the action**,” which we have learned to associate with the structure called the **direct object**, and that the *first* noun following the verb (N_2) has a meaning which we may express as that “to or for which the action is performed.” The syntactic functions of the nouns in this sentence are represented when we rewrite the formula as

$$S - V - IO - O$$

where IO (= N_2) stands for the **indirect object**.

11.04 Explanation Of Structure vs Meaning in English And Greek Sentences

As we have seen from our examination of the sentences in section 11.1, the total structural meaning which is expressed by English sentences with structure,

$$S - V - IO - O$$

may be expressed in Greek by sentences whose structure may be represented by the formula

$$N_n - V - N_d - N_a$$

where N_d is a noun in the dative case form and where the order of the four constituents is not structurally significant. The meaning expressed by the "indirect object" in the English structure is the same as that expressed by the dative case in this Greek structure, namely, the meaning that "to or for which the action is performed."

Again it must be emphasized that this meaning cannot by itself serve as a basis for defining the grammatical term "indirect object" or the grammatical form "dative case." The indirect object is, in English, a noun or pronoun in a particular position in a particular structure; the meaning, which is expressed by the structure, can be expressed in other ways. For example, the sentences

- (3) The child gave the dog a bone.
 (3c) The child gave a bone to the dog.
 (3d) The dog was given a bone by the child.

All express the same total meaning, but with different structures.^a The noun *dog* is the indirect object in (3), but not in (3c) or (3d). In (3c) the meaning expressed by the indirect object in (3) is expressed by a phrase introduced by the function word *to* (that is, a preposition); in (3d) it is expressed by the subject of the sentence, which itself has an entirely different structure from sentence (3).

11.05 Examples Of The Dative In Greek Sentences. The Greek dative in sentences with structure

$$N_n - V - N_d - N_a$$

can frequently be rendered as the indirect object in an English sentence with structure

$$S - V - IO - O$$

It can also be rendered by phrases with *to* or *for* (whether or not it can be rendered by the indirect object), and sometimes in other ways. The most common of these are illustrated below. We will address the actual case for these ten sentences in Chapter 21, later in this book.

- | | |
|---|---|
| (1) ὁ θεὸς υἱῷ ἐξουσίαν ἔδωκεν. | God gave the Son authority or God gave authority to the Son . |
| (2) ὁ θεὸς τοῖς Ἰουδαίαις νόμους ἔθενεκεν. | God made the Jews laws or God made laws for the Jews . |
| (3) ὁ κριτῆς κατέκρινεν θανάτῳ τον δοῦλον. | The judge condemned the slave to death . |
| (4) παρέδωμεν τοῖς στρατιώταις ὁ πονηρὸς μαθητῆς τὸν κύριον. | The wicked disciple betrayed the Lord to the soldiers . |
| (5) ὁ στρατιώτης λόγχῃ τὴν πλευρὰν ἔνυξεν. | The soldier pierced the side with a spear . |
| (6) ὁ Ἰησοῦς παρρησίᾳ τὸν λόγον ἐλάλει. | Jesus was speaking the word with boldness . |
| (7) μακάριοι οἱ καθαροὶ τῇ καρδίᾳ . | Blessed are the pure in heart. |

^a And, of course, differences of emphasis.

Note: here the verb 'to be: ἐστίν PAI 3S:

he, she, it is, > εἰμί: I am, Ref Ex 3:14, LXX,

John 1:1, 8:58c, is supplied in the English translation.

- (8) Ζακχαῖος μικρὸς τῇ ἡλικίᾳ ἦν. Zacchaeus was small **in stature**.
Here the verb ἦν: *he, she, it is*, IAI 3S> εἰμί: I am, Ref John 1:1.
- (9) ὁ ἀπόστολος πιστὸς τῷ κυρίῳ ἦν. The apostle was faithful **to the Lord**.
- (10) εἰρήνη ἐστὶν τοῖς μαθηταῖς. **The disciples** have peace
(*literally*, Peace is **to the disciples**).

It should also be noted that the dative case is not the only means by which the various meanings indicated above, may be expressed in Greek.

CHAPTER 12 - PRESENT AND FUTURE ACTIVE INDICATIVE

12.01 Some Examples Of The English Verb Inflectional System .

The majority of sentences in English and in Greek contain **verbs** as essential constituents. Verbs in both languages may be defined paradigmatically as inflected words whose inflectional forms indicate certain grammatical categories. In English these categories are those of **tense**, **person**, and **number**. For example, the English verb *walk* has the form *walks* in which the morpheme *-s* indicates third person, singular number;^a i.e., we have:

First Person Singular	I walk
Second Person Singular Or Plural	you walk
First Person Plural	we, walk
Third Person Plural	they, the soldiers walk
Third Person Singular	he, she, it, the soldier walks

Similarly, the verb *walk* has the form *walked*, in which the morpheme represented by *-ed* indicates past time.

12.02 Greek Verb Inflectional System For The Present Active Indicative.

The inflectional system of Greek verbs is much more elaborate. Inflectional forms serve to indicate not only person, number, and tense, but also mood, voice, and aspect, which are indicated in English by syntactic devices.^b

A comparison of the Greek forms below with their English equivalents will reveal some of the similarities and differences between the verb systems of the two languages:

λύω	I loose, I am loosing
λύεις	you (sg.) loose, you (sg.) are loosing ^c
λύει	he, she, it looses, he, she, it is loosing
ὁ προφήτης λύει	the prophet looses, is loosing
ἡ χήρα λύει	the widow looses, is loosing
τὸ τέκνον λύει	the child looses, is loosing
λύομεν	we loose, are loosing
λύετε	you (pl.) loose, are loosing
λύουσιν	They loose, are loosing
οἱ προφῆται λύουσιν	the prophets loose, are loosing
αἱ χᾶραι λύουσιν	the widows loose, are loosing
τὰ τέκνα λύουσιν	the children loose, are loosing

^a The morpheme written *-s* may also be said to indicate tense, because it occurs only in the present tense.

^b e.g., structures such as *If I were you, we may not go, they have seen, he was seen, you were walking*. The grammatical terms used in this paragraph will be explained as we proceed. e.g., The phrase, *If I were you*, is exceptional with respect to concord. The verb *to be* in the subjunctive mood is conjugated *I was, you were, he, she, it, was, we were, you (pl) were, they were*. Therefore, the phrase *If I were you*, would probably be better phrased *if I was you*. It seems to be now a matter of euphony, not grammar.

^c The archaic forms, *thou loosest, thou art loosing* also, belong here.

The main points that stand out are the following:

- (1) Each Greek expression corresponds to two^a English ones; i.e., English has separate sets of forms to express "indefinite" action and "progressive" action in the present, while Greek has only one set of forms for both kinds or *aspects* of action in this tense.^b
- (2) In English the pronouns *I, you, he, she, it, we, they*, must be expressed, **but in Greek they need not be**. The endings of the Greek forms indicate the person sufficiently (except that the third person singular is not definite as to whether *he, she, or it* is meant).
- (3) In both English and Greek, the verb agrees with its subject in *person* and *number*. (That is, *the prophet* can only (normally) be the subject of a verb that is third person singular in form, and *the prophets* can only (normally) be the subject of a verb that is third person plural in form.)

EXCEPTION: In Greek, a **neuter plural** subject *may* have a **singular** verb.

12.03 Present Active Indicative Translation Notes.

The six forms of the Greek verb given above make up the paradigm of the present tense, indicative mood, active voice. These terms refer to the sort of meanings, which are usually associated with forms like these (i.e., forms with these endings but without further modifications). The present tense forms usually refer to action that takes place in present time; it may be understood as "action now going on" (= English present progressive, *I am loosing*) or "customary or indefinite action in the present" (= English "simple" present, *I loose*). Indicative forms occur in simple statements of fact (but also in other types of statement), and active forms occur in sentences of the type:

$$N_n - V - N_a$$

where N_n is the subject and N_a the object as described in Chapter 7. (Guess what the n or a mean.)

12.04 English Verbs – Principal Part Construction.

The dictionary form of an English verb is the infinitive (without the function word *to*); this is usually the same as the form of the first person singular, present indicative active; e.g.:

(to) love	(I) love
(to) sing	(I) sing
BUT: (to) be	(I) am

The dictionary form of a Greek verb is^c the first person singular, present active indicative (**PAI**), e.g., λύω. This form is also called the first principal part of the verb. The principal parts of a verb are those forms which one must know in order to be able to construct all the other forms. English verbs have three principal parts: (1) the first person present singular, (2) the first person past singular, and (3) the past participle. In the case of most English verbs the second and third principal parts are identical in form and may be constructed by adding *-d* or *-ed* to the first principal part: As in:

love	loved	loved
------	-------	-------

^a Also to the emphatic forms *I do loose, you do loose*, etc., and, in the use called the "historical present," sometimes to *I loosed, you loosed*, etc. (The "historical present" is used for vividness by several New Testament writers, in particular the Gospel of Mark. The context shows that it is to be translated by an English past tense. Although the writer is living in future time relative to the historical event, he writes as though the event is happening in present time.)

^b Forms like *I loose* may be called "present indefinite," since they may refer to action in progress, action customarily engaged in, or action understood as taking place at the present instant; forms like *I am loosing* refer to action in progress in present time and are called "present progressive."

^c At least in Greek-English dictionaries; German works usually cite the present active infinitive.

kill killed killed

The remaining forms (*loves, loving; kills, killing*) are constructed from the first principal part by the application of simple rules. For some verbs, however, the second and third principal parts cannot be constructed from the first by any obvious method, for example:

sing	sang	sung
bring	brought	brought
go	went	gone

For the verb *to be*, one must know not only the principal parts (*am, was, been*) but also the forms *be, is, are, and were*.

Verbs like *love* and *kill*^a, for which the first principal part is a sufficient basis for the construction of all the remaining principal parts and other forms, are sometimes called **regular** verbs; other verbs are called **irregular** and may be divided into subclasses according to the manner in which their second and third principal parts are formed from the first.

12.05 Greek Verbs – Principal Part Construction.

Greek verbs may be classified as regular or irregular in exactly the same way. The first principal part of the verb used in the illustrative paradigm is, as we said, λύω. If the ending ω is dropped, we obtain the **present base** λυ. If the endings of the present tense are added to this base, we have the paradigm of the verb in the present tense as this was presented in section 12.02. The endings that are added to the present base to obtain this paradigm are as follows:

1 Person Singular (1PS)	-ω	1 Person Plural (1PP)	-ομεν
2 Person Singular (2PS)	-εις	2 Person Plural (2PP)	-ετε
3 Person Singular (3PS)	-ει	3 Person Plural (3PP)	-ουσι(v) ^b

These are called the *primary (active) endings*. They are the endings not only for the present active indicative, but also for the *future* active indicative.

For a complete morphological description, see Appendix B Greek Verb Parsing Tables Indicative Mood – Present, Future, Aorist, And Imperfect Tenses.

12.06 Present And Future Tense Paradigms.

The paradigms of the present and future tenses are presented below for comparison (English equivalents are given here only for the future forms; for English equivalents of the present, see section 12.2):

^a For those who will take Hebrew, one of the Hebrew words for “kill” is kātal. It is quite regular and appears as a standard word to be used for demonstration of the Hebrew ‘strong’ verb forms. Ref. Marks & Rogers, *A Beginner’s Handbook To Biblical Hebrew*, J. Weingreen, *A Practical Grammar For Classical Hebrew*, or, William R. Harper, *Elements Of Hebrew By An Inductive Method*.

^b A final v may be added to any word ending in -σι and to third singular verb forms ending in -ει (which appear in certain other tenses; see section 23.5, *Remark 1*). This -v, called “v-movable,” may be added if the following word begins with a consonant and is usually added if the following word begins with a vowel.

PRESENT		FUTURE		
1PS	λύω	I loose, I am loosing	λύσω	I shall loose, I will loose ^a I shall be loosing, I will be loosing.
2PS	λύεις	you loose, are loosing ^b	λύσεις	you shall, will loose, etc.
3PS	λύει	he, she, it looses, is loosing	λύσει	he, she, it shall, will loose, etc.
1PP	λύομεν	we loose, are loosing	λύσομεν	we shall, will loose, etc.
2PP	λύετε	you loose, are loosing	λύσετε	you (pl.) shall, will loose, etc.
3PP	λύουσι(ν)	they loose, are loosing	λύσουσι(ν)	they shall, will loose, etc.

12.07 Greek Verbs – Future Tense Is Second Principle Part.

When we compare the two paradigms above, we find that the **future base** (obtained by dropping ω from the first person singular future λύσω) consists of the present base plus σ. For a great many Greek verbs it is possible to form the future base in this way, by adding -σ to the present base; for others, however, this is not the case, so that the first person singular of the future tense is a **second principal part** of a Greek verb.

12.08 Present vs Future Tense Base Determination.

Even when it is possible to form the future base from the present base by adding σ, it is sometimes necessary to make minor modifications of other kinds. Consider the following examples:

TRANSLATION	PRESENT	PRESENT BASE	FUTURE	FUTURE BASE
I loose	λύω	λυ-	λύσω	λυσ-
I believe, trust	πιστεύω	πιστευ-	πιστεύσω	πιστευσ-
I hear	ακούω	ακού-	ακούσω	ακούσ-
I restrain, hinder	παύω	παύ-	παύσω	παύσ-

From these examples it appears that when the present base ends in a **vowel**, the future base may be formed from it by adding σ, as we stated in the preceding section. When the present base ends in a **consonant**, however, things are not quite so simple. Thus, for example, we find forms like:

PAI TRANSLATION	PRESENT	PRESENT BASE	FUTURE	FUTURE BASE
I send	πέμπω	πεμπ-	πέμψω	πέμψ-
I put to flight, pursue	διώκω	διωκ-	διώξω	διωξ-

The future forms of these verbs will not surprise us if we recall that the Greek letter ψ is pronounced *ps* (hence = π + σ) and the Greek letter ξ is pronounced *ks* (and hence = κ + σ). Present bases which end in consonants phonetically similar to π (i.e., β and φ) also have ψ in the future. Bases ending in πτ are treated similarly. Also, present bases which end in consonants phonetically similar to κ (i.e., γ and χ) also have ξ in the future. Bases ending in σσ are treated similarly (i.e., they have σσ of the present base replaced by; ξ in the future). If the present base of a verb ends in ζ, δ, or θ, this consonant is simply dropped before adding σ of the future base as shown in table, below.

^a In ordinary English usage, "shall" and "will" are equivalent, although textbooks give various rules for distributing them among the persons. Notice that Greek employs a single form to express the future, while English employs a phrase (*shall loose*, etc.). The "future indefinite" (= *shall loose*) and the "future progressive" (= *shall be loosing*) are not differentiated in Greek.

^b The archaic forms, *thou loosest*, *thou art loosing* also, belong here.

PAI TRANSLATION	BASE ENDING	PRESENT	PRESENT BASE	FUTURE	FUTURE BASE
I rub, bruise	β	τριβω	τριβ-	τριψω	τριψ-
I write	φ	γράφω	γραφ-	γράψω	γραψ-
I cover	πτ	καλύπτω	καλυπτ-	καλύψω	καλυψ-
I lead, bring, carry	γ	ἄγω	ἀγ-	ἄξω	ἀξ-
I convict, reprove	χ	ἐλέγχω	ἐλεγχ-	ἐλέγξω	ἐλεγξ-
I heard, proclaim	σσ	κηρύσσω	κηρυσσ-	κηρύξω	κηρυξ-
I immerse	ζ	βαπτίζω	βαπτιζ-	βαπτίσω	βαπτισ-
I sing (of praise to God)	δ	ᾄδω	ᾄδ-	ᾄσω	ᾄσ-
I persuade	θ	πείθω	πειθ-	πείσω	πεισ-

The manner of forming the future tense for other types of verbs will be taken up later.

12.09 Consonant Contractions With Table.

The orthographic and phonological modifications described above may be summarized briefly as follows: **These are very important and should be memorized.**

- (a) π, β, φ, or πτ + σ > ψ
- (b) κ, γ, χ, or σσ + σ > ξ
- (c) δ, θ, ζ + σ > σ where > is read “contracts to”

Table 12.01 Orthographic And Phonological Modifications For Future And Aorist Tenses

When present base ends in + σ = ?

- A. π, β, φ, πτ + σ = φ
- B. κ, γ, χ, σσ + σ = ξ
- C. δ, θ, ζ + σ = σ

CHAPTER 13 - THE PAST TENSES OF THE ACTIVE INDICATIVE

13.01 The Future, Imperfect And Aorist Active Indicative.

In the previous lesson we found that, in the present and future tenses, English verbs have separate sets of forms to express the two aspects of action we have called "indefinite" and "progressive," but that Greek verbs have only one set of forms in each of these tenses to express both of these aspects; i.e., for the present active indicative (PAI)

λύω corresponds to both *I loose* ("indefinite aspect"), and *I am loosing* ("progressive aspect")

For the future active indicative (FAI)

λύσω corresponds to both *I shall loose* ("indefinite aspect"), and *I shall be loosing* ("progressive aspect")

For indicating action in past time, however, Greek verbs have two sets of forms. Forms of one kind usually express the aspect we have called "progressive"; these forms make up the tense^a called the **imperfect**. Forms of the second kind usually express the "indefinite" aspect; these forms make up the tense called the **aorist** (< Gk ἀόριστος: *indefinite*). More will be said a little later about the meanings of these two sets of forms; we proceed first to the forms themselves. For the model verb λύω they are:

Table 13.01 The Imperfect And Aorist Active Indicative Of λύω

	IMPERFECT	AORIST
1PS	ἔλυον <i>I was loosing, etc.</i>	ἔλυσα <i>I loosed, etc.</i>
2PS	ἔλυες	ἔλυσας
3PS	ἔλυεν	ἔλυσεν
1PP	ἐλύομεν	ἐλύσαμεν
2PP	ἐλύετε	ἐλύσατε
3PP	ἔλυον	ἔλυσαν }

Careful attention should be given to the following points:

13.01.01 The Augment For The Imperfect And Aorist Indicative.

All the forms in both paradigms have a prefixed morpheme ἐ-. This is called the augment. The augment is present only in the past tenses^b of the indicative mood. If a verb begins with a consonant, it has in the past tenses, an augment in the form of a prefixed ἐ-, as here; if a verb begins with a vowel or diphthong, the augment consists of a modification of this vowel or diphthong, as follows:

^a In traditional grammatical terminology the imperfect and aorist are called *tenses*; they are actually sets of forms each of which (in the indicative mood) expresses (1) past time and (2) the particular aspect proper to the set.

^b i.e., the imperfect and aorist, and sometimes the pluperfect (in all voices, but only in the indicative mood).

N. Carlson	An Exegetical Greek Grammar Of The New Testament (and LXX)	The CFBC
INITIAL	AUGMENTED	EXAMPLES
VOWEL	VOWEL	PRESENT IMPERFECT
α	η	ἀκούω ἤκουον
ε	η	ἐλπίζω ἤλπιζον
ο	ω	ὀφείλω ὄφειλον
ι	ι (with a line over)	ἰσχύω ἴσχυον
υ	υ (with a line over)	ὕγιαίνω ὕγίαινον

The lengthening of ι and υ to ι and υ with lines over them, is not represented in ordinary texts, though it sometimes is in grammatical works. Don't despair: there were no accents or breathings in the original text. However, there were horizontal lines drawn over some words – actually abbreviations of Sacred Names. These are called **Nomina-Sacra**^a – Sacred Names. During the first, and at least, part of the second, century A.D., The names God, Lord, Son, and Jesus when they name sacred persons, were abbreviated and these abbreviations in Uncial (Capital) letters were written with a horizontal line over them. Our text forms have been lengthened for us ignoramuses because we don't read, write, or speak Greek as our native language.)

INITIAL	AUGMENTED	EXAMPLES
DIPHTHONG	DIPHTHONG	PRESENT IMPERFECT
αι	η	αἴρω ^b (ἀείρω) ἦρον (ἤειρον)
αυ	ηυ	αὐξάνω ἠύξανον
οι	φ	οἰκτείρω ὤκτειρον
ευ	ηυ	εὐρίσκω ἠύρισκον
ευ may sometimes be left unchanged:		εὐρισκον
ει is always left unchanged:	εἰρηνεύω	εἰρήνευον

13.01.02 Imperfect Active Indicative Forms. The forms of the imperfect are obtained by

- (a) augmenting the present base as described above
and
(b) adding the endings:

Table 13.02 Ending Forms For The Imperfect (and 2 Aorist) Active Indicative

1PS	-ον
2PS	-εις
3PS	-ει(ν) ^c
1PP	-ομεν
2PP	-ετε
3PP	-ον }

Note that the first person singular and third person plural are identical in form.

^a N. Carlson, CONSIDERATIONS OF NEW TESTAMENT TEXTUAL CRITICISM; See also article by Daniel B. Wallace, Ph.D., Professor of New Testament Studies, Dallas Theological Seminary, September 30, 1999 “Does Mark 1:1 Call Jesus ‘God’s Son’? A Brief Text-Critical Note”

^b Both αἴρω and its cognate ἀείρω share a common meaning. In fact, in the first century, the primary meaning was to lift up and to help whatever was being lifted up. In John 15:2, the good husbandman lifts up (actually putting the non-fruit bearing vine upon something (rock, block, etc.,) so that it can get more light.

^c Cf. SECTION 12.05, fn. 1(TBD)

13.01.03 The First Aorist Active Indicative Forms.

The forms of the first aorist are obtained by;

- (a) augmenting the present base,
- (b) adding σ , called the **tense formant**

and then

- (c) adding the endings:

Table 13.02 Ending Forms For The First Aorist Active Indicative

1PS	-α
2PS	-ας
3PS	-ε(ν) ^a
1PP	-αμεν
2PP	-ατε
3PP	-αυ

Note that the endings of the imperfect are similar to (but not the same as) those of the aorist, but that neither set of endings is the same as that of the primary endings found in the present and future tenses.

13.01.04 Some Exceptions To The Augment Rules Given Above.

The rule given for the formation of the imperfect admits of few exceptions (e.g., εἶχον, rather than ἦχον, is the imperfect of ἔχω}); the imperfect is, accordingly, not one of the principal parts of a verb. The rule for forming the aorist, on the other hand, admits of a number of exceptions of various kinds; the first person singular of the aorist (active indicative) is, hence, the **third principal part** of a verb.

13.01.05 Consonant Verb Base Endings Cause Modifications To Second & Third Principle Parts.

When σ is added to the augmented present base to form the aorist base, the same kind of modifications are made in the final consonants of the base as are made when σ is added to form the future base (cf. section 12.8ff). The following examples show Greek verbs whose base stems end in various consonants, with the forms of the first person singular (1PS), **for the first three principal parts**:

^a Cf. section 12.05, fn. 1(TBD)

Table 13.03 Consonant Verb Forms For The Present, Future And 1st Aorist Active Indicative

	PRESENT TENSE	FUTURE TENSE	AORIST TENSE
Base In π	πέμπω: <i>send</i>	πέμψω	ἔπεμψα
Base In β	τρίβω: <i>rub</i>	τρίψω	ἔτριψα
Base In φ	γράφω: <i>write</i>	γράψω	ἔγραψα
Base In πτ	καλύπτω: <i>hide</i>	καλύψω	ἐκάλυψα
Base In κ	διώκω: <i>pursue</i>	διώξω	ἐδίωξα
Base In γ	ἀνοίγω: <i>open</i>	ἀνοίξω	ἤνοιξα
Base In χ	ἐλέγχω: <i>expose</i>	ἐλέγξω	ἤλεγξα
Base In σσ	κηρύσσω: <i>preach</i>	κηρύξω	ἐκήρυξα
Base In δ	σπεύδω: <i>hasten</i>	σπεύσω	ἔσπευσα
Base In θ	πείθω: <i>persuade</i>	πείσω	ἔπεισα
Base In ζ	βαπτίζω: <i>baptize</i>	βαπτίσω	ἐβάπτισα

13.01.06 The First Aorist Form.

Verbs which have aorist forms with the endings given in 13.01.03, above, are said to have **first aorists**, and the forms are called first aorist forms. Most verbs have first aorists and the majority of these verbs form their first aorists regularly as set forth in 13.01.03, above. Some verbs, however, form their first aorists irregularly, or by suppletion (cf. section 4.11(e)). It is advisable to commit the most important of these to memory; among the most common are the following:

Table 13.04 Some Irregular 1st Aorist vs Present A. I. Forms

PRESENT	FIRST AORIST
δίδωμι ^a : <i>give</i>	ἔδωκα
τίθημι: <i>put, place</i>	ἔθηκα
φέρω: <i>bring</i>	ἤνεγκα
κρίνω: <i>judge</i>	ἔκρινα
μένω: <i>remain</i>	ἔμεινα

The first aorist paradigms of verbs in the above list are formed by dropping the **-α** of the third principal part (given in the second column) and adding the endings given in (3) above.

13.01.07 The Second Aorist Form.

A number of important verbs have **second aorists**; i.e., their aorists are formed irregularly or by suppletion, and they have, instead of the endings given in 13.01.03, above, the endings of the *imperfect* (given in 13.01.02, above). Verbs of this type must be memorized. Some of the most important are listed below:

^a For the conjugation of the present tense of these verbs δίδωμι and τίθημι, see Chapter 25 *Mi Verbs*.

Table 13.05 Present, Future And 2 Aorist A. I. Of Some Irregular Verbs

PRESENT	FUTURE	SECOND AORIST
λείπω: <i>leave</i>	λείψω	ἔλιπον
ἄγω: <i>lead</i>	ἄξω	ἤγαγον
εὕρισκω: <i>find</i>	εὕρήσω	εὕρον
ἔχω: <i>have</i>	ἔξω ^a	ἔσχον
ἁμαρτάνω: <i>sin</i>	ἁμαρτήσω	ἤμαρτον

Note that the imperfect always (except for a very few verbs) has the augmented present base. The second aorist never has the present base, but always some variation of it. The imperfect and second aorist of λείπω, *leave*, are given below for comparison.

Table 13.06 Imperfect And 2nd Aorist A. I. Of λείπω

	IMPERFECT	SECOND AORIST
1PS	ἔλειπον	ἔλιπον
2PS	ἔλειπες	ἔλιπες
3PS	ἔλειπεν	ἔλιπεν
1PP	ἐλείπομεν	ἐλίπομεν
2PP	ἐλείπετε	ἐλίπετε
3PP	ἔλειπον	ἔλιπον }

13.02 Meaning of the Aorist and the Imperfect.

The first aorist and the second aorist are not two different tenses, but two different ways of forming the same tense. Thus ἔλυσα and ἔλιπον are both aorist forms, just as *walked* and *sang* are both forms of the English past tense. Very few verbs have both first and second aorists, just as few English verbs have two sets of past tense forms. When two sets of forms do occur, the difference in meaning is usually negligible.^b

We have already said that the Greek imperfect usually expresses **progressive action in past time** and that the aorist refers to a point or punctiliar sort of action. When we come to render the Greek forms into English, we find that there is no one-to-one correspondence that will lighten our task. The table below illustrates something of the range of meaning of the Greek forms and some of the possible English equivalents. Given the Greek Imperfect verb ἔλυον, some possible English translations are:

- (1) I used to loose
- (2) I was loosing
- (3) I loosed
- (4) I did loose
- (5) I have loosed

^a Note the *rough* breathing on this form.

^b Thus the past tense of *dive* may be *dived* or *dove*, and the aorist of ἁμαρτάνω may be ἡμάτησα (first aorist) or ἤμαρτον (second aorist)}.

The Greek Aorist of this verb is ἔλυσα. Its translation might be (3) to (5), but not (1) and (2). A much clearer – but longer explanation is given in DMMGGNT pgs. 193-200.

In translating the Greek imperfect, the student should not limit himself to translations of the "I was loosing" type. The Greek imperfect does, of course, refer to action in progress in past time, but various English expressions may be used to represent this. Sometimes the simple "I loosed" form is quite acceptable as a rendering of a Greek imperfect, as the context may make it quite clear that progressive action is meant, or that the activity was customary, or enduring, or something of the sort. When the context is sufficiently explicit, the "I was loosing" kind of translation frequently sounds awkward and overdone. Similarly, the Greek aorist very frequently refers to action, which has been completed in the past, so that it often corresponds to (5), above, that is, the English perfect (*I have loosed*).

CHAPTER 14 - THE THIRD PERSONAL AND DEMONSTRATIVE PRONOUN

14.01 The Third Personal Pronoun.

In Chapter 9 we defined adjectives as words which are inflected for case, number, and gender, and then described their various syntactic characteristics and functions.^a A number of words are paradigmatically similar to adjectives as thus defined, but differ from them syntactically in one or more important respects.^b Among the more important of these "semiadjectives" is the word **αὐτός**, which is declined as follows:

Table 14.01 The Third Personal Pronoun

NO. - C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
Singular	Nom./Nom. (sometimes Voc.) (with translation)	αὐτός (he)	αὐτή (she)	αὐτό (it)
	Gen./Gen. & Ablative	αὐτοῦ	αὐτῆς	αὐτοῦ
	Dat./Dat., Loc. & Inst.	αὐτῷ	αὐτῇ	αὐτῷ
	Acc./ Acc.	αὐτόν	αὐτήν	αὐτό
Plural	Nom./Nom. (sometimes Voc.)	αὐτοί	αὐταί	αὐτά
	Gen./Gen. & Ablative	αὐτῶν	αὐτῶν	αὐτῶν
	Dat./Dat., Loc. & Inst.	αὐτοῖς	αὐταῖς	αὐτοῖς
	Acc./ Acc.	αὐτούς	αὐτάς	αὐτά

It should be noticed that the endings of **αὐτός** are the same as those of an ordinary adjective like **καλός**, with the exception of those for the nominative and accusative singular neuter, where the ending is **-ο** instead of **-ον**.^c

14.02 The Formula For Attributive And Predicate Positions.

As we have done previously, we'll assign symbols for each part of speech to indicate the order of words in these constructions. Let T represent the article, N represent the noun, 3P represent the 3rd personal pronoun, and Adj represent the adjective or Semi-adjective, Ref. 15.07, being careful to ensure that the law of Concord exists in each construction^d. **In the articular attributive positions, the article precedes the adjective or third personal pronoun except for the 3rd attributive position. In the articular predicate positions the article is attached to the noun and the adjective or third personal pronoun is anarthrous.**

^a Cf. Sections 12.04 – 12.09.

^b Compare the similar situation that exists in English, as described above, section 12.01.

^c Cf. Section 9.05.

^d Cf. Section 9.09. realizing that words (articles, adjectives, pronouns) that modify nouns must agree (in concord) with that noun!

14.02.01 The First Attributive Position.

3P N or N 3P

Adj N or N Adj

T Adj N

14.02.02 The Second Attributive Position.

T N T 3P

T N T Adj

14.02.03 The Third Attributive Position.

This position is rare in the N. T.

N T 3P

N T Adj

14.02.04 The First Predicate Position.

3P T N

Adj T N

14.02.05 The Second Predicate Position.

T N 3P

T N Adj

14.03 The Meanings Of The Third Personal Pronoun As A “Semi-Adjective”.

αὐτός occurs with articular nouns in each of the five positions previously described as appropriate for adjectives (section 9.9 (2)); the meanings of the resultant constructions should be compared and contrasted with the meanings of similar constructions with καλός:

14.03.01 Compare The Third Personal Pronoun With The Attributive Adjective.

Compare the third personal pronoun αὐτός and the adjective καλός in:

14.03.01.01 The First Attributive Position:**14.03.01.01.01 The First Attributive Position With The Third Personal Pronoun .**

Using καλός and αὐτός We now illustrate the first attributive position with the third personal pronoun.

14.03.01.01.01 The First Attributive Position Anarthrous Construction With The Third Personal Pronoun

- a. αὐτός κύριος the same Lord^a
 b. κύριος αὐτός the same Lord^b

Scriptural Examples Of This Construction:

Mat 22:43 κύριον αὐτὸν “by the Spirit (i.e., David’s) called the same Lord, actually an appositive called him (to be) Lord..

Mat 22:45 αὐτὸν κύριον, once again “ therefore, since David calls Him (to be) Lord, another appositive but the same construction.

14.03.01.01.02 The First Attributive Position Articular Construction With The Third Personal Pronoun

ὁ αὐτός κύριος the same Lord

Scriptural Examples Of This Construction:

‘Ro 10:12 ...ὁ γὰρ αὐτός κύριος... (where the word γὰρ: *for*, is a post-positive^c coordinating particle.

Ro 10:12 *For there is no difference between the Jew and the Greek: for **the same Lord** over all is rich unto all that call upon him.*

1 Co 12:5 ...καὶ ὁ αὐτός κύριος:

1 Co 12:5 *And there are differences of administrations, but **the same Lord**.*

14.03.01.01.02 The First Attributive Position With The Adjective ‘inherent goodness’.

ἀγαθός, -ή, -όν: inherent good, the good that only comes from God, (note: a noun form in Gal 5:22 ἀγαθωσύνη: A fruit of the Holy Spirit);

ὁ ἀγαθός κύριος the good Lord

Scriptural Examples Of This Construction:

14.03.01.01.02.01 The Attributive Position Anarthrous Construction With The Noun Διδάσκαλος: Teacher or Rabbi.

The first attributive position anarthrous construction with the noun διδάσκαλος: *teacher or rabbi* and the adjective ἀγαθός, -ί, -όν: *good*.

The Majority Text reading of Hodges & Farstad is:

Mt 19:16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν, **Διδάσκαλε ἀγαθέ**, τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον

Mt 19:16 *And, behold, one came and said unto Him, **Good Teacher**, what good thing shall I do, that I may have eternal life?*

Mt 19:17 ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ Θεός. Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντλάς.

^a Cf. S. T. Robertson, A Grammar Of The Greek New Testament, pg. 776 – VI. Position with Attributives.

^b Cf. S. T. Robertson, A Grammar Of The Greek New Testament, pg. 776 – VI. Position with Attributives.

^c Post-positive means that word never appears first in a clause, but is translated first in the English translation.

Mt 19:17 *And He said unto him, Why are you calling me good? (there) is none good but one, that (is,) God: but if you wilt enter into life, keep the commandments.*

Note: The reading, “good teacher (or good Rabbi)” contains a textual problem. The reading chosen by the Nestle/Alund (which is the Wescott & Hort) text is:

Mt 19:16 και ιδου εις προσελθων αυτω ειπεν διδασκαλε τι αγαθον ποιησω ινα σχω ζωην αιωνιον

Mt 19:16 *And behold one came and said to Him, Teacher, what good thing shall I do, that I may have eternal life?*

Mt 19: 17 ο δε ειπεν αυτω τι με ερωτας περι του αγαθου εις εστιν ο αγαθος ει δε θελεις εις την ζωην εισελθειν τηρει [τηρησον] τας εντολας

Mt 19:17 *And He Said unto him, “Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments.”*

WH/TISH OLB text Mt 19:16 . . . διδασκαλε τι αγαθον ποιησω ινα σχω ζωην αιωνιον, whereas the reading of, among many others, **the Byzantine text is . . . διδασκαλε αγαθε** τι αγαθον ποιησω ινα εχω ζωην αιωνιον^a }. This reading is given an {B} (some doubt of text by the N/A critics). However, the sheer number of the texts supporting this reading is in the great majority. See Mk 10:17 and Luk 18:18. Further, the theological and contextual-lexical problems the Nestle/Alund text brings up, and, the Byzantine reading answers^b, **serve to indicate that the BYZ reading is the better.**

The ASV of 1901 Follows the Nestle/Alund reading:

ASV- 1901 Mt 19:16 *16 And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life?*

ASV- 1901 Mt 19:17 *And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldst enter into life, keep the commandments.*

Notice that this reading (the N26/Alund 27 text) brings up more problems than it solves because of the question and comments of our Savior in verse 17. The Byzantine reading seems to be the preferred reading which explains best the question and comment of verse 17^c. Notice that the **vocative of direct address** is used for “good Teacher”: **this case form will be taken up later.** Further, **the word for “good” is a special word describing “inherent goodness” – that which is resident and only emanates from God.** At this point, ask the question: Why did our Lord ask the question of the rich man? **The answer to this surely will indicate the rich man’s understanding of the person of Jesus. (And ours too.) It also indicates the need for faithful followers of The LORD Jesus to properly determine the original text (Textual Criticism) and to properly translate the text for the rest of their language groups. e.g., Wycliff Bible Translators and their Summer Institute of Language study, SIL.**

^a This is the reading from F. H. A. Scrivner, The New Testament In Greek, Cambridge University Press, 1949.

^b Cf. Mark 10:17, Luke 18:18. These texts relate this incident similarly to the Byzantine text of Matthew.

^c Cf. N. Carlson, CONSIDERATIONS OF NEW TESTAMENT TEXTUAL CRITICISM, Section 5.1.3.1.2 - Immediate Context

The immediate context is very important in the determination of a textual wording. We saw in our study of hermeneutics that the immediate context is critical to a proper understanding of a passage. Likewise in textual criticism, wording cannot be divorced from what the writer has stated in the immediate context. e.g., Luke 21:19

³⁹ N. Carlson, HERMENEUTICS - AN ANTIDOTE FOR 20th CENTURY CULTIC AND MIND CONTROL PHENOMENA - Section 4.3 Contextual Study (HA20CMC), 1994.

I strongly believe that a Byzantine type text better explains the context, **KEEPS THE DEITY OF CHRIST IN THE READERS MIND**, and, therefore, propose a change to the N26/A27 text as shown above^a.

The Anarthrously Constructed Attributive Position Of ἀγαθός With The Noun ‘work’ ἔργον, -ου, -τό.

Philip 1:6 ...**ἔργον ἀγαθὸν**...

Philip 1:6 *Being confident of this very thing, that he which hath begun **a good^b work** in you will keep on performing it until the day of Jesus Christ:*

(Note: Paul, in his thanks to the Philippians for their support of him, has confidence that they will continue their giving until the rapture!

Eph 2:10 ...**ἔργοις ἀγαθοῖς**...

Eph 2:10 *For we are his workmanship, created in Christ Jesus unto **good works**, which God hath before ordained that we should walk in them.*

i.e., The ones that can only be produced in the life of a believer by means of the Holy Spirit – see Gal 5:22-24.

14.03.01.01.02.02 The First Attributive Position Articular Construction With The Adjective ἀληθινός, -ή, -όν: true.

1 John 5:20 ...οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ζωὴ αἰώνιος.

1 John 5:20 *And we know that the Son of God is come, and has given us an understanding, that we may know Him that is true, and we are in Him that is true, even in his Son Jesus Christ. This is **the true God, and eternal life.***

Notice the words ‘true’ and ‘eternal’. This makes it unmistakably clear that John realizes that Jesus (His human name), the Messiah (one of His many earthly titles), is God in the flesh!

14.03.01.02 The Second Attributive Position (or Emphatic Attributive):

14.03.01.02.01 The Second Attributive Position With The Third Personal Pronoun αὐτός.

ἡ χώρα ἡ αὐτή *the same country*

A Scriptural Example Of This Construction:

Lk 2:8 Καὶ ποιμένες ἦσαν ἐν ἡ χώρᾳ ἡ αὐτῇ...

Lk 2:8 *And there were in **the same country** shepherds abiding in the field, keeping watch over their flock by night.*

14.03.01.02.02 The Second Attributive Position With The Adjective καλός;

ὁ κύριος ὁ καλός *the good Lord*

Scriptural Examples Of This Construction:

A Scriptural example of this construction using the adjective καλός: *good* and the proper noun ποιμήν -ένος: *Shepherd, Pastor.*

^a The Byzantine reading of these two verses are enclosed by [] with explanatory comments following the Nestle/Alund reading.
^b Inherently good work.

Jn 10:11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλός...

Jn 10:11 *I am **the good shepherd**: **the good shepherd** lays down his life for the sheep.*

Jn 10:14 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός,...

Jn 10:14 *I am **the good shepherd**; and I know my own, and my own know me,*

A Scriptural example of this construction; using the adjective μέγας, μεγάλη, μέγα: *great* and the proper noun ποιμήν -ένος: *Shepherd, Pastor*, is shown.

Heb 13:20 ...τὸν Ποιμένα τῶν προβάτων τὸν μέγαν...

Heb 13:20 *Now the God of peace, that brought again from the dead our Lord Jesus, **the great shepherd** of the sheep (or; **the Shepherd** of the sheep, **the great one**), through the blood of the everlasting covenant, (note **the force is on great**).*

Note below: the comparative adjective for *great* ANP μείζονα > μείζων, , ὄν: *greater* and the noun for *gifts* ANP χαρίσματα > χάρισμα, -τος, τό: *gift!*

1 Cor 12:31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα....

1 Cor 12:31 *But you are earnestly coveting **the more showy** (emphatic attributive position) **gifts**.*

1 Cor 13:1 And yet I show unto you a more excellent way.

Note below: the verb for covet PAI 2P ζηλοῦτε > ζηλώω, ὦ: *zealously seeking*, has the same form for 2P, whether Present Active Indicative (PAI) or Present Active Imperative (PAImp). The context of verse 30 and the last half of verse 31, suggests a twinge of sarcasm toward the misbehaving Corinthian believer's use of (especially) the sign gifts. Actually, this last half of verse 31 ("And yet I show unto you a more excellent way."), should be placed at the start of verse 1 of chapter 13, where he contrasts the gifts with the fruit (of the Holy Spirit). Also, see chapter 14 for the doctrine of the control or administration of these gifts in the church, especially the sign gifts of 1 Cor 12:10b.

14.03.01.03 The Third Attributive Position Articular Construction:

14.03.01.03.01 The Third Attributive Position With The Third Personal Pronoun

The Third attributive position with *does not occur in the New Testament or the Septuagint. An example of this construction is: κύριος ὁ αὐτός the same Lord*

However, this construction occurs once with the first person possessive pronoun ἐμός, ἡ, ὄν: *my, mine*. (also called a possessive adjective)

Jn 14:27 ...εἰρήνην τὴν ἐμὴν... ...My peace...

Another "possible" occurrence of this construction may be found in 2 Ti 1:13 in the expression "and love that". However, in that expression, the relative pronoun ὅς, ἣ, ὅ: *who, which, what, that*, must be supplied in the form ἧ, the locative feminine singular (LFS) of this pronoun, or it may be that the article reverts here to its original demonstrative force. This might be a good final exam question so don't forget it.

14.03.01.03.02 The Third Attributive Position With The Adjective ἀγαθός *inherent good*

The word ἀγαθός, -ή, -όν: inherent good, the good that only comes from God, (note: a noun form in Gal 5:22 ἀγαθωσύνη) is a fruit of the Holy Spirit

κύριος ὁ ἀγαθός the good Lord

A Scriptural Example Of This Construction:

LXX 2 Ch 30:18 ὅτι τὸ πλεῖστον τοῦ λαοῦ ἀπὸ Εφραιμ καὶ Μανασση καὶ Ισσαχαρ καὶ Ζαβουλων οὐχ ἡγνίσθησαν, ἀλλὰ ἔφαγον τὸ φασεκ παρὰ τὴν γραφήν. καὶ προσηύξατο Εζεκιας περὶ αὐτῶν λέγων **κύριος ὁ ἀγαθός** ἐχιλασάσθω ὑπὲρ

LXX 2Ch 30:18 *For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, **The good Lord** pardon every one*

14.03.02 Contrast The Third Personal Pronoun αὐτός With The Predicate Adjective καλός.

14.03.02.01 The First Predicate Position:

14.03.02.01.01 The First Predicate Position With The Third Personal Pronoun αὐτός

αὐτός ὁ κύριος the Lord himself

Scriptural Examples Of This Construction:

1 Th 4:16 ὅτι **αὐτὸς ὁ κύριος** ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπγγι Θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

1 Th 4:16 *For **the Lord himself** shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first,*

Notice that in 2Cor 8:19, below, the translation in the AV would make us think that this construction would be either a first or second attributive position (“the same Lord). However, the actual Greek construction is in the first predicate position. Notice, also, the []^a in the Greek text suggests that the enclosed word is disputed.

2 Co 8:19 —οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένη ὑφ' ἡμῶν πρὸς τὴν [αὐτοῦ] τοῦ Κυρίου δόξαν καὶ προθυμίαν ἡμῶν—

^a [] Square brackets are used to enclose words (or portion of words) whose presence or position in the text is regarded as disputed.. That word translated by the AV was in the BYZ, TR, Siniaticus, but is absent in the Westcott & Hort text.

2 Co 8:19 *And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of **the same Lord**, and (declaration of) your ready mind:*

The translation of this construction should be "*the Lord Himself*".

Jamieson Fausset and Brown (JFB – OLB) gives us some valuable information:

(Notice here, I used a singular verb "gives" with what I consider a collective set, namely the set of books by JFB.)

19. not that only—not only praised in all the churches.

chosen—by vote: so the *Greek*. (although not at this time in Greek Language history by the raising of the hand (Grk χεῖρ), but by the churches' appointments. Ref. ATR says Only here in N.T. save Ac 14:23 where it means to appoint without notion of raising the hands. In Ac 10:41 we have προχειροτονεω.)

of the churches—therefore these companions of Paul are called "messengers of the churches" (#2Co 8:23).

to travel—to Jerusalem.

with this grace—*Greek*, "in the case of this grace," or "gift." (Notice Paul's manner about money by his use of the word fellowship (Grk. κοινωνία) in the Gospel in Php 1:5. He thanks them again for this money gift in Php 4:15-19.)

to the glory of the same Lord—The oldest manuscripts omit "same."

declaration of your ready mind—The oldest manuscripts read, "our," not *your*. This and the previous clause, "to the glory of the same Lord," do not follow "administered by us," but "chosen of the churches to travel," etc. The union of the brother with Paul in this affair of the collection was done to guard against suspicions injurious "to the glory" of the Lord. It was also done in order to produce a "readiness" on the part of Paul and the brother to undertake the office which each, by himself, would have been less ready to undertake, for fear of suspicions arising (#2Co 8:20) as to their appropriation of any of the money.

14.03.02.01.02 The First Predicate Position With The Adjective κρηστος.

κρηστος ο κύριος The Lord is gracious.

A Scriptural Example:

In this example we have used an additional Greek adjective κρηστος, -ή, -ον: *good, kind, gracious*, to demonstrate this construction.

1 Peter 2:3 εἰ ἐγεύσασθε ὅτι **κρηστος ο κύριος**.

1 Peter 2:3 *Since you have tasted that **the Lord is gracious**.*

This verse contains a construction called a conditional sentence. Conventionally, it (εἰ: since, ἐγεύσασθε: you have tasted, or εἰ[περ]: since, indeed, ἐγεύσασθε: you have tasted) would be translated by most versions as a third class conditional sentence: If you have tasted or If indeed you have tasted. This construction should be translated as it is, in truth, a first class conditional sentence as shown, above. Ref. Chapter 31ⁱⁱ. See also LXX Psalm 33:9, Psalm 34:8 AV

14.03.02.02 The Second Predicate Position:**14.03.02.02.01 Second Predicate Position With The Third Personal Pronoun αὐτός.**

LXX Nu 1:53 ...οἱ Λευῖται αὐτοὶ...

LXX Nu 1:53 *But let the Levites encamp round about the tabernacle of witness fronting it, and so there shall be no sin among the children of Israel; and **the Levites themselves** shall keep the guard of the tabernacle of witness.***14.03.02.02.02 Second Predicate Position With The Adjective ἀπόκρυφος.**

Col 2:3 ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι.

Col 2:3 *In whom are all **the treasures** of wisdom and knowledge, **hidden**.***14.04 The Third Personal Pronoun Translational Possibilities.**

From these illustrative examples it appears that αὐτός, when it is in either *attributive* position, corresponds to the English adjective *same*. When αὐτός is in either *predicate* position, however, it does *not* function as a predicate adjective (i.e., αὐτός ὁ κύριος does not mean "the Lord is same," even if this made sense in English. Instead, when it is in either *predicate* position, αὐτός corresponds to English *himself; herself; itself; themselves*, depending on the noun with which it is associated. If the context permits, αὐτός may also (when in predicate position) be rendered by English *(the) very, (that) very*, in such constructions as *the very man, that very day*.^a Thus we find

Rev 21:3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἴδου σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται, [αὐτῶν Θεός,]

Rev 21:3 And I heard a great voice saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and **God himself** shall be with them, [*and be*] their God].

Note: the addition of 'Their God', enclosed by brackets [], to the end of verse 3 in the Nestle/Alund text is given only a {C} reading in the N/A text of their fourth edition (Alund-27). The second edition of that text gave the [] reading a {D} reading.^b At this point we need examples of the particular constructions under investigation. The interested student should take more Greek courses, and finally take a complete course in New Testament Textual Criticism in order to better see the Apologetical, Hermeneutical, Homiletical, Exegetical, and Theological value of such information.

^a Not, however, as in *the very good man*.

^b {C}, means there is a considerable degree of doubt whether the text or the apparatus contains the superior reading. {D}, means there is a very high degree of doubt about the reading in the text.

BUT: 1 Cor 12:6 ...ὁ δὲ αὐτὸς Θεός,... ...*but the same God*,...
 Acts 16:18 ...αὐτῇ τῇ ὥρᾳ ...*that very hour*
 And:
 Jn 5:36 ...αὐτὰ τὰ ἔργα... ...*the works themselves*...
 OR: Jn 14:11 ...τὰ ἔργα αὐτὰ... ...*the works themselves*...

14.05 Third Personal Pronoun Used As A Noun.

Αὐτός, like an ordinary adjective, may be "used as a noun."^a In such cases it is preceded by the definite article:

Lk 6:33 ...καὶ οἱ ἁμαρτωλοὶ τὸ αὐτό ποιοῦσιν. ...*even the sinners do the same.*

14.06 Third Personal Pronoun With Anarthrous Proper Nouns.

Αὐτός sometimes occurs with proper names without an article; in such cases it usually precedes and has the meaning *himself, herself*, etc.

Mk 12:37 Αὐτὸς [οὖν] Δαυίδ... [Therefore] David *himself*...

Note: The N26/A27 – the Codex Sinaiticus (Σ) and the Codex Vaticanus (B) texts do not contain the word οὖν: *therefore*. It is **therefore**, here, enclosed by brackets, []. It does appear in the Majority Text (M) and in the Codex Alexandrinus (A).

14.07 The Greek ‘Near’ And ‘Far’ Demonstrative Pronouns.

The Greek demonstratives, οὗτος: *this* (pl. *these*), and ἐκεῖνος: *that* (pl. *those*), are declined as follows:

Table 14.01 The Near Demonstrative Pronoun οὗτος: *this* (pl. *these*)

NO. - C.F.		GENDER		
No.	C.F.	Masculine	Feminine ³	Neuter
Singular	Nom./Nom. (sometimes Vocative)	οὗτος	αὕτη	τούτο
	Gen./Gen. & Ablative	τούτου	ταύτης	τούτου
	Dat./Dat., Loc. & Inst.	τούτῳ	ταύτῃ	τούτῳ
	Acc./ Acc.	τούτον	ταύτην	τούτο
Plural	Nom./Nom. (sometimes Vocative)	οὗτοι	αὗται	ταῦτα
	Gen./Gen. & Ablative	τούτων	τούτων	τούτων
	Dat./Dat., Loc. & Inst.	τούτοις	ταύταις	τούτοις
	Acc./ Acc.	τούτους	ταύτας	ταῦτα

^a Cf. section 9.13.

Table 14.03 The Far Demonstrative Pronoun ἐκεῖνος; that (pl. those)

NO. - C.F.		GENDER		
No.	C.F.	Masculine	Feminine ³	Neuter
Singular	Nom./Nom. (sometimes Voc.)	ἐκεῖνος	ἐκείνη	ἐκεῖνο
	Gen./Gen. & Ablative	ἐκείνου	ἐκείνης	ἐκείνου
	Dat./Dat., Loc. & Inst.	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
	Acc./ Acc.	ἐκεῖνον	ἐκείνην	ἐκεῖνο
Plural	Nom./Nom. (sometimes Voc.)	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
	Gen./Gen. & Ablative	ἐκείνων	ἐκείνων	ἐκείνων
	Dat./Dat., Loc. & Inst.	ἐκείνοις	ἐκείναις	ἐκείνοις
	Acc./ Acc.	ἐκείνους	ἐκείνας	ἐκεῖνα

The paradigms of the demonstratives should be compared with those of αὐτός and the definite article; noting the similarities and differences. The forms αὐτή and αὐτή, along with αὐταί and αὐται, in particular, should be distinguished.

14.08 Syntax of the Demonstrative Pronouns.

14.08.01 Three Rules For The Greek Demonstrative Pronouns.

The Greek demonstratives may modify nouns and, when they do so, they agree with the nouns in case, number, and gender (compare αὐτός and ordinary adjectives like καλός).

- (a) οὗτος, and ἐκεῖνος **never** modify anarthrous nouns.
- (b) οὗτος, and ἐκεῖνος **never** occur in either of the **attributive** positions.
- (c) οὗτος, and ἐκεῖνος **may** occur in either of the **predicate** positions with meanings as indicated below:

(1) First predicate position:

Mark 7:6 ...οὗτος ὁ λαὸς...

...*this people*...

(cf. Mt 15:8, below)

Rev 22:6 ...οὗτοι οἱ λόγοι...

...*these words*...

(cf. Lk 24:17, below)

Lk 13:6 ἔλεγεν δὲ ταύτην τὴν παραβολήν... *He told this parable*...

Mt 24:14 ...τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας... *this gospel of the kingdom*...

1 Cor 11:25 ...τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστίν...

1 Cor 11:25 ...*This cup is the new covenant*...

(2) Second predicate position:

Mt 15:8	ὁ λαὸς οὗτος...	<i>this people...</i>
Lk 24:17	...οὗτοι οἱ λόγοι...	... <i>these words...</i>
Mt 13:53	...ἔτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας...	
Mt 13:53	... <i>Jesus finished these parables.</i>	
Mt 13:44	...καὶ ἀγοράζει τὸν ἀγορὸν ἐκεῖνον.	... <i>and he buys that field.</i>
Lk 12:46	ἥξει ὁ κύριος τοῦ δούλου ἐκείνου...	<i>The Lord of that servant will come...</i>

(2) The Greek demonstratives also function as pronouns (i.e., without associated nouns).

- (a) As a pronoun, οὗτος is equivalent to English *this* (not followed by a noun), *this one*, *this person*, *this man*; αὕτη is equivalent to *this one*, *this woman*; τοῦτο to *this*, *this one*, *this thing*; οὗτοι to *these*, *these men*, etc.; and ἐκεῖνος is equivalent to English *that*, *that one*, *that person*, *that man*, etc. Thus we have:

Mt 3: 17	...οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός,...	... <i>This is My beloved Son...</i>
Mt 9:3	...οὗτός βλασφημεῖ	... <i>This man is blaspheming.</i>
Acts 9:36	...αὕτη ἦν πλήρης ἔργων ἀγαθῶν.....	<i>This woman was full of good works.</i>

- (b) The demonstrative pronouns are sometimes used to refer to persons mentioned in the immediately preceding context, and in such cases they are frequently best translated simply as *he*, *she*, or *they*:

Jn 1:8	οὐκ ἦν ἐκεῖνος τὸ φῶς,...	<i>He was not the light,...</i>
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He, here, refers to John the Baptist.

- (c) When οὗτος and ἐκεῖνος occur with anarthrous nouns, they are not modifiers of these nouns (see above, (1a)), but pronouns:

John 10:1	...ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής.	... <i>that man is a thief and a robber</i> (<i>not that thief is also a robber</i>).
Col 4:11	...οὗτοι μόνον συνεργοὶ...	... <i>These</i> are the only workers... [<i>The</i> is supplied before <i>only workers</i> , which is a predicate nominative; see section 8.7.]
Rom 8:14	...οὗτοι υἱοὶ Θεοῦ εἰσιν	... <i>These</i> are sons of God (<i>or these sons of God</i>).
Lk 2:2	αὕτη ἀπογραφὴ πρώτη ἐγένετο...	<i>This</i> was the first enrollment...

- (d) When οὗτος or ἐκεῖνος is connected to a predicate nominative by an equative verb (as in the last two examples above), the demonstrative usually has the gender, number, and case of the predicate noun; however, in the phrase τοῦτ' ἐστὶν (= τοῦτό ἐστιν), i.e., the demonstrative is always neuter singular:

Heb 7:5	...ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἐστὶν τοὺς ἀδελφοὺς...	
Heb 7:5	... <i>to take tithes of the people, that is, the brethren...</i>	

(3) οὗτος may be used with αὐτός as in:

2 Cor 2:3 καὶ ἔγραψα **τούτο** [ὑμῖν] **αὐτὸ**... *I wrote **this** very **thing** [to you]...*

(4) Οὗτος and ἐκεῖνος may also modify nouns which are modified by other adjectives or which have other (ordinary) adjectives in one of the predicate positions:

Mt 24:46 μακάριος ὁ δούλος **ἐκεῖνος**... *Blessed is **that** servant...*

Mt 24:48 ...ὁ κακὸς δούλος **ἐκεῖνος**... *...**that** wicked servant...*

Mk 12:43 ...ἡ χήρα **αὕτη** ἡ πτωχὴ... *...**this** poor widow...
(**this** widow the poor one)*

CHAPTER 15 - THE PERSONAL PRONOUNS AND RELATED ADJECTIVES

Having acquired more familiarity with Greek words and syntax, we add more whole verses with new words and syntactical descriptions.

15.01 The Personal Pronoun

It was pointed out in the preceding lesson that the demonstratives οὗτος and ἐκεῖνος are occasionally equivalent to English *he, she*, etc.! However, the English pronouns of the third person (i.e., *he, she, it, his, her, hers, its, him, they, their, theirs, them*) ordinarily correspond to forms of αὐτός.^a When αὐτός^b functions as a personal pronoun, its syntactic behavior is like that of a noun, **except that it has no article.**

15.02 Concord As Applied To The Third Personal Pronoun

The *case* of the pronoun αὐτός is always the same as that which would be required of a noun with the same syntactic function:

15.02.01 The Nominative Case Form.

A nominative case form of αὐτός may function as the subject of a sentence.

Lk 19:2	αὐτὸς ἦν ἀρχιτελώνης	he was a chief tax collector.
Lk 7:12	αὐτὴ ἦν χήρα	she was a widow.
Lk 11: 14	καὶ αὐτὸ ἦν κωφόν	and it was dumb.
But:		
Lk 8:13	καὶ οὗτοι ρίζαν οὐκ ἔχουσιν	and these have no root.

NOTE: αὐτός, αὐτή, αὐτό, and αὐτοί could be omitted from these examples without obscuring the meaning, since the *person* of the verb is indicated by the form of the verb itself. Accordingly, **the personal pronouns do not have to be expressed separately when they are subjects, except for emphasis or clarity.** Can you pick out the word translated “was” in the first three examples above?

It is the Imperfect Active Indicative third person singular {IAI 3S} from εἰμί: *I am*.

15.02.02 The Accusative Case Form.

An accusative case form of αὐτός may function as direct object.

Jn 4:45	ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι	The Galileans received Him .
Mt 8:15	ἀφήκεν αὐτὴν ὁ ρυρετός	The fever left her .
Gal 1:12	παρέλαβον αὐτό	I received it .
Mt 12: 15	ἐθεράπευσεν αὐτούς	He healed them .

^a Cf. Section 14.08 (b).

^b For the paradigm, see section 14.01.

15.02.03 The Dative Case Form.

A dative case form of αὐτός may function as indirect object.

Jn 14:6 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.

Jn 14:6 *Jesus is saying to him, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."*

This verse teaches the exclusiveness of the Bible's way to God.

Jn 11:25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται

25 *Jesus said to her, I am the resurrection and the life: he that believes in Me, even if he died, he shall live;*

This verse teaches the Power and Will of Jesus to resurrect those who trust (believe) Him.

We should note in this verse the first instance (if I remember correctly) of crasis^a (combination of καὶ and ἄν) forming κἂν: *and if, even if*. This forms a conditional sentence of class 3. See Section 31.13 and Table 31.09.

Mt 10:1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

Mt 10:1 *And He called unto Him His twelve disciples, (and) gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.*

15.02.04 The Genitive Case Form - αὐτοῦ.

A genitive case form of {AU)TO/S} αὐτός may be attributive to a noun; when it is so attributive, it may occupy the first attributive position (but not the second, in the New Testament) or either of the two predicate positions.

15.02.04.01 In first attributive position:

1 Th 2:19 τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως—ἢ οὐχὶ καὶ ὑμεῖς—
ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;

1 Th 2:19 *For what (is) our hope, or joy, or crown of rejoicing? (Are) — not even you— in the presence of our Lord Jesus Christ at His coming?*

15.02.04.02 In first predicate position:

In Jn 12:40, below is a partial translation from the Hebrew text of Is 6:10.

Jn 12:40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς.

Jn 12:40 *He hath blinded their eyes, and hardened their heart; that they should not see with (their) eyes, nor understand with (their) heart, and be converted, and I should heal them.*

^a Crasis is explained in some detail in section 02.07, Table 02.04 (3) and fn. 3.

Jn 9:21 πῶς δὲ νῶν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν **αὐτοῦ** τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

Jn 9:21 *But by what means he now sees, we know not; or who hath opened **his eyes**, we know not: he is of age; ask him: he shall speak for himself.*

15.02.04.03 In second predicate position:

Mt 1:2 Ἄβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ **τοὺς ἀδελφοὺς αὐτοῦ**,

Mt 1:2 *Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and **his brethren**;*

Lk 2:7 καὶ ἔτεκεν **τὸν υἱὸν αὐτῆς** τὸν πρωτότοκον· καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

Lk 2:7 *And [MARY] she brought forth **her firstborn son**, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*

What position (accusative case, MS) is the following construction?^a And possibly Why?^b

τὸν υἱὸν αὐτῆς τὸν πρωτότοκον

NOTE: The equivalent of an English possessive (*his, her, its, their*) with an *anarthrous* noun is usually a Greek genitive (αὐτοῦ, αὐτῆς, αὐτῶν) with an *articular* noun. Thus we have

ὁ αὐτοῦ λόγος	his (or its) word
αὐτοῦ ὁ λόγος	his (or its) word
ὁ λόγος αὐτοῦ	his (or its) word
ὁ αὐτῆς λόγος	her word
αὐτῆς ὁ λόγος	her word
ὁ λόγος αὐτῆς	her word
ὁ αὐτῶν λόγος	their word
αὐτῶν ὁ λόγος	their word
ὁ λόγος αὐτῶν	their word

When a Greek genitive form αὐτοῦ, αὐτῆς, αὐτῶν does occur with an *anarthrous* noun, the combination is frequently equivalent to an English *anarthrous* noun (or a noun with the *indefinite* article) followed by *of his, of hers, of theirs, of it(s)*. For example,

λόγος αὐτοῦ	a word of his
λόγος αὐτῆς	a word of hers
λόγοι αὐτοῦ	words of his
λόγοι αὐτῶν	words of theirs

^a Second or Emphatic attributive.

^b 1. It Emphasizes His importance, 2. It provides Jesus (along with Mary & Joseph's Lineage, the right to the Davidic Throne, and 3. It suggests Mary had more children.

15.03 The Gender Of The Third Personal Pronoun.

The **gender** of the Greek pronoun of the third person depends on the gender of the Greek noun to which it refers, and not on the sex or sexlessness of the person or thing which the noun itself represents.^a

Thus αὐτός and αὐτή may correspond to English *it*, and αὐτό may correspond to *he* or *she*. The plural forms of the Greek pronoun also distinguish gender, whereas the English ones do not. The following examples will make this clearer:

Jn 12:24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, **αὐτὸς** μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει

Jn 12:24 *Verily, verily, I say unto you, Except a grain of wheat fall into the ground (and) die, **it** (he) abides alone: but if it die, it brings forth much fruit.*

Note: **αὐτὸς** is in concord with κόκκος: *a grain* or *a seed*. Σίτου originally wheat, as to specie, became generic for any grain. a grain of grain or a seed of grain might be confusing to English readers, but the *wheat* in the translation should be thought of as generic.

Jas 5:18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς {N-NMS< οὐρανὸς: *heaven*} ὑετὸν {N-AMS< ὑετὸς: *rain*} ἔδωκεν καὶ ἡ γῆ {N-NFS< γῆ: *earth*} ἐβλάστησεν τὸν καρπὸν {N-AMS< καρπός: *fruit*} **αὐτῆς**.

Jas 5:18 *And he prayed again, and the heaven gave rain, and the earth brought forth **her** fruit.*

We need to begin to accumulate vocabulary (remember Sarah?). Please memorize the underlined words in Jas 5:18, above. (Note that the word earth, γῆ is where the prefix to our word agriculture comes from.)

Rev 6:13 καὶ οἱ ἀστέρες {N-NMP< ἀστήρ: *star*} τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ {N-NFS< συκῆ: *fig tree*} βάλλει τοὺς ὀλύνθους {N-AMP< ὄλυνθος: *an unripe fig* - one that grows in the Winter and usually falls of in the Spring.} **αὐτῆς** ὑπὸ ἀνέμου {N-GMS< ἄνεμος: *wind*} μεγάλου σειομένη,

Rev 6:13 *And the stars of heaven fell onto the earth, even as a fig tree castes **her** unripe figs, being shaken by a mighty wind,*

(More underlined words for memory. These vocabulary words will be underlined for your memorization, below.)

Lk 1:59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμειντὸ παιδίον {P-ANS< παιδίον: *young child, a baby*}, καὶ ἐκάλουν **αὐτὸ** ἐπὶ τῷ ὀνόματι τοῦ πατρὸς {N-GMS< πατήρ: *father*} **αὐτοῦ** Ζαχαρίαν.

Lk 1:59 *And it came to pass, that on the eighth day they came to circumcise the baby; and they called **him** (it) after the name of **his** father, Zacharias.*

Note: αὐτὸ agrees with its antecedent, παιδίον, likewise αὐτοῦ with πατρός.

The last undisputed passage in the book of Mark.

Mk 16:8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου {N-A_{blative}.NS< μνημεῖον: *sepulchre, tomb*}, εἶχεν γὰρ **αὐτὰς** τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γὰρ

Mk 16:8 *And they went out quickly, and fled from the sepulchre; for **they** (the women) trembled and were amazed: neither said they any thing to any (man); for they were afraid.*

^a Cf. section 6.11.

Jn 10:12 ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν {N-NMS< ποιμήν: *shepherd*}, οὐ οὐκ ἔστιν τὰ πρόβατα {N-NNP< πρόβατον: *sheep*} ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει—καὶ ὁ λύκος {N-NMS< λύκος: *wolf*} ἀρπάζει **αὐτὰ** καὶ σκορπίζει [τὰ πρόβατα]

Jn 10:12 *But he that is an hireling, and not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees: and the wolf catches them, and scatters [the sheep].*

15.04 The Paradigms Of The Greek Pronouns Of The First And Second Persons

The paradigms of the Greek pronouns of the first and second persons, singular and plural, are given below:

Table 15.01 The First Personal Pronoun ἐγώ

No.	C.F.	Greek ^a	English Translation
Singular	Nom.	ἐγώ	I
	Gen./Gen. & Ablative	ἐμοῦ, μου	my, mine, of me, of mine
	Dat./Dat., Loc. & Inst.	ἐμοί, μοι	me, to me, for me
	Acc./ Acc.	ἐμέ, με	me
Plural	Nom.	ἡμεῖς	we
	Gen./Gen. & Ablative	ἡμῶν	our, ours, of us, of ours
	Dat./Dat., Loc. & Inst.	ἡμῖν	us, to us, for us
	Acc./ Acc.	ἡμᾶς	us

^a The extra forms shown in the Gen., Dat., and Acc. Singular may also be more common/personal ways of expressing these pronouns.

Table 15.02 The Second Personal Pronoun Table σύ

No.	C.F.	Greek ^a	English Translation
Singular	Nom.	σύ	you (sing.); thou
	Gen./Gen. & Ablative	σοῦ, σου	you, yours, of you, of yours, etc.
	Dat./Dat., Loc. & Inst.	σοί, σοι	you, to you, for you; thee. etc.
	Acc./ Acc.	σέ, σε	you; thee
Plural	Nom.	ὑμεῖς	you (pl.);ye
	Gen./Gen. & Ablative	ὑμῶν	your, yours, of you, of yours
	Dat./Dat., Loc. & Inst.	ὑμῖν	you, to you, for you
	Acc./ Acc.	ὑμᾶς	you

15.05 The Enclitic (unaccented) Pronoun Forms.

The forms without accents in the paradigms above (i.e., the first and second persons singular, genitive, dative, and accusative) are called enclitics;^b they have no accent of their own, but affect the accent pattern of the preceding word. The details of this are discussed in DMMGGNT pgs. 26-32; for the present it is sufficient to point out that the accented forms are usually emphatic. Minor differences in the functions of the accented and unaccented forms are noted in the appropriate sections of this lesson.

15.06 The Anarthrous Nature Of The First And Second Personal Pronoun.

Like αὐτός, the pronouns of the first two persons have syntactic functions similar to those of nouns, except that they do not have the article.

15.06.01 The Nominative Case Forms,

The nominative case forms may function as subjects.

Jn 6:35 εἶπεν αὐτοῖς ὁ Ἰησοῦς, **Ἐγώ** εἰμι ὁ ἄρτος {N-NMS< ἄρτος: *bread*} τῆς ζωῆς· ὁ ἐρχόμενος πρὸς **ἐμὲ** οὐ μὴ πεινάσῃ καὶ ὁ πιστεύων εἰς **ἐμὲ** οὐ μὴ διψήσῃ πώποτε.

Jn 6:35 *And Jesus said unto them, **I** am the bread of life: he that cometh to **Me** shall never hunger; and he that believeth on (in) **Me** shall never thirst.*

Note here the accented first personal pronoun in two Oblique cases^c (πρὸς **ἐμὲ** and εἰς **ἐμὲ** are in the accusative case.)

Note what Jesus says below, (Jn 6:53) to confuse His detractors (religious leaders), which was answered previously by verse 35, above.

Jn 6:53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

^a The extra forms shown in the Gen., Dat., and Acc. Singular may also be more common/personal ways of expressing these pronouns.

^b A word which is joined to another so closely as to lose its proper accent, as the pronoun thee in prithe (Pray thee).

^c An oblique case is a case out of the Nominative.

Jn 6:53 *Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh (comes to Me; vs.35) of the Son of man, and drink his blood (believes in Me; vs.35), you have no life in you.*

How does this Bible context square with tran- or con-substantiation?

Note: The “bread believer’s” finally left Him after this; His discourse in Capernaum John 6:59-66.

Many of these religious Jews probably thought he had some form of cannibalism in mind!

How does this square with tran- or con-substantiation?

Lk 4:41 ἐξήρχετο δὲ καὶ δαιμόνα ἀπὸ πολλῶν, κρ[αυγ]άζοντα^a καὶ λέγοντα ὅτι **Σὺ** εἶ [ὁ Χριστὸς]^b ὁ υἱὸς τοῦ Θεοῦ καὶ ἐπιτιμῶν οὐκ εἶα {V-IAI-3S< ἐάω: *let, permit, let alone, leave*} αὐτὰ λαλεῖν, ὅτι ἤδεισαν {V-L^cAI-3P} τὸν Χριστὸν αὐτὸν εἶναι.

Lk 4:41 *And also demons came out of many, crying out, and saying, **You** are [the Christ=Messiah] the Son of God. And he rebuking (them) permitted them not to speak: for they knew that He ~~is~~ was the Christ.*

Note: the seeming textual problem of eliminating [the Christ] is assuaged by 41c.

Jn 19:7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν Θεοῦ ἑαυτὸν ἐποίησεν.

Jn 19:7 *The Jews answered him, **We** have ~~a~~ law, and by the ~~law~~ law he ought to die, because he made himself [to be]^d the Son of God.*

Jn 15:3 ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·

Jn 15:3 *Now **you**^e are clean **through the word** which I have spoken unto **you**.*

A very important principle is stated here: **The Word of God is the Believer’s cleansing agent!**

NOTE: ἐγώ, σύ, ἡμεῖς, and ὑμεῖς could be omitted from these examples without obscuring the sense, since the person of the verb is indicated by the form of the verb itself (Cf. 15.02.01, *Note*).

Note also that **we have also highlighted a Dative Case Form** of the second personal pronoun **ὑμῖν**: to you.

^a A textual problem: κρ[αυγ]άζοντα {PAPtcl.-NNP< κραυγάζω: of animals, *bay, croak*, of men, *cry out, shout*} in M^{pl} B C vs. κράζοντα {PAPtcl.-NNP< κράζω: onomatopoeic of the raven; *croak*, generally of inarticulate cries; *scream, cry out*} in M^{pl} A (Codex Alexandrinus) [Cr] vs. κραζόντων {PAPtcl.-GNP< κράζω: Q.E.D.} **N***

^b Another textual problem: [ὁ Χριστὸς] Occurs in The Majority Texts, M, the Alexandrinus, A, but not in the Coptic texts, e, the Coptic e, like the English e or like the Greek ε. Ref. http://www.copticchurch.net/coptic_fonts/alphabet.html - To see these fonts they must be downloaded.

^c This parse is V=Verb – L = Pluperfect, A=Active Voice, I=Indicative Mood (Reality).

^d Cf. chapter 24. This is another use of the accusative case, called an Object Complement.

^e Notice that between 1769 and today we have lost an English case form: you (sg.) = you (pl.) but in 1769, you (pl.) = ye!

ASSIGNMENT 15.01 A Biblical Lava Soap Commercial

Please insert the previous verse, Jn 15:3, Greek & English, and this Principle into your copy of “*Systematic Theology, Anthropology, II. The Provision Of God For The Prevention Of The Sin Of The Christian, 1. The Word Of God*”. This is an exercise for all Principles and Themes^a, you find, or Principles pointed out in the this text. Your copy of The Systematic Theology will be turned in (on CD, Web transfer, or PC readable File) as your final homework assignment for this course. For those not Registered for classes at The CFBC (You’ve purchased this book), these assignments are of course optional.

15.06.02 The Accusative Case Forms.

The accusative case forms may serve as direct objects; notice that the accented and unaccented case forms are interchangeable in this use.

Mt 26:11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, **ἐμὲ** δὲ οὐ πάντοτε ἔχετε·

Mt 26:11 *For you have the poor always with you; but **Me** you have not always.* (or You do not always have **Me**.)

Rom 7:11 ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν **με** καὶ δι’ αὐτῆς ἀπέκτεινεν.

Rom 7:11 *For the sin taking occasion by the commandment, deceived **me**, and by it (the commandment) slew (me).*

Theological Implications

Are we, here, given information about acts of sin; the sin nature (Adamic); or both?^{b iii}

Are there grammatical factors that may help us determine this?^c

How could the commandment slay me?^d

Jn 17:3 αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν **σὲ** τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

Jn 17:3 *And this is the eternal life, that they should know **You**, the only true God, and Jesus Christ whom You sent.*

Jn 17:4 **ἐγὼ σε** ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς **μοι** ἵνα ποιήσω·

Jn 17:4 *I have glorified **You** (sg., = thee) on the earth: I have finished the work which **You** gave **Me**, that I might do.*

Note the use here, of the nominative, dative, and accusative, singular personal pronoun. Notice also, that the subject of the verbs εδοξασα {V-AAI-1S: I}, ετελειωσα {V-AAI-1S: I}, δεδωκας {V-RAI-2S: You} ποιησω {V-AAS-1S: I} are also expressed in the translation.

Ref Ps 22:31c as C.H. Spurgeon explains:” that he hath done this, or, that "It is finished." Salvation’s glorious work is done, there is peace on earth, and glory in the highest. "It is finished," these were the expiring words of the Lord Jesus, as they are the last words of this Psalm. May we

^a Theme: *The Theme is the central truth of the passage expressed in a simple sentence.*

^b Paul probably has in mind here, the Adamic – sin – nature, but he also relates the results of sin that it then commits sins and thus slew me..

^c 1) Word or words in near context that implies a multiplicity of this noun (e.g., all or every) suggests acts of sin. Ref. I John 1:7 (2) The singular anarthrous use of ‘sin’ stresses the character of the condition (i.e., sin nature). Ref. I Jn 1:8 (3) The plural use (whether anarthrous or articular) of ‘sin’, indicates acts of sin. Ref. I John 1:9. (4) The articular singular use of ‘sin’, as here, without the presence of a word implying a multiplicity of this word (see (1), above), suggests the ‘sin’ nature is in mind.

^d Gen 3:1-6 and Eze 18:4, 20 “the soul that sinneth, it shall die”

by living faith be enabled to see our salvation finished by the death of Jesus!” Compare this with Joh 19:30.

Mt 8:31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων {N-GMP< χοῖρος: swine, a pig}

Mt 8:31 *So the devils besought Him, saying, Since You are going to cast **us** out, send us away into the herd of swine.*

Jn 8:32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

Jn 8:32 *And you shall know the truth, and the truth shall make **you** free.*

15.06.03 The Dative Case Forms.

The Dative case forms may serve as indirect objects; again, notice that the accented and unaccented forms are interchangeable.

See Jn 17:4, above.

In the verse, below, we see two dative and two genitive personal pronouns.

Lk 15:29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ, Ἴδου τοσαῦτα ἔτη δουλεύω σοὶ καὶ οὐδέ ποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέ ποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

Lk 15:29 *And he answering said to his father, Lo, these many years do I serve **you**, neither transgressed I at any time **your** commandment: and yet you never gave **me** a kid, that I might make merry with **my** friends:*

Jn 4:29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπεν μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;

Jn 4:29 *Come, see a man, which told **me** all things that ever I did: is not this the Christ?*

Please see Assignment 40.05 The great confession Mt 16:13-20 for exegetical information on vs 19.

Mt 16:19 δώσω σοὶ τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσης {V-AAS-2S} ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

Mt 16:19 *And I will give **to you** the keys of the kingdom of the heavens; and whatsoever you might bind upon the earth shall have been bound in the heavens; and whatsoever you might loose on the earth shall have been loosed in the heavens.*

Notice in this next verse the Dative second personal pronoun and the Genitive second personal pronoun.

Lk 24:32 καὶ εἶπαν πρὸς ἀλλήλους, Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γσαφάς;

Lk 24:32 *And they said one to another, Did not **our** heart burn within **us**, while he talked **with us** by the way, and while he opened **to us** the scriptures?*

1 Cor 15:51 ἰδοὺ μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα,

1 Cor 15:51 *Behold, I show **you** a mystery; We shall not all sleep, but we shall all be changed,*

15.06.04 The Genitive Case Forms.

The genitive case forms may modify nouns; when they do so, they may occupy the *first* attributive position (but not the second) or either of the two predicate positions (cf. section 15.02.04).

15.06.04.01 The first attributive position:

2 Cor 12:19 Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατέναντι Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.

2 Cor 12:19 *You have long been supposing that we excuse ourselves to you: we speak before God in Christ; and all things, beloved, for **your** building up.* (Notice, also, the dative in ὑμῖν: to you.)

15.06.04.02 The First Predicate Position:

Lk 22:53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ἐστὶν ὑμῶν ἡώρα καὶ ἡ ἐξουσία τοῦ σκότους.

Lk 22:53 *When I was daily with **you** in the temple, you stretched forth no hands against (upon) me: but this is **your** hour, and the power of darkness.*

15.06.04.03 The Second Predicate Position:

Lk 1:47 καὶ ἠγαλλίασεν τὸ πνεῦμα μου ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου,

Lk 1:47 *and **my** spirit rejoiced in God **my** Savior.*

15.06.04.04 The Anarthrous Construction. The genitive forms may occur with anarthrous nouns (cf. section 15.02.04, *Note*):

Lk 1:46 Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον,

Lk 1:46 *And Mary said, **My soul** magnifies the Lord,*

Jn 8:31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ^a ἀληθῶς μαθηταὶ μου² ἐστε,

Jn 8:31 *Then said Jesus to those Jews which believed on him, If you continue in **My** word, truly you are **my** disciples;*

15.06.04.05 With A Noun Being Modified By An Adjective In First Attributive Position.

If the noun modified has an adjective in first attributive position, the genitive case form of the pronoun comes between the adjective and the noun:

^a This emphatic attributive construction is one in which the first personal pronoun, ἐμῷ, is the second (or emphatic) attributive.

Rom 6:6 τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς **ἡμῶν** ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἀμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἀμαρτίᾳ·

Rom 6:6 *Knowing this, that **our old man** has been crucified with (him), that the body of sin might be destroyed, that henceforth we should not serve sin.*

15.06.04.06 With A Noun Being Modified By An Adjective In The Second Attributive Position.

If the noun modified has an adjective in second attributive position, the genitive case form of the pronoun comes after the noun, preceding the article of the adjective:

Lk 3:22 καὶ καταβῆναι τὸ Πνεῦμα τὸ Ἅγιον σωματικῶ εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, Σὺ εἶ ὁ υἱὸς **μου** ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

Lk 3:22 *And the Holy Spirit descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, You are **My beloved Son**; in You I am well pleased.*

15.06.04.07 The Emphatic Form ἐμοῦ.

The emphatic form ἐμοῦ is not used to modify nouns except when it is joined to another pronoun (usually by καί: *and*):

Rom 16:13 ἀπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ **ἐμοῦ**.

Rom 16:13 *Salute Rufus chosen in the Lord, and his mother **and mine**.*

NOTE: Unlike the pronouns of the third person, the pronouns of the first two persons are not inflected for gender.

15.07 Possessive Pronouns (Adjectives).

The English forms *my, mine, thy, thine, our, ours, your, yours* are usually represented in Greek by the genitive forms of the appropriate personal pronouns, as we have said; they may, however, also be represented by the possessive adjectives ἐμός, ἡ, ὄν; σός, ἡ, ὄν; and ἡμέτερος, α, ον; ὑμέτερος, α, ον. These possessive Pronouns are inflectionally and syntactically similar to adjectives; they occur much less frequently than the genitive forms of the personal pronouns. For more complete explanation of possessive pronouns, see D&M section 139, pgs 130-131.

Table 15.03 The First Personal Possessive Adjective ἐμός

NO. - C.F.		GENDER			TRANSLATIONAL MEANING(S), Ref.
No.	C.F.	Masculine	Feminine	Neuter	
Singular	Nom.	ἐμός	ἐμή	ἐμόν	<i>my</i> , Jn 7:8, 16
	Gen./Gen. & Ablative	ἐμοῦ	ἐμῆς	ἐμοῦ	<i>my</i> , Ro 10:1,1 Co 5:4
	Dat./Dat., Loc. & Inst.	ἐμῶ	ἐμῇ	ἐμῶ	<i>my</i> , Ro 3:7
	Acc.	ἐμόν	ἐμήν	ἐμόν	<i>my, my very</i> , Ro 3:7, Phm 1:19, Lk 22:19
Plural	Nom.	ἐμοί	ἐμαί	ἐμά	<i>my, mine</i> , Lk 15:31, Jn 10:14
	Gen./Gen. & Ablative	ἐμῶν	ἐμῶν	ἐμῶν	<i>my</i> , Gen 33:10, Jn 10:26
	Dat./Dat., Loc. & Inst.	ἐμοῖς	ἐμαῖς	ἐμοῖς	<i>my</i> , Jn 5:47
	Acc.	ἐμούς	ἐμάς	ἐμά	<i>my</i> , Lk 9:26

Table 15.04 The Second Personal Possessive Adjective σός

NO. - C.F.		GENDER			TRANSLATIONAL MEANING(S)
No.	Case-Form/Case	Masculine	Feminine	Neuter	
Singular	Nom.	σός	σή	σόν	<i>your</i>
	Gen./Gen. & Ablative	σοῦ	σῆς	σοῦ	<i>of yours</i>
	Dat./Dat., Loc. & Inst.	σῶ	σῇ	σῶ	<i>to, in, with, your</i>
	Acc.	σόν	σήν	σόν	<i>your</i>
Plural	Nom.	σοί	σαί	σά	<i>your</i>
	Gen./Gen. & Ablative	σῶν	σῶν	σῶν	<i>of your'</i>
	Dat./Dat., Loc. & Inst.	σοῖς	σαῖς	σοῖς	<i>to, in, with, your'</i>
	Acc.	σοῦς	σάς	σά	<i>your</i>

Table 15.05 The First Personal Possessive Adjective ἡμέτερος

NO. - C.F.		GENDER			TRANSLATIONAL MEANING(S)
No.	Case-Form/Case	Masculine	Feminine	Neuter	
Singular	Nom.	ἡμέτερος	ἡμέτερα	ἡμέτερον	<i>our, ours</i>
	Gen./Gen. & Ablative	ἡμετέρου	ἡμετέρας	ἡμετέρου	of <i>our</i> (noun)
	Dat./Dat., Loc. & Inst.	ἡμετέρῳ	ἡμετέρα	ἡμετέρῳ	to, in, with (noun), <i>ours</i>
	Acc.	ἡμέτερον	ἡμέτεραν	ἡμέτερον	<i>our</i>
Plural	Nom.	ἡμέτεροι	ἡμέτεραι	ἡμέτερα	<i>our</i>
	Gen./Gen. & Ablative	ἡμετέρων	ἡμετέρων	ἡμετέρων	of <i>our</i> (noun), <i>ours</i>
	Dat./Dat., Loc. & Inst.	ἡμετέροις	ἡμετέραις	ἡμετέροις	to, in, with, <i>our</i> (noun), <i>ours</i>
	Acc.	ἡμέτερουσ	ἡμέτερας	ἡμέτερα	<i>our</i>

Table 15.06 The Second Personal Possessive Adjective ὑμέτερος

NO. - C.F.		GENDER			TRANSLATIONAL MEANING(S)
No.	Case-Form/Case	Masculine	Feminine	Neuter	
Singular	Nom.	ὑμέτερος	ὑμέτερα	ὑμέτερον	<i>your, yours</i>
	Gen./Gen. & Ablative	ὑμετέρου	ὑμετέρας	ὑμετέρου	<i>your</i>
	Dat./Dat., Loc. & Inst.	ὑμετέρῳ	ὑμετέρα	ὑμετέρῳ	to, in, with, by <i>you, your</i>
	Acc.	ὑμέτερον	ὑμέτεραν	ὑμέτερον	<i>your</i>
Plural	Nom.	ὑμέτεροι	ὑμέτεραι	ὑμέτερα	<i>your</i>
	Gen./Gen. & Ablative	ὑμετέρων	ὑμετέρων	ὑμετέρων	<i>your</i>
	Dat./Dat., Loc. & Inst.	ὑμετέροις	ὑμετέραις	ὑμετέροις	<i>your, yours</i>
	Acc.	ὑμέτερουσ	ὑμέτερας	ὑμέτερα	<i>your</i>

15.07.01 Possessive Pronouns With Anarthrous Nouns:

Jn 13:35 ἐν τούτῳ γινώσκονται πάντες ὅτι **ἐμοὶ** μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

Jn 13:35 *By this shall all (men) know that you are **my** disciples, if you have love with each other.*

Note in the sentence, above, the Reciprocal Pronoun ἀλλήλοις dative plural, -οις, -ας, -α: *each other, one another, themselves, yourselves*. This pronoun occurs only in the plural oblique cases,^a and will be demonstrated in more detail in later chapters.

^a Oblique case: Any grammatical case other than the nominative.

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 Jn 8:31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς
 μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ^a ἀληθῶς μαθηταὶ μου^b ἐστε,
 Jn 8:31 *Then said Jesus to those Jews which believed on him, If you continue in **My** word, truly
 you are My disciples;^b*

15.07.02 Possessive Adjectives With Articular Nouns:

15.07.02.01 In Attributive Position (Either First Or Second):

First Attributive Position.

Jn 7:8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτήν ταύτην, ὅτι ὁ ἐμὸς
 καιρὸς οὐπω πεπλήρωται.

Jn 7:8 *Go you up unto this feast: I go not up yet unto this feast; for **My** time is not yet full come.*

1 Cor 15:31 καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, [ἀδελφοί,] ἢ ἔχω ἐν
 Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

1 Cor 15:31 *Daily I die, by **your** boasting which I have in Christ Jesus our Lord.*

Second Attributive Position.

Jn 7:6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ
 ὑμέτερος πάντοτέ ἐστιν ἔτοιμος.

Jn 7:6 *Jesus therefore says to them, **My** time is not yet come, but **your** time is always ready-at-hand.*

Note in Mt 26:18, below: the first attributive, enclitic, 1st personal pronoun, GS, is translated identically to the possessive pronouns, above. Do you think there should be a difference? For instance:

Gal 6:11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.

Gal 6:11 *See how long a letter I have written to you with **my own** hand.*

Mt 26:18 ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἶπατε αὐτῷ, Ὁ
 διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν
 μαθητῶν μου.

Mt 26:18 *And he said, Go into the city to such a man, and say unto him, The Master says, **My** time is at hand; I will keep the Passover at your house with **my** disciples.*

15.07.02.02 Possessive Pronouns Used As Predicates.

When possessive pronouns are used predicatively, a form of the verb εἰμί is usually expressed (but see John 17:10, under 15.07.03, below):

^a This emphatic attributive construction is one in which the first personal pronoun, ἐμῷ, is the second (or emphatic) attributive.
^b Cf. Section 15.06.04.04

Jn 7:16 ἀπεκρίθη οὖν αὐτοῖς [ὁ] Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδασκαλίη οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·

Jn 7:16 *Jesus answered them, and said, My teaching is not Mine, but his that sent me.*

Note the subject of the clause Ἡ ἐμὴ διδασκαλίη, has this possessive pronoun in first attributive position.

Jn 17:6 Ἐφάνερωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

Jn 17:6 *I have manifested Your name to the men which You gave Me out of the world: Yours they were, and You gave them to me; and they have kept Your word.*

Mt 6:13^a ...ὅτι σοῦ ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

Mt 6:13 *And lead us not into temptation, but deliver us from the evil one: For Yours is the kingdom, and the power, and the glory, for ever. Amen.*

15.07.03 Possessive Pronouns Used As Substantives.

Possessive pronouns are also used substantively, like other adjectives (cf. section 9.12):

Jn 17:10 καὶ τὰ ἐμὰ πάντα σὰ ἔστιν καὶ τὰ σὰ ἐμὰ, καὶ δεδοξασμαι {V-P_{erf}PI-1S} ἐν αὐτοῖς.

Jn 17:10 *And all Mine (note the subject, σὰ, is articular) are Yours, and Yours (thine is the subject because of ?^b) are Mine; and I have been (and stand) glorified in them.*

From section 8.06, use the rules for the subject vs. the predicate of a sentence containing an equative verb (*to be*). These rules are:

- (a) If one of the two nouns is a *proper name*, it is the subject.
- (b) If only one of the nouns has the article, it is the subject:
- (c) If both nouns are equally definite (or indefinite), the one, which has the narrower reference, is the subject:
- (d) If one of the two nouns has been referred to in the immediately preceding context, it is the subject:
- (e) If an equative verb joins a noun to a pronoun, the pronoun is the subject:

How would you use these rules to establish the subject from predicate, in the first two clauses, above?

John engages in rhetoric as does his Lord, here. (Ref John 13:34 with “new” = καινὴν as a play on meanings in 1 John 2:7 (new with respect to form) vs. 1 John 2:8 (new with respect to usage/practice).

In the sentence, above, Jn 17:10, the subject of both clauses (“the all things Mine” and “the Yours (things)” are underlined.

^a In the so-called Koine text (i.e., or manuscripts E F G H S U V Ω, etc.).

^b Rule (b).

CHAPTER 16 - PRESENT AND IMPERFECT PASSIVE INDICATIVE

16.01 Introduction.

If we once more reexamine the sentences of section 7.1, we find that sentences (1) and (7) are similar in meaning, but different in structure:

- (1) The treasurer misappropriated the funds.
- (7) The funds were misappropriated by the treasurer.

In sentence (1), as we have seen, the subject (*treasurer*) indicates cc the performer of the action," and the object (*funds*) indicates c, the receiver of the action." In (7), however, *treasurer* is no longer the subject and *funds* is no longer the object, even though the word *treasurer* still refers to the "performer" and the word *funds* still refers to the "receiver," and even though the total information content of the whole sentence is the same as that of sentence (1), with, perhaps, slight differences in emphasis.

16.02 Word Position In Active vs Passive Voice English Sentences.

The subject of (7) is *funds*; this grammatical fact is indicated in English by the position it occupies in the sentence structure (i.e., before the verb). It appears, then, that in sentences whose structures are similar to that of sentence (7), the subject indicates not the "performer," but the "receiver of the action." Moreover, in sentences with this structure, the *performer* of the action is indicated by a grammatical device we have not encountered before, namely, by the object^a of the preposition *by*.

16.03 The Construction Of Passive Voice Sentences With Same Content As Their Equivalent Active Voice Sentences.

The relationship, which holds between sentences (1) and (7) also holds between all sentences whose structures are similar to that of sentence (1) and the corresponding sentences whose structures are similar to that of sentence (7). Thus we can construct an indefinite number of sentences, which are structurally similar to sentence (1), and for each one of these we can construct a sentence with the same information content, but with a structure similar to that of sentence (7):

SIMILAR TO (1)	SIMILAR TO (7)
Cats catch mice.	Mice are caught by cats.
The dog is chasing a cat.	A cat is being chased by the dog.
The merchant was selling coffee.	Coffee was being sold by the merchant.
A letter will be written by the secretary.	The secretary will write a letter.

16.04 The Mechanics Of This Construction.

Comparing the sentences on the left of section 16.03 with those on the right, we find:

^a The "object of a preposition is structurally very different from the object of a verb (in Greek as well as in English), but the same grammatical term has traditionally been used for both.

- (a) The objects of the former (1) are the subjects of the latter (7).
- (b) The subjects of the former appear in the latter preceded by the preposition *by* (or, in grammatical terminology, the subjects of the former are objects of the preposition *by* in the latter).
- (c) The verb forms of the former are replaced in the latter by verb phrases consisting of forms of the verb *be* (e.g., as in the examples above, *are, is being, was being, will be*) plus the past participle of the original verb (e.g., *caught, chased, sold, written*).

16.05 Definition of A Transitive Verb.

Verb forms such as those in sentence (1) and sentences of similar structure are said to be in the **active voice**. Verb forms such as those in sentence (7) and sentences of similar structure are said to be in the **passive voice**. Verbs which have both active and passive forms are called **transitive verbs**.

16.06 Some Algebra For Syntax Construction Of Active/Passive Voice.

In general, if we let X_s represent *treasurer, cats, dog, merchant, secretary*, or the subject of any other sentence whose structure is similar to that of sentence (1), and if we let Y_o represent *funds, mice, cat, coffee, letter*, or the object of any other sentence whose structure is similar to that of sentence (1), and V_{act} represents a transitive active voice verb, then we can represent sentence (1) itself and all sentences of similar structure (such as those at the left in section 16.3, above) by the formula

$$(A) = X_s - V_{act} - Y_o. \text{ Where (A) is the set of such sentences.}$$

Sentence (7), on the other hand, as well as any other sentence of similar structure, can be represented by the formula

$$(B) \quad Y_s - V_{pass} - by+ X_o.$$

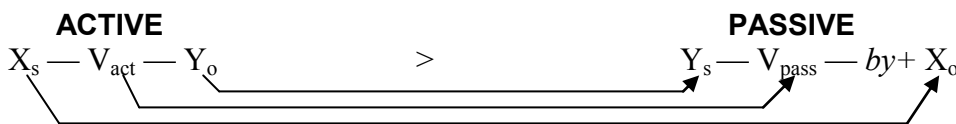
Where X_o and Y_s refer to the same nouns as before and where V_{pass} is a verb in the **passive** voice. Here, moreover, the subscript s indicates that Y_s , which was the object in formula (A), is now the subject, and the subscript o shows that X_o , which was subject in those sentences contained in the set (A), is now the object of the English prepositional phrase initiated with ‘*by*’.

16.07 More Syntax Algebra.

Formula (set) (A) can, obviously, be changed or transformed into formula (set) (B) by:

- (a) Moving X from subject position to a position after *by* (note that *by* is the only *new* constituent).
- (b) Moving Y from object position to subject position.
- (c) Changing the verb from active to passive (note that the verb is the only element which is changed in form).

This transformation may be represented symbolically as follows:



The applicability of this transformation may be tested by substitution as:

The boy ate the cake. > The cake was eaten by the boy.

If the transformation is applied to sentences containing pronoun subjects or objects, the case forms of these (pronouns) must be adjusted:

I saw him. > He was seen by me

Or:

We heard her. > She was heard by us.

16.08 The Syntactical Algebra Of Active/Passive In Greek Sentences.

As we have seen, many Greek sentences share a structure which has a structural meaning similar to the English structure of sentence (1);^a there are also Greek sentences which share a structure similar in structural meaning to the English structure of sentence (7). Moreover, the former class of Greek sentences is related to the latter class by a transformation of precisely the same kind as that we have described in this lesson. Greek sentences of the first kind may be represented by the formula

$$(\alpha) \quad X_n - V_{act} - Y_a$$

corresponding to formula (A) of section 16.6. In formula (α), X and Y are nouns (or pronouns), and the subscripts _n and _a indicate that they are in the nominative and accusative cases, respectively. V_{act} , as before, is a verb in the active voice. The order of these elements in Greek is, of course, not fixed as it is in English. When a Greek sentence with structure (α) is transformed in the same way as we have described for English sentences,

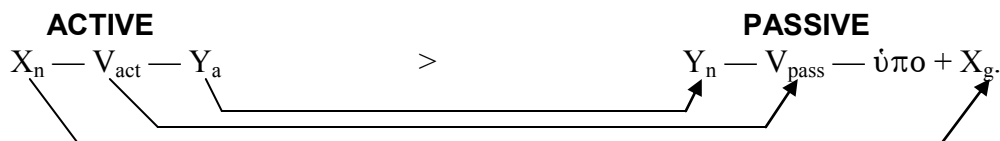
- (a) The verb is changed from active to passive.
- (b) X becomes the object of a preposition; in most cases this is $\acute{\upsilon}\pi\omicron$, which in this function requires that X be put with the **genitive** case-form (actually, the Ablative – agency, Case).
- (c) Y becomes the subject and is therefore changed from accusative to nominative.

The structure of the resulting sentence is, therefore,

$$(\beta) \quad Y_n - V_{pass} - \acute{\upsilon}\pi\omicron + X_g.$$

The order of these elements is, again, not fixed, *except* that the preposition $\acute{\upsilon}\pi\omicron$ must always immediately precede the element X_g .

The transformation described in this section may be represented symbolically as follows:



^a See Lesson 7, especially section 7.6.

16.09 Examples Of This Transformation To Greek Sentences. The transformation is applied to a number of Greek sentences below, with the English equivalents given in all instances. The Greek verb forms in boldface are those of the **present** and **imperfect passive**.

ACTIVE

- (1) ἐγὼ λύω τὸν δούλον.
I am loosing the slave.
- {2} σὺ λύεις ἡμᾶς.
You (pl.) are loosing us.
- (3) ὁ κύριος λύει με.
The Lord is loosing me.
- (4) τοὺς ἀνθρώπους λύετε ὑμεῖς.
You (pl.) are loosing the men.
- (5) ὑμᾶς λύουσιν οἱ ἀπόστολοι.
The apostles are loosing you (pl.)
- (6) ἡμεῖς λύομεν σε.
We are loosing you (sg.)
- (7) τὸν δούλον σὺ ἔλυες.
You (sg.) were loosing the slave.
- (8) ὁ ἄνθρωπος ἡμᾶς ἔλυεν.
The man was loosing us.
- (9) οἱ μαθηταὶ ἔλυον σε.
The slaves were loosing you (sg.).
- (10) ἡμεῖς ὑμᾶς ἐλύομεν.
We were loosing you(pl.).
- (11) ὑμεῖς ἐλύετε με.
You (pl.) were loosing me.
- (12) ἐγὼ ἔλυον τοὺς δούλους.
I was loosing the slaves.

PASSIVE

- ὁ δούλος λύεται ὑπ' ἐμοῦ.
The slave is being loosed by me.
- ἡμεῖς λυόμεθα ὑπὸ σοῦ.
We are being loosed by you (sg.).
- ὑπο τοῦ κυρίου λύομαι ἐγὼ.
I am being loosed by the Lord.
- οἱ ἄνθρωποι ὑφ' ὑμῶν λύονται.
The men are being loosed by you (pl.).
- ὑμεῖς λύεσθε ὑπὸ τῶν ἀποστόλων.
You (pl.) are being loosed by the apostles.
- σύ λύη ὑφ' ἡμῶν.
You (sg.) are being loosed by us.
- ὁ δούλος ἐλύετο ὑπὸ σοῦ.
The slave was being loosed by you (sg.).
- ἡμεῖς ἐλύομεθα ὑπὸ τοῦ ἀνθρώπου.
We were being loosed by the man.
- σὺ ἐλύου ὑπὸ τῶν μαθητῶν
You (sg.) were being loosed by the slaves.
- ὑμεῖς ἐλύεσθε ὑφ' ἡμῶν.
You (pl.) were being loosed by us.
- ἐγὼ ἐλύομην ὑφ' ὑμῶν.
I was being loosed by you (pl.).
- οἱ δούλοι ἐλύοντο ὑπ' ἐμοῦ.
The slaves were being loosed by me.

16.10 Suggestive Notes

NOTE 1: The accented forms ἐμοῦ and σοῦ are used after ὑπό.

NOTE 2: The final o of ὑπό may be elided^a before a vowel, and if it is elided, ὑπό becomes ὑπ' before a smooth breathing but ὑφ' before a rough breathing: ὑπό + ἐμοῦ = ὑπ' ἐμοῦ but ὑπό + ἡμῶν = ὑφ' ἡμῶν.

16.11 Some Rules for Eliding Leave or strike out, as of vowels Vowels In Greek.

In Greek as in English, the prepositional phrase (ὑπό + Noun or Pronoun in the genitive = *by* + Noun or Pronoun) is not an obligatory part of the structure of any of the sentences in the right-hand column of section 16.09. Thus ἐγὼ λύομαι, *I am being loosed*, σύ λύη, you (sg.) *are being loosed*, etc., are complete sentences. Thus the passive voice is often used when the writer wishes for some reason to leave "the performer of the action" unexpressed or when "the performer of the action" is unknown.

^a Leave or strike out, as of vowels

16.12 The Paradigm For The Present And Imperfect Middle/Passive Indicative

The Imperfect Middle/Passive Indicative forms are obtained by:

(a) Augmenting the present base as described in section 13.1 (1).

and

(b) Adding the following endings to the augmented Present Active Indicative stem.

Table 16.01 Endings For The Imperfect Middle/Passive Indicative

1PS	-ομαι
2PS	-η
3PS	-ετο
1PP	-ομεθα
2PP	-εσθε
3PP	-οντο

CHAPTER 17 - THE MIDDLE VOICE

17.01 The Greek Morphemes For The Middle Voice.

Greek and English are similar, as we have seen, in that each has verb forms for expressing the meanings conventionally described as those of the active voice and other verb forms for expressing the meanings conventionally described as those of the passive voice.^a Unlike English, however, Greek verbs have a third set of forms for expressing still other meanings; these forms are described as **middle**, or are said to be in the **middle voice**, since at least some of the meanings they are used to express may be thought of as standing midway between the meanings of the active and passive voices.

17.02 The Absence Of English Middle Voice Verb Forms.

Although English has no middle voice (there being no distinctive forms for expressing "middle meanings" in English), an examination of some English constructions that do express comparable meanings will make the Greek middle voice more readily understandable.

At first glance, the verb *bathe* in illustrative sentence (11), section 7.1, seems to be not different from the verb *cough* in sentence (2):

(11) The professor bathed hastily.

(2) The judge coughed apologetically.

Bathe and *cough* in these two sentences have the same paradigmatic form ("simple past"), and their syntactic contexts are the same (each is V in S - V - [Adv]); nevertheless, the structural meanings expressed are not identical, because *bathe* and *cough* are different *kinds* of verbs (in the sense that equative verbs are not the same as transitive verbs). The difference between *bathe* and *cough* is not paradigmatic, for each has as many forms, and the same types of forms, in its paradigm as the other:

bathe, bathes, bathed, bathing

cough, coughs, coughed, coughing

The difference between the two verbs is *syntactic*, i.e., *cough* seldom or never occurs in some syntactic contexts in which *bathe* regularly occurs. Thus, for example, *bathe* frequently occurs in contexts like that of *misappropriate* in illustrative sentence (1) of section 7.1:

(1) The treasurer misappropriated the funds.

(11a) The professor bathed the children.

... the dog.

... the cat.

... his face.

Cough, on the other hand, occurs in such contexts only rarely:

(2a) The judge coughed a great hacking cough.

The judge coughed his instructions at the jury.

Bathe regularly, *cough* rarely, occurs in the passive (voice):

(7) The funds were misappropriated by the treasurer.

(11b) The children were bathed by the professor.

(2b) A great hacking cough was coughed by the judge.

^a See the previous chapter

Bathe also occurs in some contexts in which comparatively few other verbs ordinarily occur:

- (11c) The professor bathed himself.
 (1c) The treasurer misappropriated himself.
 (2c) The judge coughed himself.

Sentences like (1c) and (2c) would seldom or never be encountered outside a book like this one, but sentences like (11c), with verbs such as *bathe*, *wash*, *dress*, *undress*, are not at all unusual. It may be observed, moreover, that the meaning expressed by (11c) is the same as that expressed by

The professor bathed.

17.03 Comparison Of Greek Active, Middle And Passive Voices With English Translation.

Verbs like English *bathe* are also found in Greek, but in Greek the distinction between these and other verbs is paradigmatically marked; i.e., they have special "middle" forms to indicate the "middle" meanings which, as we have seen, must be indicated in English by the syntactic context.

Even in Greek the middle voice is not complete, so to speak, since distinctively middle forms occur only in the aorist and future tenses. In other tenses the middle voice is formally identical with the passive voice, so that we are again thrown back on syntactic considerations. In the illustrative sentences below we introduce the aorist passive as well as the aorist middle, to facilitate comparison and contrast (note that the verb in each of these sentences is λούω: *I bathe, wash the body*, not λύω: *I loose, unbind, release*:

- | | | |
|-----|-----------------------------------|--|
| (a) | ἡ ἀδελφὴ ἔλουσεν τὸ τέκνον. | The sister bathed the child. (active) |
| (b) | ἡ ἀδελφὴ ἐλούσατο. | The sister bathed. (middle) |
| (c) | τὸ τέκνον ἐλούθη ὑπὸ τῆς ἀδελφῆς. | The child was bathed by the sister.
(passive) |

The form ἔλουσεν is (first) aorist active (described in Chapter 15); the form ἐλούσατο is (first) aorist middle, and the form ἐλούθη is (first) aorist passive (as one might infer from the presence of ὑπὸ τῆς ἀδελφῆς).

17.03.01 The Structure Of The English Active Voice.

The structure of (a) is

- (a) $X_n - V_{act} - Y_a$

where X_n is the subject (as indicated by the nominative case); in this structure the subject indicates the *performer* of the action.^a

17.03.02 The Structure Of The English Passive Voice.

The structure of (c) is

- (c) $Y_n - V_{pass} - ὑπό + X_g$

where Y_n is the subject (again, as indicated by the nominative case); in this structure the subject indicates the *receiver* of the action.^b

17.03.03 The Structure Of The English Middle Voice.

The structure of (b) is

- (b) $X_n - V_{mid}$

^a Cf. section 7.7ff.

^b Cf. section 16.2

where X_n is the subject (as indicated by the nominative case); in this structure the subject indicates *both* the performer and the receiver of the action. The distinctive mark of this structure, of course, is the middle voice of the verb. The indication of this "reflexive" meaning is only one of the functions of the middle voice; we shall discuss this and other meanings later in this lesson, but for the present we shall turn our attention to the forms themselves.

17.04 The Forms Of The First Aorist Active, Middle, and Passive Voice of λύω.

The forms of the (first) aorist middle are given below; to facilitate comparison and contrast, the forms of the (first) aorist active and (first) aorist passive are also given (here we return to λύω as our model verb):

Table 17.01 First Aorist Active, Middle, and Passive Voices of λύω

<u>PERSON/NUMBER</u>	<u>ACTIVE</u>	<u>MIDDLE</u>	<u>PASSIVE</u>
1S	ἔλυσα	ἐλύσάμην	ἐλύθην
2S	ἔλυσας	ἐλύσω	ἐλύθης
3S	ἔλυσεν	ἐλύσατο	ἐλύθη
1P	ἐλύσαμεν	ἐλύσάμεθα	ἐλύθημεν
2P	ἐλύσατε	ἐλύσασθε	ἐλύθητε
3P	ἔλυσαν	ἐλύσαντο	ἐλύθησαν

17.05 The Formation Of The Middle Voice Of The First Aorist.

The endings of the (first) aorist middle and passive (voices) indicative mood are as follows:

Table 17.02 First Aorist Middle Endings

<u>PERSON</u>	<u>SINGULAR</u>	<u>PLURAL</u>
1	αμην	αμεθα
2	ω	ασθε
3	ατο	αντο

These are added to the (first) aorist base of the verb (found by dropping -α of the third principal part; see section 13.1.3 and 13.1.6; for example).

Table 17.03 First And Third Principle Parts And Aorist Middle Of Sample Verbs

DICTIONARY FORM (= FIRST PRINCIPAL PART)	THIRD PRINCIPAL PART	FIRST AORIST MIDDLE
λύω: <i>loose</i>	ἔλυσα	ἐλυσάμην
γράφω: <i>write</i>	ἔγραψα	ἐγραψάμην
διώκω: <i>pursue</i>	ἔδιωξα	ἐδιωξάμην
βαπτίζω: <i>baptize</i>	ἐβάπτισα	ἐβαπτισάμην
ἀλείφω: <i>anoint</i>	ἤλειψα	ἤλειψάμην

17.06 The Formation Of The Third Principle Part.

The aorist passive forms are not derived from any of the bases studied thus far. The first person singular aorist passive indicative is itself a principal part.^a When it is formed from a regular verb, it is formed by augmenting the present base (as described in section 13.1.1) and by adding **-θην**. The aorist passive base is obtained by dropping **-ην** of this form and adding the endings as shown below.

Table 17.04 First Aorist Passive Endings

PERSON	SINGULAR	PLURAL
1	ην	ημεν
2	ης	ητε
3	η	ησαν

The manner of forming the aorist passive of regular verbs is illustrated in Table 17.05, below.

Table 17.05 Formation Of The First Aorist Passive (Third Principle Part)

DICTIONARY FORM	PRESENT BASE	AUGMENTED PRESENT BASE	AORIST PASSIVE
πέμπω: <i>send</i>	πεμπ-	ἐπεμπ-	ἐπέμφθην
καλύπτω: <i>cover</i>	καλυπτ-	ἐκαλυπτ-	ἐκαλύφθην
διώκω: <i>pursue</i>	διωκ-	ἐδιωκ-	ἐδιώχθην
ἄγω: <i>lead</i>	ἄγ-	ἤγ-	ἤχθην
κηρύσσω: <i>preach</i>	κηρυσσ-	ἐκηρυσσ-	ἐκηρύχθην
βαπτίζω: <i>baptize</i>	βαπτίζ-	ἐβαπτίζ-	ἐβαπτίσθην
ἀλείφω: <i>anoint</i>	ἄλειφ-	ἤλειφ-	ἤλείφθην

17.07 Phonological Changes In The Third Principle Part.

It will be observed from the forms in the right-hand column above that the addition of **-θ-** occasions certain phonological changes, analogous to those discussed in section 12.8ff:

^a It is usually counted as the *sixth* principal part; it is, however, more convenient to take it up at this point.

Table 17.06 Table Of Orthographic And Phonological Modifications For Aorist Passive Indicative

<u>When present base ends in?</u>	<u>+ θ = ?</u>
A. π, β, φ, πτ	+ θ = φθ
B κ, γ, χ, σσ	+ θ = χθ
C. δ, θ, ζ	+ θ = σθ

17.08 Memorization Of Irregular Forms Is Essential.

There is no way of telling, however, whether the aorist passive forms of consonant base verbs (or even of all verbs whose bases end in vowels) will be regular; it is, therefore, generally necessary to memorize these forms or to look them up in a lexicon (or to check the parse with the Online Bible). A few of the more common verbs with irregular first aorist passive forms are given below:

Table 17.07 A Few Irregular First Aorist Passive Indicative Verbs

<u>PAI</u>	<u>IAPI</u>
ἀκούω: <i>hear</i>	ἤκουσθην
σώζω: <i>save</i>	ἐσώθην
εὐρίσκω: <i>find</i>	εὐρήθην
διδάσκω: <i>teach</i>	ἐδιδάχθην
λαμβάνω: <i>take</i>	ἐλήμφθην
λέγω: <i>say</i>	ἐρρέθην or ἐρρήθην

17.09 Second Aorist Active Forms Don't Always Have Second Aorist Passive Forms.

Verbs which have *second* aorist active forms also have second aorist middle forms, but need not have second aorist passive forms (see below, section 17.10); similarly, verbs with first aorist active forms always have first aorist middle forms, but may not have first aorist passive forms. The forms of the second aorist middle are obtained by adding the following endings to the second aorist base (found by dropping **-ov** of the second aorist active),^a

Table 17.08 Second Aorist Middle Endings

<u>PERSON</u>	<u>SINGULAR</u>	<u>PLURAL</u>
1	ομεν	ομεθα
2	ου	εσθε
3	ετο	οντο

The second aorist middle forms of εὐρίσκω are given below (formed from the second aorist active εὔρον)

^a They are, of course, the same as those of the imperfect (middle and) passive. cf. section 13.1.2 and 13.1.7 Exercises 16-A and 16-C.

Table 17.09 Second Aorist Middle Forms of εὐρίσκω

<u>PERSON</u>	<u>SINGULAR</u>	<u>PLURAL</u>
1	εὐρόμεν	εὐρόμεθα
2	εὔρου	εὔρεσθε
3	εὔρετο	εὔροντο

17.10 The Second Aorist Passive Forms And Additional Information.

It will be noticed that all aorist forms, active, middle, and passive, first or second, have the *augment* when they are in the *indicative* mood (all forms given so far are in the indicative mood). Ref. GREEK VERB PARSING TABLES.

17.10.01 The Development Of “Irregularities” In The Koine.

Two letters in the development of the Greek Koine must be taken up here. The first is called the consonantal iota. It is written with the symbol ι with the symbol ^ written under it. For the purposes of our text I will write it ι_c. It will be used here only for discussion of Greek language development. It never occurs in the Koine. This letter like another one known as the Diagamma, written as Ϝ or as υ with the symbol ^ written under it (shown in this text as υ_c). These symbols dropped out of use by the time of the Koine, but these letters were used in previous dialectical forms of the Greek language and help to explain the present forms used by the Koine. To get a better idea of their use in ancient Greek, please read William D. Mounce “The Morphology Of Biblical Greek” §26 and §27, pages 43 to 47.

17.10.02 Irregularities In The Second Aorist Passive Forms.

The second aorist passive is irregular in that no rules can be given for obtaining its forms for any particular verb, nor is it possible to predict in advance that a verb will have a second aorist passive rather than a first aorist passive. The first person singular of the second aorist passive, which ends in -ην but not in -θην, **must simply be learned as an irregular principal part**; the second aorist passive base, like the first aorist passive base, is obtained by dropping -ην of this part. The endings are the same as for the first aorist passive (cf. section 17.06). A large group of verbs which have second aorist passive forms are found in table 17.10, below.

Table 17.10 Table Of Second Aorist Passive Forms

<u>PAI</u>	<u>2API</u>	<u>Root</u>
ἄγω: <i>lead</i>	ἤγαγον	αγ
αἰρέω: <i>take</i>	εἰλόμεν ^a	Ϝελ
αἰσθάνομαι: <i>perceive</i>	ἦσθόμην	αισθ
ἄλλομαι: <i>leap</i>	ἤλόμην ^b	αλ
ἄμαρτάνω: <i>miss, sin</i>	ἤμαρτον ^c	αμαρτ
ἀναθαλλω: <i>revive</i>	ἀνέθαλον	ἀνά + θαλ
ἀνακράζω: <i>cry out, shout</i>	ἀνέκραγον ^d	ἀνά + κραγ
ἀποθνήσκω: <i>die</i>	ἀπέθανον ^e	ἀπό + θαν
ἀπόλλυμι: <i>destroy utterly, kill</i>	ἄπωλόμην	ἄπ + ολ

^a Appears in Heb 11:25 as 2AMPtc NMS ἐλόμενος, and at 2 Thess 2:23 as 1st AMI 3S, εἴλατο

^b The compound ἐφάλλομαι (επι + ἄλλομαι) has a second aorist. The simple verb also uses a first aorist, ἤλάμην (Acts 14:10)

^c ἄμαρτάνω also has a first aorist form, ἤμαρτησα, that is used only out of the indicative mood.

^d ἀνακράζω occurs once as a second aorist (ἀνέκραγον) and four times as a first aorist. κράζω always uses a first aorist (ἔκραξα).

^e Also συναποθνήσκω: *I die with.* (συναπέθανον: *I died with*)

βάλλω: <i>throw</i>	ἔβαλον	βαλ
βλάπτω: <i>harm</i>	ἐβλάβην	βλαβ
γίνομαι: <i>come into being, be born</i>	ἐγενόμην	γεν
γράφω: <i>write</i>	ἐγράφην	γραφ
ἔρχομαι: <i>come</i>	ἦλθον	ελθ
ἐσθίω: <i>eat</i>	ἔφαγον	φαγ
εὐρίσκω: <i>find</i>	εὔρον	ευρ
ἔχω: <i>have, hold</i>	ἔσχον	σεχ
θιγγάνω: <i>touch, handle</i>	ἔθιγον	θιγ
θλίβω: <i>afflict</i>	ἐθλίβην	θλιβ
ικνέομαι ^a : <i>come</i>	ικόμην	ικ
κάμνω: <i>work til weary.</i>	ἔκαμον	καμ
κόπτω: <i>cut</i>	ἐκόπην	κοπ
κρύπτω: <i>hide</i>	ἐκρύβην	κρυβ
λαγχάνω: <i>obtain by lot</i>	ἔλαχον	λαχ
λαμβάνω: <i>take, lay hold of</i>	ἔλαβον	λαβ
λανθάνω: <i>escape notice, be hidden</i>	ἔλαθον	λαθ
λέγω: <i>say, speak, affirm, declare</i>	εἶπον	φιπ
λείπω: <i>leave, leave behind</i>	ἔλιπον	λιπ
μανθάνω: <i>learn (esp. by inquiry)</i>	ἔμαθον	μαθ
ὁράω: <i>see, perceive, behold</i>	εἶδον	φιδ
ὀφείλω: <i>owe, be a debtor</i>	ὠφελον	οφ
πάσχω: <i>suffer, be acted on</i>	ἔπαθον	παθ
περιτέμνω: <i>walk</i>	περιέτεμον	περι + τεμ
πέτομαι: <i>fly</i> ^b	ἐπτόμην	πετ
πίνω: <i>drink</i>	ἔπιον	πι
πίπτω: <i>fall, fall down or from</i>	ἔπεσον	πετ
πυνθάνομαι: <i>inquire, learn by inquiry</i>	ἐπυθόμην	πυθ
στρέφω: <i>turn</i>	ἐστράφην	στρα ^c φ
τέμνω: <i>cut, wound, divide, etc.</i> ^d	ἔτεμον	τεμ
τήκω: <i>melt, be dissolved</i> II Pet 3:12† ^e	ἐτάκην ^f	
τίκτω: <i>beget, bring forth</i>	ἔτεκον	τεκ
τρέχω: <i>run</i>	ἔδρομον	δρομ
τρέφω: <i>feed, nourish, support</i>	ἔτρέφην	τρα ^g φ
τριβώ: <i>waste, squander, wear out</i>	ἐτρίβην	τριβ

^a lengthened form of ἴκω. This lengthened form does not occur in the New Testament but occurs often in papyri, etc. The lengthened form occurs as a compound verb with ἀπο, δια, and ἐπι. (ἀφικνέομαι (Rev 16:19), διῖκνέομαι (Heb 4:12), and ἐφικνέομαι (2 Cor 10:13, 14), resp.)

^b Only in John's writings in N.T.: Rev 4:7, 8:13, 12:14, 14:6, 19:17.

^c The stem vowel ε of the verb base is ablauted to α in the Perfect M&P (5th principle part) and in the 2 Aorist Passive Indicative (6th principle part). To Ablaut: A vowel whose quality or length is changed to indicate linguistic distinctions (such as sing sang sung song)

^d See Liddell and Scott, A Greek-English Lexicon, Oxford Press

^e The only N.T. reference to this verb is in II Pet 3:12: τηκεται {V-PPI-3S}: *melt, be melted, dissolve*

^f ἐτάκην does not occur in the New Testament, but does occur in Job 4:6 in LXX. The 3 person singular ετακη occurs in Ps 75:3 and Jer 6:29 of the LXX.

^g The stem vowel ε of the verb base is ablauted to α in the Perfect M&P (5th principle part) and in the 2 Aorist Passive Indicative (6th principle part). To Ablaut: A vowel whose quality or length is changed to indicate linguistic distinctions (such as sing sang sung song)

τυγχάνω: <i>happen, befall, succeed</i>	ἔτυχον	τυχ
<i>meet, fall in with (persons)</i>		
φεύγω: <i>flee, avoid, escape,</i>	ἔφυγον	φυγ
<i>in a legal sense - accused</i>		
φαίνομαι: <i>appear</i>	ἐφάνην	φαν
ψύχω: <i>to go out (fire), extinguished</i>	ἐψύγην	ψυγ

17.11 The Meanings of the Middle Voice.

The Greek middle voice expresses several meanings, but these are not expressed by any single construction in English. In translating verb forms in the middle voice, therefore, we must be guided by the context.

17.11.01 The Direct Reflexive Meanings.

The middle voice may express a *direct reflexive* meaning; i.e., the subject of a verb in the middle voice may indicate *both* the performer *and* the receiver of the action indicated by the verb. This is probably the least common meaning of the middle voice.

17.11.02 The Indirect Reflexive Meanings.

The middle voice may express an *indirect reflexive* meaning; i.e., the subject of a verb in the middle voice may indicate *both* the performer of the action *and* "that to or for which the action is performed." When so used, a verb in the middle voice may govern a noun or pronoun in the accusative case, which functions in the same way as the direct object of a verb in the active voice. It may also reflect that the subject is to benefit from the action of the subject. e.g. In The OLB Parsed:

John 15:16 Οὐχ {PRT-N} ὑμεῖς {P-2NP} με {P-1AS} ἐξελέξασθε {V-AMI-2P}, ἀλλ' {CONJ} ἐγὼ {P-1NS} ἐξελεξάμην {V-AMI-1S} ὑμᾶς {P-2AP}, καὶ {CONJ} ἔθηκα {V-AAI-1S} ὑμᾶς {P-2AP}, ἵνα {CONJ} ὑμεῖς {P-2NP} ὑπάγητε {V-PAS-2P} καὶ {CONJ} καρπὸν {N-ASM} φέρητε {V-PAS-2P}, καὶ {CONJ} ὁ {T-NSM} καρπὸς {N-NSM} ὑμῶν {P-2GP} μένη {V-PAS-3S}: ἵνα {CONJ} ὁ {R-ASN} τι {X-ASN} ἂν {PRT} αἰτήσητε {V-AAS-2P} τὸν {T-ASM} πατέρα {N-ASM} ἐν {PREP} τῷ {T-DSN} ὀνόματί {N-DSN} μου {P-1GS}, δῶ {V-2AAS-3S} ὑμῖν {P-2DP}.

John 15:16 **You have not chosen Me (for your benefit), but I have chosen you (for My benefit),** and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain: that whatsoever you shall ask of the Father in My name, He may give it you.

17.12.03 The Causative Meanings.

The middle voice may express a *causative meaning*; i.e., the subject of the verb in the middle voice may indicate the person who causes, or allows, an action to be performed.

EXAMPLES:

<u>ACTIVE VOICE</u>	<u>CAUSATIVE MEANING</u>
ἤλειψα αὐτόν	I anointed him.
ἤλειψα τὴν κεφαλὴν σου	I anointed your head.
<u>MIDDLE VOICE</u>	<u>CAUSATIVE MEANING</u>
ἤλειψάμην	I anointed myself. (Direct reflexive) I had myself (or let myself be) . anointed. (Causative) or (for my benefit.)
ἤλειψαμην τὴν κεφαλὴν [μου]	I anointed my head. (Indirect reflexive) I had my head anointed (or let my head be anointed). (Causative)
<u>PASSIVE VOICE</u>	<u>CAUSATIVE MEANING</u>
ἠλείφθην [ὑπὸ ^a τοῦ μαθητοῦ μου]	I was anointed [by my disciple].

17.13 Interpretation Of Translation Depends On Context.

As we pointed out in passing (section 17.03), the forms of the present and imperfect middle are the same as the forms of the present and imperfect passive (Ref. **GREEK VERB PARSING TABLES: INDICATIVE MOOD – PRESENT, FUTURE, AORIST, AND IMPERFECT TENSES**). In the interpretation of such forms we must be guided by the context; if contextual evidence is not decisive, we are usually safe in understanding the forms as passive, since the middle voice is comparatively rare.

^a ὑπὸ with a middle/passive form is a tipoff for the passive voice.

18.01 The Future Middle And Future Passive Of λύω.

The forms of the future middle and future passive of λύω are given below:

Table 18.01 Forms For The Future Middle And Passive Of λύω

<u>FUTURE MIDDLE</u>		<u>FUTURE PASSIVE</u>
1S	λύσομαι	λυθήσομαι
2S	λύση	λυθήση
3S	λύσεται	λυθήσεται
1P	λυόμεθα	λυθησόμεθα
2P	λύσεσθε	λυθήσεσθε
3P	λύσονται	λυθήσονται

18.02 Rules For The Formation Of The Future Middle.

The forms of the future middle are obtained from the second principal part (i.e., the first person singular future active); the base is found by dropping the ending -ω of this form, and the following endings are added:

Table 18.02 Future Middle And Passive Endings

<u>PERSON</u>	<u>SINGULAR</u>	<u>PLURAL</u>
1	ομαι	όμεθα
2	η	εσθε
3	εται	οται

It will be seen that these are the same as the endings of the present passive (section 16.09 and Exercises- 16-A and 16-B), which also functions as the present middle indicative.

18.03 Rules For The Formation Of The Future Passive Indicative.

The forms of the future passive are obtained from the sixth principal part (i.e., the aorist passive); the base is found by (1) removing the augment, (2) dropping the final -ν, and (3) adding -σ-; to this base and then (4) Adding the same endings that are added for the future middle indicative. Thus, from ἐλύθην we obtain (1) λυθην by removing the augment, then (2) λυθη by dropping the 1S ending, -ν, then (3) λυθησ by adding -σ-, (4) adding the appropriate person/number endings (Table 18.02 for the passive voice) and finally we have λυθήσομαι, λυθήση, . . . , λυθήσονται. If a verb has a *second* aorist passive, its future passive also has no -θ-. The uses of the future middle are analogous to those of the aorist middle (section 17.11), and the uses of the future passive are analogous to those of other tenses in the passive (cf. Lesson 16).

18.04 Deponent Verbs And Some Of Their Forms.

Some Greek verbs have no active *forms*, but have middle or passive forms (sometimes both) which are *syntactically* active; i.e., they are used to indicate meanings which would be expressed in English by verbs in the active voice. These verbs are called *deponent* (in the Online Bible you'll see the abbreviation in the parse as 'N').

e.g. 2 John 7 οτι {CONJ} πολλοι {A-NPM} πλανοι {A-NPM} εισηλθον {V-2AAI-3P} εις {PREP} τον {T-ASM} κοσμον {N-ASM} οι {T-NPM} μη {PRT-N} ομολογουντες {V-PAP-NPM} ιησουν {N-ASM} χριστον {N-ASM} **ερχομενον** {V-PNP-ASM} εν {PREP} σαρκι {N-DSF} ουτος {D-NSM} εστιν {V-PAI-3S} ο {T-NSM} πλανος {A-NSM} και {CONJ} ο {T-NSM} αντιχριστος {N-NSM}

2 John 7 (ASV) *For many deceivers are gone forth into the world, [even] they that confess not that Jesus Christ ~~cometh~~ is coming in the flesh. This is the deceiver and the antichrist.*

This verse will take your 'Christian' temperature. If you deny that Christ will come again in the flesh, the Bible calls you a deceiver and an anti-Christ! All those who deny the bodily resurrection fall into this group. e.g. the Watchtower, many liberal groups, Unitarians, of course Agnostics and Atheists, etc.^{iv}

The most frequently occurring deponent verb is γίνομαι (677 times/J.B.Smith), *become, come to be, originate, arise, come about, be made, happen, take place, come to pass and some not translated*. The principal parts are as follows:

Table 18.03 The Principle Parts Of The Verb γίνομαι

PRESENT	FUTURE	2 AORIST (MIDDLE)	2 AORIST PASSIVE
γίνομαι	γενήσομαι	έγενόμην	έγενήθην

The aorist middle and aorist passive *forms* of this verb are synonymous (both mean *became, came to be, etc.*)

EXAMPLES:

Mt 13:53 και {CONJ} **εγενετο** {V-2AM/PI-3S} οτε {ADV} ετελεσεν {V-AAI-3S} ο {T-NSM} ιησους {N-NSM} τας {T-APF} παραβολας {N-APF} ταυτας {D-APF} μετηρην {V-AAI-3S} εκειθεν {ADV} (BYZ)

Mt 13:53 ¶ (ASV) *And **it came to pass**, when Jesus had finished these parables, he departed thence.*

Col. 1: 25 ης {R-GSF} **εγενομην** {V-2AM/PI-1S} εγω {P-INS} διακονος {N-NSM} κατα {PREP} την {T-ASF} **οικονομιαν** {N-ASF} του {T-GSM} θεου {N-GSM} την {T-ASF} δοθεισαν {V-APP-ASF} μοι {P-1DS} εις {PREP} υμας {P-2AP} **πληρωσαι: To fill to the full/to complete {V-AAN}** τον {T-ASM} λογον {N-ASM} του {T-GSM} θεου {N-GSM} (BYZ)

Col. 1:25 (ASV) *whereof **I was made** (more Passive than middle because God made him a Minister- (Apostle) of the word of God!) a minister, according to the *dispensation* (of the Church vs. 24 context.) of God which was given to me unto ya'll, **to fulfil or to complete** the word of God,*

No more Revelation will be given until the Lord's return - **or at least the mystery revealed here is the most important**. Col 1:24-27 (vs 25 - πληρωσαι PAInf > πληρωω : fill, make full, fill to the full) is used here metaphorically and refers to the revelation of the church as the "capstone" [of a building] of revelation.), Heb 1:2 with 1:12; Eph 3:3.

Paul claims his writing and preaching are **the capstone of revelation** for the Church dispensation! Paul continues to describe this capstone in vs. 26 as the mystery hidden from all the ages past which is: Christ in you, the hope of Glory!! We should steer clear (or at least warn them with this passage) of those who find the Church in every book of the Old Testament because IT AIN'T THERE!!! It is possibly there in Type Grk. τυπος. Ref. NCHAMC, Section 5.2, e.g., the Book of Ruth – Boaz the Kinsman

Or a *Mime* in time saves Nine!

I Th 1:6 και {CONJ} υμεις {P-2NP} *μιμηται* {N-NPM} ημων {P-1GP} *εγενηθητε* {V-API-2P} και {CONJ} του {T-GSM} κυριου {N-GSM} δεξαμενοι {V-ADP-NPM} τον {T-ASM} λογον {N-ASM} εν {PREP} θλιψει {N-DSF} πολλη {A-DSF} μετα {PREP} χαρας {N-GSF} πνευματος {N-GSN} αγιου {A-GSN} (BYZ)

I Th 1:6 ¶ (ASV) *And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit;*

18.05 “Partly” Deponent Verbs.

Some verbs are only "partly" deponent; i.e., they lack active forms in one or more tenses, but not in all tenses. The most frequently occurring verb of this type is *ερχομαι*, *come*, with principal parts as follows:

PRESENT	FUTURE	AORIST	AORIST PASSIVE
ερχομαι	ελεύσομεθα	ήλθον	(none)

ερχομαι is deponent in the present and future (and, hence, also in the imperfect, which is formed on the present stem), but not in the aorist. This important verb is suppletive in its formation.^a This verb occurs 642 times in the Greek New Testament – J. B. Smith.

18.06 Examples Of “Partly” Deponent Verbs.

The most important other verbs which are deponent or partly deponent are as follows:

Table 18.04 List Of The Principle Parts Of Several “Partly” Deponent Verbs

PRESENT	FUTURE	AORIST	AORIST PASSIVE
πορεύομαι: <i>go, depart</i>	πορεύσομαι	(none in N.T.)	επορεύθην
δέχομαι: <i>receive</i>	δέξομαι	εδεξάμην	(none in N.T.)
λαμβάνω: <i>take, receive</i>	λήψομαι	ελαβον	ελήμφθην ^b
μανθάνω: <i>learn</i>	μαθήσομαι	εμαθον	(None)
εσθίω: <i>eat</i>	φάγομαι	εφαγον	(None)
αρχομαι: <i>begin</i> ^c	αρξομαι	ηρξάμην	ηρχθην
γινώσκω: <i>know</i>	γνώσομαι	εγνων ^d	εγνωσθην

18.07 The Equative, State Of Being (SOB) Verb ειμι.

The most frequently occurring verb in the New Testament is **ειμι (2175 verses contain 1 or more forms of this verb)**, in its various conjugations, which, like its English equivalent *to be*, is irregular. Its indicative forms are given below (it has no others in the indicative):

^a Cf. Section 4.11

^b The aorist passive and future passive forms of this verb are also passive in *meaning*.

^c The forms of this verb are the middle and passive of *αρχω*, which in the active means *rule*.

^d The conjugation of the aorist of *γινώσκω* is given in Chapter 42 Table 42.16.

Table 18.05 The Parse Of εἶμι For The Present, Imperfect, And Future Indicative**PRESENT**

1S	εἶμι	: I am
2S	εἶ	: you (sg.) are, thou art
3S	ἐστίν	: he, she, it is
1P	ἐσμέν	: we are
2P	ἐστέ	: you (pl.) are
3P	εἰσίν	: they are

IMPERFECT

	ἦμην	: I was
	ἦς	: you (sg.) were, thou wert
	ἦν	: he, she, it was
	ἦμεν or ἦμεθα	: we were
	ἦτε	: you (pl.) were
	ἦσαν	: they were

FUTURE

1S	ἔσομαι	: I shall be, will be
2S	ἔσῃ	: you (sg.) shall be, will be, thou shall be, will be
3S	ἔσται	: he, she, it shall be, will be
1P	ἔσόμεθα	: we shall be, will be
2P	ἔσεσθε	: you (pl.) shall be, will be
3P	ἔσονται	: they shall be, will be

These forms should be committed to memory. εἶμι and γίνομαι (section 18.04) are the most important equative verbs (cf. sections 8.04, 05, and 9.11).

CHAPTER 19 - FIRST AND SECOND DECLENSIONS: REVIEW

19.01 Morphological Analysis.

In our discussion of linguistic structure (section 3.3), we referred briefly to **morphemes** as the smallest elements of language which have meaning. Although we have occasionally mentioned morphemes in succeeding lessons, we have usually been content to speak more vaguely of prefixes and suffixes, of endings, and, still more generally, of inflections. These vaguer terms serve very well for most purposes, but it is sometimes advantageous to use a more precise terminology based on a more detailed analysis. Such an analysis will entail a review of the inflections learned so far and will reduce the total number of forms which need to be learned. Further, the analysis will provide a basis for the description of the inflections which still remain to be studied.^a

19.02 The Morphology Of Nouns.

We shall begin with nouns. Heretofore we have regarded each form of a noun as composed of two parts, an invariable part (called the **base**) and a variable part (which we have called the **ending or inflection**). The base may consist of one or more morphemes (one morpheme: τιμ- in τιμή; two morphemes: παρα- and βολ- in παραβολή), but this is of no particular importance from the point of view of grammar. We shall now show that each of the *endings* in the noun paradigms studied so far may be divided into *two* morphemes, a **stem formative** and a **case-number** suffix.^b It will be convenient to arrange the noun endings in a table, for easy reference.

Table 19.01 First And Second Declension Noun Inflection Table

SUBSTANTIVE BASE	SINGULAR				PLURAL			
	Nom.	Gen.	Dat.	Accus.	Nom.	Gen.	Dat.	Accus.
χαρ-	-α	-ας	-α	-αν	-αι	-ων	-αις	-ας
τιμ-	-η	-ης	-η	-ην	-αι	-ων	-αις	-ας
δοξ-	-α	-ης	-η	-αν	-αι	-ων	-αις	-ας
νεανι-	-ας	-ου	-α	-αν	-αι	-ων	-αις	-ας
μαθητ-	-ης	-ου	-η	-ην	-αι	-ων	-αις	-ας
λογ-	-ος	-ου	-ω	-ον	-οι	-ων	-οις	-ους
έργ-	-ον	-ου	-ω	-ον	-α	-ων	-οις	-α

^a Some nouns are indeclinable, and have no inflections of any kind. For the most part these are proper names or technical terms borrowed from Hebrew or Aramaic:

τὸ πάσχα	<i>the Passover</i>	Καφαρναούμ	<i>Capernaum</i>
τὸ μάννα	<i>manna</i>	Ἱερουσαλήμ or Ἱεροσόλυμα	<i>Jerusalem</i>
Βηθλεέμ	<i>Bethlehem</i>	Σιών	<i>Zion</i>
Σαούλ	<i>Saul</i>		

Πλησίον is indeclinable, but it is not a noun at all; it is an adverb (from the adjective πλησίος, α, ον, *near*) meaning *close by, near*; used with the article, it means *neighbor*. Ref.

^b A detailed explanation of the method by which this division is effected is beyond the scope of this book. In general, however, morphemes are identified by contrasting words that differ minimally in form and meaning. Thus, for example, a comparison of μαθητής, μαθητήν and λόγος, λόγον leads to the isolation of morphemes -ς and -ν for the nominative and accusative cases, respectively, of the singular number, and of morphemes -η- and -ο- which serve to identify the first and second declensions, respectively. See further Nida, *Morphology*, and the relevant chapters in Gleason and Hockett (see Selected Bibliography, section 6. Linguistic Works). The analysis of the forms of a language into morphemes should, ideally, be preceded by a description of the language's **phonemes** (roughly speaking, the smallest elements which contrast with each other within the phonological system of the language); for the modest purposes of this book, the letters of the alphabet have been treated as if they exactly represented the phonemes.

19.03 Noun Case Form Inflection Endings Stem Formative And Case Number Suffix.

Each of the endings in the table above may be divided into two morphemes, a stem formative and a case-number suffix, as indicated below:

- (1) Either the stem formative or the ending may be lacking; if either is lacking, it is said to be **zero** (represented by #).^a For examples, see below, (2b ii), (2e ii), (2f), and (2h).
- (2) The case-number suffixes are as follows:
 - (a) Singular nominative:
 - (i) -# for feminine nouns of the first declension.
 - (ii) -v for neuter nouns of the second declension.
 - (iii) -ς for all other nouns of the first and second declensions.

EXAMPLES

τιμή (= τιμ+η+#)	νεανίας (= νεανι+α+ς)
ἔργον (= ἔργ+ο+v)	λόγος (= λογ+ο+ς)
μαθητής (= μαθητ+η+ς)	

(b) Singular genitive:

- (i) -ς for feminine nouns of the first declension.
- (ii) -ου for all other nouns of the first and second declensions.

EXAMPLES

χαρὰς (= +α+ς)	τιμῆς (= τιμ+η+ς)
μαθητοῦ (= μαθητ+#+ου)	λόγου (= λογ+#+ου)

(c) Singular dative: ῑ Iota subscript is placed under the stem formative; Note: that the stem formative is lengthened if it is short: o > w; a and η, remain unchanged.**EXAMPLES**

χαρῶῑ (= +α+ῑ)	μαθητῆῑ (= μαθητ+η+ῑ)
λόγῳ (= λογ+ο>ω+ῑ)	

(d) Singular accusative: -v for all nouns of the first and second declensions.**EXAMPLES**

χαράν (= +α+v)	τιμῆν (= τιμ+η+v)
μαθητήν (= μαθητ+η+v)	λόγον (= λογ+ο+v)

(e) Plural nominative:

- (i) -α for all neuter nouns of the second declension.
- (ii) -ι for all other nouns of the first and second declensions.

^a It should be observed that *zero* is introduced as a convenient device to simplify and regularize morphemic descriptions. For if we divide the endings -ης, -ην, -ος, and -ον into two morphemes each (see 19.2, fn. 1), what shall we do with the endings of τιμή and λόγος? They are obviously indivisible, but for the sake of symmetry we describe the -η of τιμή as consisting of two morphemes, one, η-, which identifies the declension, and the other, #, *empty*, or *zero*, which identifies the case and number. Obviously, it is the *absence* of any case-number suffix which serves to identify the form as nominative singular, but it is more convenient, in symbolic descriptions, to speak of the "presence" of a *zero* suffix. Similarly, we describe the ending -ου of λόγος as consisting of a *zero* (#) stem formative and the case-number suffix -ου.

EXAMPLES

τιμαί (= τιμ+α+ι)	νεανίαι (= νεανι+α+ι)
ἔργα (= ἔργ+#+α)	λόγοι (= λογ+ο+ι)
μαθηταί (= μαθητ+α+ι)	

(f) Plural genitive: **-ων** for all nouns of the first and second declensions.

EXAMPLES

τιμῶν (= τιμ+#+ων)	νεανίων (= νεανι+#+ων)
ἔργων (= ἔργ+#+ων)	λόγων (= λογ+#+ων)
μαθητῶν (= μαθητ+#+ων)	

(g) Plural Dative: **-ις** for all nouns of the first and second declension.

EXAMPLES

τιμαῖς (= τιμ+α+ις)	νεανίαις (= νεανι+α+ις)
ἔργοις (= ἔργ+ο+ις)	λόγοις (= λογ+ο+ις)
μαθηταῖς (= μαθητ+α+ις)	

(h) Plural accusative:

- (i) **-ας** for all first declension nouns.
- (ii) **-ους** for all masculine and feminine nouns of the second declension.
- (iii) **-α** for all neuter nouns of the second declension.

EXAMPLES

τιμᾶς (= τιμ+#+ας)	νεανίας (= νεανι+#+ας)
ἔργα (= ἔργ+#+α)	λόγους (= λογ+#+ους)
μαθητᾶς (= μαθητ+#+ας)	

(3) The stem formatives are as follows:

(a) **#** if the case-number suffix begins with a vowel other than ι

EXAMPLES

τιμῶν (= τιμ+#+ων)	λόγους (= λογ+#+ους)
--------------------	----------------------

(b) **-α-** For first declension nouns, except that:

- (i) For *most* first declension nouns with bases ending in a consonant other than **-ρ-**, the stem formative is **-η-** in the *singular*.
- (ii) For *some* first declension nouns with bases ending in a consonant other than **-ρ-**, the stem formative is **-η-** in the *genitive and dative singular*.

(These may be recognized from their dictionary/lexical forms.)

(c) **-ο-** for second declension nouns.

EXAMPLES

χαρά (= +α+η+ν)	τιμῆν (= τιμ+η+ν)
δόξα (= δοξ+α+η+ν)	δόξης (= δοξ+η+ν)
λόγος (= λογ+ο+ς)	

19.04 A Compilation Of Case-Number Suffixes..

Statements (2a-h) of the preceding section may be compactly arranged as follows:

Table 19.02 Table Of Case-Number Suffixes For First And Second Declensions.

REF. Section 19.03 (2)	CASE FORM	SUFFIX	DECLENSION	GENDER
(a) (i) (ii) (iii)	NOM. SING.	-#	1	F
		-v	2	N
		-ς	1 2	M M&F
(b) (i) (ii)	GEN. SING.	-ς	1	F
		-ου	1 2	M M, F, & N
(c)	DAT. SING.	-ι (iota subscript)	1 & 2	M, F, & N
(d)	ACC, SING.	-v	1 & 2	M, F, & N
(e) (i) (ii)	NOM. PL.	-α	2	N
		-ι	1 & 2	M & F
(f)	GEN. PL.	-ων	1 & 2	M, F, & N
(g)	DAT. PL.	-ις	1 & 2	M, F, & N
(h) (i) (ii) (iii)	ACC. PL.	-ας	1	M & F
		-ους	2	M & F
		-α	2	N

19.05 Meaning of the Stem Formative Morphemes.

The stem formative morphemes "mean" the declension to which a noun belongs (i.e., the presence of the stem formative -α- means that the noun is of the first declension; the presence of the stem formative -ο- means that the noun is of the second declension; if the stem formative is lacking, we cannot identify the declension). The case-number suffix morphemes "mean" the case and number of the noun.

NOTE 1: Some morphemes have variant forms; e.g., the case-number suffix for the accusative plural may be --ας, -ους, or -α. These **variant forms of a morpheme** are sometimes called **allomorphs**.

NOTE 2: The term **ending** has been and will continue to be used in this book to refer to the **combination of a stem formative with a case-number suffix**; in the future we shall also make use of the term **stem** to refer to the **combination of a base with a stem formative**.

CHAPTER 20 - THIRD DECLENSION NOUNS AND ADJECTIVES

20.00 The Subclass Definitions Of Third Declension Nouns.

Nouns of the third declension may be divided into subclasses as follows:

20.00.01 A General Outline Of Third Declension Nouns.

The following outline in this section shows the breakdown of these third declension nouns described later in the chapter.

- A. Nouns whose bases end in a *consonant* and which have no stem formative (or, put differently, which have *zero* (# or *empty*) as stem formative) are collectively called consonant stems^a. These include:
- (1) *Major consonant stems*, which include, in turn:
 - (a) *Labial stems* (nouns whose bases end in -π-, -β-, or -φ-).
 - (b) *Velar stems* (nouns whose bases end in -κ-, -γ-, or -χ-).
 - (c) *Dental stems* (nouns whose bases end in -τ- (but not -ντ-), -δ-, or -θ-).
 - (2) *Minor consonant stems*, which include, in turn:
 - (a) *Nasal stems* (nouns whose bases end in -ν- or -ντ-).
 - (b) *Liquid stems* (nouns whose bases end in -λ- or -ρ-).
- B. Nouns whose bases end in -υ- (preceded by a consonant) and which have no stem formative are called υ-stems.
- C. Nouns whose bases end in either a consonant or a vowel and which have as stem formatives:
- (1) ι alternating with ε (*ι-stems*)
 - (2) ευ alternating with ε (*ευ-stems*)
 - (3) ο, η, ε (the so-called *σ-stems*^b).

20.01 Third Declension Nouns: Major Consonant Stems

In this section we shall consider only the first subclass, that of major consonant stems. Nouns of this subclass may be analyzed into stem (or base) plus case-number suffix, since the stem formative in this class is *zero*. The case-number suffixes appropriate to major consonant stems are as follows:

^a Since nouns of this class have no stem formative, their bases and stems are identical (see Section 19.05, *Note 2*).

^b So called because in pre-Greek times the stem ended in -σ- (we retain the name to avoid confusing these with ο-stems of the second declension).

Table 20.01 Third Declension Case Number Suffixes For Major Consonant Stems

No.	Case Form	Masculine Or Feminine	Neuter
Sg.	N	-ς	-#
	G	-ος	-ος
	D	-ι	-ι
	A	-α	-#
Pl.	N	-ες	-α
	G	-ων	-ων
	D	-σι(ν) ^a	-σι(ν)
	A	-ας	-α

REMARK 1. When the case-number suffixes (CNS) ς and $\sigma\iota(\nu)$ are added to bases of this subclass, the usual phonological (or orthographic) modifications occur:^b

Table 20.02 Orthographic Mods For Major And Minor Consonant Stems

<u>When base ends in: and CNS added is ς</u>		<u>When base ends in: and CNS added is $\sigma\iota(\nu)$</u>	
A.	π, β, φ + ς = ψ	A.	π, β, φ + $\sigma\iota(\nu)$ = $\psi\iota(\nu)$
B.	κ, γ, χ + ς = ξ	B.	κ, γ, χ + $\sigma\iota(\nu)$ = $\xi\iota(\nu)$
C.	τ, δ, θ + ς = ς	C.	τ, δ, θ + $\sigma\iota(\nu)$ = $\sigma\iota(\nu)$

REMARK 2. The only neuter nouns in this subclass have bases ending in τ . In the nominative and accusative singular (i.e., before the case-number suffix (CNS) #), this τ is changed to ς : e.g., $\phi\acute{\omega}\varsigma$: *light* (< $\phi\omega\tau$ + #), cf. $\phi\omega\tau\acute{\omicron}\varsigma$ (< $\phi\omega\tau$ + $\omicron\varsigma$). EXCEPTION: In the nominative and accusative singular of neuter nouns with bases ending in $\mu\alpha\tau$, the τ is simply dropped: e.g., $\sigma\acute{\omega}\mu\alpha$: *body* (< $\sigma\omega\mu\alpha\tau$ + #), cf. $\sigma\acute{\omega}\mu\alpha\tau\omicron\varsigma$ (< $\sigma\omega\mu\alpha\tau$ + $\omicron\varsigma$).

REMARK 3. The dictionary form of a noun of the third declension is the nominative singular, as in the first two declensions. It is especially important, in the case of third declension nouns, to learn the genitive singular also, and this is cited in good dictionaries, along with the article. The stem of a third declension noun cannot always be deduced from the nominative singular, but it can be deduced from the genitive singular: e.g., $\sigma\kappa\acute{\omicron}\lambda\omicron\psi$: *anything pointed – a stake*, $\sigma\kappa\acute{\omicron}\lambda\omicron\psi\omicron\varsigma$; gen. (stem $\sigma\kappa\omicron\lambda\omicron\psi$ -), but $\text{Ἡ} \text{Ἀραβ}\acute{\iota}\psi$: *an Arabian*, $\text{Ἡ} \text{Ἀραβ}\acute{\iota}\psi\omicron\varsigma$; gen. (stem $\text{Ἀραβ}\acute{\iota}\psi$ -).

REMARK 4. Note that neuter nouns differ from masculine and feminine nouns only in the nominative and accusative, singular and plural.

Illustrative Paradigms

20.01.01 Illustrative Paradigms Labial Stems.

This subtype contains no neuters.

(a) π -stems :

$\text{ἡ} \text{λα}\acute{\iota}\lambda\alpha\psi$: *storm* stem: $\text{λα}\acute{\iota}\lambda\alpha\psi$ -

^a **v-movable** (See 20.02.01 (2); the final ν is v-movable (cf. 22.07, Remark.1).

^b Cf. Section 12.09

Table 20.03 Declension Of The Noun ἡ λαίλαψ: storm

No. CF	Art.	Noun	No. CF	Art.	Noun
Sg. N	ἡ	λαίλαψ (λαίλαπ + ς)	Pl. N	αἱ	λαίλαπ-ες
G	τῆς	λαίλαπ-ος	G	τῶν	λαιλάπ-ων
D	τῆ	λαίλαπ-ι	D	ταῖς	λαίλαψι(ν) (λαίλαπ + σι(ν))
A	τήν	λαίλαπ-α	A	τάς	λαίλαπ-ας

(b) β-stems:

ὁ ἄραψ: *Arab* stem: ἄραβ-**Table 20.04 Declension Of The Noun ὁ ἄραψ: Arab And Others**

No. CF	Art.	Noun	No. CF	Art.	Noun
Sg. N	ὁ	ἄραψ (ἄραβ + ς)	Pl. N	οἱ	ἄραβ-ες
G	τοῦ	ἄραβ-ος	G	τῶν	ἄράβ-ων
D	τῷ	ἄραβ-ι	D	τοῖς	ἄραψι(ν) (ἄραβ + σι(ν))
A	τόν	ἄραβ-α	A	τούς	ἄραβ-ας

The only other representatives of this subtype are:

κώνυψ, κώνωπος, ὁ: *gnat*
 μώλωψ, μώλωπος ὁ: *bruise*
 σκόλοψ, σκόλοπος ὁ: *thorn*

20.01.02 Illustrative Paradigms Velar Stems.**This subtype contains no neuters.**

(a) κ-stems:

ἡ σάρχ: *flesh* stem: σαρκ-**Table 20.05 Declension Of The Noun ἡ σάρχ: flesh**

No. CF	Art.	Noun	No. CF	Art.	Noun
Sg. N	ἡ	σάρχ (σαρκ + ς)	Pl. N	αἱ	σάρκ-ες
G	τῆς	σαρκ-ός	G	τῶν	σαρκ-ῶν
D	τῆ	σαρκ-ί	D	ταῖς	σαρψί(ν) (σαρκ + σι(ν))
A	τήν	σάρκ-α	A	τάς	σάρκ-ας

(b) γ-stems :

ἡ φλόξ: *flame* stem: φλογ-**Table 20.06 Declension Of The Noun ἡ φλόξ: flame**

No. CF	Art.	Noun	No. CF	Art.	Noun
Sg. N	ἡ	φλόξ (φλογ + ς)	Pl. N	αἱ	φλόγ-ες
G	τῆς	φλογ-ός	G	τῶν	φλογ-ῶν
D	τῆ	φλογ-ί	D	ταῖς	φλοξίν (φλογ + σι(ν))
A	τήν	φλόγ-α	A	τάς	φλόγ-ας

(c) χ -stems:

ὁ ὄρνιξ: *hen*^a stem: ὄρνιχ-**Table 20.07 Declension Of The Noun ὁ ὄρνιξ: *hen* And Others**

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ἡ	ὄρνιξ (ὄρνιχ + ς)	Pl.	N	αἱ	ὄρνιχ-ες
	G	τῆς	ὄρνιχ-ος		G	τῶν	ὄρνιχ-ων
	D	τῇ	ὄρνιχ-ι		D	ταῖς	ὄρνιξι(ν) (ὄρνιχ + σι(ν))
	A	τήν	ὄρνιχ-α		A	τάς	ὄρνιχ-ας

Other representatives of this type in the New Testament are as follows:

θώραξ, θώρακος, ὁ: *breastplate*κῆρυξ, κήρυκος, ὁ: *herald*λάρυγξ, λάρυγγος, ὁ: *throat*κόραξ, κόρακος, ὁ: *raven*φύλαξ, φύλακος, ὁ: *watchman*σκώληξ, σκώληκος, ὁ: *worm*Φῆλιξ, Φήλικος, ὁ: *Felix*Φοῖνιξ, Φοίνικος, ὁ: *Phoenician*άλώπηξ, ἀλώπεκος, ἡ: *fox*^bσάλπιγξ, σάλπιγγος, ἡ: *trumpet*χοῖνιξ, χοίνικος, ἡ: *quart*μάστιξ, μάστιγος, ἡ: *whip***20.01.03 Illustrative Paradigms – Three Irregular Nouns.**

Three feminine nouns of this subtype are irregular; the forms γυνή: *woman, wife*, occur so frequently that they, at least, should be committed to memory:

(a) ἡ γυνή, *woman wife* stem: γυναικ-**Table 20.08 Declension Of The Noun ἡ γυνή, *woman***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ἡ	γυνή	Pl.	N	αἱ	γυναῖκες
	G	τῆς	γυναικός		G	τῶν	γυναικῶν
	D	τῇ	γυναικί		D	ταῖς	γυναιξί(ν)
	A	τήν	γυναῖκα		A	τάς	γυναῖκας

(b) ἡ νύξ: *night* stem: νυκτ-**Table 20.09 Declension Of The Noun ἡ νύξ: *night***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ἡ	νύξ	Pl.	N	αἱ	νύκτες
	G	τῆς	νυκτός		G	τῶν	νυκτῶν
	D	τῇ	νυκτί		D	ταῖς	νυξί(ν)
	A	τήν	νύκτα		A	τάς	νύκτας

^a Only in Luke 13:34, in three MSS (R D W); other MSS read ὄρνις (see section 20.01.04 (iii))^b Ἄλωπιξ has η in the nominative singular only.

(c) ἡ θρίξ *hair* stems: τριχ-, θριχ-**Table 20.10 Declension Of The Noun ἡ θρίξ *hair***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ἡ	θρίξ	Pl.	N	αἱ	τρίχες
	G	τῆς	τριχός		G	τῶν	τριχῶν
	D	τῇ	τριχί		D	ταῖς	θριξί(ν)
	A	τήν	τρίχα		A	τάς	τρίχας

20.01.04 Illustrative Paradigms - Dental Stems.

(a) τ-stems

ἡ χάρις: *grace* stem: χαριτ-**Table 20.11 Declension Of The Noun ἡ χάρις: *grace***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ἡ	χάρις	Pl.	N	αἱ	χαριτ-
	G	τῆς	χαριτ-		G	τῶν	χαριτ-
	D	τῇ	χαριτ-		D	ταῖς	χάρισι(ν) = (χαριτ+σι(ν))
	A	τήν	χαριτ-		A	τάς	χαριτ-

(b) δ-stems:

ἡ ἐλπίς: *hope* stem: ἐλπιδ-**Table 20.12 Declension Of The Noun ἡ ἐλπίς: *hope***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ἡ	ἐλπίς = (ἐλπιδ + ς)	Pl.	N	αἱ	ἐλπιδ-ες
	G	τῆς	ἐλπιδ-ος		G	τῶν	ἐλπιδ-ων
	D	τῇ	ἐλπιδ-ι		D	ταῖς	ἐλπισι(ν) = (ἐλπιδ-σι(ν))
	A	τήν	ἐλπιδ-α		A	τάς	ἐλπιδ-ας

(c) θ-stems:

ἡ ὄρνις: *hen* stem: ὀρνιθ-**Table 20.13 Declension Of The Noun ἡ ὄρνις: *hen***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ἡ	ὄρνις = (ὀρνιθ + ς)	Pl.	N	αἱ	ὀρνιθ-ες
	G	τῆς	ὀρνιθ-ος		G	τῶν	ὀρνιθ-ων
	D	τῇ	ὀρνιθ-ι		D	ταῖς	ὀρνισι(ν) = (ὀρνιθ + σι(ν))
	A	τήν	ὀρνιθ-α		A	τάς	ὀρνιθ-ας

(d) Neuter τ-stems (nouns ending in -ματ):

τὸ σῶμα: *body* stem: σωματ-**Table 20.14 Declension Of The Noun τὸ σῶμα: *body***

No. CF	Art.	Noun	No. CF	Art.	Noun
Sg. N	τό	σῶμα (σωματ + #)	Pl. N	τά	σώματ-α
G	τοῦ	σώματ-ος	G	τῶν	σώματ-ων
D	τῷ	σώματ-ι	D	τοῖς	σώμασι(ν) (σωματ + σι(ν))
A	τό	σῶμα	A	τά	σώματ-α

(e) Neuter τ-stems (other nouns):

τὸ φῶς: *light* stem: φωτ-**Table 20.15 Declension Of The Noun τὸ φῶς: *light***

No. CF	Art.	Noun	No. CF	Art.	Noun
Sg. N	τό	φῶς = (φωτ + #)	Pl. N	τά	φῶτ-α
G	τοῦ	φωτ-ός	G	τῶν	φῶτ-ων
D	τῷ	φωτ-ί	D	τοῖς	φωσί(ν) (φωτ + σι(ν))
A	τό	φῶς = (φωτ + #)	A	τά	φῶτ-α

The dental stems are very numerous. Those of most frequent occurrence are listed below:

Table 20.16 Dictionary/Lexical Forms Of Frequently Occurring Dental Stems Of 3rd Declension.

MASCULINES	FEMININES	NEUTERS (like σῶμα)
παῖς, παιδός, ὁ: <i>boy, servant</i>	ἐλπίς, -ίδος ἡ: <i>hope</i>	αἷμα, -ματος, τὸ: <i>blood</i>
χρῶς, -ωτός, ὁ: <i>skin</i>	ἔρις, -ιδος, ἡ: <i>strife^a</i>	βάπτισμα, -ματος, τὸ: <i>baptism</i>
πένης, -ητος, ὁ: <i>poor man</i>	μερίς, -ίδος, ἡ: <i>part</i>	βῆμα, -ματος, τὸ: <i>judgment seat</i>
ἰδρῶς, -ώτος, ὁ: <i>sweat</i>	παῖς, παιδός, ἡ: <i>girl</i>	γράμμα, -ματος, τὸ: <i>letter</i>
γένως: -ωτος, ὁ: <i>raven</i>	πατρίς, -ίδος, ἡ: <i>native land</i>	θέλημα, -ματος, τὸ: <i>will</i>
φύλαξ, φύλακος, ὁ: <i>laughter</i>	σφραγίς, -ίδος, ἡ: <i>seal</i>	κήρυγμα, -ματος, τὸ: <i>preaching</i>
	χάρις, -ιτος, ἡ: <i>grace¹</i>	κρίμα, -ματος, τὸ: <i>judgment</i>
	ἐσθής, -ήτος, ἡ: <i>clothing</i>	ὄνομα, -ματος, τὸ: <i>name</i>
	ἀγιότης, -ητος, ἡ: <i>holiness</i>	πλήρωμα, -ματος, τὸ: <i>fullness</i>
	ἀπλότης, -ητος, ἡ: <i>singleness</i>	σπέρμα, -ματος, τὸ: <i>seed</i>
	Ἑλλάς, -αδος, ἡ: <i>Greece</i>	πνεῦμα, -ματος, τὸ: <i>spirit</i>
	τελειότης, -ητος, ἡ: <i>perfection</i>	στόμα, -ματος, τὸ: <i>mouth</i>
	νεότης, -ητος, ἡ: <i>youth, newness</i>	χάρισμα, -ματος, τὸ: <i>free gift</i>
		χρῖσμα, -ματος, τὸ: <i>anointing</i>
		NEUTERS (like φῶς)
		τέρας, -ατος, τὸ: <i>marvel, wonder</i>
		κέρας, -ατος, τὸ: <i>horn</i>
		πέραρ, -ατος, τὸ: <i>boundary</i>
		μάστιξ, -ατος, τὸ: <i>whip</i>

^a ἔρις and χάρις may have accusative singular ἔριν. χάριν as well as ἔριδα, χάριτα.

Four nouns of this subtype are irregular:

- (a) ὁ πούς: *foot* stem: ποδ-

Table 20.17 Declension Of The Noun ὁ πούς: *foot*

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	πούς	Pl.	N	οἱ	πόδες
	G	τοῦ	ποδός		G	τῶν	ποδῶν
	D	τῷ	ποδί		D	τοῖς	ποσί(ν)
	A	τόν	πόδα		A	τούς	πόδας

- (b) τὸ οὖς: *ear* stem: ὠτ-

Table 20.18 Declension Of The Noun τὸ οὖς: *ear*

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	τό	οὖς	Pl.	N	τά	ὠτα
	G	τοῦ	ὠτ		G	τῶν	ὠτ
	D	τῷ	ὠτ		D	τοῖς	ὠσι(ν)
	A	τό	οὖς		A	τά	ὠτα

- (c) ὁ γόνυ: *knee* stem: γονατ-

Table 20.19 Declension Of The Noun ὁ γόνυ: *knee*

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	τό	γόνυ	Pl.	N	τά	γόνατα
	G	τοῦ	γόνατος		G	τῶν	γονάτων
	D	τῷ	γόνατι		D	τοῖς	γόνασι(ν)
	A	τό	γόνυ		A	τά	γόνατα

- (d) τὸ ὕδωρ: *water* stem: ὕδατ-

Table 20.20 Declension Of The Noun τὸ ὕδωρ: *water*

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	τό	ὕδωρ	Pl.	N	τά	ὑδατα
	G	τοῦ	ὑδατος		G	τῶν	υδάτων
	D	τῷ	ὑδατι		D	τοῖς	ὑδασι(ν)
	A	τό	ὕδωρ		A	τά	ὑδατα

20.02 The Third Declension: Minor Consonant Stems

20.02.01 Definitions Of Minor Consonant Stems Minor consonant stems include nasal stems (i.e., nouns with stems ending in **-ν-** or **-ντ-**) and liquid stems (nouns with stems ending in **-λ-** or **-ρ-**).^a The case-number suffixes in this subclass are the same as those given in section 20.02, except that:

- (1) In the nominative singular the case-number suffix **-ς** is assimilated (i.e., "dropped"), and the vowel preceding the final consonant of the stem is lengthened if it is short. Thus,
 - (a) Nouns with stems in **-εν-** or **-ην-** have **-ην** in the nominative singular, and nouns with stems in **-ον-** or **-ων-** have **-ων** in the nominative singular. Nouns with stems in **-οντ-** also lose the **τ**, so that they too have nominative singulars *in* **ων**.
 - (b) Nouns with stems in **-ερ-** or **-ηρ-** have **-ηρ** in the nominative singular, and nouns with stems in **-ορ-** and **-ωρ-** have **-ωρ** in the nominative singular.
- (2) In the dative plural of *nasal* stems (not of *liquid* stems) the suffix combines with the stem as follows:
 - (a) Nouns with stems in **-εν-** have dative plurals in **-εσι(ν)**.
 - (b) Nouns with stems in **-ην-** have dative plurals in **-ησι(ν)**.
 - (c) Nouns with stems in **-ον-** have dative plurals *in* **-οσι(ν)**.
 - (d) Nouns with stems *in* **-ων-** have dative plurals in **-ωσι(ν)**.
 - (e) Nouns with stems in **-οντ-** have dative plurals in **-ουσι(ν)**.

20.02.02 Illustrative Paradigms

20.02.02.01 Nasal Stems

- (a) ὁ ποιμήν: *shepherd* stem: ποιμεν-

Table 20.21 Declension Of The Noun ὁ ποιμήν: *shepherd*

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	ποιμήν (=ποιμεν+ς)	Pl.	N	οἱ	ποιμεν-ες
	G	τοῦ	ποιμεν-ος		G	τῶν	ποιμεν-ων
	D	τῷ	ποιμεν-ι		D	τοῖς	ποιμέσι(ν) (=ποιμεν+σι(ν))
	A	τόν	ποιμεν-α		A	τούς	ποιμεν-

^a As with major consonant stems, these nouns have no stem formative, so that their stems and bases are identical.

(b) ὁ Ἑλληνας: *Greek* stem: Ἑλλην-**Table 20.22 Declension Of The Noun ὁ Ἑλληνας: *Greek***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	Ἑλληνας (=Ἑλλην+ς)	Pl.	N	οἱ	Ἑλληνας-ες
	G	τοῦ	Ἑλληνας-ος		G	τῶν	Ἑλληνας-ων
	D	τῷ	Ἑλληνας-ι		D	τοῖς	Ἑλληνας(ι)(ν) (=Ἑλλην+σι(ν))
	A	τόν	Ἑλληνας-α		A	τούς	Ἑλληνας-ας

(c) ὁ ἡγεμών: *leader* stem: ἡγεμον-**Table 20.23 Declension Of The Noun ὁ ἡγεμών: *leader***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	ἡγεμών (=ἡγεμον+ς)	Pl.	N	οἱ	ἡγεμόν-ες
	G	τοῦ	ἡγεμόν-ος		G	τῶν	ἡγεμόν-ων
	D	τῷ	ἡγεμόν-ι		D	τοῖς	ἡγεμόσι(ν) (=ἡγεμον+σι(ν))
	A	τόν	ἡγεμόν-α		A	τούς	ἡγεμόν-ας

(d) ὁ αἰών: *age* stem: αἰων-**Table 20.24 Declension Of The Noun ὁ αἰών: *age***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	αἰών (=αἰων + ς)	Pl.	N	οἱ	αἰών-ες
	G	τοῦ	αἰών-ος		G	τῶν	αἰών-ων
	D	τῷ	αἰών-ι		D	τοῖς	αἰώσι(ν) (=αἰων+σι(ν))
	A	τόν	αἰών-α		A	τούς	αἰών-ας

(e) ὁ ἄρχων: *ruler* stem: ἄρχοντ-**Table 20.25 Declension Of The Noun ὁ ἄρχων: *ruler***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	ἄρχων (=ἄρχοντ+ς)	Pl.	N	οἱ	ἄρχοντ-ες
	G	τοῦ	ἄρχοντ-ος		G	τῶν	ἄρχοντ-ων
	D	τῷ	ἄρχοντ-ι		D	τοῖς	ἄρχουσι(ν) (=ἄρχοντ+σι(ν))
	A	τόν	ἄρχοντ-α		A	τούς	ἄρχοντ-ας

20.02.02.02 Other Nouns Of This Type

Other nouns of this type are:

Table 20.26 Lexical Forms Of A Few Nasal Stem Nouns

ἀμπελών, -ῶνος, ὁ: <i>vineyard</i>	κανών, -όνος, ὁ: <i>rule</i>
λιμῆν, -ένος, ὁ: <i>harbor</i>	λέων, -οντος, ὁ: <i>lion</i>
ἀγών, -ῶνος, ὁ: <i>struggle</i>	δράκων, -οντος, ὁ: <i>dragon</i>
δαίμων, -ονος, ὁ: <i>demon</i>	

20.02.02.03 Irregular Nasal Stems

The following nasal stems are irregular:

(a) ὁ κύων: *dog* stem: κυν-

Table 20.27 Declension Of The Noun ὁ κύων: dog

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	κύων	Pl.	N	οἱ	κύνες
	G	τοῦ	κυνάς		G	τῶν	κυνῶν
	D	τῷ	κυνί		D	τοῖς	κυνσί(ν)
	A	τόν	κύνα		A	τούς	κύνας

(ii) ὁ ὀδούς: *tooth* stem: ὀδοντ-

Table 20.28 Declension Of The Noun ὁ ὀδούς: tooth

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	ὀδούς	Pl.	N	οἱ	ὀδόντες
	G	τοῦ	ὀδόντος		G	τῶν	ὀδόντων
	D	τῷ	ὀδόντι		D	τοῖς	ὀδοῦσι(ν)
	A	τόν	ὀδόντα		A	τούς	ὀδόντας

20.02.03 Liquid Stems^a

(i) ὁ ἀήρ: *air* stem: ἀερ-

Table 20.29 Declension Of The Noun ὁ ἀήρ: air

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	ἀήρ (=ἀερ+ς)	Pl.	N	οἱ	ἀέρ-ες ^b
	G	τοῦ	ἀέρ-ος		G	τῶν	ἀέρ-ων
	D	τῷ	ἀέρ-ι		D	τοῖς	ἀέρ-σι(ν)
	A	τόν	ἀέρ-α		A	τούς	ἀέρ-ας

^a The only λ-stem in the New Testament is ἄλς, ἄλός, ὁ, *salt*, and this is quite rare. The usual word for *salt* is ἄλας, ἄλατος, τό, a -τ-stem like -τέρας cf. section 20.01.04.01.

^b The plural (the usual meaning is *climates*) is not in the New Testament.

(2) ὁ σωτήρ: *savior* stem: σωτηρ-**Table 20.30 Declension Of The Noun ὁ σωτήρ: *savior***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	σωτήρ (=σωτηρ+ς)	Pl.	N	οἱ	σωτήρ-ες
	G	τοῦ	σωτήρ-ος		G	τῶν	σωτήρ-ων
	D	τῷ	σωτήρ-ι		D	τοῖς	σωτήρ-σι(ν)
	A	τόν	σωτήρ-α		A	τούς	σωτήρ-ας

(iii) ὁ ῥήτωρ: *orator* stem: ῥητορ-**Table 20.31 Declension Of The Noun ὁ ῥήτωρ: *orator***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	ῥήτωρ (=+ς)	Pl.	N	οἱ	ῥήτορ-ες
	G	τοῦ	ῥήτορ-ος		G	τῶν	ῥητόρ-ων
	D	τῷ	ῥήτορ-ι		D	τοῖς	ῥήτορ-σι(ν)
	A	τόν	ῥήτορ-α		A	τούς	ῥήτορ-ες

20.02.03.01 Irregular Liquid Stems

The following liquid stems are irregular, but are of very frequent occurrence. Their paradigms should be committed to memory.

(a) ὁ πατήρ: *father* stem: πατ(ε)ρ-**Table 20.32 Declension Of The Noun ὁ πατήρ: *father***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	πατήρ	Pl.	N	οἱ	πατέρες
	G	τοῦ	πατρός		G	τῶν	πατέρων
	D	τῷ	πατρί		D	τοῖς	πατράσι(ν)
	A	τόν	πατέρα		A	τούς	πατέρας

(b) ὁ ἀνὴρ: *man* stem: ἀνδρ-**Table 20.33 Declension Of The Noun) ὁ ἀνὴρ: *man***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	ἀνὴρ	Pl.	N	οἱ	ἄνδρες
	G	τοῦ	ἀνδρός		G	τῶν	ἀνδρῶν
	D	τῷ	ἀνδρί		D	τοῖς	ἀνδράσι(ν)
	A	τόν	ἄνδρα		A	τούς	ἄνδρας

(c) ἡ μήτηρ: *mother* stem: μητ(ε)ρ-**Table 20.34 Declension Of The Noun) ἡ μήτηρ: *mother***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ἡ	μήτηρ	Pl.	N	αἱ	μητέρες
	G	τῆς	μητρός		G	τῶν	μητέρων
	D	τῇ	μητρὶ		D	ταῖς	μητράσι(ν)
	A	τήν	μητέρα		A	τάς	μητέρας

(d) ἡ θυγάτηρ: *daughter* stem: θυγατ(ε)ρ-

Table 20.35 Declension Of The Noun ἡ θυγάτηρ: *daughter*

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ἡ	θυγάτηρ	Pl.	N	αἱ	θυγατέρες
	G	τῆς	θυγατρός		G	τῶν	θυγατέρων
	D	τῇ	θυγατρί		D	ταῖς	θυγατρασι(ν)
	A	τήν	θυγατέρα		A	τάς	θυγατέρας

(e) ἡ χεῖρ: *hand* stem: χειρ-**Table 20.36 Declension Of The Noun ἡ χεῖρ: *hand***

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ἡ	χεῖρ	Pl.	N	αἱ	χεῖρες
	G	τῆς	χειρός		G	τῶν	χειρῶν
	D	τῇ	χειρί		D	ταῖς	χερσί(ν)
	A	τήν	χεῖρα		A	τάς	χεῖρας

(f) τό πῦρ: *fire* stem: πυρ-**Table 20.37 Declension Of The Noun τό πῦρ: *fire***

No.	CF	Art.	Noun	No plural forms found in New Testament or LXX. However see the related noun πῦρά, -ων, τά. e.g. LXX Ruth 2:23.			
Sg.	N	τό	πῦρ				
	G	τοῦ	πυρός				
	D	τῷ	πυρί				
	A	τό	πῦρ				

20.02.04 Third Declension Adjectives Nasal Stems

Adjectives of this type have two sets of forms: one set serves for both masculine and feminine, and the other serves for neuter. The masculine and feminine forms are like those of nasal stem nouns described in this lesson; the neuter forms are similar, but have the case-number suffixes for neuter nouns of the third declension (see section 20.02 and Table 20.01).

(a) ἄρσην, ἄρσεν, *male* stem: ἄρσεν-

Table 20.38 Third Declension Adjective - Nasal Stem ἄρσην, ἄρσεν, *male*

No.	Case Form	Masc. Or Fem.	Neuter
Sg.	N	ἄρσην (=ἄρσεν+ς)	ἄρσεν (=ἄρσεν+#)
	G	ἄρσεν-ος	ἄρσεν-ος
	D	ἄρσεν-ι ἄρσεν-ι	
	A	ἄρσεν-α ἄρσεν	
Pl.	N	ἄρσενες ἄρσεν-α	
	G	ἄρσέν-ων	ἄρσέν-ων
	D	ἄρσεσι(ν) (=ἄρσεν+σι(ν))	ἄρσεσι(ν) (=ἄρσεν+σι(ν))
	A	ἄρσεν-ας	ἄρσεν-α

(b) σῶφρων, σῶφρον, *sober* stem: σῶφρον-

Table 20.39 Third Declension Adjective - Nasal Stem σῶφρων, σῶφρον, *sober*

No.	Case Form	Masc. Or Fem.	Neuter
Sg.	N	σῶφρων (=σῶφρον+ς)	σῶφρον (=σῶφρον+#)
	G	σῶφρον-ος	ἄρσεν-ος
	D	σῶφρον-ι	ἄρσεν-ι
	A	σῶφρον-α	ἄρσεν
Pl.	N	σῶφρον-ες	ἄρσεν-α
	G	σῶφρόν-ων	σῶφρόν-ων
	D	σῶφροσι(ν) (=σῶφρον+σι(ν))	σῶφροσι(ν) (=σῶφρον+σι(ν))
	A	σῶφρον-ας	σῶφρον-α

These adjectives behave syntactically like the adjectives described in Chapter 9. Other adjectives of this type are:

Table 20.40 Other Third Declension Nasal Stem Adjectives (Comparatives)

ἄφρων, ἄφρων: <i>foolish</i>	μείζων, μείζον: <i>greater</i>
ἐλάσσων, ἔλασσον: <i>smaller, inferior</i>	χείρων, χείρον: <i>worse</i>
κρείσσων, κρεῖσσον: <i>better</i>	ἥσσων, ἥσσον: <i>lesser, worse</i>
πλείων, πλείον: <i>more</i>	

20.02.05 Third Declension Comparative Adjectives

The adjectives ἐλάσσων, κρείσσων, πλείων, μείζων, ἥσσων, and χείρων (see above) are comparatives and are used much like their English equivalents.^a *Than* is expressed in Greek (a) by the genitive case form or (b) by the particle ἤ (note the *smooth* breathing) followed by the same case as that of the noun being compared:

^a These Greek comparatives are all irregular formations. Regular forms of the comparative will be discussed later. **The irregular forms are of most frequent occurrence.**

Examples Of Type (a), Above: (the genitive case form)

Jn 5:20 ο {T-NSM} γαρ {CONJ} πατηρ {N-NSM} φιλει {V-PAI-3S} τον {T-ASM} υιον {N-ASM} και {CONJ} παντα {A-APN} δεικνυσιν {V-PAI-3S} αυτω {P-DSM} α {R-APN} αυτος {P-NSM} ποιει {V-PAI-3S} και {CONJ} μειζονα {A-APN-C} τουτων {D-GPN} δειξει {V-FAI-3S} αυτω {P-DSM} εργα {N-APN} ινα {CONJ} υμεις {P-2NP} θαυμαζητε {V-PAS-2P}

Jn 5:20 *For the Father loveth the Son, and shows Him all things that He Himself doeth: and he will shew Him greater works than these, that ye may marvel.*

Mt 27:64 κελουσιν {V-AAM-2S} ουν {CONJ} ασφαλισθηναι {V-APN} τον {T-ASM} ταφον {N-ASM} εως {ADV} της {T-GSF} τριτης {A-GSF} ημερας {N-GSF} μηποτε {ADV-N} ελθοντες {V-2AAP-NPM} οι {T-NPM} μαθηται {N-NPM} αυτου {P-GSM} νυκτος {N-GSF} κλεψωσιν {V-AAS-3P} αυτον {P-ASM} και {CONJ} ειπωσιν {V-2AAS-3P} τω {T-DSM} λαω {N-DSM} ηγερθη {V-API-3S} απο {PREP} των {T-GPM} νεκρων {A-GPM} και {CONJ} εσται {V-FDI-3S} η {T-NSF} εσχατη {A-NSF-S} πλανη {N-NSF} χειρων {A-NSF-C} της {T-GSF} πρωτης {A-GSF-S}

Mt 27:64 *Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.*

A Satanic interjection that in-fact 1. secures the sepulchre. 2. eliminates the possibility of the body being stolen. 3. Provides for the actual resurrection on the third day.

Jn 14:28 ηκουσατε {V-AAI-2P} οτι {CONJ} εγω {P-1NS} ειπον {V-2AAI-1S} υμιν {P-2DP} υπαγω {V-PAI-1S} και {CONJ} ερχομαι {V-PNI-1S} προς {PREP} υμας {P-2AP} ει {COND} ηγαπατε {V-IAI-2P} με {P-1AS} εχαρητε {V-2AOI-2P} αν {PRT} οτι {CONJ} ειπον {V-2AAI-1S} πορευομαι {V-PNI-1S} προς {PREP} τον {T-ASM} πατερα {N-ASM} οτι {CONJ} ο {T-NSM} πατηρ {N-NSM} μου {P-1GS} μειζων {A-NSM-C} μου {P-1GS} εστιν {V-PAI-3S}

Jn 14:28 *You have heard how I said unto you, I go away, and come again unto you. If you loved me, you would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

Note: The clause “If you loved me”, is a conditional clause of type 2 (*If you loved me[but you don't], you would rejoice*). **How about using Jn 14:28 at a memorial service for a believer!**

Re 2:19 οιδα {V-RAI-1S} σου {P-2GS} τα {T-APN} εργα {N-APN} και {CONJ} την {T-ASF} αγαπην {N-ASF} και {CONJ} την {T-ASF} πιστιν {N-ASF} και {CONJ} την {T-ASF} διακονιαν {N-ASF} και {CONJ} την {T-ASF} υπομονην {N-ASF} σου {P-2GS} και {CONJ} τα {T-APN} εργα {N-APN} σου {P-2GS} τα {T-APN} εσχατα {A-APN-S} πλεονα {A-APN-C} των {T-GPN} πρωτων {A-GPN-S}

Re 2:19 *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.*

Examples Of Type (b), Above: (the particle ἢ followed by the same case as that of the noun being compared):

Jn 4:1 ως {ADV} ουν {CONJ} εγνω {V-2AAI-3S} ο {T-NSM} κυριος {N-NSM} οτι {CONJ} ηκουσαν {V-AAI-3P} οι {T-NPM} φαρισαιοι {N-NPM} οτι {CONJ} ιησους {N-NSM} πλειονας {A-APM-C} μαθητας {N-APM} ποιει {V-PAI-3S} και {CONJ} βαπτιζει {V-PAI-3S} η {PRT} ιωαννης {N-NSM}

Jn 4:1 *When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,*

Acts 4:19 ο {T-NSM} δε {CONJ} πετρος {N-NSM} και {CONJ} ιωαννης {N-NSM} αποκριθεντες {V-AOP-NPM} προς {PREP} αυτους {P-APM} ειπον {V-2AAI-3P} ει {COND} δικαιον {A-NSN} εστιν {V-PAI-3S} ενωπιον {ADV} του {T-GSM} θεου {N-GSM} υμων {P-2GP} ακουειν {V-PAN} **μαλλον {ADV} η {PRT}** του {T-GSM} θεου {N-GSM} κρινατε {V-AAM-2P}

Acts 4:19 *But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge you.*

Note: Here μαλλον: *more, rather*, is a comparative formed from the Adverb μάλα: *very, very much*. We will examine Comparatives as well as Superlatives in more detail in chapter 36.

In Romans we see these comparatives two at a time.

Ro 9:12 ερρηθη {V-API-3S} αυτη {P-DSF} οτι {CONJ} ο {T-NSM} **μειζων {A-NSM-C}** δουλευσει {V-FAI-3S} **τω {T-DSM} ελασσονι {A-DSM}**

Ro 9:12 *It was said unto her, The elder (or **greater**) shall serve the younger (or **lesser**).*

This verse is part of a heavy theological area Rom 9:10-13 and concerns Rebecca, Isaac and the two ‘sons’, Jacob and Esau.

Rom 9:11 (For the children being not yet born, neither having done any good or evil, that **the purpose of God according to election might stand**, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated. [Paul quotes Mal 1:2-3]

In 1 Corinthians we have both types together:

1Co 7:9 ει {COND} δε {CONJ} ουκ {PRT-N} εγκρατευονται {V-PNI-3P} γαμησατωσαν {V-AAM-3P} **κρεισσον {A-NSN-C}** γαρ {CONJ} εστιν {V-PAI-3S} γαμησαι {V-AAN} **η {PRT}** πυρουσθαι {V-PPN}

1Co 7:9 *But if they cannot contain (2nd class condition: “But since they can’t contain themselves”), let them marry: for it is better to marry than to burn (in ones lust).*

20.03 The Third Declension: Vowel Stems And σ-Stems

20.03.01 For υ-Stem Nouns.

For υ-stem nouns, as for the nouns studied in the preceding two lessons, bases and stems are identical, as there are no stem formatives. The case-number suffixes which are added to this stem or base are the same as those listed in section 20.02, *except* that the accusative singular (masculine and feminine) suffix is -ν, rather than -α.

ILLUSTRATIVE PARADIGMS

(a) ὁ ἰχθύς, *fish* stem: ἰχθυ-

Table 20.41 Declension Of The Noun ὁ ἰχθύς, *fish*

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	ἰχθύς	Pl.	N	οἱ	ἰχθύ-ες
	G	τοῦ	ἰχθύ-ος		G	τῶν	ἰχθύ-ων
	D	τῷ	ἰχθύ-ι		D	τοῖς	ἰχθύ-σι(ν)
	A	τόν	ἰχθύ-ν		A	τούς	ἰχθύ-ας

(b) ἡ ἰσχὺς, *strength* stem: ἰσχυ-**Table 20.42 Declension Of The Noun ἡ ἰσχὺς, *strength***

No. CF	Art. Noun	No. CF	Art. Noun
Sg. N	ἡ ἰσχὺς	Pl. N	αἱ ἰσχύ-ες
G	τῆς ἰσχύ-ος	G	τῶν ἰσχύ-ων
D	τῆ ἰσχύ-ι	D	ταῖς ἰσχύ-σι(ν)
A	τήν ἰσχύ-ν	A	τάς ἰσχύ-ας

Other nouns of this subclass are:

Table 20.43 (6) Other Third Declension υ- Stem Nouns

ὀσφῦς, -ύος, ἡ: *loins, waist*
 στάχυς, -ύος, ὁ: *ear of corn*
 ὄφρυς, -ύος, ἡ: *brow*

βότρυς, -ύος, ὁ: *bunch of grapes*ἀχλύς, -ύος, ἡ: *mist*

ῥῖς, -ύος, ἡ: *sow* Note: it was said of the Herod of Matt. 2, that it was better to be Herod's sow (ῥῖς), than his son (υἱός). Read of Herod's brutality to his family members in Josephus. See also TLTM Vol. 1, Bk. II, Ch. II, pgs 121-132.

20.03.02 The Declension Of U-Stem Adjectives

The declension of u-stem adjectives differs in important respects from the declension of υ-stem nouns just described. Indeed, in υ-stem adjectives the -υ- may be regarded as a stem formative rather than as part of the base. This -υ- appears only in the masculine and neuter, nominative and accusative singular; elsewhere the stem formative is -ε- (which is *not* dropped before any case-number suffix). The case-number suffixes are similar to those for υ-stem nouns, but with *further exceptions*: the genitive singular suffix (masculine and neuter) is -ως rather than -ος, and the nominative and accusative plural (masculine) suffixes are both -ις, rather than -ες and -ας. The *feminine* forms of adjectives of this class conform to the first declension.

ILLUSTRATIVE PARADIGMSὀξύς, -εῖα, -ύ: *sharp, swift***Table 20.44 The Third Declension -υ- Stem Adjective ὀξύς, -εῖα, -ύ: *sharp, swift***

NO. - C.F.		GENDER		
No.	C.F.	Masculine	Feminine ³	Neuter
Singular	Nom./Nom.	ὀξ-ύ-ς	ὀξεῖ-α-#	ὀξ-ύ-#
	Gen./Gen. & Ablative	ὀξ-έ-ως	ὀξεῖ-α-ς	ὀξ-έ-ως
	Dat./Dat., Loc. & Inst.	ὀξ-ε-ῖ	ὀξεῖ-α (α+,)	ὀξ-ε-ῖ
	Acc./ Acc.	ὀξ-ύ-ν	ὀξεῖ-α-ν	ὀξ-ύ-#
Plural	Nom./Nom.	ὀξ-ε-ῖς	ὀξεῖ-α-ι	ὀξ-έ-α
	Gen./Gen. & Ablative	ὀξ-έ-ων	ὀξεῖ-#-ῶν	ὀξ-έ-ων
	Dat./Dat., Loc. & Inst.	ὀξ-έ-σι(ν)	ὀξεῖ-α-ις	ὀξ-έ-σι(ν)
	Acc./ Acc.	ὀξ-ε-ῖς	ὀξεῖ-#-ας	ὀξ-έ-α

Note: In the New Testament, this adjective occurs 6 times in Revelation; Rev 1:16, 2:12, 14:14,17,18,, and 19:15, and once in Romans 3:15†.

Other adjectives of this class are:

Table 20.45 Other (11) Third Declension -υ- Stem Adjectives

βαθύς, -εία, -ύ: <i>deep</i>	θήλυς, -εία, -ύ: <i>female</i>
βαρύς, -εία, -ύ: <i>heavy, burdensome</i>	πλατύς, -εία, -ύ: <i>broad</i>
βραδύς, -εία, -ύ: <i>slow</i>	πραῦς, -εία, -ύ: <i>meek</i>
βραχύς, -εία, -ύ: <i>short</i>	ταχύς, -εία, -ύ: <i>swift</i>
γλυκύς, -εία, -ύ: <i>sweet, fresh</i>	τραχύς, -εία, -ύ: <i>rough</i>
εὐθύς, -εία, -ύ: <i>straight, direct</i>	

20.03.03 The Declensions Of ι- and ευ- Stem Nouns

- (1) The declension of ι-stem *nouns* is similar to that of υ-stem *adjectives* (in the *masculine*), i.e., the stem formative **ι** appears in the nominative and accusative singular but is replaced by **ε** in the other forms; the case- number suffixes are as described in section 20.03.02.
- (2) The declension of ευ-stem nouns differs from that of ι-stems in that
- the stem formative is **ευ** in the nominative singular and dative plural (elsewhere **ε**) and
 - the case-number suffix in the accusative singular is **α** rather than **ν**.

ILLUSTRATIVE PARADIGMS

- (a) ὁ ὄφις, *serpent* stem: ὀφ-ι/ε-

Table 20.46 Declension Of The Noun ὁ ὄφις, serpent

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	ὄφ-ι-ς	Pl.	N	οἱ	ὄφ-ε-ις
	G	τοῦ	ὄφ-ε-ως		G	τῶν	ὄφ-ε-ων
	D	τῷ	ὄφ-ε-ι		D	τοῖς	ὄφ-ε-σι(ν)
	A	τόν	ὄφ-ι-ν		A	τούς	ὄφ-ε-ις

- (b) ἡ πόλις: *city* stem: πολ-ι/ε-

Table 20.47 Declension Of The Noun ἡ πόλις: city

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ἡ	πόλ-ι-ς	Pl.	N	αἱ	πόλ-ε-ις
	G	τῆς	πόλ-ε-ως		G	τῶν	πόλ-ε-ων
	D	τῇ	πόλ-ε-ι		D	ταῖς	πόλ-ε-σι(ν)
	A	τήν	πόλ-ι-ν		A	τάς	πόλ-ε-ις

(c) ὁ βασιλεύς: *king* stem: βασιλ-

Table 20.48 Declension Of The Noun ὁ βασιλεύς: *king*

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	βασιλ-εύ-ς	Pl.	N	οἱ	βασιλ-ε-ῖς
	G	τοῦ	βασιλ-έ-ως		G	τῶν	βασιλ-έ-ων
	D	τῷ	βασιλ-ε-ῖ		D	τοῖς	βασιλ-εῦ-σι(ν)
	A	τόν	βασιλ-έ-α		A	τούς	βασιλ-ε-ῖς

Another Noun (rarely used) coming from this declension is φαρμακεύς, -έως, ὁ: one who administers drugs, a sorcerer; Rev 21:8.† This word group is used to describe especially those who take or administer drugs in Paul's day and through the Tribulation. Gal 5:20; Rev 9:21, 18:23, 21:8, 15.

Except for ὁ ὄφις, all nouns in -ις in the New Testament are feminine. All nouns in -εύς are masculine. Some of the most important nouns in these classes are listed below:

Table 20.49 Some Important Third Declension -ι- And -ευ-Stem Nouns

ι-Stems (Feminine)

γένεσις, -εως, ἡ: *origin*
 δύναμις: *power, miracle*
 γνῶσις: *knowledge*
 κλήσις: *calling*
 κρίσις: *judgment*
 κτίσις: *creation, creature*
 πράξις: *deed, function, business*
 πίστις: *faith, faithfulness*
 τάξις: *order, position, nature*
 φύσις: *nature*
 ἀνάστασις: *resurrection*
 αἵρεσις: *sect, faction*
 ἄφεσις: *pardon, forgiveness, release*
 βρῶσις: *food, eating*
 θλίψις: *affliction*
 παράδοσις: *betrayal, tradition*
 παράκλησις: *encouragement, comfort*
 καύχησις: *boasting*
 δέησις: *entreaty, prayer*
 ζήτησις: *investigation, controversy*

ευ-Stems Masculine

ιερεύς, -έως, ὁ: *priest*
 ἀρχιερεύς: *chief priest*
 γραμματεύς: *scribe*
 γονεύς: *parent*
 γναφεύς: *fuller, bleacher*
 βυρσεύς: *tanner*
 ἵππεύς: *horseman*
 κεραμεύς: *potter*
 χαλκεύς: *coppersmith*
 φαρμακεύς: *magician*
 φονεύς: *murderer*
 ἄλιεύς: *fisher, fisherman*
 Λαοδυκεύς: *Laodicean*
 Ταρσεύς: *Tarsian*
 Κολοσσεύς: *Colossian*
 Θεσσαλονικεύς: *Thessalonian*
 Ἀλεξανδρεύς: *Alexandrian*
 Ἀντιοχεύς: *Antiochene*

20.03.04 The Declension Rules For The Formation Of Third Declension σ-Stem Nouns And Adjectives

The declension of the so-called σ-stems differs markedly from that of any other class of third declension nouns, so markedly, in fact, that they might reasonably be said to belong to a fourth declension. In pre-Greek times all bases in this class ended in σ (whence the name "σ-stems"); this σ was lost, however, in intervocalic position, so that it is no longer reasonable to speak of the members of this class as "consonant stems" at all. The forms of the old σ-stems which actually occur in the historical period may be analyzed as follows:

(1) Bases may end in any consonant.

(2) Stem formatives are:

(a) **ο** in the nominative and accusative singular neuter of nouns.

ε in the nominative and accusative singular neuter of adjectives.

η in the nominative and accusative singular masculine and feminine (nouns and adjectives).

(b) **#** before all case-number suffixes beginning with a vowel other than **ι**.

(c) **ε** elsewhere.

(3) Case-number suffixes are as follows:

Table 20.50 Third Declension Case Number Suffixes For -σ- Stem Nouns And Adjectives

No.	Case Form	Masculine Or Feminine	Neuter
Sg.	N	-ς	-ς ^a
	G	-ους ^b	-ους ²
	D	-ι	-ι
	A	-#	-ς ¹
Pl.	N	-ις	-η ^c
	G	-ων	-ων
	D	-σι(ν)	-σι(ν)
	A	-ις	-η ³

ILLUSTRATIVE PARADIGMS

(a) Masculine nouns:

ὁ συγγενής: *kinsman* stem: συγγεν-η/ε-

Table 20.51 Declension Of The Noun ὁ συγγενής: *kinsman*

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	ὁ	συγγεν-ή-ς	Pl.	N	οἱ	συγγεν-ε-ίς
	G	τοῦ	συγγεν-#-οῦς		G	τῶν	συγγεν-#-ῶν
	D	τῷ	συγγεν-ε-ῖ		D	τοῖς	συγγεν-έ-σι(ν)
	A	τόν	συγγεν-ῆ-#		A	τούς	συγγεν-ε-ῖς

(b) Neuter nouns:

τό ἔθνος: *nation* stem: ἔθν-ο/ε

^a This **ς** was originally not a suffix, but simply the final **-σ-** of the base (the neuter suffix was originally **#**, as in the other subtypes of the third declension).

^b The suffix **-ους** arose by contraction after the loss of the **σ**: thus γένους < γένε-ος < γένε(σ)ος.

^c The suffix **-η** arose by contraction after the loss of the **σ**: thus γένη < γένε-α < γένε(σ)α

Table 20.52 Declension Of The Noun τό ἔθνος: nation

No.	CF	Art.	Noun	No.	CF	Art.	Noun
Sg.	N	τό	ἔθν-ο-ς	Pl.	N	τά	ἔθν-#-η
	G	τοῦ	ἔθν-#-ου-ς		G	τῶν	ἔθν-#-ῶν
	D	τῷ	ἔθν-ε-ι		D	τοῖς	ἔθν-ε-σι(ν)
	A	τό	ἔθν-ο-ς		A	τά	ἔθν-#-η

(c) Adjectives:

ἀληθής: *true* stem: ἀληθ-η/ε-**Table 20.53 Third Declension For The -σ- Stem Adjective ἀληθής: true**

No.	Case Form	Masculine Or Feminine	Neuter
Sg.	N	ἀληθ-ή-ς	ἀληθ-έ-ς
	G	ἀληθ-#-οῦς	ἀληθ-#-οῦς
	D	ἀληθ-ε-ἰ	ἀληθ-ε-ἰ
	A	ἀληθ-ή-#	ἀληθ-έ-ς
Pl.	N	ἀληθ-ε-ῖς	ἀληθ-#-ῆ
	G	ἀληθ-#-ῶν	ἀληθ-#-ῶν
	D	ἀληθ-έ-σι(ν)	ἀληθ-έ-σι(ν)
	A	ἀληθ-ε-ῖς	ἀληθ-#-ῆ

The most important members of this class of σ -stem third declension nouns and adjectives are as follows:

Table 20.54 The Most Important σ -Stem Third Declension Nouns And Adjectives

NOUNS (NEUTERS)	ADJECTIVES
γένος, -ους ^a , τό: <i>race, kind</i>	ἀσφαλής, -ές: <i>sure, firm</i>
βάθος, -ους, τό: <i>depth</i>	ἀπειθής, -ές: <i>disobedient</i>
βρέφος, etc.: <i>babe</i>	ἀσεβής, etc.: <i>impious, godless</i>
ἔθος: <i>custom</i>	ἀσθενής: <i>weak, sick</i>
ἔτος: <i>year</i>	ἐγκρατής: <i>disciplined</i>
κράτος: <i>strength</i>	ἐνεργής: <i>effective</i>
μέλος: <i>limb, member</i>	ἀκριβής: <i>exact, strict</i>
μέρος: <i>part</i>	εὐγενής: <i>noble</i>
ὄροςπάθος: <i>mountain</i> ^b	εὐσεβής: <i>pious: pious</i>
πάθος: <i>suffering</i>	εὐλαβής: <i>devout</i>
πλήθος: <i>multitude, crowd</i>	μονογενής: <i>only</i>
σκεῦος: <i>vessel</i>	συγγενής: <i>related</i>
τέλος: <i>end, goal, purpose</i>	ὑγιής: <i>healthy</i>
σκότος: <i>darkness</i>	ψευδής: <i>false</i>
	But; πλήρης, πλήρες: <i>full</i> ^c

^a T. S. Green's pocket lexicon cites the genitive of this class as -εος. It should be remembered that this is the uncontracted form, which does not occur in the New Testament.

^b ὄρος has genitive plural ὀρέων.

^c Sometimes used in the nominative singular masculine form as an indeclinable.

CHAPTER 21 – THE SYSTEM OF EIGHT CASES IMBEDDED WITHIN THE FIVE CASE FORMS

This chapter is a compendium of information copied from the books of Dana & Mantey, A. T. Robertson, and Kyle M. Yates/John Joseph Owens. My thanks go to these stalwarts of the faith for their immense contribution to modern day language resources. Unfortunately, the pressures from a great number of so-called language scholars/linguists, have brought Linguistic Bible Study, back in time, to the pre-1920s. The advances in Linguistics to define what is, has “muscle out” the linguistics of the Biblical Greek and Hebrew, of “what was” in a manner not unlike what happened to the prophet Jeremiah.

In Jeremiah 1:4 we read “Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations. {*ordained: Heb. gave*}

6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child.

7 But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.”

As you all remember the false prophets of Israel caused great harm to the nation and to the prophet, himself, because of their “religiosity” and false information given to the king

Figure 21.01 The Kings Of The Deportations Of Judah

Southern kingdom	North. king-dom	Date begun	Years Given	Charac-teristics	Contem-porary Event	Prophet	Passage
Josiah(big revival)	Already de-ported by Sennache rib in 722B.C. The N. repeople d by Chal-deans	640	31	Good	Josiah slain in 609	Zepaniah, Habakkuk, Jeremiah, Huldah (non-writing prophetess)	2 K. 22-23
Jehoahaz		608	1/4	Bad	Egypt invasion		23
Jehoiakim		608	11	Bad	Nebuchadnezzar invades in 605	Jeremiah	23-24
Jehoiachin		597	1/4	Bad			24
Zedekiah (See Micah 5:1)		597 to 586	11	Bad	Jerusalem destroyed	Jeremiah, Ezekiel	24
There were two deportations of Judah (Southern Kingdom) to Babylon (606 and 597). In 588 Nebuchadnezzar besieged Jerusalem till 586 when He destroyed the Temple and the city.							

By the way, is this a valid use of our Hermeneutical Principles when we look at the doctrine of the “Last days” of the Church age? It is suggested that you now read A. T. Robertson’s ATRGLHR, 441-456, *The History Of The Greek Cases*.

21.00 THE EIGHT CASES – An Historical Perspective.

References: R. 441-456; R-S. 86-90; M. 00-70

There were certainly at least eight cases in the primitive Indo-European tongue-with the associative case in addition as a sort of auxiliary to the instrumental. In support of this statement we have, along with many others, the very pointed and emphatic testimony of Professor Joseph Wright of Oxford: "The present Indo-Germanic language had at least eight cases-probably more-if we call the vocative a case" (Wr. 144). According to Farrar, Greek Syntax, pg. 69, it is not a case.

21.00.01 Three Solid Reasons For Eight Cases In New Testament Greek.

There are at least three reasons for concluding that we properly have eight cases in Greek.

The first intimation of the fact was obtained from investigation of the Sanskrit, which exhibits eight case forms. When the Greek cases were studied in the light of these eight Sanskrit cases, it was discovered that the same general distinctions prevailed. This sound method of comparative philology has brought the twentieth century Greek grammarian to recognize that there are eight cases in Greek instead of five.

Secondly, In addition to the process of comparative investigation, this conclusion is also based upon the very obvious fact that **case is a matter of function rather than of form**. The case of the Greek noun is to be determined by its relation to the rest of the sentence. "Every case, as such, stands in a necessary connection, according to its nature, with the structure of the sentence in which it occurs" (W. 181).

Third, there have been found the traces of various case endings for at least the locative, instrumental and ablative cases for ancient Greek. In fact, as Robertson states: "We are used to this (i.e., Case is Form) in the grammars, but it seems a shock to say that πόλεως may be either genitive or ablative, that ἐμοί may be either locative, instrumental or dative. But why more of an absurdity than in the case of ὄνομα and πόλις? The only difference is that in the genitive-ablative the syncretism of form applies to all Greek words. For various examples of syncretism in the forms of the Greek cases with fragments of distinctive endings also see Brugmann, *Griech. Gr.*, p. 375 f.; Brugmann, *Kurze vergl. Gr.*, II, p. 420 f.; and chapter VII (Declensions)."

Finally, many authors of Grammars of the Greek language have realized this form verses function dilemma and have made portions of their Grammars to account for this. James Turney Allen in his otherwise excellent "The First Year Of Greek" Pg. 292ff, sections 111-121 covers this interpretive problem. He brushes off the historical significance of case and instead makes each separate case-function such as ablative to be "according to the Latin" case divisions. Referring to a previously given table of cases, makes the following statement; "**it is at once clear that the meanings and constructions of the Latin ablative are in Greek divided between the genitive and the dative, the pure ablative ("from") being expressed by the genitive; the Latin instrumental-ablative ("with," "by") and the Latin locative-ablative ("on," "in", "among"), by the dative. . . .**

This poor excuse for a grammarian, (namely, me) has a difficult time trying to figure out why the Greek case system (function) should be patterned after the Latin! The Greek language was functioning very well before there was a written Latin text!

Identification Of Case In Hebrew (A Semitic Language)

(HEBREW - ACCIDENCE - NOUNS – Kyle and Yates Pg 28-29)

“The Hebrew language makes use of circumlocution^a in the expression and formation of the cases of nouns.

21.00.02.01 The Hebrew Nominative Case. The nominative case has no individual case ending. The best clue to this case is the position of the word in a sentence. Generally the subject follows the finite verb.

21.00.02.02 The Hebrew Genitive Case. The genitive case is indicated by a unique combination of words, which is called the construct relation. This will be discussed later in this (i.e., K&Y Grammar) lesson.

21.00.02.03 The Hebrew Ablative Case. The ablative case is shown by the use of the preposition אֶמִי.

21.00.02.04 The Hebrew Dative Case. The dative case is shown by the preposition לְ].

21.00.02.05 The Hebrew Locative Case. The locative case is shown by the preposition עַל], with the context, and also by לְ]: *people, tribes, those united, connected, related with respect to their location, תַּיְתּוֹבֵי: in the parts underneath – in Num 33:26 with בְּ]: in, with, by, אֶל־אֶרֶץ: denotes motion to or unto a person or place, אֶת־בֵּין: in the interval of, between. לְכַרְכַּר, אֶת־עַל: only used as a prep.; in proximity to, beside, אֶת־עַל־פְּנֵי: at the face or front of, the most general word for in the presence of, before (אֶת־עַל־פְּנֵי + לְ] = אֶת־עַל־פְּנֵי־לְ]) and others.*

21.00.02.06 The Hebrew Instrumental Case. The instrumental case is shown by the prepositions אֶתְּ, אֶתְּ and אֶתְּ]: *with, beside.* The difference between locative and instrumental can be found in the context.

21.00.02.07 The Hebrew Accusative Case. The accusative case is designated by the position of the object in a sentence. Generally the direct object follows the subject of the verb. A direct object which is determined (as, "I saw *the man* " in contrast to " I saw *a man* ") is generally introduced in good prose (however, not in good poetry) by אֶתְּ. Direction or motion toward a place is indicated by the otherwise obsolete old accusative ending; הַ: , as הַרְּ; הַ; הַאֶ; toward the mountain, הַרְּ; רְּאֶ' to ground.”

21.01. A Brief Noun Case outline. We may see (i.e. in D&M Grammar) that the fundamental elements of a sentence are a noun and a verb. In the simplest typical sentence the noun is the subject, and, therefore, in the nominative (naming) case. It is absurd to think of turning this statement around, and saying that the noun is in the nominative case, and, therefore, the subject. Hence, it may easily be seen that **function rather than form determines case**, and is consequently **the fundamental consideration**.

21.01.01. The Eight Functions Of The Eight Cases. When we attempt to analyze the cases of the Greek noun, we must seek to discover the functions, which it performed in the structure of a sentence. As a noun is commonly employed in Greek it exhibits the following uses:

- (1) Its primary and typical use is to designate an object of consciousness, concerning which the assertion contained in the predicate is made; i.e., the function of subject. This function we call the Nominative case.

^a Circumlocution: An indirect way of expressing something

- (2) A noun is sometimes used without specific grammatical relations, simply as the object of address, which use we call the Vocative case.
- (3) One noun may be used to define the character or relations of another, which function we describe as the Genitive case.
- (4) A noun may be used to denote the point of departure, in a thought of removal or derivation, for which the Ablative case is used.
- (5) A noun may be used to indicate an object of interest or reference, which function we call the Dative case.
- (6) A noun may be used to indicate the position of an object or action, for which the Locative case is used.
- (7) Sometimes a noun denotes the means described in an expression of thought. Such use we call the Instrumental case.
- (8) A noun may be used in some way to limit an assertion, which function we describe as the Accusative case. **These eight functions define the root idea of the eight cases.** For the eight cases we ordinarily find only four inflectional endings, with occasionally a separate form for the Vocative. The matter may be presented thus:

Table 21.01 CASE FORM/FUNCTION vs ROOT IDEA

Inflectional Case Form	Case (Function)	Root Idea
First - Vocative	Vocative	Address
Second – Nominative (Note the sharing of form)	Nominative Vocative	Designation Address
Third - Genitive	Genitive Ablative	Definition Separation
Forth - Dative	Dative Locative Instrumental	Interest Position Means
Fifth - Accusative	Accusative	Limitation

21.01.01.01 The Positive Stand Of Some Scholars For The Eight Case System.

Robertson takes a positive stand for eight cases in the Greek language, and shows the trend of present-day linguistic scholarship in that direction (ATRGLHR 247-250; 446-449). Sheffield says, "Indo- European languages have as oblique cases, the genitive, dative, accusative, ablative, instrumental and locative. Over against these cases stand the nominative for noun-function, and the vocative as a kind of noun-imperative" (*op cit.*, p. 147). This statement reflects what is now the prevailing judgment of comparative philologists. Those who do not admit the eight cases as entirely distinct, at least recognize some distinction by the use of such terms as ablatival genitive, instrumental dative, and the like.^a Robertson calls the coalescing of several cases into one form the "Syncretism of Cases" (R.448). This merging in form rarely causes ambiguity, though Robertson notes a few instances in which the case is difficult to determine. These exceptions, of course, are not to be regarded as destroying the fundamental distinctions existing between the cases. Every case had its original root idea, which has persisted in the history of the case, and may be discerned by sufficient study (ATRGLHR 453-456).

^a In general, many of these same folks do not like dispensationalism for much the same reasons.

21.01.01.02 Some Unsubstantiated Criticism Of The Eight Case System.

Moulton is not positive in his recognition of the eight cases in Greek. He characterizes the evidence for the ablative, instrumental, and locative as "a few moribund traces" (M. 60). He (Moulton) discusses at considerable length the decay of cases before the encroachment of prepositions, *clearly having in mind inflectional forms rather than case function*. But he does deny that the "old distinctions of case meaning have vanished," and in pursuing his discussion of cases admits the historical distinctions. He takes issue with Winer in defining the genitive as "unquestionably the *whence-case*," remarking in this connection that "the ablative. . . is responsible for a part of the uses of the genitive **in which it has merged**." But he does injustice to his great scholarship and linguistic insight by referring to the *locative* dative and *instrumental* dative. If locative or instrumental, then why dative at all? We seriously doubt the wisdom of thus confusing the terms (cf. M. 60-76). Blass falls into the same inconsistency, when he devotes considerable space to discussing the "instrumental dative" (BI. 116ff.). Winer offers to the dative's doing service for the ablative (W. 208), wherein he misses the case function utterly, and falls into a confusion doubtlessly induced by inflectional phenomena of the Latin. Buttmann, in his discussion of cases, follows Winer very closely, adopting, for instance, his definition of the genitive as the whence-case (Bt. 157). Yet, in spite of their confusion of terms, Winer, Buttmann, and Blass give abundant evidence of their recognition of the fundamental distinctions. The dawn of the nineteenth century found so many misapprehensions befogging the atmosphere of the Greek New Testament that we could not expect of these pioneers that they should clear up all of the confusions, especially when we recall that comparative philology is but an infant science. Especially in the latter half of the century, progress was steadily being made toward the light. Gessner Harrison, in a treatise published in 1858, recognizes that there are more than five cases in Greek (cf. *Greek Prepositions and Cases*, pp. 70ff.). His renowned student, John A. Broadus, blazed a way in the new method for that prince of modern Greek grammarians, A. T. Robertson^a (cf. R. viii), The twentieth century will unquestionably see the full and final victory of this far more logical and historical interpretation of the cases in Greek, as well as in other Indo-European languages.^b

21.02. The Nominative Case [References: R. 456-461; R-S. 9{}-91; M. 69-70].

Taking up the treatment of the cases in the familiar order we approach the nominative first, "though it is not the first in the order of time" (R-S.90). The original function of the nominative was to lend more specific identification to the subject of a finite verb. In Greek the verb expresses its own subject, as ἐκήρυξεν means *he preached*. Consequently when we express a noun subject of the verb, it is in apposition with the subject implied in the verb itself. Thus ὁ Παῦλος ἐκήρυξεν really means, *he preached*, that is, *Paul*. Therefore, the nominative is more than the case of the subject: it is the case of specific *designation*, and is in appositional relationship.

21.02.01 The Subject Nominative

Though the nominative cannot be strictly defined as the case of the subject, yet its chief use is to specify that which produces the action or presents the 'the' state expressed by a finite verb. This is really the appositional use of the nominative (cf. 2 Cor 10:1), and hence includes what is usually termed the nominative of apposition.

ὁ πατήρ ἀγαπᾷ τὸν υἱόν

The Father loves the Son. Jn.:3:35.

^a His son-in-law!

^b Alas, the major emphasis of 20th and 21st century Biblical Greek scholarship is to eliminate from grammatical curriculum the historical presentation of the eight cases prevalent in N.T. Greek and instead go for the form instead of function!

21.02.02 *The Predicate Nominative.*

A further example of the **appositional aspect of the nominative** is seen in its use as predicate. Here its significance of designation is strengthened by making it the thing emphatically defined by the sentence, as when we say, ὁ κηρύσσων ἐστὶ Παῦλος: *the one preaching is Paul.*

or ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.. *For you(pl.) are our glory and joy.*

1 Ths 2:20.

See also: Eph.2:14; 1 Jn.4:8,.

21.02.03 *The Nominative of Appellation.*

Since the nominative is by nature the naming-case, it is not strange that there should be a tendency to put proper names in this case irrespective of contextual relations. So we often find a proper name in the nominative in such connection as to leave an awkward grammatical structure. Such instances yield to the genius of the case rather than the demands of the context.

(Καὶ ἐγένετο ὡς) ἤγγισεν (εἰς Βηθφαγῆ καὶ Βηθανιά) πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν,

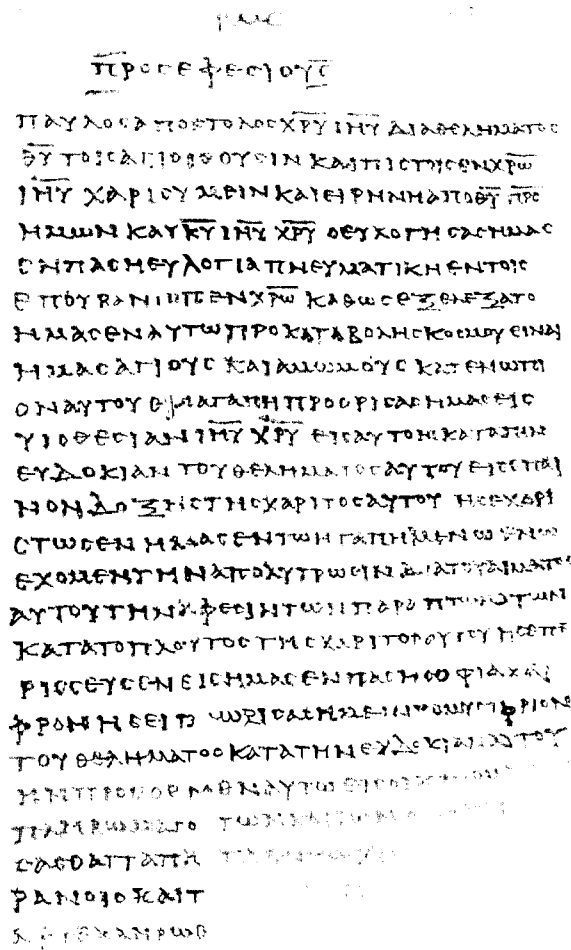
(And it came to pass, when) *He drew near* (unto Bethphage and Bethany,) *to the mount (the one which is) called Olivet,* Lk 19:29.

Some texts read ἐλαιῶν: an olive orchard. Because early texts were written with all Uncial (Capital Letters) script, with little if any punctuation, and an absence of diacritical marks except for the Nomina Sacra, Sacred Names which had lines drawn over them and abbreviated to save space. See Figure 21.01, below; The first page of Ephesians from the Bodmer Papyrii.

For more examples of the Nominative of Appellation, see : Lk 21:37; Jo 1:6; 3:1; Ac 7:40; 2 Cor 12:18; Rev 9:11.

Figure 21.01 Ephesians Page 1 From The Chester Beatty Papyri⁴⁶ 2nd Century.

Courtesy of the University of Michigan



This use of the nominative is found in Rev 1:4. Some texts eliminate the ablative MS **θεου**, which leads to possible grammatical difficulties (**απο with the nominative singular**). **Note: ἀπό used only with the ablative case.**

- 4 ιωαννης <2491> {N-NSM} ταις <3588> {T-DPF} επτα <2033> {A-NUI} εκκλησιας <1577> {N-DPF} ταις <3588> {T-DPF} εν <1722> {PREP} τη <3588> {T-DSF} ασια <773> {N-DSF} χαρις <5485> {N-NSF} υμιν <4771> {P-2DP} και <2532> {CONJ} ειρηνη <1515> {N-NSF} **απο** <575> {PREP} **θεου** <2316> {N-AbISM} **ο** <3588> {T-NSM} **ων** <1510> (5723) {V-PAP-NSM} και <2532> {CONJ} **ο** <3588> {T-NSM} **ην** <1510> (5707) {V-IAI-3S} και <2532> {CONJ} **ο** <3588> {T-NSM} **ερχομενος** <2064> (5740) {V-PMP-NSM} και <2532> {CONJ} **απο** <575> {PREP} των <3588> {T-AbIPN} επτα <2033> {A-NUI} πνευματων <4151> {N-AbIPN} **α** <3739> {R-NPN} ενωπιον <1799> {ADV} του <3588> {T-GSM} θρονου <2362> {N-GSM} αυτου <846> {P-GSM},

Taking the Highlighted phrases apart we see:

απο <575> {PREP} **θεου** <2316> {N-GSM}

From God,

ο <3588> {T-NSM} **ων** <1510> (5723) {V-PAP-NSM} See Ex 3:14 LXX

The One Who is,

και <2532> {CONJ} **ο** <3588> {T-NSM} **ην** <1510> (5707) {V-IAI-3S} See Jn 1:1

And The Who was,

και <2532> {CONJ} **ο** <3588> {T-NSM} **ερχομενος** <2064> (5740) {V-PMP-NSM}

See 2 Jn 7

And The One Who is coming, A futuristic Articular Present Middle Participle. He's on His way! Are You Watching???

It is also frequently seen in the New Testament with the passive of καλέω, as in Lk 2:21 and 19:2.

21.02.04 *The Independent Nominative.*

When an idea is conceived independent of any particular verbal relations, the expression of it may be left standing alone in the nominative, with some descriptive or explanatory phrase added. Thus employed the nominative names an *idea* rather than an *object*. This includes what is sometimes called the parenthetic nominative and nominative absolute.

Lk 21 :6. ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι . . . *These things which ye see, the days shall come . . .*

See also: Mk 8:2; Eph 4:15.

The nominative as used in salutations is an example of this use of the case (cf. 1 Cor 1:1). We also find the independent nominative used as a sort of. "nominative absolute" in proverbial expressions and quotations (cf. 2 Pt 2:22; 1 Cor 3:19).

21.02.05 *The Nominative of Exclamation.*

When it is desired to stress a thought with great distinctness, the nominative is used without a verb. The function of designation, serving ordinarily as a helper to the verb, thus stands alone and thereby receives greater emphasis. It is as when a child in joyous surprise points his finger at a friend who approaches with fruit, and cries, "Apples!" It would quite obviously weaken the expression to say, "There are apples!" The nominative is the pointing case, and its pointer capacity is strengthened when unencumbered by a verb.

ταλαίπωρος ἐγὼ ἄνθρωπος: . . . *Wretched man that I (am)! Rm.7:24.*

See also: Mk 3:34; Ro 11:33.

We have omitted in our analysis that use of the nominative which the grammarians generally describe as "the nominative used as vocative" for we agree with Robertson that the true situation in this use is not one case used for another, but one case ending serving for two cases. Wherever the idea of address is present, the case is vocative, regardless of the inflectional form (cf. R. 461). The remark of Blass that "the nominative has a tendency to usurp the place of the vocative" is based upon the erroneous idea that the ending determines the case (cf. BI. 86). The same confusion as to the significance of case influenced Moulton when he concluded that, "The *anarthrous* nominative should probably be regarded as a mere substitute for the vocative" (M. 71). Moulton is here, as in many places, yielding to established modes of expression. He falls into the same error when in an

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 earlier work he says that in Jo 17:25 "we find a vocative adjective with a nominative noun" (*Introd. to the Study of N. T. Gr.*, p. 168). Adjectives must agree with the nouns they modify in case, but not in inflectional form, as is clear from such an instance as: ἡ ἄδικος γυνή. *the unjust woman.*

21.03 The Vocative Case

References: R. 461-460; R-S. 91-92; M. 71. 84. The vocative has but a single use, and that is as the case of direct address-if, indeed, the vocative may properly be called a case (see below). When address is intended to carry special force, **the inflectional particle ὦ**, is used, as in Mt 15:28. Otherwise the simple vocative is used, as in Ac 17:22 (Note: The expression there "Ἄνδρες Ἀθηναῖοι" *Athenian men* is clearly direct address (vocative case) but is expressed with the nominative case form.). Where it is desired to ascribe to the object of address special definiteness, the article is used; and since it is necessary to use the nominative form of the article, **there being no distinct vocative form**, this influences the use of the nominative ending for the noun, but the vocative (case) function is there just the same (cf. Lk 8:54).

θαῤρσει, θύγατερ· *Be of good cheer, daughter: Mt 9:22.*

The vocative is hardly to be regarded as a case. Where it has a distinctive form it is usually the root of the word, as βασιλεῦ - [o] *king*, or δαίμον [o] *demon*. We may safely follow Robertson in his conclusion that "in reality it is not a case at all. Practically it has to be treated as a case, though technically it is not (Farrar: *Gr. Syntax*, p. 69). It is wholly outside of syntax in that the word is isolated and has no word relations" (R.461). The distinctive vocative form is falling into disuse in the κοινή period, and has entirely disappeared from Modern Greek. A trace of its classical use may be seen in Lk 1:3 (Θεόφιλε: *God lover*).

21.03.01 The Vocative Case Forms.

We will not take a whole chapter to describe the Vocative Case because the concept is very simple and the number of separate case forms, such as they are, are rare. The vocative does not exist as a separate case form for all nouns and adjectives and does not exist as a separate case form at all **except in the singular number**. Instead, often the Nominative singular case form is sometimes substituted for the Vocative singular case form. The Nominative Plural case form is used for all occasions of the Vocative Plural case form. The vocative exists as a separate case form for:

- (1) Some **masculine** nouns of the **first** declension; the case-number suffix is **-α**,^a except for ἄδης, *Hell, Hades*, which has vocative ἄδη

EXAMPLES:

Ἄγρίππας: <i>Agrippa</i> ,	has vocative Ἄγρίππα	Ac 25:24, 26; 26:2, 19, 27
δεσπότης: <i>lord</i> ,	has vocative δέσποτα	Lk 2:29; Ac 4:24; in Re 6:10 the Nom. S. form δεσπότης is used
ἐπιστάτης: <i>master</i> ,	has vocative ἐπιστάτα	Lk 5:5; 8:24, 45; 9:33, 49; 17:13
ὑποκριτής: <i>hypocrite</i> ,	has vocative ὑποκριταί	Mt 7:5; Lk 6:42. The following passages contain the vocative plural (Nom. P. form) ὑποκριταί: Mt 15:7; 22:18; 23:13, 15, 23, 25, 27, 29; Lk 12:56; 13:15

^a With stem vowel zero. See 19.03(3a).

(2) About thirty **masculine** nouns of the **second** declension; the case-number suffix is **-ε**.^a

EXAMPLES:

Κύριος: <i>lord</i> ,	has vocative Κύριε	115 occurrences in N. T., while the Nom. S. form Κύριος is used in Jn 20:28 and Re 4:11. The Nom. P. form (for the VMP) κύριοι is used in Ac 16:30; Eph: 6:9; Col 4:1
Θάνατος: <i>death</i> ,	has vocative Θάνατε	1 Co 15:55, Where Death is personified!

(3) The following **nouns** of the **third declension** have vocatives, which occur in the New Testament; there is no case-number suffix, but the base of each noun is altered as indicated:

EXAMPLES:

γυνή: <i>woman</i> ,	has vocative γύναι	10 occurrences in N. T., while the Nom. P. form (for the VMP) γυναῖκες is used in Eph 5:22; Col 3:18; 1 Pet 3:1.
πατήρ: <i>father</i> ,	has vocative πάτερ	24 occurrences in N. T., while the Nom. S. form πατήρ is used in Mt 11:26, 14:36; Ro 8:15; Ga 4:6. The Nom. P. form (for the VMP) πατέρες is used in Ac 7:2, 22:1; Eph: 6:4; Col 3:21; 1 Jn 2:13, 14.
θυγάτηρ: <i>daughter</i> ,	has vocative θύγατερ	3 occurrences in N. T., while the Nom. P. form θυγατέρες is used in Lk 23:28.
άνήρ: <i>man</i> ,	has vocative ἄνερ	1 Co 7:16, while the Nom. P. form (for the VMP) ἄνδρες occurs 32 times.
βασιλεύς: <i>king</i> ,	has vocative βασιλεῦ	10 occurrences in N. T., while the Nom. S. form βασιλεύς occurs once in Re 15:3.

(4) The **masculine** form of adjectives of the first and second declensions may have a vocative in **-ε**:

EXAMPLES:

Mt 25:21 & 23 ...δοῦλε ἀγαθὲ καὶ πιστέ, ... Mt 25:21 & 23 ...**good** and **faithful** servant...

Mt 14:31 ..., Ὀλιγόπιστε, ... Mt 14:31 ..., (*O you*) **of little faith**...

Lk 1:3 ..., κράτιστε Θεόφιλε, Lk 1:3 ..., **most excellent** Theophilus (God lover or friend of God),

REMARK: The definite article has no vocative form. Nouns in the vocative are sometimes preceded by ὦ, *oh*, O, but **these are interjections**, not forms of the article.

21.04 The Genitive Case (*The Pure Genitive*)

References: R. 491-5.14; R-S. 98-104; M. 72-14.

The genitive is the case of definition or description. It "is in function adjectival" (R-S. 98), and usually limits a substantive or substantival construction, though its use is not infrequent with verbs, adjectives, and adverbs. Its adjectival nature is very pronounced and quite obvious. To say "a

^a With stem vowel *zero*. See 19.03(3a).

flower of beauty" is not very different from saying "a beautiful flower." So "καρδία ἀπιστίας, a heart of unbelief, is practically the same in sense as ἄπιστος καρδία, *an unbelieving heart*. But the qualifying force of the genitive is more emphatic than that of the adjective. Many examples of nouns in the genitive case functioning as adjectives can be cited. A recognition of this usage is necessary to avoid translating certain sentences as if they were stilted or clumsy in form.

Thus in Acts 9:15 (σκεῦος ἐκλογῆς ἐστίν μοι. is rightly translated, *he is a chosen vessel to me*. So, ἐν {PREP} πυρὶ {N-DNS} φλογός {N-GFS} (2 Ths 1:7 – The Nestle Alund text has it starting verse 8) reads best, *in a flaming fire*. . And τῆς δόξης in Col. 1:27 means *glorious*— τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου. In 1 Ths 1:3 τῆς πίστεως, τῆς ἀγάπης, and τῆς ἐλπίδος may fittingly be translated as adjectives, respectively, *faithful*, *loving*, and *hopeful*. Our common versions give a vague and awkward rendering of Heb 4:2, ὁ λόγος τῆς ἀκοῆς, by translating it *the word of hearing*. It is literally *the heard word*; that is, *the word of their hearing*, or *the word which they heard*. So Moffatt, Weymouth, Broadus, et al, and J.N.Darby *the word of the report*.

21.04.01 *The Genitive Of Limitation (scope).*

There is marked penetration in the statement of Gessner Harrison that the genitive "is employed to qualify the meaning of a preceding noun, and to show in what more definite sense it is to be taken" (*op. cit.*, p. 15). Thus the basal function of the genitive is to define. In this it quite clearly carries with it an idea of limitation, and thus shows kinship with the accusative, which also has the idea of limitation. But **the genitive limits as to kind**, while **the accusative limits as to extent**. Εἰργάστο τὴν ἡμέραν means *he worked through a portion of or throughout the day*, while Εἰργάστο τῆς ἡμέρας means *he worked in day time*, and not *in night time*. The genitive reduces the range of reference possible to an idea, and confines its application within specific limits. Thus βασιλεία denotes an idea of a wide variety of possible meanings. Kingdoms are of many kinds, when we consider both the (plain) literal and metaphorical (figurative literal) use of the term. But ἡ βασιλεία θεοῦ denotes but a single kingdom, and a particular *kind* of kingdom. Thus by the use of the genitive the implications of an idea are brought within a definite scope.

21.04.02 *The Genitive Of Limitation (Rational Attribution Of Class Or Kind).*

Then it would appear that the basal function of the genitive is to set more definitely the limits of an idea as to its class or kind. "It simply marks, attributive nouns, expressing almost any relation with which they may enter into complex concepts" (Sheffield: *op. cit.*, p. 152). We may, however, carry the investigation of its root meaning a step farther. Upon the basis of what general principle does the genitive thus define? It by no means sets arbitrary limits; nor does it set incidental limits, as does the accusative. The genitive signifies essential limits, presenting that which has "some obvious point of affinity with the term defined" (Harrison: *op. cit.*, p. 16). Thus βασιλεία requires a certain nature on the part of its limiting genitive: it must express an idea which may be consistently associated with the thought of a realm of organized and regulated activity. Hence it is because of God's essential sovereignty (AND HIS NATURE) that we may construct the phrase ἡ βασιλεία θεοῦ. The genitive θεοῦ ascribes to βασιλεία a rational attribute. **So the use of the genitive is to ascribe a rational attribute to the idea defined.** *To denote by the genitive that which is not a rational attribute results in an absurdity*; as, "the humidity of the desert," "the heat of the ice," ἡ βασιλεία δούλου, etc. So **the genitive qualifies the noun by the attribution of some essential relation or characteristic.**

21.04.03 The Genitive Of Attribution.

So we may say that the root meaning of the genitive is *attribution*. This attribution may be in either of two ways. It may employ an essential relationship. Thus ἡ βασιλεία θεοῦ is the kingdom which has as its distinguishing attribute its relationship to God. It may employ an essential quality.; Thus καρδιά ἀπιστίας is a heart which has as its distinguishing attribute the quality of unbelief. Therefore, **the genitive defines by attributing a quality or relationship to the noun which it modifies.**

21.04.04 The Genitive Of Contact.

When the idea of relationship receives a physical application, it becomes *contact*. The "roof of the house" is the roof on the house, and the "grass of the field" is the grass on the field. This significance is seen in the fact that verbs which imply the idea of taking hold of or attaining are regularly used with the genitive. It is even more clearly seen with prepositions. Thus ἐπὶ with the locative signifies general position, while with the genitive it signifies actual contact. In Mt 9:2 the use of ἐπὶ κλίνης, *upon a bed*, places emphasis upon the fact that the man was actually confined to his bed, while in Lk 21:6 λίθος ἐπὶ λίθῳ, *stone upon stone*, contemplates a general situation when the Temple stones will no longer be in their proper position. This idea applies with remarkable precision throughout the prepositions used with the genitive.

Present-day grammarians justly express their respectful disapproval of Winer's dictum that "the Genitive is acknowledged to be the *whence-case*" (W. 184). **In this erroneous definition many later scholars have followed Winer.** He manifests much greater insight into the basal significance of the genitive when he calls it "the case of dependence" (W. 190). This may readily be seen to be in line with its significance of definition or attribution. **Webster follows Winer in confusing the root meaning of the genitive with the ablative,** declaring that "its primary meaning appears to denote an object *from which something proceeds,*" but he shows progress toward a more accurate view when he says, at the close of the same paragraph, "Thus the genitive in Greek answers to the Latin genitive and ablative" (*Syntax and Synon. of the Gr. Test.*, pp 63, 66). **Robertson** shows his characteristic apprehension of the genius of the language **when he defines the genitive as the specifying case, the case expressive of genus or kind ATRGLHR 493).** A similar definition is offered by Dr. C. B. Williams of Union University in his unpublished grammar notes. He proposes as the root meaning the idea of classification. We may combine these two suggestions and obtain a very **appropriate definition of the genitive as the case which specifies with reference to class or kind.** This is the same as saying that it specifies by the ascription of a rational attribute.

For the use of the genitive in the New Testament we offer the following analysis, which we have sought to make accurate and plain, if not exhaustive.

21.04.05.01 The Genitive of Description.

This is clearly the use of the genitive which lies closest to its root meaning. To denote a rational attribute is to describe. In fact, this usage is so very near the root meaning of the case, that we find difficulty in fixing exact limits. All genitives are more or less descriptive. Blass correctly observes that this is the most extensive use of the genitive (BI. 95). When a genitive stands out boldly in its typical significance, without shading off into combination with some contextual idea, we then classify it as a descriptive genitive. Many examples may be found which are perfectly distinct.

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 Mk 1:4 ἐγένετο Ἰωάννης (βαπτίζων ἐν τῇ ἐρήμῳ καὶ) κηρύσσων βάπτισμα μετανοίας (εἰς ἄφεσιν ἁμαρτιῶν).
John came(, who was baptizing in the wilderness, and) preaching a baptism of repentance (with respect to^a remission of sins). . See also: Rom 6:6; Col. 1:22.

The adjective force of the genitive is most clearly seen when the descriptive genitive is used in the predicate, in identically the same relation as a predicate adjective, as in Heb 10:39, ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς, *but we are not of a shrinking back* (cf. Rom 9:9).

21.04.05.02 *The Genitive of Possession.*

Attribution quite easily blends with the idea of ownership. To denote ownership is to make one noun the attribute of another in the relation of privilege of prerogative. To say ἡ βίβλος, *the book*, is to assign a thing to a class of indefinite limits, but to say ἡ βίβλος τοῦ Ἰωάννου, *John's book*, is to immediately specify it in a particular way by attributing to it a certain relationship, that is, it is the particular book owned by John. This is one of the most prevalent uses of the genitive, especially with personal pronouns.

ἓν τῶν πλοίων, ὃ ἦν Σίμωνος. *One of the boats, which was Simon's.* Lk 5:3.
 See also: Mt.26:51.

21.04.05.03 *The Genitive of Relationship.*

In this use of the genitive a person is defined by the attribution of some genital or marital relationship. It is closely akin to the previous use, being really "the possessive genitive of a special application" (ATRGLHR 501). The usual construction simply presents the article in the proper gender with the genitive of the person related, omitting the noun which indicates the relationship. It is assumed that the relationship is known or has been made sufficiently clear by the context. Thus, should we find in the gospels Ἰησοῦς ὁ Μαρίας, we would unhesitatingly supply υἱός after ὁ. Sometimes, however, the relationship is obscure to the modern reader (cf. Ἰούδας Ἰακώβου, Ac 1:13). This construction was abundantly used in colloquial Greek of the κοινή period, as is evidenced by its frequent occurrence in the papyri.

Δαυεὶδ τὸν τοῦ Ἰεσσαί. *David, the (son) of Jesse.* Ac 13:22.
 See also: Mt 4:21; Jo 6:71; 21:15.

21.04.05.04 *The Adverbial Genitive.*

The genitive is sometimes used to define a verbal idea by attributing local or temporal relations, or as qualifying an adjective. Here its attributive function is still clearly present, for it is 'kind of action' which is being emphasized. Thus, action νυκτός, does not mean action *at night* (point of time) or *during* the night (limit of time), but action *within* the night (kind of time), or, to put it literally, *night-time action*. The adverbial force of this construction is obvious, as attributes of time and place normally modify a verbal idea, and adjectives are regularly limited by adverbs. This adverbial use includes:

^a This baptism "with respect to" repentance is at the heart of a schism in the 'Christian' herd. i.e., is it a baptism "for" repentance e.g., Catholics, Orthodox, Lutherans, Episcopalian, a plethora of 'protestant' denominations; e.g., Christian Church, some Baptist denominations; many cults, e.g. Mormonism. Many other sects, although not an intrinsic part of their theological beliefs, do, in practice, suggest some saving merit to "believer's baptism". This use of *eis* meaning, "with respect to" is found in D&M page 103, Section 111, (5). This usage is common in the N.T. when the context DEMANDS that the accusative noun is being used to answer what preceded the remission of sins, namely, the βάπτισμα μετανοίας (repentance – a complete change of mind regarding who God is, what he has done, and a decisions to serve Him).

21.04.05.04.01***The Genitive of Time.***

As already indicated, the significance here is distinction of time rather than point of time (locative) or duration of time (accusative). It is "this rather than some other time" (R-S. 100).

Jn 3:2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτός. *This one came to him in the night.* Jo 3:2.

See also: Mt 25:6, 28:40; Lk 18:7; Jn 19:39.

21.04.05.04.02***The Genitive of Place.***

In this use the sense of contact is prominent. But attribution is still the emphatic point. When ἐκεῖνης is used in Lk 19:4 it is that way rather than any other way that Jesus is expected to come. Homer uses λούεσθαι ποταμοῖο to indicate bathing in a river rather than anywhere else; i.e., he defines the bathing by attributing in the genitive the place at which it occurs, and distinguishes it as *river bathing*. It is clear that the idea of bathing has kinship with the thought of a river, and therefore ποταμοῖο is a *rational* attribute.

Lk 16 :24 ἵνα βάψη τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος.

That he might dip the tip of his finger in water..

See also: Lk 19:4; Ac 19:26.

21.04.05.04.03***The Genitive of Reference.***

The genitive is sometimes used with adjectives to refer their qualifying force to certain definite limits. Thus ἰσχυρός πίστεως means *strong with reference to the matter of faith*, and might be rendered *faithly strong*. The adverbial force is obvious.

Heb 3 :12 καρδία πονηρὰ ἀπιστίας *A heart evil with reference to unbelief.*

See also: Heb 5:13; Jas 1:13.

21.04.05.05 *The Genitive with Nouns of Action.*

Sometimes the noun defined by the genitive signifies action. In this construction the noun in the genitive indicates the thing to which the action is referred, either as subject or object of the verbal idea.

21.04.05.05.01***The Subjective Genitive.***

We have the subjective genitive when the noun in the genitive *produces* the action, being therefore related *as subject* to the verbal idea of the noun modified.

Rom 16:25 τὸ κήρυγμα Ἰησοῦ Χριστοῦ. *The preaching of Jesus Christ*

See also: Rom 8:35; 2 Cor 5:14.

21.04.05.05.02***The Objective Genitive.***

We have this construction when the noun in the genitive *receives* the action, being thus related *as object* to the verbal idea contained in the noun modified.

Mt 12 :31 ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.

But the blasphemy of the Spirit shall not be forgiven.

See also: 1 Cor 1:6; 1 Pt 3:21.

21.04.05.06 The Genitive of Apposition.

A noun which designates an object in an individual or particular sense may be used in the genitive with another noun which designates the same thing in a general sense. In this construction a thing denoted as a representative *of* a class is more specifically defined by attributing to it in the genitive a particular designation. Here the genitive stands in exact apposition with the noun it modifies. Thus in ἡ πόλις Ἐφέσου the noun πόλις denotes a member *of* a class and Ἐφέσου specifies this same member in an individual and particular sense.

Jn2:21 ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

He spoke concerning the temple of his body.

See also: Ro 4:11; 2 Cor 5:1.

21.04.05.07 The Partitive Genitive.

A noun may be defined by indicating in the genitive the whole of which it is a part. The sense of attribution is remote here, but nevertheless present. If it is said, ὁ Πέτρος ἦν εἰς τῶν ἀποστόλων, *Peter was one of the apostles*, Peter is thereby defined by attributing to him a relation to a group. Hence we have in this construction the typical genitive function.

Mk 6:23 δώσω σοι ἕως ἡμίσεως τῆς βασιλείας μου.

I will give you as much as a half of my kingdom.

See also: Mt 15:24; Rev 8:7.

It is altogether possible to interpret this construction as an ablative, for it is easy to conceive of the whole as the source from which the part is taken (cf. G. 215). In construing it as an ablative we would be supported by the fact that the partitive idea is sometimes expressed in the New Testament by ἀπό (Mt 27:21) and ἐκ (Mt 27:48) with the ablative. This construction is found also in the papyri; e.g., P. Petr. II, 11:5: ἀπό τούτου μὲν ἡμισυ, *the half of this*. This view is further strengthened by the use in Modern Greek of ἀπό as the regular partitive construction. There is no doubt that these indications forcibly point toward the partitive as ablative rather than genitive, yet the very fact that the κοινή writers had ready at hand a construction for the exact expression of the idea of source would make it all the more probable that they used the genitive to stress character rather than source. Reference to that from which a thing is taken may be either with a view to stressing derivation or definition-source or character. To emphasize the former the ablative with a preposition exactly serves the purpose; to emphasize the latter would require the use of the genitive, since the ablative has no such significance. Therefore, we had best regard the partitive construction without the preposition as a genitive.

21.04.05.08 The Genitive Absolute.

A noun and participle in the genitive case not grammatically connected with the rest of the sentence are called a genitive absolute.

It is possible to construe this as an ablative absolute, after the analogy of Latin, but the variety of usage as to case in this construction exhibited by the Indo-European languages prevents any positive conclusion. In Sanskrit we have genitive, locative, and instrumental absolute (Whitney: *Sansk. Gram.*, pp. 98, 100, 102), while Modern Greek has a nominative absolute (T. 32). There is no particular reason against calling the construction here a genitive absolute.

Mt 9:33 καὶ ἐκβληθέντος δαιμονίου ἐλάλησεν ὁ κωρός.

And the demon having been cast out, the dumb man spoke.

See also: Mt 25:5; Mk 9:28.

The genitive is used with adjectives and adverbs where the idea implied needs some specific definition to make complete sense. Thus $\kappa\omicron\iota\nu\omega\nu\acute{\omicron}\ \acute{\epsilon}\sigma\tau\epsilon$ would leave the thought in suspense, but $\kappa\omicron\iota\nu\omega\nu\acute{\omicron}\ \acute{\epsilon}\sigma\tau\epsilon\ \tau\hat{\omega}\nu\ \pi\alpha\theta\eta\mu\acute{\alpha}\tau\omega\nu$, *ye are partakers of the sufferings* (2 Cor 1:7), presents the thought complete and definite. The genitive is also frequently found with verbs where the verb "relates itself to the root-idea of the genitive" (ATRGLHR 507). Some of the chief classes of verbs taking the genitive are those of:

- a. *Sensation* Lk 15:25 (cf. English "smell of," "taste of," "hear of," etc.).
- b. *Emotion*. Ac 20:33 (cf. English "to be careful of," "forgetful of," "desirous of," etc.).
- c. *Sharing*. 1 Cor 10:21 (cf. English "partake of"). This construction contains the partitive idea.
- d. *Ruling*. Mt 2:22 (cf. English "to have charge of," "to get possession of," etc.).

21.05 The Ablative Case (*The Ablative Genitive*)

[References: ATRGLHR 514-520; ATRSG 104, 105; MGGNT1, Vol 1, 72-74.].

This case (The Ablative) has seldom occurred in Indo-European languages with a distinctive ending of its own, but it does have quite a distinct function. The name suggests the basal significance of the case: *ablativus*, **that which is borne away, or separated**. Its basal significance is point of departure. This idea may be elemental in various conceptions. It is involved not only in the literal removal of one object from the vicinity of another; but in any idea which implies departure from antecedent relations, such as derivation, cause, origin, and the like. **It contemplates an alteration in state from the viewpoint of the original situation**, as when we say $\eta\ \sigma\omega\tau\eta\rho\acute{\iota}\alpha\ \tau\eta\varsigma\ \acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha\varsigma$, we are considering salvation from the standpoint of man's original condition of bondage in sin. The use of the ablative comprehends an original situation from which the idea expressed is in some way removed. Hence, in simplest terms we may say that its root idea is *separation*.

21.05.01 *The Ablative Of Separation.*

This use is where the ablative presents its simple basal significance, unaffected by any associated idea.^a

Eph 2:12 $\acute{\alpha}\pi\eta\lambda\lambda\omicron\tau\rho\iota\omega\mu\acute{\epsilon}\nu\omicron\iota\ \tau\eta\varsigma\ \pi\omicron\lambda\iota\tau\epsilon\acute{\iota}\alpha\varsigma\ \tau\omicron\upsilon\ \text{'}\text{I}\sigma\rho\alpha\eta\lambda$.

Having been alienated from the commonwealth of Israel.

See also: Heb 13:7; 2 Pt 1:14; Rev 21:2.

21.05.02 *The Ablative of Source.*

The idea of separation may be accompanied by the implication that the original situation contributed in some way to the present character or state. **That which is named in the noun modified by the ablative owes its existence in some way to that which is denoted in the ablative.**

Rom 15 :4 $\delta\iota\acute{\alpha}\ \tau\eta\varsigma\ \pi\alpha\rho\alpha\kappa\lambda\acute{\eta}\sigma\epsilon\omega\varsigma\ \tau\hat{\omega}\nu\ \gamma\rho\alpha\phi\hat{\omega}\nu$.

Through the consolation from the Scriptures.

See also: Ac 1:4; 2 Cor 4:7.

^a Chamberlin suggests the following: If it indicates **Kind, it's a Genitive**; If it indicates **Separation, it's an Ablative**.

21.05.03 *The Ablative of Means.*

The ablative is not the regular case used in expressing means, but may be used when the expression of means is accompanied by an implication of origin or source.

Ac 20:37 ἰκανὸς δὲ κλαυμὸς ἐγένετο πάντων *There was great lamentation by all.*

See also: Lk 2:18; Ac 20:3.

It may readily be seen in the example given that the sense would still be preserved if πάντων were rendered *from all*. The means or agency is at the same time the source. By far the greatest number of the occurrences of this construction in the New Testament are with the preposition ὑπο. The so-called "genitive of material or measurement" belongs in this class (cf. Rom 15:13; Lk 2:44).

21.05.04 *The Ablative of Comparison.*

It is immediately evident that what has usually been defined as a genitive of comparison is really an ablative. **Comparison obviously implies separation in degree.** Thus μείζων τοῦ δεῖνος means *advanced in a position beyond, consequently away from, some one*. The thought of separation is obvious. The ablative of comparison may also be used with the superlative degree (cf. Mk 12:28).

Jn 13:16 οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. *A servant is not greater than his lord.*

See also: Mt 3:11; Mk 4:31.

21.05.04.01 *The Ablative Occurring With Certain Verbs.*

The ablative is quite frequently used with verbs, though not so frequently as the genitive, dative, and accusative. Of course, the ablative with verbs must be distinguished by sense rather than form. Verbs compounded with ἀπό, ἐκ, and παρά in the very nature of the case take the ablative where these prepositions bring to the verb the idea of separation. Verbs of ceasing, abstaining, missing, lacking, despairing, or kindred ideas take the ablative. Where a verb contains a comparative or partitive idea, it naturally takes the ablative. It may be seen that verbs take the ablative when their sense is akin to the root idea of the ablative (cf. ATRGLHR 517-519), i.e., separation.

21.05.04.02 *The Genitive Of Confusion.*

The ablative and genitive have been confused by nearly all Greek grammarians, both classical and New Testament. A few have realized the underlying distinction, and given separate treatment to the "ablative genitive," but this characterization "is only true as to form, not as to sense, and causes some confusion" (ATRGLHR 514). Robertson takes a positive stand for the ablative as a distinct case. Moulton recognizes the distinction, but gives little prominence to it. **Nunn** acknowledges that the ablative is a distinct case from the genitive, but does not distinguish its uses, because he **wishes "to avoid conflicting with established usage"** (HPNSNT p. 42). Most other New Testament grammarians follow Winer in regarding the genitive as the "whence~case."

21.06 The Dative Case (*The Pure Dative*)

[References: R. 535-543; R-S. 111-114; M. 62-64. 92].

The dative, locative, and instrumental cases are represented by the same inflectional form, but the distinction in function is very clear-much more so than the distinction between the ablative and genitive. Recent grammarians nearly all recognize this distinction, and even those of the previous century have discerned it. Blass observes that "a distinction must be made between the pure dative, which expresses the person more remotely concerned, the instrumental dative (and dative of accompaniment), and, thirdly, the local dative" (BI. 109). Even Gessner Harrison, as far back as 1858, observed the distinction of the instrumental and locative from the dative, though he

erroneously confounded these cases with the ablative, influenced, of course, by the Latin (*op. cit.*, p. 53). If case is determined by function, then there can be no question that the third inflectional form of the Greek noun includes three cases, the dative, locative, and instrumental.

21.06.00 The Root Idea Of The Dative.

The observation of Blass, quoted above, that the dative "expresses the person more remotely concerned," is, without doubt, in line with the root meaning of the case. The dative deals very largely with the personal idea. "It is sometimes used of things, but of things personified," having "a distinctive personal touch" ATRGLHR 576). It is primarily a case of personal relations, and it is with this in view that we must interpret it when applied to things. **We adopt Robertson's view of the root idea as personal interest.** The idea of interest as applied to things becomes reference.

21.06.01 The Dative of Indirect Object.

This use lies nearest the simple root idea. It indicates the one for whom or in whose interest an act is performed. Thus it carries the basal significance of the dative.

Mt 18:26 πάντα ἀποδώσω σοι. *I will give you all things.*
See also: Mt 13:3; 1 Cor 5:9.

21.06.02 The Dative of Advantage or Disadvantage.

Growing out of the use of the dative of indirect object we have the dative used in a more specific expression of personal interest. If I say ἔδωκεν τὸ βιβλίον μοι, it is clear that the giving of the book was in my interest, and the sense is not materially changed if it be said that τὸ βιβλίον μοι ἠγοράσθη, *the book was bought for me*, only making the idea of personal interest more emphatic. **The negative aspect of the same idea is the dative of disadvantage.**

2 Cor 2:1 ἔκρινα ἑμαυτῷ τοῦτο. *I determined this for myself.*
See also: Mt 23:31; Rev 21:2.

Additionally, There exists in Greek an idiom where the singular is sometimes used for the group or collection of items. e.g., τὸ τῶν ἀθηνῶν βιβλίον: The Library of Athens. Ref. ATRGLHR pg. 409. For New Testament examples see Jn 6:37, 17:2, Heb 7:7, , ,.

21.06.02 The Dative of Possession.

This is an idiom for which we have no exact equivalent in English. It is personal interest particularized to the point of ownership. There is in it manifest kinship with the dative of indirect object, Thus ἔδωκεν τὸ βιβλίον μοι, (*he, she*) *gave the book to me*. is obviously closely related in sense to τὸ βιβλίον ἐστὶ μοι. *The Book is (to me) mine.*

Lk 1:7 καὶ οὐκ ἦν αὐτοῖς τέκνον. *And they (was to them) had no child.*
See also: Lk 4:16; Jo 1:6; Jn 8:31.

21.06.03 *The Dative of Reference (or Purpose).*

The **force of interest in the dative may be diminished** to the idea of mere reference. Thus in ἔδωκεν βιβλίον μοι οἰκοδομῆ, (*he, she*) *gave the book to me for (the purpose of) edification*, the idea of interest is quite emphatic in μοι, but is remote in οἰκοδομῆ, though still present, for the word might with good sense be rendered, *in the interest of edification*, which, however, is a personification of οἰκοδομῆ. This use of the dative occurs mostly with things, though it may also be used with persons. This particular example may also be reflected in a full as a subordinate (purpose) clause as: ἔδωκεν βιβλίον μοι ἵνα οἰκοδομη.

Ro 6:2 ἀπεθάνομεν τῇ ἁμαρτίᾳ.

We died with reference to sin.

See also: Ro 8:12:2 Cor 5:13.

21.06.03.01 *The Dative of Reference Used With Intransitive And Impersonal Verbs.*

A special application of the dative of reference is found in its use with intransitive and impersonal verbs (cf. 1 Cor 6:12).

21.06.03.02 *The Dative Case Syncretism With The Locative And Instrumental.*

On the question of the syncretism of the dative case with the locative and instrumental, Robertson observes that the distinction is much more pronounced than that between the genitive and ablative. He quotes Monro as saying that "distinct forms for these three cases survived down to a comparatively late period in Greek itself" (ATRGLHR 535). Buttmann shares the confusion about the dative and ablative in Greek, influenced by the analogy of the Latin (BTGNT 171). **This shows to what extent grammarians have allowed themselves to be affected by the matter of form in their conclusions with reference to syntax.** Buttmann inherits his opinion from Winer (cf. W. 208). It seems that recent grammarians have gone back to pre-1900 grammars for their compromise, just to get along and not make waves (Ref. HPNSNT). Present day theology has done the same, having thrown out dispensationalism and gone back to reformed theology with respect to Eschatology. The word οἰκοδομῆ as used above comes from the word οἶκος: house + δέμω. I build. Dispensationalism is taken from the Greek word that is derived from οἶκος: house + νέμω: I manage = οἰκονόμος: a household manager - a steward) οἰκονομία: the office of οἰκονόμος, so that this office is in later writers and the N.T., "an administration, economy, a dispensation; Lk 12:42, 16:1, 3, 8, 1 Cor 4:2, Gal 4:2, Ro 16:23, 1 Cor 4:1, Titus 1:7, 1 Pet 4:19.†

There seems to have been a general tendency of former grammarians to confuse the dative with the ablative. Moulton correctly defines the distinction in the three cases of the third inflectional form, but employs the compound terms locative dative and instrumental dative (M. 75). Let it be admitted, however, that this procedure is not wholly unjustifiable, for we cannot ignore form entirely while we are in the realm of syntax, for it often happens that we would be utterly unable to determine what the intended function is except for the form. **The matter for caution is not to give form the preeminence in our analysis of syntax.**

21.06.03.03 *The Dative Case Usage.*

The dative is used most frequently with verbs implying personal interest, help, etc. It is also widely used with substantives and adjectives. It rarely occurs with adverbs, and it is very doubtful whether we ever find it used with a preposition (cf. R. 536-538, 541).

21.07 The Locative Case (*The Local Dative*)

[References: ATRGLHR 520-525; ATRSG 105-108.]

There is no case in Greek more clearly marked in its use than the locative. Its root idea is quite distinct, and the application of the root idea in its various uses is readily discernible. Certainly we could be on no surer ground than when we are treating the locative as a distinct case. "The significance of the locative is very simple. In Sanskrit Whitney calls it the *in* case, and so it is in Greek. It indicates a point within limits and corresponds in idea with the English *in, on, among, at, by*, the resultant conception varying according to the meaning of the words and the context. In every instance it is not hard to see the simple root idea of the case, a point with limits set by the word and context" (R-S. 106). So in simplest terms we may define the locative as the case of *position*. Its varieties in use are few and plain.

21.07.01 *The Locative of Place.*

When the limits indicated by the locative are *spatial*, we call it the locative of place. We may regard this use as lying nearest the simple root idea. It is most frequent in the New Testament with prepositions, but sometimes occurs without.

Jo 21:8 οἱ μαθηταὶ τῷ πλοιαρίῳ ἦλθον. *The disciples came in the little boat.*

See also: Acts 21:21; 1 Ths 3:1.

21.07.02 *The Locative of Time.*

The limits indicated by the locative may be *temporal*, in which case we call it the locative of time. The idea of position is quite clear in this use: it signifies the time *at which*; i.e., point of time.

Mt 20:19 καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. *And on the third day he will be raised up.*

See also: Mk 14:30; Ac.21:16.

21.07.03 *The Locative of Sphere.*

We have here a metaphorical use of the locative, but still exhibiting the root idea. The limits suggested are *logical* rather than spatial or temporal, confining one idea within the bounds of another, thus indicating the sphere within which the former idea is to be applied. This use may occur with nouns, verbs or adjectives.

21.07.03.01 *With nouns.*

Heb 5:11 νωθοὶ γεγόνατε ταῖς ἀκοαῖς *Ye have become babes in hearing.*

See also: 1 Cor 14:20.

21.07.03.02 *With verbs.*

Rom 4:20 ἐνεδυναμώθη τῇ πίστει. *He was made strong in faith.*

See also: Ac 18:5; Heb 3:10.

21.07.03.03 *With adjectives.*

Mt 5:8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ. *Blessed are the pure in heart.*

See also: Mt 11 :29; Heb 3:5.

21.07.03.04 'Ev With The Locative Is Used With Expressions Of Motion.

Sometimes ἐν with the locative is used with expressions of motion, where we would expect to find εἰς with the accusative. This is called the *pregnant* use of the locative.

21.07.03.05 A Qualifying Statement About The Locative Of Place.

The unqualified statement of Blass that "there is no trace of a local dative in the New Testament" (BLTGGNT 119) appears very strange when we examine the convincing examples cited by Robertson (ATRGLHR 521). We are compelled to accept the latter's conclusion that "it is overstating it to assert that the locative of place has entirely disappeared from the New Testament" (*ibid.*).

21.07.03.06 The Locative's Use With Adjectives, Verbs, And A Few Substantives.

The locative is used with quite a number of adjectives and verbs, and with a few substantives, but the predominant use is with prepositions.

21.08 The Instrumental Case (*The Instrumental Dative*)

[References: ATRGLHR 525-535; ATRSG 108-111.]

This case was likely preceded historically by the old associative case, of which traces remain in the Sanskrit. The idea of association and instrumentality are really much more closely related than might appear at first thought. One is in a sense associated with the means by which he accomplishes an objective, and in personal association the second person supplies the means of fellowship. The connection between the two ideas appears in the use of our word *with* in the expression, "I walked down the road *with* my friend, who was walking *with* a cane." The simpler and cruder idea of the implement used in a task being associated with the one using it developed into the more advanced notion of its being the instrument. **The function of the instrumental case is quite distinct. Its root idea is manifestly *means*.**

21.08.01 The Significance Of The Instrumental vs Locative Case Meaning.

The significance of the instrumental sometimes approaches, much more closely than one would think, that of the locative. For instance, in Jas. 2:25, where it is said that Rahab sent the Israelitish messengers out ἐτέρῃ ὁδῷ *by another way*, Robertson concludes that "we probably have the locative, though the instrumental is possible" (ATRGLHR 527). But **the emphatic idea is not the *place* by which they went out, but the *method* of their departure.** Hence it is most easily explained as an instrumental of manner. **We can generally decide such a question by looking for the emphatic idea.**

21.08.02 The Survival Of A Distinct Greek Instrumental Case Ending.

A distinct inflectional ending for the instrumental survives in historical Greek in the Cyprian dialect. It also appears in the form of several adverbs (cf. ATRGLHR 525)^a.

21.08.03 The Instrumental of Means.

Quite obviously this is the use lying closest to the root meaning of the case. It is the most prevalent use of the case in the New Testament. It is the method for expressing impersonal means, while personal agent is usually expressed by ὑπό with the ablative.

Mt 8:16 ἐξέβαλεν τὰ πνεύματα λόγῳ *He cast out the spirits with a word.*
See also: Mt 3:11; Mk 5:4; Lk.6:1.

21.08.04 The Instrumental of Cause.

It is an easy transition from the intermediary means by which a result is produced, to the original factor producing it. Thus when we say, "He was destroyed by an earthquake," the mode of expression is but slightly different from saying, "He was destroyed by an assassin's dagger." In the former construction agency is referred to the original cause. This is clearly instrumental, and could not be elsewhere classified.

Heb 2:15 φόβῳ θανάτου ἔνοχοι ἦσαν δουλείας.
Because of fear of death they were subjects of bondage.
See also: Rom 11:30; 2 Cor 2:7.

21.08.05 The Instrumental of Manner.

This is one of the most obvious uses of the instrumental. It is expressive of the *method by means of which* an act is performed or an end achieved. It is seen frequently in adverbs of the instrumental form, such as δημοσίᾳ, *publicly* (Ac 16:37). "But the usage is abundant outside of adverbs, chiefly with verbs, but also with adjectives and even with substantives" (ATRGLHR 530).

1 Cor 11:5 προφητεύουσα ἀκατακαλύπτῳ τῆ κεφαλῆ. *Prophesying with the head unveiled.*
See also: Ac 11:23; 1 Cor 10:30.

21.08.06 The Instrumental of Measure.

The idea of instrumentality in measure is not difficult to see. Two points of time or space are separated *by means of* an intervening distance. In the New Testament it is used chiefly with reference to time. Indeed, Robertson classifies this use as instrumental of time (ATRGLHR 527). It may also be used to express the degree of difference (cf. Heb 1:4).

Ac 8:11 ἱκανῶ χρόνῳ ταῖς μαγίαις ἐξεστακέναι αὐτούς.
For a long time he had amazed them by his sorceries.
See also: Lk 8:27; Rom 16:25.

^a "Meister concludes that in the Cyprian dialect the instrumental was still a separate case form (a "living" case). He cites ἀρᾶ εὐχολᾶ, besides σὺν τύχᾳ, and in Kühner-Gerth we find οἴκοι locative, οἴκῳ instrumental, and οἴκῳ dative. . .Ref. 39.13.01

21.08.07 *The Instrumental of Association.*

The instrumental idea contained in association has been discussed above. To have association, a second party must furnish the means of that association. However, association is not necessarily personal, though predominantly so. In Rom 15 :27, τοῖς πνευματικοῖς ἐκοινωνήσαν means literally *they had fellowship (with you) by means of your spiritual benefits*. This is clearly an example of association, though the means of association is not personal. This use of the instrumental is quite extensive in the New Testament. Robertson gives seventy-eight examples.

Mk 14:51 Καὶ νεανίσκος τις συνηκολούθει αὐτῷ.... *And a certain young man followed with him.*

See also: Rom 11:2; 1 Cor 4:8.

21.08.08 *The Instrumental of Agency.*

Agency is expressed occasionally in the New Testament by the instrumental case without the use of any preposition. At such times the verb is always in the passive or middle voice.

Rom 8:14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται οὗτοι υἱοὶ θεοῦ εἰσίν.

For as many as are led by the Spirit of God, these are the sons of God

See also: Gal. 5:18; Col. 1:16.

21.09 The Accusative Case.

The accusative is probably the oldest, and is certainly the most widely used of all the Greek cases. Its function is more general than that of any other case. Truly it is "the normal oblique case for a noun unless there is some reason for it to be used in some other case" (ATRS 29). It must originally have had a great variety of uses, as a result of which its root idea is not easy to discern. It certainly belongs in a particular way to the verb, even as the genitive is especially allied with the substantive. It relates primarily to action, and indicates the direction, extent, or end of action. "The accusative signifies that the object referred to is considered as the point toward which something is proceeding: that it is the end of the action or motion described, or the space traversed in such motion or direction" (WSSGNT p. 63). So the root meaning of the accusative really embraces three ideas: the **end**, or **direction**, or **extent of motion or action**. But either of these ideas is employed to indicate the limit of the action, and hence we may define the root meaning of the accusative as limitation. If one say, ὁ ἄνθρωπος ἔπεμψεν, *the man sent*, the act of sending is left without a boundary, and has no definite meaning; but to say, ὁ ἄνθρωπος ἔπεμψε τὸν δούλον, *the man sent the servant*, immediately *limits* the action by the specification of its object. Or to say, ὁ ἄνθρωπος ἦλθεν τὴν χώραν, *the man went to the country*, limits the motion by specifying its destination. Likewise, to say, ὁ ἄνθρωπος ἐπορεύετο μακρὰν ὁδόν, *the man traveled a long journey*, limits the action by indicating its extent. So, in either case, limitation appears as the ultimate function. This basal function is more or less evident in the various uses of the accusative.

21.09.01 *The Accusative of Direct Object.*

The idea of limitation is most clearly seen when a noun receives the action expressed by a transitive verb. Blass calls this use the complement of transitive verbs (BTGGNT 87). It refers the action of the verb to some object which is necessary to the completion of its meaning. Of course, any number of examples occur in the New Testament.

Jo 8:46 ἀλήθειαν λέγω

I speak truth.

See also: Mt 4:21; Jo 1:14.

It must be kept in mind in determining the accusative of direct object in Greek that many verbs, which in English are intransitive, are treated as transitive in Greek. Such verbs are those, which mean to speak well or ill of one, to abstain, to have mercy, etc. Occasionally we find such verbs connecting their object by means of a preposition, just as in our own idiom (cf. BTGGNT 146ff.).

21.09.02 *The Adverbial Accusative.*

Sometimes in performing its limiting function the accusative does not directly complement the verb, but qualifies it in an indirect way. It is an "accusative employed to denote a material object only in a mediate or remote way" (WGINT 229). It limits by indicating a fact indirectly related to the action rather than an object directly affected by the action. Many words came to be so frequently employed in this indirect use of the accusative that they became essentially adverbs, some disappearing entirely from use in the other cases and becoming exclusively adverbs; e.g., πρότερον, πλείστον, μᾶλλον, σχεδόν. **The adverbial accusative may be used in three senses.**

21.09.02.01 *Of Measure (and time)*

Lk 22:41 ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν.

He was separated from them about a stone's throw.

See also: Mt 20:6; Jo 6:19.

To this adverbial accusative of measure belongs the accusative of the time during which (Mt 20:6). Sometimes the accusative is used to indicate point of time, much as the locative (Ac 20:16), but **with a sense of duration or extension not possible for the locative.** When the accusative is used to indicate a point of time, **it is part of a continuous period implied in the context** (cf. Jo 4:52; Ac 27:33; 1 Cor 15:30). This implication is not possible for the locative.

21.09.02.02 *Of Manner.*

Mt 10:8 δωρεὰν ἐλάβετε δωρεὰν δότε.

Freely ye have received, freely give.

See also: 1 Cor 14:27; 1 Pt 3:21.

21.09.02.03 *Of Reference.*

Rom 16:6 ἥτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.

Who labored for you with reference to many things.

See also: 1 Cor 9:25; Eph 4:15.

21.09.02.03.01 *Used With The Infinitive.*

The accusative used with the infinitive is not properly the "subject" of the infinitive, but is an accusative of reference used to describe "the person connected with the action" (ATRS 97). See also 29.03.03.02

21.09.02.03.02 *Adverbial Accusative Used With The Papyri.*

The *adverbial accusative* is used widely in the papyri and sparingly in the N.T.

EXAMPLE: Here the articular adverbial accusative **το λοιπον** along with two instances of the preposition *εν* with the instrumental of means.

Eph 6:10 **το <3588> {T-ASN} λοιπον <3063> {A-ASN} αδελφοι <80> {N-VPM} μου <1473> {P-1GS} ενδυναμουσθε <1743> (5744) {V-PPM-2P} εν <1722> {PREP} κυριω <2962> {N-InsSM} και <2532> {CONJ} εν <1722> {PREP} τω <3588> {T-InsSN} κρατει <2904> {N-InsSN} της <3588> {T-GSF} ισχυος <2479> {N-GSF} αυτου <846> {P-GSM}**

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Eph 6:10 **From now on**, my brothers, keep on being made strong **by means of** the LORD, even **by means of** the power of His might.

This adverbial use may take place in three different ways:

Of Measure:

Lk 22:41 και {CONJ} αυτος {P-NSM} **απεσπασθη** {V-API-3S} απ {PREP} αυτων {P-GPM} **ωσει** {ADV} λιθου {N-GSM} **βολην** {N-AFS}, . . .

Lk 22:41 And he **was withdrawn** from them **about** a stone's **throw**, . . .

See also: Mt 20:6; Jo 6:19.

Of Manner:

Mt 10:8 **δωρεαν** <1432> {N-AFS} ελαβετε <2983> (5627) {V-2AAI-2P} **δωρεαν** <1432> {N-AFS} **δοτε** <1325> (5628) {V-2AAM-2P}

Mt 10:8 . . . **freely** ye have received, **freely** give.

See also: 1 Cor 14:27; 1 Pt 3:21.

Of Reference:

Ro 16:6 **ασπασασθε** {V-ADM-2P} μαριαμ {N-PRI} ητις <3748> {R-NSF} **πολλα** <4183> {A-ANP} **εκοπιασεν** <2872> (5656) {V-AAI-3S} εις <1519> {PREP} ημας <1473> {P-1AP}

Ro 16:6 Greet Mariam, who bestowed **much** labour on us.

See also: 1 Cor 9:25; Eph 4:15.

21.09.03 *The Cognate Accusative.*

When an accusative *of* the direct object contains the same idea signified by the verb, it is called a cognate accusative. Here the limits set by the accusative are coextensive with the significance of the verb, the use being for emphasis.

2 Tim 4:7 τὸν καλὸν ἀγῶνα ἠγώνισμαι. *I have fought the good fight.*

See also: Mk 4:41; 1 Pt 5:2.

21.09.04 *The Double Accusative.*

Some verbs require more than one object to complete their meaning. Such are those that take:

21.09.04.01 *For A Personal And Impersonal Object.*

Jo 14:26 ἐκεῖνος ὑμᾶς διδάξει πάντα. *He will teach you all things.*

See also: Mk 6:34; Heb 5:12.

21.09.04.02 *For A Direct And Predicate Object.*

Jo 15:15 οὐκέτι λέγω ὑμᾶς δούλους *No longer do I call you servants.*

See also: Jo 6:15; Lk 1:59.

Note: **syntactically, this is an object complement.** See section 23.02-23.07.

21.09.04.03 Notes By Scholars About The Double Accusative.

We have followed here substantially Blass's outline of the double accusative (cf. BTGGNT 91f.). Winer divides it into the "accusative of the person and thing" (Jo 19:2), and the "accusative of subject and predicate" (Jo 6:15; cf. WSSGNT 226-228). It will be noticed that the basal lines of analysis are the same in both authors. Webster analyzes the construction in practically the same way (WSSGNT 64).

21.09.04.04 The Replacement Of The Double Accusative With εἰς With The Accusative.

Many verbs which occur with some other construction in English take a double accusative in Greek; e.g., ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, *they clothed him with his own garments* (Mk 15:20). On the other hand, when we would sometimes expect a second accusative, we find instead εἰς with the accusative, a probable Hebraism, influenced by the Hebrew construction with 1: *to, for, at*] (cf. Ac 1:21 and Gen. 12:2 of the LXX; cf. BTGGNT 150). Robertson shows that we may even have three accusatives with one verb, as in Mk 10:18 (ATRLHR 479).

Mk 10:18 ο {T-NSM} δε {CONJ} ἰησοῦς {N-NSM} εἶπεν {V-2AAI-3S} αὐτῷ {P-DSM} **τί I-ASN μὲ P-IAS** λεγεις {V-PAI-2S} **ἀγαθόν** {A-ASM} οὐδεις {A-NSM-N} ἀγαθός {A-NSM} εἰ {COND} μὴ {PRT-N} εἰς {A-NSM} ὁ {T-NSM} θεός {N-NSM}

Mk 10:18 And Jesus said unto him, **Why** callest thou **me good**? there is none good but one, that is, God.

Where the double accusative occurs with the active of a verb, when changed to the passive it ordinarily retains the accusative of the thing (Ac 18:25), though sometimes, especially with καλέω, both nouns are changed to the nominative (Luke 2:21; cf. WSSGNT 229).

As a point of exegesis, our LORD engages in rhetoric which was seemingly lost on this rich man. Why do yo call ME GOOD? There is none Good **ἀγαθόν** {Good only God can do} but One; God.

But the rich man didn't bite!!!

21.09.05 The Accusative Absolute.

Sometimes an accusative, with or without a participle, is set off in a sort of explanatory way grammatically independent of the rest of the sentence. This use is very rare in the New Testament. Robertson gives Ac 26:3 as the clearest example. There are a few other possible instances.

Ac 26:3 γνώστην ὄντα σε.

Since you are expert.

See also: 1 Cor 16:6; Eph 1:18; Ro 8:3.

One cannot be positive that any of these constructions is an accusative absolute. Each of them may be otherwise explained. Winer regards Ac 26:3 as an *anacoluthon*, a construction of frequent occurrence in the New Testament. He expresses doubt about there being any instance of the accusative absolute in the New Testament, giving it as his opinion that "on close examination the grammatical reason for the Accusative can be discovered in the structure of the sentence" (WGINT 231). It is used in classical Greek (WGSMTGV 338ff.), and in the inscriptions (BISGD 125), but is very doubtful in the papyri (M. 74). Webster quite pertinently defines this usage as "the accusative in apposition to the whole sentence" (*op. cit.*, p. 66). An appositive use of the accusative it undoubtedly is.

21.09.06 *The Accusative with Oaths.*

In the New Testament ὀρκίζω, *I adjure*, is regularly followed by two accusatives.

Mk 5:7 καὶ κράξας φωνῇ μεγάλῃ λέγει, Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω **σε τὸν Θεόν**, μή με βασανίσῃς.

Mk 5:7 *And cried with a loud voice, and said, What have I to do with You, Jesus, Son, (υἱὲ), of the most high God? I adjure **You by God**, that You torment me not.*

See also: Ac 19:13; 1 Ths 5:27.

Note, here also, the vocative case, and its characteristic morpheme ending “ε”. Ref. Chapter 42.

This construction is really a double accusative, and is placed by Robertson in that class (ATRGLHR 483f.), but the peculiarity of the idiom justifies distinctive treatment.

CHAPTER 22 – THE REVIEW OF VERB INFLECTIONS - CONTRACT VERBS**22.01 Introduction.**

An analysis of verb forms into morphemes, similar to the analysis of nouns described in Lesson 19, is presented in this lesson (for the verb forms studied so far). Each verb form may be regarded as consisting of a number of constituents, one or more of which may be *zero* (# = *empty*). These constituents may be classified as **prefixes (or Augments)**, **bases**, **tense formants**, **stem formatives**, and **person-number suffixes**.

22.02 A Verb Prefix Or Augment (Prebase).

A Prefix (or Augment) may be either *inflectional* or *derivational*. An inflectional prefix is one which has the grammatical function of distinguishing some forms of a paradigm from other forms of the same paradigm. The only inflectional prefix we have studied so far is the *augment* (cf. 13.01.01). A derivational prefix is one which occurs with every form in the paradigm of a word; it does not distinguish forms, but different words.^a Derivational prefixes form part of the bases to which they are attached; they are sometimes, for convenience, called *prebases*. These will be discussed in Chapter 42 on “Compound And Irregular Verbs”. Other prefixes occur with the Perfect and Pluperfect tenses discussed in chapter 37.

22.03 The Verb Base.

The **base** of a verb form may consist of one or more morphemes, The morpheme or combination of morphemes which remains invariable throughout the entire paradigm of a verb is called the **verb base**; the morpheme or combination of morphemes which remains invariable throughout the present tense (in its various voices and moods) is called the **present base**; the morpheme or combination of morphemes which remains invariable throughout the future tense (in the active and middle voices) is called the **future** (active and middle) **base**; the first and second **ao­rist bases** (active, middle, and passive) and others are similarly defined.

EXAMPLES^b

The **verb base** of λύω is λυ-;

The **present base** of λύω is λυ-;

The **future** (active and middle) **base** of λύω is λυσ-;

The (unaugmented) **ao­rist** (active and middle) **base** of λύω is λυσ-.

22.04 Tense formants.

Tense formants are added to the verb base and serve primarily to indicate the tense of the verb form, as their name implies; some of them also indicate voice. Tense formants studied so far are:

^a Thus the base of παραλύω is παραλυ-, not λυ-. A morpheme which is common to several different *words* (rather than to different forms of the same word) is sometimes called a **root**.

^b In these examples the verb base is identical with the present base and the future base is identical with the (unaugmented) aorist (active and middle) base; neither of these identities holds for all verbs, however.

22.04.01 F&A A/M Tense Formant.

-σ- is added to the verb base to form the future and aorist [active and middle] bases.

22.04.02 AP Tense Formant.

-θ- is added to the verb base to form the [unaugmented first] aorist passive base.

22.04.03 FP Tense Formant.

-θησ- is added to the verb base to form the future passive base. To these we may, for symmetry, add the tense formant *zero* (#), which we may regard as being attached to the verb base to form the present base.

22.05 Stem formatives.

Stem formatives are added to the verb base after the tense formants and serve principally to indicate mood; secondarily, in combination with the tense formants, stem formatives also serve to indicate tense and voice. The stem formatives which occur in the verb forms studied so far are as follows:

22.05.01 Rule For Stem Formative Of -ο/ε/#-.

-ο/ε/#- (i.e., -ο- before nasals [μ and ν], *zero*(#) before a suffix beginning with a vowel other than ι, elsewhere -ε-). This stem formative occurs in the present, imperfect, second aorist, and future tenses (all voices, except for second aorist passive).

22.05.02 Rule For Stem Formative Of -α/ε-.

-α/ε- (i.e., -α- in all persons except the third singular in the *active* voice, where it is -ε-; -α- combines with -ου- of a following suffix to give -ω-). This stem formative occurs in the first aorist active and middle.

22.05.03 Rule For Stem Formative Of -η-.

-η- (in all persons). This stem formative occurs in the aorist passive.

22.06 Person Number Suffixes.

Person-number suffixes are added to verb stems (i.e., to the combination of verb tense formant, base, and stem formative^a) and indicate, primarily, person and number; they also serve to indicate voice. The person-number suffixes may be divided into four sets:

^a Cf. 19.05, note 2

Table 22.01 PERSON-NUMBER SUFFIXES

PERSON-NUMBER SUFFIXES				
Person-Number	Primary Active. Pres.A Future A	Primary Passive Present M&P Future M & P	Secondary Active Imperfect A Aorist A&P	Secondary Passive Imperfect M&P Aorist M
1PS	ω	μαι	ν, # ^a	μεν
2PS	ις	η	ς	ου
3PS	ι	ται	(ν) ^b	το
1PP	μεν	μεθα	μεν	μεθα
2PP	τε	σθε	τε	σθε
3PP	ουσι (ν) ³	νται	ν ορ σαν ^c	ντο

REMARK 1: The final **ν** of certain suffixes (footnote ³) is enclosed in parentheses; this **ν** may be (but need not be) omitted if the following word begins with a consonant. EXAMPLES: ἔπεμψε στρατιώτας or ἔπεμψεν στρατιώτας: *he sent soldiers*, but always ἔπεμψεν ἄνδρας: *he sent men*. This **ν**, called **ν-movable**, occurs only after **-ε** or **-οι**, and is not counted as a nasal for the purpose of determining the stem formative (cf. 22.04.01).

REMARK 2: The Secondary A first singular suffix (footnote ²) is *zero* (#) if the preceding stem formative is **-α-**.

REMARK 3: The Secondary A third plural suffix (footnote ⁴) is **-σαν** if the preceding stem formative is **-η-**.

REMARK 4:(a) The **Primary** suffixes occur in the **present** and **future tenses**.
 (b) The **Primary A** suffixes occur in the **active voice**.
 (c) The **Primary B** suffixes occur in the **middle** and **passive voices**.

REMARK 5 (a) The **Secondary** suffixes occur in the **imperfect** and **aorist tenses**.
 (b) The **Secondary A** suffixes occur in the **active** voices and in the **aorist passive**.
 (c) The **Secondary B** suffixes occur in the **middle** voices and in the **imperfect passive**.

22.07 Component Morphemes Of P(AMP)I, I(AMP)I, A(AMP)I.

In the illustrative paradigms in 22.08, the division of the forms into their component morphemes is indicated, according to the pattern set out in the table below:

^a The Secondary A first singular suffix is *zero* # if the preceding stem formative is **α**.

^b movable **ν** - May be added if the following word begins with a consonant and is usually added if the following word begins with a vowel.

^c **σαν** if the preceding stem formative is **η**.

Table 22.02 Division Of Verb Forms Into Component Morphemes

TENSES OF THE INDICATIVE		PREFIX	BASE	TENSE FORMANT	STEM FORMATIVE	SUFFIXES
(1)	Present active		λυ-	(-#)	-ο/ε/#-	Primary A
(2)	Imperfect active	έ	λυ-	(-#)	-ο/ε/#-	Secondary A
(3)	Present middle and passive		λυ-	(-#)	-ο/ε/#-	Primary B
(4)	Imperfect middle and passive	έ	λυ-	(-#)	-ο/ε/#-	Secondary B
(5)	Future active		λυ-	-σ-	-ο/ε/#-	Primary A
(6)	Future middle		λυ-	-σ-	-ο/ε/#-	Primary B
(7)	Future passive		λυ-	-θησ-	-ο/ε/#-	Primary B
(8)	Aorist active	έ	λυ-	-σ-	-α/ε-	Secondary A
(9)	Aorist middle	έ	λυ-	-σ-	-α/ε-	Secondary B
(10)	Aorist passive	έ	λυ-	-θ-	-η-	Secondary A

22.08 Illustrative Paradigms

We now combine the results of Tables 22.01 and 22.02 in order to form all verb forms we have studied thus far.

Table 22.03 Illustrative Paradigms Of λύω

Number Person	(1) Present Active	(2) Imperfect Active	(3) Present Middle And Passive	(4) Imperfect Middle And Passive
1S	λυ-#-ω ^a	έ-λυ-ο-ν	λυ-ο-μαι	έ-λυ-ο-μην
2S	λυ-ε-ις	έ-λυ-ε-ς	λυ-#-η	έ-λυ-#-ου
3S	λυ-ε-ι	έ-λυ-ε-(ν)	λυ-ε-ται	έ-λυ-ε-το
1P	λυ-ο-μεν	έ-λυ-ο-μεν	λυ-ο-μεθα	έ-λυ-ο-μεθα
2P	λυ-ε-τε	έ-λυ-ε-τε	λυ-ε-σθε	έ-λυ-ε-σθε
3P	λυ-#-ουσι(ν)	έ-λυ-ο-ν	λυ-ο-νται	έ-λυ-ο-ντο

Number Person	(5) Future Active	(6) Future Middle	(7) Future Passive
1S	λυ-σ-#-ω	λυ-σ-ο-μαι	λυ-θησ-ο-μαι
2S	λυ-σ-ε-ις	λυ-σ-#-η	λυ-θησ-#-η
3S	λυ-σ-ε-ι	λυ-σ-ε-ται	λυ-θησ-ε-ται
1P	λυ-σ-ο-μεν	λυ-σ-ο-μεθα	λυ-θησ-ο-μεθα
2P	λυ-σ-ε-τε	λυ-σ-ε-σθε	λυ-θησ-ε-σθε
3P	λυ-σ-#-ουσι(ν)	λυ-σ-ο-νται	λυ-θησ-ο-νται

Number Person	(8) Aorist Active	(9) Aorist Middle	(10) Aorist Passive
1S	έ-λυ-σ-α-#	έ-λυ-σ-α-μην	έ-λυ-θ-η-ν
2S	έ-λυ-σ-α-ς	έ-λυ-σ-ω (<α+ου)	έ-λυ-θ-η-ς
3S	έ-λυ-σ-ε-(ν)	έ-λυ-σ-α-το	έ-λυ-θ-η-#
1P	έ-λυ-σ-α-μεν	έ-λυ-σ-α-μεθα	έ-λυ-θ-η-μεν
2P	έ-λυ-σ-α-τε	έ-λυ-σ-α-σθε	έ-λυ-θ-η-τε
3P	έ-λυ-σ-α-ν	έ-λυ-σ-α-ντο	έ-λυ-θ-η-σαν

^a As indicated in 22.04 and 22.07, a zero tense formant may, for the sake of symmetry, be regarded as forming part of each verb form in the present and imperfect, but to conserve space this has simply been omitted in these illustrative paradigms.

REMARK: The second aorist active has the stem formative and suffixes of the imperfect active, but has an irregularly formed base; the second aorist middle has the stem formative and suffixes of the imperfect middle (and passive), but has an irregularly formed base; the **second aorist passive** has the stem formative of the first aorist passive, but has **no -θ- tense formative** (cf. 13.01.07, 17.09f).

22.09 Contract Verbs.

We have already pointed out, in earlier lessons, the orthographic and phonological changes which take place when the tense formants **-σ-**, **-θ-**, and **-θησ-** are added to bases ending in certain consonants (cf. 12.08, 17.06f); phonological changes also occur when vocalic endings (i.e., endings beginning with a vowel, however the endings are analyzed into stem formatives and suffixes) are added to verb bases ending in **-α-**, **-ε-**, or **-ο-**. These phonological changes take the form of *contractions*, and the verbs in which they occur are called, collectively, **contract verbs**. The contractions that occur may be summarized conveniently in the table below.

Table 22.04 Contractions Between Stem Formative And Case Ending Suffix In Contract Verbs

STEM FORMATIVE	SUFFIXES						
	ε	ει	η	η	ο	ου	ω
α	α	α	α	α	ω	ω	ω
ε	ει	ει	η	η	ου	ου	ω
ο	ου	οι	ω	οι	ου	ου	ω

22.10 Illustrative Paradigms For The Contract Verbs ἀγαπάω, ποιέω, And πληρόω..

Further illustrations of the contractions are to be seen in the following paradigms. These are for the contract verbs ἀγαπάω, ποιέω, and πληρόω. The forms just cited are *uncontracted* forms; in Greek-English dictionaries, these are the forms given, so that it is possible to tell at a glance what vowel has been (or should be) contracted. However, no uncontracted form occurs in the Greek New Testament. This should be borne in mind: instead of ἀγαπάω we should expect to find (in the New Testament) and we should write (in exercises or word studies unless there is a need for the uncontracted form) the *contracted* ἀγαπῶ; instead of ποιέω we should have ποιῶ; and instead of πληρόω we should have πληρῶ.

Table 22.05 Illustrative Paradigms Of ἀγαπῶ

Number Person	Present Active		Present Middle And Passive	
	Uncontracted	Contracted	Uncontracted	Contracted
1S	ἀγαπα-ω ^a	ἀγαπῶ	ἀγαπα-ομαι	ἀγαπῶμαι
2S	ἀγαπα-εις	ἀγαπᾶς	ἀγαπα-η	ἀγαπᾷ ^b ἀγαπᾶσαι
3S	ἀγαπα-ει	ἀγαπᾷ	ἀγαπα-εται	ἀγαπάται
1P	ἀγαπα-ομεν	ἀγαπῶμεν	ἀγαπα-ομεθα	ἀγαπώμεθα
2P	ἀγαπα-ετε	ἀγαπᾶτε	ἀγαπα-εσθε	ἀγαπᾶσθε
3P	ἀγαπα-ουσι(ν)	ἀγαπῶσι(ν)	ἀγαπα-ονται	ἀγαπῶνται

Number Person	Imperfect Active		Imperfect Middle And Passive	
	Uncontracted	Contracted	Uncontracted	Contracted
1S	ἡγαπα-ον	ἡγάπων	ἀγαπα-ομαι	ἀγαπῶμαι
2S	ἡγαπα-εις	ἡγάπας	λυ-#-η	ἐ-λυ-#-ου
3S	ἡγαπα-ε(ν)	ἡγάπα ^c	λυ-ε-ται	ἐ-λυ-ε-το
1P	ἡγαπα-ομεν	ἡγαπ	λυ-ο-μεθα	ἐ-λυ-ο-μεθα
2P	ἡγαπα-ε-τε	ἡγαπ	λυ-ε-σθε	ἐ-λυ-ε-σθε
3P	ἡγαπα-ουσι(ν)	ἡγάπ	λυ-ο-νται	ἐ-λυ-ο-ντο

Table 22.06 Illustrative Paradigms Of ποιῶ

Number Person	Present Active		Present) Middle And Passive	
	Uncontracted	Contracted	Uncontracted	Contracted
1S	ποιε-ω	ποιῶ	ποιε-ομαι	ποιούμαι
2S	ποιε-εις	ποιεῖς	ποιε-η	ποιη
3S	ποιε-ει	ποιεῖ	ποιε-εται	ποιεῖται
1P	ποιε-ομεν	ποιούμεν	ποιε-ομεθα	ποιούμεθα
2P	ποιε-ετε	ποιεῖτε	ποιε-εσθε	ποιεῖσθε
3P	ποιε-ουσι(ν)	ποιούσι(ν)	ποιε-ονται	ποιούνται

Number Person	Imperfect Active		Imperfect Middle And Passive	
	Uncontracted	Contracted	Uncontracted	Contracted
1S	ἐποιε-ον	ἐποίουν	ἐποιε-ομην	ἐποιούμην
2S	ἐποιε-εις	ἐποίεις	ἐποιε-ου	ἐποιού
3S	ἐποιε-ε(ν)	ἐποίει ^d	ἐποιε-ετο	ἐποιεῖτο
1P	ἐποιε-ομεν	ἐποιούμεν	ἐποιε-ομεθα	ἐποιούμεθα
2P	ἐποιε-ετε	ἐποιεῖτε	ἐποιε-εσθε	ἐποιεῖσθε
3P	ἐποιε-ον	ἐποίουν	ἐποιε-οντο	ἐποιούντο

^a To conserve space the zero prefixes and tense formants have been eliminated in the tenses shown. Additionally, the stem formative and suffixes have been combined.

^b The “regular” form ἀγαπᾷ does not occur in the New Testament; forms like ἀγαπᾶσαι replace it.

^c This form has no v–movable, IAW 22.06, Remark 1.

^d This form has no v–movable, IAW 22.06, Remark 1.

Table 22.07 Illustrative Paradigms Of πληρῶ

Number Person	Present Active		Present Middle And Passive	
	Uncontracted	Contracted	Uncontracted	Contracted
1S	πληρο-ω	πληρῶ	πληρο-ομαι	πληροῦμαι
2S	πληρο-εις	πληροῖς	πληρο-η	πληροῖ
3S	πληρο-ει	πληροῖ	πληρο-εται	πληροῦται
1P	πληρο-ομεν	πληροῦμεν	πληρο-ομεθα	πληροῦμεθα
2P	πληρο-ετε	πληροῦτε	πληρο-εσθε	πληροῦσθε
3P	πληρο-ουσι(ν)	πληροῦσι(ν)	πληρο-ονται	πληροῦνται
Number Person	Imperfect Active		Imperfect Middle And Passive	
	Uncontracted	Contracted	Uncontracted	Contracted
1S	ἐπληρο-ον	ἐπλήρουν	ἐπληρο-ομαι	ἐπληρούμαι
2S	ἐπληρο-ες	ἐπλήρους	ἐπληρο-ου	ἐπληροῦ
3S	ἐπληρο-ε(ν)	ἐπλήρου	ἐπληρο-ετο	ἐπληροῦτο
1P	ἐπληρο-ομεν	ἐπληροῦμεν	ἐπληρο-ομεθα	ἐπληροῦμεθα
2P	ἐπληρο-ετε	ἐπληροῦτε	ἐπληρο-εσθε	ἐπληροῦσθε
3P	ἐπληρο-ον	ἐπλήρουν	ἐπληρο-οντο	ἐπληροῦνται

22.11 Some Final Contract Verb Formation Rules.

Apart from tenses formed on the present base (e.g., in the indicative, only the present and imperfect, active and middle passive), the forms of almost all contract verbs are perfectly regular.

22.11.01 Rules For αω- Verbs.

The final α of the base of αω-verbs is changed to η before a (non-zero tense formant, unless this α is immediately preceded by a vowel or by ρ. Thus for ἀγαπῶ (uncontracted "dictionary form" ἀγαπάω) we have the future ἀγαπήσω, the aorist active ἠγάπησα, and the aorist passive ἠγαπήθην.

For ἐῶ (uncontracted "dictionary form" ἐάω) we have the future ἐάσω, the aorist active εἶσα (irregular augment).

22.11.02 Rules For εω- Verbs.

The final ε of the base of εω-verbs is changed to η before a (non-zero) tense formant. Thus for ποιῶ (uncontracted "dictionary form" ποιέω), we have the future ποιήσω, the aorist active ἐποίησα, and the aorist passive ἐποίηθην.

A few εω- verbs retain the ε; these must be learned; καλέω has the future καλέσω, the aorist active ἐκάλεσα, but notice the irregular aorist passive ἐκλήθην).

22.11.03 Rules For οω- Verbs.

The final ο of the base of οω-verbs is changed to ω before a (non-zero) tense formant. Thus for πληρ (uncontracted "dictionary form" πληρόω), we have the future πληρώσω, the aorist active ἐπλήρωσα, and the aorist passive ἐπλήρωθην.

CHAPTER 23 - OTHER USES OF THE ACCUSATIVE

23.01 Introduction To Object Complements.

If we refer once again to 7.01 and compare illustrative sentences (3) and (4);

(3) The child gave the dog a bone.

(4) The general called the captain a fool.

We see that each contains the same parts of speech in the same arrangement, viz.,

$$N_1 - V - N_2 - N_3$$

The similarity between (3) and (4) will be seen to be merely superficial when we compare with them the sentence

(A) The general called the captain a taxi. {Hey captain, you're a taxi?}

Sentence (A) *looks* similar to sentence (4), but it is actually *structurally* similar to sentence (3).^a As we saw in 11.04, sentence (3) has the same meaning as the structurally different sentence.

(3c) The child gave a bone to the dog.

No such semantically equivalent structures exist for sentence (4), since;

(4a) The general called a fool to [*or for*] the captain. {Is that me? i.e. Captain, you wanted me?} does not mean the same thing as (4).^b Such a semantically equivalent but structurally different sentence does exist for (A), however:

(Aa) The general called a taxi for the captain.

We infer, therefore, that (A) has the same underlying syntactic structure as (3), viz,

$$S - V - IO - O^c$$

but that (4) has a structure we have not yet encountered.

22.02 An English Example Of An Object Complement.

The structural meanings of (4) and its constituents differ from those of (3) and its constituents. In each of them N_1 functions as the subject, with the meaning "performer of the action," but N_2 and N_3 do not have the same functions and structural meanings in (4) as they do in (3). As we saw in Chapter 11, N_3 is the direct object in sentences like (3), but in sentences like (4), N_2 is usually called the direct object. It is, moreover, a direct object of a special sort, since its structural meaning is not merely that of "receiver of the action indicated by the verb" (see 7.05f), but that of "receiver of the action indicated by the verb *together with the second post-verbal noun*." This is obvious if we compare

(4) The general called the captain a fool.

with

(4b) The general called the captain.

The presence of *fool* alters, or completes, the meaning of the verb; it is called the **object complement**.

23.03 The Presence Of Object Complements With Certain Verbs.

Object complements occur only with certain verbs (**all of which also occur with "ordinary" direct objects**, i.e., without object complements), e.g., *call, make, find, think, deem, choose, elect*. Some of these verbs also occur with indirect objects (e.g., *call, make, find*), so that it may not always be immediately apparent whether sentences containing them are structurally similar to (3) or to (4); usually, however, the meanings of the nouns N_2 and N_3 are compatible with only one

^a Assuming, of course, that the general did not in fact say to the captain, "You taxi, you!"

^b Unless a medieval context is imagined, with "fool" = "court jester."

^c See 11.04.

interpretation (and, hence, with only one structural analysis) of a sentence, unless humor is intended:

- (a) The lady found her husband a present.
- (b) The lady found her husband a thief.
- (c) The general made the captain a major.
- (d) The general made the captain a pudding.

The grammatical structure of sentence (4) may be represented by the formula

S – V – O – OC

Where OC stands for "object complement." Notice that the word order is an essential element in this structure; *The general made the captain a major* does not mean the same thing as *The general made the major a captain*. As an aid to the recognition of an object complement inject the infinitive of the verb "is"; i.e., "to be". e.g.,

- (c)' The general made the captain "to be" a major. is a meaningful statement. Whereas,
- (d)' The general made the captain "to be" a pudding, does not make a meaningful statement, unless, of course the general happened to be Saddam Hussein (and we were trying to be funny).

23.04 Object Complements In Greek.

Sentences similar to (4) in both meaning and structure also occur in Greek. The constituents of these Greek sentences may, as we might expect, occur in any order; the direct object and the object complement are in the **accusative** case, but the direct object is always more "definite" than the object complement.^a

In the examples below the direct object is underlined, and the object complement is doubly underlined:

Mt 4:19 ποιήσω ὑμᾶς ἀλειῖς^b ἀνθρώπων.

I will make you "to be" fishers of men.

Mt 23 15 ποιεῖτε αὐτὸν υἶον γεέννης.

You make him "to be" a son of Gehenna.

Lk 19:46 ὑμεῖς αὐτὸν ἐποιήσατε σπήλαιον ληστῶν:

You have made it "to be" a cave of robbers.

23.05 A Logical Check For The Object Complement.

Greek sentences with the structure

$N_n - V - N_{a1} - N_{a2}$

sometimes must or can be, for the purpose of checking for an object complement, rendered in English by sentences in which the object complement (N_{a2}) is introduced by *as*, *for*, or *to be*:

Acts 13:5 εἶχον Ἰωάννην ὑπηρέτην. They had John *as (or for)* their minister.

Jo 4:14 ὁ πατὴρ ἀπέσταλκεν τὸν υἶον σωτήρα τοῦ κόσμου.

The Father sent the Son to be the Savior of the world (or *as the Savior*. . .)

^a See the discussion of predicate nominatives in 8.06f.

^b Irregular nominative and accusative plural of ἀλειεύς.

23.06 Other Methods For Introducing The Greek Object Complements.

On the other hand, Greek sometimes employs *ὡς*: *as*, or *εἰς*: *for*, to introduce the object complement:

Mt 14:5 *ὡς προφήτην αὐτὸν εἶχον.* They regarded (*literally*, had) him as a prophet.

Mt 21:46 *εἰς προφήτην αὐτὸν εἶχον.* They regarded him for a prophet.

23.07 An Anarthrous Adjective Acting As An Object Complement.

A slightly different sentence structure, in which the object complement is replaced by an adjective, also occurs in both English and Greek. In Greek sentences of this type the adjective is anarthrous and in the accusative case:

Mt 26:73 *ἡλαλιά σου δῆλον σε ποιεῖ.* *Your speech makes you evident.*
(*i.e.*, makes it plain where you come from *or* who you are, gives you away).

Mt 28:14 . . . , ἡμεῖς {1PP-NP} πείσομεν {V-FAI-1P} αὐτὸν {3PP-AMS} καὶ ὑμᾶς {2PP-AP}
ἀμερίμνους {A-AMP} ποιήσομεν {V-FAI-1P}.

Mt 28:14 . . . *we will persuade him, and make you free from care.*

23.08 Structural Differences For English Sentences Transformed To Passive Voice.

Further differences between the structures of illustrative sentences (3) and (4), above, come to light when they are transformed into the passive voice.^a Sentence (3) has two passive transforms in English: one in which the direct object of (3) becomes the subject of the passive verb and another in which the indirect object of (3) becomes the subject of the passive verb. These two possibilities are given in 7.01 as illustrative sentences (8) and (10):

(3) The child gave the dog a *bone*.

(8) A *bone* was given the dog by the child.

(3) The child gave the *dog* a bone.

(10) The *dog* was given a bone by the child.

In (8) the indirect object of (3) simply remains in its old position or, as grammarians put it, is "retained"; in (10) it is the direct object of (3) which is retained. In both (8) and (10) the subject of (3) becomes the object of the preposition *by*.

Sentence (4), unlike sentence (3), has only one passive transform, which appears in 7.01 as illustrative sentence (9):

(9) The captain was called a fool by the general.

^a Cf. 16.07f.

Here the direct object of (4) (*captain*) becomes the subject, and the subject of (4) (*general*) becomes the object of the preposition *by*. The object complement is simply retained, and there is no passive transform of which it is the subject.

23.09 Greek Sentences Transformed To Passive Voice.

Greek sentences with structures similar to those of the English sentences (3) and (4) also have passive transforms. Some Greek sentences like (3) have transforms like (8), others have transforms like (10).

EXAMPLES

Eph 3:3 ἐγνωρίσθη {V-API-3S: in earlier Greek it means "to gain a knowledge of" or "have thorough knowledge of"; *make known*} μοι τὸ μυστήριον {N-ANS}.

Eph 3:3 *The mystery was made known to me (i.e., by God).*

This may be regarded as a passive transform of
[ὁ θεὸς] ἐγνωρίσθη μοι τὸ μυστήριον. [God] made the mystery known to me.

In Ephesians 3:3 the subject would have been the direct object of the active form of the verb.
Rom 3:2 ἐπιστεύθησαν τὰ λόγια^a τοῦ θεοῦ. They have been entrusted with the oracles of God (i.e., by God).

This may be regarded as a passive transform of:
[ὁ θεὸς] ἐπίστευσεν αὐτοῖς τὰ λόγια¹ αὐτοῦ. [God] entrusted them with his oracles.

In Romans 3:2 the subject would have been the indirect object of the active form of the verb. In Ephesians 3:3 the old indirect object (μοι) and in Romans 3:2 the old direct object (τὰ λόγια) are retained in their original cases.

23.10 Greek Sentences Transformed To Passive Voice – The Case Of The Former Two Accusatives.

Greek sentences like (9), which may be regarded as transforms of sentences like (4), require special mention. Only the direct object of the active form of the verb may become the subject of the passive form, but when it does so, the object complement is not retained in the accusative, but put in the **nominative**:

Mt 21:13 ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται {V-FPI-3S}.

My house will be called a house of prayer
(i.e., by them – believing Jews - Is 56:7, Jer 7:11).

This may be regarded as a passive transform of
καλέσουσιν τὸν οἶκόν μου οἶκον προσευχῆς. They will call my house (the) house of prayer.

Similarly, an adjective which has the place of the object complement is put in the nominative when the verb is made passive:

Mt 5:19 ἐλάχιστος^b {A-NMS-Superlative} κληθήσεται {V-FPI-3S}.

He shall be called least (eg., by believers, by good angels, and by God.).

^a τὰ λόγια is in the accusative case here.

^b Ref. 3:2-3, ἐλάχιστος, - η, -ον: *least*; the superlative adjective from ἐλαχύς, ἐλάχισα: *short*

This may be regarded as a passive transform of

κληθέσουσιν {V-FAI-3P} αὐτὸν ἐλάχιστον {A-AMS-Superlative}. They shall call him least.

23.11 Verbs That Govern Two Direct Objects (not Object Complements).

In addition to verbs like ποιῶ (ποιέω), καλῶ (καλέω), and others which govern a direct object with an object complement, there are a number of Greek verbs which govern two accusatives neither of which is an object complement. The most common of these are διδάσκω: *teach*, and αἰτέω: specific request (usually man to God. I Jn 5:16) and ἐρωτῶ, (ἐρωτάω): request (peer-to-peer – Ref. Jn 17:9, but I Jn 5:16). The use of these verbs is illustrated below:

23.11.01 διδάσκω, Teach (Someone Something):

(a) With accusative indicating the person taught:

Jn 9:34 σὺ διδάσκεις ἡμᾶς. You are teaching us.

(b) With accusative of the thing taught:

Mt 12:14 τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. You are teaching the way of God.

(c) With two accusatives:

Acts 21:21 ἀποστασίαν διδάσκεις τοὺς Ἰουδαίους. You are teaching the Jews apostasy.

The accusative indicating the person taught becomes the subject of the passive verb:

2 Th 2:15 τὰς παραδόσεις . . . ἐδιδάχθητε. You were taught . . . the traditions.

23.11.02 αἰτέω, Ask (Someone For^a Something).

The middle forms of this verb are synonymous with the active forms:

(a) With accusative of the person asked:

Acts 13:28 ἠτήσαντο Πιλάτον. They asked Pilate.

(b) With accusative of the thing asked for:

Mt 27:58 οὗτος [προσελθὼν τῷ Πιλάτῳ,] ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
This[]man asked for the body of Jesus.

(c) With two accusatives:

Lk 11: 11 τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν. The son will ask the father for a fish.

Passive forms of this verb do not occur in the New Testament.

23.11.03 ἐρωτῶ, (ἐρωτάω), Ask (Someone About Or For Something- Peer-To-Peer):

(a) With accusative of the person asked:

Jn 14:16 ἐγὼ ἐρωτήσω τὸν πατέρα. I shall ask the Father.

^a

for is not expressed separately, as a preposition.

(b) With accusative of the thing asked about (not in the New Testament with this object alone).

(c) With two accusatives:

Mk 4:10 ἠρώτων αὐτὸν τὰς παραβολάς. They asked him about^a the parables.

Passive forms of this verb do not occur in the New Testament.

^a *about* is not expressed separately, as a preposition.

CHAPTER 24 – GREEK PREPOSITIONS**Taken From And Expanded From:**

EGLNT	Goetchius, Eugene Van Nes, THE LANGUAGE OF THE NEW TESTAMENT, Charles Scribner's Sons, Copyright © 1965; Ex - Morphology, 5 case system so teacher will have to improvise - has workbook.
DMMGGNT	?H.E. Dana and Julius R. Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1968, The Macmillan Company, Ex - a second year text with all eight cases.
ATRGLHR	A.T. Robertson, A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH, 1923, Broadman Press, Ex
ATRSG	A.T. Robertson, A SHORTER GRAMMAR OF THE GREEK NEW TESTAMENT, 1908, Hodder & Stoughton, NY, NY.
MGGNT1	James Hope Moulton Vol 1 Prolegomena, A GRAMMAR OF NEW TESTAMENT GREEK, reprinted 1957, T&T Clarke G.B. and Charles Scribner's Sons, NY.
MTGGNT3	James Hope Moulton, Nigel Turner Vol 3 Syntax, A GRAMMAR OF NEW TESTAMENT GREEK, reprinted 1957, T&T Clarke G.B. and Charles Scribner's Sons, NY.
MGCGT	Moulton and Geden, A CONCORDANCE TO THE GREEK TESTAMENT - According to the Texts of Wescott and Hort - Tischendorf and the English Revisers, 1975, T. & T. Clark
SGECNT	J. B. Smith, GREEK-ENGLISH CONCORDANCE TO THE NEW TESTAMENT, 1965, Mennonite Publishing House, Ex - A Tabular and Statistical concordance based on the King James Version with an English-to-Greek Index and correlation with the Strong's Numbers
HRCLXX	Hatch and Redpath, A CONCORDANCE TO THE SEPTUAGINT - And the Other Greek Versions of the Old Testament Including the Apocryphal Books - in Three Volumes, 1991 reprint, Baker Book House, EX - shows every place, number of times a word is used and partial context, in the Septuagint.

And THE ONLINE BIBLE; et. al.

24.01 A Definition Of A Preposition

[References: ATRGLHR 571-636; ATRSG 115-126; MGGNT1 98-107.].

A preposition is a word used as an aid in the expression of substantive relations. This is its chief function, though, as explained below, it has other uses as well. It is called "preposition" because in its use it is regularly placed before the noun. Beginning merely as an auxiliary to noun inflection, it has progressively encroached upon the inflectional endings until they have been almost entirely displaced. Modern Greek, like most other modern languages, uses the preposition as a chief device for representing case distinctions. **A definition** is given then that attempts to succinctly describe a preposition

A preposition is a function word that serves to relate a substantive to the larger grammatical structure in which it is part.

24.02 The Origin Of Prepositions.

Originally prepositions were adverbs. That is, they were at first adjuncts to verbs (See Figure 24. rather than substantives. They gradually became more closely associated with the noun, until custom finally fixed their use with particular cases. "It is not difficult. . . to infer that the Aryan prepositions were originally adverbs, which at first were adjuncts not to the noun but to the

accompanying verbs. . . . By degrees these old adverbs came to be more and more closely connected in thought with the inflected nouns they now served to define, till at last the original meanings of the cases were subordinated to those of the accompanying prepositions and in some cases forgotten" (HSHL 54).

24.02.01 The Use Of Prepositions Come Originally From Adverbs.

Most of the prepositions found in Homer are used also as adverbs. There are instances in the New Testament of prepositions used as adverbs, which indicate that at one time they were pure adverbs. Note for example 2 Cor 11:23, διάκονοι Χριστοῦ εἰσὶν ὑπὲρ ἐγώ. *Are they ministers of Christ? **Imore***. Here ὑπὲρ functions as a regular adverb; also εἰς in Lk 21 :4, ἔβαλον εἰς τὰ δῶρα. *they cast in their gifts*. In Rev 21:21 ἀνὰ εἷς, acts adverbally (*built*) of one pearl, as it sometimes does, even in the New Testament. In Mk 14:19 the εἷς κατὰ εἷς - one by one, are used distributively: *one by one*, or *each*. (Note that εἷς is in the nominative case.) We also find indications of how prepositions were formed from adverbs; e.g., ἀνὰ from ἄνω: *upwards*; κατὰ from κάτω: *downwards*; εἰς from ἔσω: *within*; and ἐκ(ξ) from ἔξω: *outside*.

24.02.02 How To Make Irregular What Is Natural In The Course Of A Language's Development.

In addition there are many adverbial prepositions, which some have unwittingly termed "improper" prepositions, that function in one passage as an adverb and in another as a preposition. A list of them follows.

Table 24.01 A List Of Adverbial Prepositions

ἅμα: <i>together with</i> ;	ἐπάνω: <i>above</i> ;
ἄντικρυς: <i>opposite</i> ;	ἐπέκεινα: <i>beyond</i> ;
ἄνευ: <i>without</i> ;	ἔσω: <i>within</i> ;
ἀπέναντι: <i>opposite</i> ;	ἔως: <i>up to</i> ;
ἄτερ: <i>without</i> ;	κατέναντι: <i>opposite</i> ;
ἄχρι(ς): <i>up to, until, unto, as far as</i> ;	μέσον: <i>in the midst of</i> ;
ἔγγυς: <i>near</i> ;	μεταξύ <i>between</i> ;
ἔκτος: <i>outside</i> ;	ὀψέ, <i>after</i> ;
ἔμπροσθεν: <i>before</i> ;	πλήν, <i>besides</i> ;
ἔνεκεν: <i>for the sake of</i> ;	ὑπεράνω: <i>above</i> ;
ἔνοχος: <i>guilty of</i> ;	ὑπερέκεινα: <i>beyond</i> ;
ἔντος: <i>within</i> ;	ὑποκάτω: <i>under</i> ;
ἐνώπιος, <i>before</i> ;	χωρίς: <i>apart from</i> .
ἔξω: <i>outside</i> ;	

Note also the adverbial use of ἀνὰ with the adjective μέσος in Mat 13:25 (sowed) *among* (the good seeds), and 1 Cor 6:5 (Judge) *among or between* (brothers), etc.

24.03 The Function Of Prepositions.

While adverbs qualify the action, motion, or state of verbs as to manner, place, time, and extent, prepositions do also; **but, in addition to this**, they mark the direction and relative position of the action, motion, or state expressed by the verb. Prepositions then attend upon verbs to help them express more specifically their relation to substantives. Thus in ἠκούσατε ἀπ' ἀρχῆς, *you heard from the beginning*, the hearing is qualified by being localized in time; in ἦλθεν εἰς τὸ ἱερόν, *he went into the temple*, the going is limited as to place. **It is incorrect in view of the above to say that prepositions govern cases.** *Neither is the opposite true, that cases govern prepositions.* But

it is true that as cases limit and define the relations of verbs to substantives, so also **prepositions help to express more exactly and effectively the very distinctions for which cases were created.** *They are also used to express the case relations of substantive with substantive*, as Eph 6:23, ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ, *love with faith from God*. Thus from being purely an adjunct of the verb in function, prepositions were transferred to more intimate association with the noun, to define more closely its relation to the rest of the sentence. Some came to have case endings according to the case with which they were first used. Thus to understand the full significance of a preposition one needs to know the function of the case with which it is used; in each instance, the meaning of the preposition absolutely, and, what is most difficult, learn what it means relatively in each context.

24.04 The Significance Of Prepositions.

Nearly every preposition may be prefixed to a word and thus add a new idea to the word or modify or even intensify the meaning of that particular word. A very frequent use of prepositions is in composition with words for the purpose of expressing emphasis or intensity. Grammarians term this the "perfective" use of the preposition. One can often detect shades of meaning from this usage that are otherwise impossible to discern. All the prepositions except ἀμφί, περί, and πρό drop a final vowel before a word beginning with a vowel.

24.04.01 Preposition Case Usage.

Some prepositions are **used with only one case**; e.g., ἀνά, ἀντί, ἀπό, ἄχρι, ἄχρις, εἵνεκεν, εἰς, ἐκ, ἔμπροσθεν, ἔνεκα, ἔνεκεν, ἐνώπιον, ἕως, ὀπίσω, πρό, σύν, χάριν, and χωρίς; some with two cases διά, ἐν, μετά, παρά, ὑπέρ, ὑπό and the others ἀμφί, ἐπί, κατά, περί and πρός with three cases.

24.04.01 The Etymological Study Of Prepositions Enjoined.

A very important fact to remember in studying prepositions is that each one, unlike the English use, may be used to express one or several either kindred or diversified ideas. The best way to determine the meanings of a preposition is to study it in its various contexts and note its various uses. References are given to facilitate this. This is the inductive method. Each preposition originally had, very likely, only one meaning. We cannot know definitely what that was, but we have ventured a guess for each preposition and term it the *Root Meaning*^{a b}. Additional meanings were accumulated in succeeding years, most of them kindred *to* the root meaning, but some not. These we call *Resultant Meanings*. They are by far the more numerous and are the meanings to which the student should confine himself in his prose composition. Then there is a special, rare use of prepositions whose meanings we term *Remote Meanings*, because they are remote from the root idea and because they are seldom used. A knowledge of them will be of great help in interpreting difficult passages of Scripture. Additional emphasis has been placed on giving a more comprehensive look at various Resultant Meanings, and Statistical evidence as to occurrence numbers.

24.05 ἀμφί:

24.05.01 Root meaning

Root meaning: *on both sides*

^a See THE NATURE OF THE CHURCH, Dr. Earl D. Radmacher Chapter IV pgs. 109-185, for example on the etymology of the word ἐκκλησία

^b See BIBLICAL WORDS AND THEIR MEANING An Introduction To Lexical Semantics, Moisés Silva, Chapter 1 pgs. 34-51 Etymology.

24.05.02 In Composition

In composition: Used in compound words in New Testament: with verbs; ἀμφιάζω (1), ἀμφιβάλλω (1), ἀμφιέννυμι (3), and with Nouns; ἀμφίβληστρον (2), Ἀμφίπολις (1).

24.05.03 Resultant Meaning

Resultant meaning: Obsolete in Hellenistic Greek as a preposition, but earlier was used in at least 3 cases

24.05.03.01 With The Genitive Case

With the genitive case - causal – *about, for the sake of, about, concerning.*

24.05.03.02 With The Locative Case

With the locative case; of place: *on both sides of*; of time: *in compass of*; of sphere: (connection or association without distinct notation of place), *as concerning, as far as concerns, in respect of*.

24.05.03.02 With The Accusative Case

With the accusative case; (mostly with the sense of motion), *about, around*; generally; *by. on*; of persons grouped *about* one or that which *concerns* a thing; causal, *about, for the sake of*; of time (an extent of – as opposed to the locative (a point in time), *throughout, for, about, at the time of, during*;

24.05.04 When Used As An Adverb

When used as an adverb: *about, around, on both sides, all sides*

24.05.05 Number Of Times Used In N.T. As A Preposition

Number of times used in N.T. as a preposition: 0

24.06 ἀνά:**24.06.01 Root meaning**

Root meaning: *up.*

24.06.01.01 When Used As An Adverb

Meanings when used as an adverb: *about, around, on both sides, all sides*

24.06.02 In Composition

In composition: *up, back, again*. Rom 12:2, ἀνακαινώσει. *new again or renewal*.

- a. With verbs: 91
- b. With nouns: 49

24.06.03 Resultant meaning with the accusative case only

Resultant meaning: it is rarely used out of composition, and only with the accusative case. It means *to the number of* in Rev 4:8, ἔχων ἀνὰ πτέρυγας ἕξ, *having wings to the number of six*. In Jn.2:6, Lk 9:3 it means *each* or *apiece*. In Mt 20:9, 10, ἀνὰ δηνάριον means *at the rate of a denarius*. It is most frequently used in the distributive sense: Lk 10:1, ἀνὰ δύο, *by twos*; 1 Cor; 14:27, ἀνὰ μέρος, *by turns*. See also Rev 21:21. The expression ἀνὰ μέσον in Mt 13:25, Mk 7:31 and Rev 7:17 means *in (the midst of)*; but in 1 Cor 6:5 it means *between*. Finally, in Mk 6:40 (2 occurrences) and Lk 9:14 it means *by*.

24.06.04 Remote Meanings**24.06.05 Number Of Times Used In N.T.**

Number of times used in N.T.: as a preposition – 5 times: as an adverb – 10 times.

24.07 ἀντί**24.07.01 Root Meaning**

Root meaning: *face to face*.

24.07.02 In Composition

In composition: *face to face*. Lk 24:17, ἀντι-βάλλετε, *throwing into each other's face, or against*.

Jo 19:12, ἀντι-λέγει., *speaks against*.

- a. With verbs: 20 verbs.
- b. With nouns: apart from the nouns composed from the 20 verb forms, above, 11 nouns including two proper names, Ἀντίπας: *Antipas* and Ἀντιπατρίς: *Antipatris*.
- c. With adverbs: at least two words, that are on our list above as adverbial prepositions ἄντικρυς: *opposite* and ἀντιπέρα: *opposite*. Also, ἐναντι: *in the presence of*; two compounds, ἀπέναντι: *opposite* (someone or something), and κατέναντι: *opposite, in the sight of*, etc.

24.07.03 Resultant Meanings used with the ablative case only

As a preposition ἀντι is used with the ablative case only. One of its regular meanings in classical Greek was *in exchange for*, and this translation fits Heb 12:16 perfectly, *who in exchange for (ἀντί) one meal gave away his birthright*. So Kühner and Winer translate it. In Mt 5:38 and Rom 12:17, *for*, is a good translation, *eye for an eye, evil for evil*. See also Mt 17:27; Jn.6:16. The phrase ἀνθ' ὧν occurs five times with the sense of *because* (cf. Lk 1:20; 12:3).

There is conclusive proof now that the dominant meaning for ἀντί in the first century was *instead of*. "By far the commonest meaning of ἀντί is the simple *instead of* (MMVGT). This statement refers to the papyri usage. Professor Whitesell (Chicago) made a study of ἀντί in the Septuagint and found thirty-eight passages where it is rightly translated *instead of* in the RV. Since ἀντί is used in two atonement passages in the New Testament, such a translation needs careful consideration. Notice the following: Gen. 22:13, *and offered him up for a burnt offering instead of (ἀντί) his son*; Gen. 44:33, *Let thy servant, I pray thee, abide instead of (ἀντί) the lad a bond man to my lord*; Num. 3:12, *I have the Levites from among the children of Israel instead of (ἀντί) all the*

first-born. These three sentences unmistakably deal with substitution. This translation applies especially to the following: Mt 2:22, *Archelaus was reigning over Judea instead of (ἀντί) his father, Herod*; Lk 11:11 *and he instead of (ἀντί) a fish give him a serpent*; 1 Cor 11:15, *for her hair is given her instead of (ἀντί) a covering*; Heb 12:2, *Jesus. . . who instead of (ἀντί) the joy that was set before him endured the cross*. But does it mean *instead of* in Mt 20:28 and Mk 10:45, *δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν*? Either that, or else it means *in exchange for*, and each implies substitution. The obscurity of this passage is not the result of linguistic ambiguity, but of theological controversy.

24.07.04 Remote Meanings

24.07.05 Number Of Times Used In N.T. As A Preposition

Number of times used in N.T. as a preposition: 22 times.

24.07 ἀπό

24.07.01 Root Meanings

Root meanings: *off, away fRom*

24.07.02 In Composition

In composition: *off, back*. Jo 18:26, ἀπέκοψεν, Mt 16:27, ἀποδώσει, *give back*. This preposition is very common. It implies separation, and is, therefore, ἀπό used only with the ablative case.

24.07.03 Resultant Meanings with the ablative case only

Resultant meaning: *fRom* Mt 3:16, ἀνέβη ἀπὸ τοῦ ὕδατος, *he went up from the water*. But Mark is more descriptive and adds further details by using a present participle and ἐκ, *out of*: 1:10, ἀναβαίνων ἐκ τοῦ ὕδατος, *up out of the water*.^a

24.07.04 Remote Meanings

Remote meanings:

24.07.04.01 By

By: Jas. 1:13, ἀπὸ θεοῦ πειράζομαι, *I am tempted by God* (cf. Ac 15:4; 2 Cor 7:13; Rev 12:6). These all emphasize source.

24.07.04.02 On account of

On account of: Heb 5:7. εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, *heard on account of his devotion*; cf. Jo 21:6; Ac 28:3. This usage is supported by the papyri. Fayum CXI: 4, *I blame you greatly for having lost two little pigs, ἀπὸ τοῦ σκυλμοῦτ, on account of the fatigue of the journey*. 'Αφ' ἧς or οὗ mean *since*.

'Από may include the idea expressed in ἐκ, but its usual significance is from the edge of, while ἐκ has the idea *from within*. Παρά with the ablative emphasizes source and is used only with persons; as in Jo 9:16, οὐκ ἔστιν οὗτος παρὰ, *this one is not from God*.

24.07.05 Number Of Times Used In N.T. As A Preposition

^a Please Ref. to Exegetical Homiletics, N. Carlson, section 3.2.4.3 "Comparison and Contrast". (3) "In preaching about the mode of Baptism (by immersion) to those who might believe in sprinkling or pouring, relate the baptistry at Notre Dame as being up on a platform, having measurements of 100 ft long by 50 ft wide by 4 ft deep. Likewise, describe the use of the 3 GK words used for dipping (βαψει), sprinkling (προσρᾶνει), and pouring (εκχεει) in the passage from the LXX in Leviticus chapter 4 verses 6 and 7."

24.08 διά**24.08.01 Root Meaning**

Root meaning: *two*; from *δύο*. Jas. 1:8, δι-υχος, *double-lived*.

24.08.02 In Composition

In composition: *two, between, through*. It is also frequently used in the "perfective" sense. Heb 1:11, σὺ δὲ διαμένεις, *but thou abidest through, or endlessly*.

24.08.03 Resultant Meanings:**24.08.03.01 With the genitive case:**

With the genitive case; *through*. Jo 3:17, ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ, *that the world might be saved through him*. This usage is very common.

24.08.03.02 With the accusative case

With the accusative case:

(a) *because of*. Mt 6:25, διὰ τοῦτο λέγω ὑμῖν, *because of this I say to you*. This usage is also very common. (cf. Lk 18:5)

(b) *for the sake of, for*. Mk-2:27, τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, *the sabbath was made for the sake of man* (cf. Mt 19:12; Rom 4:23, 24; 11:28; Rev 1:9; 2:3).

24.08.04 Remote Meanings:**24.08.04.01 By, through (agency), among.**

2 Cor 1:19, Ἰησοῦς ὁ ὑμῖν δι' ἡμῶν κηρυχθεὶς, *Jesus, who was preached among you by us* (cf. 1 Cor 11:12; Gal. 1:1 – a very pregnant use of the prepositions **ἀπό**, **διά** and **ἐκ** in this verse.).

24.08.04.02 By means of, or using.

Lk 8:4; εἶπεν διὰ παραβολῆς, *he spoke by means of a parable* (cf. Ac 15:23; 18:9).

The phrase **διὰ τί** regularly means *why* (cf. Mt 21:25; Mk 11:31).

In G. Milligan's *Greek Papyri*^a, pp. 39, 40, there are four places where *διά* means *by*. A writer says he is sending two letters, *διὰ Νηδύμου μίαν, διὰ Κρονίου . . . μίαν*, and he states that an inclosed document is to be signed *διὰ Διοδώρον . . . ἢ διὰ τῆς γυναικός {GFS>γὺνή}*: *by Diodōros. . . or by the woman (probably wife)*. We have similar common expression in English. i.e., *'the little woman', 'my women', 'my man', or 'the big man'*.

Although *διά* is occasionally used to express agency, it does not approximate the full strength of *ὑπό*. This distinction throws light on Jesus' relation to the creation, implying that Jesus was not the absolute, independent creator, but rather the intermediate agent in creation. See Jo 1:3, *πάντα δι' αὐτοῦ ἐγένετο, all things were made by or through Him*; Heb 1:2, *δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας, by whom also He made(the) ages (worlds)*; Mt 1:22, *ἵνα πληρωθῆ {V-APS-3S> πληρῶ} (πληρῶ)} τὸ ῥηθὲν {V-APP-NNS> ἐρέω (ἐρῶ)} ὑπὸ κυρίου διὰ τοῦ προφήτου, in order that it may be fulfilled which having been spoken by the Lord through the prophet*, (cf. Mk 1:5; Jn.1:10; Col 1:1; Col 1:5; Col 1:9; Col 1:20; Col 1:22; Col 2:8; Col 2:12; Col 2:19).

24.08.05 Number Of Times Used In N.T. As A Preposition

^a *Selections From The Greek Papyri. Edited and translated with notes*, Cambridge: University Press, 1910, 1912, xxxii,152pp

Number of times used in N.T. as a preposition: 383 times with the genitive, 257 times with the accusative, making a total of 640 times.

24.09 εἰς

24.09.01 Root Meanings

Root meanings: *within, in*. It was derived from ἐν and gradually took over its functions, so much so that in Modern Greek ἐν does not occur.

24.09.02 In Composition

In composition: *into, in*; as εἰσεθεῖν, *to go into*.

24.09.03 Resultant Meanings with the accusative case only

Resultant meanings: with the accusative case: *into, unto, to, for*. These meanings are very common. It occurs only with the accusative case.

Ac 11:26, ἐξ ἦλθεν δὲ εἰς Ταρσόν, *but he went forth to Tarsus*;

Ac 16:19, εἴλκυσαν εἰς τὴν ἀγοράν, *they dragged them into the market-place*,

Rom 1:5, ἀποστολὴν εἰς ὑπακοὴν πίστεως, *apostleship unto the obedience of faith*;

1 Cor 14:22, αἱ γλῶσσαι εἰς σημεῖον εἰσιν, *tongues are for a sign*.

24.09.04 Remote Meanings:

24.09.04.01 In

In. Lk 8:48, πορεύου εἰς εἰρήνην, *go in peace* (cf. Jo 1:18; Ac 2:27, 31; 19:22).

24.09.04.02 Upon

Upon. Mat. 26:10, . . . ἔργον γὰρ καλὸν ἠργάσατο {V-AAI-3S> ἐργάζομαι} εἰς ἐμὲ, *for she hath wrought a good work upon me*. (cf. Mat. 27:30a; Ac 27:26;). This use is common in the papyri.

24.09.04.03 Against

Against. Lk 12:10, καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸ νυῖόν, *and everyone who will speak a word against the Son* (cf. Lk 15:18; Ac 6:11).

24.09.04.04 Among

Among. Lk 10:36, ἐμπεσόντος εἰς τοὺς ληστής, *fell among thieves* (cf. Jo 21:23; Ac 4:17).

24.09.04.05 With respect to, with reference to

With respect to, with reference to. Ac 2:25, Δαυεὶδ γὰρ λέγει αὐτόν, *for David says with reference to him* (cf. Mt 3:11 (see 40.08.02 (ii) (β).; Ac 2:38; Rom 10:4; 15:2; 16:19).

24.09.04.06 As

As, expressing equivalence [like]. Heb 1:15, ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, *I will be to him as a father* (cf. Mk 10:8; Ac 7:53; 13:22).

24.09.04.07 Because of

Because of. Rom 4:2, εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, *but because of the promise of God he did not waver in unbelief* (cf. Mt 3:11; Mk.2:18; Rom 11:32; Tit. 3:14).

24.09.04.08 For the purpose of

For the purpose of, regularly when used with the infinitive, but a few times also without. Mt., 8:34, ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, *the city went out for the purpose of meeting Jesus* (cf. Mt 8:4; 1 Cor 11:24; 2 Cor 2:12).

The following is a quotation from J. R. Mantey's article in the *Expositor* (London), June 1923, "Unusual Meanings for Prepositions in the Greek New Testament":

"When one considers in Ac 2:38 repentance as self-renunciation and baptism as a public expression of self-surrender and self-dedication to Christ, which significance it certainly had in the first century, the expression εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν may mean *for the purpose of the remission of sins*. But if one stresses baptism, without its early Christian import, as a ceremonial means of salvation, he does violence to Christianity as a whole, for one of its striking distinctions from Judaism and Paganism is that it is a religion of salvation by faith while all others teach salvation by works.

The sentence μετανόησεν εἰς τὸ κήρυγμα Ἰωνᾶ: *they repented at the preaching of Jonas*; in Mt 12:41 and Lk 11:32 is forceful evidence for a causal use of this preposition. What led to their repentance? Of course, it was Jonah's preaching. Mt 3:11 furnishes further evidence: ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετανοίαν: *I indeed baptize you with water unto (because of or with respect to) repentance*. Did John baptize that they might repent, or because of repentance? If the former, we have no further Scriptural confirmation of it. If the latter, his practice was confirmed and followed by the apostles, and is in full harmony with Christ's demand for inward, genuine righteousness. In connection with this verse we have the testimony of a first-century writer to the effect that John the Baptist baptized people only after they had repented. Josephus, *Antiquities of the Jews*, book 18, chapter 5, section 2: "Who (John) was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another and piety towards God, and so to come to baptism; for that the washing (with water) would be acceptable to him, if they made use of it, not in order to the putting away of some sins, but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness."

Deissmann in *Bible Studies*, pgs 146-148, 196-198, gives several convincing quotations from the papyri to prove that εἰς τὸ ὄνομα was a formula used as in an inscription: κτηματῶνης (used to describe *a commissioner for a temple who buys properties for the temple*) εἰς τὸ τοῦ θεοῦ ὄνομα, *in the name of a or the god of that temple*. The formula was used to describe the buying so that the article bought belongs in the N. T., to God or to the Son of God. For a New Testament example: Acts 19:5 ἀκούσαντες {V-AAP-NPM} δὲ {CONJ} ἐβαπτίσθησαν {V-API-3P} εἰς {PREP} τὸ {T-ASN} ὄνομα {N-ASN} τοῦ {T-GMS} κυρίου {N-GMS} Ἰησοῦ. {N-GMS}. Acts 19:5 *And when they heard this, they were baptized into the name of the Lord Jesus*. In A. Deissmann's *Light From The Ancient East*, pgs. 318-331, he establishes in the language of sacral manumission of a slave (in our case slaves to sin) which is a fictitious purchase and commission, (ἐπίστευτε) to Apollo, of the slave by a divinity and then gives him freedom (τῇ ἐλευθερίᾳ). According to A. Edersheim, *The Temple*, those who partook of the Pascal Supper: "On the contrary, they were arrayed in their best festive garments, joyous and at rest, as became the children of a king. To express this idea the Rabbis also insisted that the Paschal Supper—or at least part of it—**must be eaten in that recumbent position** with which we are familiar from the New Testament. 'For,' say they, '**they use this leaning posture, as free men do, in memorial of their freedom.**' And, again, '**Because it is the manner of slaves to eat standing, therefore now they eat sitting and leaning, in order to show that they have been delivered from bondage into freedom.**'"

Deissmann in *Light From the Ancient East* gives several convincing quotations from the papyri to prove that πιστεῦειν εἰς αὐτόν meant *surrender* or *submission to*. A slave was sold *into the name of the god of a temple*; i.e., to be a temple servant. G. Milligan agrees with Deissmann that this papyri usage of εἰς αὐτόν, is also found regularly in the New Testament. Thus to believe on or

to be baptized into the name of Jesus means to renounce self and to consider oneself the life- time servant of Jesus.

24.09.05 Number Of Times Used In N.T. As A Preposition

Number of times used in N.T. as a preposition with the ablative only, 1773 times.

24.10 ἐκ

24.10.01 Root Meanings

Root meanings: *out of, from within.*

24.10.02 In Composition

In composition: *out of, away* – or *emphasis*. 2 Cor 4:8 furnishes a striking example of the perfective use, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, *perplexed, but not completely perplexed*. Or using boxing metaphors, “*Knocked down but not knocked out!*”

24.10.03 Resultant Meanings with the ablative case only

Resultant meanings: ἐκ occurs only with the ablative case. In general it has meanings: *out of, from within*. Ac 8:39, ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, *and when they came up out of the water*.

24.10.04 Remote Meanings:

24.10.04.01 On

On. Mt 20:21, 23, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων, *one on the right hand, and one on the left*. So also Lk 20 :42. The papyri substantiate such a translation: οὐλή καστροκνημῖω ἐκ δεξιῶν, *a scar on the calf of the leg on the right* (B.G.U. 975:15). But ἐκ is so used, only when it occurs with the words "right" or "left."

24.10.04.02 By means of

By means of. Rom 1:17, ἐκ πίστεως ζήσεται, *saved by means of faith*. In Rom 3:30 we have ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως *God who will justify the circumcision by faith*. (cf. Jas. 2:18, 22; 1 Jo 4:6).

24.10.04.03 Because of

Because of. Jo 6:66, Ἐκ τούτου πολλοὶ . . . ἀπήλθον, *because of this . . . went away*)

24.10.05 Number Of Times Used In N.T. As A Preposition

It occurs 921 times with the ablative case in the New Testament..

24.11 ἐν**24.11.01 Root Meaning**

Root meaning: *within*. This preposition occurs 2781 times in the New Testament.

24.11.02 In Composition

In composition: *within, in*. as ἐνεργέω, *work in. on; as, ἐνδύω, put on*.

24.11.03 Resultant Meanings:**24.11.03.01 With the locative case**

With the locative case; *in, on, at, within, among*. Mt.2:5, ἐν Ῥηθλεέμ, *in Bethlehem*, Ac 1:17, ἐν ἡμῖν, *among us*. With the locative case it is used mostly with words of place, but it also occurs with words of time (cf. Ac 1:15). See also 1 Jn 5:19.

24.11.03.02 With the instrumental case

With the instrumental case: *with, by means of*. 1 Cor 4:21, ἐν ῥάβδῳ ἔλθω πρὸς ὑμας; *should I come to you with a rod?* Rev 6:8, ἀποκτεῖναι ἐν ῥουφαίᾳ καὶ ἐν λιμῶ καὶ ἐν θανάτῳ, *to kill by means of sword, famine and death*. See also Lk 1:51; Rom 1:18; Heb 9:25; Rev 13:10. To introduce temporal clauses ἐν τῷ, and ἐν ᾧ, *while*, is frequently used, both with infinitives and finite verbs; e.g., Mt 13:4, ἐν τῷ σπεῖρειν αὐτόν, *while he was sowing* (cf. Lk 5:34).

24.11.04 Remote Meanings:**24.11.04.01 besides**

besides, used only once, and not in the majority of BYZ documents. Lk 16:26, καὶ ἐν πάσι {A-INS} τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν, *and besides all these things, between us and you*, etc.. In the majority of BYZ (and of course the TR) ἐν is replaced by ἐπὶ.

24.11.04.02 Into

Into. Jo 3:35, πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ, *he has given all things into his hand* (cf.; Rom 2:5). Mt 26:23 Notice that for hygienic reasons, they probably dipped the bitter herbs without getting their fingers in the salt water or vinegar or in the dip made of dates, raisins, etc., and vinegar. As Alfred Edersheim^a relates: “The *Mishnah* mentions (*Pes.* ii. 6) these five kinds as falling within the designation of ‘bitter herbs,’ viz. lettuce, endive, succory (garden endive?), what is called ‘Charchavina’ (*urtica, beets?*), and horehound (bitter coriander?). The ‘bitter herbs’ seem to have been twice partaken of during the service, once dipped in salt water or vinegar, and a second time with Charoeth, a compound of dates, raisins, etc., and vinegar.” Therefore, whether the translation for ἐν in this passage, Ὁ ἐμβάψας μετ’ ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει, is in or into, we have here a figure of speech, a metonymy, where the hand is mentioned for what is actually dipped into the dish.

24.11.04.03 Because of

Because of. Gal. 1:24, καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεὸν, *they were glorifying God because of me* (cf. Rom 1:24; 2 Cor 7:16; Col. 1:21; 2 Pt 2:3.)

^a The Temple, Chapter XII - The Paschal Feast and the Lord's Supper .

- i. Prof. H. A. A. Kennedy has collected a number of instances of this use of *ἐν*—*because of, on account of*—from the LXX and from the Pauline Epistles (cf. M. and M.: *op. cit.*).
- ii. With the Locative; on the expression *ἐν Χριστῷ*, which *occurs one hundred and sixty-four times in Paul's letters*, Deissmann says, "There cannot be any doubt that '*Christ in me*' means the exalted Christ living in Paul . . . and Paul is in Christ. Christ, the exalted Christ, is Spirit. Therefore, He can live in Paul and Paul in Him." This mystic relation is likened to the air that is in us and yet we are in it.
- iii. *Ἐν* translated *through*, is used in Heb 1:1, 2 with about the same force that *διὰ* with the genitive has, *ὁ θεὸς λαλήσας τοῖς πατέρας ἐν τοῖς προφήταις ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ὑμῖν ἐν υἱῷ, God spoke through prophets then, but now through a son* (cf. Mt 12:27, 28).

24.11.05 Number Of Times Used In N.T. As A Preposition

The Number of times used in N.T. as a preposition: 2781.

24.12 ἐπί

24.12.01 Root meaning

Root meaning: *upon*.

24.12.02 In composition

In composition: *upon*, and also for emphasis, as *ἐπιγινώσκω, experientially know thoroughly*.

24.12.03 Resultant meanings

Resultant meanings:

24.12.03.01 With the genitive case

With the genitive case: *upon, on, at, by, before*, emphasizing contact. Lk 2:14, *ἐπὶ γῆς εἰρήνη, peace upon earth*.

24.12.03.02 With the locative case

With the locative case: *upon, on, at, over, before*, emphasizing position. Mt 18:13, *χαίρει ἐπ' αὐτῷ, he rejoices over it*.

24.12.03.03 With the accusative case

With the accusative case: *upon, on, up to, to, over*, emphasizing motion or direction. Mk 16:2, *ἔρχονται ἐπὶ τὸ μνημεῖον, they came to the tomb*.

24.12.04 Remote meanings:

24.12.04.01 In

In. Ex. 2:5, *λούσασθαι ἐπὶ τὸν ποταμόν, to bathe in the river*; Rom 1:10 not in BYZ; 6:21.

24.12.04.02 Against

Against. Mk 14:48 *ὡς ἐπὶ ληστὴν ἐξήλθατε, you came out as against a thief*.

Luke 12:52 *ἔσονται {V-FDI-3P} γὰρ {CONJ} ἀπο {PREP} τοῦ {T-GSM} νυν {ADV} πεντε {A-NUI} εν {PREP} οἰκῷ {N-DSM} ενι {A-DSM} διαμεμερισμενοι {V-RPP-NPM} τρεις {A-NPM} ἐπι {PREP} δυσιν {A-DPM} και {CONJ} δυο {A-NUI} ἐπι {PREP} τρισιν {A-DPM}*

Luke 12:52 *for there shall be from henceforth five in one house divided, three against two, and two against three*.

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 Luke 12:53 διαμερισθησεται {V-FPI-3S} πατηρ {N-NSM} επι {PREP} υιω {N-DSM} και {CONJ} υιος {N-NSM} επι
 {PREP} πατρι {N-DSM} μητηρ {N-NSF} επι {PREP} θυγατρι {N-DSF} και {CONJ} θυγατηρ {N-NSF} επι
 {PREP} μητρι {N-DSF} πενθερα {N-NSF} επι {PREP} την {T-ASF} νυμφην {N-ASF} αυτης {P-GSF} και
 {CONJ} νυμφη {N-NSF} επι {PREP} την {T-ASF} πενθεραν {N-ASF} αυτης {P-GSF}
 Luke 12:53 *They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.*(cf. Ac 13:50).

24.12.04.03 For

For. Mt 3:7, ἐρχομένους ἐπὶ τὸ Βάπτισμα, *coming for baptism*, Lk 7:44; 18:4; Ac 19:10, 34.

24.12.04.04 After

After. Lk 1:59, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν, *they were going to call him (it) after the name of his father Zacharias* (cf. Lk 15:4; Rom 5:14).

24.12.04.05 On account of

On account of. Ac 4:21, ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι., *they were glorifying God on account of^a the event* (cf. Lk 1:47; Rom 5:12; 1 Cor 1:4). The phrase ἐφ' ᾧ in Rom 5:12 and 2 Cor 5:4 (WH, TISH) means *because*.

24.12.04.06 In the time of

In the time of. Ac 11 :28, ἥτις ἐγένετο ἐπὶ Κλαυδίου, *which really happened, in the time of Claudius* (cf. Mt 1:11; Mk 2:26; Lk 3:2).

24.12.04.07 In addition to

In addition to. 2 Cor 7:13b, 'Ἐπὶ δὲ τῇ παρα κλήσειήμων . . . , *and in addition to our comfort*. This was a common usage in classical Greek.

24.12.04.08 On account of

On account of. Acts 20:38 ... ἐπὶ {P_{rep.} with Instrum. of cause: *on account of*} τῷ λόγῳ {N-I_{of cause.}MS} ...
 38 ...on account of the word...

24.12.05 Number Of Times Used In N.T. As A Preposition

The Number of times used in N.T. as a preposition: 895

24.13 κατά

24.13.01 Root meaning

Root meaning: *down*.

24.13.02 In composition

In composition: *down*. Rom 1:18, 'Αποκαλύπτεται {V-PPI-3S} γὰρ {post-positive CONJ} ὀργὴ {N-NFS} θεοῦ {N-GSM} ἀπ' {PREP_{w/Ablative}} οὐρανοῦ {N-AMS} ἐπὶ {PREP_{w/accus.}} πάσαν {A-AFS} ἀσέβειαν {N-AFS} καὶ {CONJ} ἀδικίαν {N-AFS} ἀνθρώπων {N-GMP} τῶν {T-GMP} τῆν {T-AFS} ἀλήθειαν {N-AFS} ἐν {PREP_{w/instrumental of means}} ἀδικίᾳ {N-IFS} κατεχόντων {V-PAP-GMP}, *For the wrath of God has been revealed from heaven against all ungodliness and unrighteousness of men, who are holding down (hindering) the truth by means of unrighteousness.*

^a But the ASV, AV, AVRLE, ESV, NKJV, PHILLIPS, RWEBSTER, TRC, WILLIAMS, WTNT, YLT has 'for'.

At times it is emphatic; as Mt 3:12, τὸ {T-ANS} δὲ {post-positive CONJ} ἄχυρον {N-ANS} κατακαύσει {V-FAI-3S} πυρὶ {N-Instrumental of meansNS} ἀσβέστῳ {A-Instrumental of meansNS}, and he shall burn completely the chaff with unquenchable fire.

Questions: What hermeneutical principles must we use to answer the following questions?

- (1) Show that the baptism by the Holy Spirit and by Fire are not the same things (vs. 12 with 13)?
- (2) What are the 2 classes of individuals under consideration, here (vs. 12 with 13)?
- (3) Can we prove by this text (vs. 12 with 13), that hell lasts forever?

24.13.03 Resultant meanings

Resultant meanings:

24.13.03.01 With the ablative case

With the ablative case: *down from* Mk 5:13, καὶ {CONJ} ὤρμησεν {V-AAI-3S} ἡ {T-NFS} ἀγέλη {N-NFS} κατὰ {PREP^{with the ablative}} τοῦ {T-AMS} κρημνοῦ {N-AMS} εἰς {PREP} τὴν {T-AFS} θαλάσσαν {N-AFS}, and the herd rushed down from the steep place into the sea.

24.13.03.02 With the genitive case

With the genitive case: *down upon, down, against, throughout, by.* Ac 9 :42, γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης καὶ ἐπὶ στευσαν πολλοὶ ἐπὶ τὸν κύριον, And it became known (Peter demonstrating his apostolic authority by raising Tabitha (Dorcas) from the dead) throughout all Joppa: and many believed on the Lord.

24.13.03.03 With the accusative case

With the accusative case: *along, at, according to.* Lk 10:4, καὶ μηδὲν κατὰ τὴν ὁδὸν ἀσπάσησθε, and salute no one along the road. Also in the distributive sense: Ac 2:46, . . . κατ' οἶκον . . . , from house to house, Lk 2:41, . . . κατ' ἔτος . . . , from year to year, 1 Cor 14:27, . . . κατὰ δύο . . . , by twos; see also Lk 8:1; 10:32, 13:22.

24.13.04 Remote meanings

Remote meanings:

24.13.04.01 With reference to

With reference to, with respect to, pertaining to, etc. Phil. 4:11, οὐχ ὅτι καθ' ὑστέρησιν λέγω, not that I speak with reference to lack, Rom 14:22; 2 Cor.7:11; Eph 6:21.

24.13.04.02 In

In. Ac 11:1, οἱ ὄντες {V-PAP-NMP} κατὰ τὴν Ἰουδαίαν {N-AFS}, those in Judea (cf. Ac 13:1; 15:23; 24:12; Heb 11:13 – note marginal reading – according to).

24.13.04.03 Before

Before. Lk 2:31, κατὰ πρόσωπον πάντων, before [the] face of all. also see Ac 2:10, which adjoin; Gal. 2:11, to [the face]; 3:1, after the manner of [men].

24.13.05 Number Of Times Used In N.T. As A Preposition

The Number of times used in N.T. as a preposition: 482

24.14 μετά**24.14.01 Root meaning**

Root meaning; *in the midst of*. Mt 1:23, μεθ' ἡμῶν ὁ θεός, *God in the midst of us*.

24.14.02 In composition

In composition: three clearly defined meanings.

24.14.02.01 With

With, Lk 5:7, τοῖς μετόχοις from, μετὰ and ἔχω, *one who holds with; hence a partner*.

24.14.02.02 After

After. Ac 10:5. μετάπεμψαι Σίμωνά, *send after (summon) Simon*.

24.14.02.03 Used to express the idea of change or difference.

It is frequently used to express the idea of change or difference; as μετανοέω, *think differently – repent*; or feel differently, μεταμέλομαι, *feel sorry – ala Judas*; Rom 12:2 μεταμορφουῦσθε {V-PPM-2P}, *you be transformed [by]*; μετατίθημι.

24.14.03 Resultant meanings

Resultant meanings:

24.14.03.01 With the genitive

With the genitive: *with*. Matt. 2:11, ειδον {V-2AAI-3P} το {T-ANS} παιδιον {N-ANS} μετα {PREP} μαριας {N-GFS} της {T-GFS} μητρος {N-GFS} αυτου {P-GNS}, *they saw the young child with Mary his mother*; Mk 1:13, ἦν, *he was with the wild animals*; see also Mk 1:20,29,36.

24.14.03.02 With the accusative

With the accusative: *after*. Lk 5:27, μετὰ ταῦτα ἐξῆλθεν, *after these things he went out*; see also Lk 9:28; 10:1; 12:4.

24.14.04 Remote meanings**24.14.05 Number Of Times Used In N.T. As A Preposition**

The Number of times used in N.T. as a preposition: 473

24.15 παρά**24.15.01 Root meaning**

Root meaning: *beside*.

24.15.02 In composition

In composition: *beside*. Mt.:4:13, Καφαρναοὺμ τὴν παραθαλασσίαν, *Capernaum beside the sea*. Closely akin to this are the meanings: *by* and *along*. It also signifies emphasis [at times]. Mt 8:5, παρακαλῶν {V-PAP-NMS} αὐτόν, *calling earnestly*; i.e., *beseeking him* (cf. Ac 17:16, παρωξύνετο, *sharpen, arouse to anger, provoke*; Gal. 4:10, παρατηρεῖσθε {V-PMI-2P}, [days] *you are observing (for your own benefit)* . . . , Heb 3:16, παρεπίκραναν;, *provoke, exasperate, rouse to indignation*.

24.15.03 Resultant meanings

Resultant meanings:

24.15.03.01 With the ablative case

With the ablative case: *fRom* Jo 4:9, Πῶς {ADV-I_{nterog.}} σὺ Ἰουδαῖος A-NMS} ὧν {V-PAP-NMS} παρ' {PREP_{with Ablative}} ἐμοῦ {1PP-AS} πεῖν {V-2AAN} αἰτεῖς {V-PAI-2S} γυναικὸς {N-GFS} Σαμαρίτιδος {N-GFS}, *Why do you, being a Jew, ask a drink* (infinitive πεῖν used as object) *from me, a Samaritan woman.*

24.15.03.02 With the locative case

With the locative case: *by the side of, in the presence of, with, before.* Lk 1 :30, Μῆ {PRT-N_{eg.}} φοβοῦ {V-PNM-2S} Μαριάμ {N-_{Proper} Indecl.} εὐρες {V-2AAI-2S} γὰρ {CONJ_{post positive}} χάριν {N-AFS} παρὰ {PREP_{with locative}} τῷ {T-LMS} θεῷ {N-LMS}, *stop being afraid, Mary, for you [have] found favor with God*; Rom 2:13, δίκαιοι παρὰ θεῷ *just before God.* Παρὰ is used only with words denoting person in the ablative and locative cases, but it is just the reverse with the accusative case, with a few exceptions.

24.15.03.03 With the accusative case

With the accusative case: *to the side of, beside, above, along, beyond, than, more than.* Mt 18 :35, παρὰ τὴν ὁδὸν ἐπαιτῶν, *begging beside the road*; Lk 13:4, ὀφειλέται ἐγένοντο παρὰ πάντα, *became debtors beyond all.* Rom 1:25, παρὰ τὸν κτίσαντα, *more than the one who created* {V-AAP-ASM} ; Heb 1:9, . . παρὰ τοὺς μετόχους σου, *above your fellows*). In comparisons its sense is best translated by *than*. Heb 1:4, παρ' αὐτοῦς, *than they*; 2:7, ἡλάττωσας {V-AAI-2S} αὐτὸν {P-AMS} βραχύ {A-ANS} τι {X-ANS} παρ' {PREP} ἀγγέλους {N-AMP}, *You made him for a little while lower than the angels*; cf. Gal 1:8.

24.15.04 Remote meanings

A few times it means *contrary to*. Rom 1:26, τὴν φυσικὴν {A-AFS} χρῆσιν {N-AFS} εἰς τὴν παρὰ φύσιν {N-AFS}, *the natural use into that contrary to nature* {cf. Ac 18:13; Rom 11:24).

24.15.05 Number Of Times Used In N.T. As A Preposition

The Number of times used in N.T. as a preposition: 473

24.16 περί**24.16.01 Root meaning**

Root meaning: *around.*

24.16.01.01 History of the development of περί:

A.T. Robertson says that originally, four cases were used with περί; the locative, the accusative, the genitive, and the ablative. He also finds that in the N.T., the locative use has “died out.” Robertson also indicates that the verbal ideas determine case^a. In the time lapse during the writing of the N.T. περί with the ablative was gradually usurped by υπέρ,

^a Simon S. M. Wong in his fine book *A Classification Of Semantic Case-Relations In The Pauline Epistles*, produces evidence for Case determination by use of the verbal idea. He furnishes a complete list of verbs with his case algebra attached for the 13 (not Hebrews) Pauline Epistles.

24.16.02 In composition

In composition: *around*. Ac 13:11, περιάγων ἐζήτει χειραγωγούς, *going around he was seeking guides*. It is used in the perfective sense, *implying emphasis*, occasionally. Heb 10:11, αἵτινες {Rel. Pronoun-NFP} οὐδέποτε {ADV-Neg.} δύνανται {V-PAI-3P} περιελεῖν {V-2AAN} ἀμαρτίας {N-AFP}, *which are never able to take away sins completely*. (cf. Ac 27:20; Mt 26:38).

24.16.03 Resultant meanings

Resultant meanings:

24.16.03.01 With the genitive case

With the genitive case: *about, concerning*. Mt 16:11, οὐ περὶ ἄρτων εἶπον, *I did not speak concerning loaves* (cf. Mt 17:16; 18:19; 19:17).

24.16.03.02 With the ablative case

With the ablative case – especially with verbs involving *separation* or *means [of separation]*^a: , I Jn 2:2, καὶ αὐτὸς ἰλασμός^b ἐστὶν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου κόσμου., *and He is the means of propitiation for us from our sins, not the means [of propitiation] for our sins only, but is the means [of propitiation] for the whole world*. This eliminates the concept of universal salvation. Instead it suggests that He is the sufficient substitute for sin for the whole world, but considering the rest of Johannine (& N.T.) teaching His substitution is only efficient for those who believe (the elect), and so we might phrase it He is the efficient substitute for believers (only). (Cf. Rom 8:3, τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἦσθενεὶ διὰ τῆς σαρκὸς ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἀμαρτίας καὶ περὶ ἀμαρτίας κατέκρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκί, *For what the law could not do, in that it was weak through the flesh, God [did], sending his own Son in the likeness of sinful flesh and [as a propitiatory means] for sin, condemned to death sin in the flesh*).

24.16.03.03 With the accusative case

With the accusative case: *around, about, (approximate)*. Mt 8:18, Ἰδὼν {V-2AAP-NMS} δὲ [CONJ Post positive - explanatory usage] ὁ Ἰησοῦς πολλοὺς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. *Now Jesus saw great multitudes about him, he gave commandment to depart unto the other side* (i.e., from Capernaum to the other side of the sea of Galilee); (cf. Mt 20:3, 5, 6, 9). In the accusative case περὶ implies position around, whereas in the genitive case it implies general relationship, as in the statement, "He was talking *about* him." In the genitive, περὶ does not occur in the local or temporal sense. In the ablative case the idea according to Homer, is like the ablative of comparison (like ὑπέρ, that later supplanted it). In this, it is used in the sense of *beyond* or *over*.

24.16.04 Remote meanings

Remote meanings:

24.16.04.01 In behalf of

In behalf of. Mt 26:28, τοῦτο γὰρ ἐστὶν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεισιν ἀμαρτιῶν, *my blood in behalf of many* (cf. Mk 1:44; Jo 16:26; Heb 5:3; Ex. 14:14,25).

^a A. T. Robertson indicates that in the N.T., 291 examples of περὶ with the genitive and ablative, and 38 uses with the accusative.

^b The word ἰλασμός is used in the LXX for "forgiveness." Its close relative ἰλαστηριον is used to translate 'mery seat' in the Tabernacle.

24.16.04.02 *With*

In Ac 13:13 it may best be rendered *with*; οἱ περὶ Παύλον, *those with Paul*.

In Rom 8:37 it may be rendered *with respect to*. *sin – righteousness – judgment*.

24.16.04.03 *In*

In Tit. 2:7 περὶ πάντα may well be translated *in everything*.

24.16.05 **Number Of Times Used In N.T. As A Preposition**

The Number of times used in N.T. as a preposition: 331

24.17 **πρό****24.17.01** **Root meaning**

Root meaning: *before*.

24.17.02 **In composition**

In composition: *before*, Mt 2:9, καὶ ἰδοὺ {V-2AAM-2S} ὁ ἀστὴρ {N-NMS} ὄν {R-ASM} εἶδον {V-2AAI-3P} ἐν τῇ ἀνατολῇ προῆγεν {V-IAI-3S} αὐτοὺς ἕως {ADV} ἐλθῶν {V-2AAP-NSM} ἐστάθη {V-2API-3S} ἐπάνω {ADV} οὗ {ADV} ἦν τὸ παιδίον, *and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was*.

24.17.03 **Resultant meaning with the ablative case only**

Resultant meaning. with the ablative case: *before*, Jn, 5:7, ἄλλος πρὸ ἐμοῦ καταβαίνει {V-PAI-3S}, *another goes down before me*,

24.17.04 **Remote meanings**

Remote meanings: πρό deviates only twice in the New Testament from its regular meaning *before*,

24.17.04.01 *Before*

In Jo 10:8, πάντες ὅσοι^a {P(post positive article)-NMP} ἦλθον πρὸ ἐμοῦ^b κλέπται εἰσὶν καὶ λησταί, *All who came before me are thieves and robbers*: This preposition is translated *before* in this place, but the context favors *in the room of*, or *in the name of*, which are recognized translations for πρό. In Gessner Harrison's *Greek Prepositions and Cases* (p. 408) are quoted examples of such a use. He there says, "whence comes the idea of *occupying the place of another*, or *becoming his substitute*."

24.17.04.02 *Above all*

The expression πρὸ πάντων in Jas. 5:12 and 1 Pt 4:8 means *above all*.

24.17.05 **Number Of Times Used In N.T. As A Preposition**

The Number of times used in N.T. as a preposition: 331

^a the post positive article used as a rel. pron. > ὅς, ἧ, ὅ.

^b πρὸ ἐμοῦ is contained in a number of old manuscripts and papyri. It is not included in the BYZ but is in WH. It obtains a {C} rating in N26/A27.

24.18 πρός**24.18.01 Root meanings**

Root meanings: *near, facing*.

24.18.02 In composition

In composition: *come near*; (Mk 2:4, προσενέγκαι {V-2AAN}); *bring toward* (Lk 9:41, προσάγαγε {V-2AAM-2S}); *for a while* (Mt 13:21, πρόσκαιρός). Its significance is emphasis occasionally. Ac 10:10, πρόσπεινος, *very hungry*; Ac 2:42, προσκατηρέω, *continue steadfastly*.

24.18.03 Resultant meanings

Resultant meanings:

24.18.03.01 With the locative case

With the locative case: *at*. Jo 20:12, ἓνα πρὸς τῆ κεφαλῇ καὶ πρὸς τοῖς ποσί, *one at the head and one at the feet* (cf. Lk 19:37; Jo 18:16; Rev 1:13).

24.18.03.02 With the ablative case

With the ablative case. *for*. Ac 27:34, τοῦτο γὰρ πρὸς τῆς ὑμετέρας {2P_{os}.P_{ron}.(A_{dj}.)-AFP}^a σωτηρίας ὑπάρχει, *for this is for your health* (its only occurrence with the ablative case)

24.18.03.03 With the accusative case

With the accusative case.

- (a) *To, towards*. Mt 2:12, μὴ ἀνακάμψαι {V-AAN} πρὸς Ἡρώδη, *not to return to Herod*.
- (b) *Beside*. Mk 4:1, ὁ ὄχλος πρὸς τὴν θάλασσαν, *the crowd beside the sea*.
- (c) *Against*. Ac 6:1, πρὸς τοὺς Ἑβραίους, *against the Hebrews*.
- (d) *With*. Jn.1:1b, καὶ ὁ λόγος πρὸς τὸν θεόν, *and the word was with God*.
- (e) *At*. Mk 7:25, προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ, *she fell at his feet*.

24.18.04 Remote meanings

Remote meanings:

24.18.04.01 For

For; Jo 5:35; Rom.15:2; Tit. 1:16; 2 Tim 3:17, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος {V-P_{erf}.PP-NSM}, *being thoroughly prepared for every good work*.

24.18.04.02 With reference to, pertaining to

With reference to, pertaining to. Heb 5:1, τὰ πρὸς τὸν θεόν, *things pertaining to God* (cf. Lk 12:47; Rom 10:21; Heb 1:7).

24.18.04.03 On

On. Mk 5:11 (ASV), ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων, *and there was there on the mountain a herd of swine*.

24.18.04.04 On account of

On account of. Mk 10:5, πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν, ὑμῖν τὴν ἐντολὴν ταύτην, *on account of your hardheartedness he wrote you this command* (cf. Mt 19:8).

^a See section 15.07

24.18.04.05 *In order to*

It is used with the infinitive to express purpose. Mt 6:1, *πρὸς τὸ θεαθῆναι αὐτοῖς*, *in order to be seen by them*.

24.18.05 **Number Of Times Used In N.T. As A Preposition**

The Number of times used in N.T. as a preposition: 711

24.19 **σύν****24.19.01** **Root meaning**

Root meaning: *together with*.

24.19.02 **In composition**

In composition:

24.19.02.01 *With*

With. Mk 14:51, Καὶ νεανίσκος τις συνηκολούθει {V-IAI-3S} αὐτῷ, *a certain young man followed with him*.

24.19.02.02 *Together*

Together. 1 Cor 14:26, ὅταν συνέρχησθε {V-PAS_{ubj}.-2P}, *when you come together*.

24.19.02.03 **Intensification Of Joining Word**

At times it intensifies the meaning of the word to which it is joined. Lk 2:19, συνετήρει {V-IAI-3S}, *carefully kept* (cf. Lk 12:2; 13:11; Rom 11:32).

24.19.03 **Resultant meanings, with the instrumental case only**

Resultant meaning, with the instrumental case: *together with, with*. Jo 12:2, ὁ δὲ Λάζαρος εἰς ἣν τῶν ἀνακειμένων σὺν αὐτῷ, *but Lazarus was one of them that reclined with him*. (cf. Lk 1:56; 5:9; 9:32). It is used almost exclusively with persons, and implies close fellowship or cooperation.

24.19.04 **Remote meanings**

Remote meanings: *besides*. Lk 24:21, ἀλλὰ γὰρ {particle prefixed for emphasis} καὶ σὺν πᾶσιν τούτοις, *but even besides all these things*. It may be so translated also in Ac 17:34.

24.19.05 **Number Of Times Used In N.T. As A Preposition**

The Number of times used in N.T. as a preposition: 125

24.20 **ὑπέρ****24.20.01** **Root meaning**

Root meaning: *over*.

24.20.02 **In composition**

In composition:

24.20.02.01 Over

Over. Heb 9:5, ὑπεράνω, *over above*.

24.20.02.02 More than

More than. 1 Ths 3:10, ὑπερεκπερισσοῦ, *praying more than abundantly* – as A.T. Robertson reflects, Exceedingly (υπερεκπερισσου). Double compound adverb, only in 1Th 3:10 and 5:13 (some MSS. - ως). Like piling Ossa on Pelion, περισσως, abundantly, εκ περισσου, out of bounds, υπερεκπερισσου, more than out of bounds (overflowing all bounds). (cf. 2 Cor 12:7; Phs 4:7).

24.20.02.03 Beyond

Beyond. 1 Ths 4:6, ὑπερβαίνειν {V-PAI_{inf}} , *go beyond, defraud*.

24.20.02.04 Wherefore

It is "perfective" or intensive at times. Phs 2:9, διὸ {CONJ} καὶ ὁ θεὸς αὐτὸ νύπερύψωσεν, *Wherefore also God has highly exalted him* (cf. 1 Tim 1:14).

24.20.03 Resultant meanings

Resultant meanings:

24.20.03.01 With the ablative case

With the ablative case.

(a) *For, for the sake of, in behalf of, on account of.* Tit. 2:14, ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, *who gave himself in behalf of us* (cf. Mk 4:24; Lk.22:19, 20; Heb 2:9, Mt 10:22).

(b) *Instead of.* Jo 11:50, "it is expedient for you that one man should die *instead of the people*, ὑπὲρ τοῦ λαοῦ, and not that the whole nation perish"; Gal. 3 :13, "Christ redeemed us from the curse of the law, having become a curse *instead of us*, ὑπὲρ ἡμῶν. In both of these passages the context clearly indicates that substitution is meant (cf. 2 Cor 5:14, 15); *Cat. of Gr. Papyri*, 94:15.

24.20.03.02 With the accusative case

With the accusative case.

(a) *Over, above.* Mt 10:24, Οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον, *a disciple is not above his teacher*.

(b) *Beyond.* Ac 26:13, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, *beyond the brightness of the sun*.

(c) *More than.* Mt 10:37, Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, *he who is loving father or mother more than me*.

24.20.04 Remote meanings

Remote meanings.

24.20.04.01 Concerning, with reference to

Concerning, with reference to. Jo 1:30, οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον, *this is he concerning whom I spoke* (cf. 2 Cor 8:23 (see Darby); 2 Ths 2:1).

24.20.04.02 Than

After a comparative adjective it may be translated *than*. Heb 4:12, καὶ τομώτερος ὑπὲρ πάσαν μάχαιραν δίστομον, *and sharper than any two-edged sword* (cf. Lk 16:8).

24.20.05 Number Of Times Used In N.T. As A Preposition

The Number of times used in N.T. as a preposition: 154 - as an adverb: 6

24.21 ὑπό**24.21.01 Root meaning**

Root meaning: *under*.

24.21.02 In composition *under*

In composition: *under*. Mt 5:35, ὑποπόδιόν, *under-foot*; i.e., *foot-stool*.

24.21.03 Resultant meanings

Resultant meanings:

24.21.03.01 With the ablative case

With the ablative case: *by* (agency). Mt 1 :22, ῥηθὲν ὑπὸ κυρίου, *spoken by the Lord*. '

24.21.03.02 With the accusative case

With the accusative case: *under*. Mt 8:9, ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν, *I am a man under authority*.

'Ὑπό is most frequently used for expressing agency. In fact, agency is expressed with the aid of ὑπό more frequently than it is by all the other methods combined. The instrumental case without a preposition is used frequently. Rom 8:14, ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, *for as many as are led by the Spirit of God*. Four other prepositions are used rarely for expressing agency: ἐκ (Gal 4:4), παρά (Jo 17:7), ἀπό (1 Cor 3:18), and διά (Mt 1:22). In our discussion of διά, we have given examples of its use in expressing intermediate agency.

24.21.04 Remote meanings**24.21.05 Number Of Times Used In N.T. As A Preposition**

The Number of times used in N.T. as a preposition: 230

24.22 Alternative Forms For Some Prepositions**24.22.01 Prepositions Not Having Alternate Forms**

Prepositions which do *not* have such alternative forms are: εἰς, ἐν, περί, πρό, πρὸς, σύν, ὑπέρ, and those prepositions used as adverbs; ἔμπροσθεν, ἐνώπιον, ἕως, ὀπίσω, χάριν, χωρίς.

24.22.02 Prepositions Having Alternate Forms.

Many of the prepositions have alternative forms, which occur before words beginning with a vowel, and some prepositions have separate forms that occur before the smooth breathing and the rough breathing.

Ἐκ has the form ἐξ before vowels: ἐξ ἀνθρώπου.

Ἐνεκα has the form ἔνεκεν before vowels: ἔνεκεν ἀνθρώπου.

Ἐνεκεν may also occur before consonants: ἔνεκεν θεοῦ.

The remaining contractions are usual, but not mandatory:

Ἄχρι may have the form ἄχρις before vowels: ἄχρις οὖ, but, ἄχρι αὐγῆς.

Ἀνά. has the form ἀν' before vowels: ἀν' ὀκτώ (but also ἀνά εἰς).

Ἀντί has the form ἀντ' before the smooth breathing: ἀντ' ἐμοῦ

and the form ἀνθ' before the rough breathing: ἀνθ' ὦν.

Ἀπό has the form ἀπ' before the smooth breathing: ἀπ' ἐμοῦ

and the form ἀφ' before the rough breathing: ἀφ' ἡμῶν.

Διὰ has the form δι' before vowels: δι' ἐμοῦ, δι' ἡμῶν.

Ἐπί has the form ἐπ' before the smooth breathing: ἐπ' ἐλπίδι

and the form ἐφ' before the rough breathing: ἐφ' ὅσον

Κατά has the form κατ' before the smooth breathing: κατ' ἐμέ

and the form καθ' before the rough breathing: καθ' ἡμᾶς.

Μετά has the form μετ' before the smooth breathing: μετ' ἐμέ

and the form μεθ' before the rough breathing: μεθ' ἡμῶν.

Παρά has the form παρ' before vowels: παρ' ἐμοί, παρ' ἡμῶν.

Ὑπό has the form ὑπ' before the smooth breathing: ὑπ' ἐμοῦ

and the form ὑφ' before the rough breathing: ὑφ' ὑμῶν.

24.22.02.02 Prepositions Used With Personal Pronouns.

The *accented forms* of the personal pronouns usually occur with the prepositions (cf. chapter 15.04ff); however, πρὸς με is commoner than πρὸς ἐμέ.

24.23 Prepositional Phrases

Prepositions may be used in conjunction with adjectives, nouns, pronouns, and adverbs in forming phrases. The resultant meaning of such a phrase is idiomatic at times. For instance, the following phrases serve as conjunctions: Lk 21:24, ἄχρι οὖ, *until*; Rev 16:18, ἀφ' οὖ, *since*; Lk.12:3, ἀνθ' ὦν, *because*; Rom 5:12, ἐφ' ᾧ, *because*; Mt 25 :40,45, ἐφ' ὅσον, *inasmuch as*, but in Mt 9:15 and 2 Pt 1 :13, as *long as*; Heb 3:3; 9:27, καθ' ὅσον, *inasmuch as, since*; Mt 21:25, διὰ τί, *why*; Mt 14:31, εἰς τί, *why*; Lk 5:34, ἐν ᾧ, *while*.

24.24 Prepositional Phrases Function Chiefly As Adverbs

The following phrases function chiefly as adverbs: 2 Cor 1:14, ἀπὸ μέρους, *in part*; Mt 4:17, ἀπὸ πότε, *from that time on*; Mt, 23:39, ἀπ' ἄρτι, *henceforth*; Mt 18:10, διὰ παντός, *always*; Heb 7:25, as εἰς τὸ παντελές, *completely*; 2 Cor 13:13, as εἰς τὸ πάλιν, *again*; Jo 6:51, as εἰς τὸν αἰῶνα, *forever*; Ac 12:7, ἐν τάχει, *quickly*; Jo 4:31, ἐν τῷ μεταξύ, *meanwhile*; 3 Jo 1, ἐν ἀληθείᾳ, *sincerely or genuinely*; 2 Cor 9:6, ἐπ' εὐλογίαις, *bountifully*; Ac 23:19, κατ' ἰδίαν, *privately*; Ac 3:17, κατ' ἄγνοϊαν, *ignorantly*.

24.25 Prepositional Phrases Function Occasionally As Adjectives

Occasionally prepositional phrases may be translated as adjectives. G. Milligan in his *Greek Papyri* (p. 47) translates ἐξ υἰγιούς καὶ ἐπ’ ἀληθείας, *sound and true*, and in the *Voc. of the Gr. Test.* (p.59), he translates ἀπὸ δημίας, *blameless*. In 2 Cor 8:2 the phrase κατὰ βάθους means *deep*. **When prepositional phrases occur in the attributive position, i.e., follow the article, they are adjectival in function:** Ac 7:13, οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, *the from-Thessalonica Jews*; Ac 18:25, καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, *and he was teaching accurately the concerning-Jesus things*; Rom 4:12, τῆς ἐν ἀκροβυστίᾳ πίστεως, *the in-uncircumcision faith*.

24.26 Just as Adjectival Use Of Prepositional Phrase So To, The Descriptive Genitive

In a similar way a noun in the descriptive genitive may be translated as an adjective **sometimes**. In Col. 1:27 and Tit. 2:13 τῆς δόξης means *glorious*, and in Lk 16:8 τῆς ἀδικίας is rightly translated *unjust*. Notice this in Ac 9:15, σκευὸς ἐκλογῆς ἐστὶν μοι, *he is a chosen vessel to me*. Note: ἐκ λογῆς is the reading of the N26/A27 text.

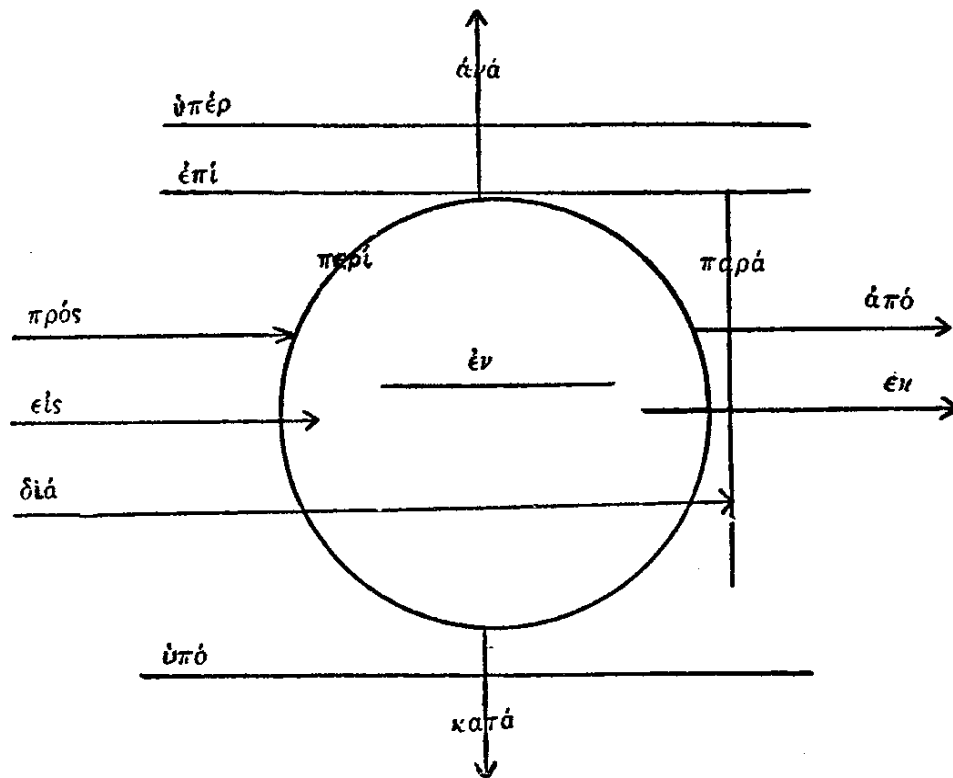


Figure 24.01 Diagram Of The Directional And Locational Functions Of N. T. Prepositions

CHAPTER 25 - Μι Verbs

25.01 The “Irregular” Μι Verbs.

The contract verbs introduced in Lesson 23 are among the most "regular" verbs in Greek; the verbs taken up in this lesson are undoubtedly the most irregular. However, the forms of these verbs are encountered very frequently, and so it is advisable to commit them to memory (or at least have these paradigms in a place that is quickly available for lookup).

The μι-verbs are so called because the "dictionary form" (i.e., the first person singular, present indicative active) ends in -μι rather than in -ω). The verb εἰμί, whose forms were given in 18.07, is a μι-verb, but one, which is irregular, even among the other members of the class. The most important μι-verbs other than εἰμί are δίδωμι, *give*, τίθημι, *lay, put*, and ἵστημι, *stand, set*. The paradigms of these verbs exhibit irregularities in the present, imperfect, and aorist; these forms are set out below:

Table 25.01 PRESENT ACTIVE INDICATIVE OF δίδωμι, τίθημι, ἵστημι

1S	δίδωμι	τίθημι	ἵστημι
2S	δίδως	τίθη	ἵστη
3S	δίδωσι(v)	τίθησι(v)	ἵστησι(v)
1P	δίδωμεν	τίθεμεν	ἵσταμεν
2P	δίδωτε	τίθετε	ἵστατε
3P	διδωῶσι(v)	τιθέασι(v)	ἱστᾶσι(v)

Table 25.02 IMPERFECT ACTIVE INDICATIVE OF δίδωμι, τίθημι, ἵστημι

1S	ἐδίδουν	ἐτίθην	ἵστην
2S	ἐδίδου	ἐτίθεις	ἵστης
3S	ἐδίδου	ἐτίθει	ἵστη
1P	ἐδίδομεν	ἐτίθεμεν	ἵσταμεν
2P	ἐδίδοτε	ἐτίθετε	ἵστατε
3P	ἐδίδοσαν	ἐτίθεσαν	ἵστασαν

Table 25.03 AORIST ACTIVE INDICATIVE OF δίδωμι, τίθημι, ἵστημι

			<u>1 Aorist</u> ^a	<u>2 Aorist</u>
1S	ἔδωκα	ἔθηκα	ἔστησα	ἔστην
2S	ἔδωκας	ἔθηκας	ἔστησας	ἔστης
3S	ἔδωκε(v)	ἔθηκε(v)	ἔστησε(v)	ἔστη
1P	ἔδώκαμεν	ἔθήκαμεν	ἔστήαμεν	ἔστημεν
2P	ἔδώκατε	ἔθήκατε	ἔστήσατε	ἔστητε
3P	ἔδωκαν	ἔθηκαν	ἔστησαν	ἔστησαν

^a The distinction between the first and second aorists of ἵστημι is explained in 25.05.

Table 25.04 PRESENT MIDDLE/PASSIVE INDICATIVE OF δίδωμι, τίθημι, ἵστημι

1S	δίδομαι	τίθεμαι	ἵσταμαι
2S	δίδοσαι	τίθεσαι	ἵτασαι
3S	δίδοται	τίθεται	ἵταται
1P	διδόμεθα	τιθέμεθα	ιστάμεθα
2P	δίδοσθε	τίθεσθε	ἵτασθε
3P	δίδονται	τίθενται	ἵτανται

Table 25.05 IMPERFECT MIDDLE/PASSIVE INDICATIVE OF δίδωμι, τίθημι, ἵστημι

1S	ἐδιδόμην	ἐτιθέμην	ἱστάμην
2S	ἐδίδοσο	ἐτίθεσο	ἵτα
3S	ἐδίδοτο	ἐτίθετο	ἵτα
1P	ἐδιδόμεθα	ἐτιθέμεθα	ιστάμεθα
2P	ἐδίδοσθε	ἐτίθεσθε	ἵτασθε
3P	ἐδίδοντο	ἐτίθεντο	ἵταντο

Table 25.06 AORIST MIDDLE INDICATIVE OF δίδωμι, τίθημι, ἵστημι

1S	ἔδομην	ἔθέμην	
2S	ἔδου	ἔθου	
3S	ἔδοτο	ἔθετο	(NONE)
1P	ἔδόμεθα	ἔθέμεθα	
2P	ἔδοσθε	ἔθεσθε	
3P	ἔδοντο	ἔθεντο	

25.02 The Regularly Formed Tenses And Voices.

The future forms (active, middle, and passive) and the aorist passive forms of these three verbs are regularly formed. The stems are derived from the second and sixth principal parts, as for other verbs (cf. 12.07, 17.06, fn. 1). Thus we have:

Table 25.07 FUTURE ACTIVE INDICATIVE OF δίδωμι, τίθημι, ἵστημι

1S	δώσω	θήσω	στήσω
2S	δώσεις	θήσεις	στήσεις
3S	δώσει	θήσει	στήσει
1P	δώσομεν	θήσομεν	στήσομεν
2P	δώσετε	θήσετε	στήσετε
3P	δώσουσι(ν)	θήσουσι(ν)	στήσουσι(ν)

Table 25.08 FUTURE MIDDLE INDICATIVE OF δίδωμι, τίθημι, ἵστημι

1S	δώσομαι	θήσομαι	στήσομαι
2S	δώση	θήση	στήση
3S	δώσεται	θήσεται	στήσεται
1P	δωσόμεθα	θησόμεθα	στησόμεθα
2P	δώσεσθε	θήσεσθε	στήσεσθε
3P	δώσονται	θήσονται	στήσονται

Table 25.09 FUTURE PASSIVE INDICATIVE OF δίδωμι, τίθημι, ἵστημι

1S	δοθήσομαι	τεθήσομαι	σταθήσομαι
2S	δοθήση	τεθήση	σταθήση
3S	δοθήσεται	τεθήσεται	σταθήσεται
1P	δοθησόμεθα	τεθησόμεθα	σταθησόμεθα
2P	δοθήσεσθε	τεθήσεσθε	σταθήσεσθε
3P	δοθήσονται	τεθήσονται	σταθήσονται

Table 25.10 AORIST PASSIVE INDICATIVE OF δίδωμι, τίθημι, ἵστημι

1S	ἐδόθην	ἐτέθην	ἐστάθην
2S	ἐδόθης	ἐτέθης	ἐστάθης
3S	ἐδόθη	ἐτέθη	ἐστάθη
1P	ἐδόθημεν	ἐτέθημεν	ἐστάθημεν
2P	ἐδόθητε	ἐτέθητε	ἐστάθητε
3P	ἐδόθησαν	ἐτέθησαν	ἐστάθησαν

25.03 Scriptural Examples Of Δίδωμι, give,

This verb behaves syntactically very much like its English equivalent; it governs a direct object (accusative) and an indirect object (dative); the direct object becomes the subject when the verb is transformed to the passive, the indirect object being retained in the dative (cf. 11.04f, 23.07f). A few illustrative passages are given below:

Jn 13:34 ἐντολήν καινὴν δίδωμι {V-PAI-1S} ὑμῖν, I am giving you a new commandment, . . .
Ref I Jn 2:7-8

Mt 10:1 ἔδωκεν {V-AAI-3S} αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, He gave them power [over] unclean spirits.

Mk 6:7 καὶ ἐδίδου {V-IAI-3S} αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων, and He was giving them power [over] the unclean spirits.

Mt 14:11 καὶ ἠνέχθη {V-API-3S} ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη {V-API-3S} τῷ κορασίῳ, and his head was brought on a platter and was given to the girl.

Acts 8:18 ἰδὼν {V-2AAP_{tcp},-NMS > ὁράω} δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται {V-PPI-3S} τὸ πνεῦμα τὸ ἅγιον, Now when Simon {the sorcerer} saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money,

25.04 Scriptural Examples Of Τίθημι, *lay, put*,

This verb has the basic meaning *lay, put*, and a number of other meanings in special contexts. The more common meanings are illustrated first:

1 Pe 2:6 Ἴδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ καταισχυθῆ. Behold, I lay in Zion a chief corner stone, elect, precious: And he that believeth on him shall not be put to shame. (A partial quote from LXX Isa 28:16.)

Mt 27:60 19 καὶ ἔθηκεν {V-AAI-3S} αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, and he laid it [the body of Jesus] in his own new tomb,

Mt 12:18 (A quote and a translation from Isa 42:1)

Ἴδοὺ ὁ παῖς μου ὃν ἠρέτισα,	Behold, my servant whom I have chosen;
ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου	My beloved in whom my soul is well pleased:
θήσω {V-FAI-1S} τὸ πνεῦμά μου ἐπ’ αὐτόν,	<u>I will put</u> my Spirit upon him,
καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ	And he shall declare judgment to the Gentiles.

25.04.01 The Translation Of Τίθημι, *lay down*.

The expression in Jn 10:11 ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησι {V-PAI-3S} ὑπὲρ τῶν προβάτων means, *the good shepherd*(Emphatic Attibutive) *lays down his life for the sheep*. Various forms of it occur frequently in the Gospel and First Epistle of John:

Jn 13:37 τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω {V-FAI-1S}; I shall lay down my life for you.

1 Jn 3:16 ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν {V-AAI-3S} καὶ ἡμεῖς ὀφείλομεν {V-PAI-1P} ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι {V-2AAI_{inf}}; because he laid down his life for us: even we ought to lay down our lives for the brethren.

25.04.02 When Used With 2 Accusatives.

It sometimes occurs with two accusatives (one being an object complement) and is then equivalent to ποιέω, *make* (cf. 23.04ff):

Ac 2:35 ἕως ἂν^a θῶ {V-2AAS_{obj}-1S} τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. . . . *Until (at some time) I make your enemies the footstool for your feet*. It has been almost 3000 years since this prophetic message was given to David. The fulfillment of this prophecy will not occur until the Millennial Kingdom. It will not fully be accomplished until the New Heavens and New Earth of Rev 21:1-8.

When this construction is transformed into the passive, the two accusatives are changed to *nominatives* (cf. 23.10):

1 Tim 2:7 εἰς ὃ ἐτέθην {V-API-1S} ἐγὼ κήρυξ καὶ ἀπόστολος—ἀλήθειαν λέγω {V-PAI-1S}, οὐ ψεύδομαι {V-PAI-1S}—διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ,

For which I was made [by God – see vs. 6] a preacher, and an apostle, (I am speaking truth, I am not lying;) a teacher of the Gentiles in faith and truth.

25.04.03 Careful Translation Of The Middle Voice Enjoined.

^a ἕως ἂν is an idiom of N.T. Greek (C.F.D. Moule). In temporal clauses in ἕως using the subjunctive, “but a degree of indefiniteness or contingency often attaches to a temporal clause, and this is liable to affect the mood of the verb and to cause the addition of the particle ἂν, as in I Cor 4:5. Or, as D&M suggest on pg 281, Par. 265; “The subjunctive is used where the temporal clause is conceived as an indefinite possibility, and its use implies uncertainty as to realization.” This quote is identical to the last half of Psalm. 110:1 (109:1) of the LXX.

The middle voice may appear translated just as the active voice. However the syntactical and connotational meanings need to be carefully and contextually supplied:

1 Cor 12:18 νυνὶ δὲ θεὸς ἔθετο {V-2AMI-3S} τὰ μέλη {N-ANP}, ἐν ἑκαστον αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν {V-AAI-3S > θέλω > ἐθελέω} – See 22.11.02.

1 Cor 12:18 *But now hath God set (for His benefit (i.e., arranged)) the members, each one of them, in the body, even as it pleased him.* (Note the emphatic adjective ἑκαστον that may have come from an ancient adverb, ἐκάς: *afar, far off*.)

Acts 20:28 . . . ἐν ᾧ {Rel.P_{ron.}-Loc.NS} ὑμᾶς τὸ Πνεῦμα τὸ Ἅγιον ἔθετο (for His benefit) ἐπισκόπους, ποιμαίνειν {V-PAI_{nf.}} τὴν ἐκκλησίαν τοῦ θεοῦ, . . .

Acts 20:28 . . . wherein (In which) the Holy Spirit has set you as overseers, to shepherd the assembly of God,.

Assignment 25.01 Sovereignty vs The Christian's Free Will

- (1) What 'position' is τὸ Πνεῦμα τὸ Ἅγιον? __ _____ (_____).
- (2) Please Parse ἔθετο {__ - _____ - __}.
- (3) What is the antecedent to ᾧ?^a _____.
- (4) What importance does this verse have for the rest of us? Can you think of any other verses in the Scripture that has a bearing on our response to this verse? State them.

25.05 Scriptural Examples Of ἵστημι.

The verb ἵστημι is remarkable in having both first aorist and second aorist forms in the active voice. The first aorist active forms, as well as the forms of the present, imperfect, and future active, are used *transitively*; the second aorist active forms, together with the forms of the future middle and passive and the aorist passive, are used *intransitively*.

25.05.01 The Transitive Meanings Of ἵστημι.

The transitive forms of ἵστημι express the meanings *put, set, stand (= cause to stand), establish, place, propose*:

Mt 4:5 Τότε παραλαμβάνει {V-PAI-3S}^b αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν {V-AAI-3S} αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,.

Mt 4:5 *Then the devil takes Him into the holy city; and [he] set Him on the pinnacle of the temple,*

(From Edersheim's **Life And Times Of Jesus The Messiah**, Vol. 1, . . . "the Devil now carried Him to Jerusalem. Jesus stands on . . . the Temple-porch,) Probably on the wall overlooking the Kidron valley, due East of the Temple. The wall stood from 90 to 100 ft. above the ground, below.)

But:

Acts 5:27 Ἀγαγόντες {V-2AAP_{tcp.}-NMP > ἄγω} δὲ αὐτοὺς ἔστησαν {V-2AAI-3P} ἐν τῷ συνεδρίῳ.

Acts 5:27 *And they brought them, [and] they stood them before (in) the council (the Sanhedrin);*

25.05.02 The Intransitive Meanings Of ἵστημι.

^a Hint: Note the previous clause in vs. 28. Check the concord!

^b This verbal use is called an historical present. The historical present is often used in the Gospel of Mark. The Translation is either *takes* or as some who give what they feel the idea is (aorist) and translate it *took*.

The intransitive forms of ἵστημι express the meanings *stand, stand still, stand firm, stop*:

Mt 27:11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος·. *And Jesus stood before the governor.*

Jn 20:19 . . . ἦλθεν {V-2AAI-3S} ὁ Ἰησοῦς καὶ ἔστη {V-2AAI-3S} εἰς τὸ μέσον . . .

Jn 20:19 . . . *Jesus came and stood in the midst.*

Rev 11:11 . . . καὶ ἔστησαν {V-2AAI-3P} ἐπὶ τοὺς πόδας αὐτῶν, . . .

Rev 11:11 . . . *And they stood upon their feet.*

Notice that ἔστησαν is second aorist active indicative third plural as well as first aorist active indicative third plural cf. Table 25.03.

CHAPTER 26 – PRESENT PARTICIPLES**26.00 Introduction To Participles.**

At this Point in our study of Greek (having ‘mastered’ most of the contents of our concurrently running Hermeneutics course)^a, we begin to shift our vision into direct application of our Greek translations into the areas of Homiletics and Systematic Theology. As we are continuing to learn Greek, then, we’ll be applying our studies at the same time. For this you’ll need to read ahead in Exegetical Homiletics, NCEH, Section 2.3, esp. 2.3.2, and, NCEWIPST, Systematic Theology the Preface, the Table Of Contents, and our Bibliography, or LSCST Vol 8. That Vol. was used to generate NCEWIPST. { Used by permission of The KREGEL PUBLICATIONS © 1993 Grand Rapids, MI 49501, Permission by Telephone conversation with Jim Kregel on 4 December 1992, with proviso that that book was not to be distributed for profit. }

This will enable us, hopefully, to interact with the texts we encounter with more enthusiasm because we may be starting to see the proverbial light at the end of the tunnel.

26.01 English Participle Formation and Comparisons.

Participles are frequently called “verbal adjectives”; as we shall notice in detail later on, they have some characteristics in common with verbs and others in common with adjectives. English verbs have *two* participles: the *present* participle always ends in *-ing*; the *past* participle may end in *-ed*, *-d*, *-t*, or *-en*, or it may be quite irregularly formed, as the illustrative examples show:

DICTIONARY FORM	PRESENT PARTICIPLE	PAST PARTICIPLE
look	looking	looked
pulverize	pulverizing	pulverized
die	dying	died
sleep	sleeping	slept
speak	speaking	spoken
sing	singing	sung
show	showing	shown

26.02 The Greek Participle and Examples.

A Greek verb may have as many as *ten* participles: present, future, aorist, and perfect active, present and perfect middle or passive, future and aorist middle, and future and aorist passive. We shall begin with the present participles; those of the model verb **λύω** are set out below:

^a It is assumed the student has read either NCHAMC, BRPBI, MSTBH, or ABMIB.

Table 26.01 PRESENT ACTIVE PARTICIPLES OF λύω

No. C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
S.	N	λύων	λύουσα	λύον
	G	λύοντος	λυούσης	λύοντος
	D	λύοντι	λυούση	λύοντι
P.	A	λύοντα	λύουσιν	λύον
	N	λύοντες	λύουσαι	λύοντα
	G	λυόντων	λυουσῶν	λυόντων
	D	λύουσι(ν)	λυούσαις	λύουσι(ν)
	A	λύοντας	λυούσας	λύοντα

Table 26.02 PRESENT MIDDLE OR PASSIVE PARTICIPLES OF λύω

No. C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
S.	N	λυόμενος	λυομένη	λυόμενον
	G	λυομένου	λυομένης	λυομένου
	D	λυομένῳ	λυομένη	λυομένῳ
P.	A	λυόμενον	λυομένην	λυόμενον
	N	λυόμενοι	λυόμεναι	λυόμενα
	G	λυομένων	λυομένων	λυομένων
	D	λυομένοις	λυομέναις	λυομένοις
	A	λυομένους	λυομένας	λυόμενα

26.03 Forming The Masculine & Neuter Forms Of The P. A. Participle(PAP).

The *masculine* and *neuter* forms of the present *active* participle may be analyzed into:

- (1) The base λυ-.
- (2) The stem formative -ο-.
- (3) The morpheme -ντ-.
- (4) The case-number suffixes of the third declension.^a

Thus the masculine forms of the present active participle are exactly like those of third declension ντ-stems,^b and the neuter forms are like ντ-stem nouns with *neuter* case-number suffixes, so that both the nominative and accusative singular neuter forms are λύον (λυ + ο + ντ + #) with loss of τ (as in ὄνομα < ὄνοματ + #:), but without lengthening of ο to ω, since no ζ is lost. The nominative and accusative plural neuter are both λύονα (λυ + ο + ντ + α).

^a Cf. 20.01, 20.02.01

^b Cf. 20.02.01. Indeed, ἄρχων, ἄρχοντος is the present participle of ἄρχω: *rule*, used as a noun (= *the ruling one*).

26.04 Forming The Feminine Of The Present Active Participle.

The feminine forms of the present active participle may be analyzed into:

- (1) The base $\lambda\nu$ -.
- (2) The stem formative $-o$ -.
- (3) The morpheme $-\epsilon\sigma$ -^a.
- (4) The stem vowel and case-number suffixes of the first declension as these are found in the declension of nouns like $\delta\acute{o}\xi\alpha$ (cf. 11.02, 19.03(3b ii)).

Note that constituents (2) and (3) above contract to $-ou\sigma$ -, according to the rules set out in 22.09.

Thus:

$\lambda\nu + o + \epsilon\sigma + \alpha > \lambda\acute{\upsilon}\omicron\upsilon\sigma\alpha$
 $\lambda\nu + o + \epsilon\sigma + \eta\varsigma > \lambda\upsilon\omicron\upsilon\sigma\eta\varsigma$

26.05 Forming The P. M./P. Participle.

The forms of the present middle and passive participle may be analyzed into:

- (1) The base $\lambda\nu$ -.
- (2) The stem formative $-o$ -.
- (3) The morpheme $-\mu\epsilon\nu$ -.
- (4) The stem vowels and case-number suffixes of the first and second declensions.

Thus, present middle and passive participles are declined exactly like adjectives of the first and second declensions, e.g., $\kappa\alpha\lambda\acute{o}\varsigma$, $\eta\acute{\iota}$, $\acute{o}\nu$ (cf. 9.05, 10.01, 11.01).

26.06 Forming The Participles For Contract And $\mu\iota$ Verbs.

These analyses permit us to proceed at once to describe the present participle of contract verbs and $\mu\iota$ - verbs. The forms of the contract verbs are presented first; the student should review the rules of contraction of 22.09.

- (1) The forms of the present active participle of $\acute{\alpha}\gamma\alpha\pi\acute{\omega}$ (uncontracted $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$) are given below (the uncontracted forms are given in parentheses) :

^a An allomorph of $-v\tau$ - (cf. 19.05, Note 1).

Table 26.03 PRESENT ACTIVE PARTICIPLE OF ἀγαπῶ (Uncontracted ἀγαπάω)

No.

No. C.F.		Gender		
No.	C.F.	Masculine	Feminine	Neuter
Sg.	N	ἀγαπῶν (ἀγαπα-ων ^a)	ἀγαπῶσα (ἀγαπα-ουσα ^b)	ἀγαπῶν (ἀγαπα-ον ^c)
	G	ἀγαπῶντος (ἀγαπα-ντος)	ἀγαπώσης (ἀγαπα-ουσης)	ἀγαπῶντος (ἀγαπα-ντος)
	D	ἀγαπῶντι (ἀγαπα-οντι)	ἀγαπώση (ἀγαπα-ουση)	ἀγαπῶντι (ἀγαπα-οντι)
	A	ἀγαπῶντα (ἀγαπα-οντα)	ἀγαπῶσαν (ἀγαπα-ουσαν)	ἀγαπῶν (ἀγαπα-ον)
Pl.	N	ἀγαπῶντες (ἀγαπα-οντες)	ἀγαπῶσαι (ἀγαπα-ουσαι)	ἀγαπῶντα (ἀγαπα-οντα)
	G	ἀγαπῶντων (ἀγαπα-οντων)	ἀγαπῶσων (ἀγαπα-ουσων)	ἀγαπῶντων (ἀγαπα-οντων)
	D	ἀγαπῶσι(ν) (ἀγαπα-ουσι(ν) ^d)	ἀγαπῶσαις (ἀγαπα-ουσαις)	ἀγαπῶσι(ν) (ἀγαπα-ουσι(ν))
	A	ἀγαπῶντας (ἀγαπα-οντας)	ἀγαπῶσας (ἀγαπα-ουσας)	ἀγαπῶντα (ἀγαπα-οντα)

(2) The forms of the present active participle of ποιῶ (Uncontracted ποιέω) are given below (the uncontracted forms are given in parentheses):

Table 26.04 PRESENT ACTIVE PARTICIPLES OF ποιῶ (Uncontracted ποιέω)

No. C.F.		GENDER		
No	C.F	Masculine	Feminine	Neuter
S.	N	ποιῶν (ποιε-ων ^e)	ποιούσα (ποιε-ουσα ^f)	ποιούντα (ποιε-ον ^g)
	G	ποιούντος (ποιε-οντος)	ποιούσης (ποιε-ουσης)	ποιούντος (ποιε-οντος)
	D	ποιούντι (ποιε-οντι)	ποιούση (ποιε-ουση)	ποιούντι (ποιε-οντι)
	A	ποιούντα (ποιε-οντα)	ποιούσαν (ποιε-ουσαν)	ποιούν (ποιε-ον)
P.	N	ποιούντες (ποιε-οντες)	ποιούσαι (ποιε-ουσαι)	ποιούντα (ποιε-οντα)
	G	ποιούντων (ποιε-οντων)	ποιουσῶν (ποιε-ουσων)	ποιούντων (ποιε-οντων)
	D	ποιούσι(ν) (ποιε-ουσι(ν) ^h)	ποιούσαις (ποιε-ουσαις)	ποιούσι(ν) (ποιε-ουσι(ν))
	A	ποιούντας (ποιε-οντας)	ποιούσας (ποιε-ουσας)	ποιούντα (ποιε-οντα)

^a The element **-ων** is complex; it is analyzable into ο + ντ + ζ. As in the case of **ντ-** stem nouns of the third declension, the final ζ is assimilated ("dropped"), with resulting lengthening of ο to ω; the final τ is also lost.

^b See §26.04; ουσα < ο + εσ + α.

^c The element **-ων** is complex; it is analyzable into ο + ντ + ζ. As in the case of **ντ-** stem nouns of the third declension, the final ζ is assimilated ("dropped"), with resulting lengthening of ο to ω; the final τ is also lost.

^d See 20.02.01 (2); the final ν is v-movable (cf. 22.07, Remark.1).

^e The element **-ων** is complex; it is analyzable into ο + ντ + ζ. As in the case of **ντ-** stem nouns of the third declension, the final ζ is assimilated ("dropped"), with resulting lengthening of ο to ω; the final τ is also lost.

^f See §26.04; ουσα < ο + εσ + α.

^g The element **-ον** is analyzable into ο + ντ. In this case the final τ is lost but there is no lengthening of ο to ω, since there never was any final -ζ.

^h See 20.02.01 (2); the final ν is v-movable (cf. 22.07, Remark.1).

- (3) The forms of the present active participle of **πληρῶ (Uncontracted πληρόω)** are given below (the uncontracted forms are given in parentheses):

Table 26.05 PRESENT ACTIVE PARTICIPLES OF πληρῶ (Uncontracted πληρόω)

No. C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
S.	N	πληρῶ (πληρο-ων ^a)	πληροῦσα (πληρο-ουσα ^b)	πληροῦν (πληρο-ον ^c)
	G	πληροῦντος (πληρο-ντος)	πληρούσης (πληρο-ουσης)	πληροῦντος (πληρο-ντος)
	D	πληροῦντι (πληρο-ντι)	πληρούση (πληρο-ουση)	πληροῦντι (πληρο-ντι)
	A	πληροῦντα (πληρο-οντα)	πληρούσαν (πληρο-ουσαν)	πληροῦν (πληρο-ον)
P.	N	πληροῦντες (πληρο-οντες)	πληρούσαι (πληρο-ουσαι)	πληροῦντες (πληρο-οντα)
	G	πληροῦντων (πληρο-οντων)	πληρουσῶν (πληρο-ουσων)	πληροῦντων (πληρο-οντων)
	D	πληροῦσι(ν) (πληρο-ουσι(ν))	πληρούσαις (πληρο-ουσαις)	πληροῦσι(ν) (πληρο-ουσι(ν))
	A	πληροῦντας (πληρο-οντας)	πληρούσας (πληρο-ουσας)	πληροῦντες (πληρο-οντα)

26.07 Paradigms Of The Present Middle And Passive Participles Of Contract Verbs.

Although there is no need to set out the paradigms of the present middle and passive participles of the contract verbs in detail, for completeness they are tabularized as follows:

Table 26.06 PRESENT MIDDLE/PASSIVE PARTICIPLE OF ἀγαπῶ (Uncontracted ἀγαπάω)

No. C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
S.	N	ἀγαπώμενος (ἀγαπα-ομενος)	ἀγαπώμενη (ἀγαπα-ομενη)	ἀγαπώμενον (ἀγαπα-ομενον)
	G	ἀγαπώμενου	ἀγαπώμενης	ἀγαπώμενου
	D	ἀγαπώμενω	ἀγαπώμενη	ἀγαπώμενω
	A	ἀγαπώμενον	ἀγαπώμενην	ἀγαπώμενον
P.	N	ἀγαπώμενοι	ἀγαπώμεναι	ἀγαπώμενα
	G	ἀγαπώμενων	ἀγαπώμενων	ἀγαπώμενων
	D	ἀγαπώμενοις	ἀγαπώμεναις	ἀγαπώμενοις
	A	ἀγαπώμενους	ἀγαπώμενας	ἀγαπώμενα

^a The element **-ων** is complex; it is analyzable into o + ντ + ς. As in the case of **ντ**-stem nouns of the third declension, the final ς is assimilated ("dropped"), with resulting lengthening of o to ω; the final τ is also lost.

^b See 26.04; ουσᾶ < o + εσ + α.

^c The element **-ον** is analyzable into o + ντ. In this case the final τ is lost but there is no lengthening of o to ω, since there never was any final -ς.

No. C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
S.	N	ποιούμενος (ποιε-ομενος)	ποιούμενη (ποιε-ομενη)	ποιούμενον (ποιε-ομενον)
	G	ποιούμενου	ποιούμενης	ποιούμενου
	D	ποιούμενω	ποιούμενη	ποιούμενω
P.	A	ποιούμενον	ποιούμενην	ποιούμενον
	N	ποιούμενοι	ποιούμεναι	ποιούμενα
	G	ποιούμενων	ποιούμενων	ποιούμενων
	D	ποιούμενοις	ποιούμεναις	ποιούμενοις
	A	ποιούμενους	ποιούμεν ας	ποιούμενα

Table 26.08 PRESENT MIDDLE/PASSIVE PARTICIPLES OF πληρῶ (Uncontracted πληρώω)

No. C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
S.	N	πληρούμενος (πληρο-ομενος)	πληρούμενη (πληρο-ομενη)	πληρούμενον (πληρο-ομενον)
	G	πληρούμενου	πληρούμενης	πληρούμενου
	D	πληρούμενω	πληρούμενη	πληρούμενω
P.	A	πληρούμενον	πληρούμενην	πληρούμενον
	N	πληρούμενοις	πληρούμεναι	πληρούμενα
	G	πληρούμενων	πληρούμενων	πληρούμενων
	D	πληρούμενοις	πληρούμεναις	πληρούμενοις
	A	πληρούμενους	πληρούμενας	πληρούμενα

Each of these forms is declined like an ordinary adjective of the first and second declensions (e.g., like καλός, ἡ, όν).

26.08 Forming The Present Participles Of The Μι Verbs.

The present participles of the μι-verbs studied in Chapter 25 are similarly formed, except that they have no stem *formatives*. The masculine and neuter forms of the present active participles of these verbs are thus analyzable as follows:

The Verb Base + ντ + third declension case-number suffixes (Cf. 26.03)

δίδο + ντ + third declension case-number suffixes

τίθε + ντ + third declension case-number suffixes

ίστα + ντ + third declension case-number suffixes

The element -ντ- is assimilated in the nominative singular masculine and in the dative plural (**masculine and neuter**), with modification of the final vowel of the base; the -τ- of -ντ- is lost in the nominative and accusative singular neuter.

26.09 Forming The Present Active Masculine/Neuter Participles Of δίδωμι, τίθημι, ἴστημι.

The forms of the present active masculine and neuter participle of δίδωμι, τίθημι, ἴστημι, are given in tables 26.10, 26.11, 26.12, below; they should be compared with the corresponding forms of the participles previously described:

26.10 Forming The Present Active Feminine Participles Of δίδωμι, τίθημι, ἵστημι.

The forms of the present active feminine participles of the μι-verbs of Lesson 27 are analyzable as:

δίδω + εσ + first declension stem vowel and suffixes (i.e., as found in δόξα, Ref. Table 19.01)

τίθε + εσ + first declension endings as above

ἵστα + εσ + first declension endings as above

The initial ε of the morpheme -εσ- is contracted (in accordance with the rules of 22.09) with the final vowel of the base. The feminine forms of the present active participle of δίδωμι, τίθημι, and ἵστημι are given in tables 26.10, 11, and 12, below:

26.11 Forming The Present Active Participles Of δίδωμι, τίθημι, And ἵστημι.

The paradigms of the present active participles of δίδωμι, τίθημι, and ἵστημι are given in tables 26.10, 11, 12, compare the forms with the corresponding forms of participles previously described.

Table 26.09 PRESENT ACTIVE PARTICIPLES OF δίδωμι

No. – C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
Sg.	N	διδούς (διδο-ντ-α)	διδούσα (διδο-εσ-α)	διδόν (διδο-ντ-#)
	G	διδόντος (διδο-ντ-ος)	διδούσης (ἀγαπα-ουσης)	διδόντος (διδο-ντ-ος)
	D	διδόντι (διδο-ντ-ι)	διδούση (ἀγαπα-ουση)	διδόντι (διδο-ντ-ι)
	A	διδόντα (διδο-ντ-α)	διδούσαν (ἀγαπα-ουσαν)	διδόν (διδο-ντ-#)
Pl.	N	διδόντες (διδο-ντ-εσ)	διδούσαι (ἀγαπα-ουσαι)	διδόντα (διδο-ντ-α)
	G	διδόντων (διδο-ντ-ων)	διδουσῶν (ἀγαπα-ουσων)	διδόντων (διδο-ντ-ων)
	D	διδούσι(ν) (διδο-ντ-σι(ν) ^a)	διδούσαις (ἀγαπα-ουσαις)	διδούσι(ν) (διδο-ντ-σι(ν))
	A	διδόντας (διδο-ντ-αs)	διδούσας (ἀγαπα-ουσας)	διδόντα (διδο-ντ-α)

^a See 20.02.01 (2); the final ν is v-movable (cf. 22.07, Remark.1).

Table 26.10 PRESENT ACTIVE PARTICIPLES OF τίθημι**Table 26.11 PRESENT ACTIVE PARTICIPLES OF ἵστημι**

No. – C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
Sg.	N	τιθείς (τιθε-ντ-ς)	τιθείσα (τιθε-εσ-α)	τιθέν (τιθε-ντ-#)
	G	τιθέντος (τιθε-ντ-ος)	τιθείσης (τιθε-εσ-ης)	τιθέντος (τιθε-ντ-ος)
	D	τιθένντι (τιθε-ντ-ι)	τιθείση (τιθε-εσ-η)	τιθέντι (τιθε-ντ-ι)
	A	τιθένντα (τιθε-ντ-α)	τιθείσαν (τιθε-εσ-αν)	τιθέν (τιθε-ντ-#)
Pl.	N	τιθέντες (τιθε-ντ-ες)	τιθείσαι (τιθε-εσ-αι)	τιθέντα (τιθε-ντ-α)
	G	τιθέντων (τιθε-ντ-ων)	τιθείσων (τιθε-εσ-ων)	τιθέντων (τιθε-ντ-ων)
	D	τιθείσι(ν) (τιθε-ντ-σι(ν))	τιθείσαις (τιθε-εσ-αις)	τιθείσι(ν) (τιθε-ντ-σι(ν))
	A	τιθέντας (τιθε-ντ-ας)	τιθείσας (τιθε-εσ-ας)	τιθέντα (τιθε-ντ-α)

26.12

Forming The Present Middle And Passive Participles Of δίδωμι, τίθημι, And ἵστημι.

No. – C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
Sg.	N	ιστάς (ἵστα-ντ-ς)	ιστάσα (ἵστα-εσ-α ^a)	ιστάν (ἵστα-ντ-#)
	G	ιστάντος (ἵστα-ντ-ος)	ιστάσης (ἵστα-εσ-ης)	ιστάντος (ἵστα-ντ-ος)
	D	ιστάντι (ἵστα-ντ-ι)	ιστάση (ἵστα-εσ-η)	ιστάντι (ἵστα-ντ-ι)
	A	ιστάντα (ἵστα-ντ-α)	ιστάσαν (ἵστα-εσ-αν)	ιστάν (ἵστα-ντ-#)
Pl.	N	ιστάντες (ἵστα-ντ-ες)	ιστάσαι (ἵστα-εσ-αι)	ιστάντα (ἵστα-ντ-α)
	G	ιστάντων (ἵστα-ντ-ων)	ιστασών (ἵστα-εσ-ων)	ιστάντων (ἵστα-ντ-ων)
	D	ιστάσι(ν) (ἵστα-ντ-σι(ν) ^b)	ιστάσαις (ἵστα-εσ-αις)	ιστάσι(ν) (ἵστα-ντ-σι(ν))
	A	ιστάντας (ἵστα-ντ-ας)	ιστάσας (ἵστα-εσ-ας)	ιστάντα (ἵστα-ντ-α)

The

present middle and passive participles of these μι-verbs do not require special comment; they are:

διδόμενος, η, ον > διδο-μεν-ος, διδο-μεν-η, διδο-μεν-ον,

τιθέμενος, η, ον > τιθε-μεν-ος, τιθε-μεν-η, τιθε-μεν-ον,

and

ιστάμενος, η, ον > ἵστα-μεν-ος, ἵστα-μεν-η, ἵστα-μεν-ον).

Note that they are formed with a non-vocalic stem formative (μεν).

^a See §26.04; ουσα < ο + εσ + α.

^b See 20.02.01 (2); the final ν is v-movable (cf. 22.07, Remark.1).

Table 26.12 PRESENT MIDDLE/PASSIVE PARTICIPLES OF δίδωμι

No. – C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
Sg.	N	διδόμενος (διδο-μεν-ος)	διδόμενη (διδο-μεν-α)	διδόμενον (διδο-μεν-ον)
	G	διδομένου (διδο-μεν-ου)	διδομένης (διδο-μεν-ης)	διδομένου (διδο-μεν-ου)
	D	διδομένῳ (διδο-μεν-ω)	διδομένη (διδο-μεν-η)	διδομένῳ (διδο-μεν-ω)
	A	διδόμενον (διδο-μεν-ον)	διδόμεναν (διδο-μεν-αν)	διδόμενον (διδο-μεν-ον)
Pl.	N	διδόμενοι (διδο-μεν-οι)	διδόμεναι (διδο-μεν-αι)	διδόμενα (διδο-μεν-α)
	G	διδομένων (διδο-μεν-ων)	διδομένων (διδο-μεν-ων)	διδομένων (διδο-μεν-ων)
	D	διδόμενοις (διδο-μεν-οις)	διδόμεναις (διδο-μεν-αις)	διδόμενοις (διδο-μεν-οις)
	A	διδόμενους (διδο-μεν-ους)	διδόμενας (διδο-μεν-ας)	διδόμενα (διδο-μεν-α)

Table 26.13 PRESENT MIDDLE/PASSIVE PARTICIPLES OF τίθημι

No. – C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
Sg.	N	τιθέμενος (τιθε-μεν-ος)	τιθέμενη (τιθε-μεν-η)	τιθέμενον (τιθε-μεν-ον)
	G	τιθεμένου (τιθε-μεν-ου)	τιθεμένης (τιθε-μεν-ης)	τιθεμένου (τιθε-μεν-ου)
	D	τιθεμένῳ (τιθε-μεν-ω)	τιθεμένη (τιθε-μεν-η)	τιθεμένῳ (τιθε-μεν-ω)
	A	τιθέμενον (τιθε-μεν-ον)	τιθέμεναν (τιθε-μεν-αν)	τιθέμενον (τιθε-μεν-ον)
Pl.	N	τιθέμενοι (τιθε-μεν-οι)	τιθέμεναι (τιθε-μεν-αι)	τιθέμενα (τιθε-μεν-α)
	G	τιθεμένων (τιθε-μεν-ων)	τιθεμένων (τιθε-μεν-ων)	τιθεμένων (τιθε-μεν-ων)
	D	τιθεμένοις (τιθε-μεν-οις)	τιθεμέναις (τιθε-μεν-αις)	τιθεμένοις (τιθε-μεν-οις)
	A	τιθέμενον (τιθε-μεν-ους)	τιθεμένας (τιθε-μεν-ας)	τιθέμενα (τιθε-μεν-α)

Table 26.14 PRESENT MIDDLE/PASSIVE PARTICIPLES OF ἵστημι

No. – C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
S.	N	ιστάμενος (ιστα-μεν-ος)	ισταμένη (ιστα-μεν-η)	ιστάμενον (ιστα-μεν-ον)
	G	ισταμένου (ιστα-μεν-ου)	ισταμένης (ιστα-μεν-ης)	ισταμένου (ιστα-μεν-ου)
	D	ισταμένῳ (ιστα-μεν-ω)	ισταμένη (ιστα-μεν-η)	ισταμένῳ (ιστα-μεν-ω)
	A	ιστάμενον (ιστα-μεν-ον)	ισταμένην (ιστα-μεν-αν)	ιστάμενον (ιστα-μεν-ον)
P.	N	ιστάμενοι (ιστα-μεν-οι)	ιστάμεναι (ιστα-μεν-αι)	ιστάμενα (ιστα-μεν-α)
	G	ισταμένων (ιστα-μεν-ων)	ισταμένων (ιστα-μεν-ων)	ισταμένων (ιστα-μεν-ων)
	D	ισταμένοις (ιστα-μεν-οις)	ισταμέναις (ιστα-μεν-αις)	ισταμένοις (ιστα-μεν-οις)
	A	ισταμένας (ιστα-μεν-ους)	ισταμένας (ιστα-μεν-ας)	ιστάμενα (ιστα-μεν-α)

26.13 Forming The Present Participle Of The Irregular Verb εἶμι.

The present participle of the irregular verb **εἶμι**: *I am*, is **ὢν, οὔσα, ὄν**; *being*. Its paradigm is as follows:

Table 26.15 PRESENT MIDDLE/PASSIVE PARTICIPLES OF εἶμι

No. – C.F.		GENDER		
No.	C.F.	Masculine	Feminine	Neuter
S.	N	ὢν	οὔσα	ὄν
	G	ὄντος	οὔσης	όντος
	D	όντι	οὔση	όντι
P.	A	όντα	οὔσαν	όν
	N	όντες	οὔσαι	όντα
	G	όντων	οὔσων	όντων
	D	οὔσι(ν)	οὔσαις	οὔσι(ν)
	A	όντας	οὔσα ς	όντα

Note:

Words in Bold Face type are found in New Testament

The Greek

26.14 Deponent Present Active Participles.

Verbs which are deponent in the present tense lack the active forms of the present participle; thus ἔρχομαι: *I come*, has the present participle ἐρχόμενος, η,ον, *coming*. Ref 2 John 7, ...*the one who is confessing not that Jesus Christ [is] coming in the flesh, this one is a deceiver and an anti-christ.*

26.15 The Uses of the Present Participle.

The syntactic functions of present participles in Greek are similar in many ways to those of present participles in English. In Greek and English, for example, present participles may be used as adjectives:^a

26.15.01 The Uses of the Present Participle As An Adjective**26.15.01.01 With Anarthrous Nouns:**

Heb 7:8 ἀποθνήσκοντες ἄνθρωποι

Heb 7:8 dying men (= mortal men)1 Co 13:1 ... γέγονα {V-2P_{erf.}AI-1S} χαλκὸς ἠχῶν {V-PAP_{tcp.}-NMS} ἢ (C_{oordinating.} CONJ) κύμβαλον ἀλαλάζον {V-PAP-NNS}.1 Co 13:1 ...*I [would] have become a sounding gong or a clanging cymbal.*

Note: This is the protasis^b of a 3rd Class conditional sentence. The apodosis has the conditional particle ἐάν with the subjunctive λαλῶ {V-PAS_{ubj.}-1S}

^a Cf. 9.12^b A conditional clause is a statement of supposition, generally introduced in English by the conjunction "if," the fulfillment of which is assumed as necessary to the fulfillment of a potential fact expressed in a companion clause. Grammarians call the "if" clause the "protasis": the main or fulfillment clause is called the "apodosis." Together these two parts form a conditional sentence. Perhaps an illustration will suffice:

(Protasis - condition), (Apodosis - fulfillment) "If Christ is my Savior, I am going to heaven."

26.15.01.02 With Articular Nouns:**26.15.01.02.01 In first attributive position:**

Eph 1:19 καὶ τί τοῦ περβάλλον {V-PAP-NNS} μέγεθος τῆς δυνάμεως αὐτοῦ ...

Eph 1:19 *and what the exceeding greatness of His power ...*

26.15.01.02.02 In second attributive position:

Tit 1:9 ἀντεχόμενον {V-PNP-AMS} τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγον, ἵνα {C_{onj.}}
δυνατὸς ᾗ καὶ παρακαλεῖν {V-PAI_{nf.}} ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ {V-PAP-
DFS} καὶ τοὺς ἀντιλέγοντας {V-PAP-AMP} ἐλέγχειν {V-PAI_{nf.}}.

Tit 1:9 *holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound [healthgiving] doctrine [teaching], and to convict [reprove] the gainsayers [those who speak against sound teaching].*

In the following verse the participle as a second attributive adjective is used twice!

1 Th 1:10 καὶ ἀναμένειν {V-PAI_{nf.}} τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν {R_{el.}P_{ron.}-AMS}
ἤγειρεν {V-AAI-3S} ἐκ τῶν νεκρῶν, [note: 2 Attrib with τὸν supplied by ellipsis from τὸν υἱὸν, above.] Ἰησοῦν τὸν ρυόμενον {V-PAP-AMS} ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης {V-PAP-A_{bl.}FS}.

1 Th 1:10 *and to await [the] his Son from the heavens, whom he raised from among the dead, Jesus, our deliverer from the coming wrath.*

26.16 The Periphrastic Use Of The Predicate Adjectival Participle.

Present participles may also, like adjectives, be used predicatively; when they are so used, however, some form of the verb εἶμι or of some other equative verb is always expressed. The resulting periphrastic construction is parallel to the English "present progressive," "past progressive," and "future progressive" tenses: e.g., He is watching, "present progressive". He had been watching Pf. or He was watching (Simple), "past progressive". He will be watching (for Christ's return?), "future progressive".

The participle is frequently used with a finite verb to constitute a compound tense-form. This mode of expression, common to all languages, is extensively employed in Greek. It occurs in all the voices and tenses, though rare in the aorist. According to Robertson only one periphrastic aorist appears in the New Testament; viz., ἦν βληθεὶς in Lk 23:19 ATRGLHR 375). Certain tense forms in Greek were expressed exclusively by the periphrastic construction; namely, the perfect middle-passive subjunctive and optative. As the finite verb, εἶμι is generally used, though also γίνομαι and ὑπάρχω, and possibly ἔχω in the perfect (cf. Lk 14:18; 19:20) and pluperfect (Lk 13:6). The periphrastic imperfect is the form most common in the New Testament.

(This matter can, with perfect propriety, be treated elsewhere in our study of accidence^a, but it is a distinct grammatical use of the participle we prefer to present it here.)

The periphrastic perfect, the periphrastic pluperfect, and the periphrastic future perfect participles, will be discussed when we study the perfect and pluperfect tenses.

^a accidence: The part of grammar that deals with the inflections of words.

26.16.01 The Participle Used As The Periphrastic Present.

This form consists of the present of εἰμί with the present participle. In the present tense the periphrastic construction marks more clearly the durative force, and in view of the fact that the present has no distinctive aoristic (punctiliar^a) form it offers a very convenient device, which fact makes it a little strange that its use is infrequent in the New Testament.

Mk 2:18 Καὶ ἦσαν {V-IAI-3P} οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες {V-PAP-NMP}.

Mk 2:18 *And John's disciples and the Pharisees were fasting.*

Co 1:6 ...καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν {V-PAI-3S} καρποφορούμενον {V-PMP-NNS}

....

Co 1:6 ...*even as also in all the world it (the good news) is bearing fruit...* See also: Mt 27:33; 2 Cor 2:17.

26.16.02 The Participle Used As The Periphrastic Imperfect.

Here we have the present participle and the imperfect of εἰμί. This construction is decidedly durative in significance, but was not needed to convey this sense, since the regular imperfect was primarily durative in force, and had the aorist to take care of punctiliar action in past time. Nevertheless the periphrastic imperfect is widely used in the New Testament, doubtless due to Aramaic influence. See 37.06.01.01 for an exercise.

Mk 2:18 Καὶ ἦσαν {V-IAI-3P} οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες {V-PAP-NMP}.

Mk 2:18 *And John's disciples and the Pharisees were fasting.*

Lk 19:47 καὶ ἦν {V-IAI-3S} διδάσκων {V-PAP-NMS} τὸ καθ' ἡμέραν^b ἐν τῷ ἱερῷ.

Lk 19:47 *And he was teaching daily¹ in the Temple.* See also: Mk 10:32; Gal. 1:22-23.

26.16.03 The Participle Used As The Periphrastic Future.

This is formed by using the present participle with the future of εἰμί. Since the regular future was chiefly aoristic (punctiliar) in significance, the periphrastic form was readily adaptable for expressing durative action in future time.

Mt 10:22 καὶ ἔσεσθε {V-FAI-2P} μισούμενοι {V-PPP-NMP} ὑπὸ {PREP} πάντων {A-AMP} διὰ τὸ ὄνομά μου.

Mt 10:22 *and you shall be hated (literally, You shall be being hated) by all on account of my name.*

^a "In English, we think of the tense of a verb as denoting the "time" of the action. In Greek also time is indicated by tense, but only absolutely so in the Indicative mood. And time is not the primary significance of Greek tenses. Fundamentally, *Kind of Action*, rather than *Time of Action*, is indicated by tense. For now, we will distinguish between two kinds of action, *linear* and *punctiliar*. Linear action can also be called *durative*, *continuous*, or *progressive*. Punctiliar action is instantaneous. (However, we need to guard against supposing that those tenses sometimes described as punctiliar necessarily imply instantaneous action. We will elaborate on this point when we discuss the aorist tense.) The kind of action indicated by the use of the present tense is durative. There are special uses of the present tense where the durative idea may not be conspicuous. Sometimes, someone will learn of these special uses and mistakenly conclude that the durative idea is not fundamentally characteristic of the present tense. In the following paragraphs, we will consider the comments of several well known authors of Greek grammars in order to put the different uses of the present tense in perspective." ATR

^b "Daily (το καθ ημεραν). Note the accusative neuter article, "as to the according to the day," very awkward English surely, but perfectly good Greek. The same idiom occurs in #11:3." ATR

Lk 5:10 καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν^a ἄνθρώπους ἔσῃ {V-FAI-2S} ζωγρῶν {V-PAP-NMS}.

Lk 5:10 from *henceforth you shall be catching men*. . See also: Mk 13:25; Lk 21:17, 24.

We sometimes find μέλλω with the infinitive in what might be termed a periphrastic future (Rom 8:18). The infinitive with θέλω occasionally approaches the force of a "volitive^b future" (ATRGLHR 878), but the sense of determination is likely preeminent in all the occurrences of θέλω. Cf. 37.0

26.17 The Participle Used Substantively.

Like adjectives, again, present participles may be used substantively.^c When a participle is used substantively, it often has the article. The extended examples from Romans 12 are necessary for the proper molding and making of a man (generic) of God. Also please read from your ONLINE BIBLE the commentary by William F. Newell on these three verses. Or you can read from WFNRRVV, from Kregel Publishers.

Assignment 26.01 Doctrinal - My Understanding Of The Identification Truths Of Rom 6-8:

- (1) Please write a short paper on **My Understanding Of The Identification Truths Of Rom 6-8**. Please refer to your Hermeneutics Notes! {Or to NCHAMC }
- (2) After digesting this passage (Rom 12:6-8, following) on Gifts of the Holy Spirit, How do we obtain these Spiritual Gifts?
Do we earn them? What kind of work must we do to get them?
How does the passive voice help us in this dilemma?

These next three verses teach us about what and how our spiritual gifts are to be ministered, using an initial present participle ἔχοντες to fuse a rather lengthy sentence.

Ro 12:6 ἔχοντες {V-PAP-NMP} δὲ χαρίσματα {Ref. I Cor 12:4ff} κατὰ τὴν χάριν τὴν δοθεῖσαν {V-APP-AFS} ἡμῖν διάφορα, εἴτε {C_{onj.}: *whether...or*} προφητείαν {N-AFS} κατὰ τὴν ἀναλογίαν {N-AFS: *analogy* (with Obj. Gen.) or *measure*, here (with Obj. Gen. agrees with ἔχοντες)} τῆς πίστεως {N-Objective GFS: *faith*},

Ro 12:6 *But having different gifts, according to the grace which has been given to us, whether it be prophecy, (let us prophesy) according to the measure of faith*

ATR says:

Differing (διαφορα). Old adjective from διαφέρω, to differ, to vary. So Heb 9:10.

According to the proportion of our faith (κατα την αναλογιαν τηω πιστεωσ). The same use of πιστις (faith) as in verse #3 "the measure of faith." Old word. αναλογια (our word "analogy") from αναλογος (αναλογους, conformable, proportional). Here alone in N.T. The verb προφητευωμεν (present active volitive subjunctive, let us prophesy) must be supplied with which ἔχοντες agrees. The context calls for the subjective meaning of "faith" rather than the objective and outward standard though πιστις does occur in that sense (#Ga 1:23; 3:23)

^a ἀπὸ τοῦ νῦν: *from the now*.

^b Volitive, adjective: (1) Used **in a wish or permission. or (2) Of or pertaining to the will; originating in the will; having the power to will.**

^c i.e., predicate nominatives, predicate adjectives, prepositional phrases, etc. Participles do not, however, have *subjects* in the usual sense.

- Ro 12:7 εἴτε διακονίαν {N-AFS: *the office and work of a deacon, service, ministry*} ἐν τῇ διακονίᾳ {N-I_{inst}.FS: *service, ministry*}, εἴτε ὁ διδάσκων {V-PAP-NMS: *teach, give instructions*} ἐν τῇ διδασκαλίᾳ {N-I_{inst}.FS: *teaching, objective instructions*},
- Ro 12:7 *or service, let us serve with objective instruction; (Not only the what we should do but the why and when and where!)*
- Ro 12:8 εἴτε ὁ παρακαλῶν {V-PAP-NMS: *invoke, call on, beseech, entreat, admonish, exhort, cheer, encourage, comfort*} ἐν τῇ παρακλήσει {N-I_{inst}.FS: *appeal, entreaty, exhortation, encouragement, consolation, comfort*}, ὁ μεταδιδούς {V-PAP-NMS} ἐν ἀπλότῃ {N-I_{inst}.FS}, ὁ προϊστάμενος {V-PMP-NMS} ἐν σπουδῇ {N-I_{inst}.FS}, ὁ ἐλεῶν {V-PAP-NMS} ἐν ἰλαρότῃ {N-I_{inst}.FS}.
- Ro 12:8 *or he that exhorts, with encouragement; he that gives, with simplicity; he that leads, with diligence; he that shows mercy, with cheerfulness.*

Newell in his commentary on Romans states:

“Verse 6: And having gifts, different according to the grace that was given unto us—For each believer there is some particular "gift," to be bestowed by the already indwelling Spirit, (as those yielding themselves to God find) to make each believer a direct benefit to the Body of Christ: "To each one is given the manifestation of the Spirit to profit (the whole Body) withal, . . . the Spirit dividing to each one severally even as He will." The various gifts are bestowed by the Spirit for "ministration" to the Lord Jesus, and the "working" in each case is by God Himself. Read #1Co 12:4-11.

Now, these differing gifts are "according to the grace that was given unto us." In #Ro 12:3 Paul speaks by the apostolic grace given unto him, and to each believer there is also an individual differing "grace," given to each for the particular service to which God calls him. In accordance with this "grace," there is, therefore, a "gift," by the indwelling Spirit. (This is not the gift of the person of the Spirit, but is a gift communicated by the already given Spirit.)¹ For the receiving and using of these gifts, there is necessary the element of faith, which is bestowed by God in exact accordance with the gift given each one. The bestowal is called, "the grace that was given to us."² It will not do to say, if we find ourselves not in possession of certain gifts, "They are not for us: they belonged only to the "Early Church." This is a three-fold presumption! (1) It is excusing our own low state; and worse: (2) It is blaming the result of the failure of the Church upon God, —an awful thing! (3) It is setting up the present man-dependent, man-sufficient state of things as superior to the days when the Holy Spirit of God was known in power.

It is true that God, in His infinite grace, accepted, at the hands of the Jews, at the end of the 70 years' captivity, the temple of Zerubbabel, saying: "Build the house, and I will take pleasure in it, and I will be glorified." It is true that our Lord called that temple (though built in its grandeur by Herod, the Edomite—descendant of Esau, not Jacob!) "My Father's house," and "My house," for He had not yet finally deserted it, (as He did at last in #Mt 23.38). But the Jews of our Lord's day gloried in that temple: though there was in it neither the Ark of the Covenant nor the Shechinah Presence of Jehovah. The glory had departed; but the Jews forgot all this, just as many Christians today, though often quite "Bible students,"—practically forget or ignore the immediate Presence of the Holy Ghost, with His all-necessary gifts: saying, "These belonged to the 'early days'; but we have the written Word now, and do not need the gifts, as did the Early Church."

And this self-sufficiency is leading, has led, to the same form of truth-without-power, that the Jews had in Christ's day.

We are not hereby saying, "Let us bring back these gifts." But we are pleading for the self-judgment and abasement before God that recognizes our real state. The outward church today is Laodicean, "wretched, poor, miserable, blind, naked"—and knows it not! And the Philadelphian remnant have only "a little strength." Let us be honest! We have substituted for the mighty operations amongst us of the Holy Ghost, the pitiful "soulical" training of men. We look to men to train, to "prepare" preachers, and teachers, and "leaders," for a heavenly company, the Church, among whom the Holy Ghost Himself dwells as Administrator. Let us not dare to claim that the Holy Ghost is no longer willing to work in power amongst us. Because, for Him to do so is God's plan! Indeed, He is so working where not hindered. Let us confess the truth. Our powerlessness is because of unbelief, —the inheritance of the sins of our fathers, the inheritance of a grieved Spirit. It may be true that He does not work as He once did; but let us admit two things: we dare not say, He is not willing so to work; and, we dare not say: "It is God's plan that He does not!" We can only say, We have sinned! So did Daniel (#Dan 9). So did Ezra (#Ezra 9). So did they of Nehemiah's day (#Ne 9). Our days are days of failure, just like those. Nor will it do, (as with so many enlightened saints), merely to "see and judge the failure of the professed Church" and gather in the name of the Lord, and remember His death in the breaking of bread every Lord's day. All this is good. But we *must* judge ourselves if we do not have real power amongst us. And the power of the Spirit, in a day of apostasy like this, will bring us into a deep burden over the state of things., and into prayer, such as the great men of God made in the three great chapters to which we have just referred!

—Whether prophecy [let us prophesy] according to the proportion of our faith—Paul's exhortation, as we shall see, is here devoted to the believer's exercising any gifts "according to the proportion" of his God-given confidence, or "faith," in the exercise of it: not over-estimating himself, but soberly estimating, and thus proceeding. It is taken for granted, of course, that all are fully willing to exercise any gift; and will not, through unbelief or false humility, hold back from it.)³

We can easily see in a Luther or a Calvin, in the sixteenth century, in a Bunyan in the seventeenth century; in a Wesley in the eighteenth, in a Moody in the nineteenth, such apostolic operation. Wesley spoke from God to all England, as did Luther to Germany. Moody, we know, was first an evangelist, loving and reaching the lost. But God, who is sovereign, gave him spiritual authority in the consciences of Christians throughout the whole world. We know what debt under God all those who have the truth today owe to Darby, through whom God recovered more truth belonging to the Church of God, than through any other man since Paul, and whose writings are today the greatest treasure of truth and safeguard against error known to instructed believers. Such men had more than an evangelist's or teacher's gift. There was spiritual authority they themselves did not seek, attending their ministry. This fact discerning believers, —those free from tradition's bias, readily see and gladly admit. Paul defines the prophetic gift in #1Co 14:3: "He that prophesieth speaketh unto men edification, and comfort, and consolation." New Testament prophets and apostles laid the foundation of the Church, —the prophets speaking directly by inspiration from God. But while the early apostles and prophets had their peculiar ministry in a foundational way, yet both gifts remain in the Church (see #Eph 4:11-13) along with evangelists, pastors and teachers. Now since the prophet speaks under the moving of the Spirit, he is to do so "according to His faith." Dean Alford makes the evident distinction, "The prophet spoke under immediate inspiration; the teacher (didaskalos), under inspiration working by the secondary instruments of his will and reason and rhetorical power." (Illumination) We have ourselves sometimes heard those speaking in "testimony" or "praise-meetings" whose words were not, properly speaking, teaching; but yet entered in the power of the Spirit directly into the heart of the hearers, edifying, exhorting, and consoling, —a high ministry indeed, though in the "secondary character" of it, as compared to the words of the early apostles and prophets. Such an one could, of course, speak profitably only when speaking in the Spirit, and thus, "in proportion to his faith."

The remarkable foot-note below, from J. N. Darby, is a frank and explicitly plain statement of truth. Mr. D. repeats over and over (seven times, at least, in the pages from which our excerpts are taken—Collected. Writ. 1, 350; III. 217-9) that the written Word is complete. No honest heart, however, knowing history, can fail to admit that God has, in mercy, raised up, from time to time, men who have administered His Word in such apostolical and prophetic power. That He will again do so, we do not doubt. There is an ever-recurring need of these gifts. Probably, a constant need!"

footnotes

- Of course, it will be to many, as it was to the author, a startling revelation, that the Spirit is ready to engift each believer for Divinely appointed service! Those mentioned as "unlearned" in #1Co 14:23 were evidently believers, but ungifted; or, as Alford says, "plain believers," persons unacquainted with the Gifts of #1Co 12. { Or, they may be more acquainted with the Rifts of a spirit of a different kind η πνεῦμα ἕτερος. Or how about a different kind of Gospel η εὐαγγέλιον ἕτερον?- 2 Cor 11:4 εἰ {COND} μὲν {PRT} γὰρ {CONJ} ὁ {T-NSM} ἐρχομενος {V-PNP-NSM} ἄλλον {A-ASM} ἰησοῦν {N-ASM} κηρύσσει {V-PAI-3S} ὃν {R-ASM} οὐκ {PRT-N} ἐκηρύξαμεν {V-AAI-1P} η {PRT} πνεῦμα {N-ASN} ἕτερον {A-ASN} λαμβανετε {V-PAI-2P} ὁ {R-ASN} οὐκ {PRT-N} ἐλάβετε {V-2AAI-2P} η {PRT} εὐαγγέλιον {N-ASN} ἕτερον {A-ASN} ὁ {R-ASN} οὐκ {PRT-N} ἐδεξασθε {V-ADI-2P} καλῶς {ADV} ἠνεγχεσθε {V-INI-2P}
- 4 For since he that cometh preacheth another (of the same kind) Jesus, whom we did not preach, or since ye receive a different spirit, which ye did not receive, or since a different gospel, which ye did not accept, well do you hold back from him. 2 Co 2:12) Three 1st class conditional protases, εἰ {COND} substituted in the last two (a common Koine occurrence.)
- Alford well says, "The measure of faith, the gift of God, is the receptive faculty for all spiritual gifts; which are, therefore, not to be boasted of, nor Pushed beyond their province, but humbly exercised within their own limits."
- "An apostle was sent direct, as an architect, authorized by Christ to build His Church. Apostles were authorized, on the part of Christ, to found and to build, and to establish rules in His Church. In this sense there are no longer apostles.
"But it appears to me, that in a lower sense, there may be apostles and prophets in all ages. Barnabas is termed an apostle. Junius and Andronicus are called apostles, and it is said of them that they were 'of note amongst the apostles' (#Ro 16.7); so that there are others who were not named. "As regards the revelation of God, it is complete; as regards any authority to found the Church it no longer exists; neither the twelve nor Paul have had any successors. The foundation cannot be twice laid. But one may act under an extraordinary responsibility as sent by God. We may cite as examples, without pretending to justify all that they did, a Luther, a Calvin, a Zwingli, and perhaps others. So for prophets; although there be no new revelations of truth, there may be, as proceeding from God Himself, a power of applying to the circumstances of the church, or of the world, truths hidden in the Word; such as, in practice, might render the ministry prophetic. Moreover all those who expressed the mind of God 'to edification' were called prophets, or at least, prophesied." "Prophets, who were associated with apostles as the foundation, because they revealed the mind of God, may, it appears to me, in a subordinate sense, be believed to exist, —those who not merely teach and explain ordinary and profitable doctrine, —but who by a special energy of the Spirit can unfold and communicate the mind of Christ to the Church where it is ignorant of it (though that mind he treasured up in the Scripture)—can bring truths, hidden previously from the knowledge of the Church, in the power of the testimony of the Spirit of God, to bear on the present circumstances of the Church and future prospects of the world, and thus be practically prophets (though there be no new facts revealed, but all are really in the Word already), and thus be a direct[?] blessing and gift of Christ to the Church for its emergency and need, though the Word be strictly adhered to, but without which the Church would not have had the power of that Word" (Darby).

About verse 7, Newell again says:

“Verse 7: Or [personal] ministry, let us occupy ourselves in our ministering [to the needs of the saints]—God graciously places this word "ministering" [diakonia] between prophesying and teaching. In #Ac 6 we have the word twice, applied first to physical things: "the daily ministrations" (of food to the widows); and second to spiritual things: "We will continue . . . in the ministry of the Word." But here in Romans Twelve, its being placed as it is, indicates that those who, like the house of Stephanas, in #1Co 16:15, minister to the saints' material needs, should set themselves to such ministering. It is the whole-hearted exercise of this gift, when it is given, that is urged by the apostle. Perhaps there is no gift so liable to lapse into haphazard exercise, as this Christ-like gift!

Or he that teacheth, to his teaching—Proper Christian teaching is not mere "Bible study"; but, first of all, clear explanation direct to believers' hearts, of Christ's work for us, and of the Pauline Epistles that directly concern the Church of God as the Body of Christ, indwelt by the Spirit, one with Him. Proper teaching would see that the saints become familiar with the wonders of the Old Testament, and love it. The prophecies, both of the Old Testament and of the book of The Revelation should also be taught, remembering that "the testimony of Jesus is the spirit of prophecy"; and that every true Christian teacher should be able to say: "It was the good pleasure of God to reveal His Son in me, that I might preach Him" (#Ga 1:16); "that in all things Christ might have the preeminence"; "that we may present every man perfect in Christ Jesus." This is the kind of work that was done by Priscilla and Aquila, when they had heard Apollos in the Ephesian synagogue: "They took him unto them, and expounded unto him the Way of God more accurately." It is being done whenever one who knows the truth really brings another into it. Oh, for more such teaching! We leave so much unapplied, —so much that the dear saints never really enter into!¹

footnotes

¹. Many years ago, at the Keswick Convention, in England, I was returning, about seven o'clock, from an early morning walk. I passed the "Drill Hall," and down came Macgregor (G.H.C.) and greeted me. I said, "Your face looks pale; are you not well?" "Oh yes, —only a bit weary," said he. Then, by questioning further, I found he had just then finished with the last case left from the previous night's meeting! That was teaching indeed. He had patiently labored all night long to expound to one after another "the Way of God more perfectly!"

It is our privilege just now to have beneath our roof a beloved sister in her eighty-fourth year whose energies for over forty years have been constantly used in teaching others. Although having to support herself by public school teaching, yet with a steadfastness that is deeply touching, one thing she does with every one with whom she comes in contact: she teaches each the gospel. Many people, and even preachers, have come to her for instruction, even when she was confined to her bed in sickness or infirmity. There they sat patiently listening to her words concerning Christ. **Her great passion is to "make all men see" Paul's wonderful explanation of our identification with Christ in His death, burial, and resurrection.**

[Later: Alas for us, —not for her! our beloved Mrs. S— has gone triumphantly Home!]

About verse 8 Newell continues:

“Verse 8: Or he that exhorteth, to his exhortation—The gift of exhortation is distinct from that of teaching (though both may be found in the same person). Exhortation is an appeal to the will; teaching, to the mind. Exhortation is a precious gift—invaluable! whereby the Holy Spirit directly persuades the hearing heart into obedience to the truth which it has heard. A true exhorter, also, must be walking the path he calls others to follow!

He that giveth, with singleness [of heart toward God]— The literal meaning of giving here is that of imparting, of sharing our substance with others; and the manner of such giving is to be without secret reluctance, for "God loveth a cheerful giver" (#2Co 9:7); also without false pretense, such as Ananias and Sapphira had; finally, with an eye single to God. In fact, in #Eph 6:5 this same word "singleness" is used in the phrase "in singleness of your heart, as unto Christ."

He that ruleth, with diligence—Ruling- is first a gift, then an office, like those of elders and deacons (#1Ti 3:4,12), who must, of course, first "rule well their own house." Just as prophesying, teaching, and exhorting were gifts by the Spirit; and as giving is a grace given of God (#2Co 8:1, 4,7); so the work of elders and deacons were offices: "If a man seek the office of a bishop"—or overseer: called also "elder," as see #Ac 20:17, 28; —as being more matured in Christian faith and experience; while the term "bishop" or "overseer" designates the duties of the office—to oversee). Dean Alford objects to interpreting "ruleth" here (Rom 12.8) of rulership in the Church, saying, (as a true churchman would), "It is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so general a term, as this!" But in the enumeration of the gifts in #1Co 12:28, we have this order: "Apostles, prophets, teachers, miracles, healings, helps"; and then, "governments," next to the last term in the list! **Of course man, who glories in office, would want this order changed.**

Gifts were a direct bestowment (charisma) of the Spirit; moreover, they were general, while the "rulers" were confined to their own assemblies. Prophets, evangelists, pastors and (or, who are) teachers (#Eph 4:11) were that wherever they were; but an elder or deacon held his own office in his own assembly only.

ASSIGNMENT 26.02 Your Spiritual Gifts And Their Ministry

- (1) Please fill out the Quiz shown, below, and hand it in. This is for you only – no grade, but you may be interested in the results!
- (2) After reading 1 Cor 12-14 in your Bible, What is the more important of the Spirituals? Why?
- (3) Do you see an order of importance of the Gifts? What two words seem to indicate an order?
- (4) Are any of the gifts of less importance, today? Why?
- (5) What is the reason the Bible indicates the gift of tongues (& interpretation of tongues) was given?

Spiritual Gifts Quiz

Please follow the instructions below. These are for you only!!! They are not to be seen by others. These are not psychologically tricky questions.

Assume you were to move to another town where there were a great number of local churches – all “Doctrinally” sound. (If you actually find such a town, let me know so my wife and I can also come.) Check below the boxes (8 or less) where you would feel comfortable (and you would fit in) if the majority of people in each church visited had that particular interest.

1. Practical assistance to individual members of the church in emergency situations or short term needs.
 2. In-depth Bible studies with special emphasis on the precise meaning of words.
 3. Personal counseling and encouragement for each member to assist him in applying Scriptural principles to his daily life.
 4. Generous programs of financial assistance to missionaries and other ministries.
 5. Plan smooth running organization throughout the church so that every phase will be carried out decently and in order.
 6. Special outreach and sympathy toward those in wretched condition (sick, lame, unattractive, poor, etc.).
 7. Put into action by delegation authority, the plans submitted for smooth running organization throughout the church so that every phase will be carried out decently and in order.
 8. Continual long term service in one specific area of church ministry.
 9. Busy all the time helping others.
 10. God’s Word is clarified and communicated to others.
 11. Believers individually are good at comforting, consoling and encouraging one another.
 12. Believers organize personal business in order to accumulate assets.
 13. Each believer seems to have a good long range vision of his goal.
 14. Believers look for someone to help rather than something to do.
 15. Church meetings are very orderly and well presided over.
 16. Believers are inwardly motivated to quietly and consistently go about the tasks of the local church.
 17. A calling ministry (active) which seeks to lead the lost to Christ.
 18. A church where members have the capacity to believe God for great, perhaps unusual, things.
 19. Believers are able to detect doctrinal error accurately.
 20. Believers engaged in discipling new converts.
-

{The Participle Used Substantively, Cont.}

2 Co 10:17 ὁ δὲ καυχώμενος {V-PNP-NMS} ἐν κυρίῳ καυχάσθω {V-PAI_{imper.}-3S}.

2 Co 10:17 *But the one who is boasting (=he who boasts), let him boast in the Lord.*

1 Cor 14:9 οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν {C_{ond.} P_{art.} of (here) 2nd C_{lass.} See Chapter on Conditional Sentences.} μὴ εὔσημον λόγον δῶτε {V-2AAS-2P}, πῶς γνωσθήσεται {V-FPI-3S} τὸ λαλούμενον {V-PPP-NSN}; ἔσεσθε {V-FAI-2P} γὰρ εἰς ἀέρα λαλοῦντες {V-PAP-NPM}.

1 Cor 14:9 *Thus also *you* with the tongue, unless ye should give a distinct speech (and you don’t), how shall it be known the thing being spoken (= that which is being spoken)? *For ye will be speaking to the air.**

In the translation of such constructions into English one must usually resort to paraphrases of the types illustrated above.

REMARK: An anarthrous participle also may be used substantively as in:

Ro 8:38 πέπεισμαι {V-P_{erf}.PI-1S} γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα {V-P_{erf}.AP-NNP} οὔτε μέλλοντα {V-PAP-NNP} οὔτε δυνάμεις
 Ro 8:38 *For I, having been persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come (= coming things), nor powers,*

Ro 8:39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις {I_{def}. R_{el}. P_{ron}.-NFS} κτίσις ἐτέρα δυνήσεται {V-FAI-3S} ὑμᾶς χωρίσαι {V-AAI_{nf}.} ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Ro 8:39 *Nor height, nor depth, nor any other creature {Or creation}, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

In Rom 8:38-39, Can you identify several “Big Ideas”? We’ll eventually call them Principles^a.

Assignment 26.03 Principles - Systematize:

(1) Write these Principles out along with the Greek Text and English Translation and hand them in. When you get these back, please:

(2) Insert Them Into “Your Systematic Theology By An Inductive Method”.

Then:

(3) hand in a copy of this page(s).

Hint: Ref. EXEGETICAL HOMILETICS Section 2.3.2 PRINCIPLES, pgs. 76-82

Ro 10:14 Πῶς οὖν ἐπικαλέσωνται {V-FMI-3P} εἰς ὃν οὐκ ἐπίστευσαν {V-AAI-3P}; πῶς δὲ πιστεῦσωσιν {V-FAI-3P} οὐ οὐκ ἤκουσαν {V-AAI-3P}; πῶς δὲ ἀκούσωσιν {V-FAI-3P} χωρὶς κηρύσσοντος {V-PAP-GMS};

Ro 10:14 *How then shall they call upon him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without one who preaches?*

26.18 The Verbal Characteristics Of Participles.

In this lesson we stated, participles are *verbal* adjectives; i.e., in addition to the characteristics, which they share with adjectives, they also have characteristics in common with verbs. In particular, they may govern objects and have other adjuncts proper to verbs.^b

Ro 7:19 οὐ γὰρ ὁ {R-ASN} θέλω {V-PAI-1S} ποιῶ {V-PAI-1S} ἀγαθόν, ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο πράσσω.

Ro 7:19 *For I do not practice the good that I will; but the evil I do not will, that I do.*

Ro 7:20 εἰ {C_{ond}. P_{art}. O_f (here) 1st C_{lass}} δὲ ὁ οὐ θέλω [ἐγὼ] τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα {V-PAP-NSF} ἐν ἐμοὶ ἀμαρτία.

Ro 7:20 *But since what *I* do not will, this I practice, it is no longer *I* that do it, but the sin that dwells (or ‘is dwelling’) in me.*

1 Co 9:24 Οὐκ οἶδατε {V-P_{erf}.AI-2P} ὅτι οἱ ἐν σταδίῳ τρέχοντες {V-PAP-NMP} πάντες μὲν τρέχουσιν {V-PAI-3P}, εἰς δὲ λαμβάνει {V-PAI-3S} τὸ βραβεῖον; οὕτως τρέχετε {V-PAI_{mp}.-2P} ἵνα καταλάβητε {V-2AAS-2P}.

^a A Principle is “an eternal truth that is not limited to a moment of time”.

^b i.e., predicate nominatives, predicate adjectives, prepositional phrases, etc. Participles do not, however, have objects in the usual sense.

1 Co 9:24 *Don't ye know (or – You know, don't you) that they who run (or who are running) in the race-course (which is in the stadium), they all run, but one receives the prize? So, run, in order that you (all) may obtain.*

1 Co 15:57 τῷ δὲ Θεῷ χάρις τῷ διδόντι {V-PAP-DSM} ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

1 Co 15:57 *but thanks to God, who is giving (who gives) us the victory by means of (or through) our Lord Jesus Christ.*

2 Co 13:3 ἐπεὶ { C_{onj.} > (ἐπί + εἰ)} δοκιμὴν ζητεῖτε {V-PAI-2P} τοῦ ἐν ἐμοὶ λαλοῦντος {V-PAP-GSM} Χριστοῦ· οὐκ ἄσθενεῖ ἀλλὰ δυνατεῖ {V-PAI-3S} ἐν ὑμῖν.

2 Co 13:3 *Since (and ye are) ye are seeking a proof of Christ speaking in me, (who is not weak towards you, but is powerful among you, ... 4 ...)*

26.19 Introduction to Circumstantial Participles.

In addition to the adjectival and verbal functions described in the previous lesson, participles have other uses which we shall for convenience call *circumstantial*. These circumstantial uses may most readily be understood by comparing them with somewhat similar uses of English participles. Let us consider two illustrative sentences:

(a) The apostle baptizing the disciples glorifies God.

(b) The apostle, baptizing the disciples, glorifies God.

In the first of these sentences the construction *baptizing the disciples* is attributive, modifying *apostle*; in sentence (b), however, the participial construction modifies the *action* and describes the circumstances under which the action ("glorifying") takes place. In sentence (a) the phrase *baptizing the disciples* is semantically equivalent to a relative clause, i.e., *who is baptizing the disciples*, but in sentence (b) it is semantically equivalent to a clause such as *he was baptizing the disciples, while he was baptizing the disciples, when he was baptizing the disciples, because he was baptizing the disciples*, or something of the sort. In other words the participle acts adverbially. (The exact force of such a participial (or any) construction, in English or Greek, can only be inferred from the context.)

26.19.01 More On Circumstantial Participles.

It will be observed that the difference in meaning between the English sentences (a) and (b) is indicated by the fact that the phrase *baptizing the disciples* is set off by commas in (b) but not in (a); i.e., **the difference is indicated, in speech, by intonational features**. The same meanings as are expressed by English present participles in these two sentences may be expressed by Greek present participles; however, the distinction between the "attributive" and "circumstantial" meanings is indicated differently in Greek. Thus

(a) *The apostle [the one who is] baptizing the disciples glorifies God.*

would be rendered in Greek by

(α) ὁ ἀπόστολος ὁ βαπτίζων τοὺς μαθητὰς δοξάζει τὸν Θεόν.

but

(b) *The apostle, baptizing the disciples, glorifies God.*

would be rendered by

(β) ὁ ἀπόστολος βαπτίζων τοὺς μαθητὰς δοξάζει τὸν Θεόν.

The difference in meaning between (α) and (β) is not indicated by commas (in writing) or by intonational features (in speaking), **but by the presence of the article in (α) and the absence of it in (β)**. It may be laid down in general that **an articular participle is attributive** and that **an**

anarthrous participle is circumstantial. Some anarthrous participles may, however, be understood as attributive (like adjectives); it is usually clear from the context when this is so, and such participles usually occur with anarthrous nouns. Thus, for example:

1 Co 13:1 ...γέγονα {V-2P_{erf.}AI-1S} χακὸς ἤχῳν {V-PAP_{tcpl.}-NMS} ἢ (Coordinating. CONJ)
κύμβαλον ἀλαλάζον {V-PAP-NNS}.

1 Co 13:1 ...I [would] have become a sounding gong or a clanging cymbal.

Note: This is the apodosis^a of a 3rd Class conditional sentence^b. The protasis has the conditional particle ἐάν with the subjunctive λαλῶ {V-PAS_{ubj.}-1S}, not shown. The expression χακὸς ἤχῳν might mean *a gong as it is sounding*, but in the context (The noun & participle are anarthrous.) it can only mean *a sounding gong*.

26.20 The Use Of Concord With Participles.

Notice that in both of the model sentences (α) and (β) in 26.19, the participle agrees with the subject ἀπόστολος in gender, case, and number. Neither attributive nor circumstantial participles are always associated with the subject, however, and when they are associated with other nouns (or pronouns), they agree with them. The following model sentences should be studied carefully:

26.20.01 Articular Attributive Participial Constructions.

Attributive participial constructions occur as in the following examples:

- (a) ὁ βαπτίζων {V-PAP-NMS} τοὺς μαθητὰς δοξάζει {V-PAI-3S} τὸν Θεόν. *He who is baptizing the disciples glorifies God.* (Same as (α), with subject unexpressed; note the translation:)
- (b) ἡ ἀδελφὴ ἡ βαπτίζουσα {V-PAP-NFS} τοὺς μαθητὰς δοξάζει τὸν Θεόν. *The sister who is baptizing the disciples glorifies God.* (Feminine subject)
- (c) ἡ βαπτίζουσα {V-PAP-NFS} τοὺς μαθητὰς δοξάζει τὸν Θεόν. *She who is baptizing the disciples glorifies God.* (Feminine subject unexpressed, but indicated by gender of participle)
- (d) τὸ τέκνον τὸ βαπτίζον {V-PAP-NNS} τοὺς μαθητὰς δοξάζει τὸν Θεόν. *The child who is baptizing the disciples is glorifying God.* (Neuter subject)
- (e) οὗτος ἐστίν {V-PAI-3S} ὁ οἶκος τοῦ ἀποστόλου τοῦ βαπτίζοντος {V-PAP-IMS} τοὺς μαθητὰς. *This is the house of the apostle who is baptizing the disciples.* (Instrumental, Masculine, singular)
- (f) τὸν ἄρτον δίδωσιν {V-PAI-3S} τῷ ἀποστόλῳ τῷ βαπτίζοντι {V-PAP-IMS} τοὺς μαθητὰς. *(He, She, It) is giving bread to the apostle the one who is baptizing the disciples.* (Instrumental, Masculine, singular)

^a A conditional clause is a statement of supposition, generally introduced in English by the conjunction "if," the fulfillment of which is assumed as necessary to the fulfillment of a potential fact expressed in a companion clause. Grammarians call the "if" clause the "protasis": the main or fulfillment clause is called the "apodosis." Together these two parts form a conditional sentence. Perhaps an illustration will suffice:

(Protasis - condition), (Apodosis - fulfillment) "If Christ is my Saviour, I am going to heaven."

(This note is a repeat of footnote in 26.15.01.01.)

^b Please see; Chapter on Conditional Sentences, or my book, THE CONDITIONAL SENTENCES OR CLAUSES IN THE GREEK NEW TESTAMENT

(g) βλέπομεν {V-PAI-1P} τὸν ἀπόστολον τὸν βαπτίζοντα {V-PAP-AMS} τοὺς μαθητὰς.
We are seeing the apostle who is baptizing the disciples.

Similar models could be constructed for plural nouns and for all genders. Note that in the above examples the words "who is" could be omitted from the translations without changing the sense; this may not always be the case.

26.20.02 (Anarthrous) Circumstantial Participial Constructions.

Circumstantial participial constructions occur in the sentences below. For the purposes of illustration, these sentences are identical to those in the preceding group except for the article. Only one of the many possible translations is given for each example, but alternative possibilities may be constructed on the analogy of others in the group:

- (a) βαπτίζων {V-PAP-NMS} τοὺς μαθητὰς δοξάζει {V-PAI-3S} τὸν Θεόν. *While baptizing the disciples, he glorifies God.* (Same as (α), with subject unexpressed)
- (b) ἡ ἀδελφὴ βαπτίζουσα {V-PAP-NFS} τοὺς μαθητὰς δοξάζει τὸν Θεόν. *The sister glorifies God as she is baptizing the disciples.* (Feminine subject)
- (c) βαπτίζουσα {V-PAP-NFS} τοὺς μαθητὰς δοξάζει τὸν Θεόν. *When she is baptizing the disciples, she glorifies God.* (Feminine subject unexpressed, indicated by gender of the participle)
- (d) τὸ τέκνον βαπτίζον {V-PAP-NNS} τοὺς μαθητὰς δοξάζει τὸν Θεόν. *The child, (the one who is) baptizing the disciples, glorifies God.* (Neuter subject. Note the commas in the translation!)
- (e) οὗτος ἐστίν {V-PAI-3S} ὁ οἶκος τοῦ ἀποστόλου βαπτίζοντος {V-PAP-GMS} τοὺς μαθητὰς. *This is the house of the apostle while he is baptizing the disciples.*
- (f) βλέπομεν {V-PAI-1P} τὸν ἀπόστολον βαπτίζοντα {V-PAP-AMS} τοὺς μαθητὰς. *He is giving the bread to the apostle because he (= the apostle) is baptizing the disciples.*
- (g) βλέπομεν {V-PAI-1P} τὸν ἀπόστολον βαπτίζοντα {V-PAP-AMS} τοὺς μαθητὰς. *We are seeing the apostle as he baptizes the disciples.*

OR: *We are seeing the apostle baptizing the disciples* (see 26.21, below.)

Again, similar models could be constructed with plural nouns and with nouns in the other genders; moreover, models could be constructed with passive (or middle) participles.

26.21 Attributive Participial Expressions Translated As A Relative Clause.

It should be noted that an attributive participial expression is usually best rendered in English by a *relative* clause (i.e., a clause introduced by *who, which, that*) and that a circumstantial participial expression is usually best translated by a clause introduced by *as, while, when, because, etc.*, depending on the context. With certain verbs, however, it is possible to render the Greek participle directly by an English participle and to understand it as "supplementing" the main verb. In the latter case the participle agrees with the subject or the object, depending on which it has reference to:

Lk 5:4 ὡς {ADV_{As, like, even as, just as}} δὲ {CONJ_{Post-positive: and, but, or}} ἐπαύσατο {V-AMI-3S} λαλῶν {V-PAP-NSM}, . . .

Lk 5:4 But when he ceased speaking, . . .

Mt 24:30 καὶ τότε {ADV_{of time-then}} φανήσεται {V-2FPI-3S} τὸ σημεῖον {N-NNS} τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε {ADV_{of time-then}} κόψονται {V-FDI-3P} πᾶσαι {A-NFP} αἱ φυλαὶ τῆς γῆς καὶ ὄψονται {V-FDI-3P} τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον {V-PNP-AMS} ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως {N-GFS} καὶ δόξης πολλῆς {A-GSF}.

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 Mt 24:30 *And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory.*

This last usage (i.e., the participle used in a futuristic sense) is not unusual, but it is not met with very frequently in the New Testament. The verbs with which it occurs are those in the examples cited and a few others, principally:

Table 26.16 Verbs Whose Attributive Participles Often Translated As Supplementing The Main Verb

ἀκούω:	<i>to hear-listen-attend-perceive by hearing-understand by hearing,</i>
βλέπω:	<i>to see-have sight-perceive-look at,</i>
γινώσκω:	<i>to be taking in knowledge-come to know-recognize-perceive-understand,</i>
διαλείπω:	<i>to intermit-leave off for a time,</i>
ἔρχομαι:	<i>to come,</i>
εὕρισκω:	<i>to find with or without a previous search,</i>
θεωρέω:	<i>to look at-gaze-behold,</i>
καλέω:	<i>to call-summon,</i>
ποιέω:	<i>to make-produce-create-cause,</i>
τελέω:	<i>to bring to an end-finish-complete,</i>
ὑπάρχω:	<i>to begin-be in existence, .</i>

26.22 The Time Aspect Of Present Participles.

It is very important to understand that the present participle does not necessarily refer to present time. Indeed, it has no "tense" of its own at all, properly speaking, but only aspect: it usually refers to action *in progress* at the *same time* as the action of the main verb. A few illustrative examples will help to make this clear.

26.22.01 The Time Aspect Of Present Attributive Participles.

Attributive participles (used substantively in the first two examples cited):

(a) Associated with a main verb in the present tense:

Ro 14:02 ὃς μὲν πιστεύει {V-PAI-3S} φαγεῖν {V-2AAI_{nf}>φάγομαι} πάντα, ὁ δὲ ἀσθενῶν {V-PAP-NMS} λάχανα {N-ANP} ἐσθίει {V-PAI-3S>ἐσθίω}.

Ro 14:2 *One man hath faith to eat all things: but he who is weak eats herbs.*

(b) Associated with a main verb in a past tense:

Jn 2:14 καὶ εὗρεν {V-2AAI-3S} ἐν τῷ ἱερῷ τοὺς πωλοῦντας {V-PAP-AMP} βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς {N-AMP} καθημένους {V-PNP-AMP},

Jn 2:14 *And found in the temple those who were selling oxen and sheep and doves, and the changers of money sitting:*

(c) Associated with a main verb in the future tense:

1 Th 4:17 ἔπειτα ἡμεῖς οἱ ζῶντες {V-PAP-NMP} οἱ περιλειπόμενοι {V-PPP-NMP>περιλείπω} ἄμα σὺν αὐτοῖς ἀρπαγησόμεθα {V-FPI-1P>ἀρπάζω: to seize-catch up-snatch away-carry off by force(the rapture;i.e., the rapture)} ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα· καὶ οὕτως {ADV} πάντοτε {ADV_{of time}; at all times-always} σὺν κυρίῳ ἐσόμεθα {V-FDI-1P}.

1 Th 4:17 *then we who are living, those who are left, shall together with them (see verse 16) be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

26.22.02 The Time Aspect Of Present Circumstantial Participles.

Circumstantial participles:

(a) Associated with a main verb in the present tense:

2 Co 3:18 ἡμεῖς δὲ πάντες {A-NMP} ἀνακεκαλυμμένω^a {V-peR_fect_PP-DNS} προσώπω τὴν δόξαν κυρίου κατοπτριζόμενοι {V-PMP-NMP} τὴν αὐτὴν εἰκόνα {N-AFS} μεταμορφούμεθα {V-PPI-1P} ἀπὸ δόξης εἰς δόξαν, καθάπερ {ADV_just as-even as} ἀπὸ^b κυρίου {N-A_bl.MS} πνεύματος {N-A_bl.NS}.

2 Co 3:18 *But we all, with unveiled face {1} beholding as in a mirror the glory of the Lord, are being transformed according to the same image from glory to glory, even as by the Lord the Spirit. {1} Or reflecting as a mirror}*

ASSIGNMENT 26.04 Figure(s) Of Speech – Principles - Systematics:

- (1) Identify at least one figure of speech in this (2 Co 3:18) passage, record it along with the phrase it occurs, and hand it in.
- (2) Find the Principles in this passage, and hand them in.
- (3) Place them appropriately in your Systematic Theology, handing in a copy of each page

(b) Associated with a main verb in a past tense:

Mt 4:18 Περιπατῶν {V-PAP-NMS} δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν {V-2AAI-3S} δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον {V-PPP-AMS} Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας {V-PAP-APM} ἀμφίβληστρον εἰς τὴν θάλασσαν ἦσαν {V-IAI-3P} γὰρ ἀλιεῖς.

Mt 4:18 *And while he was walking by the sea of Galilee, he saw two brothers, Simon, having been called Peter, and Andrew his brother, casting a net into the sea: for they were fishers;*

(c) Associated with a main verb in the future tense:

Ro 12:20 ἀλλὰ ἐὰν {COND_particle with Subj.=3rd class cond. clause} πεινᾷ {V-PAS_ubj.-3S} ὁ ἐχθρὸς σου, ψώμιζε {V-PAI_M_per.-2S} αὐτόν· ἐὰν {COND_particle with Subj.=3rd class cond. clause} διψᾷ {V-PAS-3S}, πότιζε {V-PAI_M_per.-2S} αὐτόν· τοῦτο γὰρ ποιῶν {V-PAP-NSM} ἄνθρακας πυρὸς σωρεύσεις {V-FAI-2S} ἐπὶ τὴν κεφαλὴν αὐτοῦ,

Ro 12:20 *But if therefore your enemy should hunger, feed him; if he should thirst, give him drink; for, so doing, this, you shall heap coals of fire upon his head.^c*

^a > ἀνακαλύπτω: to unveil, metaphorically by removing hindrance to perception of spiritual things. Only used here and in 3:14 where the context has to do with the Word of God.

^b Ref., Section 24.07.04.01, by

^c Ref., Exegetical Homiletics, Section 1.6.2 *Fidelity*

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 Ro 12:21 μὴ νικῶ {V-PPIM_{per.}-2S} ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά {V-PAIM_{per.}-2S} ἐν τῷ ἀγαθῷ
 τὸ κακόν.
 Ro 12:21 *Be not overcome by evil, but overcome evil with good.*

ASSIGNMENT 26.05 Hermeneutics - Exegetical:

- (1) What does the expression “you shall heap coals of fire upon his head”, mean? Ro 12:20 (Hint: WCGMB , “coal”, section 21, pgs. 44-46) Also, see Prov. 25:21-22. Please hand in your study notes.
 - (2) Is this expression a plain literal or a figurative literal expression? Why do you think so? Please include these answers with answers to (1), above.
-

26.23 The Genitive Absolute.

A circumstantial participle and a noun or pronoun in the genitive case (with which the participle agrees) form the construction called the genitive absolute, provided that the noun or pronoun in the construction does *not* refer to a person or thing mentioned elsewhere in the sentence. The participle may have its object (in its usual case) and other adjuncts. The construction may sometimes be rendered by an English participial expression, but more frequently it is best translated by a clause introduced by *while, when, because, since*, etc., as the context indicates. The noun or pronoun in the genitive functions as the "subject" of the participle.

Ac 10:44 Ἐτι {ADV (here-of time) : *yet*} λαλοῦντος {V-PAP-GMS} τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσεν {V-2AAI-3S} τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας {V-PAP-AMP} τὸν λόγον

Ac 10:44 *While(or as) Peter was yet speaking these words the Holy Spirit fell upon all those who were hearing the word.*

We might refresh our Bibliology & Pneumatology here. The spoken Word (ῥήμα) by Peter to the gentiles living in Cornelius' house at Caesarea was probably in Aramaic or Greek. It is not enough to hear (or even read) words but to pay attention to what is said (which they did) because the articular word τὸν λόγον (the very meaning behind the ῥήμα that was uttered), was used indicating at least a mental understanding of Peter's message. This is as the N. T. indicates; the reception/baptism by the Holy Spirit occurs at the point of belief of the Gospel. Ref. Eph 1:13-14

Ro 5:6 ἔτι {ADV (here-of time) : *while*} γὰρ Χριστὸς ὄντων {V-PAP-GPM} ἡμῶν ἀσθενῶν ἔτι {ADV (here-of time) : *yet*} κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν {V-2AAI-3S}.

Ro 5:6 *For while we were (being) without strength, yet in due time Christ died on behalf of the ungodly.*

Notice the double underlines under ‘died’. This indicates the force of amazement is contained in ἀπέθανεν. (this verb is way out of normal word order)^a

Ro 7:3 ἄρα {PRT illative, with οὖν: so then} οὖν {CONJ} ζῶντος {V-PAP-GSM} τοῦ ἀνδρός {N-GSM} μοιχαλῖς χρηματίσει ἐὰν {COND_{Particle with Subj.=3rd class cond. clause}} γένηται {V-2AAS-3S} ἀνδρὶ ἐτέρῳ· ἐὰν {COND_{Particle with Subj.=3rd class cond. clause}} δὲ ἀποθάνῃ {V-2AAS-3S} ὁ ἀνήρ, ἐλευθέρῳ ἐστὶν {V-PAI-3S} ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι {V-PAIN_{fin.}} αὐτῆν μοιχαλίδα γενομένην {V-2AAP-ASF} ἀνδρὶ ἐτέρῳ.

^a Please refer to HERMENEUTICS, An Antidote For 20th Century Cultic And Mind Control Phenomena , Section 3.1.1.1
 Build doctrine on the original language

Ro 7:3 *so then therefore, the husband being alive, she shall be an adulteress if she be to another man; but if the husband should die, she is free from the law, so as not to be an adulteress, though she be to another man.*

REMARK: The proviso that the noun or pronoun in the genitive, should not refer to a person or thing mentioned elsewhere in the sentence, is sometimes ignored:

Jn 8:30 Ταῦτα αὐτοῦ {P-GSM} λαλοῦντος {V-PAP-GSM} πολλοὶ ἐπίστευσαν εἰς αὐτόν.

Jn 8:30 *While he was speaking these things, many believed in him.*

CHAPTER 27 – FUTURE PARTICIPLES

27.01 Forming Greek Future Participles.

The future participles of a Greek verb are formed from its future stems in the same way as the present participles are formed from its present stem. There are only 13 Future Participles in the New Testament; ten in the active voice, two in the middle voice and one in the passive voice. The forms of the future active participle^a may be analyzed into:

- (1) The base (e.g., λυ-, ἀγαπη-^b, -, ποιη-^c, πληρω-^d, δω-, θη-, στή-).
- (2) The future tense formant -σ-.
- (3) The stem formative -ο-.
- (4) The morpheme -ντ- (in the masculine and neuter) or -εσ- (in the feminine).
- (5) The case-number suffixes of the third declension (in the masculine and neuter) or of the first declension (of the type found in the paradigm of δόξα, in the feminine).^e

Thus we have:

Table 27.01 FUTURE ACTIVE PARTICIPLES (MASCULINE) OF λύω

No. – C.F.		GENDER	
No.	C.F.	Masculine	
Singular	N	λύσων	< λυ + σ + ο + ντ + ς (see 26.03)
	G	λύσοντος	< λυ + σ + ο + ντ + ος
	D	λύσοντι	< λυ + σ + ο + ντ + ι
	Ac	λύσοντα	< λυ + σ + ο + ντ + α
Plural	N	λύσοντες	< λυ + σ + ο + ντ + ες
	G	λυσόντων	< λυ + σ + ο + ντ + ων
	D	λύσουσι(ν)	< λυ + σ + ο + ντ + σι(ν)
	Ac	λύσοντας	< λυ + σ + ο + ντ + ας

^a Please see GREEK VERB PARSING TABLES for Table on Participles.

^b Cf. 22.11, 22.11.01

^c Cf. 22.11.02

^d Cf. 22.11.03

^e Cf. Chapter 19.

Table 27.02 FUTURE ACTIVE PARTICIPLES (FEMININE) OF λύω

NO. - C.F.		GENDER	
No.	C.F.	Feminine	
Singular	N	λύσουσα	< λυ + σ + ο + εσ + α
	G	λυσοῦσης	< λυ + σ + ο + εσ + ης
	D	λυσοῦση	< λυ + σ + ο + εσ +
	Ac	λύσουσαν	< λυ + σ + ο + εσ + αν
Plural	N	λύσουσαι	< λυ + σ + ο + εσ + αι
	G	λυσουσῶν	< λυ + σ + ο + εσ + ων
	D	λυσοῦσαις	< λυ + σ + ο + εσ + αις
	Ac	λυσοῦσας	< λυ + σ + ο + εσ + ας

Table 27.03 FUTURE ACTIVE PARTICIPLES (NEUTER) OF λύω

NO. - C.F.		GENDER	
No.	C.F.	Neuter	
Singular	N	λύσον	< λυ + σ + ο + ντ + #
	G	λύσοντος	< λυ + σ + ο + ντ + ος
	D	λύσοντι	< λυ + σ + ο + ντ + ι
	Ac	λύσον	< λυ + σ + ο + ντ + #
Plural	N	λύσοντα	< λυ + σ + ο + ντ + α
	G	λυσόντων	< λυ + σ + ο + ντ + ων
	D	λυσοῦσι(ν)	< λυ + σ + ο + ντ + σι(ν)
	Ac	λύσοντα	< λυ + σ + ο + ντ + α

27.02 Forming Future Active Participles of Μι Verbs.

The bases from which the future stems of the μι-verbs are formed are **δω**, **θη**, and **στη**, so that their future participles in the active voice are:

Table 27.04 FUTURE ACTIVE PARTICIPLES (MASCULINE) OF δίδωμι

NO. - C.F.		GENDER	
No.	C.F.	Masculine	
Singular	N	δώσων	< δω + σ+ ο+ντ + ζ
	G	δώσοντος	< δω + σ+ ο+ντ + ος
	D	δώσοντι	< δω + σ+ ο+ντ + ι
Plural	Ac	δώσοντα	< δω + σ+ ο+ντ + α
	N	δώσοντες	< δω + σ+ ο+ντ + ες
	G	δωσόντων	< δω + σ+ ο+ντ + ων
	D	δώσουσι(ν)	< δω + σ+ ο+ντ + σι(ν)
	Ac	δώσοντας	< δω + σ+ ο+ντ + ας

Table 27.05 FUTURE ACTIVE PARTICIPLES (FEMININE) OF δίδωμι

NO. - C.F.		GENDER	
No.	C.F.	Feminine	
Singular	N	δώσουσα	< δω + σ+ ο+εσ + α
	G	δώσουσης	< δω + σ+ ο+εσ + ης
	D	δώσουση	< δω + σ+ ο+εσ + η
	Ac	δώσουσαν	< δω + σ+ ο+εσ + αν
Plural	N	δώσουσαι	< δω + σ+ ο+εσ + αι
	G	δωσούσων	< δω + σ+ ο+εσ + ων
	D	δωσούσαις	< δω + σ+ ο+εσ + αις
	Ac	δώσουσας	< δω + σ+ ο+εσ + ας

Table 27.06 FUTURE ACTIVE PARTICIPLES (NEUTER) OF δίδωμι

NO. - C.F.		GENDER	
No.	C.F.	Neuter	
Singular	N	δώσον	< δω + σ+ ο+ντ + #
	G	δώσοντος	< δω + σ+ ο+ντ + ος
	D	δώσοντι	< δω + σ+ ο+ντ + ι
	Ac	δώσον	< δω + σ+ ο+ντ + #
Plural	N	δώσοντα	< δω + σ+ ο+ντ + α
	G	δωσόντων	< δω + σ+ ο+ντ + ων
	D	δώσουσι(ν)	< δω + σ+ ο+ντ + σι(ν)
	Ac	δώσοντα	< δω + σ+ ο+ντ + α

27.03 Forming Future Middle Participles.

Future middle participles are similarly formed:

λυσόμενος, η, ον < λυ + σ + ο + μεν + ος, η, ον (see 26.05)

etc.

ἀγαπησόμενος, η, ον < ἀγαπη + σ + ο + μεν + ος, η, ον

etc.

27.04 Forming Future Middle Participles Of εἶμι.

The future participle of the verb εἶμι is middle in form: ἐσόμενος, η, ον.

27.05 Forming Future Passive Participles.

The future passive participle occurs only once in the New Testament; it is formed on the future passive stem (cf. 22.04 (3), 22.07, 22.09 (7)):

λυθησόμενος, η, ον, < λυ + θησ + ο + μεν + ος, η, ον

The Lone N. T. Example: (There are no examples in the LXX)

Heb 3:5 καὶ Μωϋσῆς {N-NSM} μὲν πιστὸς ἐν ὅλῳ {A-LMS} τῷ οἴκῳ {N-DMS} αὐτοῦ ὡς
θεράπων {N-NMS} εἰς μαρτύριον τῶν λαληθησομένων {V-FPP-ObjectiveGNP>
λαλέω},

Heb 3:5 *And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;*

27.06 The Uses of the Future Participle.

The future participle occurs rather infrequently in the New Testament. Like the present participle, it may be articular or anarthrous, and it may function adjectivally, substantively, or circumstantially. The future participle represents an action as future from the point of view of the main verb; the future participle may, moreover, if the context permits, express the purpose of the action indicated by the main verb. A few illustrative examples will make these uses clear:

Mt 27:49 οἱ δὲ λοιποὶ ἔλεγον {V-IAI-3P}, ἴδωμεν {V-2AAS-1P} εἰ
{C_{ondPart. of 1st class}} ἔρχεται {V-PNI-3S} Ἰλίας σώσων {V-FAP-NMS} αὐτόν.

49 *And the rest said, Let be (wait or forbear); let us see (we shall see) whether Elijah is coming to save him.*

Lk 22:49 ιδόντες {V-2AAP-NMP} δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον {V-FDP-ANS} εἶπαν {V-
2AAI-3P}, Κύριε {N-VMS}, εἰ {C_{ondPart. of 1st class}} πατάξομεν {V-FAI-1P} ἐν
μαχαίρῃ {N-IFS};

Lk 22:49 *And when they that were about him saw what would follow (Or what was about to be), they said, Lord, shall we smite with the sword? (Or we shall smite them with a sword, shouldn't we?)*

1 Cor 15:37 καὶ ὁ {Rel.Pron.-NNS} σπείρεις, οὐ {Part.-Neg.} τὸ σῶμα τὸ γενησόμενον {V-FAP-ANS} σπείρεις ἀλλὰ γυμνὸν κόκκον εἰ {Cond Part. with 4th class} τύχοι {V-2AAO-3S} σίτου {N-GSM} ἢ τινος {Indef.Pron.-GMS} τῶν λοιπῶν.

1 Cor 15:37 *and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind;*

This is one of sixty-three examples of the Optative Mood in the New Testament. The 4th class condition occurs 11 times in the New Testament (εἰ + verb in Optative Mood), but not a complete example, seven in Acts, two in 1 Cor and two in 1 Pet. The 4th class condition occurs 11 times in the LXX, Twice in Deut. thrice in Judges, twice in 1 Kings (1 Sam in English Versions).

Note: λαληθησομενων <2980> (5702) {V-FPP-GPN} λαλεω: I say} Heb 3:5. See also 27.05

CHAPTER 28 – AORIST PARTICIPLES

28.01 Introduction.

Verbs which have first aorists (active and middle) have first aorist active and middle participles, and verbs which have second aorists (active and middle) have second aorist active and middle participles. Similarly, verbs which have first aorists passive have first aorist passive participles, and verbs which have second aorists passive have second aorist passive participles. There are 2005 aorist participles in the new testament; 1331 active voice, 294 middle voice, and 380 of the passive voice.

28.02 Forming The First Aorist Active Participle.

The first aorist active participle is formed by adding:

- (1) the participial morpheme (-ντ- in the masculine and neuter, -εσ- in the feminine) and
- (2) the appropriate case-number suffixes (those of the third declension for the masculine and neuter, and those of the first declension [of the type found in the paradigm of **δόξα**] for the feminine) to the unaugmented first aorist stem of the verb. The stem formative in this case is **-α-** rather than **-ο-**, so that the phonological modifications of the nominative singular masculine and of the dative plural masculine and neuter are like those found in the present active participle of **ἵστημι** (see 26.11, Table 26.10). The illustrative paradigms below will make this clear:

Table 28.01 AORIST ACTIVE PARTICIPLES (MASCULINE) OF λύω

NO. - C.F.		GENDER	
No.	C.F.	Masculine	
Singular	N	λύσας	< λυ + σ + α + ντ + ς
	G	λύσαντος	< λυ + σ + α + ντ + ος
	D	λύσαντι	< λυ + σ + α + ντ + ι
	Ac	λύσαντα	< λυ + σ + α + ντ + α
Plural	N	λύσαντες	< λυ + σ + α + ντ + ες
	G	λυσάντων	< λυ + σ + α + ντ + ων
	D	λύσανσι(ν)	< λυ + σ + α + ντ + σι(ν)
	Ac	λύσαντας	< λυ + σ + α + ντ + ας

Table 28.02 AORIST ACTIVE PARTICIPLES (FEMININE) OF λύω

NO. - C.F.		GENDER	
No.	C.F.	Feminine	
Singular	N	λύσασα	< λυ + σ + α + εσ + α
	G	λυσάσης	< λυ + σ + α + εσ + ης
	D	λυσάση	< λυ + σ + α + εσ +
	Ac	λύσασαν	< λυ + σ + α + εσ + αν
Plural	N	λύσασαι	< λυ + σ + α + εσ + αι
	G	λυσασῶν	< λυ + σ + α + εσ + ων
	D	λυσάσαις	< λυ + σ + α + εσ + αις
	Ac	λυσάσας	< λυ + σ + α + εσ + ας

Table 28.03 AORIST ACTIVE PARTICIPLES (NEUTER) OF λύω

NO. - C.F.		GENDER	
No.	C.F.	Neuter	
Singular	N	λύσαν	< λυ + σ + α + ντ + #
	G	λύσαντος	< λυ + σ + α + ντ + ος
	D	λύσαντι	< λυ + σ + α + ντ + ι
	Ac	λύσαν	< λυ + σ + α + ντ + #
Plural	N	λύσαντα	< λυ + σ + α + ντ + α
	G	λυσάντων	< λυ + σ + α + ντ + ων
	D	λύσασι(ν)	< λυ + σ + α + ντ + σι(ν)
	Ac	λύσαντα	< λυ + σ + α + ντ + α

28.03 Forming The Second Aorist Active Participle.

The second (strong) aorist active participle is formed by adding the participial morphemes and case-number suffixes (as described above) to the unaugmented second aorist stem. Since the stem formative in this case is -o- rather than -α-, the second aorist active participle differs from the present active participle only in its *base*; there is, however, a further difference in the position of the *accent*.

The following illustrative paradigm is of the second aorist participle of the verb λείπω, second aorist indicative ἔλιπον, unaugmented second aorist stem λιπω- (= base λιπ- + stem vowel -o-):

Table 28.04 SECOND AORIST ACTIVE PARTICIPLES (MASCULINE) OF λείπω

NO. - C.F.		GENDER	
No.	C.F.	Masculine	
Singular	N	λιπών	< λιπ + ο + ντ + ς
	G	λιπόντος	< λιπ + ο + ντ + ος
	D	λιπόντι	< λιπ + ο + ντ + ι
	Ac	λιπόντα	< λιπ + ο + ντ + α
Plural	N	λιπόντες	< λιπ + ο + ντ + ες
	G	λιπόντων	< λιπ + ο + ντ + ων
	D	λιπούσι(ν)	< λιπ + ο + ντ + σι(ν)
	Ac	λιπόντας	< λιπ + ο + ντ + ας

Table 28.05 SECOND AORIST ACTIVE PARTICIPLES (FEMININE) OF λείπω

NO. - C.F.		GENDER	
No.	C.F.	Feminine	
Singular	N	λιπούσα	< λιπ + ο + εσ + α
	G	λιπούσης	< λιπ + ο + εσ + ης
	D	λιπούση	< λιπ + ο + εσ + ι
	Ac	λιπούσαν	< λιπ + ο + εσ + αν
Plural	N	λιπούσαι	< λιπ + ο + εσ + αι
	G	λιπουσών	< λιπ + ο + εσ + ων
	D	λιπούσαις	< λιπ + ο + εσ + αις
	Ac	λιπούσας	< λιπ + ο + εσ + ας

Table 28.06 SECOND AORIST ACTIVE PARTICIPLES (NEUTER) OF λείπω

NO. - C.F.		GENDER	
No.	C.F.	Neuter	
Singular	N	λιπόν	< λιπ + ο + ντ + ς
	G	λιπόντος	< λιπ + ο + ντ + ος
	D	λιπόντι	< λιπ + ο + ντ + ι
	Ac	λιπόν	< λιπ + ο + ντ + α
Plural	N	λιπόντα	< λιπ + ο + ντ + ες
	G	λιπόντων	< λιπ + ο + ντ + ων
	D	λιπούσι(ν)	< λιπ + ο + ντ + σι(ν)
	Ac	λιπόντα	< λιπ + ο + ντ + ας

28.04 Forming The First Aorist Active Participles Of Contract Verbs.

The first aorist active participles of contract verbs are formed regularly, since they do not involve contraction. Hence we have, for example,

Table 28.07 AORIST ACTIVE PARTICIPLES OF CONTRACT VERBS

- (1) ἀγαπήσας, ἀγαπήσασα, ἀγαπήσαν from ἀγαπάω (contracted - ἀγαπῶ). AAI 1S ἠγάπησα
 (2) ποιήσας, ποιήσασα, ποιήσαν from ποιέω (contracted - ποιῶ). AAI 1S ἐποίησα
 (3) πληρώσας, πληρώσασα, πληρώσαν from πληρόω (contracted - πληρῶ). AAI 1S ἐπλήρωσα

28.05 Forming The Aorist Active Participles Of Μι Verbs.

The aorist active participles of the μι-verbs are formed on their aorist stems; they may be obtained quite simply, however, by omitting the first syllable of each form of their present participles. Thus we have:

Table 28.08 COMBINED PRESENT AND AORIST ACTIVE PARTICIPLES OF Μι VERBS

PRESENT PARTICIPLE	AORIST PARTICIPLE	(AORIST STEM)
(1) διδούς, διδοῦσα, διδόν	δούς, δοῦσα, δόν from δίδωμι	(δο-)
(2) τιθείς, τιθεῖσα, τιθέν	θείς, θεῖσα, θέν from τίθημι	(θε-)
(3) ιστάς, ιστάσα, ιστάν	στάς, στάσα, στάν from ἴστημι	(στα-)

NOTE: ἴστημι also has a *first* aorist participle στήσας, στήσασα, στήσαν. This is regularly formed.

28.06 Forming The Aorist Middle Participles.

The aorist middle participles (294 of them, 96 are of the verb γίνομαι) are formed by adding the participial morpheme -μεν- to the (first or second) aorist stem and appending the case-number suffixes of the first and second declensions. The paradigms of these participles call for no special comment:

Table 28.09 EXAMPLES OF A FEW AORIST MIDDLE PARTICIPLES

ἀγαπησάμενος, η, ον	from ἀγαπάω,	AAI 1S ἠγάπησα	(aorist stem ἀγαπη + σ + α-)
δόμενος, η, ον	from δίδωμι,	AAI 1S ἔδωκα (middle ἔδόμην)	(aorist stem δο-)
θέμενος, η, ον	from τίθημι,	AAI 1S ἔθηκα (middle ἐθέμην)	(aorist stem θε-)
λιπόμενος, η, ον	from λείπω,	2AAI 1S ἔλιπον	(2 aorist stem λιπ + ο-)
λυσάμενος, η, ον	from λύω,	AAI 1S ἔλυσα	(aorist stem λυ + σ + α-)
πληρωσάμενος, η, ον	from πληρόω,	AAI 1S ἐπλήρωσα	(aorist stem πληρω + σ + α-)
ποιησάμενος, η, ον	from ποιέω,	AAI 1S ἐποίησα	(aorist stem ποιη + σ + α-)

Note: ἴστημι has no aorist middle participle.

Table 28.10 AORIST MIDDLE PARTICIPLE OF γίνομαι

NO. - C.F.		GENDER		
No.	Case Form	Masculine	Feminine	Neuter
Singular	N	γενόμενος	γενόμενη	γενόμενον
	G	γενομένου	γενομένης	γενομένου
	D	γενομένῳ	γενομένη	γενομένῳ
	A	γενόμενον	γενομένην	γενόμενον
Plural	N	γενόμενοι	γενόμεναι	γενόμενα
	G	γενομένων	γενομένων	γενομένων
	D	γενομένοις	γενομέναις	γενομένοις
	A	γενομένους	γενόμενας	γενόμενα

Note: The Greek words in Bold Face type occur in the New Testament.

28.06 Forming The Aorist Passive Participles.

The aorist passive participle is formed (380 of them) on the unaugmented aorist passive base (which is obtained by dropping the augment and the final -ην of the sixth principal part). To this base are added:

- (1) the stem vowel-ε-,
- (2) the participial morpheme (-ντ- for the masculine and neuter, -εσ- for the feminine),
and:
- (3) the case-number suffixes (those of the third declension for the masculine and neuter, and those of the first declension [such as occur in the paradigm of δόξα^a] for the feminine).

The phonological modifications which occur result in a paradigm quite similar to that of the present active participle of-τίθημι^b. An illustrative paradigm of the verb λύω follows in Table 28.11:

Table 28.11 AORIST PASSIVE PARTICIPLE OF λύω

NO. - CASE FORM		GENDER		
Num.	Case Form	Masculine	Feminine	Neuter
Sing.	N	λυθείς <λυ+θ+ε+ντ+ς	λυθείσα <λυ+θ+ε+εσ+α	λυθέν <λυ+θ+ε+ντ+#
	G	λυθέντος <λυ+θ+ε+ντ+ος	λυθείσης <λυ+θ+ε+εσ+ης	λυθέντος <λυ+θ+ε+ντ+ος
	D	λυθέντι <λυ+θ+ε+ντ+ι	λυθείση <λυ+θ+ε+εσ+η	λυθέντι <λυ+θ+ε+ντ+ι
	A	λυθέντα <λυ+θ+ε+ντ+α	λυθείσαν <λυ+θ+ε+εσ+αν	λυθέν <λυ+θ+ε+ντ+#
Plu.	N	λυθέντες <λυ+θ+ε+ντ+εσ	λυθείσαι <λυ+θ+ε+εσ+αι	λυθέντα <λυ+θ+ε+ντ+α
	G	λυθέντων <λυ+θ+ε+ντ+ων	λυθεισῶν <λυ+θ+ε+εσ+ων	λυθέντων <λυ+θ+ε+ντ+ων
	D	λυθείσι(ν) <λυ+θ+ε+ντ+σι(ν)	λυθείσαις <λυ+θ+ε+εσ+αις	λυθείσι(ν) <λυ+θ+ε+ντ+σι(ν)
	A	λυθέντα <λυ+θ+ε+ντ+α	λυθείσας <λυ+θ+ε+εσ+ας	λυθέντα <λυ+θ+ε+ντ+α

REMARK: The aorist passive participles of all verbs are formed according to this rule, including those of verbs with second aorist passive's (since the θ is not involved in the rule). Thus we have:

Table 28.12 AORIST PASSIVE PARTICIPLES OF SELECTED VERBS

^a Cf. 19.02, Table 19.01

^b Cf. 26.11, Table 26.10

N. Carlson Verb: Meaning	An Exegetical Greek Grammar Of The New Testament (and LXX) Aorist Passive Participle	The CFBC Sixth Principle Part Aorist Passive Stem
	<u>Normal Verb(s)</u>	
γράφω: I write	γραφείς, γραφείσα, γραφέν	ἐγράφην γραφ-
	<u>Contract Verbs</u>	
ἀγαπάω: I love	ἀγαπηθείς, ἀγαπηθείσα, ἀγαπηθέν	ἠγαπήθην ἀγαπηθ-
ποιέω: I make, do	ποιηθείς, ποιηθείσα, ποιηθέν	ἐποιήθην ποιηθ-
πληρόω: I fill, complete	πληρωθείς, πληρωθείσα, πληρωθέν	ἐπληρώθην πληρωθ-
	<u>Mi Verbs</u>	
δίδωμι: I give	δοθείς, δοθείσα, δοθέν	ἐδόθην δοθ-
τίθημι: I lay, put	τεθείς, τεθείσα, τεθέν	ἐτέθην τεθ-
ἵστημι: I make, set	σταθείς, σταθείσα, σταθέν	ἐστάθην σταθ-

28.07 The Form Of The Deponent Verb Participles.

If a verb is deponent in the future or aorist, its future and aorist participles will be middle or passive in form (sometimes both middle and passive forms are found). γενόμενος and γεννηθείς has aorist participles; however, δέχομαι has only δεχάμενος; πορεύομαι has only πορευθείς^a. Some verbs are deponent in the present (and other paradigms) but not in the aorist; such verbs will have aorist participles with active forms; e.g. ἔρχομαι, with second aorist ἦλθον, has the second aorist participle ἐλθών.

28.08 The Paucity Of Aorist Participles Of The Verb εἰμί.

The verb εἰμί has no aorist participles in the New Testament or the LXX.. The verbal idea of the verb εἰμί is durative in concept so that the basic idea of the aorist participle of εἰμί is almost nonsensical. However, see constative aorist, Dana & Mantey Section 181(1).

28.09 The Aorist Participles Of Some Important Irregular Verbs.

Since it is not always clear what the unaugmented form of certain aorist stems may be, the forms of the aorist participles of some important irregular verbs are given in full in the list below:

^a Cf. 41.15.01. The APP of πορεύομαι, occurs 26 times in the N.T. πορευθείς NMS (8), πορευθέντι DMS (1), πορευθέντες NMP (15), πορευθείσα NFS (1), πορευθείσαι NFP (1).

Table 28.13 AORIST PARTICIPLES OF SOME IMPORTANT IRREGULAR VERBS

VERB: MEANING	AORIST ACTIVE INDICATIVE (1S)	AORIST PASSIVE INDICATIVE (1S)	AORIST ACTIVE PARTICIPLE (NMS)	AORIST PASSIVE PARTICIPLE (NMS)
ἄγω: I lead	ἤγαγον	ἤχθην	ἄγαγων	ἀχθείς
αἶρω: I lift up	ἤρα	ἤρθην	ἄρας	ἀρθείς
λέγω: I say	εἶπον	ἐρρήθην	εἰπών	ῥηθείς
ἔρχομαι: I come	ἦλθον	—	ἐλθών	—
ὁράω	εἶδον	ὠφθην	ιδών	ὀφθείς

28.10 The Meanings Of The Aorist Participles.

The Uses of the Aorist Participle. Aorist participles are syntactically very similar to (Greek) present participles; they may be used adjectivally, substantively, predicatively (somewhat rarely), and circumstantially. Before we consider these various functions in detail, however, something must be said about the *meaning* of the aorist participle, which does not correspond to the meaning of any simple English verb form.

28.11 The Aspects Of The Aorist Participles.

Like the present participle, the aorist participle does not, properly speaking, have "tense"; i.e., it does not necessarily refer to past time or to any other sort of time. Like the present participle, the aorist participle indicates an *aspect* of action; more precisely, it indicates an action conceived as *indefinite*, or as a *simple event* (without reference to its being in progress, or being completed).^a The aorist participle may, therefore, refer to any action, whether it be past, present, or future with respect to the action of the main verb. This point may be illustrated by three passages from the New Testament (in all these passages, the participles are "circumstantial"^b:")

(1) Aorist participle referring to an action antecedent^c to that of the main verb:

Ro 5:1 Δικαιωθέντες {V-APP-NPM} οὖν {CONJ._{:therefore}} ἐκ πίστεως εἰρήνην ἔχομεν {V-PAI-1P} πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Ro 5:1 *Therefore, having been justified^d by faith, we are having peace with God through our LORD Jesus the Messiah.*

^a Aspect: That property of a verb that describes its action as either, (1) indefinite or (2) as a simple event without reference to its being in progress or completed. As an application, the aspect of an Aorist Participle may, therefore, refer to any action whether it be past, present, or future with respect to the action of the main verb.

^b Fully detailed and specific about particulars

^c Anything that precedes something similar in time or order.

^d Justification is the *Declarative Act of God* whereby He *pronounces* the sinner Not Guilty, and *Imputes* to him Christ's Righteousness.

ASSIGNMENT 28.01 Is Justification Temporal Or Eternal?

What does this (Ro 5:1) verse teach about:

(1) Justification?

(2) Peace?

(3) Other?

(2) Aorist participle referring to an action simultaneous with that of the main verb:

Mt 19:27 Τότε {ADV:_{then}} ἀποκριθεὶς {V-APP-NMS} ὁ Πέτρος εἶπεν {V-2AAI-3S} αὐτῷ,
 Ἰδοὺ {V-2AAI_{imper.}-2S} ἡμεῖς ἀφήκαμεν {V-AAI-1P} πάντα καὶ ἠκολουθήσαμεν
 {V-AAI-1P} σοι· τί {Interog. pron.: what-NNS} ἄρα {P_{art.} disjunc. interog. expecting neg. resp.: therefore-I}
 ἔσται {V-FAI_{fin.}-3S} ἡμῖν;

Mt 19:27 *Then Peter answering said to him, Behold, we have (_; often Aorists may be translated as Perfects). left all things and have followed thee; what then shall happen _(be) to us?*

(3) Aorist participle referring to an action subsequent^a and simultaneously to that of the main verb:

Ac 25:13 Ἡμερῶν δὲ διαγενομένων {V-2AAP-GFP: after passing, intervene, elapse} τινῶν {Indef. pronoun-GFP: certain} Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν {V-AAI-3P} εἰς
 Καισάρειαν ἀσπασάμενοι {V-AAP-NMP} τὸν Φῆστον.

Ac 25:13 ¶ *And after certain days were past (ref. verse 12), king Agrippa and Bernice came unto Caesarea saluting Festus.*

When did the participle ἀσπασάμενοι occur, relative to the main verb?^b

The last usage mentioned above is quite rare, and the second is found most frequently in occurrences of the phrase quoted (ἀποκριθεὶς . . . εἶπεν). It turns out, therefore, that *in most instances* the aorist active participle may be rendered in English—at least in a rough-and-ready-way-by a phrase consisting of *having* plus an English past participle; an aorist passive participle may, *in most instances*, be rendered by a phrase consisting of *having been* plus a past participle, and an aorist middle participle, when one occurs, may be rendered similarly; for example,

λύσας = *having loosed*

λυσάμενος = *having loosed for oneself; having had (something) loosed*

λυθείς = *having been loosed*

In practice, of course, such rough equivalents should be paraphrased appropriately, in the light of the proper Grammatical, Syntactical, and Contextual translation of each sentence; the examples given below will make this clear. **A note of caution**, however, so that we don't diminish, but blend, the proper Grammatical, Syntactical, and Contextual translation of each sentence so that a proper

^a Following in time or order

^b Probably a simultaneous action.

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC interpretation may be obtained! This is NOT a course in allowing the translator to place his own concepts as a translation of the Greek New Testament. What would this be called?^a

28.12 Some Uses Of The Aorist Participles.

The various uses of aorist participles may now be illustrated:

28.12.01 Adjectival Functions.

Adjectival functions:

28.12.01.01 With Anarthrous Nouns.

With **anarthrous nouns**:

Mt 12:25 εἰδὼς {V-P_{erfect}AP-NMS} δὲ τὰς ἐνθυμήσεις {N-AFP_{:thoughts}} αὐτοῖς, Πᾶσα {A-NFS_{:all, every}} βασιλεία μερισθεῖσα {V-APP-NFS} καθ' ἑαυτῆς {R_{eflexive Pronoun: her(it)self}-3GFS} ἐρημοῦται {V-PPI-3S}, καὶ πᾶσα {A-NFS_{:all, every}} πόλις ἢ οἰκία μερισθεῖσα {V-APP-NFS} καθ' ἑαυτῆς {R_{eflexive Pronoun: her(it)self}-3GFS} οὐ σταθήσεται {V-FPI-3S}.

Mt 12:25 *And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.*

28.12.01.02 With Articular Nouns.

With **articular nouns**:

28.12.01.02.01 First Attributive Position.

In the **first attributive** position:

Ro 10:5 Μωϋσῆς γὰρ γράφει {V-P_{:historical pres.}AI-3S} τὴν δικαιοσύνην {N-AFS} τὴν ἐκ τοῦ νόμου ὅτι **ὁ ποιήσας** {V-AAP-NMS} αὐτὰ {P-ANP^b} **ἄνθρωπος ζήσεται** {V-FDI-3S} ἐν {P_{rep. with instrumental: by means of}} αὐτοῖς^c.

Ro 10:5 *For Moses is writing, the righteousness which is by the law because **The man who** is doing those things shall live by them.*

28.12.01.02.02 Second Attributive Position.

The adjectival Participle with the noun in second attributive position occurs 454 times in the New Testament.

Mt 4:16 **ὁ λαὸς** {N-NMS} **ὁ καθημένος** {V-PAP-NMS} ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις {V-PNP-DMP} ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν {V-AAI-3S} αὐτοῖς^d.

Mt 4:16 **The people** who *(are sitting)* sat in darkness, saw great light; and to them who sat in the region and shadow of death, light sprang up.

^a Eisegesis!

^b The antecedent of this pronoun is the phrase from verse 4; "the righteousness which is by faith"

^c Quote from Deut. 9:4

^d Quote from Is. 9:2.

In the **third attributive^a position**:

Ro 16:22 ἀσπάζομαι {V-PAI-1S} ὑμᾶς ἐγὼ Τέρτιος ὁ γράφας {V-AAP-NMS} τὴν ἐπιστολὴν {N-ASF} ἐν κυρίῳ.

Ro 16:22 *I, Tertius, the one who writing (the/or this) letter in the Lord, greet you.*

28.12.01.02.04 In predicate positions.

In predicate position (this usage is rare [cf. 25.16]):

28.12.02 Substantival Functions.

Substantival functions:

1 Co 7:33ff ὁ δὲ γαμήσας {V-AAP-NMS} μεριμνᾷ {V-PAI-3S} τὰ τοῦ κόσμου, πῶς ἀρέσῃ {V-FAI-3S} τῇ γυναικί {N-DFS},

1 Co 7:33 *but he who (is) married is taking thought for the things of the world, how he may please (his) wife, 34 And there is a difference also between the wife and the virgin. She that is unmarried is thoughtful etc.*

This entire section should be thoroughly exegeted for any of you going into the ministry in any role. It will help in answering the many questions about marriage and/or singleness.

2 Co 7:12 ἄρα {emphatic P_{art.}}^b εἰ {C_{ond.} P_{art.} O_f (here) 1st C_{lass}} ἔγραψα {V-AAI-1S} ὑμῖν, οὐχ ἔνεκεν {adverbial P_{rep.}: for, for the sake of }^c τοῦ ἀδικήσαντος {V-AAP-GMS}, οὐδὲ ἔνεκεν τοῦ ἀδικηθέντος {V-APP-GMS}, ἀλλ' ἔνεκεν τοῦ φανερωθῆναι {V-API_{nf.}} τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον {A_{dv.}: before, in the sight of } τοῦ θεοῦ.

2 Co 7:12 *So since I wrote unto you, I wrote not on account of he who did the wrong, nor on account of he who suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God.*

Question: Why does the translation change in “he who did the wrong” vs he who suffered the wrong?

Ro 8:37 ἀλλ' ἐν τούτοις πάσιν ὑπὲρ νικῶμεν {V-PAI-1P} διὰ τοῦ ἀγαπήσαντος {V-AAP-GMS} ἡμᾶς.

Ro 8:37 *But in all these things we more than conquers through Him Who loved us.*

28.12.03 Circumstantial Functions.

Like the present participle, the aorist participle may be used to express time (usually prior to that of the main verb), cause, condition, concession, etc., depending on the context:

Jn 16:8 καὶ ἐλθὼν {V-2AAP-NMS} ἐκ εἰνος ἐλέγξει {V-FAI-3S} τὸν κόσμον περὶ ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·

Jn 16:8 *And when He is come, He shall convict the world with respect to sin, and with respect to righteousness, and with respect to judgment:*

^a Cf. 9.09 footnote.

^b Adj. usually post-positive, expressing or preceding an inference, in N.T., it is often emphatic, i.e., it “introduces a conclusive statement.” D&M

^c Cf. 24.02.02, Table 24.01

Co 1:3 Εὐχαριστοῦμεν {V-PAI-1P} τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι {V-PAP-NMP},

Co 1:3 ¶ We are giving thanks to the God and Father of our Lord Jesus Christ continually when praying for you,

Co 1:4 ἀκούσαντες {V-AAP-NMP} τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν {Rel.Pron.> ὅς;:who what, which-AFS} ἔχετε {V-PAI-2P} εἰς πάντας τοὺς ἁγίους

Co 1:4 having heard of your faith in Christ Jesus, and the love which you are having towards all the saints,

ASSIGNMENT 28.02 Antecedents vs Ancestors.

Questions:

(1) What is the antecedent of ἣν in verse Co 1:4? Why?

(2) What is the time aspect of ἀκούσαντες, relative to the main verb. See 26.22.01 and 28.11.

Ro 5:9 πολλῶ {A.much-DMS} οὖν {Conj.therefore, then} μᾶλλον {Adv.more} δικαιωθέντες {V-APP-NMP} νῦν ἐν {P.rep. with Instrumental of means} τῷ {T-INS} αἵματι {N-INS} αὐτοῦ σωθησόμεθα {V-FPI-1P} δι' αὐτοῦ ἀπὸ {P.rep. with Ablative} τῆς {T-AFS} ὀργῆς {N-AFS}.

Ro 5:9 Much more then, having been justified by His blood, we shall keep on being saved from the wrath through Him.

ASSIGNMENT 28.03 Salvation Is A Three Point Outline!

Questions:

(1) Is there a contradiction between being justified by faith (Ro 5:1) and having been justified by His blood, (vs.9)?

(2) Why or why not?

(3) What effect does verse Rom 5:9 have on the theory that salvation is a once-for-all act by God, seems to be a continuous action by someone? Who?

(4) Who/What is the durative force in our salvation?

28.12.04 Genitive Absolute. Genitive absolute:

Mt 2:1 Τοῦ δέ {C_{conj.post pos.}} Ἰησοῦ γεννηθέντος {V-APP-GMS} ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν
 ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ {V-2AAI_{imper.-2S>ὁράω: 1 see}} μάγοι ἀπὸ {P_{rep.with Ablative}}
 ἀνατολῶν παρεγένοντο {V-2AAI-3P} εἰς Ἱεροσόλυμα

Mt 2:1 *Now Jesus having been born in Bethlehem of Judaea in the days of Herod the king, behold,
 there came wise men from the east to Jerusalem, (See 40.08.02.)*

ASSIGNMENT 28.04 The Stars At Night – or – Astronomy vs Astrology

Questions: (Mt 2:1-18)

(1) How does the “from (ἀπὸ) the east”, correspond to verse 2 where it says “For we have seen his star in the East?”

(2) Were the wise men there, the night Jesus was born? How would you justify this from the syntax of verse 9?

(3) Investigating verses 8-11, along with verses 16-18, How long could the wise men have been traveling?

Ro 7:9 ἐγὼ δὲ ἔζων {V-IAI-1P>ζάω} χωρὶς {Adv:with Gen. *separate from, apart from, without*} νόμου {N-GMS} ποτέ {Enclitic P article: once, formerly}· ἐλθούσης {V-2AAP-GFS>ἔρχομαι: I come} δὲ τῆς ἐντολῆς {N-GFS} ἡ ἁμαρτία {N-NFS} ἀνέζησεν {V-2AAI-1S>ἀναζάω:to live again, regain life},
 10 ἐγὼ δὲ ἀπέθανον {V-2AAI-1S}, . . .

Ro 7:9 *And I was living apart from law once: but when the commandment came, sin revived, and I died;*

ASSIGNMENT 28.05 Sin, Sins, The Nature Or The Acts!

Questions from Ro 7:9:

(1) What does the word ἁμαρτία mean in this context, The principle or the acts? Justify your answer.

CHAPTER 29 – INFINITIVES

29.01 Introduction To Infinitives.

Section 27.01 covers the formation and basic meaning of anarthrous infinitives, while section 27.02 develops the grammatical and syntactical meanings of the articular infinitive.

29.01.01 English Infinitives.

Infinitives are sometimes called **verbal nouns**; their syntactic functions are in some ways like those of verbs and in other ways like those of nouns. The infinitive of an English verb is identical to the form of the verb used in the first person singular, present tense; the infinitive *be* (first person singular, present tense, *I am*) is the only exception to this rule. The word *to*, which precedes the English infinitive in many of its uses, is sometimes called the "sign of the infinitive," but it is not properly speaking a part of it; this *to* should not be regarded as a preposition. An English verb has, as a rule, only *one* infinitive, though some so-called auxiliary verbs (*can, may, shall*) have none; it is, however, sometimes convenient to refer to the simple English infinitive (e.g., *(to) see, (to) come, (to) be*) as a "present active infinitive"; to describe various periphrastic constructions as "present passive infinitives" (e.g., *(to) be seen, (to) be called*), "perfect active infinitives" (e.g., *(to) have seen, (to) have come, (to) have been*), etc.; and to say that other such constructions "serve as infinitives" for the auxiliary verbs (e.g., *(to) be able* for *can, (to) be allowed to* for *may, (to) have to* for *must*, etc.).

29.01.02 Forming The Present, Future, 1st Aorist A, M, P Infinitives Of λύω.

Greek verbs, as we might expect, are more plentifully supplied with infinitives. Those of the model verb λύω, in the aspects and voices considered so far, are as follows:

Table 29.01 INFINITIVE FORMS OF THE PRESENT, FUTURE, AND 1st AORIST OF λύω

TENSE	ACTIVE	VOICE	
		MIDDLE	PASSIVE
PRESENT	λύειν		λύεσθαι M&P
FUTURE	λύσειν	λύσεσθαι	λυθήσεσθαι ^a
(FIRST) AORIST	λύσαι	λύσασθαι	λυθήναι

29.01.03 Forming The Present, Future, 1st Aorist A, M, P Infinitives.

These forms may be analyzed into constituents as follows:^b

- (1) The **base**, e.g., λυ-.
- (2) The **tense formants**:
 - (a) -σ- (in the future and first aorist, active and middle).
 - (b) -θ- (in the first aorist passive).
 - (c) -θης- (in the [first] future passive). Cont.

^a No future passive infinitive form occurs in the New Testament.

^b This analysis should be compared with those of 22.02-22.07, 26.03-26.05, 27.01, 28.02f, and 28.06f.

(3) The **stem formatives**:

- (a) **-#-** (i.e., *zero*, in the active voice).
- (b) **-ε-** (in the present and future, middle and passive).
- (c) **-α-** (in the aorist middle).
- (d) **-η-** (in the aorist passive).

(4) The **infinitive suffixes**:

- (a) **-ειν** (in the present and future active).
- (b) **-αι** (in the aorist active).
- (c) **-ναι** (in the aorist passive).
- (d) **-σθαι** (elsewhere).

Note that the aorist infinitives, like the aorist participles, **have no augment**.

29.01.04 Forming The Present, Future, 1st Aorist A, M, P Infinitives Of Contract Verbs.

This analysis is applicable to the infinitives of contract verbs *except* in the present active infinitive, where the suffix is **-εν** rather than **-ειν** (see 27.01.03 (4a)). When this allomorph **-εν** is added to the bases of the contract verbs, the usual rules of contraction apply (see 22.09). Thus, for the model verbs **ἀγαπάω** (ἀγαπῶ), **ποιέω** (ποιῶ), **πληρόω** (πληρῶ), the infinitives are as follows:

Table 29.02 FORMS OF THE PRESENT, FUTURE, AND 1st AORIST OF ἀγαπῶ, ποιῶ, πληρῶ

TENSE	VOICE		
	ACTIVE	MIDDLE	PASSIVE
PRESENT	ἀγαπᾶν <ἀγαπα+εν ποιεῖν <ποιε+εν πληροῦν <πληρο+εν		ἀγαπᾶσθαι <ἀγαπα+ε+σθαι ποιεῖσθαι <ποιε+ε+σθαι πληροῦσθαι <πληρο+ε+σθαι
FUTURE	ἀγαπήσειν <ἀγαπη+σ+ειν ποιήσειν <ποιη+σ+ειν πληρώσειν <πληρω+σ+ειν	ἀγαπήσεσθαι <ἀγαπη+σ+ε+σθαι ποιήσεσθαι <ποιη+σ+ε+σθαι πληρώσεσθαι <πληρω+σ+ε+σθαι	ἀγαπηθήσεσθαι ^a <ἀγαπη+θησ+ε+σθαι ποιηθήσεσθαι <ποιη+θησ+ε+σθαι πληρωθήσεσθαι <πληρω+θησ+ε+σθαι
(FIRST) AORIST	ἀγαπήσαι ἀγαπη+σ+αι ποιήσαι <ποιη+σ+αι πληρώσαι <πληρω+σ+αι	ἀγαπήσασθαι ἀγαπη+σ+α+σθαι ποιήσασθαι <ποιη+σ+α+σθαι πληρώσασθαι <πληρω+σ+α+σθαι	ἀγαπηθῆναι ἀγαπη+θην+αι ποιηθῆναι <ποιη+θην+αι πληρωθῆναι <πληρω+θην+αι

^a No future passive infinitive form occurs in the New Testament.

29.01.05 Forming The 2nd Aorist Active Infinitive.

Verbs which have second (strong) aorists have second aorist infinitives. The second aorist active infinitive is formed by adding the suffix **-ειν** to the **unaugmented** second aorist base (the position of the accent should be noted):

Table 29.03 FORM OF THE 2nd AORIST ACTIVE INFINITIVE OF CERTAIN VERBS

Verb: <i>Meaning</i>	Second Aorist	Second Aorist Base	Second Aorist Active Infinitive
λέγω: <i>I say</i>	εἶπον	εἶπ-	εἶπειν
ὁράω (ὁρῶ): <i>I see</i>	εἶδον	ἰδ-	ἰδεῖν
ἔρχομαι: <i>I come</i>	ἦλθον	ἔλθ-	ἔλθειν
ἐσθίω: <i>I eat</i>	ἔφγον	φαγ-	φαγεῖν

29.01.06 Forming The 2nd Aorist Middle Infinitive.

The second aorist middle infinitive is formed by adding

- (1) the stem formative **-ε-** and
- (2) the suffix **-σθαι** to the *unaugmented* second aorist base (the position of the accent should be noted):

Table 29.04 FORM OF THE 2nd AORIST MIDDLE INFINITIVE OF CERTAIN VERBS

Verb: <i>Meaning</i>	Second Aorist	Second Aorist Base	Second Aorist Active Infinitive	Second Aorist Middle Infinitive
βάλλω: <i>I cast</i>	ἔβαλον	βαλ-	βαλεῖν	βαλέσθαι
λαμβάνω: <i>I take</i>	ἔλαβον	λαβ-	λαβεῖν	λαβέσθαι

29.01.07 Forming The 2nd Aorist Passive Infinitive.

The second aorist passive infinitive is formed by adding

- (1) the stem formative **-η-** and
- (2) the suffix **-ναι** to the **unaugmented** second aorist passive base:

Table 29.05 FORM OF THE 2nd AORIST PASSIVE INFINITIVE OF CERTAIN VERBS

Verb: <i>Meaning</i>	Second Aorist Passive	Second Aorist Passive Base	Second Aorist Passive Infinitive
γράφω: <i>I write</i>	ἐγράφην	γραφ-	γραφῆναι
στρέφω: <i>I turn</i>	ἐστράφην	στραφ	στραφῆναι

29.01.08 Forming The Aorist Middle And Passive Infinitives Of Deponent Verbs.

Verbs which are deponent in the aorist have aorist infinitives which are either middle or passive in form; some verbs have both middle and passive forms:

Table 29.07 THE AORIST MIDDLE AND PASSIVE INFINITIVES OF DEPONENT VERBS

Verb: <i>Meaning</i>	Aorist Middle	Aorist Passive	Aorist Middle Infinitive	Aorist Passive Infinitive
γίνομαι: <i>become</i>	ἐγενόμην	ἐγενήθην	γενέσθαι	γενηθῆναι
ἄρνέομαι: <i>deny</i>	ἠρνησάμην	—	ἄρνησασθαι	—
πορεύομαι: <i>go</i>	—	ἐπορεύθην	—	πορευθῆναι

29.01.09 Forming The Present, Future, Aorist Active, Middle And Passive Infinitives Of Μι Verbs.

The μι-verbs **δίδωμι**, **τίθημι**, and **ἵστημι** have irregularly formed infinitives in the present active (they have the suffix **-ναι** rather than **-ειν**), present middle or passive (they attach the suffix **-σθαι** directly to the base without the stem formative **-ε-**), the aorist active (they have UIC suffix **-ναι** and an irregularly formed base), and the aorist middle (they attach the suffix **-ναι** directly, without a stem formative). For convenience all the forms, regular and irregular, are given below:

Table 29.08 THE PRESENT FUTURE AND AORIST, ACTIVE, MIDDLE AND PASSIVE INFINITIVES OF Μι VERBS

TENSE	VOICE			
	ACTIVE	MIDDLE	MIDDLE/PASSIVE	PASSIVE
PRESENT	διδόναι ιστάναι τιθέναι		δίδοσθαι ἵστασθαι τίθεσθαι	
FUTURE	δώσειν θήσειν στήσειν	δώσεσθαι στήσεσθαι θήσεσθαι		δοθήσεσθαι ^a σταθήσεσθαι τεθήσεσθαι
(FIRST)AORIST	δοῦναι στήναι θεῖναι	δόσθαι θέσθαι _____		δοθήναι σταθήναι τεθήναι

29.01.10 The Infinitives Of The Verb εἰμί.

The verb **εἰμί** has only two infinitives, the present εἶναι and the future ἔσεσθαι.

29.01.11 The Tenses Of The Infinitive.

Properly speaking, only the future infinitive has tense (in that it always refers to future **time** relative to the time of the principal verb); the present and aorist infinitives express different **aspects**, rather than different tenses. The present infinitive represents an action as continuing, as repeated, or as customary. If a time is involved at all, it must be inferred from the context. The aorist infinitive represents an action as **indefinite**, i.e., as a simple event, without reference to its duration or to the existence of any result. Again, the time of the action must be inferred from the context. The future infinitive, on the other hand, does refer to time, as we have already said. Future infinitive forms occur only rarely in the New Testament. **ἔσεσθαι** in Acts 11:28, 23:30, 24:15, 27:10 and **εἰσελεύσεσθαι** in Heb 3:18.

^a No future passive infinitive form occurs in the New Testament.

Greek infinitives have many syntactic functions which are similar to those of English infinitives, so that it quite frequently turns out that a Greek infinitive can be translated by an English one;^a it should be borne in mind, however, that there is in Greek no "sign of the infinitive" corresponding to the English *to* (in *to see, to be*, etc.) and, further, that the Greek infinitive, unlike the English infinitive, may be preceded by the article.^b The uses of the **anarthrous** infinitive will be considered first.

29.02 Uses Of The Anarthrous Infinitive.

Greek infinitives have many syntactic functions which are similar to those of English infinitives, so that it quite frequently turns out that a Greek infinitive can be translated by an English one;^c it should be borne in mind, however, that there is in Greek no "sign of the infinitive" corresponding to the English *to* (in *to see, to be*, etc.) and, further, that the Greek infinitive, unlike the English infinitive, may be preceded by the article.^d The uses of the **anarthrous** infinitive will be considered first.

29.02.01 The Complementary Infinitives.

Like the English infinitive, the Greek anarthrous infinitive may serve to complete the meaning of certain verbs which seldom or never occur without such an infinitive complement; such infinitives are, accordingly, called complementary infinitives. The most important verbs which govern complementary infinitives are **δύναμαι**, *can, be able*; **θέλω**, *wish, want, be willing*; **βούλομαι**, *wish, want, be willing* (less common than **θέλω**; **μέλλω**, *be about to, be going to*; and **οφείλω**, *ought*).

29.02.01.01 The Infinitive Of δύναμαι^e.

Table 29.06 The Present, Future, Imperfect, Aorist, Infinitive And Participle Of δύναμαι.

PERS.NUM.	TENSE			
	PRESENT	FUTURE	IMPERFECT	AORIST
1S	δύναμαι	δυνήσομαι	ἠδυνάμην or ἐδυνάμην	ἠδυνήθην ^f or ἐδυνάσθην
2S	δύνασαι	δυνήσῃ	ἠδύνω or ἐδύνω	ἠδυνήθῃς or ἐδυνάθῃς
3S	δύναται	δυνήσεται	ἠδύνατο or ἐδύνατο	ἠδυνήθη or ἐδυνάθη
1P	δυνάμεθα	δυνήσομεθα	ἠδυνάμεθα or ἐδυνάμεθα	ἠδυνήθημεν ^g or ἐδυνάθημεν
2P	δύνασθε	δυνήσεσθε	ἠδυνάσθε or ἐδυνάσθε	ἠδυνήθητε or ἐδυνάθητε
3P	δύναται	δυνήσονται	ἠδυνάντο or ἐδυνάντο	ἠδυνήθησαν or ἐδυνάθησαν

^a Or, at least, by a periphrastic infinitive construction such as those mentioned in 29.01.

^b Always the *neuter* article, in the *singular*; this article may be inflected for case, however.

^c Or, at least, by a periphrastic infinitive construction such as those mentioned in 29.01.

^d Always the *neuter* article, in the *singular*; this article may be inflected for case, however.

^e Δύναμαι is a deponent μι-verb. Its paradigm is similar in most respects to the passive of ἵστημι (cf. 25.01, Table 25.04 and 25.05), but there are a number of irregular forms:

^f 1 Co 3:1†

^g Mt 17:19, Mk 9:28†

INFINITIVE: δύνασθαι**PARTICIPLE:** δυνάμενος, η, ον

Note: The form ἡδυνάμην had its form origin from Ionic Greek and ἐδυνάμην had its form origin from varying dialects of Greek.

29.02.02 Examples Of Complementary Infinitives:

29.02.02.01 The Infinitive With δύναμαι: *to be able, have power.*

1 Co 3:1 Κάγω, ἀδελφοί, οὐκ ἡδυνήθην {V-AMI-1S} λαλήσαι {V-AAI_{nf.}} ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις ὡς νηπίοις ἐν Χριστῷ.

1 Co 3:1 *And I, brethren, was not able to speak to you as to spiritual, but as to carnal, as to babes in Christ.*

1 Co 3:2 *I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are ye able;*

1 Co 3:3 *for you are yet carnal (σαρκικοί) for whereas there is among you jealousy and strife, are you not carnal, and do you not walk after the manner of men?*

ASSIGNMENT #29.01 Carnality In The Local Church

(1) Why did the Apostle use 2 synonyms for carnal in 1 Cor 3 verses 1 and 3, above, (σαρκίνοις and σαρκικοί)?

(2) What is the major difference in meaning of these two Greek words?

(3) How does this breakdown suggest a problem in today's Church that parallels the early Church?

(4) Give some suggestions as to how you will approach this problem in today's Church.

Mt 9:28 ...Πιστεύετε {V-PAI-2P} ὅτι δύναμαι {V-PNI-1S} τοῦτο ποιῆσαι {V-AAI_{nf.}};

Mt 9:28 ...*Do you believe that I am able to do this?*

Mk 4:33 Καὶ τοιαύταις {Near Demonstrative P_{ronun}-DFP_{.of this kind}} παραβολαῖς {N-DFP} πολλαῖς {A-DFP} ἐλάλει {V-IAI-3S} αὐτοῖς τὸν λόγον, καθὼς {ADV} ἠδύναντο {V-IMI-3P} ἀκούειν {V-PAI_{nf}.}

Mk 4:33 *And with many such parables he spoke the word unto them, as they were able to hear;*

Mk 9:39 ...οὐδεὶς γὰρ ἐστὶν ὃς ποιήσει {V-FAI-3S} δύναμιν {N-ASF} ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται {V-FDI-3S} ταχὺ {A_{dv}..quickly} κακολογῆσαί {V-AAI_{nf}.} με·

Mk 9:39 ... (But Jesus said, Forbid him not:) *for there is no man who shall do a mighty work in my name, and shall be able {V-FDI-3S} quickly to speak evil of me.*

29.02.02.02 Infinitive With θέλω^a: *to will, be willing, wish, desire.*

Mt 12:38 ...Διδάσκαλε {N-VMS}, θέλομεν {V-PAI-1P} ἀπὸ σοῦ σημείου {N-ANS} ιδεῖν {V-2AAI_{nf}.}

Mt 12:38 (Then certain of the scribes and Pharisees answered him, saying,) *Teacher, we want to see a sign from You*

1 Th 2:18 διότι {C_{onj}..on this account that, because} ἠθελήσαμεν {V-AAI-1P} ἐλθεῖν {V-2AAI_{nf}.} πρὸς ὑμᾶς,...

1 Th 2:18 *because we would fain have come to you, (I Paul once and again; and Satan hindered us.)*

29.02.02.03 Infinitive With βούλομαι^b: *to will, wish, desire.*

2 Co 1:15 Καὶ ταύτη τῇ πεποιθήσει {N-DFS} ἐβουλόμην {V-INI-1S_{.to will deliberately, have a purpose, be minded}} πρότερον {A-ASN-C} πρὸς ὑμᾶς ἐλθεῖν {V-2AAN}, ἵνα δευτέρον {A-ASF} χάριν {N-AFS} σχῆτε {V-2AAS-2P},

2 Co 1:15 *And in this confidence I was minded to come first unto you, in order that ye might have a second benefit (blessing/joy);*

Or Some ancient authorities read χαρὰν {N-ASF} (joy) By metonymy: *of the cause or occasion of joy*, Lk 2:16, 2 Cor 1:15 (WH text Phl 4:1, 1 Th 2:19-29, He 12:2, Ja 1:2(Abbott-Smith)).

WH χάριν {N-AFS} Joy, gladness, hapiness

But many of the better ancient authorities read BYZ χάριν {N-AFS} Grace, kindness, mercy, goodwill –benefit.

ASSIGNMENT #29.02 What Is The Second Blessing/Benefit/Joy?

(1) What was the reason that Paul was desirous of being with the Corinthians?

(2) From the Alund Textual apparatus and your own theological perspective: What are the two readings in Greek, one of which is translated *benefit* in our translation?

(3) Which reading do you think; best relates Paul's desire for the Corinthian believers?

^a θέλω is regular in the present (θέλω, θέλεις, etc.) and future (θελήσω, θελήσεις, etc.) but has the augment ἤ- instead of ἐ- in the imperfect and aorist: ἤθελον, ἤθελες, etc. and ἠθέλησα, ἠθέλησας, etc. The infinitive θέλειν and participle θέλων occur.

^b βούλομαι has imperfect ἐβουλόμην, aorist ἐβουλήθην (rarely ἤ-); the present participle βουλόμενος, η, ον, and the aorist participle βουληθεῖς, εἶσα, έν, occur. The second person singular present tense is βούλει rather than βούλη.

- (4) Relate your reasons to “Sound Hermeneutical Principles” that correspond to the Scriptural, Pauline, Book, and Cultural contexts of the text.

29.02.02.04 Infinitive With μέλλω^a: to be about to, to do

Here we have μέλλω being supplemented by two complementary infinitives.

Mt 2:13 ... μέλλει {V-PAI-3S} γὰρ Ἡρώδης ζητεῖν {V-PAI_{nf}.} τὸ παιδίον τοῦ {T-GNS} ἀπολέσαι {V-AAI_{nf}.}^b αὐτό.

Mt 2:13 (Now when they were departed, behold, an angel of the Lord appearing to Joseph in a dream, is saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee:) for Herod will seek the young child (παιδίον) in order to destroy him.

Re 10:4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ {A-NU_{declinable}P^{·seven}} βρονταί {N-NFP^{·thunder}[title of Jupiter]}, ἤμελλον {V-_{conative}IAI-1S_[double augment as in #Jn 4:47; 12:33; 18:32]^c} γράφειν {V-PAI_{nf}.} καὶ ἤκουσα {V-AAI-1S} φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν {V-PAP-AFS}, Σφράγισον {V-AAI_{mp}.-2S} ἃ {Relative P_{ron}.-ANP} ἐλάλησαν {V-AAI-3P} αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς {V-AAS-2S}.

Re 10:4 And when the seven thunders uttered their voices, I was about to write: and I heard a voice from heaven

29.02.02.05 Infinitive With ὀφείλω^d: to owe, be a debtor – with Infinitive, to be bound or obliged to do.

1 Jn 3:16 ἐν τούτῳ ἐγνώκαμεν {V-P_{erf}.AI-1P} τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν {V-AAI-3S}· καὶ ἡμεῖς ὀφείλομεν {V-PAI-1P^{·owe, be a debtor}} ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς {N-AFP} θεῖναι {V-2AAI_{nf}.: lay, place, set, lay down}.

^a Μέλλω is regular in the present and future (μελλήσω), but has either ἦ- or ἐ- as augment in the imperfect (no aorist forms occur). The infinitive μέλλειν and the participle μέλλων are found. The participle μέλλων, when used as an adjective, means *future*: Matthew 3:7 ἀπὸ τῆς μελλούσης ὀργῆς, *from the future wrath, from the wrath to come*.

^b Ref. Appendix A, for examples of the idiomatic force of the Greek infinitive section 2.02.02. (6) b. i. & ii.

^c Ref. ATR's "Big Grammar", pgs 367-368.

^d Ὀφείλω (imperfect ὄφειλον) means *owe* (with accusative of the thing owed and dative of the person to whom it is owed) when it does not govern an infinitive.

1 Jn 3:16 *In this we have known love, because he laid down his life for us: and we ought to lay down our lives for the brethren.*

Heb 2:17 ὄθεν {A_{dv.}: of cause, whence, wherefore} ὄφειλεν {V-IAI-3S: owe, be a debtor} κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι {V-API_{nf.}: pass., be made like, or become like}, ἵνα ἐλεήμων {A-NMS: merciful} γένηται {V-2AAS-3S: come into being, become, be born, arise, come on} καὶ πιστὸς {A-NSM} ἀρχιερεὺς {N-NMS} τὰ πρὸς τὸν θεόν, εἰς τὸ {A_{rt.}-ANS} ἰλάσκεσθαι {V-PPI_{nf.}: expiate, make propitiation for} τὰς ἀμαρτίας τοῦ λαοῦ {N-GMS: }.

Heb 2:17 *Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.*

REMARK: In the illustrative passages cited above, the subject^a of the main verb is also the subject of the infinitive; when this is not the case, and whenever the subject of the infinitive is separately expressed, it is placed in the accusative case.^b

Php 1:12 Γινώσκειν {V-PAI_{nf.}} δὲ ὑμᾶς βούλομαι {V-PAI-1S}, ὅτι τὰ κατ' ἐμὲ {1stPers.P_{ron.}-AS} μᾶλλον {A_{dv.}: much, by far} εἰς προκοπὴν {N-AFS: progress, advancement} τοῦ εὐαγγελίου {N-GSN} ἐλήλυθεν {V-2P_{erf.}AI-3S: to come (fall) into or unto}.

Php 1:12 *Now I want you to know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel;*

1 Co 14:5 θέλω {V-PAI-1S} δὲ πάντας ὑμᾶς λαλεῖν {V-PAI_{nf.}} γλώσσαις {N-DFP}, μᾶλλον {A_{dv.}: more, to a greater degree, rather} δὲ ἵνα προφητεύητε {V-PAS-2P}. μεῖζων {comparative A_{dj.}-NMS} δὲ ὁ προφητεύων {V-PAP-NMS} ἢ ὁ λαλῶν {V-PAP-NMS} γλώσσαις, ἐκτὸς {Adv.:} εἰ {3rd. class C_{ond.} part.} ^c μὴ διερμηνεύη {V-PAS-3S}, ἵνα {V-PAI-3S} ἡ ἐκκλησία οἰκοδομηῖν λάβῃ {V-2AAS-3S}.

1 Co 14:5 *Now I desire that ye should all speak with tongues, but rather that ye should prophesy. But greater is he that prophesies than he that speaks with tongues, unless (εἰ μὴ) he interpret, that the assembly may receive edification.*

Note: as ATR states Pleonastic^d combination of ἐκτὸς (preposition *except*) and εἰ μὴ (*if not, unless*) as in #15:2; 1Ti 5:19. That construction lends emphasis to the fact that these tongues were only allowed (in this verse) UNLESS they were interpreted so that the church could be built up.^e

Note also: The Translation of 1 Cor 14:20-33

20 Brethren, be not children in your minds, but in malice be babes; but in your minds be grown men.

21 It is written in the law^f, By people of other tongues (i.e., gentiles), and by strange lips, will I speak to this people; and neither thus will they hear me, saith the Lord.

22 So that tongues are for a sign, not to those who believe, but to unbelievers (in particular, Jewish unbelievers); but prophecy, not to unbelievers, but to those who believe.

23 If therefore the whole assembly come together in one place, and all speak with tongues, and simple persons enter in, or unbelievers, will not they say ye are mad? Answ.: YES!

24 But if all prophesy, and some unbeliever or simple person come in, he is convicted of all, he is judged of all;

25 the secrets of his heart are manifested; and thus, falling upon his face, he will do homage to God, reporting that God is indeed amongst you.

^a See Sections 7.01-7.04.

^b The object of the infinitive or predicate nominative (or adjective) of the infinitive are also in the accusative. There are very few exceptions to this rule.

^c For condition of the 3rd class with εἰ and the Subjunctive see ATR's "Big Grammar" pgs. 1006-7, and this book - chapter on conditional sentences/clauses or: NCCSGNT.

^d Repetition of same sense in different words

^e Please see NCCSGNT, Appendix C, The Glossolalia In 1 Corinthians 12-14 - Galen Currah - Masters Dissertation Western Seminary

^f Is 28:11-12, Dt 28:49

- 26 ¶ *What is it then, brethren? whenever ye come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done to edification.*
 27 *If any one speak with a tongue, let it be two, or at the most three, and separately, and let one interpret;*
 28 *but if there be no interpreter, let him be silent in the assembly, and let him speak to himself and to God.*
 29 *And let two or three prophets speak, and let the others judge.*
 30 *But if there be a revelation to another sitting there, let the first be silent.*
 31 *For ye can all prophesy one by one, that all may learn and all be encouraged.*
 32 *And spirits of prophets are subject to prophets.*
 33 *For God is not a God of disorder but of peace, as in all the assemblies of the saints.*

Note also: Is 28:9 {1} *Whom will He teach knowledge? and whom will He make to understand the {2} message? them that are weaned from the milk, and drawn from the breasts? {1} Or Whom shall He teach...and whom shall He make...breasts. For etc. {2} Or report*

- 10 *For it is precept upon precept, precept upon precept; {1} line upon line, line upon line; here a little, there a little. {1} Or rule*
 11 *{1} Nay, but **by men of strange lips and with another tongue will he speak to this people**; {1} Or For with stammering lips*
 12 *to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear.*
 13 *Therefore shall the word of Jehovah be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken. The “other tongues” here are a description of Gentile languages from which, pronounced judgment on unbelieving Jews, but rest and refreshing to Jews (and Gentiles) who would believe!*
 14 *Wherefore hear the word of Jehovah, you scoffers, that rule this people that is in Jerusalem:*
 15 *Because you have said, We have made a covenant with death, and with Sheol are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves:*

29.02.02.06 Anarthrous Infinitives Occur As Objects.

Anarthrous infinitives also occur as objects of verbs which ordinarily govern substantive objects:

Mk 12:12 Καὶ ἐζήτουν {V-IAI-3P} αὐτὸν κρατῆσαι {V-AAI_{nf}}, καὶ ἐφοβήθησαν {V-API-3P: *fear*} τὸν ὄχλον {N-AMS}, ἔγνωσαν {V-2AAI-3P: *know, perceive*} γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν {N-AFS} εἶπεν {V-2AAI-3S}. καὶ ἀφέντες {V-2AAP-NMP} αὐτὸν ἀπήλθον {V-2AAI-3P}.

Mk 12:12 *And they were seeking to lay hold on (seize) him; and they feared the multitude; for they perceived that he spoke the parable against them: and they left him, and went away.*

ASSIGNMENT # 29.03 To Speak Or Not To Speak Is This A Question?

(1) How does this verse (Mk 12:12) relate to 1 Co 14, and Is 28, previously discussed: as to time, the people involved, and the judgmental process?

Woe, I mean WOW! 2 assignments in a row (or is it column?).

Ac 8:38 καὶ ἐκέλευσεν {V-AAI-3S: *command*} στῆναι {V-2AAI_{nf}: *stand, stand by, (stop)*} τὸ ἄρμα {N-ANS: *chariot*}, καὶ κατέβησαν {V-2AAI-3P: *to go or come down, descend*} ἀμφότεροι {A-NMP: *used*}

of two or more, here, *both*) εἰς τὸ ὕδωρ {N-ANS} ὃ {Relative P_{ron.}-NNS}^a τε {enclitic copulative^b P_{article}: and} Φίλιππος {N-NMS} καὶ ὁ εὐνοῦχος {N-NMS}, καὶ ἐβάπτισεν {V-AAI-3S} αὐτόν.

Ac 8:38 and he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch, and he baptized (dipped) him.

ASSIGNMENT # 29.04 Dipping Gentiles.

- (1) In the light of the Septuagint use of the blood by the high priest Lev 4, what does this suggest about the meaning of the word βαπτίζω in 40 A.D.?

- (2) Identify and parse the words for sprinkling, dipping and pouring, that occur in Lev 4 of the Septuagint.

- (3) What was the Nationality of this Eunuch?

- (4) Can you name any other Eunuchs that are important in the Bible?

For Extra Credit.

- (5) Can you explain why the Saving (and dipping) of this Eunuch may be important to the end time events of the Millennial Temple?

29.02.02.07 Anarthrous Infinitives Occur As Objects Of A Verb Of *saying* Or *thinking*.

When the infinitive (together with its subject and object or other adjuncts, if these are present) is the object of a verb of *saying* or *thinking*, it is said to be in indirect discourse. This is only one of the Greek constructions, which correspond to English indirect quotation. In translating such constructions, the English "sequence of tenses"^c should be followed:

^a "Sometimes a neuter relative pronoun is used where strictly a masculine or Feminine might have been expected—presumably with reference to the 'whole idea' of the preceding clause rather than to the single word which is the immediate antecedent of the relative: eg., Eph 5:5, I Jn 2:8." C. F. D. Moule, "An Idiom-Book of New Testament Greek."

^b enclitic: **A word that is joined to another so closely to another so as to lose its proper accent.**

^c See "Sequence of English Tenses", Copyright ©1995-2004 by OWL at Purdue University and Purdue University. All rights reserved - Purdue University Online Writing Lab.

Ac 28:6 οἱ δὲ προσεδόκων {V-IAI-3P} αὐτὸν μέλλειν {V-PAI_{nf.}: to be on the point of doing or suffering something} πίμπρασθαι {V-PPI_{nf.}: to swell, become swollen} ἢ {disjunctive, comparative P_{article}} καταπίπτειν {V-PPI_{nf.}: fall down} ἄφνω {A_{dv.}: suddenly} νεκρόν. ἐπὶ πολὺ {A-ANS: much, many} δὲ αὐτῶν προσδοκῶντων {V-PAP-GMP: await, expect} καὶ θεωρούντων {V-PAP-GMP: see, perceive, discern} μηδὲν ἄτοπον {A-ANS} εἰς αὐτὸν γινόμενον {V-PNP-ANS: become}, μεταβαλόμενοι {V-PMP-NMP: M/P turn oneself about, metaphorically change one's mind} ἔλεγον {V-IAI-3P: say} αὐτὸν εἶναι {V-PAI_{nf.}: is, be} θεόν.

Ac 28:6 *But they were expecting that he being at the point of swelling, or falling down dead, suddenly: but when they were long expecting and beheld nothing amiss came to him, they changed their minds, and were saying that he is god.*

Note: The the IAI verb προσδοκάω: await, expect, occurs with three infinitives .

Ro 3:28 λογιζόμεθα {V-PAI-1P} γὰρ δικαιούσθαι {V-PPI_{nf.}} πίστει {N-DSF} ἄνθρωπον χωρὶς {Adv.: separately. apart from} ἔργων {N-GNP: work, task, employment} νόμου {N-GSM: law}.

Ro 3:28 *For we are reckoning (that) a man is being justified by faith apart from the works of (the) law.*

29.02.02.08 Anarthrous Infinitives Expressing Purpose Or Result.

An infinitive may express the purpose or result of the action indicated by the main verb; when used in this way, it is sometimes introduced by **ὥστε** *so that*:

Lk 3:12 ἦλθον {V-2AAI-3P} δὲ καὶ τελῶναι {N-NMP< τελῶνης, ου ὄ: a farmer of taxes, Lat. publicanus} βαπτισθῆναι {V-API_{nf.}} καὶ εἶπαν {V-2AAI-3P} πρὸς αὐτόν, Διδάσκαλε {N-VMS}, τί {Interrog. P_{ron.}-ASN} ποιήσωμεν {V-AAS-1P};

Lk 3:12 *And there came also tax gatherers to be baptized, and they said unto him, Teacher, what must we do?*

Lk 11:31 βασίλισσα {N-NFS} νότου {N-GMS} ἐγερθήσεται {V-FPI-3S} ἐν τῇ κρίσει {N-DFS} μετὰ τῶν ἀνδρῶν τῆς γενεᾶς {N-GFS} ταύτης καὶ κατακρινεῖ {V-FAI-3S} αὐτούς· ὅτι ἦλθεν {V-2AAI-3S} ἐκ τῶν περάτων {N-GNP: end, limit, boundary} τῆς γῆς ἀκοῦσαι {V-AAI_{nf.}} τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ {V-2AAI_{mp.}-2S< ὁράω: see, perceive, behold} πλεῖον {comparative A_{dj.}-NNS: greater than} Σολομῶνος ὧδε {A_{dv.}: here}. She came. . . **to hear** the wisdom of Solomon (=in **order to** hear...).

Lk 11:31 *The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon (is) here.*

Mt 15:31 **ὥστε** {C_{onsecutive Part.}:with Inf. expres. result, so as to, so that} τὸν ὄχλον {N-APM: crowd, multitude} θαυμάσαι {V-AAI_{nf.}: marvel, wonder, wonder at} βλέποντας {V-PAP-AMP: see, have sight} κωφοὺς {A-AMP: of speech; dumb, of hearing; deaf} λαλοῦντας {V-PAP-AMP: speak}, κυλλοὺς {A-AMP: crooked, crippled, maimed} ὑγιεῖς {A-AMP: 3rd decl. < ὑγιής: healthy, sound^a}, καὶ χωλοὺς {A-AMP: lame, halt, maimed} περιπατοῦντας {V-PAP-AMP: walk} καὶ τυφλοὺς {A-AMP: blind} βλέποντας {V-PAP-AMP: see, have sight}· καὶ ἐδόξασαν {V-AAI-3P: glorify} τὸν θεὸν Ἰσραήλ.

Mt 15:31 *so that the multitude marveled, when they saw the dumb speaking, the maimed whole, and lame walking, and the blind seeing: and (with the result that) they glorified the God of Israel.*

^a See section 20.03.04 and table 20.53.

In determining whether such an infinitive construction indicates purpose, result, or some other meaning, **the context must always be taken into account**. See Chapters 31 & 39 on Clauses.

29.02.03 Less Frequently Occurring Anarthrous Infinitives.

The following uses of the anarthrous infinitive are of less frequent occurrence than those previously described.

29.02.03.01 Anarthrous Infinitives Occurring As “Subjects” Of Impersonal Verbs **δει**, **ἔξεστιν**.

An anarthrous infinitive may serve as the subject of a sentence; in particular, anarthrous infinitives occur as “subjects” of impersonal verbs such as **δει**, *it is necessary*, **ἔξεστιν**, *it is lawful*, etc.

Mt 17:4 ἀποκριθεὶς {V-AAP-NMS: answer} δὲ ὁ Πέτρος εἶπεν {V-2AAI-3S} τῷ Ἰησοῦ, Κύριε, καλὸν **ἔστιν** ἡμᾶς ὧδε {Adv.: here} εἶναι {V-PAI_{inf}} εἰ {Cond. particle, 1st class cond.} θέλεις {V-PAI-2S: will, wish}, ποιήσω {V-FAI-1S} ὧδε τρεῖς {A-AFP: three} σκηνάς {N-AFP: tent, booth, tabernacle}, σοὶ μίαν {A-AFS: one} καὶ Μωϋσεί μίαν καὶ Ἠλίᾳ μίαν. It is good for us to be here (= For us to be here is good).

Mt 17:4 *And Peter answered, and said unto Jesus, Lord, it is good for us to be here: since you will (won't you?), I will make here three booths; one for You, and one for Moses, and one for Elijah.*

Eph 6:20 ὑπὲρ οὗ {Relat. Pron.-GNS} πρεσβεύω {V-PAI-1S: to be an elder, ambassador} ἐν ἀλύσει {N-DSF: chain, bond}, ἵνα ἐν αὐτῷ **παρρησιάσωμαι** {V-AAS-1S: speak freely, boldly, be bold in speech} ὡς {Adv.: as like as, just as, even as} **δει** {V-PAI-3S< δεῶ: tie, bind, fasten} **με λαλῆσαι** {V-AAI_{inf}: talk, speak, say}.

Eph 6:20 *For which I am an ambassador in bond: in order that in it I may speak boldly, for me to speak even as I am bound.*

Ac 1:16 Ἄνδρες ἀδελφοί, **ἔδει** {V-IAI-3S: one must, it is necessary} **πληρωθῆναι** {V-API_{inf}: of sayings, prophecies; bring to pass fulfill} **τὴν γραφὴν ἣν** {Rel. Pron.-ASF: } **προεἶπεν** {V-2AAI-3S: say before} τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ {N-GSN} περὶ Ἰούδα τοῦ γενομένου {V-2AAP-GMS: become, be made, come to be} ὁδηγοῦ {N-GMS: leader, guide} τοῖς συλλαβούσιν {V-2AAP-DMP: seize, take} Ἰησοῦν {N-AMS},

Ac 1:16 *Men, Brethren, it was necessary that the Scripture was fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who was guide to those who took Jesus.*

A. T. Robertson states that we have here the Imperfect tense of the impersonal **δει** with the infinitive clause (first aorist passive) and **the accusative of general reference** as a loose subject.

29.02.03.02 Anarthrous Infinitives May Occur As Adjuncts Of Certain Nouns And Adjectives.

Anarthrous infinitives may occur as adjuncts of certain nouns and adjectives:

Re 5:9 καὶ ᾄδουσιν {V-PAI-3P} ᾠδὴν {N-AFS: *song, ode*} καινὴν λέγοντες {V-PAP-NMP},
 ἄξιός ἐστιν {V-PAI-2S} λαβεῖν {V-2AAI_{inf.}} τὸ βιβλίον καὶ ἀνοίξαι {V-AAI_{inf.}: *to open*} τὰς
 σφραῖδας {N-AFP: *seal, signet*}^a αὐτοῦ, ὅτι ἐσφάγης {V-2API-2S: *slay, slaughter, butcher, put to death by
 violence*} καὶ ἠγόρασας {V-AAI-2S: *buy in the (slave) market, purchase*} τῷ θεῷ ἐν τῷ αἵματί σου ἐκ
 πάσης φυλῆς {N-GFS: *clan, tribe; e.g., of Israel*} καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,

Re 5:9 *And they sing a new song, saying, You are Worthy to take the book, and to open the seals
 thereof: for You were slain, and You purchased unto God with Your blood, men of every
 tribe, and tongue, and people, and nation,*

Re 5:10 καὶ ἐποίησας {V-AAI-2S} αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν {N-AFS: *abstract; sovereignty,
 royal power, or concrete; kingdom*} καὶ ἱερεῖς {N-APM}, καὶ βασιλεύσουσιν {V-FAI-3P} ἐπὶ τῆς
 γῆς.

Re 5:10 *and made them to be^b a kingdom even priests to our God; and they shall reign upon the
 earth.*

ASSIGNMENT # 29.06 A Graduation Class

Using your acquired knowledge of Hermeneutics, Greek, and our beginnings in Hebrew:

(1) Who might be these heavenly singers?

(2) From what period(s) of human history?

(3) Do you think verse 9 “men of every tribe, tongue, people, and nation” has anything to do with Dan 7:10? Why? or Why not?

(4) From your class notes or Christian reading how does the language of Daniel break down? i.e., what portion(s) are in Hebrew, and what portion(s) are in Aramaic?

(5) How does your answer to question (4) help you in your confidence in your answer to questions (1) and (2)?

^a σφραγίς is an onomatopoeic word, which is a word formed in imitation of a natural sound. Interestingly the sound mimicked is that of a hot branding iron for animals (or slaves).

^b Note the object complement here. Cf. 24.02-24.05.

29.02.03.03 Anarthrous Infinitives Occurring In Apposition To A Noun.

In a use similar to that just mentioned, anarthrous infinitives may be in apposition to a noun:

1 Th 4:3 τοῦτο γάρ ἐστιν {V-PAI-3S} θέλημα {N-NNS: *will*} τοῦ θεοῦ, ὁ ἀγιασμός {N-NMS: the process of; *consecration, sanctification*} ὑμῶν, ἀπέχεσθαι {V-PMI_{inf.}} ὑμᾶς ἀπὸ τῆς πορνείας {N-GFS: *fornication*},

1 Th 4:3 *For this is the will of God, your sanctification, for you to keep yourselves from immorality.*

Can you think of another passage of N.T. Scripture that teaches the believer about God's Will?

29.02.03.04 Anarthrous Infinitives Occurring After πρὶν Or The Phrase πρὶν ἢ.

The anarthrous infinitive may be used after the word πρὶν or the phrase πρὶν ἢ both of which, in such a construction, mean *before*:

Jn 8:58 εἶπεν {V-2AAI-3S} αὐτοῖς Ἰησοῦς {N-NMS}, Ἄμην ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι {V-2AMI_{inf.}: *beget, bring forth*}, ἐγὼ εἰμὶ

Jn 8:58 *Jesus said to them, truly, truly, I say unto you, Before Abraham was conceived, I am.*

Mt 1:18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις {N-NFS} οὕτως {A_{dv.}} ἦν {V-IAI-3S}. μνηστευθείσης {V-APP-GFS: *passive to be betrothed*} τῆς μητρὸς {N-GFS} αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν {A_{dv.}: *of time; before, formerly, as conj., or as Prep. with Gen here; before*} ἢ {disjunc. and comparative P_{article}: *or*} συνελθεῖν {V-2AAI_{inf.}: *come together - of sexual intercourse*} αὐτοὺς εὗρέθη {V-API-3S: *find, discover*} ἐν γαστρὶ {V-API-3S: } ἔχουσα {V-PAP-NFS}^a ἐκ πνεύματος ἁγίου. *before they came together*

Mt 1:18 *Now the birth of Jesus the Christ was on this wise: When His mother Mary was betrothed to Joseph, before they came together she was found to be large with child by the Holy Spirit.*

29.02.03.05 Anarthrous Infinitives Used Independently As An Imperative.

In the New Testament, the infinitive may be used independently, as an imperative (i.e., expressing a command or request):

Ro 12:15 χαίρειν {V-PAInf.} μετὰ χαιρόντων {V-PAP-GMP}, κλαίειν {V-PAInf.} μετὰ κλαιόντων {V-PAP-GPM}.

Ro 12:15 *Rejoice with those who are rejoicing, weep with those who are weeping.*

29.02.03.06 Anarthrous Infinitives Used In A Parenthetical Formula.

Once in the New Testament the infinitive is used in a parenthetical formula:

He 7:9 καὶ ὥς {Adv.: } ἔπος {N-ANS: *word*}^b εἰπεῖν {V-2AAInf.: }, δι' Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας {A-AFP: *tenth, tithe*} λαμβάνων {V-PAP-NMS} δεδεκάτωται {V-P_{erf.}PI-3S},

He 7:9 *And, so to say, through Abraham even Levi, who has received tithes, (and) who has paid tithes;*

^a In the Greek literature (LXX) and here, the phrase ἐν γαστρὶ ἔχουσα means *to be big with child* referring to the belly.

^b In the Greek literature (LXX) and here, the phrase ὥς ἔπος means *so to speak*

29.03 Uses Of The Articular Infinitive.**29.03.01 Articular Infinitive Used As The Subject.**

Like the anarthrous infinitive, the articular infinitive may serve as the subject of a sentence:

2 Co 9:1 Περὶ μὲν {Conjunctive P_{art.} used here absolutely: *indeed of a truth*} γὰρ τῆς διακονίας {N-GSF: *office and work of a διάκονος, ministry*} τῆς {A_{rt.}-GFS} εἰς τοὺς ἁγίους {A-AMP: *saint*} περισσόν {A-NNS: *more than sufficient, over and above, redundant, abundant*} μοί ἐστιν {V-PAI-3S} τὸ γράφειν {V-PAI_{inf.}} ὑμῖν,

2 Co 9:1 *For indeed concerning the ministry to the saints, it is redundant for me to write to you:(=To write to you is redundant for me).*

29.03.02 Articular Infinitive Used As The Direct Object.

Like the anarthrous infinitive, but less commonly, the articular infinitive may serve as the direct object of a verb:

Phl 4:10 Ἐχάρην {V-2AAI-1S: *rejoice, be glad*} δὲ ἐν κυρίῳ μεγάλως {A_{dv.}: *greatly*} ὅτι ἤδη {A_{dv.}: *now, already*} ποτὲ {enclitic P_{article}: *once, formerly, sometime, here with ἤδη; now at length*} ἀνεθάλετε {V-2AAI-2P: *revive*} τοῦ ὑπὲρ ἐμοῦ φρονεῖν {V-PAI_{inf.}: *have in mind, be mindful, think of*}, ἐφ' {PREP} ᾧ {R_{el. Pron.}-DNS} καὶ ἐφρονεῖτε {V-IAI-2P: *think, be minded - in a certain way*} ἡκαιρεῖσθε {V-INI-2P: *have no opportunity*} δὲ.

Phl 4:10 *But I rejoiced in the Lord greatly, that now at length you(all)^a (have) revived your thought for me; seeing that you(all) did indeed take thought, but you(all) were lacking opportunity.*

Note the extreme position of δὲ: but. **But** what if we have opportunity for Biblical outreach and support of others?

29.03.03 Articular Infinitive Used As The Genitive.

The genitive of the articular infinitive is used:

29.03.03.01 Articular Infinitive Used As The Genitive Of A Noun.

With nouns (like the genitive of a noun or pronoun; see section 10.06:

Ac 14:9 οὗτος ἤκουσεν {V-AAI-3S} τοῦ Παύλου λαλοῦντος {V-PAP-GMS}· ὃς ἀτενίσας {V-AAP-NMS: *look fixedly, gaze, gaze upon*} αὐτῷ καὶ ἰδὼν {V-2AAP-NMS: *see*} ὅτι ἔχει {V-PAI-3S} πίστιν {N-AFS} τοῦ {A_{rt.}-GNS} σωθῆναι {V-API_{inf.}: *save*}-

Ac 14:9 *The same (this man) heard Paul speaking, who, fastening eyes upon him, and he seeing that he has faith to be saved,*

29.03.03.02 Articular Infinitive Used As The Genitive Of Adjectives.

With adjectives or with adverbs

Ac 23:15 νῦν οὖν ὑμεῖς ἐμφανίσατε {V-AAI_{mp.}-2P: *manifest, exhibit, here with the dat., declare, make known*} τῷ χιλιάρχῳ {N-DMS: *military tribune, commander of a cohort*} σὺν τῷ συνεδρίῳ {N-DNS: *council*} ὅπως {A_{dv.}: *relative to ὡς in any way, whatever,*} καταγάγη {V-2AAS-3S: *with accus. of the person; bring down*} αὐτὸν εἰς ὑμᾶς ὡς {A_{dv.}: *as, like as, just as, even as; with accus.*} μέλλοντας {V-PAP-AMP: *be about to be or do*} διαγινώσκειν {V-PAI_{inf.}: *distinguish, ascertain exactly*} ἀκριβέστερον {Comparative A_{dv.}: *stricter, more exactly*} τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ {A_{rt.}-GNS} ἐγγίσειν {V-AAI_{inf.}: *intrans.; come near*} ἔτοιμοί {A-NMP: *prepared, ready*} ἐσμεν {V-PAI-1P} τοῦ {A_{rt.}-GNS} ἀνελεῖν {V-2AAI_{inf.}: *take away, make an end of, destroy*} αὐτόν. (We are ready to kill him.)

^a This translation is for my friends who are Southern Baptists or Southern Methodists.

Ac 23:15 *Now therefore you^a declare to the chief captain with the council that he bring him down unto you, as you would judge of his case more exactly: and we, before he comes near, are ready to slay him.*

29.03.03.03 Articular Infinitive Used To Express *purpose* Or *result*.

To express *purpose* or *result*:

Purpose:

Lk 9:51 Ἐγένετο {V-2AAI-3S: *come into being, arise, come on*} δὲ ἐν τῷ συμπληροῦσθαι {V-PPI_{nf.}: *fig. of time: fulfill, approach, come*} τὰς ἡμέρας τῆς ἀναλήψεως {N-GFS: *taking up*} αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον {N-ANS: *face*} ἐστήρισεν {V-AAI-3S: *fix, set fast, make fast*} τοῦ {A_{rt.}-GNS} πορεύεσθαι {V-PNI_{nf.}: *proceed, go on one's way*} εἰς Ἱερουσαλήμ,

Lk 9:51 *And it came to pass, since the days were approaching that he should be received up, he steadfastly set (his) face to go to Jerusalem,*

Result:

Ac 5:31 τοῦτον ὁ θεὸς ἀρχηγὸν {N-AMS: *prince, leader*} καὶ σωτῆρα {N-AMS: *savior, deliverer, preserver*} ὕψωσεν {V-AAI-3S: *lift or raise up*} τῇ δεξιᾷ {A-DFS: *the right(hand, side)*} αὐτοῦ, [τοῦ]^b δοῦναι {V-2AAI_{nf.}: *give*} μετάνοιαν {N-AFS: *repentance*} τῷ Ἰσραὴλ καὶ ἄφεσιν {N-AFS: *pardon, remission of penalty*} ἁμαρτιῶν.

Ac 5:31 *This man God raised up at his right hand (to be) Prince and Savior, to give repentance to Israel, and remission of sins.*

29.03.03.04 Articular Infinitive Used With Certain Verbs.

With certain verbs:

With ἔρχομαι:

Ro 15:22 Διὸ καὶ ἐνεκοπτόμην {V-IPI-1S: *hinder*} τὰ πολλὰ {A-ANP: *many, much*} τοῦ ἐλθεῖν {V-2AAI_{nf.}: *come*} πρὸς ὑμᾶς·

Ro 15:22 *Wherefore also I was hindered these many (times) from coming to you:*

29.03.03.05 Articular Infinitive Used With Dative (no preposition).

The dative of the articular infinitive (without a governing preposition) occurs only once in the New Testament; it expresses cause:

2 Co 2:13 οὐκ ἔσχηκα {V-P_{erf.}AI-1S< ἔχω: *have, hold fast*} ἄνεσιν {N-AFS: *loosening, relaxation, indulgence, relief*} τῷ πνεύματί τῷ μου μὴ εὑρεῖν {V-2AAI_{nf.}: *find*} με Τίτον τὸν ἀδελφόν μου, ἀλλὰ {C_{onj.} adversative Part.: *but*} ἀποταξάμενος {V-AMP-NMS: *bid farewell, take leave*} αὐτοῖς ἐξῆλθον {V-2AAI-1S: *go or come forth from*} εἰς Μακεδονίαν.

^a = the chief priests and the elders; see verse 14

^b The presence or absence of the article, here, is a textual problem, but, the construction (result) doesn't change.

29.03.03.06 Articular Infinitive Used As The Object Of A Preposition.

Unlike the anarthrous infinitive, the articular infinitive may function as the object of a preposition.

29.03.03.06.01 Articular Infinitive So Used Prepositions Have Their Usual Meanings.

Here, the Preposition *πρὸ, διὰ, ἕως, ἔνεκεν, ἀντὶ* occurs with various oblique cases including the infinitive with the Ablative. In such constructions most prepositions have their usual meanings (see Chapter 24 and section 29.03.03.06.02, below). Additionally, we have the Preposition *εἰς* and the Anarthrous Infinitive with the Accusative.

Ga 3:23 *Πρὸ* {P_{rep.} with the ablative: *before*} *τοῦ* {A_{rt.}-A_{bl.}NS} *δὲ ἐλθεῖν* {V-2AAInf.: } *τὴν πίστιν* {N-AFS} *ὑπὸ νόμον ἐφρουρούμεθα* {V-IPi-1P: *guard, keep under guard, protect, keep by guarding*} *συγκλειόμενοι* {V-P_{erf.}PP-NMP: *shut up together, enclose, of a shoal of fishes in a net*} *εἰς* *τὴν μέλλουσαν* {V-PAP-AFS: *to be about, to be on the point of doing or suffering something*} *πίστιν ἀποκαλυφθῆναι* {V-API_{nf.}: *reveal, uncover, lay open what has been veiled or covered up*}.

Ga 3:23 *But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.*

Ac 4:2 *διαπονούμενοι* {V-PPP-NMP: *be in great perplexity, be distressed*} *διὰ* {P_{rep.} with Accus. *because of*} *τὸ διδάσκειν* {V-PAI_{nf.}: *teach, give instructions*} *αὐτοὺς τὸν λαὸν* {N-AMS: *people*} *καὶ καταγγέλλειν* {V-PAI_{nf.}: *proclaim, declare*} *ἐν* {P_{rep.} with instrumental: *by means of, with*} *τῷ Ἰησοῦ τὴν ἀνάστασιν* {N-AFS: *resurrection*} *τὴν ἐκ νεκρῶν* {A-GMP: *dead, human corpses*}

Ac 4:2 *being distressed on account of their teaching the people, and preaching by means of Jesus, the resurrection from among (the) dead;*

Ac 8:40 *Φίλιππος* {N-NMS} *δὲ εὑρέθη* {V-API-3S: *find*} *εἰς Ἄζωτον, καὶ διερχόμενος* {V-PNP-NMS: *go, walk, journey, pass through a place*} *εὐηγγελίζετο* {V-IMI-3S: } *τὰς πόλεις πάσας ἕως* {Rel. P_{art.}, here used as a preposition with Genitive of time: *until, unto*} *τοῦ ἐλθεῖν* {V-2AAI_{nf.}: *come*} *αὐτὸν εἰς Καισάρειαν.*

Ac 8:40 *But Philip was found at Azotus: and walking through he was preaching the gospel to all the cities, until he came to Caesarea.*

2 Co 7:12 *ἄρα* {illative^a P_{art.}: *so then*} *εἰ* {C_{ond.} Part. of 1st class} *καὶ ἔγραψα* {V-AAI-1S: *write*} *ὑμῖν, οὐχ ἔνεκεν* {P_{rep.} with Gen.: *on account of, because of*} *τοῦ ἀδικήσαντος* {V-AAP-GMS: *do wrong, act wickedly or criminally*}, *οὐδὲ ἔνεκεν* {P_{rep.} with Gen.: *on account of, because of*} *τοῦ ἀδικηθέντος* {V-APP-GMS: *Passive: suffer . . . to be wronged*}, *ἀλλ' ἔνεκεν* {P_{rep.} with Gen.: *on account of, because of, for the sake of*} *τοῦ φανερωθῆναι* {V-API_{nf.}: *make visible, clear, known, manifest*} *τὴν σπουδὴν* {N-AFS: *haste, speed, zeal, diligence, earnestness*} *ὑμῶν τὴν ὑπὲρ* {P_{rep.} with Obj. Gen.: *for*} *ἡμῶν πρὸς ὑμᾶς ἐνώπιον* {A_{dv.} with (gen.) Prep. force: *before, in the presence of, in the sight of*}^b *τοῦ θεοῦ.*

2 Co 7:12 *So then, since also I wrote to you^c, (it was) not for the sake of him that acted wickedly, nor for the sake of him was wronged, but for the sake of our diligent zeal for you being manifested to you before God.*

^a illative: expressing or preceding an inference

^b ref. Table 24.01

^c Ref. his first epistle.

Jas 4:15 ἀντὶ {P_{rep.}: instead of, face to face, against} τοῦ {A_{rt.}-A_{bl.}.NS} λέγειν {V-PAI_{nf.}: say} ὑμᾶς, Ἐὰν {C_{ond.} Part. of 3rd class} ὁ κύριος θελήσῃ {V-AAS-3S: will, wish}, καὶ ζήσομεν {V-AAI-1P: live} καὶ ποιήσομεν {V-AAI-1P: do, make} τοῦτο {near demonstr. P_{ron.}-ANS} ἢ {P_{art.}: either, or, than} ἐκεῖνο {far demonstr. P_{ron.}-ANS}.

Jas 4:15 *Instead of your saying, If the Lord will, we shall live, and do this or that.*

Ac 1:3 οἷς {R_{elative} Pron.-DMP: who, which, what, that} καὶ παρέστησεν {V-AAI-3S: place beside, present, provide} ἑαυτὸν ζῶντα {V-PAP-AMS: live, be alive} μετὰ τὸ παθεῖν {V-2AAI_{nf.}: in a bad sense, suffer sadly, be in a bad plight} αὐτὸν ἐν πολλοῖς {A-DNP: many, much} τεκμηρίοις {N-DNP: infallible proof}, δι' {P_{rep.} with Gen.: through} ἡμερῶν τεσσαράκοντα {A-N_{on-declinable}: forty} ὄπτανόμενος {V-PMP-NMS: allow one's self to be seen, to appear} αὐτοῖς καὶ λέγων {V-PAP-NMS: say} τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.

Ac 1:3 *To whom he also presented himself alive after suffering by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:*

29.03.03.06.02 Articular Infinitive Prepositional Meanings Sometimes Specialized.

In some constructions the meanings of the prepositions have been specialized:

2 Co 8:11 νυνὶ {A_{dv.}: of time; now} δέ καὶ τὸ ποιῆσαι {V-AAI_{nf.}: do, make} ἐπιτελέσατε {V-AAI_{mp.}-2P: active; complete, accomplish, execute}, ὅπως {relative A_{dv.} of manner: as, how, Here; in order that, to the end that, that} καθάπερ {A_{dv.}: just as, even as} ἢ προθυμία {N-NFS: eagerness, willingness, readiness} τοῦ θέλειν {V-PAI_{nf.}: will, be willing, wish, desire} οὕτως {A_{dv.}: this way, so thus} καὶ τὸ ἐπιτελέσαι {V-AAI_{nf.}: complete, accomplish, execute} ἐκ τοῦ ἔχειν {V-PAI_{nf.}: have, hold}.

2 Co 8:11 *But now also complete the doing of it; so that as (there was) the readiness to be willing, so also to complete out of what you have.*

Ro 3:26 ἐν τῇ ἀνοχῇ {N-DFS: a holding back, delaying, forbearance-of punishment} τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν {N-AFS: a pointing, out, showing forth proof} τῆς δικαιοσύνης {N-GSF: righteousness} αὐτοῦ ἐν τῷ νῦν {A_{dv.}: of present time; now} καιρῷ {N-DMS: due measure, fitness, proportion}, εἰς τὸ {A_{rt.}-ANS} εἶναι {V-PAI_{nf.}: be} αὐτὸν δίκαιον {A-AMS: correct, righteous} δίκαιοῦντα {V-PAP-AMS: declare, pronounce righteous} τὸν ἐκ πίστεως {N-GFS} Ἰησοῦ {N-GMS: Jesus}.

Ro 3:26 *in the holding back of God for showing forth his righteousness in the present time in due measure, in order that (He) is the just justifier of him who (is) in the Jesus faith.*

Lk 24:51 καὶ ἐγένετο {V-2AAI-3S: come into being, be born, arise, come on} ἐν {P_{rep.}: with Loc. of time; while} τῷ {A_{rt.}-L_{oc.}.NS} εὐλογεῖν {V-PAI_{nf.}: speak well of, praise, bless} αὐτὸν αὐτοὺς διέστη {V-2AAI-3S: set apart, separate} ἀπ' αὐτῶν καὶ ἀνεφέρετο {V-IPI-3S: carry, carry up, lead up, bear, sustain} εἰς τὸν οὐρανόν.

Lk 24:51 *And it came to pass while blessing them, he separated from them and was carried up into heaven.*

CHAPTER 30 - THE IMPERATIVE MOOD

30.01 Description Of The Imperative Mood.

Commands and requests are usually expressed in English and Greek by means of special verb forms; these verb forms are called imperative or are said to be "in" or "of" the imperative mood.^a The imperative form of a verb, in English, is identical with its dictionary form.^b Example might be:

Proceed at once.

Go away.

Be quiet. Or the exasperated command, "Shut Up".

Apart from forms like these, the only other English imperatives are compound or periphrastic forms:

PASSIVE IMPERATIVE:

Be prepared.

PROGRESSIVE IMPERATIVE:

Keep moving.

Be thinking about it.

The force of the imperative may be softened by the addition of please:^c

Please go away.

Be quiet, *please*.

30.02 English Imperative Has only One Tense Form.

It may be seen from the examples cited that the English imperative has but one tense, the present; however, in certain contexts it may refer to the future:

Come over tomorrow.^d

Another characteristic of the English imperative is that its forms need have no subject expressed; when a subject is expressed, it receives special stress or occupies a special position: i.e., first or last word.

You go away! or Be quiet, *you*!

"*Shoot*"! The father's cry to his son when hunting.

Whether the subject is expressed or not, it always, in English, denotes the person addressed (i.e., the second person, singular or plural).

30.03 Illustrations And Comparisons Of The Greek Imperative Forms With English.

This brief discussion of the English imperative mood should be borne in mind as the Greek imperative is studied, so that the two may be profitably compared and contrasted. The imperative forms of the model verb λύω, *free, set free, loose*, are presented in the right-hand columns in the following examples. Each is given in a complete, though brief, sentence, so that at least some of the syntactic characteristics may be noted. To facilitate comparative and contrastive study even further, syntactically parallel sentences with verbs in the *indicative* mood have been given in the left-hand columns; English equivalents are indicated throughout.

Table 30.01 Example of Present And Aorist Active, Middle, And Passive Indicative vs Imperative.

^a Commands and requests may be expressed in other ways, however; a verb form which expresses a command or a request need not be in the imperative mood, e.g., "No smoking", or, "Let us behave ourselves".

^b See 12.04.

^c Or as the Aor (hortatory) Subj. 1Pl has "Let us" The Green Verbal form – "Lettuce" See Section 31.09.01.

^d Some writers on English grammar refer to the construction found in: Thou shall not covet. as a "future imperative," but it is simpler to regard it as a construction involving a special use of the auxiliary shall.

(1.) PRESENT ACTIVE INDICATIVE**PRESENT ACTIVE IMPERATIVE**

SG.2 λύεις τοὺς δεσμίους.
You are freeing the prisoners.

λύε τοὺς δεσμίους.
Free the prisoners! **Keep freeing** the prisoners!

SG.3 λύει τοὺς δεσμίους.
He is freeing the prisoners.

λύέτω τοὺς δεσμίους.
Free the prisoners! **Keep freeing** the prisoners!

PL.2 λύετε τοὺς δεσμίους.
You are freeing the prisoners.

λύετε τοὺς δεσμίους.
Free the prisoners! **Keep (on) freeing** the prisoners!

PL.3 λύουσιν τοὺς δεσμίους.
They are freeing the prisoners.

λύέτωσαν τοὺς δεσμίους.
Let them free the prisoners! **Let them keep (on) freeing** the prisoners!

(2.) AORIST ACTIVE INDICATIVE**AORIST ACTIVE IMPERATIVE**

SG.2 ἔλυσας τοὺς δεσμίους.
You freed the prisoners.

λύσον τοὺς δεσμίους.
Free the prisoners! **Start freeing** the prisoners!

SG.3 ἔλυσεν τοὺς δεσμίους.
He freed the prisoners.

λυσάτω τοὺς δεσμίους.
Let him free the prisoners! **Let him start freeing** the prisoners!

PL.2 ἐλύσατε τοὺς δεσμίους.
You freed the prisoners.

λύσατε τοὺς δεσμίους.
Free the prisoners! **Start freeing** the prisoners!

PL.3 ἔλυσαν τοὺς δεσμίους.
He freed the prisoners.

λυσάτωσαν τοὺς δεσμίους.
Let them free the prisoners! **Let them start freeing** the prisoners!

(3.) PRESENT MIDDLE INDICATIVE**PRESENT MIDDLE IMPERATIVE**

SG.2 λύη τοὺς δεσμίους.
You are having the prisoners **set free**.

λύου τοὺς δεσμίους.
Have the prisoners **set free**! **Keep having** the prisoners **set free**!

SG.3 λύεται τοὺς δεσμίους.
He is having the prisoners **set free**.

λύέσθω τοὺς δεσμίους.
Let him have the prisoners **set free**! **Let him keep (on) having** the prisoners **set free**!

PL.2 λύεσθε τοὺς δεσμίους.
You are having the prisoners **set free**.

λύεσθε τοὺς δεσμίους.
Have the prisoners **set free**! **Keep having** the prisoners **set free**!

PL.3 λύονται τοὺς δεσμίους.
They are having the prisoners **set free**.

λύέσωσαν τοὺς δεσμίους.
Let them have the prisoners **set free**! **Let them keep (on) having** the prisoners **set free**!

Table 30.01 Example of Present And Aorist Active, Middle, And Passive Indicative vs Imperative
(cont.)

(4.)	AORIST MIDDLE INDICATIVE	AORIST MIDDLE IMPERATIVE
SG.2	ἐλύσω τοὺς δεσμίους. You had the prisoners set free	λύσαι τοὺς δεσμίους. Have the prisoners set free! Start having the prisoners set free!
SG.3	ἐλύσατο τοὺς δεσμίους. He had the prisoners set free	λυσάσθω τοὺς δεσμίους. Let him have the prisoners set free! Start having the prisoners set free!
PL.2	ἐλύσασθε τοὺς δεσμίους. You had the prisoners set free.	λύσασθε τοὺς δεσμίους. Have the prisoners set free! Start having the prisoners set free!
PL.3	ἐλύσαντο τοὺς δεσμίους. They had the prisoners set free.	λυσάσθωσαν τοὺς δεσμίους. Let them have the prisoners set free! Let them start having the prisoners set free!
(5.)	PRESENT PASSIVE INDICATIVE	PRESENT PASSIVE IMPERATIVE
SG.2	λύη. You are being set free.	λύου. Be set free! Keep on being set free!
SG.3	λύονται ὁ δέσμιος. The prisoner is being set free.	λυέσθω οἱ δέσμιοι. Let the prisoners be set free! Let the prisoners keep on being set free!
PL.2	λύεσθε. You are being set free.	λύεσθε. Be set free! Keep on being set free!
	PL.3 The prisoners are being set free.	λύονται οἱ δέσμιοι λυέσθωσαν οἱ δέσμιοι. Let the prisoners be set free! Let the prisoners keep on being set free!
(6.)	AORIST PASSIVE INDICATIVE	AORIST PASSIVE IMPERATIVE
SG.2	ἐλύθης. You have been set free.	λύθητι. Be set free! Start being set free.
SG.3	ἐλύθη ὁ δέσμιος. The prisoner has been set free.	λυθήτω ὁ δέσμιος. Let the prisoner be set free! Let the prisoner start being set free!
PL.2	ἐλύθησαν. You have been set free.	λύθητε. Be set free! Start being set free!
PL.3	ἐλύθησαν οἱ δέσμιοι. The prisoners have been set free.	λυθήτωσαν οἱ δέσμιοι. Let the prisoners be set free! Let the prisoners start being set free!

30.04 Review Materials Discussed In 30.01 – 30.03.

A number of important facts about the Greek imperative mood can be discovered by the student for himself, through a careful examination of the illustrative material in the preceding section and Table 29.01. Some of the less obvious points are explained below.

30.05 Forming The Imperative Of λύω.

Like other verb forms, the forms of the imperative may be analyzed into constituents, as follows:^a

- (1) The base (e.g., λυ-).
- (2) Prefixes. The forms of the imperative mood never have the augment. Prefixes, which do occur with the imperative, will be discussed in a later lesson.^b
- (3) Tense formants:
 - (a) -σ- (attached to the base in the first aorist, active and middle).
 - (b) -θ- (attached to the base in the first aorist passive).
- (4) Stem formatives:
 - (a) -ε- (*zero* if the following suffix begins with a vowel); this stem formative occurs in all voices of the *present* imperative and in the active and middle voices of the *second aorist* imperative.
 - (b) -α- (*zero* if the following suffix begins with a vowel other than ι); this stem formative occurs in the *first aorist* imperative in the active and middle voices.
 - (c) -η- (in all forms); this stem formative occurs in the first and second aorist passive imperative.
- (5) Suffixes may be divided into four sets:

Table 30.02 Person-Number Suffixes For Imperative Mood

PERSON-NUMBER SUFFIXES For Imperative Mood -				
Person-Number	Primary A	Primary B	Secondary A	Secondary B
1PS	[no form]	[no form]	[no form]	[no form]
2PS	-ε	-ου	-ον, -τι, (-θι) ^χ	-ι
3PS	-τω	-σθω	-τω	σθω
1PP	[no form]	[no form]	[no form]	[no form]
2PP	-τε	-σθε	-τε	-σθε
3PP	-τωσαν	-σθωσαν	-τωσαν	-σθωσαν

REMARK: The Secondary A suffix of the second person singular (marked as fn. 3 in the tabulation above) is -τι if the preceding vowel is η; if, however, the consonant immediately preceding this η is other than φ, θ, or χ, this suffix is -θι. Thus, for example, the second singular aorist passive imperative of λύω is λύθητι, that of γράφω is γράφητι, but that of κρύπτω is κρύβηθι.

^a Cf 22.01-22.07.

^b Cf. Chapter 42 on Compound Verbs.

^c A clear, but exacting explanation for the Secondary A 1P Suffix, -ον -τι, (-θι, may be found in Mounce, "The Morphology Of Biblical Greek," Sections 11 through 28, Pgs. 19-61.

30.06 Remarks About Second Aorist Forms.

Verbs with second aorists in the indicative have second aorists in the imperative;^a the forms of these have special bases (as in the indicative) with the stem formatives and suffixes of the present tense: λείπω, second aorist ἔλιπον, has the following forms:

Table 30.03 Second Aorist Active And Middle Of λείπω: leave behind

	SECOND AORIST ACTIVE	SECOND AORIST MIDDLE
2 SG	λίπε	λίπου
3 SG	λιπέτω	λιπέσθω
2 PL	λίπετε	λίπεσθε
3 PL	λιπέτωσαν	λιπέσθωσαν

30.07 Present And Aorist Imperatives Of Deponent Verbs.

Verbs which are deponent or partly deponent in the indicative will be deponent (or partly deponent, in corresponding tenses) in the imperative:

Table 30.04 Present And Aorist Imperatives Of Deponent Verbs γίνομαι And ἔρχομαι.

	PRESENT IMPERATIVE	AORIST IMPERATIVE	
Lexical Form	γίνομαι: <i>come into being</i>		
2 SG	γίνου	γένου	or γενήθητι
3 SG	γινέσθω	γενέσθω	or γενηθήτω
2 PL	γίνεσθε	γένεσθε	or γενήθητε
3 PL	γινέσθωσαν	γενέσθωσαν	or γενηθήτωσαν
Lexical Form	ἔρχομαι: <i>come</i>		
2 SG	ἔρχου	έλθέ	
3 SG	ἐρχέσθω	ἐλθέτω	
2 PL	ἔρχεσθε	ἔλθετε	
3 PL	ἐρχέσθωσαν	ἐλθέτωσαν	

30.08 Irregular Forms Of δίδωμι, τίθημι, And ἵστημι.

The forms of the imperative of the -μι verbs δίδωμι, τίθημι, and ἵστημι involve irregularities of various types:

^a Some second aorist stems have first aorist endings: from εἶπον we have εἶπόν (as well as εἶπέ), εἶπάτε; εἶπάτω, εἶπάτωσαν; from ἦλθον we have ἐλθέ but ἐλθάτω as well as ἐλθέτω, etc. (Note the accent of εἶπόν, εἶπέ, ἐλθέ, λαβέ, ιδέ)

Table 30.05 Present Aorist Active, Middle, Passive Imperatives Of Certain M_i Verbs

Lexical Form	δίδωμι	τίθημι	ἵστημι:
(1)	PRESENT ACTIVE IMPERATIVE		
2 SG	δίδου: <i>give, commit</i>	τίθει: <i>place, lay set</i>	ἵστη: <i>make to stand, set, appoint</i>
3 SG	δίδοτω	τιθέτω	ιστάτω
2 PL	δίδοτε	τίθετε	ἵστατε
3 PL	διδότωσαν	τιθέτωσαν	ιστάτωσαν
(2)	AORIST ACTIVE IMPERATIVE		
2 SG	δός	θές	στήθι
3 SG	δότω	θέτω	στήτω
2 PL	δότε	θέτε	στήτε
3 PL	δότωσαν	θέτωσαν	στήτωσαν
(3)	PRESENT MIDDLE AND PASSIVE IMPERATIVE		
2 SG	δίδοσο: <i>have or be given established</i>	τίθεσο: <i>have or be put</i>	ἵστασο: <i>have or be</i>
3 SG	διδόσθω	τιθέσθω	ιστάσθω
2 PL	δίδοσθε	τίθεσθε	ἵστασθε
3 PL	διδόσθωσαν	τιθέσθωσαν	ιστάσθωσαν
(4)	AORIST MIDDLE IMPERATIVE		
2 SG	[not found]	θοῦ: <i>have put</i>	[none]
3 SG	[not found]	θέσθω	“
2 PL	[not found]	θέσθε	“
3 PL	[not found]	θέσθωσαν	:
(5)	AORIST PASSIVE IMPERATIVE		
2 SG	δόθητι: <i>be given</i>	τέθητι: <i>be put</i>	στάθητι: <i>be established</i>
3 SG	δόθητω	τεθήτω	σταθήτω
2 PL	δόθητε	τέθητε	στάθητε
3 PL	δοθήτωσαν	τέθητωσαν	στάθητωσαν

30.09 Imperative Forms Of εἶμι.

The imperative forms of the verb εἶμι are as follows:

Table 30.06 Present Active Imperatives Of εἶμι: *be*

2 SG	ἴσθι (5) {9}
3 SG	ἔστω (12) {16}, ἦτω(2) {1}, or ἔσθε (0) {0}
2 PL	ἔστε (0) {20}
3 PL	ἔστωσαν (2) {17}

Note: () denotes number of times found in N. T., {} denotes number of times found in LXX.

In the table below, the number of times the particular form occurs in the New Testament is shown by that number after each entry. e.g. (0) means that form does not occur in the N. T.. The number of times the particular form occurs in the LXX is shown in several sets, below, by that number after each entry. e.g. (0) {3} means that form does not occur in the N.T., but it occurs 3 times in the LXX.

The formation of the present imperative of contract verbs is left as an exercise to the student. The aorist imperative forms of the contract verbs are regular.

Table 30.07 Present Aorist Active, Middle, And Passive Imperatives Of Representative Contract Verbs

Lexical Form	ἀγαπάω: <i>love</i>	ποιέω: <i>do</i>	πληρώω: <i>fill</i>
(1)	PRESENT ACTIVE IMPERATIVE		
2 SG	ἀγαπα+#+ε<ἀγάπα	ποιε+#+ε<ποιεί	πληρο+#+ε<πλήρου
3 SG	ἀγαπα+ε+τω<ἀγαπάτω πληρο+ε+τω<πληρούτω	ποιε+ε+τω<ποιεῖτω	
2 PL	ἀγαπα+ε+τε<ἀγαπάτε	ποιε+ε+τε<ποιεῖτε	πληρο+ε+τε<πληροῦτε
3 PL	ἀγαπα+ε+τωσαν <ἀγαπάτωσαν	ποιε+ε+τωσαν <ποιεῖτωσαν	πληρο+ε+τωσαν <πληρούτωσαν
<i>or classical form</i>	<i>ἀγαπείντων</i>	<i>ποιείντων</i>	<i>πληρούντων</i>
(2)	AORIST ACTIVE IMPERATIVE^a		
2 SG	ἀγαπη ^b +σ+α+ον ^c ἀγάπησον	ποιή+σ+ο+ον ποιήσον (9)	πληρω+σ+ο+ον πλήρωσον
3 SG	ἀγαπήσατω	ποιήσατω (2)	πληρώσατω
2 PL	ἀγαπήσατε (1)	ποιήσατε (10)	πληρώσατε (2)
3 PL	ἀγαπησάτωσαν <i>or classical form</i> ἀγαπησάντων	ποιησάτωσαν <i>ποιησάντων</i>	πληρωσάτωσαν <i>πληρωσάντων</i>
(3)	PRESENT MIDDLE AND PASSIVE IMPERATIVE		
2 SG	ἀγαπα+ε+ου ἀγαπῶ	ποιε+ε+ου ποιουῦ	πληρο+ε+σο πληροῦ
3 SG	ἀγαπάσθω	ποιέσθω	πληρόσθω
2 PL	ἀγάπασθε	ποιέσθε	πλήροσθε
3 PL	ἀγαπάτωσαν <i>or classical form</i> ἀγαπηθέντων	ποιέσθωσαν <i>ποιηθέντων</i>	πληρόσθωσαν <i>πληρωθέντων</i>
(4)	AORIST MIDDLE IMPERATIVE		
2 SG	ἀγαπήσαι	ποιήσαι	πληρώσαι
3 SG	ἀγαπησάσθω	ποιησάσθω	πληρωσάσθω
2 PL	ἀγαπήσασθε	ποιήσασθε	πληρώσασθε
3 PL	ἀγαπησάσθωσαν <i>or classical form</i> ἀγαπησάσθων	ποιησάσθωσαν <i>ποιησάσθων</i>	πληρωσάσθωσαν <i>πληρωσάσθων</i>

^a The number of times the three verbs in the Aorist (all voices) Imperative occur in the N.T. have these totals to the right of the bold print form in parenthesis; as “(1)”.

^b Cf. 22.11

^c According to W. D. Mounce, “There is no obvious reason for the endings in these (the 1st Aorist) 2P Singular Imperatives.” We would expect the contraction α + ο = ο, which is what the contraction becomes in our examples. (see also, Table 22.04 Contractions Between Stem Formative And Case Ending Suffix In Contract Verbs.)

(5)	AORIST PASSIVE IMPERATIVE		
2 SG	ἀγαπήθητι	ποιήθητι ^a	πληρώθητι
3 SG	ἀγαπηθήτω	ποιηθήτω	πληρωθήτω
2 PL	ἀγαπήθητε	ποιήθητε	πληρώθητε
3 PL	ἀγαπηθήτωσαν	ποιηθήτωσαν	πληρωθήτωσαν
<i>or classical form</i>	<i>ἀγαπηθέντων</i>	<i>ποιηθέντων</i>	<i>πληρθέντων</i>

Notice^b accents These of course change with the words that are found in context. See Appendix A on ACCENTS.

30.11 The Meanings Of The Imperative.

30.11.01 The Person-Number Forms Of The Greek Imperative.

Perhaps the first thing which strikes an English-speaking reader of the illustrative sentences in section 30.03 is the fact that Greek has imperative forms for the **third person**, singular and plural, as well as for the second person. These third person forms, which express a strong wish on the part of the speaker that something be done by or to a third person or persons, must be rendered in English by compound forms like those given in the translations: *let him loose, let them be loosed*, etc. These compound English forms are not regarded as imperatives in English, of course, and they may, when translated from English to Greek, occasionally be rendered by Greek forms other than imperatives (some of these will be taken up in chapter 31, section 31.11 “The Hortatory^c Subjunctive.”)

30.11.02 The Importance Of An Imperative’s Aspect.

Next it should be noticed that the difference in meaning between the present imperative and the aorist imperative is not one of **time**, but of **aspect**. The present imperative is progressive or durative, referring to an action already in progress. The aorist is indefinite or “ingressive,” referring, usually, to an action, which is to be commenced. This distinction is expressed in the English translations by paraphrases: present; *keep on loosing, keep on having set free, keep on being* - aorist: *set free, start setting free*, etc.! This distinction may be illustrated by further examples taken from the New Testament itself:^d

1 Cor 14:1 **διώκετε** τὴν ἀγάπην. **Pursue** love (*i.e.*, **Keep on pursuing** love *or* **Keep** love as your goal).

1 Th 5:16 πάντοτε **χαίρετε**. Always **rejoice** (=Always be rejoicing).

1 Cor 7:2 ἐκάστη τὸν ἴδιον ἄνδρα **ἐχέτω**.

Rev 2:11 ὁ βλέπεις **γράψον** εἰς Βιβλίον. **Write** (=start writing) what you see in a book.

If you happen to be of the Reformed Theological persuasion, this distinction between present and aorist turns out, however, to be one which cannot always be pressed; the imperatives in the Lord's Prayer (Matthew 6:9-13) are all aorists, but it would be strange to translate them by *start to give us our daily bread, let thy will start to be done*, etc., if the translator were of the reformed persuasion. However a dispensationally oriented interpreter would see here the prayer for the times of the gentiles to be fulfilled, and the millennium to come. Think about it very carefully. When (on earth) was bread promised for all? When will God's perfect will be done on earth as it is in heaven?^e What then, is the hope of the Church?^f

^a A clear, but exacting explanation for the Secondary A 1P Suffix, -ov, -τι, (θη), may be found in Mounce, “The Morphology Of Biblical Greek,” Sections 11 through 28, Pgs. 19-61.

^b This brings up the new words for one of my favorite stage songs: (A Woman)♪
An accent, an accent oh what can they be?
Whatever they be (notice The English Present Subjunctive), they're necessary! ♪

^c Hortatory: Giving strong encouragement.

^d Cf. Table 30.01

^e Answer: During most of the Millenium!

^f Answer: The Rapture!

Mt 6:10a **ἀγιασθήτω** τὸ ὄνομά σου. **Hallowed** be thy name (=Let thy name be hallowed).

It may be difficult for the Reformed Theologian to imagine that the model verb **λύω** is not a very good choice for illustrating this distinction between aspects; it also may be hard for you (them) to imagine a context for such a remark as *Let them keep on being set free!* However in the area of salvation we see the Positional results of our heavenly home and our permanent position in (with) Christ at the right hand of the Father (Phil 3:20-21, Eph 2:6, Eph 1:20, Col 3:1, Heb 1:13, 8:1, 10:12, 12:2). But the keep on setting us free is involved in the Progressive Growth in our salvation: Keeping us from committing acts of sin (Rom 5:21, 6:10-11, 13, 8:2-3, 1 Cor 15:34). Growing in the Grace and knowledge of our Lord Jesus Christ (2 Cor 8:7, Eph 3:19, 4:13 Col 1:10, 3:16).

Mt 6:10a **ἐλθέτω** ἡ βασιλεία σου. 10a *Your kingdom come* (=Let Your kingdom come).

Mt 6:10b **γενηθήτω** τὸ θέλημα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. 10b Your will be done (=Let Your will be done, happen, take place) as in heaven, also on earth.

Mt 6 :11a Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον **δός** ἡμῖν σήμερον. **Give** us today our daily bread.

A safe rule, for translating the Greek imperatives is to use the simplest English forms unless the context indicates that the aspect of the verb is of special significance (e.g., here, The (Jewish) Disciples Prayer).

30.11.03 The Negatives Used With The Imperative Mood And Translations.

The negatives used with the imperative mood are **μὴ** and its compounds because we're out of the Indicative Mood; the translation of these negative commands or prohibitions parallels that of positive commands: the present imperative is thus used in a prohibition in which someone is commanded to stop doing what he is doing, whereas the aorist imperative is used in prohibitions in which someone is commanded not to start doing something:

Jn 5:14 **μηκέτι** **ἀμάρτανε**. **Sin** no longer (= **Stop sinning** any more).

Mt 24:18 καὶ ὁ ἐν τῷ ἀγρῷ **μὴ ἐπιστρεψάτω** {V-__Imp-__} ὀπίσω ἄραι {V-AAI_{nf.}} τὸ ἱμάτιον {N-ANS^a: garment, always in N. T. of outer garment; mantle, cloak} αὐτοῦ. *And let him who is in the field not **turn back** (= **start to turn back**) to take his cloak.*

As before, this distinction cannot be pressed in every instance. The aorist imperative **occurs** only quite **rarely with negatives; its place is taken, in such constructions, by the aorist (hortatory) subjunctive.**^b

30.12 A Confusion Of Translation Due To Mood Misunderstanding.

As an example of the possible confusion in the parse and resulting punctuation that was not contained in the autographs, a controversial text contained in I Cor 12:31. Let us first look at the immediate context.

DBY 1 Co 12:28 *And God has set certain in the assembly: first, apostles; secondly, prophets; thirdly, teachers; then miraculous powers; then gifts of healings; helps; governments; kinds of tongues.*

^a BYZ text has Pl. WH has singular.

^b See Chapter 31 section 31.13.

- 29 *Are all apostles? Are all prophets? Are all teachers? Are all in possession of miraculous powers?*
- 30 *Have all gifts of healings? Do all speak with tongues? Do all interpret?^a*
- 31 *But desire earnestly the greater gifts, and yet shew I unto you a way of more surpassing excellence.*
- 1 *If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal.*
- 2 *And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.*
- 3 *And if I shall dole out all my goods in food, and if I deliver up my body that I may be burned, but have not love, I profit nothing.*

Next Let us look at the verse in question. Verse 31 contains our example. The N26/A27 Greek text reads:

1 Co 12:31 ζηλοῦτε {V-PAI-2P: *burn with envy, be jealous; here, seek, eagerly desire*} δὲ τὰ χαρίσματα {N-ANP: *gift; here, the gifts of the Holy Spirit previously discussed in chapter 12.*} τὰ μείζονα {N-ANP: _____}.
Καὶ ἔτι {Adv: *yet*} καθ' ὑπερβολὴν {N-AFS} ὁδὸν ὑμῖν δείκνυμι {V-PAI-1S}.

Finally, Let us look at a couple of interpretive possibilities. If you take ζηλοῦτε, as most folks, as an **Imperative**, we get the KJV, Darby, ASV, translations. But if you look at the Message translation, we see that the translator(s) took ζηλοῦτε {V-PAI-2P} as an **Indicative** so that their translation reads:

MES 1 Co 12:31 *And yet some of you keep competing for so-called "important" parts. But now I want to lay out a far better way for you.*

This indicates along with other reasons the Apostle was chastising the Corinthian Christians for their previously noted (I Cor 3:1-15) pride. For these and several others, I suggest a translation as follows:

1 Co 12:31 *But you are coveting earnestly the more showy (emphatic-second attributive position) gifts. And yet shew I unto you a more excellent way.*

Here we uncover a principle that we have been learning how to develop. **“Prideful Christians Should Be Reprimanded For (or Reminded Against) Their Self-seeking”**

Whereas the Corinthian Christians were coveting gifts, even the better ones, Paul, however, recognized that all spirituals must be operated within the sphere of love. A theme for the text 1 Co 12:28-13:3 might be stated as: **“Spiritual Fruit Is Superior To Spiritual Gifts.”^b**

ASSIGNMENT 30.01 Systems Significance

Determine where this principal and theme should be inserted in your Systematic Theology. Insert these and their respective texts into their respective sections of the Systematic Theology.

^a Answer: No! In Greek the questions expected a negative response. See chapter on Questions.

^b See NCEH, Section 2.3.3.

CHAPTER 31 - THE SUBJUNCTIVE MOOD – Various Clauses Including The Conditional Clause

31.01 Examples Of The English Subjunctive.

The subjunctive mood is very nearly obsolete in English. It still occurs frequently in "unreal" conditions, such as the if-clause in:

If I were you, I'd get a haircut.

It is also found in poetry and in old-fashioned stories:

"... be he ' live or be he dead,
I'll grind his bones to make my bread."

or

"Though he strike me dead, I'll still tell the truth."

The forms of the English subjunctive are mostly identical with those of the indicative, except that the third person singular of the present subjunctive has no -s (cf. "he strike" in the last illustrative sentence); the present subjunctive of to be is *be*, and the past subjunctive is *were* (cf. the other illustrative sentences).

31.02 Descriptions Of The Greek Subjunctive and Comparisons With The Indicative.

The subjunctive mood in New Testament Greek occurs very frequently and has many uses, most of which do not correspond to uses of the English subjunctive. The forms of the Greek subjunctive, moreover, are usually, though not always, easily distinguished from those of the Greek indicative. Happily, the forms of the subjunctive add very little to the load, which the Greek verb imposes on the memory; those of the model verb λύω are given below. The corresponding indicative forms are given also, to facilitate comparison.

Table 31.01 Present A, M/P, Aorist A, M, P Indicative vs Subjunctive Conjugations Of λύω

(1) P No.	PRESENT ACTIVE		(2) INDICATIVE	PRESENT MIDDLE AND PASSIVE	
	INDICATIVE	SUBJUNCTIVE		INDICATIVE	SUBJUNCTIVE
1 S.	λύω	λύω	λύομαι	λύωμαι	
2	λύεις	λύῃς	λύῃ	λύῃ	
3	λύει	λύῃ	λύεται	λύηται	
1 P.	λύομεν	λύωμεν	λυόμεθα	λυώμεθα	
2	λύετε	λύητε	λύεσθε	λύησθε	
3	λύουσι(ν)	λύωσι(ν)	λύονται	λύωνται	

(3) AORIST ACTIVE			(4) AORIST MIDDLE	
P No.	INDICATIVE	SUBJUNCTIVE	INDICATIVE	SUBJUNCTIVE
1 S.	ἔλυσα	λύσω	ἐλυσάμην	λύσωμαι
2	ἔλυσας	λύσης	ἐλύσω	λύση
3	ἔλυσε(ν)	λύση	ἐλύσατο	λύσηται
1 P.	ἐλύσαμεν	λύσωμεν	ἐλυσάμεθα	λυσώμεθα
2	ἐλύσατε	λύσητε	ἐλύσασθε	λύσησθε
3	ἔλυσαν	λύσωσι(ν)	ἐλύσαντο	λύσωνται
(5) AORIST PASSIVE				
P No.	INDICATIVE	SUBJUNCTIVE		
1 S.	ἐλύθην	λυθῶ		
2	ἐλύθης	λυθῆς		
3	ἐλύθη	λυθῆ		
1 P.	ἐλύθημεν	λυθώμεν		
2	ἐλύθητε	λυθῆτε		
3	ἐλύθησαν	λυθῶσι(ν)		

(6) Greek has no future subjunctive and no imperfect subjunctive.

31.03 Forming The Greek Subjunctive Mood.

The analysis of the subjunctive forms into constituents follows that already made for indicative and imperative forms;^a

- (1) The base (e.g., λυ-).
- (2) Prefixes. The forms of the subjunctive mood **never** have the augment. Prefixes which do occur with the subjunctive will be discussed in chapter on Compound Verbs.
- (3) Tense formants:
 - (a) -σ- (attached to the base in the first aorist, active and middle).
 - (b) -θ- (attached to the base in the first aorist passive).
- (4) Stem formative: -ω/η/#- (i.e., -ω- before nasals [μ and ν], zero before a suffix beginning with a vowel other than ι, elsewhere -η-.^b
- (5) Suffixes:

Table 31.02 Person-Number Suffixes For Subjunctive Mood

P. No.	PRIMARY A	PRIMARY B
	Pres. A Aorist A&P	Pres. M&P Aorist M
1 S	-ω	-μαι
2	-ις (i subscript)	-η
3	-ι (i subscript)	-ται
1 P	-μεν	-μεθα
2	-τε	-σθε
3	-ωσι(ν)	-νται

^a See 22.01 through 22.07, 30.05.

^b Cf. 22.06(1).

REMARK 1: **There are no secondary suffixes in the subjunctive.** Note that the Primary A suffixes differ from those of section 22.06 and Table 22.01 only in the third plural and that the Primary B suffixes are identical with those of Table 22.01 Primary B.

REMARK 2: **Important:** The vowel of the ending (i.e., the vowel η or ω) always has the circumflex accent (thus: ῆ or ῶ) in the aorist passive subjunctive.

31.04 The Availability Of Second Aorists In The Subjunctive Mood.

Verbs which have second aorists in the indicative also have second aorists in the subjunctive; the suffixes are the same as for first aorists. The second aorist active and middle subjunctive forms of λείπω (aorist active indicative ἔλιπον) and the second aorist passive subjunctive forms of γράφω (aorist passive indicative ἐγράφη) are given below for illustration:

Table 31.03 2nd Aorist A, M, P Subjunctive Of λείπω, λείπω, And γράφω, Respectively.

	(1) SECOND AORIST ACTIVE SUBJUNCTIVE	(2) SECOND AORIST MIDDLE SUBJUNCTIVE	(3) SECOND AORIST PASSIVE SUBJUNCTIVE
1 S	λίπω	λίπωμαι	γράφω
2	λίπης	λίπη	γράφης
3	λίπη	λίπηται	γράφη
1 P	λίπωμεν	λίπώμεθα	γράφωμεν
2	λίπητε	λίπησθε	γράφητε
3	λίπωσι(ν)	λίπωνται	γράψωσι(ν)

31.05 Deponent Verbs Of Indicative Are Deponent In Subjunctive.

Verbs which are deponent in the indicative are deponent in corresponding paradigms of the subjunctive:

Table 31.04 The Present and Aorist (Dep.) Subjunctive Of γίνομαι And ἔρχομαι

Verb	PRESENT ACTIVE SUBJUNCTIVE		AORIST ACTIVE SUBJUNCTIVE			
	γίνομαι	ἔρχομαι	γίνομαι		ἔρχομαι	
1 S	γίνωμαι	ἔρχωμαι	γένωμαι	οἰ	γενηθῶ	ἔλθω
2	γίνης	ἔρχης	γένη		γενηθῆς	ἔλθης
3	γίνη	ἔρχη	γένηται		γενηθῆ	ἔλθῆ
1 P	γινώμεν	ἐρχώμεν	γενώμεθα		γενηθώμεν	ἐλθώμεν
2	γίνησθε	ἐρχησθε	γένησθε		γενηθῆτε	ἐλθῆτε
3	γίνωνται	ἐρχωνται	γένωνται		γενηθῶσι(ν)	ἐλθωσι(ν)

31.06 The Present And Aorist Of Contract Verbs.

In the present subjunctive of contract verbs, contraction occurs in accordance with the rules given here and Table 31.05, below, and in 22.09 and Table 22.04.^a These rules are repeated (and modified for the subjunctive mood) here. We have already pointed out, in earlier lessons, the orthographic and phonological changes which take place when the tense formants **-σ-** and **-θ-** are added to bases ending in certain consonants (cf. 31.05); phonological changes also occur when vocalic endings (i.e., endings beginning with a vowel, however the endings are analyzed into stem formatives and suffixes) are added to verb bases ending in **-α-**, **-ε-**, or **-ο-**. These phonological changes take the form of *contractions*, and the verbs in which they occur are called, collectively,

^a The **αω-**verbs have their present subjunctive paradigms identical to their present indicative paradigms except for the second singular middle and passive (indicative **ἀγαπάσαι** [Cf. Table 22.05, fn. 2], subjunctive **ἀγαπή**); the **οω-**verbs, in the New Testament, also have their present subjunctive and indicative alike (although, for the subjunctive, this goes against the rules of contraction). Outside the New Testament regular forms occur.

contract verbs. The Aorist Active, Middle, and Passive forms of these three verbs are shown with the totals for each accompanying the Voice heading. An example of these totals is: “**Active** (1) {1}”. The number of N.T. occurrences is shown as “(1)”. The number of LXX occurrences is shown by “{1}”. (Notice the difference between the brackets/parentheses, (), N.T., and Braces/Curly brackets, { }, LXX.)

Table 31.05 Contractions Between Stem Formative And Case Ending Suffix In Contract Verbs

STEM FORMATIVE	SUFFIXES						
	ε	ει	η	η	ο	ου	ω
α	α	α	α	α	ω	ω	ω
ε	ει	ει	η	η	ου	ου	ω
ο	ου	οι	ω	οι	ο	ο	ω

Table 31.06 Present & Aorist Active, Middle And Passive Indicative vs Subjunctive Of Representative Contract Verbs

Lexical Form Of Verb: ἀγαπάω

Number Person	Present Active	Present Middle And Passive	Aorist Subjunctive		
			Active (1) {1}	Middle (0) {0}	Passive (0) {0}
1S	ἀγαπῶ	ἀγαπῶμαι	ἀγαπήσω	ἀγαπήσωμαι	ἀγαπηθῶ
2	ἀγαπᾶς	ἀγαπᾶ ^a ἀγαπᾶσαι	ἀγαπήσης	ἀγαπήση	ἀγαπηθῆς
3	ἀγαπᾷ	ἀγαπᾶται	ἀγαπήση	ἀγαπήσηται	ἀγαπήθῃ
1P	ἀγαπῶμεν	ἀγαπώμεθα	ἀγαπήσωμεν	ἀγαπησώμεθα	ἀγαπηθῶμεν
2	ἀγαπᾶτε	ἀγαπᾶσθε	ἀγαπήσητε	ἀγαπήσησθε	ἀγαπηθῆτε
3	ἀγαπῶσι(ν)	ἀγαπῶνται	ἀγαπήσωσι(ν)	ἀγαπήσωνται	ἀγαπήθωσι(ν)

Note: No forms of the Aorist Middle or Passive Subjunctive of ἀγαπάω exist in the N. T. or in the LXX.

Lexical Form Of Verb: ποιέω

Number Person	Present Active	Present Middle And Passive	Aorist Subjunctive		
			Active (39) {157}	Middle (0) {1}	Passive (0) {2}
1S	ποιῶ	ποιούμαι	ποιήσω	ποιήσωμαι	ποιηθῶ
2	ποιεῖς	ποιῆ	ποιήσης	ποιήση	ποιηθῆς
3	ποιεῖ	ποιεῖται	ποιήση	ποιήσηται	ποιηθῃ
1P	ποιούμεν	ποιούμεθα	ποιήσωμεν	ποιησώμεθα	ποιηθῶμεν
2	ποιεῖτε	ποιεῖσθε	ποιήσητε	ποιήσησθε	ποιηθῆτε
3	ποιούσι(ν)	ποιούνται	ποιήσωσι(ν)	ποιήσωνται	ποιήθωσι(ν)

^a The “regular” form ἀγαπᾶ does not occur in the New Testament; forms like ἀγαπᾶσαι replace it.

Lexical Form Of Verb: πληρόω

Number Person	Present	Present Middle	Aorist Subjunctive		
	Active	And Passive	Active (2) {1}	Middle (0) {0}	Passive (28) {12}
1S	πληρῶ	πληροῦμαι	πληρώσω	πληρώσω	πληρωθῶ
2	πληροῖς	πληροῖ	πληρώσης	πληρώση	πληρωθ
3	πληροῖ	πληροῦται	πληρώση	πληρώσηται	πληρωθῆ
1P	πληροῦμεν	πληροῦμεθα	πληρώσωμεν	πληρωσώμεθα	πληρωθ
2	πληροῦτε	πληροῦσθε	πληρώσητε	πληρώσθε	πληρωθῆτε
3	πληροῦσι(v)	πληροῦνται	πληρώσωσι(v)	πληρώσωνται	πληρωθῶσι(v)

31.07 The Present And Aorist Subjunctive Of Μι Verbs.

The μι-verbs **τίθημι** and **ἵστημι** are regular in the subjunctive. The subjunctive of **δίδωμι**, however, contains some irregularities in the present and the aorist.^a

Table 31.07 Present And Aorist Active, Middle And Passive Subjunctive Of Representative Μι Verbs

	(1) τίθημι		(2) ἵστημι		(3) δίδωμι		(4) τίθημι	
	PRESENT SUBJUNCTIVE		PRESENT SUBJUNCTIVE		PRESENT SUBJUNCTIVE		AORIST SUBJUNCTIVE	
	ACTIVE	MIDDLE/PASSIVE	ACTIVE	MIDDLE/PASSIVE	ACTIVE	MIDDLE	PASSIVE	
1 S	τιθῶ	τιθῶμαι	ιστῶ	ιστῶμαι	διδῶ	διδῶμαι	θῶ	θῶμαι τεθῶ
2	τιθῆς	τιθῆ	ιστῆς	ιστῆ	διδῶς, -οῖς	διδῶ	θῆς	θῆ τεθῆς
3	τιθῆ	τιθῆται	ιστῆ	ιστῆται	διδῶ, -οῖ	διδῶται	θῆ	θῆται τεθῆ
1 P	τιθῶμεν	τιθῶμεθα	ιστῶμεν	ιστῶμεθα	διδῶμεν	διδῶμεθα	θῶμεν	θῶμεθα τεθῶμεν
2	τιθῆτε	τιθῆσθε	ιστῆτε	ιστῆσθε	διδῶτε	διδῶσθε	θῆτε	θῆσθε τεθῆτε
3	τιθῶσι(v)	τιθῶνται	ιστῶσι(v)	ιστῶνται	διδῶσι(v)	διδῶνται	θῶσι(v)	θῶνται τεθῶσι(v)

(Cont.)

^a Note that the circumflex accent occurs on all endings except **-ώμεθα**.

(5) ἴστημι	All LXX Forms in Italics (Red)			(6) δίδωμι			
	AORIST SUBJUNCTIVE				AORIST SUBJUNCTIVE		
	ACTIVE	MIDDLE	PASSIVE		ACTIVE	MIDDLE	PASSIVE
1 S	στῶ, <i>στήσω</i>	στῶμαι, ———	—————	σταθῶ,	—————	δῶ δῶμα δοθῶ	
2	στής, <i>στής, στήσης</i>	στή, ———	σταθής, ———	δῶς, δοίς	δῶ	δοθής	
3	στή, <i>στή, στήση</i>	στήται, ———	σταθή, <i>σταθή</i>	δῶς, δοί, δώη	δῶται	δοθή	
1 P	στήσωμεν, <i>στήσωμεν</i>	στώμεθα, ———	σταθῶμεν,	—————	δῶμεν	δῶμεθα δοθῶμεν	
2	στήτε, <i>στήτε, στήσητε</i>	στήσθε, ———	—————	σταθήτε,	<i>σταθήτε</i>	δῶτε	
	δῶσθε	δοθήτε					
3	στώσι(ν), ———	στώνται, ———	—————	σταθῶσι(ν), ———	—————	δῶσι(ν)	
	δῶνται	δοθῶσι(ν)					

The irregularity in the subjunctive of **δίδωμι** consists in the fact that it has **ω** instead of **η** (in all Active and Middle forms (but AAS 2S,δοίς, AAS 3S, δοί, δώη, above), but it is regular in the aorist passive).

31.08 The Present (Active) State Of Being Subjunctive Of εἰμί.

The subjunctive forms of the verb **εἰμί** are as follows:

Table 31.08 Present (ACTIVE) State Of Being Subjunctive Of εἰμί

1 S	ᾶ
2	ῆς
3	ῆ
1 P	ᾶμεν
2	ῆτε
3	ᾶσι(ν)

31.09 Uses Of The Greek Subjunctive.

We now turn to the various uses of the Greek subjunctive as they occur in the New Testament. It should be borne in mind that forms of the Greek subjunctive will rarely have to be translated by forms of the English subjunctive.

31.09.01 The Hortatory Subjunctive.^a

The subjunctive is used in the first person (usually plural, but occasionally singular) in main clauses to express exhortations. This "hortatory" subjunctive is sometimes introduced by ἄφες or ἄφετε (aorist imperative forms of ἀφίημι: *send forth, send away, let go*. They may usually be rendered *let*, or left untranslated), δεῦρο or δεῦτε (to be rendered *come*, if translated at all).

Jn 14:31 . . . ἄγωμεν {V-PAS-1P} ἐντεῦθεν {A_{dv.}: hence}.

Jn 14:31 . . . *Let us go hence*.

Ga 5:26 μὴ γινώμεθα {V-PNS-1P} κενόδοξοι {A-NMP}. . . .

Ga 5:26 *Let's not become conceited*. . . .

^a The names "hortatory," "prohibitory," "deliberative," and so on refer to the meanings of the subjunctive in various uses; they are traditional, but are at best convenient labels. As names they are quite unimportant.

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 Mt 7:4 . . . ἄφες {V-2AAI_{mp}-2S} ἐκβάλλω {V-2AAS-1S: *cast out*} τὸ κάρφος {N-ANS: *small dry stalk, twig, metaph.; minor fault*} . . .
 Mt 7:4 . . . *Let me cast out the mote . . .*

31.09.02 The Prohibitory Subjunctive.

The aorist subjunctive is used in the second and third persons (singular and plural) in main clauses to express a prohibition or negative command (in all such cases, of course, the negative μή) is used).

Heb 3:8 μὴ σκληρύνετε {V-PAS-2P: *harden, make stubborn*} τὰς καρδίας ὑμῶν . . .

Heb 3:8 *Do not harden your hearts . . .* Ref. Num 14:1-39 and I Cor 10:10-12

1 Co 16:11 μὴ τις {P_{ron}-NMS: enclitic indefinite pronoun: *a certain, a certain one*} οὖν {Post Positive P_{art}: expresses consequence or simple sequence: *wherefore, therefore, then*} αὐτὸν ἐξουθενήσῃ {V-AAS-3S: *utterly despise, treat with contempt*} . . .

1 Co 16:11 *Therefore, let no one despise him . . .*

Two points should be remembered about the prohibitory subjunctive:

- (1) It occurs only rarely in the third person (as in 1 Co 16:11; it also occurs in 2 Th 2:3 and 2 Co 11:16).
- (2) More important is its relationship to the imperative mood. We saw in 30.11.03) that the **present imperative** is used in a prohibition in which **someone is told to stop doing what he is already doing**, and that **the aorist imperative is used in prohibitions in which someone is commanded not to start doing something**. The aorist imperative, it was also pointed out, occurs only infrequently with negatives: in its place the prohibitory (aorist) subjunctive is used. Some examples will make this clear:

PRESENT IMPERATIVE μὴ κηρῦσσετε. Don't preach. Stop preaching.

This is what the disinterested (a Gospel hardened unbeliever or a carnal Christian) attendee is thinking after 12:00 PM on Sundays!

AORIST SUBJUNCTIVE μὴ κηρῦζετε. Don't preach. Don't start preaching.

This is what the disinterested (a Gospel hardened unbeliever or a carnal Christian) is thinking most of the time!

In doing any English to Greek exercise germane to this topic (Don't start . . .), the student should not use the aorist imperative with μή, but use the aorist subjunctive with μὴ. On the other hand, **he should not use the present subjunctive with μὴ** to express a prohibition, as it was not so used in the New Testament.

31.09.03 The Deliberative Subjunctive.

The subjunctive (usually the aorist) or the future indicative may be used in deliberative questions, i.e., questions of possibility, desirability, or necessity, rather than questions of fact:

Lk 3:10 . . . , τί {I_{nterog}. Pron.-ANS}^a οὖν ποιήσωμεν {V-FAI-1P: *make, produce, create, cause*};

Lk 3:10 . . . , *What, therefore, shall we do?*

Lk 11:5 . . . , τίς {I_{nterog}. Pron.-NMS} ἐξ ὑμῶν ἔξει {V-2AAS-3S: *have, hold*} φίλον {A-AMS: *beloved, dear, friend*} . . . καὶ εἴπη {V-2AAS-3S: λέγω: *say*} αὐτῷ . . .

Lk 11:5 *Which of you may have a friend . . . and might say to him . . .*

^a Cf. Chapter 34 on "Questions."

The deliberative subjunctive is occasionally introduced by **θέλεις, θέλετε,** or **βούλεσθε** (all mean (with the interrogative particle): *do you wish?*):

Lk 22:9 ποῦ {Interrogative Adv.:where?} **θέλεις** {V-PAI-2S} **ἐτοιμάσωμεν** {V-AAS-1P<ἐτοιμάζω: prepare, make ready>};

Lk 22:9 *Where, do you wish, might we make ready?* At this point, using: “shall” *we make ready*, hides the actual Greek mood! May or might, must be used to express the uncertainty of the Apostles question. Shall is declarative of certainty in modern Business/Governmental English!

31.09.04 Aorist Subjunctive Used With οὐ μή For Strong Negation.

Like the future indicative, the aorist subjunctive is sometimes used with οὐ^a μή to express an **emphatic negative statement** (cf. 38.01 (8)).

Mt 23:39 οὐ μή με ἴδητε {V-2AAS-2P} ἀπ’ ἄρτι {Adv.:just now, this moment}.

Mt 23:39 *You will (or shall) not see me at all from this moment.* e.g., In a Requirements Specification, the analyst, when interpreting a Government’s or another company’s requirement’s specification stated as: **Company XYZ shall provide, install, and integrate as part of the UVW System, a working Class A Communications Widget for this UVW System.** This is a testable requirement and it is imperative that the XYZ Company does the provision, installation, and testing of this Widget into the UVW System. If the word must or may is used instead of shall in the requirements statement, above, the Widget’s provision is optional! It looks like Obama Care should have taken more care with their requirements specification so that the company obtaining the contract would have been forced to provide a working system!

31.09.05 A Confusion Of Translation Because of Confusing Indicative vs. Subjunctive Mood Forms.

A look at the tables of the Indicative vs. the Subjunctive Moods, identical form elements reveal some identities between forms (See 30.12). For example, in Rom 5:1, is the form ἔχομεν PAI 1P: We have, or is it ἔχομεν PAS 1P: We may have, (peace with God). You say; Well, our N26/A27 text reads ἔχομεν. Unfortunately, this is a VERY POOR response. The cults of Christianity do the same sort of thing! Quoting a Textual comment on this verse by one of the Editorial Committee members of the N26/A27 text in his book, “A Textual Commentary On The Greek New Testament:”

5:1 ἔχομεν {C}

Although the subjunctive ἔχομεν (ℵ* A B* C D K L 33 81 it^{d,g} vg syr^{p,pal} cop^{bo} arm eth al) has far better external support than the indicative ἔχομεν (ℵ^a B³ G^{gr} P ψ 0220^{vid} 88 326 330 629 .1241 1739 Byz Lect it^{61vid?} syr^h cop^{sa} al), a majority of the Committee judged that internal evidence must here take precedence. Since in this passage it appears that Paul is not exhorting but stating facts (“peace” is the possession of those who have been justified), only the indicative is consonant with the apostle’s argument. Since the difference in pronunciation between ο. and ω, in the Hellenistic age was almost non-existent, when a document, original or copy was to be copied more than one at a time, ἔχομεν, would be read aloud and various copyists, may have written down ἔχωμεν, or vice-versa. Ref. the note for the example of Paul and Tertius, his amanuensis^b (Ro 16:22). (For another set of variant readings involving the interchange of ο and ω, see 1 Cor 15:49.)

^a οὐ is the primary strong negative used with the indicative mood. Together, οὐ μή is a very strong negation. Multiple negatives add to their negative force. They don’t cancel as in English. Ref. Heb 13:5b.

^b amanuensis: Someone skilled in the transcription of speech (especially dictation)

Notice in Table 31.01 PM/PI 2S λύη: you are loosing vs. PM/PS 2S λύη: you may be loosing. This identical form in these two moods in this Person and Number may cause errors in interpretation of that person-number suffix in the large variety of verbs that appear in the N.T. and LXX. e.g., The totals for this verb in the N.T. that are parsed in this way are: PM/PI 2S (15), PM/PS 2S (4). Proper interpretation of the context is essential in these cases.

31.10 Subjunctive Mood II - Relative Clauses, - Subordinating Conjunctions

31.10.01 Introduction To Indefinite Clauses.

The subjunctive mood occurs most frequently in dependent clauses; the various types of these are considered in this portion of the lesson.

31.10.02 The Indefinite Relative Clause.

The subjunctive is used in indefinite relative clauses. **An indefinite relative clause is one which refers to a supposed event rather than to an actual one;** generally speaking, indefinite relative clauses in English are introduced by indefinite relative pronouns, adjectives, and adverbs, e.g., *whoever, whosoever, whatever, whenever, however* (not the conjunction when, where, etc., of course), *whichever, wherever*, and so on. The indefinite relatives in Greek are expressed by the same relatives (e.g., **ὅς, ἢ, ὅ**) given in chapter 39, with the addition of **ἄν** or **ἐάν** (usually written as a separate word; instead of **ὅτε ἄν**, however, the form **ὅταν**, *whenever*, is used). Up to now, there has been no or very little explanation of conditional sentences. We shall now highlight in the parsing brackets {}, the conditional particles you MUST use in such a declaration. Below in section 31.13 you'll find out how to recognize the various conditional sentences and how to translate these into English.

Mt 5:19 **ὅς** {relative P_{ron.}-NMS} **ἐάν** {Cond. part. with cond. of 3rd class + rel. pron.: *whoever*} οὖν {C_{onj.}: *Therefore*} λύση {V-AAS-3S: *loose*} μίαν {A-AFS: *one*} τῶν ἐντολῶν τούτων τῶν ἐλαχίστων {superlative A-GFP: *smallest, least*} καὶ διδάξῃ {V-AAS-3S: *teach*} οὕτως τοὺς ἀνθρώπους, ἐλάχιστος {superlative A-NMS: *smallest, least*} κληθήσεται {V-FPI-3S: *call*} ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς {relative P_{ron.}-NMS} δ' {C_{onj.}<δὲ: *and, or adversative; but*} ἄν ποιήσῃ {V-AAS-3S} καὶ διδάξῃ {V-AAS-3S: *teach*}, οὗτος μέγας κληθήσεται {V-FPI-3S: *call*} ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Mt 5:19 *Whoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whoever shall practice and teach [them], *he* shall be called great in the kingdom of the heavens.*

Mt 20:4 καὶ ἐκείνοις {far demonstrative P_{ron.}-DMP: *that, those, emphatically, he, she it*} εἶπεν {V-2AAI-3S: *say*}, Ἔπάγετε {V-PAM-2P: *go, go (one's) way, go away, get thee, depart, lead under, bring under, withdraw one's self*} καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα {N-AMS: *vineyard*}, καὶ ὅ {relative P_{ron.}-ANS: *who, whose, which, what, that*} **ἐάν** {Cond. P_{art.} of 3rd class: *if, whatsoever*} ἢ {V-PAS-3S: *is*} δίκαιον {A-ANS: *righteous, just, right*} δώσω {V-FAI-1S: *give, grant, put, show, deliver, make*} ὑμῖν.

Mt 20:4 *and to them he said, Go also you (all) into the vineyard, and whatsoever may be just I will give to you (all).*

Mt 20:27 καὶ ὃς {relative P_{ron.}-NMS: who, whose, which, what, that} ὅν {P_{art.}: in conditional, her a 3rd class cond., relative and temporal clauses; ever, soever} θέλη {V-PAS-3S: will, wish, desire} ἐν ὑμῖν εἶναι {V-PA complementary Inf.: is} πρῶτος ἔσται {V-FAI-3S: is} ὑμῶν δούλος·

Mt 20:27 *and **whosoever** will be first among you, let him be your bondsman;*

Mt 21:22 καὶ πάντα ὅσα {correlative P_{ron.}-ANP: how much, how many, how great, how far, how long, as much as, inasmuch} ὅν {P_{art.}: in conditional, here a 3rd class cond., relative and temporal clauses; ever, soever, sometimes untranslated} αἰτήσητε {V-AAS-2P: ask – men to God} ἐν τῇ προσευχῇ {N-DFS: prayer – prayer in general, always to God} πιστεύοντες {V-PAP-NM: circumstantial P: believe, trust} λήμψετε {V-FAI-2P: receive, take}·

Mt 21:22 *And all things as much as you might ask (whatever things you ask) in prayer, when believing, you will receive.*

Mk 6:23 καὶ ὥμοσεν {V-AAI-3S: swear, affirm, promise} αὐτῇ [πολλά {A-adverbial A^aFP: often}], ὅτι^b {relative P_{ron.}-NNS long form: who, whom, whose, which, that, what} ἐάν {Cond. P_{art.} of 3rd class: if, whatsoever} με αἰτήσης {V-AAS-2S: ask, request} δώσω {V-FAI-1S: give} σοι ἕως {A_{dv.}: till, until} ἡμίσεως {A-GNS: half} τῆς βασιλείας μου.

Mk 6:23 *And He swore to her, **Whatsoever** you shall ask Me I will give you, till half of My kingdom.*

Mt 12:50 ὅστις {Rel. P_{ron.}-NMS: who, which, what, that - ever} γὰρ ἂν ὅν {P_{art.}: in conditional, her a 3rd class cond., relative and temporal clauses; ever, soever, sometimes untranslated} ποιήσῃ {V-AAS-3S: do} τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν {V-PAI-3S: is}·

Mt 12:50 *For **whoever** might do the will of my Father in heaven, he is my brother and my sister and my mother.*

Mt 25:31 Ὅταν {relative Adv.: in conditional, her a 3rd class cond., relative and temporal clause; when, whenever, as long as, as soon as} δὲ ἔλθῃ {V-2AAS-3S: come, go} ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε {demonstrative A_{dv.} of time: then, thereupon} καθίσει {V-FAI-3S: sit, sit down} ἐπὶ θρόνου δόξης αὐτοῦ·

Mt 25:31 *And **whenever** the Son of man comes in his glory, and all the angels with him, **then** he shall sit upon the throne of his glory.*

31.11 Subjunctive Used In Subordinate Clauses Introduced By ἵνα, ὅπως, And μή:

The subjunctive is used in subordinate clauses introduced by ἵνα, ὅπως, and μή, and sometimes in clauses introduced by ἕως, ἄρχι(ς), and μέχρι(ς).

31.11.01 Subordinate Clauses Introduced By ἵνα.

ἵνα means *that, in order that, so that*. Clauses introduced by **ἵνα** usually indicate the *purpose* of the action expressed in the main clause, but may indicate its *result* or *content*. The meanings which may be expressed by **ἵνα**-clauses, in fact, are the same as those which may be expressed by the infinitive (see Chapter 29).

^a The NT occurrences of πολλά adverbial are given by Hawkins 'Horae Synopticae' 2cd edition, thus: Mk 1:45 3:12 5:10,23,38,43, 6:20,(here,) 9:26,15:3 He regards all other uses as accusatives. Rom 16:6,12, 1 Cor 16:12,19 and James 3:2. "The free use of the adverbial accusative in Greek removes this from the category of Semitisms."

^b Not the conjunction, but the neuter of ὅστις (cf. 39.06).

31.11.01.01 Use In A Purpose Clause:

Rom 3:8 καὶ μὴ καθὼς {A_{adv.}: according as, just as, even as, as} βλασφημούμεθα {V-PPI-1P: blaspheme, speak reproachfully, rail at, be evil spoken of} καὶ καθὼς {A_{adv.}: according as, just as, even as, as} φασίν {V-PAI-3P: say, affirm, declare} τινες {indefinite P_{ron.}-NMP: a certain, a certain one, some, some time, a while} ἡμᾶς λέγειν {V-PAI_{nf.}: say} ὅτι Ποιήσωμεν {V-AAS-1P: do, make}^a τὰ κακὰ {A-APN: evil, evil things, harm, wicked, bad} ἵνα {adverbial C_{onj.}: that, in order that, so that} ἔλθῃ {V-2AAS-3S: come, go} τὰ ἀγαθὰ; ὧν {Rel. P_{ron.}-GMP: who, which, what, that} τὸ κρίμα {N-NNS: judgment, condemnation, be condemned} ἔνδικόν {A-NNS: just} ἐστίν {V-PAI-3S: is}.

Rom 3:8 *and not, as we are injuriously charged, and as some affirm that we say, Let us do evil things, **in order that** good ones may come? **Whose** condemnation is just. (Purpose)*

31.11.01.02 Use In A Result Clause:

Rom 11:11 Λέγω {V-PAI-1S: say} οὖν, μὴ ἔπταισαν {V-AAI-3P: offend, stumble, fall} ἵνα {adverbial C_{onj.}: that, in order that, so that} πέσωσιν {V-2AAS-3P: all, fall down}; μὴ γένοιτο {V-2AAO-3S: be, come to pass, be made, be done, come, become}^b. ἀλλὰ τῷ αὐτῶν παραπτώματι {N-DNS: trespass, offence, sin, fall} ἡ σωτηρία τοῖς ἔθνεσιν {N-L_{oc.}PN: Gentile}, εἰς τὸ παραζηλώσαι {V-AAI_{nf.}: provoke to jealousy} αὐτούς.

Rom 11:11 *I say then, Did they stumble **that** they might fall? Let it not be: but by their trespass, salvation [is come] unto the Gentiles, to provoke them to jealousy. (Result)*

Compare Ro 5:15ff, where Adam is discussed, being the father of the trespass of the Jewish nation (and all of humanity)

31.11.01.03 Use In A Content Clause:

1 Jn 5:3 αὕτη γὰρ ἐστίν ἡ ἀγάπη τοῦ θεοῦ {N-objectiveGMS}, ἵνα {adverbial C_{onj.}: that, in order that, so that} τὰς ἐντολάς αὐτοῦ τηρῶμεν {V-PAS-1P}· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι {A-pred.NFP< βαρῦς, -εῖα, -ύ: heavy, burdensome, severe} οὐκ εἰσὶν {V-PAI-3P},

1 Jn 5:3 *For this is the love for God, **so that** we keep his commandments: and his commandments are not grievous.*

Phl 2:27 καὶ γὰρ ἠσθένησεν {V-AAI-3S:} παραπλήσιον {A_{adv.}: near to, almost to} θανάτῳ· ἀλλὰ ὁ θεὸς ἠλέησεν {V-AAI-3S:} αὐτόν, οὐκ αὐτόν δὲ μόνον ἀλλὰ καὶ ἐμέ {1st Pers. P_{ron.}-AS: me}, ἵνα {adverbial C_{onj.}: that, in order that, so that} μὴ λύπην ἐπὶ λύπην σχῶ {V-2AAS-1S: have, hold}^c.

Phl 2:27 *for he was also sick close to death, but God had mercy on him, and not indeed on him alone, but also on me, **that** I might not have sorrow upon sorrow. (Possibly purpose.)*

31.11.02 Subordinate Clauses Introduced By ὅπως.

ὅπως is synonymous with ἵνα, but occurs less frequently. It almost always introduces purpose clauses. ὅπως is sometimes followed by ἄν, which does not change the translation.

Mt 5:16 οὕτως {A_{adv.}: in this manner, thus, so} λαμψάτω {V-AAI_{mp.}-3S: shine, give light} τὸ φῶς ὑμῶν ἔμπροσθεν {P_{rep.}: before, in the sight of} τῶν ἀνθρώπων, ὅπως {relative A_{adv.} of manner: as, how. C_{onj.} with subj.: in order that, to the end that, that; denoting purpose or design} ἴδωσιν {V-2AAS-3P: see, perceive} ὑμῶν τὰ καλὰ {A-ANP: good} ἔργα καὶ δοξάσωσιν {V-AAS-3P: glory} τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

^a Ref. 31.09.01 The Hortatory Subjunctive

^b Ref. 31.09.01 The Hortatory Subjunctive

^c σχῶ is the 2nd aorist subjunctive of ἔχω; its base is formed by dropping the augment of the 2nd aorist indicative, ἔσχον, and substituting subjunctive endings for indicative ones.

Mt 5:16 *in this manner, Let your light shine before men, **so that** they may see your upright works, and glorify your Father who is in the heavens.*

Ro 3:4 μὴ γενοιτο {V-2AMO-3S: be, become, come to pass}^a γινέσθω {V-PAI_{mp.}-3S: be, become, come to pass} δὲ ὁ θεὸς ἀληθῆς, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς {A_{dv.}: as, according as, just as, even as} γέγραπται {V-RPI-3S: write}, Ὅπως {relative A_{dv.} of manner: as, how. Conj. with subj.: in order that, to the end that, so that, that; denoting purpose or design} ἄν δικαιοῦνθῆς {V-APS-2S: justify} ἐν τοῖς λόγοις σου καὶ νικήσεις {V-FAI-2S: overcome, conquer} ἐν τῷ κρίνεσθαι {V-PPI_{nf.}: judge, condemn} σε.^b

Ro 3:4 *Far be the thought (Let it not be so): but let God be true, and every man false; according as it is written, **so that** you may be justified by your words, and shall overcome when you are in judgment.*

Mt 6:16 Ὅταν {relative Adv.: when, whenever, as long as, as soon as} δὲ νηστεύετε {V-PAS-2P: fast}, μὴ γίνεσθε {V-PNM-2P: be, become} ὡς {rel. A_{dv.} of manner: as, like as, just as, even as} οἱ ὑποκριταὶ σκυθρωποὶ, ἀφανίζουσιν {V-PAI-3P: corrupt, disfigure, perish, vanish away} γὰρ τὰ πρόσωπα αὐτῶν ὅπως {relative A_{dv.} of manner: as, how. Conj. with subj.: in order that, to the end that, that; denoting purpose or design} φανῶσιν {V-2APS-3P: shine, appear} τοῖς ἀνθρώποις νηστεύοντες {V-PAP-NMP: fast}· ἀμὴν λέγω {V-PAI-1S: say} ὑμῖν, ἀπέχουσιν {V-PAI-3P: be, have, receive} τὸν μισθὸν αὐτῶν.

Mt 6:16 *And **when** ye fast, be not **as** the hypocrites, downcast in countenance; for they disfigure their faces, **so that** they may appear fasting to men: truly I say unto you, They are receiving their reward.*

Mt 6:17 σὺ δὲ νηστεύων {V-PAP-NMS: fast} ἄλειψαί {V-AMI_{mp.}-2S: anoint} σου τὴν κεφαλὴν καὶ πρόσωπόν σου νίψαι {V-AMI_{mp.}-2S: wash},

Mt 6:17 *But *you*, when fasting, anoint your head and wash your face,*

31.11.03 Subordinate Clauses Introduced By μὴ.

Μή is used as the negative of the subjunctive in **ἵνα**- and **ὅπως**- clauses as it is elsewhere (cf. the last examples in 31.11.01 and 31.11.02 above); it may also, however, serve as a conjunction itself, with the meaning *lest, in order that. . . not*. It frequently follows verbs meaning *fear, be afraid, have a care*. In this use it is sometimes strengthened by the addition of **πως** or **ποτε**; these combinations are sometimes written **μήπως**, **μήποτε**, sometimes **μή πως**, **μή ποτε**.

Mk 13:35 γρηγορεῖτε {V-PAI_{mp.}-2P: watch, wake, be vigilant} οὖν, οὐκ οἴδατε {V-P_{erf.}AI-2P: know the facts} γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται {V-PAI-3S: come}, ἢ {disjunctive and comparative P_{rt.} here, between single words: or} ὀψὲ {A_{dv.}: (adverbially) late in the day, in the end, even(ing), at even} ἢ μεσονύκτιον {N-GNS: midnight} ἢ ἀλεκτοροφωνίας {N-GFS: cockcrowing, used of the third watch of the night} ἢ πρωῒ {A_{dv.}: in the morning, early, the fourth watch of the night, from 3 o'clock in the morning until 6 o'clock approximately},

Mk 13:36 μὴ ἐλθῶν {V-2AAP-NMS: come, go} ἐξαίφνης {A_{dv.}: suddenly} εὕρη {V-2AAS-3S: find} ὑμᾶς καθεύδοντας {V-PAP-AMP: sleep}.

Mk 13:35 *Watch therefore, for you do not know when the master of the house is coming: evening, or midnight, or cock-crow, or morning;*

Mk 13:36 *lest coming suddenly he might find you sleeping.*

^a Cf. Sermon Outlines/New Testament/John 5:24 (contained on special "Swedes Stuff" CD).

^b Cf. Ps 51:4

2 Co 12:20 φοβούμαι {V-PAI-1S: fear} γὰρ μὴ πως {neg. P art.: lest, after verbs of fearing or taking heed; perhaps⁺ enclit. P rt.: at all: lest, in order that} ἐλθῶν {V-2AAP-NMS: come, go} οὐχ οἷους {correlative P ron.-ANP: what sort of, what manner of, such as} θέλω {V-PAI-1S} εὕρω {V-2AAS-1S} ὑμᾶς, καὶ γὰρ {P-INS-K.} εὕρεθῶ {V-APS-1S: find} ὑμῖν οἷον {correlative P ron.-AAM: what sort of, what manner of, such as} οὐ θέλετε {V-PAI-2P: will, desire, wish}, μὴ πως {neg. P art.: after verbs of fearing or taking heed; perhaps⁺ enclit. P rt.: at all: lest, in order that} ἔρις {N-NFP: contention, strife, wrangling}, ζήλος {N-NMS: zeal, envying, indignation, envy, fervent mind, jealousy, emulation} θυμοί {N-NMP: wrath}, ἐριθείαι {N-NFP: contention, partisanship, in Aristotle it denotes a self-seeking pursuit of political office by unfair means.}, καταλαλιάι {N-NFP: backbiting, evil speaking}, ψιθυρισμοί {N-NMP: whispering, i.e. secret slandering}, φυσιώεις {N-NFP: puffing up of soul, loftiness, pride}, ἀκαταστασίαι {N-NFP: instability, a state of disorder, disturbance, confusion}

2 Co 12:20 For I fear **lest perhaps** coming I find you not such as I wish, and that *I* be found by you such as ye do not wish: **lest perhaps** there might be strifes, jealousies, angers, contentions, evil speakings, whisperings, puffings up, disturbances;

Mt 27:64 κέλευσον {V-AAM-2S: command} οὖν ἀσφαλισθῆναι {V-API_{inf}: make sure, make fast} τὸν τάφον {N-AMS: grave, sepulchre} ἕως {Adv. of time: till, until} τῆς τρίτης ἡμέρας, μὴποτε {neg. P art.: lest, after verbs of fearing or taking heed; perhaps⁺ enclit. P rt.: once, formerly, sometime; lest, ever, lest by chance} ἐλθόντες {V-2AAP-NMP: come, go} οἱ μαθηταὶ αὐτοῦ κλέψωσιν {V-AAS-3P: steal} αὐτὸν καὶ εἴπωσιν {V-2AAS-3P: say} τῷ λαῷ Ἡγέρθη {V-API-3S: rise} ἀπὸ τῶν νεκρῶν, καὶ ἔσται {V-FAI-3S: is} ἡ ἐσχάτη {superlative A-NFS: last, of rank, grade of worth, last i.e. lowest} πλάνη {N-NFS: error} χείρων {comparative A-NFS: worse} τῆς πρώτης.

Mt 27:64 Command therefore that the sepulchre be secured until the third day, **lest** his disciples coming should steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first.

REMARK: Except with verbs of fearing, the constructions with ἵνα μή, ὅπως μή are to be preferred to those with μή, μήπως, μήποτε.

31.11.04 Subordinate Clauses Introduced By ἕως.

ἕως: *until*, is used with the aorist subjunctive (with or without the particle ἄν) to indicate that the beginning of an event is dependent on circumstances (cf. 40.04.05).

Mt 2:13 Ἀναχωρησάντων {V-AAP-GMP: depart, withdraw} δὲ αὐτῶν ἰδοῦ {V-2AAM-2S: see, perceive, (behold)} ἄγγελος κυρίου φαίνεται {V-PPI-3S: appear, shine} κατ' ὄναρ {N-indeclineable: dream} τῷ Ἰωσήφ λέγων {V-PAP-NSM: say}, Ἐγερθεὶς {V-APP-NMS: rise, arise} παράλαβε {V-2AAM-2S: take, receive} τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε {V-PAM-2S: flee, flee away, escape} εἰς Αἴγυπτον, καὶ ἴσθι {V-PAI_{imp}-2S: is} ἐκεῖ ἕως {Adv. of time: till, until} ἄν εἴπω {V-2AAS-1S: say} σοι·μέλλει {V-PAI-3S: shall, be about} γὰρ Ἡρώδης ζητεῖν {V-PAI_{inf}: seek} τὸ παιδίον τοῦ ἀπολέσαι {V-AAI_{inf}: destroy, kill} αὐτό.

Mt 2:13 Now, they having departed, behold, an angel of the Lord appears in a dream to Joseph, saying, Arise, take to thee the little child and His mother, and flee into Egypt, and be there **until** I tell you; for Herod will seek the little child to destroy it (Him).

(Note: the gender of the antecedent is neuter (τὸ παιδίον). Because sex is not gender, “Him” is perfectly admissible at this point.)

Mt 10:23 ὅταν {relative Adv.: when, whenever, as long as, as soon as} δὲ διώκωσιν {V-PAS-3P: persecute} ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε {V-PAM-2P: flee, flee away, escape} εἰς τὴν ἑτέραν {A-AFS: another (country of a different kind)} ἀμὴν γὰρ λέγω {V-PAI-1S: say} ὑμῖν, οὐ μὴ τελέσητε {V-AAS-2P: finish, fulfil, accomplish} τὰς πόλεις τοῦ Ἰσραὴλ ἕως {Adv. of time: till, until} ἃν ἔλθῃ {V-2AAS-3S: come, go} ὁ υἱὸς τοῦ ἀνθρώπου.

Mt 10:23 *But when they persecute you in this city, flee to the other; for verily I am saying to you, You may not have completed (going to/through) the cities of Israel until the Son of man might come.*

Clauses with similar meanings are introduced by ἕως οὗ, ἕως ὅτου, ἄχρι(ς), ἄχρις οὗ, μέχρι(ς), μέχρις οὗ.

31.12 Introduction To Indefinite Clauses.

The subjunctive mood occurs most frequently in dependent clauses; the various types of these are considered in chapter 39.

31.12.01 The Indefinite Relative Clause.

The subjunctive mood is used in indefinite relative clauses. **An indefinite relative clause is one which refers to a supposed event rather than to an actual one.** Most grammarians in the Robertson, Dana & Mantey mold refer to these in terms of conditional clauses of the third class. Generally speaking, indefinite relative clauses in English are introduced by indefinite relative pronouns, adjectives, and adverbs, e.g., *whoever, whosoever, whatever, whenever, however* (not the conjunction, of course), *whichever, wherever*, and so on. The indefinite relatives in Greek are expressed by the same relatives already given in this chapter, with the addition of ἄν or ἑάν (usually written as a separate word; instead of ὅτε ἄν, however, the form ὅταν: *whenever*, is used, see Lk 11:24).

31.13 Conditional Clauses – An Introduction

The subjunctive is used in certain classes of conditional clauses. A conditional clause, obviously, is one which expresses a condition; **conditional clauses are grammatically dependent and are adjoined to other clauses which express the result or conclusion following from the condition. The clause which expresses the conclusion is independent in form;** i.e., it could stand alone, grammatically, as a sentence. A sentence consisting of a conditional clause and a clause expressing the conclusion following from this condition is called a **conditional sentence**. Conditional sentences in English are very similar in structure to conditional sentences in Greek. In English, the conditional clause (of class 3) is (conventionally) usually introduced by *if*; and its verb may be in any tense; the form of the conclusion may be quite varied:

If he does this, he does well.

If he does this, he will do well.

If he does this, let him do well!

If he does this, will he do well?

If he did this, he did well.

If he did this, he would have done well.

Many other examples could be constructed, of course. This preliminary introduction with the examples of the classes of these conditions are given here to describe what will be necessary to understand and properly translate and exegete these conditional clauses and sentences. A more complete description is given in the Robertson Grammar, The Optative mood that is required for the fourth class condition is discussed in the next chapter).

31.13.01 A Definition of Conditional Clauses.

A conditional clause is a statement of supposition, generally introduced in English by the

conjunction "if," the fulfillment of which is assumed as necessary to the fulfillment of a potential fact expressed in a companion clause. Grammarians call the "if" clause the "protasis": the main or fulfillment clause is called the "apodosis." Together these two parts form a conditional sentence. Perhaps an illustration will suffice:

An example of a Conditional sentence:

(Protasis - condition), (Apodosis - fulfillment) "If Christ is my Savior, I am going to heaven."

When interpreting conditional sentences in the New Testament, the student of the English Bible must realize that four classes of conditional sentences are used (in classical Greek, six)^a. In other words, the writers of the New Testament had (at least) four ways of saying "if," each with its distinct construction, meaning and significance. There are no equivalents to these constructions in English, but in this discussion, we will attempt to give some clues and suggestions as to how to recognize and discern types of conditional sentences. For purposes of simplification, consider:

31.13.02 Four Classes of Conditional Sentences

Class 1 - "If" and it is true (Protasis), then . . . (Apodosis).

or Since (Protasis), then . . . (Apodosis).

Example - If he is studying (and he is), he will learn Greek.

Class 2 - "If" and it is not true (Protasis), then . . . (Apodosis).

Example - If he had studied (and he did not), he would have learned Greek.

Class 3 - "If" and it has not happened yet, but it probably will and when it does (Protasis), then . . . Apodosis).

Example - If he studies, he will learn Greek.

Class 4 - "If" and it has not happened, and it probably will not, but if it does (Protasis), then . . . (Apodosis).

Example - If he would study, he would learn Greek.

These are examples of the four types or classes of conditional sentences used in the New Testament. We shall study others, which are merely different species of these, which emanate from concessive clauses. Notice that in English we must "pad" the apodosis with words in order to approach the meaning inherent in the Greek.

31.13.03 Conditional Classes As Functions Of Reality

We could possibly further simplify these types by equating them to reality:

Type 1 Reality; that is, this construction affirms the reality of the condition. The author actually assumes the condition to be true, hence the "if" could be translated "since." See Rom 6:5, 8 where "if" would be best translated, "since." See Gal. 5:18; See also Rev 20:15 where the guests of "honor" at God's Great White Throne Judgment are ALL thrown into the Lake of Fire. This actually is an emphatic concessive clause (see below).

Type 2 Unreality; that is, this construction is contrary to fact condition. The protasis or "if" clause is assumed to be false by the writer. See Luke 7:39 where the Pharisee's doubt is expressed by this second class construction making it clear that there actually was little faith at all since the contrary to the fact construction

^a Burton, "Syntax of the Moods And Tenses in New Testament Greek", T&T Clark: Indicates 6 in Classical Greek and 5 in the New Testament, Section 241m pg 101ff.

is used. See how a proper knowledge of this construction strengthens Paul's argument in Gal. 1:10.

Type 3 Probability; The construction that indicates a probable future condition. It expresses that which is not really taking place but which probably will take place in the future. See Matthew 9:21 - Note the faith implied in this construction. See also Rom 7:2; Heb 6:3.

Type 4 Possibility; The construction expressive of that which is not now a reality and has little prospect of becoming a reality. I Peter 3:14 is perhaps the clearest example of this in the N.T. The idea is "But even if you should suffer for righteousness sake, [if you are] happy." (As will be shown below, this is actually a concessive clause.) In other words, you are not now suffering for righteousness' sake, and while it is possible, it is not probable that you will. But never-the-less, you'll be happy. Also see Acts 17:27, 1 Cor 14:10, 15:37. No complete example of this construction is found in the N.T. (Or LXX, or Papyri)

Of these four forms of condition, the New Testament uses the first two with great frequency, the third quite often, but the fourth very rarely and never in full form.

31.13.04 Helps for Students of the English Bible.

If you are or become a teacher or pastor, and have to explain why you are translating the "if" clause in some verses by "since" (1st class), "since it isn't" (2nd class), "if" (3rd class), or rarely, "if but unlikely" (4th class), the following is given to assuage but perhaps comfort your detractors for even mentioning such technical stuff in the presence of their appalling ignorance.

Rather than despair, the English Bible student should persevere. There are many helps in English at his disposal, and the following suggestions^a are made for those who fervently desire to further their exegetical^b ability, so that the Word of God might be better understood by your listeners.

- (1) Purchase a Greek grammar and learn the Greek alphabet on the first page. Any text by Davis, Summers, Hale, Goetchius, (or this one which is free for registered students of the CFBC!) etc. will be fine. If you have access to a Bible College, a course in Greek would be very stimulating in terms of exegesis.
- (2) After you have learned the Greek alphabet, you can use a Greek dictionary, just as in English. The Lexicon by Thayer or the one by W. Bauer (Arndt-Gingrich) will be very helpful to you. Recommend that (for computer users) they purchase a copy of the "**Online Bible**" **scholar's version**. Note: Vincent's Word Studies, Word Pictures in the Greek N.T. by A.T. Robertson, are bundled in the "Online Bible."
- (3) Whether or not you do steps (1) or (2), you can consult a commentary on the Greek text in your quest for adequate exegesis of conditional sentences. The Expositor's Greek N.T., Vincent's Word Studies, Word Pictures in the Greek N.T. by A.T. Robertson, Alford's Greek N.T., Cambridge Greek Testament, etc., will all be beneficial. [Kenneth Wuest's Word Studies in the Greek New Testament is an outstanding exegetical work for those texts explained.]

^a Obtain a copy of N. Carlson, "All The Conditional Sentences (Clauses) In The Greek New Testament".

^b Exegesis: *The careful/skillful application of sound Hermeneutical Principles, to the original text of Scripture, in order to declare its intended meaning.* From this definition we have the sum and substance of the five disciplines required for accurately determining the will of God for the believer. Greek/Hebrew, Hermeneutics, New Testament Textual Criticism, Systematic Theology, and Homiletics.

- (4) Never despair - **you do not have to know Greek to be spiritual!**
(but it may help!)

31.13.05 Recognizing the Types of Conditional Sentences.

Because there are no equivalents in English of Greek conditional sentences, it is difficult, if not impossible, to make analogies without referring to Greek. However, the following suggestions in Table 31.09, are made in hopes that students of both the Greek and English New Testaments will be stimulated to study conditional sentences with a view to more accurate exegesis.

31.13.06 Irregular forms of Conditional Sentences.

There are irregular forms of conditional sentences. {What were we told about the regularity of the Greek language?}

1. There are mixed conditions where the protasis belongs to one class while the apodosis belongs to another (Lk 17:6, Phl 3:12).
2. There are implied conditions where the apodosis is expressed and the protasis is implied by a participle (as in 1 Tim 4:4), by an imperative (as in Mk 1:17), or a question (as in Matt 2 6: 15).
3. An elliptical condition is one where either the protasis or the apodosis is omitted and must be supplied by the context (as in Luke 13:9 or in almost all 4th class conditional sentences of the New Testament).

31.14 Concessive Clauses

31.14.01 A Definition of Concessive Clauses.

According to Robertson^a, “Concessive^b clauses” are a type of conditional sentence. Concessive clauses are essentially conditional clauses. They differ because in a conditional clause, with the condition (protasis), the apodosis attains reality by reason of the protasis” . . . “In the concessive clause, realization is secured **in spite of the protasis**. They are nothing but conditional sentences of a special tone or emphasis. The use of **καὶ** was to sharpen this emphasis either up or down. With **καὶ εἰ**, the supposition is considered improbable. With **καὶ εἰ**, the truth of the principle sentence is stoutly affirmed in the face of this one objection. It is rhetorically an extreme case.” “Much more common is **εἰ καὶ**. This phrase means “if also.”

^a ATRGLHR Pages 1026 & 1027,

^b Concession: The admitting of a point claimed in argument; specifically, in argumentation, the voluntary yielding of a disputable point, as not necessary to the main contention, or by way of grounding a fresh argument in its place.

Table 31.09 Recognizing Conditional Sentences

If (Protasis)	"Then" (Apodosis)
TYPE I Affirmed Reality - First Class Condition	
<ol style="list-style-type: none"> 1. εἰ plus any tense of the indicative mood. Greek students should note the consistency of the function of mood here. 2. English Bible students should also look for an "if" with the indicative mood; but resource will have to be made to a Greek N.T. or to a commentary on the Greek testament (see Helps for Students of the English Bible, above.) 	No fixed form, any tense or mood may occur.
TYPE II Contrary to Fact - Second Class Condition	
<ol style="list-style-type: none"> 1. εἰ plus any of the secondary (past) tenses of the indicative mood. <ol style="list-style-type: none"> a. When Imperf. tense occurs in protasis and apodosis, this condition deals with present time. e.g., Gal 1:10. b. When Aor. or Plupf. tense occurs in protasis and apodosis this condition deals with past time. e.g., John 11:32 2. One of the most baffling constructions In English where it is expressed by the subjunctive mood. Look for it. But to be certain, learn the Greek Alphabet and consult a Greek Text. 	Usually ἄν with any of the secondary (past) tenses of the indicative mood.
TYPE III Probable - Third Class Condition Future Condition	
<ol style="list-style-type: none"> 1. εἰ plus the subjunctive. Greek students should note the nature of the subjunctive mood (i.e., the mood of probability). 2. English Bible students should look for εἰ in the Greek text and consult a commentary on the Greek. 	Almost any form of the verb, but the thought always has to do with the future.
TYPE IV Possible - Fourth Class Condition Future Condition	
<ol style="list-style-type: none"> 1. εἰ with the optative. Greek students should note the nature of the optative mood. A complete example with protasis and apodosis is not found in N.T 2. Since this usage is so rare In the N.T., English Bible students should not sweat over it. 	ἄν with the optative. (If it occurs)

31.14.02 The Classification of Concessive Clauses.

Dana and Mantey^a divide concessive clauses into three classes and one (arbitrary) subclass using the participle.

31.14.02.01 Logical Concession.

This is where the concession is assumed to be fact (like a condition of the first class). The clause is introduced by **εἰ καὶ** with the indicative (No big deal here, the indicative is the mood of reality). Robertson states: "This phrase (**εἰ καὶ**) means "if also". Here the Protasis is treated as a matter of indifference. If there is a conflict, it makes no real difficulty. There is sometimes a tone of contempt in **εἰ καὶ**. The matter is belittled. There is often some particle in the conclusion in this construction as in Luke 18:4-5:

Lk 18:3 ...,

Lk 18:3 and there was a widow in that city, and she came to him, saying, Avenge me of mine adverse party.

Lk 18:4 ...**Εἰ** {Cond.P art. with 1st class cond.: } **καὶ** τὸν θεὸν οὐ φοβοῦμαι {V-PAI-1S: *fear, be afraid*} οὐδὲ ἄνθρωπον ἐντρέπομαι {V-PPI-1S: *reverence a person*},

Lk 18:4 And he would not for a time; but afterwards he said within himself, **If even** (since, though) *I fear not God neither respect man,*

Lk 18:5... **διὰ** {P rep. with accus.: *because, because of*} **γέ** {disjunctive P art.: *yet*} τὸ παρέχειν {V-PAI inf.: *give, bring, cause one something - either favorable or unfavorable*} μοι κόπον {N-AMS: *cause one trouble, make work for him*} τῆν χήραν {N-AFS: *widow*} ταύτην ἐκδικήσω {V-FAI-1S: *avenge, revenge, do one justice*} αὐτην,...

Lk 18:5 **yet** *because this widow troubles me I will avenge her, that she may not by perpetually coming completely harass me.*

or:

2 Co 7:8 ὅτι {Causal P art.: *for, for that, because, or Conj.: that*} **εἰ** {Cond.P art. with 1st class cond.: } **καὶ** ἐλύπησα {V-AAI-1S} ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι {V-PNI-1S: *feel sorry*}· οὐ ἐπιστολῇ, οὐ μεταμέλομαι {V-PNI-1S: *feel sorry*}· **εἰ** {Cond.P art. with 1st class cond.: } **καὶ** μεταμελόμην {V-IAI-1S: *feel sorry*} (βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη **εἰ** {Cond.P art. with 1st class cond.: } **καὶ** πρὸς ὥραν ἐλύπησεν {V-AAI-3S: *make sorrowful*} ὑμᾶς),

2 Co 7:8 *For **though** I grieved you (pl) in the letter (i. e., I Cor.), I do not regret it, **since also** I have regretted [it]; for I see that that letter, **though** [it] only grieved you (pl) for a time,*

See also Lk 11:8, Phil 2:17.

Although the examples, above, are conditions of the first class, a condition of the 4th class is found in:

1 Pe 3:14 ἀλλ' **εἰ** {Cond.P art. with 4th class cond.: } **καὶ** **πάσχοιτε** {V-PAO-2P: *suffer*} διὰ δικαιοσύνην {N-AFS: *righteousness*}, μακάριοι {A-NMP: *joyful, happy*}·

1 Pe 3:14 *But, even if* (it hasn't happened and probably won't - note the **optative**) *you possibly might suffer because of righteousness, [you are] joyful.*

31.14.02.02 Doubtful Concession.

This class is in the main the class of probability; somewhat akin to, and probably is the condition of third class. It is introduced by **ἐὰν καὶ** followed by the subjunctive. e.g., In Gal 6:1:

^a Tommie P. Dana and Julius R. Mantey, DMMGGNT, Pages 291-293.

Gal 6:1 Ἄδελφοί, ἐὰν {Cond. part. with 3rd class cond. (concessive clause with καὶ and subj.): if} καὶ προλημφθῆ (APSubj 3S: come beforehand, take before, overtake) ἄνθρωπος ἐν τινι {Indef. Pron.-Loc. of sphereNS: certain, some, any man, any, one, man, anything, a certain man, something, somewhat, ought, some man, certain thing} παραπτώματι {N-Loc. of sphereNS: in, with, by}, ὑμεῖς οἱ {Art. with orig. pron. force-NMP: those} πνευματικοὶ {N-Loc. of sphereNS: spiritual} καταρτίζετε {V-PAImp.-2P: mend, repair, (re-)equip-completely, restore} τὸν τοιοῦτον ἐν πνεύματι {N-Loc. of sphereNS: spirit} πραΰτητος {N-GFS: meekness}, σκοπῶν {V-PAP-NMS< σκοπέω: look at, behold, look to, contemplate, consider} σεαυτόν, μὴ καὶ σὺ πειρασθῆς {V-APS-2S< πειράζω: of temptations to sin, tempt}.

Gal 6:1 Brethren, if a man (at any time) should be overtaken (note the passive voice) in a fault (possibility), you, the ones who are spiritual, restore such a person in a spirit of meekness, considering yourself lest *you* also be tempted.

Notice also Gal 1:8.

Ga 1:8 ἀλλὰ καὶ ἐὰν {Cond. Particle with Subjunctive – 3rd class condition: if} ἡμεῖς ἢ {coord. Conj.: or} ἄγγελος ἐξ οὐρανοῦ ευαγγελίζηται {V-PMS-3S: preach, teach – the good news} [ὑμῖν] παρ’ ὃ {Relative Pron.-ANS: who, which, what, that} εὐηγγελισάμεθα {V-AMI-1P} ὑμῖν, ἀνάθεμα {N-NNS: accursed} ἔστω {V-PAImp.-3S}.

Ga 1:8 But even if we or an angel from heaven (very improbable - height of rhetoric) preach (PMSubj 3S) [to you - pl.] beyond that (addition or subtraction of anything) which we preached to you, let him be accursed.

Note that Mormonism, Jehovah’s Witnesses, many of the major ‘sects’ of Christianity are by the definition given by Scripture ACCURSED, since their ‘angel’ preaches a ‘gospel’ of works in order to achieve/earn heaven. We see the same error (but disguised) in the expression by the Reformed side of the Christian house when we see those promoting a doctrine of Justification by faith and works. The statement of Paul shown above negates them and shows they are trying to eisegete their own ‘theology’ back into the definition that Paul gives for justification by an imputed righteousness (Rom 5:1, the right faith again substantiated by Paul’s definition of the Gospel: 1 Co 15:1-9. Note the 2nd class condition of verse 2^a, suggesting that by the gospel (vs. 1) the Corinthian spiritual (πνευματικός) believers, have been, and are presently in a condition of being saved, i.e., you are presently being controlled by the Holy Spirit (Eph 5:17-20ff, Col 3:16ff, 1 Co 2:12-13, 15-16) and not as the Natural (ψυχικός) man, the one in Adam – the unbeliever 1 Co 1:14; the carnal (σάρκιος) - new – baby – and so yet ignorant believer, 1 Co 3:1; or the carnal (σαρκικός) – older in-the-faith, but living according to the flesh, believer who has rejected the will of God for the Christian life and has now reverted to living by means of the old – Adamic – nature i.e., self. This dilemma of the Christian life is not aided by those in the churches that promote a system of salvation by an imputed righteousness and then promote ‘sanctification’ by “doing things” (works of law). **The spiritual Christian operates in his/her new life just like he/she obtained justification; BY FAITH.** Col 2:4-7, Ph 2:12-13.^b

31.14.02.03 Emphatic Concession.

"This type of clause expresses concession with the added thought that: (1) the supposed assumption a reduced likelihood of fulfillment. This may be likened to a condition of the third class. Such a clause is introduced by καὶ ἐὰν with the subjunctive. e.g., Jn 8:16. Or, (2) the

^a The clause . . . unless you believed in vain, should be translated . . . unless, but you didn’t, believe an empty gospel. Here, remember, Paul was the preacher/teacher doing the evangelizing. It is possible and quite likely that those who are evangelized in an incomplete or false message may have this empty – vain faith; but NOT Paul’s hearers who believed his message.

^b *The Reign Of The Servant Kings*, Joseph C. Dillow, Schoettle Publishing Co., Box 1246, Hayesville, NC 28904, Pgs. 147-352; *The Disciplemaker*, Gary Derickson and Earl Radmacher, Charis Press, Box 1097, 5000 Deer Park Drive SE, Salem, Oregon 97301, Appendix 2.

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC assumption has a sure likelihood of fulfillment (from the supposition of the author). For this, a condition of the first class, **καὶ εἰ** with the indicative is used. e.g., Mat 7:11.

The following is extracted from the incident in Jerusalem where a woman was taken in the very act of adultery. (Evidently, the Scribes and the Pharisees had their first century AD. surveillance cameras set up in spy-mode on one who had been suspect of this act in the past.)

Jn 8:16 **καὶ ἂν** κρίνω {V-PAS-1S} δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ {1st pers.Possessive P_{ron.}-NFS} ἀληθινὴ {A-NFS: true} ἔστιν {V-PAI-3S}, ὅτι μόνος {A-NMS} οὐκ εἰμί {V-PAI-1S}, ἀλλ' ἐγὼ καὶ ὁ πέμψας {V-AAP-NMS: send} με πατήρ {N-NMS}.

Jn 8:16 **But* even if I may judge, my judgment is true, because I am not alone, but I and the Father who sent me [agree].* (note the extreme position of the post positive particle δὲ; here I take it adversatively and emphatically)

Or:

Mt 11:14 **καὶ εἰ** {C_{ond.} part. for 1st class (mixed) condition: *if (but it is anyway)*} θέλετε {V-PAI-2P: will, have in mind, intend} δεξασθαι {V-AAI_{nf.}: -receive, take, accept, take up}, αὐτός ἐστιν Ἡλίας ὁ μέλλων {V-PAP-NMS: shall, should, would, come, will} ἔρχεσθαι {V-PAI_{nf.}: come}.

Mt 11:14 *And if you (pl) will receive it (even if you won't), this is Elias, who is to come* (Ref. Mal 4:1-5).

Another example from Rev 20:15 has great theological importance:

Rev 20:15 **καὶ εἰ** {C_{ond.} part. for 2nd class condition: *since (none)*} τις {enclitic indefinite P_{ron.}-NMS: a certain, a certain one, some, some time, a while} οὐχ {negative P_{art.}: no, not, none} εὑρέθη {V-API-3S: find} ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος {V-P_{erf.}PP-NMS: write} ἐβλήθη {V-API-3S: cast, put, thrust} εἰς τὴν λίμνην τοῦ πυρός.

Rev 20:15 *And since none* (of the ones gathered for judgment at the great white throne) *was found having been written in the book of life, each was cast into the lake of fire.*

Some theological areas covered by this text are:

1. An unbeliever's judgment is an individual matter, according to their works. Note that their final state has already been established. e.g., John 3:18.
2. Every individual gathered for judgment (all unbelievers), at the great white throne, is cast into the lake of fire. Rev 20:11-15.
3. The works of a believer during this (the Church) dispensation, therefore, (which we may have already learned) are judged at some other judgment. e.g., Rom 14:9-12, 2 Cor 5:10, 1 Cor 3:11-15. Please see Figure 31.01, below.

31.14.02.04 Concession Using Participles.

Concession may be expressed by using **εἰ** with a participle or (five times), or using the concessive particle, **καίπερ** with the participle. e.g., Rom 5:10. As in the other conditional aspects having been considered, the mood of the verbal idea determines the conditional type of the clause being considered. The Romans 5:10 clause, below is a first class condition. **We were enemies!**

Rom 5:10 **εἰ** {C_{ond.} Part. with ptepl. → 1st class cond.: *since*} γὰρ ἐχθροὶ **ὄντες** {V-PAP-NMP} κατηλλάγημεν {V-2API-1P: reconcile (those who are at variance)} τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέμεθα {V-2APP-NMP} σωθησόμεθα {V-FPI-1P} ἐν τῇ ζωῇ {N-Instr.FS} αὐτοῦ.

Rom 5:10 *For since being enemies (and we were), we were reconciled* (changed from enemies to friends - for God's benefit - 2API 1P) *to God through the agency of the death of His Son, much more having been reconciled we shall be saved by means of (instrum. of means) His life.*

Or, using the **concessive particle, καίπερ** with the **participle**:

Heb 5:8 **καίπερ** {coord. Conj. *καί + περ*: *though, and yet, although*} **ὧν** {V-PAP-NMS} υἱὸς ἔμαθεν {V-2AAI-3S< *μανθάνω*: *learn by use and practice*} **ἀφ’** {P_{rep.}: *by, from, on account of*} **ὧν** {relative P_{ron.}-Abl.NP: *who, whom, whose, which, that, what*} **ἔπαθεν**^a {V-2AAI-3S< *πάσχω*: *suffer, be vexed*} **τὴν ὑπακοήν** {N-AFS: *obedience, compliance, submission*}.

Heb 5:8 **Although being a son (and He is!), He learned obedience by the things which He suffered.**
Note here, the position of obedience in the apodosis for emphasis.

^a A (sometimes humorous, but here, deadly serious) play on words, a pun (paronomasia) between ἔμαθεν and ἔπαθεν a species of a figures of speech. Cf. *Figures Of Speech In The Bible*, Bullinger.

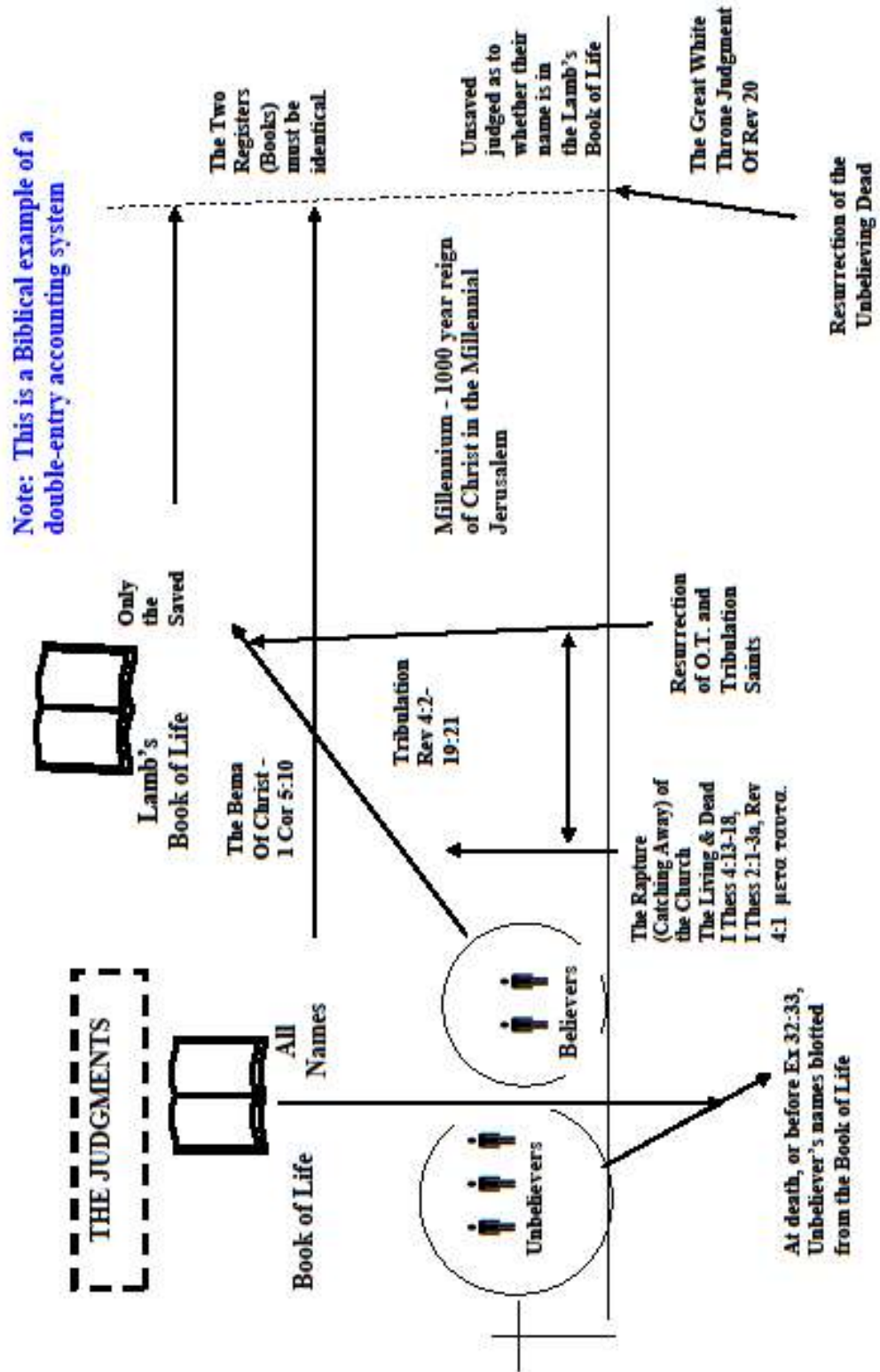


Figure 31.01 Time Line From The Cross through the Great White Throne Judgment With The “Books”

Revelation 3:5; 13:8; 17:8; 20:12; 20:15; 21:27; (22:19 ξύλου τῆς ζωῆς: tree of life, not “book of life”-a strong warning for an unexegetical approach to interpreting τῶν λόγων τοῦ βιβλίου τούτου: the words from this book). Philippians 4:3. Luke 10:20 (Allusion)

CHAPTER 32 - THE OPTATIVE MOOD

32.01 Introduction – Present and Aorist Optative Forms Of λύω.

The optative mood is used very infrequently in the New Testament (it occurs 63 times); typical forms are presented below:

Table 32.01 Present Active And Middle/Passive Optative Of λύω

(1) PRESENT ACTIVE OPTATIVE	(2) PRESENT MIDDLE/PASSIVE OPTATIVE
1 S λύοιμι	λυοίμην
2 λύοις	λύοιο
3 λύοι	λύοιτο
1 P λύοιμεν	λυοίμεθα
2 λύοιτε	λύοισθε
3 λύοιεν	λύοιντο

Table 32.02 Aorist Active, Middle, And Passive Optative Of λύω

(3) AORIST ACTIVE	(4) AORIST MIDDLE	(5) AORIST PASSIVE
1 S λύσαιμι	λυσαίμην	λυθείην
2 λύσαις	λύσαιο	λυθείης
3 λύσαι	λύσαιτο	λυθείη
1 P λύσαιμεν	λυσαίμεθα	λυθείημεν
2 λύσαιτε	λύσαισθε	λυθείητε
3 λύσαιεν	λύσαιντο	λυθείησαν

32.02 Second Aorist Optative Forms Of λείπω.

Forms for other than "regular" verbs are indicated below:

Table 32.03 Second Aorist Active And Middle Optative Of λείπω

(1) AORIST ACTIVE	(2) AORIST MIDDLE
1 S λίποιμι	λιποίμην
2 λίποις	λίποιο
3 λίποι	λίποιτο
1 P λίποιμεν	λιποίμεθα
2 λίποιτε	λίποισθε
3 λίποιεν	λίποιντο

Table 32.04 Present (Active – State Of Being) Optative Of εἶμι

(1) PRESENT SOB OPTATIVE – (The Optative Of εἶμι Used Only 12 Times In The N. T.)	
1 S εἶην	
2 εἶης	
3 εἶη (11 times in Luke's writings, e.g., Lk 9:46, and once in John's Gospel)	
1 P εἶημεν	
2 εἶητε	
3 εἶησαν	

32.03 Optative Forms Of Contract And Μι Verbs.

Contracted forms of the optative (i.e., present optative forms of contract verbs) do not occur in the New Testament. For the μι-verbs only, the following forms can be cited:

PRESENT MIDDLE AND PASSIVE OF δύναμαι

1 S	δυναίμην (once in Ac 8:31)
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AORIST ACTIVE OF δίδωμι

3 S δῶη (4 times, Ro 15:5, 2Th 3:16, 2 Tim 1:16 & 18)

AORIST MIDDLE OF δύννημι

1 S δυνάμην (once in Ph 1:20)

32.04 Forming The Optative Mood.

The forms of the optative may be analyzed into morphemes (along the lines laid down in 22.01 through 22.07, as follows:

(1) Base (e.g., λύω)

(2) Tense formants:

- (a) -σ- (in the first aorist active and middle).
- (b) -θ- (in the first aorist passive).

(3) Stem formatives:

- (a) -οι- (in all voices of the present tense and in the second aorist active and middle).
- (b) -αι- (in the first aorist active and middle).
- (c) -ειη- (in the aorist passive).

(4) Suffixes: See table below.

Table 32.05 Person-Number Suffixes For Optative Mood

	PRIMARY A P and 1 & 2 AAO	PRIMARY B	SECONDARY A APO	SECONDARY B PM/P, 2AMO
1 S	-μι		-ν	-μην
2	-ς		-ς	-ο
3	-#	[none]	-#	-το
1 P	-μεν		-μεν	-μεθα
2	-τε		-τε	-σθε
3	-εν		-σαν	-ντο

Remark: The Primary A suffixes shown in Table 32.05 are used in the present, the first and second aorist active optative. The Secondary A suffixes are found in aorist passive optative. The Secondary B suffixes are found in the present middle and passive, and the first and second aorist middle optative.

32.05 The Uses Of The Optative.

Historical and theoretical consideration of the optative mood are here extensively quoted from D&M, section 164, pgs. 172-175.

“164. The optative is the mood of strong contingency; the mood of *possibility*. It contains no definite anticipation of realization, but merely presents the action as conceivable. Hence it is one step farther removed from reality than the subjunctive. In fact, it never attained to very pronounced distinction, and was never more than "a sort of weaker subjunctive" ATRGLHR 936).

- i. Some grammarians describe the optative as expressing "past contingency." This view is determined by the classical use of the mood after secondary tenses—a rather narrow basis of definition. A better definition would be *emphatic contingency*, for this implies the essential

force of the mood, and **includes independent as well as dependent clauses**. The kinship of the optative to the subjunctive is manifest in both history and function. The probability (nice pun, huh) is that it arose in order to enable the subjunctive to occupy more definite limits of meaning. Its use with secondary tenses was probably one of its earliest functions, since it developed secondary endings in conjugation. Since the optative came in as a helper to the subjunctive, it is not likely that wishing was its original significance, though it was from this idea that it derived its name. But "the name does not signify anything. It was invented by grammarians long after the usages of the language were settled" (R.936).

ii. In the New Testament the optative is little used in dependent clauses. "The Optative as a dependent mood appears most frequently in the writings of Luke; its use even there, however, is unmistakably on the decrease" (Bt. 215).

iii. In Sanskrit the optative practically displaced the subjunctive, and became the chief potential mood. Whitney tells us that "instead of their being (as in Greek) both maintained in use, and endowed with nicer and more distinctive values, the subjunctive gradually disappears, and the optative assumes alone the office formerly shared by both" (*Sansk. Gr.*, p. 261). In Greek the history of the matter has been exactly opposite. In early and classic Greek the optative is used alongside the subjunctive with about the same frequency. It is rapidly disappearing in the Koine period, even in the literary language. It was extremely rare in the vernacular, being used only sixty-seven times in the New Testament, and seldom in the papyri and inscriptions. Robertson thinks "it is doubtful if the optative was ever used much in conversation even in Athens" (ATRGLHR 325). Indeed, it "was never common in 'the language of the people, as is shown by its rarity in the Attic inscriptions" (ATRGLHR 326). Winer appends a very suggestive note on the optative, saying "it is still a question how far it was used in the popular speech of the ancient Greeks. It is often the case that certain forms and constructions embodying refinements of the literary diction are persistently shunned by the people" (WGINT 282). The optative is "a literary mood that faded before the march of the subjunctive" (ATRGLHR 936). In Modern Greek the optative has entirely disappeared (T. 115). "

32.05.01 The Optative Used In Independent Clauses –wish or prayer.

The optative is used in independent clauses to express a wish or prayer:

Lk 20:16 μὴ γένοιτο {V-AMO 2S}.

Lk 20:16 *May it not happen!* [=God **forbid**, in most English versions]. In some of the O.T.

Passages containing the Hebrew אמן: amen, the word is retranslated in the LXX by γένοιτο!

This construction occurs 15 times in N.T.: Lk 20:16, Rom 3:4, 3:6, 3:31, 6:2, 6:15, 7:7, 7:13, 9:14, 11:1, 11:11, 1 Co 6:15, Gal 2:17, 3:21, 6:14,

Phm 20 ἐγὼ σου **ὀναίμην** {V-2AD_{ep}.O-1S<ὀνίμημι}.

Phm 20 *May I benefit from you!*

1 Th 5:23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης {N-GFS} **ἀγιαῖσαι** {V-AAO-3S} ὑμᾶς ὀλοτελεῖς {A-AMP: *complete, the person-the whole-complete*}, καὶ ὀλόκληρον {A-NNS: *complete with resp. to parts*} ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως {A_{dv}: *blamelessly*} ἐν {P_{rep}: with instrumental – introduces a temporal clause: *while*} τῇ παρουσίᾳ {N-I_{nstr}.FS: *coming, advent, arrival, a technical term for a kings visit.*} τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖτε {V-APO-3S: *watch over, guard, keep, preserve*}.

1 Th 5:23 *Now may the God of peace himself sanctify you complete: and may your complete spirit, and soul, and body be preserved blameless while our Lord Jesus Christ (is) coming.*

- (1) The word translated Lord is capitalized by the editor in the text above, but is not capitalized in the N26/A27 text in which, you are becoming familiar. Why would you or wouldn't you capitalize a word in the Greek N. T., along with your English translation?
-
-

- (2) With what you have gleaned from Hermeneutics and Greek translation, Word Studies, etc.; what aspects of Jesus' person does the word Κύριος refer?
-
-

- (3) What Hebrew word is the translation of Κύριος, in the LXX? Extra credit, how many times?
-
-
-
-

32.05.02 The Optative Used In Independent Clauses – conditionally.

The optative is used in independent clauses to express what *would* happen if some supposed condition were fulfilled. The particle ἄν always accompanies the optative when it is used with this meaning. When the optative is used in this meaning it is said, in traditional terminology, to be "potential."

Ac 17:18 ... Τί {I_{nterog. pron.} ANS: *which, what*} ἄν {PRT} θέλοι {V-PAO-3S: *will, wish, desire*} ὁ σπερμολόγος {A-NMS: *babbler, seed-picker-common name for a bird that scavenges seeds.*} οὗτος λέγειν {V-PAI_{nf.}: *say*};...

Ac 17:18 *What would this babbler wish to say?* [i.e., if he could only manage it]

ATR in his Word Pictures discusses σπερμολόγος and the conditional nature of this clause:

“What would this babbler say? (τι αν θελοι ο σπερμολογος ουτος λεγειν;). The word for "babbler" means "seed-picker" or picker up of seeds (σπερμα, seed, λεγω, to collect) like a bird in the agora hopping about after chance seeds. Plutarch applies the word to crows that pick up grain in the fields. Demosthenes called Aeschines a σπερμολογος. Eustathius uses it of a man hanging around in the markets picking up scraps of food that fell from the carts and so also of mere rhetoricians and plagiarists who picked up scraps of wisdom from others. Ramsay considers it here a piece of Athenian slang used to describe the picture of Paul seen by these philosophers who use it, for not all of them had it ("some," τινες). Note the use of αν and the present active optative θελοι, conclusion^a of a fourth-class condition in a rhetorical question (Robertson, *Grammar*, p. 1021). It means, What would this picker up of seeds wish to say, if he should get off an idea? It is a contemptuous tone of supreme ridicule and doubtless Paul heard this comment. Probably the Epicureans made this sneer that Paul was a charlatan or quack. (*or an eclectic seed-picker.*)

Ac 8:31 ὁ δὲ εἶπεν {V-2AAI-3S: *say*}, Πῶς γὰρ ἂν {PRT} δυναίμην {V-PNO-1S} εἰάν {COND} μὴ τις {I_{ndef. Pron.}-NMS} ὀδηγήσει {V-AAS-3S} με; παρεκάλεσέν {V-AAI-3S} τε {PRT} τὸν Φίλιππον ἀναβάντα {V-2AAP-ASM} καθίσαι {V-AAI_{nf.}: } σὺν αὐτῷ.

Ac 8:31 *And he said, (For)^b How can I, except someone shall guide me? And he begged Philip to come up and sit with him.*

Once again, ATR comes to our rescue with guidance in the recognition of a mixed conditional sentence.

“How can I, except some one shall guide me? (πως γαρ αν δυναιμην εαν με τις οδηγησει με;. **This is a mixed condition, the conclusion coming first belongs to the fourth class (undetermined with less likelihood of being determined) with αν and the optative, but the condition (εαν, instead of the usual ει, and the future indicative) is of the first class (determined or fulfilled.** Robertson, *Grammar*, p. 1022), a common enough phenomenon in the *Koine*,. The eunuch felt the need of some one to guide (οδηγεω from οδηγος, guide, and that from οδος, way, and εγεομαι, to lead).”

ASSIGNMENT 32.02 The Traveling Eunuch

This is an exegetical exercise on Ac 8:31 with context and what you know of your O. T. The answers to these questions may open up new vistas for your later study.^c

(1) Where was the Eunuch From?

^a Cf. The Conditional Sentences Or Clauses In The Greek New Testament, N. E. Carlson, sections 1.01-1.05

^b Dana & Mantey, pgs 242-244 has some help, here. “(3) Then there are also unmistakable uses of γὰρ as an **emphatic particle** ... The RV does not attempt to translate it in Acts 8:31, where an emphatic word used with the optative mood (would express) expresses the utter hopelessness the eunuch felt with reference to understanding that passage of Scripture.” The 4th class is one of weak to very weak possibility but here reflects the eunuchs mindset as being one of futility.

^c Cf. N.E. Carlson, EXEGETICAL HOMILETICS, section 2.3.2.5 Procedure For Extracting Principles

(2) Where did he travel on this trip?

(3) What was the mysterious text?

(4) Why was he having an impossible time trying to interpret it?

(5) Culturally, Why or for what reasons might he have gone to Jerusalem?^a

(6) Can you think of any other person who came to Jerusalem from this region - by title?

(7) What significance could this [6] have on your answer to question (5)?

32.05.03 The Optative Used In Independent Clauses – hypothetically.

The optative (again traditionally called the "potential optative") may be used in the if-clause of a conditional sentence if it expresses a hypothetical assumption. ("if" in such clauses is rendered by εἰ.)

Acts 20:16. . . ἔσπευδεν {V-IAI-3S} γάρ, εἰ {C_{ond. Part. of 4th class}} δυνατὸν {A-NNS} εἶη {V-PA_{SOB}O-3S} αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς {N-GFS}^b γενέσθαι {V-2AA_{Inf.}:
become, come into existence, begin to be, receive being} εἰς Ἱεροσόλυμα.

Acts 20:16. . . *for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.*

1 Pe 3:14 ἀλλ' εἰ {C_{ond. Part. of 4th class}} καὶ πάσχοιτε {V-PAO-2P: *suffer, be acted upon*} διὰ {P_{rep.}:
because of, for the sake of} δικαιοσύνην {N-AFS}, μακάριοι {A-NMP: *joyful, happy, blessed*}^c....

1 Pe 3:14 *But even if you might suffer (=were to suffer; but probably won't) for righteousness sake, you are joyful....*

^a Cf. Chapter 13, Robert Cornuke and David Halbrook, THE LOST ARK OF THE COVENANT, BROADMAN & HOLMAN PUBLISHERS.

^b The second of the three great Jewish feasts, celebrated at Jerusalem, annually, the seventh week (fifty days) after the Passover, in grateful recognition of the completed harvest

^c MAKARIOS - A Quote from "Voices From The Silent Centuries" - HARRY RIMMER, D.D., SCD., LL.D. (μακάριος) "MATTHEW 5:3 offers another splendid example of this new viewpoint given to the modern student of archeology, in the use of the word "blessed." This is an English translation of the Greek word "makarios." This word was another of the obscure words that flit across the pages of the New Testament, and the common translation of "blessed" loses most of the force and savor of the ancient usage. The first light on the true and hidden significance of this word came from an ancient Christian sepulchral inscription of early Byzantine date. Ahkmin, a Christian, and a man evidently beloved, died, and on his tomb they inscribed these words: "MAKARIOS PARA IESOUS!" The literal interpretation of the sentence is: "He-be-joyful! With Jesus!" This sense of exultation is entirely wanting in the commonly quoted words: "Blessed are the poor in heart, for they shall see God." As in all the Beatitudes, a sense of rejoicing must be understood in the employment of the word "makarios," as the ancient meaning consistently demands it. (Cf. Psalm 1 in LXX)

Youth has its message through the voice of the past, and this sense of joy is further exemplified by the love letter written on a shard of pottery from the first century, by the lad who has just won the consent of a beautiful young lady whom he has been courting. He begins his note, "Oh! the happiness-of-me!" And his word is the same makarios that Jesus employs in all the Beatitudes! What a challenge of the warrior-saint in the thought here expressed, "Oh-the-happiness-of-me when all men curse and revile me for righteousness sake!" So there is sheer happiness for the man who suffers for the name of Jesus; there is unbounded joy for the peacemaker, and laughter from the soul should sound forth from the lips of those who read aright the fifth chapter of Matthew and enter into the list of the saints to whom those sentences are fitly applied!"

32.05.04 The Optative Used In Subordinate Clauses.

The optative may be used in subordinate clauses (after introductory verbs of *saying*, etc., in past tenses) in indirect discourse, representing an original indicative or subjunctive in direct discourse. This use of the optative (the "*oblique optative*"), like that described in 32.05.02, above, occurs in the New Testament only in Luke's writings; elsewhere, in indirect discourse, the original mood and tense of the direct discourse are simply retained.

Lk 8:9 Ἐπηρώτων {V-IAI-3P} δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς {Interrog.Part.-NFS:} αὕτη εἶη {V-PAO-3S} ἢ παραβολή

Lk 8:9 *And his disciples asked him what this parable might be? (i.e., what does it mean.)*

In direct discourse the Greek and English would be:

τίς αὕτη ἐστὶν ἢ παραβολή; *What is this parable?*

An example of indirect discourse without the optative is:

Mt 20:10 καὶ ἐλθόντες {V-2AAP-NMP} οἱ πρῶτοι ἐνόμισον {V-AAI-3P: deem, think, suppose} ὅτι πλεῖον {comparative-A-ANP: greater in quantity, more, many} λήμψονται {V-FDI-3P: receive (what is given), gain, get, obtain, get back}· καὶ {Cconj.: here adversatively: but, and, also}^a ἔλαβον {V-2AAI-3P} [τὸ {Apt.-ANS}] ἀνὰ {P_{rep.}: at the rate of, to the number of} δηνάριον {N-ANS} καὶ αὐτοί.

Mt 20:10 *And when the first ones came, they were thinking that they would receive more, but they received themselves each a denarius. (themselves a denarius apiece)*

In direct discourse the Greek and English would be: We shall receive more.

REMARK: As explained earlier (29.02.02.07), the infinitive with its subject in the accusative may also represent indirect discourse. Remember: in translating such constructions, the English "sequence of tenses"^b should be followed:

Ac 28:6 ... μεταβαλόμενοι {V-PMP-NMP} > μεταβάλλω: turn about, change, M/P turn oneself about, Metaphor.; change one's mind ἔλεγον {V-IAI-3P} αὐτὸν εἶναι {V-PAI_{nf.}} θεόν.

Ac 28:6 ... *changing their opinion, they said he was god. (They said him to be god)*

[But they expected that he would have swollen or fallen down suddenly dead. Or, But when they had expected a long time and saw nothing unusual happen to him,]

32.06 . The Optative With Negative(s).

In the New Testament the negative used with the optative mood is always μή (occur s 15 times).

^a Several of the copyists agree with this translation which indeed fits the context.

^b See "Sequence of English Tenses", Purdue University Online Writing Lab, Copyright ©1995-2004 by OWL at Purdue University and Purdue University. All rights reserved .

CHAPTER 33 - THE NEGATIVES**33.01 Examples Of The Greek Negatives.**

Study the following illustrative examples carefully:

- (1) (a) οὐ ποιεῖ {V-_____} θέλημα τοῦ θεοῦ.
He is not doing the will of God.
(b) ὁ μὴ ποιῶν {V-_____} τὸ θέλημα τοῦ θεοῦ ἁμαρτωλὸς ἐστίν {V-_____}.
He who does not do the will of God is a sinner.
(c) διὰ τὸ μὴ ποιεῖν {V-_____} τὸ θέλημα τοῦ θεοῦ ἁμαρτίαν ἔχει {V-_____}.
Because of not doing the will of God, he has sin.
- (2) (a) οὐκ ἔχουσιν {V-_____} ἄρτον.
They have no bread.
(b) οἱ μὴ ἔχοντες {V-_____} ἄρτον πεινώσιν {V-_____}.
Those who have no bread are hungry.
(c) διὰ τὸ μὴ ἔχειν {V-_____} ἄρτον πεινώσιν {V-_____}.
Because of having no bread they are hungry.
- (3) (a) οὐχ εὑρον {V-_____} τὸ τέκνον.
They did not find the child.
(b) οἱ μὴ ἔχοντες {V-_____} τὸ τέκνον ἦσαν {V-_____} στρατιῶται τοῦ Ἡρώδου.
Those who did not find the child were soldiers of Herod.
(c) διὰ τὸ μὴ ἔχειν {V-_____} τὸ τέκνον πάλιν ἐζήτησαν {V-_____}.
Because of not finding the child they searched again.
- (4) (a) οὐκέτι εἶμι {V-_____} ἐν τῷ κόσμῳ
I am no longer in the world.
(b) ὁ μηκέτι ὢν {V-_____} ἐν τῷ κόσμῳ ἐστίν {V-_____} ἐν τῷ οὐρανῷ
He who is (being) no longer in the world is in heaven.
(c) οἱ εἰς τὸ μηκέτι εἶναι {V-_____} ἐν τῷ κόσμῳ πορεύσεται {V-_____} εἰς τὸν οὐρανόν.
In order no longer to be in the world, he will go to heaven.
- (5) (a) ὀφείλομεν {V-_____} οὐδὲν οὐδενί.
We owe nothing to anyone (=to no one).
(b) θέλει {V-_____} ἡμᾶς ὀφείλειν {V-_____} μηδὲν μηδενί.
He wants us to owe nothing to anyone.
(c) οἱ ὀφείλοντες {V-_____} μηδὲν μηδενί μαθηταὶ ἀληθεῖς εἰσιν {V-_____}.
Those who owe nothing to anyone are true disciples.
- (6) (a) ἡ ἀγάπη οὐδέποτε πίπτει {V-_____}.
Love never fails.
(b) ἡ μηδέποτε πίπτουσα {V-_____} ἀγάπη μείζων πίστεως ἐστίν {V-_____}.
Never-failing love is greater than faith.
(c) ὁ Παῦλος εἶπεν {V-_____} τὴν ἀγάπη μηδέποτε πίπτειν {V-_____}.
Paul said (that) love never failed.
- (7) (a) οὐκ εἶδομεν {V-_____} αὐτὸν οὐκέτι ἡμεῖς.
We do not see him any longer.
(b) οὐκ ἐδύνατο {V-_____} ἐκεῖ ποιῆσαι {V-_____} οὐδεμίαν δύναμιν.
He was not able to do any great work there.(δύναμις=great work)
- (8) (a) οὐ μὴ διψήσει {V-_____} εἰς τὸν αἰῶνα.
He will not thirst at all, forever.

ASSIGNMENT 33.01 Parsing

- (1) Parse all verbs in the examples {V-_____} ,above.
- (2) From a Translational and Hermeneutical viewpoint: What are the implications for believers of the “canned” expressions in 4 (a) – (c), regarding ἐν τῷ κόσμῳ? Are these Biblical? Give your reasons.

- (3) Hand in your answers to (1) and (2), above.

33.02 The Forms Of The Negatives.**33.02.01 The Simple Negatives οὐ And μή.****33.02.01.01 The Simple Negative οὐ.**

Οὐ (οὐκ) is the particle used in *summary negation*; that is, it is the stronger (than μή) of the two negatives, and "the proper negative for the statement of a downright fact" (M. 232). "Οὐ (οὐκ) denies the reality of an alleged fact. It is the clear-cut, point-blank negative, objective, final statement of a matter" ATRGLHR 1156). When John the Baptist was asked if he was "the prophet" he simply replied, Οὐκ εἰμί. (see Jo. 1:21 Σὺ Ἡλίας εἶ; καὶ λέγει, Οὐκ εἰμί.) Since οὐκ is the stronger negative we would naturally expect to find it used most frequently with the indicative mood, which is the mood for stating facts positively and forcefully. And this is the case. But Blass has overstated the facts in attempting to bring the differences between οὐκ and μή under a single rule. "All instances," he states, "may practically be brought under the single rule, that οὐκ negatives the indicative, μή the other modes, including the infinitive and participle" (B. 253). That is true of the majority of uses, but there are numerous exceptions. Whenever a Greek wanted to make a denial or state a prohibition emphatically, he was not fenced in by grammatical conventions from using οὐ with any of the moods. He simply used whatever mood best expressed the idea he had in mind and accompanied it with the proper negative. Οὐκ is found with the subjunctive (1 Pe. 3:3), the infinitive (Heb 7:11), and with the participle (Jn 10:12), but its predominant use is with the indicative. "In addition to its regular use with the indicative, οὐ is frequently found in the papyri with the participle, due apparently to the fact that it is the proper negative for a statement of fact" (Milligan in MMVGT.; cf. P. Oxy. iv, 726:10 (A. D. 135): οὐ δυνάμενος δι' ἀ[σ]θενείαν {N-

(Hmmm, I wonder if they got sick leave???)

33.03 Negatives In Questions and The Negative μή.

In *questions*, μή (or μήτι) implies that the expected answer is "no." Notice how in Mt 26:25, Judas asked the memorable question, μήτι ἐγὼ εἰμι; *It isn't I, is it?* The difference in meaning in questions between the two negatives is clearly apparent in:

Lk 6:39, μήτι δύναται {V-PNI-3S} τυφλὸς {A-NMS: *blind*} τυφλὸν {A-AMS} ὀδηγεῖν {V-PAI_{nf.}: *lead, guide*}; οὐχὶ ἀμφοτέρως {A-NPM: *both of two, both the one and the other*} εἰς βόθυνον {N-ASM: *a pit*} ἐμπεσοῦνται {V-FAI-3P: *fall into*};

Lk 6:39 *a blind man is not able to guide a blind man, is he?* – expected answer is no! *They will both fall into a pit, won't they?* – expected answer is Yes! (cf. Mk 4:21; Jo 4:29.)

33.03.01 Use Of Negative οὐ In Questions.

When οὐ (or οὐχι) is used in a question, its use always implies that the expected answer is "yes." In this regard, it is the equivalent of the Latin *nonne: not?* – An interrog. that expects the answer 'Yes'.

Mt 13:55, οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας?)

Mt 13:55 *This is the carpenter's son, is it not? His mother is called Mary and his brethren, James, and Joses, and Simon, and Judas? are they not?*

33.03.02 Use Of Negative μή In Questions.

Μή is the weaker, milder negative, denying subjectively and with hesitancy. "In a word, μή is just the negative to use when one does not wish to be too positive. Μή leaves the question open for further remarks or entreaty. Οὐ closes the door abruptly" ATRGLHR 1156).

Then μή is the particle of *qualified negation*. Since the subjunctive and optative moods imply uncertainty, it is but natural that μή, which denies hypothetically and with reserve, should predominate with these moods. It also predominates with imperatives, infinitives, and participles, but, **it is** used sparingly with the indicative. The student should remember that this is true not because of any fixed rule, but due to the fact of the inherent meaning of the moods and the negatives.

Professor Milligan (MMVGT) summarizes the occurrences of μή with the indicative in the papyri thus: It occurs in: "(a) in relative clauses. . . (b) in cautious assertions (as in Lk 11:35; Gal. 4:11; Col. 2:18)."

33.04 A Summary Of Comparisons between οὐ And μή.

The differences between these negatives in other sentences besides the interrogative may be summarized as follows:

"The general distinction between οὐ and μή is that οὐ is *objective*, dealing only with facts, while μή is *subjective*, involving will and thought. . . . In the NT οὐ is almost entirely confined to the indicative, while μή monopolizes the other moods" (MMVGT) Or, according to Dr. C. B. Williams (Union University, Jackson, Tenn.), οὐ expresses a definite, emphatic negation; μή an indefinite, doubtful negation. If a negation was to be asserted unequivocally, οὐ was always used; if hypothetically, μή was invariably used" (unpublished *Grammar Notes*). An illuminating comment may be quoted from Webster (WSSGNT): οὐ conveys a direct and absolute denial; μή conveys a subjective and conditional denial. In a conditional proposition, μή belongs to the protasis^a, οὐ to the apodosis. Μή negates a supposition; it prohibits, or forbids. Οὐ negates an affirmation, affirming that it is not so. Οὐ is used when an object is regarded independently in itself; μή when it is regarded as depending on some thought, wish, purpose. Οὐ implies non-existence simply; but μή implies non-existence, when existence was probable or possible. Οὐ is negative; μή is privative" (WSSGNT, p. 138). The relative difference between these negatives is evident in:

1 Pe 1:8 ὃν {Rel. Pron.-ASM: *who, which, what, that*} οὐκ ἰδόντες {V-2AAP-NMP: *see*} ἀγαπάτε {V-PAI-2P}, εἰς ὃν ἄρτι {ADV: *just, just now, this moment*} μὴ ὁρῶντες {V-PAP-NMP: *see, perceive, behold*} πιστεύοντες {V-PAP-NMP: *believe*} δὲ ἀγαλλιᾶτε {V-PAM-2P: *exult, rejoice greatly*} χαρᾷ {N-DFS} ἀνεκκλήτῳ {A-DFS: *unspeakable* †},

1 Pe 1:8 *whom, having never seen you continue loving; upon whom, though not seeing you continue trusting, and you are rejoicing with unspeakable joy,*

In the above sentence οὐκ, used with the aorist participle, states positively that they had not seen Jesus, while μὴ in a milder way, with the present participle, states that they are not now seeing him (with the eyes).

Dr. A. T. Robertson has the happy way of illustrating to his students the difference in meaning between these negatives by picturing graphically a young man proposing to his lady friend. If she answers him, μὴ, it may only mean that she wants to be coaxed a little longer, or that she is still in a state of uncertainty; but if she responds, οὐ, he may as well get his hat and leave at once.

The particle, οὐ, is the Greek **strong negation**. It is usually used with the Indicative Mood (and participles). The other particle, μὴ, is **used outside the Indicative**. The combination οὐ μὴ, is a **Very strong negation**. Negatives are additive in Greek, not cancellative, i.e., in English two negatives in the same clause cancel each other. We could state it in pseudo-mathematical terms as: if the sum of the number of negatives in an English clause produce an odd number, i.e., {1, 3, 5, etc}) then the outcome is negative. If the sum of the number of negatives in a clause produce an even number, i.e., {0, 2, 4, etc}) then the outcome is positive.

In Greek, although not seen in almost all English translations, one of the strongest (if not the strongest passage in the New Testament for the Eternal Salvation of a believer is found in the Greek that says

Heb 13:5 Ἐπιφύλαξτε τὸν τρόπον ἡμῶν ἵνα μὴ ἐπιφύλαξτε τὸν τρόπον ἡμῶν. Οὐ μὴ σε ἀνῶ {V-2AAS-1S} οὐδ' οὐ μὴ σε ἐγκαταλίπω {V-2AAS-1S}.

Heb 13:5 *Let your manner of life be without covetousness; and be content with such things as you have: for He has said, **I will never leave thee, nor not [at any time] forsake thee.** [Not even once: from the AAS.]*

Robertson (RWP) suggests for this last clause of verse 13: "Note the five negatives strengthening each other (οὐ μὴ with the second aorist active subjunctive ἀνῶ from ἀνίημι: *send*

^a Please see All The Conditional Sentences In The New Testament, NEC, especially section 1.0 – 1.04 and Table 01. **or** in this book 31.13.01-06 and Table 31.09.

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
up, produce, send back, relax, loosen or here, metaphorically; *give up, desist from*, as in #Ac 16:26; **οὐδ’ οὐ μή** with second aorist active subjunctive **ἐγκαταλίπω** from *εγκαταλείπω*: *leave behind*, or here; *abandon, desert, forsake*, as in #Mt 27:46; 2Ti 4:10). **A noble promise in times of depression.**”

Perhaps a clearer translation for this N. T. quote^a from the LXX,

Deut 31:6 . . . **Οὐ μή σε ἀνῆ οὔτε μή σε ἐγκαταλίπη^b**, or **Οὔτε μή σε ἀνῆ οὔτε μή σε ἐγκαταλίπη^c**, would help to cement this Strong Theological point.

Deut 31:6 . . . *For He has said* (and the results are firm), **I shall never ever, at any time, let you go, nor never ever, at any time, leave behind or abandon you.** The two phrases, **at any time**, is due to the literal translations of the two Aorist Subjunctives.

33.05 Forms of οὐδεῖς And μηδεῖς.

Οὐδ-εἰς, -μία, -έν and μηδ-εἰς, -μία, -έν are declined like εἷς, μία, ἕν: *one* (cf. 41.01):

None of these has plural forms. When used with another negative it strengthens the negation. This negative is related to μηδεῖς as οὐ is to μή; that is **it makes the entire statement more emphatic**. It is usually used with the indicative mood. It also may be used adverbially (it is an adjective) as in Acts 25:10 or Gal 4:12.

Table 33.01 Forms Of Οὐδ-εἰς, -μία, -έν And μηδ-εἰς, -μία, -έν

(1) Οὐδ-εἰς, -μία, -έν: *no, no one, none.*

Case Form	Masculine Singular	Feminine Singular	Neuter Singular
N	οὐδεῖς	οὐδμία	οὐδέν
G	οὐδενός	οὐδμιᾶς	οὐδενός
D	οὐδενί	οὐδμιᾷ	οὐδενί
A	οὐδένα	οὐδμίαν	οὐδέν

(2) Μηδ-εἰς, -μία, -έν: *no, no one, none.*

Case Form	Masculine Singular	Feminine Singular	Neuter Singular
N	μηδεῖς	μηδμία	μηδέν
G	μηδενός	μηδμιᾶς	μηδενός
D	μηδενί	μηδμιᾷ	μηδενί
A	μηδένα	μηδμίαν	μηδέν

33.06 Forms Of Other Negatives.

Other negatives are:

- (a) οὔπω and μήπω: *not yet*; (adverbial negatives) (Isn't μήπω what we used to pour on our Aunt Jemimah Pancakes?)

Mt 24:6 ...**οὔπω** ἐστὶν τὸ τέλος.

Mt 24:6 ...*The end is not yet.*

Ro 9:11 **μήπω** γὰρ γεννηθέντων {V-APP-GMP} μηδὲ πραζάντων {V-AAP-GMP} τι
 {enclitic-Indef. Pron. -ANS: *one, a certain one, or someone, anyone*} ἀγαθὸν ἢ φαῦλον,....

Ro 9:11 *For [they – the children of Israel] being not yet born^a, or having done anything good or worthless...*

^a Heb 13:5.

^b LXX, Alfred Ralphs

^c LXX, Samuel Bagster And Sons Limited.

(b) οὐδέπω and μηδέπω: *not yet*.

Jn 7:39 Ἰησοῦς οὐδέπω ἐδοξάσθη.

Jn 7:39 *Jesus had **not yet** been glorified.*

Heb 11:7 ...περὶ τῶν μηδέπω βλεπομένων {V-API-3S}...

Heb 11:7 ...*concerning things **not yet** seen ...*

(c) οὐθείς and μηθείς are alternative forms of οὐδεὶς and μηδεὶς. Not used in N.T. or LXX.

(d) Οὐχί and οὐ (with the accent) are the words regularly used for no:

Jn 9:9 ...ἄλλοι ἔλεγον {V-IAI-3P} οὐχί....

Jn 9:9 ...*others said, **No**....*

Jn 7:12 ...ἄλλοι ἔλεγον {V-IAI-3P} οὐ....

Jn 7:12 ...*others said, **No**....*

Οὐχί may be used as a simple negative (=οὐ):

Jn 13:11 ...ὅτι Οὐχί πάντες καθαροὶ ἐστε {V-PAI-2P}.

Jn 13:11 ...*that You are **not** all clean.*

^a In the context this expression is a genitive absolute. (A circumstantial participle and a noun or a pronoun in the genitive case.) Cf. 26.23.

CHAPTER 34 - QUESTIONS

34.01 Introduction.

Questions, in spoken English, are indicated primarily by special intonation patterns;^a these are represented rather imperfectly (since there are more than one) in written English by the question mark (?). Modern Greek has, and presumably earlier Greek had, such special intonation patterns also, but these were not indicated in the written language until the ninth century of the Christian era, when the Greek question mark (;) was introduced. For recognizing questions in the New Testament, therefore, we are dependent on secondary indications of various kinds; since English also makes use of secondary indications, which are generally, but not entirely, similar to those of Greek, a few English illustrative examples will be given first.

34.02 English Questions.

In English, questions are indicated secondarily by:

(1) Word order:

STATEMENT: You are the king of the Jews. QUESTION: Are you the king of the Jews?^b

(2) The use of auxiliary verbs as function words:

STATEMENT: He thinks so. QUESTION: *Does* he think so?

(3) The use of other interrogative function words:

(a) Pronouns:

Who do you think you are? *Whom* do you wish to see (*about your back rent*)?
Whose dog are you (*in this fight*)? *What* is the matter?

(b) Adjectives:

Which way did he go? (He went to the fork in the road and took it.)

(c) Adverbs:

Where do you think you're going?
When does the next swan leave? *How* do you get that way?

34.03 Greek Questions.

Some of the secondary means for indicating questions in Greek are, as we have said, similar to those found in English; it should be noticed, however, that **word order is not among these**. A Greek sentence which contains none of the secondary question indicators which we shall describe, may be either a question or a statement, regardless of word order; in interpreting it as one or the other, **we must (always) be guided by the context**:

Mk 15:2 Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; *Are you the king of the Jews?*

Since it would be strange to find Pontius Pilate saying to Jesus, *You are the king of the Jews. Aren't you.*

This sentence is naturally taken as a question, and editors have supplied a question mark (;) in printed texts of the New Testament. Remember the influence of Pilate's wife on him and that the

^a Cf. Gleason, pp. 45-50, 175, 185 (see Selected Bibliography, §6(b)).

^b Note, however, that only the primary indication (of intonation) is really necessary:

You are the king of the Jews?
with the written (?), or the intonation it indicates, is just as clearly a questio

autographs were written with Uncial letters without breathings and accents and most punctuation^a. Only rarely are editors in disagreement, (*but may tend to be followers and not leaders*):

Jn 16:31 ...” Ἀρτι πιστεύετε; ...*Do you now believe?* William Tyndale translated this as a declarative sentence Jn 16:31 *Jesus answered them: Now ye do believe.*

Some editors (e.g., Tyndale’s declarative statement, above) have thought that the proper interpretation is:

...” Ἀρτι πιστεύετε. *You believe now.*

34.04 Greek Questions May Be Introduced By Certain Function Words.

Greek uses certain function words, other than the interrogatives listed in 34.05 to indicate that a sentence is a question; none of these function words is an auxiliary verb like the English *do*, however:

34.04.01 Greek Questions May Be Introduced By Μή.

Μή, when used with the *indicative* mood, introduces a question to which a *negative* answer is expected:

Jn 9:40 Μή καὶ ἡμεῖς τυφλοὶ ἐσμεν;

Jn 9:40 *And are we blind? (or We aren't blind, are we? – Expected answer: No!)*

1 Co 12:30 μὴ πάντες γλώσσαις λαλοῦσιν;

1 Co 12:30 *Do all speak with tongues? (or All do not speak with tongues, do they? – Expected answer: No!)*

34.04.02 Greek Questions May Be Introduced By Μήτι.

Μήτι, used like μή, above, occurs less frequently: (18 times in New Testament, but 13 times with the *indicative* mood.)

Mt 12:23 ...Μήτι οὗτος ἐστὶν ὁ υἱὸς Δαυὶδ;

Mt 12:23 *...Is this the son of David? (or This isn't the son of David, is he?)*

Lk 6:39 ...Μήτι δύναται τυφλὸν ὀδηγεῖν;...

Lk 6:39 *...Can a blind man lead a blind man? (A blind man can't lead a blind man, can he?)...*

Jn 18:35 ...Μήτι ἐγὼ Ἰουδαῖός ἐμι;...

Jn 18:35 *...Am I a Jew? (I'm not a Jew, am I? Do you take me for a Jew?)...*

34.04.03 Greek Questions May Be Introduced By Οὐ.

Οὐ (οὐκ, οὐχ) and οὐχι sometimes introduce questions to which an *affirmative* answer is expected:

Mt 13:55^b οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας?

Mt 13:55 *This is the carpenter's son, is it **not**? His mother is called Mary and his brethren, James, and Joses, and Simon, and Judas? are they **not**?*

Lk 17:17 ...Οὐχι οἱ δέκα ἐκαθαρίσθησαν;

Lk 17:17 *...Were **not** ten cleansed? (Ten were cleansed, weren't they?)*

^a NCCNTTC, Cf. Ephesians 1:1-11 P⁴⁶ – Fig 5, pg.56.

^b Cf. 33.02.02.01, (reduction to the absurd) a disproof by showing that the consequences of the proposition are absurd.

Lk 4:22 ...**Οὐχι** υἱός ἐστιν Ἰωσήφ οὗτος;

Lk 4:22 ...*Isn't this the son of Joseph? (This is Joseph's son, isn't he?)*

REMARK 1: Οὐ (οὐκ, οὐχ) and οὐχι need not introduce questions, of course; especially when they immediately precede the verb in a sentence, they may be simply negatives. Thus, except for the context,

1 Corinthians 9:1 **οὐκ** εἰμι ἐλεύθερος {N-NSM:*free, free man*}; **οὐκ** εἰμι ἀπόστολος {A-NSM:*messenger, apostle*}; **οὐχι** Ἰησοῦν τὸν Κύριον ἡμῶν ἐό[ώ]ρακα {V-RAI-1S}; **οὐ** τὸ ἔργον μου ὑμεῖς ἐστε {V-PAI-2P} ἐν Κυρίῳ; These four sentences could be punctuated with periods, and if so, might mean:

I am **not** an apostle. I am **not** a free man. I have **not** seen Jesus Christ our Lord. You are **not** my workmanship in [the] Lord.

However, such translations would result in an argument *reductio ad absurdum*^a.

A. T. Robertson translates and comments on these constructions:

Am I not free? (οὐκ εἰμι ἐλεύθερος;). Free as a Christian from Mosaic ceremonialism {cf. 1Co 9:19} as much as any Christian and yet he adapts his moral independence to the principle of considerate love in 1Co 8:13.

Am I not an apostle? (οὐκ εἰμι ἀπόστολος;). He has the exceptional privileges as an apostle to support from the churches and yet he foregoes these.

Have I not seen Jesus our Lord? (οὐχι Ἰησοῦν τὸν Κύριον ἡμῶν ἐό[ώ]ρακα. Proof {1Co 15:8; Ac 9:17, 27; 18:9; 22:14, 17 ;2 Co 12:1} that he has the qualification of an apostle {Ac 1:22} though not one of the twelve. Note strong form of the negative οὐχι here. All these questions expect an affirmative answer. The perfect active ἐό[ώ]ρακα from ὁράω, to see, does not here have double reduplication as in Jn 1:18. Cf. 37.04.02. In section 37.03ff. we discussed two kinds of reduplication (sometimes called "Attic reduplication"). We noted that for verbs with stems having an initial consonant, the reduplication consists of the same letter as the initial stem consonant followed by the letter epsilon. And we also considered verbs beginning with vowels, for which reduplication often looks like the augment of the secondary tenses, i.e., the initial vowel is lengthened.

Some verbs whose stems begin with α, ε, ο, followed by a single vowel (as opposed to two consecutive vowels) exhibit double reduplication (sometimes called "Attic reduplication"). The initial vowel and consonant are doubled and then what was the initial vowel in the un-reduplicated stem, now in the second syllable, is lengthened. For example, the perfect tense of ἀκούω is ἀκήκοα, and the perfect participle, nominative masculine singular, is ἀκηκώς.

Are not you my workmanship? (οὐ τὸ ἔργον μου ὑμεῖς ἐστε;). They were themselves proof of his apostleship.

REMARK 2: μή and οὐ occur together (in this order), μή introduces the question and οὐ has its ordinary negative force:

^a Latin for "reduction to the absurd", A logical proof of a proposition by showing that its negation leads to a contradiction

Ro 10:18 ἀλλὰ λέγω, μὴ οὐκ ἤκουσιν; μενοῦνγε,...

Ro 10:18 *But I say, have they not heard? (They have heard, haven't they? i.e., They haven't "not heard," have they?)...*

34.04.04 Greek Questions May Be Introduced By The Particle ἄρα.

The particle ἄρα: here, an interrogative particle implying anxiety or impatience, “quite rare and only in Luke and Paul, therefore a literary word”; (a) expecting a negative reply, Lk 18:8, Ac 8:30; or (b) in apodosis, expecting an affirmative reply, Gal 2:17.† It has no verbal translation word(s). It is sometimes accompanied by the particle γε. As an interrogative particle it introduces a question; and as such it usually indicates impatience or anxiety on the part of the speaker. However it is also used more frequently as an illative^a particle that expresses a more subjective or informal inference than the particle οὖν: *wherefore, therefore, then*.

Lk 18:8 ... ἄρα εὕρησει τὴν πίστιν ἐπὶ τῆς γῆς;

Lk 18:8 ... *Will he find faith upon the earth?* or, He won't find faith on the earth, will he?

Ac 8:30 ... Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις;

Ac 8:30 ... *Do you Understand what you are reading?* or You don't understand what you are reading do you?

Ga 2:17 ... Ἄρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο.

Ga 2:17 ... *(Is) Christ a minister of sin? (or Christ (isn't) a minister of sin, is He?) Let it not be so.*

34.05 Greek Questions Introduced By Interrogative Pronouns, Adjectives, And Adverbs.

Greek has interrogative pronouns, adjectives, and adverbs whose meanings and functions are quite similar to those of English.

34.05.01 Greek Questions Introduced By Interrogative Pronouns.

The interrogative pronoun is τίς, which is declined as follows (note the *accents*, which always appear as given here):

Table 34.01 The Interrogative Pronoun τίς, τί

NO.	Case	Form	MASCULINE AND FEMININE	NEUTER
SG	N		τίς	τί
	G		τίνος	τίνος
	D		τίνι	τίνι
	A		τίνα	τί
PL	N		τίνες	τίνα
	G		τίνων	τίνων
	D		τίσι(ν)	τίσι(ν)
	A		τίνας	τίνα

^a (grammar) expressing or preceding an inference.

These forms correspond to English *who*, *whom*, *whose*, *which*, *what*, depending on the case, number, and gender of the Greek word to which they refer:

Remark (1) This word differs from the enclitic^a indefinite pronoun *τις* only by the accents (that were not present in the autographs or early Uncial manuscripts).

Mt 12:48 ...**Τίς** ἐστὶν ἡ μήτηρ μου, καὶ **τίνες** εἰσὶν οἱ ἀδελφοί μου;

Mt 12:48 ...**Who** is my mother, and **who** are my brothers?

Jn 18:4 ...**Τίνα** ζητεῖτε {V-PAI-2P};

Jn 18:4 ...**Whom** do you seek?

Mt 22:20 ...**Τίνος** ἡ εἰκὼν αὐτῆ καὶ ἡ ἐπιγραφή {N-NFS};

Mt 22:20 ...**Whose** (is) this image and **what** (is this) inscription?

Mt 11:16 **Τί**νι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;...

Mt 11:16 **To what** shall I compare this generation?...

Ro 9:30 **Τί** οὖν ἐροῦμεν {V-FAI-1P< ἐρέω: in a rhetorical transition formula; say } ;...

Ro 9:30 **What** then shall we say?...

Jn 21:12 ...Σὺ τίς εἶ;...

Jn 21:12 ...**Who** are you?...

Τίς usually begins a sentence or clause, but need not do so, as this last example shows.

Finally, we look at another very important rhetorical verse in the N. T.:

Ro 8:31 **Τί** οὖν ἐροῦμεν {V-FAI-1P} πρὸς ταῦτα; εἰ {1st class C_{ond.} P_{art.}} ὁ θεὸς ὑπὲρ ἡμῶν, **τίς** καθ' ἡμῶν;

Ro 8:31 **What** then shall we say to these things? Since God (is) for us, **who** (is) against us?

This final clause expects a negative response (No one and nothing not even myself!)

34.05.02 Greek Questions Introduced By Adjectives.

The pronoun *τίς* may be used adjectivally, and, in addition, the adjectives *ποῖος*: *which*, *what kind of*, *πόσος*: *how many*, *how much*, and *πηλίκος* *how great*, occur in the New Testament.

34.05.02.01 Τίς Used Adjectivally:

Mt 5:46 ...**τίνα** μισθὸν {N-AMS: wages, hire, reward} ἔχετε {V-PAI-2P};...

Mt 5:46 ...**What** reward do you have?...

34.05.02.02 Ποῖος Is Used.

Ποῖος is used as in:

1 Co 15:35 Ἄλλὰ ἐρεῖ {V-FAI-3S< ἐρέω: say } **τίς** {enclitic indefinite P_{ronoun}-NMS: one, certain one, someone, anyone } , Πῶς {Interrogative Adv.: direct, delib. & indirect Q.: how } ἐγείρονται {V-PPI-3P} οἱ νεκροί; **ποῖω** {interrogative P_{ron.}-DNS} δὲ σώματι ἔρχονται {V-PNI-3P};

^a “In linguistics, a **clitic** is a word that in syntax functions as a free morpheme, but phonetically appears as a bound morpheme; it is always pronounced with a following or preceding word. A clitic is either an **enclitic**, where the clitic is with the preceding word, or a **proclitic**, which is with the following word. A word and a clitic attached to it are pronounced like a single word, which respects the usual rules of the language in question. For example, if a word must have one and only one stressed syllable, then a word with a clitic must too (the clitic is usually unstressed). Clitics are often written as separate words. A clitic is not an affix. An affix syntactically and phonologically attaches to a base morpheme of a limited part of speech such as a verb, to form a new word. A clitic syntactically functions above the word level (i.e. on the phrase or clause level) and attaches only phonetically to the first, last, or only word in the phrase or clause, whichever part of speech the word belongs.”

Mt 22:36 Διδάσκαλε {N-VMS}, **ποιία** {Interrogative pronoun-NFS: *what, which, what things, what way, what manner of*}
ἐντολῆ {N-NFS} μεγάλης {A-NFS} ἐν τῷ νόμῳ {N-DMS};
Mt 22:36 *Teacher, **which** is the great commandment in the law?*

ASSIGNMENT 34.01 The Great Commandment. The answers to this assignment may be found in context and in your Hermeneutic (and Homiletics) texts.

(1) **What** is the great commandment in the Law? Give the verse reference.

(2) Is **this** applicable for Christian believers?

(3) **How** is it possible for us (or anyone) to keep this commandment?

(4) **How** may this process be invoked and **by whom**? When, and under What conditions?

34.05.02.03 Πόσος Is Used.

Ποῖος is used as in:

Mt 15:34 καὶ λέγει {V-PAI-3S} αὐτοῖς ὁ Ἰησοῦς, Πόσους {Interrogative Adj.-AMP: *how much, -many*}
ἄρτους {N-AMP} ἔχετε {V-PAI-2P};...

Mt 15:34 *And Jesus says to them, **How many** loaves have you?...*

Mk 9:21 ...Πόσος {Interrogative Adj.-AMP: *how much, -many*} χρόνος {N-NSM} ἐστὶν ὡς τοῦτο γέγονεν
{V-2P_{perf}.AI-3S} αὐτῷ;...;

Mk 9:21 *...**How long** a time is it that it has been like this with him?...*

Note especially:

Mt 7:11 εἰ {1st class Cond. Particle} οὖν ὑμεῖς πονηροὶ {A-NMP} ὄντες {V-PAP-NMP} οἴδατε {V-
P_{perf}.AI-2P} δόματα {N-ANP} ἀγαθὰ {A-ANP} διδόναι {V-PAI_{inf}: *give*} τοῖς τέκνοις
ὑμῶν, πόσω {A_{adj}: of number, magnitude, or degree-DNS: *how much, how great, how many*-DNS} μᾶλλον {A_{adv}:
more, to a greater degree, rather} ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει {V-FAI-3S} ἀγαθὰ
{A-ANP: pre-eminently of God, as consumately and essentially good} τοῖς αἰτούσιν {V-PAP-DMP} αὐτόν.

Mt 7:11 *Since you therefore, being wicked, know (how) to give good gifts to your children, **How much** (=By how much) more shall your Father who is in the heavens give good things to them who ask him?*

Please also look at the parallel reference of Luke 11:13.

Lk 11:13 εἰ {1st class Cond. Particle} οὖν ὑμεῖς πονηροὶ {A-NMP} ὑπάρχοντες {V-PAP-NMP: *begin, be in existence, be, belong to*} οἴδατε {V-P_{erf.}AI-2P} δόματα {N-ANP} ἀγαθὰ {A-ANP} διδόναι {V-PAI_{nf.}: *give*} τοῖς τέκνοις ὑμῶν, πόσω {A_{dj.}of number or degree: *how much, how great, how many*-DNS} μάλλον ὁ πατὴρ ὑμῶν [ὁ] ἐξ οὐρανοῦ δώσει {V-FAI-3S} πνεῦμα ἅγιον τοῖς αἰτουσίν {V-PAP-DMP} αὐτόν.

Lk 11:13 *Since you therefore, being wicked, know how to give good gifts to your children, **How much (=By how much) more** shall your Father, the one from heaven, give the Holy Spirit to them who ask him?*

ASSIGNMENT 34.02 An Exegetical Assignment - Mt 7:11 And Lk 11:13

(1) What Hermeneutical principles would we need to invoke to determine the meaning(s) of these two verses.

(2) How does your answer to (1) influence your understanding of some of the more “Charismatic” groups in Christendom?

34.05.02.03 Πηλίκος, In The N. T. Occurs Only In Exclamations.

Πηλίκος used in the New Testament, occurs only in exclamations:

Gal 6:11 Ἴδετε {V-2AAM-2P: *see*} **πηλίκοις** {A-DNP: *how large, how great*} ὑμῖν γράμμασιν {N-DNP} ἔγραψα {V-AAI-1S} τῇ ἐμῇ {possessive A_{adj.}-1st person I_{nstru.} SF < ἐμός; *my, mine*} χειρὶ {N-I_{nstru.} FS}.

Gal 6:11 See how large letters I have written to you with my own hand.

Finally Notice the comments on this verse by A. T. Robertson ATRWP :

“With how large letters (πηλικοις γραμμασιν). Paul now takes the pen from the amanuensis (cf. #Ro 16:22) and writes the rest of the Epistle (verses #11-18) himself instead of the mere farewell greeting (#2Th 3:17; #1Co 16:21; Col 4:18). But what does he mean by "with how large letters"? Certainly not "how large a letter." It has been suggested that he employed large letters because of defective eyesight or because he could only write ill-formed letters because of his poor handwriting (like the print letters of children) or because he wished to call particular attention to this closing paragraph by placarding it in big letters (Ramsay). This latter is the most likely reason. Deissmann, (*St. Paul*, p. 51) argues that artisans write clumsy letters, yes, and scholars also. Milligan (*Documents*, p. 24; *Vocabulary*, etc.) suggests the contrast seen in papyri often between the neat hand of the scribe and the big sprawling hand of the signature. I

34.05.03 Greek Questions Introduced By Adverbs.

There are **ποῦ**: *where?* **πόθεν**: *whence?* **πότε**: *when?* **πῶς**: *how?* **ποσάκις**: *how many times?*
 and **τί**: *why?*

Jn 8:19 ...**ποῦ** ἐστὶν ὁ πατήρ σου;....

Jn 8:19 ...*Where is your father?...*

Jn 19:9 ...**πόθεν** εἶ σύ;...

Jn 19:9 ...*Whence are you (=Where are you from?)*

Lk 21:7 ...**πότε** οὖν ταῦτα ἔσται;...

Lk 21:7 ...*When will these things be?...*

Mt 17:17 ...**ἕως** πότε μεθ' ὑμῶν ἔσομαι;...

Mt 17:17 ...*How long (=Until when) shall I be with you?...*

Lk 11:18 ...**πῶς** σταθήσεται ἡ βασιλεία αὐτοῦ;...

Lk 11:18 ...*How will his kingdom stand?...*

Mt 18:21 ...Κύριε,**ποσάκις** ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; **ἕως**
ἑπτάκις;

Mt 18:21 ...*Lord, how often shall my brother sin against me, and I forgive him? Until seven
 times?*

Ac 9:4 ...Σαοὺλ Σαοὺλ, **τί** {interrogative P_{ron.}-ANS} με διώκεις {V-PAI-2S};

Ac 9:4 ...*Saul, Saul, why are you persecuting me?*

REMARK: The context enables us to tell when **τί** should be rendered *why?* And when it
 should be rendered *what?* The phrase **διὰ τί**, *why, on what account*, is unambiguous:

Mt 13:10 ...**Διὰ τί** ἐν παραβολαῖς λαλεῖς αὐτοῖς;

Mt 13:10 ...*Why are you speaking to them in parables?*

34.06 Greek Indirect Questions.

Indirect questions, in English, are introduced by the same interrogatives as are used in direct
 questions (*who, what, when, where, why, how, etc.*) and also by *whether* and *if*. The tense of the
 verb in an English indirect question depends on the tense of the main verb:

DIRECT QUESTION: They *asked* him, "Is it lawful to heal on the Sabbath?"

INDIRECT QUESTION: They *asked* him whether it *was* lawful to heal on the Sabbath.

In Greek, indirect questions may also be introduced by the same interrogatives as those used in
 direct questions and, in addition, by **εἰ**, *whether, if*. In Greek, however, the tense of the verb in the
 indirect question is always the same as it would be if the question were direct:

Mt 12:10 ...καὶ ἐπηρώτησαν {V-AAI-3P< ἐπερωτάω: inquire of, ask} αὐτὸν λέγοντες {V-PAP-NMP},
εἰ ἔξεστιν {V-PAI-3S: it is permitted, lawful} τοῖς σαββασιν θεραπεῦσαι {V-AAI_{nf.}: heal};

Mt 12:10 ...*And they asked him, saying, If (or Whether) it is lawful (or untranslated is it lawful) to
 heal on the sabbath?*

Notice what A. T. Robertson (ATRGLHR) says about this construction:

“Is it lawful? (**εἰ** ἔξεστιν). The use of *ei* in direct questions is elliptical. It is used in the N.
 T. as in the LXX quite often (Gen. 17:17, etc.). This construction with a direct question is

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unclassical and may be due to the Septuagint rendering of the Hebrew ה^a by εἰ as well as
by μή... (Robertson, *Grammar*, p. 916). See also #Mt 19:3. It is not translated in English.

Classical Greek made use of special indirect interrogative pronouns, adjectives, and adverbs, e.g., ὅστις for τίς, ὅπως for πῶς, and ὁποῖος for ποῖος. These occur (with these meanings) only very rarely in New Testament Greek. A few other types of questions do occur, and these will be considered in the chapter 38 on Reflexive and Reciprocal Pronouns.

^a See J. Weingreen, *A Practical Grammar For Classical Hebrew*, pgs 80-81.

CHAPTER 35 – ADVERBS

35.01 Introduction.

In neither English nor Greek can adverbs be defined paradigmatically, since they are not inflected in either language.^a They must, therefore, be defined syntactically. An **adverb** in English may be defined as a word which may occur as an optional^b constituent in one of the positions indicated by the blank spaces in the following frames:

The green grass is moist _____.
 The elephants remembered the hunter _____.
 Horses went _____.

or, more generally, in

[The] + [Adj] + Noun + V_{eq} + Adj [+ _____]
 [The] + [Adj] + Noun + V_{tr} + [the] + [Adj] + Noun [+ _____]
 [The] + [Adj] + Noun + V_{intr} [+ _____]

In which Adj = adjective, V = verb, eq = equative, tr = transitive, and intr = intransitive, and in which square brackets enclose optional constituents, and t = article. By this definition^c such words as *there, here, now, underneath, well, soon, upstairs, back, and out* qualify as adverbs in English, but such words as *very, not, even, and several others* which have traditionally been classified as adverbs do not qualify.^d

35.02 An Adverb In Greek.

An adverb in Greek may be defined in a similar way: as an uninflected word which may be added (in any position) as optional constituents to such structures as

N_n - V_{tr} - N_a (cf. 7.07f)
 N_n - V_{intr} (cf. 8.01)
 N_n - V_{eq} - N_n (cf. 8.05)
 A_{dj} - t - N_n or t - N_n - A_{dj} (cf. 9.10)
 N_n - V_{eq} - A_{dj} (cf. 9.11)
 N_n - V_{tr} - N_{a1} - N_{a2} (cf. 23.05)
 N_n - V_{tr} - N_d - N_a (cf. 23.09)

or to a dependent structure such as εἰς τό plus infinitive, *provided* that such an addition does not affect the inflectional form of any word present in the structure. From the point of view of a professional grammarian this includes too much, but this is not a serious defect; the coordinating conjunctions can be sorted out in various ways, and there is no real objection to regarding them as a special class of adverbs. The real difficulty with this definition, of course, is that it cannot be immediately applied by the student; it requires a considerably greater knowledge of Greek than one is likely to have when one is taking an introductory course. Some other means, accordingly, must be found which will enable us to recognize adverbs, or at least to recognize words which are likely to be adverbs. Fortunately, such means do exist, since some adverbs do have characteristic forms.

^a Except for degree of comparison; cf. Chapter 36.

^b Charles C. Fries, *The Structure of English*, (see Selected Bibliography, 6(b)), fn. 1, p. 42. The stipulation that an-adverb is an *optional* constituent obviates the possibility of confusing adverbs with nouns, verbs, or adjectives which might occupy the positions indicated by the blanks in the frames; thus, in

The green grass is moist *hay*.
 The elephants remembered the hunter *died*.
 Horses went *wild*.

the words *hay, died, and wild* are not adverbs because their presence in the sentences alters the basic sentence structures completely and they are, in sentences with these altered sentence structures, *obligatory* constituents.

^c *ibid* pp 83ff

^d Fries, *op. cit.*, pp. 92f, classes these among his "function words."

35.03 The Formal Characteristics of Adverbs.

A formal characteristic of many English adverbs is the morpheme *-ly*. This is not to say, of course, either that *all* adverbs end in *-ly* or that *all* words that end in *-ly* are adverbs. (In *manly*, *beastly*, *-ly* is an adjectival morpheme; in *sly fly*, it is not a morpheme at all). However, it is *usually* possible in English to form an adverb from an adjective by adding the suffix *-ly* to the adjective; some examples follow:

ADJECTIVE: quick, tedious, awkward, sluggish.

ADVERB: quickly, tediously, awkwardly, sluggishly.

The suffix *-ly* is rarely added to an adjective which itself ends in *-ly*, however (thus we have *holy*, but not *holily*, and *lovely*, but not *lovelily*); further, the addition of *-ly* to an adjective does not always produce an adverb; e.g.: *good* - *goodly*, *dead* - *deadly*. Many English adverbs (i.e., words which satisfy the conditions of the definition of 35.01) have no distinctive formal characteristics: *then*, *now*, *often*, *seldom*, *downward*, *never*, *always*, *thus*, *today*, etc.

35.04 Relationships Between Greek Adjectives And Adverbs.

A great many Greek adverbs are related to Greek adjectives in the same way that English adverbs in *-ly* are related to English adjectives. These Greek adverbs may be obtained by changing the final *-ων* of the masculine genitive plural to *-ως*. Unlike English *-ly*, this adverbial morpheme *-ως* is a constituent of some adverbs besides those derived from adjectives. A few examples are given below:

Table 35.01 Adverbs Formed From Adjectives

ADJECTIVE	ADJECTIVE G _{case form} M P	ADVERB
ἄγνός: <i>pure, chaste</i>	ἄγνῶν	ἄγνῶς: <i>purely, chastely</i>
ἀδῆλος: <i>unseen, unobserved</i>	ἀδηλῶν	ἀδηλως: <i>no goal in mind, uncertain</i>
ἀδιάλειπτος: <i>not to be parted</i>	ἀδιαλείπτων	ἀδιαλείπτως: <i>unremitting</i>
ἄδικος: <i>unjust, unrighteous, wicked</i>	ἀδικῶν	ἀδίκως: <i>unjustly, undeservedly</i>
ἀληθής: <i>true</i>	ἀληθῶν	ἀληθῶς: <i>truly, indeed</i>
βαρύς: <i>heavy</i>	βαρέων	βαρέως: <i>heavily</i>
σώφρων: <i>sober</i>	σώφρόνων	σώφρόνως: <i>soberly</i>
πᾶς: <i>all</i>	πάντων	πάντως: <i>by all means</i>

Adverbs are formed in the same way from some participles:**Table 35.02 Adverbs Formed From Participles**

PARTICIPLE (P A or D)	PARTICIPLE G_{case form} M P	ADVERB
ὄν: <i>being</i>	ὄντων:	ὄντως: <i>really</i>
ὑπερβάλλων: <i>exceeding</i>	ὑπερβαλλόντων	ὑπερβαλλόντως: <i>exceedingly</i>
ὁμολογούμενος: <i>confessing</i>	ὁμολογουμένων	ὁμολογουμένως: <i>undeniably</i>
φειδόμενος: <i>sparing</i>	φειδομένων	φειδομένως: <i>sparingly</i>

Note, however, that the adverb corresponding to οὗτος: *this*, is οὕτως: *thus*, not τούτως.

Adverbs in -ως which are not derived from adjectives are πῶς: *how*, and δηλαυγῶς: *clearly*.

35.05 Adverbs Ending In -ως.

Adverbs ending in -ως; comprise by far the largest single form class of this part of speech; there are about a hundred of them in the New Testament. In addition to -ως, a few other morphemes may reasonably be said to be characteristic of adverbs. The most important of these are given below:

35.05.01 Adverbs Ending In -οτε.

Adverbs ending in -οτε:

δήποτε: *at any time*

μηδέποτε: *never*

ὅτε: *when*

οὐδέποτε: *never*

πάντοτε: *always*

πότε: *when?*

ποτέ: *at some time*

πώποτε: *ever, at any time*

τότε: *then*

35.05.02 Adverbs Ending In -θεν.

Adverbs ending in -θεν:

ἀλλαχόθεν: *from another quarter*

ἄνωθεν: *from above; again*

ἐκεῖθεν: *thence, from there*

ἔμπροσθεν: *in front, ahead*

ἔνθεν: *hence, from here*

ἐνέντεῦθεν: *hence, therefore*

ἔξωθεν: *from outside*

ἔσωθεν: *from within*

μακρόθεν: *from afar*

ὅθεν: *whence*

ὀπισθεν: *from behind*

οὐρανόθεν: *from heaven*

παιδιόθεν: *from childhood*

πανταχόθεν: *from all sides*

παντόθεν: *from all sides*

πόθεν: *whence?*

πόρρωθεν: *from a distance*

35.05.03 Adverbs Ending In -ω.

Adverbs ending in -ω:

ἄνω: *above, up*
 κάτω: *below, down*
 ἔξω: *outside*
 ἐπάνω: *above*
 ἔσω: *within*
 κατωτέρω: *lower*

μήπω: *not yet*
 ὀπίσω: *behind*
 οὐπω: *not yet*
 πόρρω: *far off*
 ὑποκάτω: *below, underneath*
 μηδέπω: *not yet*

35.05.04 Adverbs Ending In -ου.

Adverbs ending in -ου:

ἄλλαχοῦ: *elsewhere*
 καθόλου: *everywhere*
 ποῦ: *where?*
 πού: *somewhere*
 ὅπου: *where*

δήπου: *surely, of course*
 μήπου: *(lest), somewhere*
 ὁμοῦ: *together*
 οὔ: *where*
 οὐ: *no, not*

35.05.05 Adverbs Ending In -ις.

Adverbs ending in -ις: (Mostly numerical)

δίς: *twice*
 τρίς: *thrice, three times*
 πεντάκις: *five times*
 ἑπτάκις: *seven times*
 πολλάκις: *many times, often*

ἑβδομηκοντάκις: *seventy times*
 ὅσάκις: *as many times*
 ποσάκις: *how many times?*
 μόλις: *hardly*

35.06 Adverbs With No Special Formal (Morphological) characteristics.

In addition to these, there are many adverbs, which have no special formal characteristics. Among the more important of these are the following:

ἅμα: *at the same time*
 ἀμήν: *amen, indeed, truly – transliterated from the Heb.*
 ἅπαξ: *once*
 ἄρτι: *now, just now*
 αὔριον: *tomorrow*
 δεῦρο: *come!*
 δεῦτε: *come!* (pl. of δεῦρο)
 δωρεάν: *freely, without charge*
 ἐγγύς: *near*
 εἴτα: *then, next, after that*
 ἐκεῖ: *there*
 ἐπαύριον: *tomorrow*
 ἐπειτα: *thereupon, afterwards*
 ἔτι: *still, yet*
 εὐθύς: *immediately*
 ἐχθές: *yesterday*
 ἤδη: *already*

μή: *not*
 μηκέτι: *no longer*
 νῦν: *now*
 νυνί: *now* (variant of νῦν)
 οὐκέτι: *no longer*
 οὐκί: *no*
 ὀψέ: *late (in the day)*
 πάλιν: *again*
 πέραν: *on the other side*
 πέρυσι: *last year*
 πλήν: *only, nevertheless*
 πρῶτον: *first*
 πρωῖ: *early, in the morning*
 σήμερον: *today*
 σφόδρα: *exceedingly*
 σχεδόν: *almost, nearly*
 ταχύ: *quickly, swiftly*

λίαν: *very*ὕστερον: *afterwards*μᾶλλον: *rather*ᾧδε: *here*μάλιστα: *especially*ναί: *yes*

35.07 The Meanings and Uses of Adverbs.

Adverbs express a variety of meanings, many of which may be classified in the traditional way as adverbs of manner (those which "answer the question" *How?*), place (*Where?*), time (*When?*), and degree (*How much?*). This classification is not exhaustive, and should on no account be mistaken for a definition. In Greek, most adverbs ending in -ως; are adverbs of manner (as are most English adverbs in -ly), adverbs ending in -οτε are adverbs of time, and most of those in -ου are adverbs of place. There is no special characteristic ending for adverbs of degree (e.g., λίαν: *very* or *greatly*, σφόδρα: *exceedingly*), but adverbs ending in -ᾶκις might be called adverbs of frequency (" answering the question" *How many times?*).

35.08 Examples Of Adverbs Modifying Other Parts Of Speech.

In their usual function adverbs are said to modify verbs, adjectives, and other adverbs. No special rules can be given for the position of adverbs, though **in general they follow the verbs, adjectives, or adverbs, which they modify.**

35.08.01 Adverbs Modifying Verbs.

Adverbs modifying verbs:

Mt 2:16 ...ἐθυμώθη {V-API-3S} λίαν,...

Mt 2:16 ...*He (Herod) was greatly enraged;*...

Mk 7:6 ...**Καλῶς** ἐπροφήτευσεν {V-AAI-3S} Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν,;...

Mk 7:6 ...*well did Isaiah prophesy concerning you hypocrites,;...*

35.08.02 Adverbs Modifying Adjectives.

Adverbs modifying adjectives:

Mt 4:8 Πάλιν {*rhetorical Adv.: again*} παρλαμβάνει {V-PAI-3S} αὐτὸν ὁ διάβολος ὄρος {N-ASN: *mountain*} ὑψηλὸν {A-ASN: *high, lofty*} λίαν {*Adv.: very, exceedingly*}, καὶ δείκνυσιν {V-PAI-3S: *show, exhibit*} αὐτῷ πάσας τὰς βασιλείας {N-AFP} τοῦ κόσμου {N-GMS: *world*} καὶ τὴν δόξαν αὐτῶν,

Mt 4:8 *Again the devil takes him to a very high mountain, and is showing him all the kingdoms of the world, and their glory,*

Note the parallel account in Luke's Gospel:

Lu 4:5 Καὶ {*Cconj.*} ἀναγαγὼν {V-2AAP-NMS: *lead, bring up*} αὐτὸν {P-AMS} ἔδειξεν {V-AAI-3S: *show, exhibit*} αὐτῷ {P-DMS} πάσας {A-AFP: *all*} τὰς {T-AFP} βασιλείας {N-AFP} τῆς {T-GFS} οἰκουμένης {N-GFS: *inhabited earth*} ἐν {P_{rep.} with the Loc of time} στιγμῇ {N-L_{of time}FS: *a prick, point or here metaph. moment*} χρόνου {N-GMS: *time*}

Lu 4:5 *And he (the devil) led him up, and showed him all the kingdoms of the inhabited earth in a moment of time.*

Johnston M. Cheney in his memorable book “The Life Of Christ In Stereo”, Western Conservative Baptist Seminary, Portland, Ore., has translated these two passages as:
“And again, the Devil led him up on an exceedingly high mountain, and showed him in a moment of time all the kingdoms of the world and the glory of them;”

ASSIGNMENT 35.01 THE THEORY OF MINUTE SUPPLETIVES or THE FIRST INTERNATIONAL ‘CNN’ BY SATELLITE

The dual Greek texts of Mt 4:8 and Lu 4:5, although obviously not the same texts, are carefully combined in Cheney’s book, showing that we must be very careful in our translations not to engage in either **ellipsis** or **hyperbole**.

(1) Since (first class condition) this is God breathed text, how do you explain the differences?

(2) Could Matthew’s “mountain” text have been written as a figure of speech? Why? or why not?

(3) If a figure, what kind of figure?

(4) Unless you are a subscriber to the “Flat Earth News”, what would be the reason for reference to an “exceedingly high mountain?”

(5) Could this be a type of accommodation to man’s worldview at the time?

(6) Could this be a kind of expression like “the four corners of the earth”
Re 7:1 And after these things I saw four angels standing on the **four corners** of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

(7) Why do you suppose, Matthew used the Adverb **λίαν** in his account to further augment the “High Mountain”?

(8) Why do you think there are four Gospel accounts?

Lk 18:23 ὁ δὲ ἀκούσας {V-AAP-NMS: *hear*} ταῦτα περίλυπος {A-NMS: *very sad, deeply grieved*} ἐγενήθη {V-2AAI-3S: *become*}, ἦν {V-IAI-3S} γὰρ πλούσιος {A-NMS: *rich man*} σφόδρα {Adv.: *exceedingly*}.

Lk 18:23 *But when he heard these things, he became very sad; for he was an exceedingly rich man.*

35.08.03 Adverbs Modifying Adverbs.

Adverbs modifying adverbs:

Mk 16:2 καὶ **λίαν** {Adv.: *very, exceedingly*} **πρωτῶ** {Adv.: *early, in the morning*} τῇ μιᾷ {A-Lof time FS: *cardinal, here & Mt 28:1 used as ordinal; one, first*} τῶν σαββάτων {N-GNP: *sabbath, seventh day of week, Pl. week of sevens*} ἔρχονται {V-PNI-3P} ἐπὶ τὸ μνημεῖον {N-ANS: *sepulchre*} ἀνατείλαντος {V-AAP-GMS: *trans.; cause to rise, intrans.; rise*} τοῦ ἡλίου {N-GMS: *sun*}.

Mk 16:2 *And very early on the first (day) of the week they are coming to the sepulchre, the sun having risen.*

Why do you suppose an Aorist Active Participle is translated, here, like an English perfect!

Cf. 28.11(3)

35.08.04 Adverbs Used Predicatively.

Adverbs may be used predicatively, as in English:

Mk 11:19 Καὶ ὅταν {Conj. (see below, for a very complicated word derivation): *when, whenever, etc.*} ὅψε {Adv.of time: *long after, late, late in the day at evening*}, ἐγένετο {V-2AAI-3S}, ἐξεπορεύοντο {V-IMI-3P: *go forth*} ἔξω {Adv.: *outside, here, as a prep. with gen.; out of*} τῆς πόλεως {N-GFS: *city*}. Note, here, ἔξω.

Mk 11:19 *And when it became evening they went forth out of the city.*

Note: ὅταν is has a complex word form. The numbers for you who are unfamiliar with the OLB are those of Strong; from 3753 and 302; ; particle. The Greek’s were great Gilbertizer’s. Ref. Section 42.01.

3752 σταν hotan *hot'-an.* from 3753 and 302; ; particle

AV-when 115, as soon as 2, as long as 1, that 1, whensoever 1, while 1, till + 1508 1; 122

1) when, whenever, as long as, as soon as

302 αν an. a primary particle; ; particle

AV-whosoever 35, whatsoever 7, whomsoever 4, whereinsoever 1, what things soever 1, whatsoever + 3745 7, an many as + 3745 4, whosoever + 3745 2, what things so ever + 3745 1, wherewith soever + 3745 1, whithersoever + 3699 4, wheresoever + 3699 2, whatsoever + 3748 5, whosoever + 3748 3, whose soever + 5100 2, not tr 111; 190

1) has no exact English equivalent, see definitions under AV

3753 ὅτε *hote hot'-eh.* from 3739 and 5037; ; particle

AV-when 98, while 2, as soon as 2, after that 2, after 1, that 1; 106

1) when whenever, while, as long as

3739 ὅς *hos hos* including feminine η *he hay*, and neuter ο *ho ho.* probably a primary word (or perhaps a form of the article 3588); ; pron.

AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389

1) who, which, what, that

5037 τε *te the.* a primary particle (enclitic) of connection or addition; ; particle

AV-and 130, both 36, then 2, whether 1, even 1, also 1, not tr 41; 212

1) not only ... but also

2) both ... and

3) as ... so

Mt 1:18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις {N-NFS: *origin, lineage, generation*} οὕτως {Adv.: *in this way, so, thus*} ἦν.

Mt 1:18 *Now the lineage of Jesus Christ was thus:...*

35.09 Other Uses Of Greek Adverbs.

35.09.01 Adverbs In The Attributive Positions.

Adverbs may have the attributive positions and functions proper to adjectives (cf. 24.23 ff.):

Phil 3:12 Οὐχ {neg. Part.: *not, no*} ὅτι {Conj.: *introd. obj. clause; that*} ἤδη {Adv.: *now, already*} ἔλαβον {V-2AAI-1S: *take, lay hold of*} ἢ {disjunctive Part.: *or, either*} ἤδη {Adv.: *now, already*} τετελειώμααι {V-P_{erf}PI-1S: *make perfect, complete*}, διώκω {V-PAI-1S: *pursue, follow after, pursue; in a good sense metaphorically; seek eagerly after*} δὲ {post-positive conjunctive Part.: *but, and, now*} εἰ {1st class concessive clause ref. 31.14.02.01 C: with καὶ; *if, also*} καὶ {copulative Conj.: *and, and so, also*} καταλάβω {V-2AAS-1S: *lay hold of, seize, appropriate*}, ἐφ' {P_{rep}. with loc.: *upon, on, at, over, before*} ᾧ {relative P_{ron}-LNS: *who, which, what, that*} καὶ {copulative Conj.: *and, and so, also*} κατελήμφθην {V-API-1S: *of mental action; apprehend; lay hold of, seize, appropriate*} ὑπὸ {P_{rep}. with abl.: *by (agency)*} Χριστοῦ {N-A_{bl}.SM: _____} [Ἰησοῦ: _____] {N-A_{bl}.SM}.

Phil 3:12 *Not as though I had already attained, either were already made perfect: but I follow after, if also I may lay hold of that for which also I have been apprehended by Christ [Jesus].*

Phil 3:13 ἀδελφοί {N-VMP}, ἐγὼ {1st pers. P_{ron}-NS: *I*} ἑμαυτὸν {1st pers. reflexive P_{ron}.S: *I, me, myself*} οὐ {neg. Part.: *no, not*} λογίζομαι {V-PNI-1S: *reckon, cont (on), impute*} κατελιφέναι {V-P_{erf}AI_{nf}: *lay hold of, seize, appropriate*}· ἐν {A-NNS: *one*} δέ {post-positive conjunctive Part.: *but, and, now*}, τὰ {T-ANP: } μὲν {P_{art}. answered by δὲ, later: *indeed*} ὀπίσω {Adv. of place and time-not in N.T.: *back, behind, after*} ἐπιλανθάνομενος {V-PNP-NMS: *forget, be forgetful*} τοῖς δὲ {post-positive conjunctive Part.: *but, and, now*} ἔμπροσθεν {Adv. of place-in N.T.: *in front, in the presence of*} ἐπεκτεινόμενος {V-PNP-NMS: *ἐπεκτείνω: stretch forward*}^{a†},

Phil 3:13 *Brethren, I reckon not myself to have appropriated: but this one thing (I do), forgetting those things which are behind, but stretching forth to those things that are in front,*

^a The runner (broad jumper) had small weights (ἀλτήρες) that when jumping into the air would be thrust forward in the direction of travel, then they would be swung back and down just before landing, in order to increase his momentum, which will lengthen his jump. This broad jumping event started before the fifth century B.C.

Phil 3:14 κατὰ {P_{rep.} with acc.: along, at, according to} σκοπὸν {N-AMS: here; a mark-to fix the eye on, a goal} διώκω {V-PAI-1S: pursue, follow after – here metaphorically; seek eagerly after} εἰς {P_{rep.} with acc.: into, unto, to, for, with respect to, with reference to} τὸ βραβεῖον {N-ANS: prize-in the games} τῆς ἄνω {A_{av.}: up, upwards – here - above} κλήσεως {N-GFS: a calling, call-here, of God's calling to a sanctified life} τοῦ Θεοῦ {N-GMS: God} ἐν^a {P_{rep.} with loc.: in} Χριστῷ {N-L_{oc.}MS: } Ἰησοῦ {N-L_{oc.}MS: }.

Phil 3:14 *I press on to the goal for the prize of the upward calling by God in Christ Jesus.*

ATRWP responds:

“Not that (οὐχ οὔτι). To guard against a misunderstanding as in #Joh 6:26; 12:6; 2Co 1:24; #Php 4:11,17.

I have already obtained (ἡδη εἰλαβον). Rather, "I did already obtain," constative second aorist active indicative of λαμβανω, summing up all his previous experiences as a single event.

Or am already made perfect (ἡδη τετελειωμαι). Perfect passive indicative (state of completion) of τελειωω, old verb from τελειος and that from τέλος (end). Paul pointedly denies that he has reached a spiritual impasse of non-development. Certainly he knew nothing of so-called sudden absolute perfection by any single experience. Paul has made great progress in Christ likeness, but the goal is still before him, not behind him.

But I press on (διώκω δε). He is not discouraged, but encouraged. He keeps up the chase (real idea in διώκω, as in #1Co 14:1; Ro 9:30; 1Ti 6:11).

If so be that (εἰ και). "I follow after." The condition (third class, εἰ-καταλαβω, second aorist active subjunctive of καταλαμβάνω) is really a sort of purpose clause or aim. There are plenty of examples in the *Koine*, of the use of εἰ and the subjunctive as here (Robertson, ATRGLHR, p. 1017), "if I also may lay hold of that for which (εφ ω, purpose expressed by ἐπι) I was laid hold of (κατελήμφθην, first aorist passive of the same verb καταλαμβάνω) by Christ Jesus." His conversion was the beginning, not the end of the chase.

Not yet (οὐπω). But some MSS. read οὐ (not). To have apprehended (κατειληφεναι). Perfect active infinitive of same verb καταλαμβάνω (perfective use of κατα, to grasp completely). Surely denial enough. But one thing (εν δε). No verb in the Greek. We can supply ποιω (I do) or διώκω (I keep on in the chase), but no verb is really needed. "When all is said, the greatest art is to limit and isolate oneself" (Goethe), Concentration.

Forgetting the things which are behind (τα μεν οπισω επιλανθανομενος). Common verb, usually with the genitive, but with the accusative in the *Koine*, is greatly revived with verbs. Paul can mean either his old pre-Christian life, his previous progress as a Christian, or both (all of it).

Stretching forward (επεκτεινομενος). Present direct middle participle of the old double compound επεκτεινω (stretching myself out towards). Metaphor of a runner leaning forward as he runs.

Toward the goal (κατα σκοπον). "Down upon the goal," who is Jesus himself to whom we must continually look as we run (#Heb 12:2). The word means a watchman, then the goal or mark. Only here in N.T.

Unto the prize (εις το βραβειον). Late word (Menander and inscriptions) from βραβευς (umpire who awards the prize). In N.T. only here and #1Co 9:24.

Of the high calling (της ανω κλησεως). Literally, "of the upward calling." The goal continually moves forward as we press on, but yet never out of sight."

One word needs further attention: the word καταλαμβάνω. Καταλαμβάνω: *lay hold of, seize, appropriate*, here, contrary to Abbott-Smith, I take the second occurrence in Phl 3:12 κατελήμφθην {V-API-1S} (like the AV translators) as a mental action that here, has as its figurative literal meaning; *apprehend*. This Greek word was used in the Greek games as a

^a Cf. 24.11.04.03.

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC figurative literal meaning that described the introduction of each athlete by his sponsor (usually a representative from that athlete's city-state). That sponsor would stand beside his athlete with his arm around his shoulders (κατελήμφθην {V-API-1S} < καταλαμβάνω) as if to say "this is my man". This sponsor was responsible and liable for his contestant, for any claim by the game's sponsors.

Ἑλληνοδικοί were the judges of the games. For the ten months prior to the Games, the Ἑλληνοδικοί lived in their own special residence in Elis. Called the "ἑλληνοδικαίον," this building was specially constructed for this purpose and was close to the gymnasiums (where the prospective Olympic athletes spent the final month in training before the Games. During their stay, the Ἑλληνοδικοί were trained by the "νομοπηθλακός" (guardians of the law) in the regulations and provisions of the Games.

ASSIGNMENT 35.02 MORE METAPHORS or Let The Games Begin!

After digesting (an English eating-metaphor) the Greek text, the translation, and the word study by A. T. Robertson, et al;

(1) Determine the Principles in Phl 3:12-14 using the 6 interrogatives by method contained in **EXEGETICAL HOMILETICS section 2.3.2.**

(2) Determine the Theme by method contained in **EXEGETICAL HOMILETICS section 2.3.3**

Optional – Extra credit

(3) Using the methodology contained in **EXEGETICAL HOMILETICS section 2.3.4**; develop an exegetical Outline for this passage

(4) Now, place the Texts, Greek and English plus Principles and Theme into your Systematic Theology, into their appropriate sections.

Ro 8:18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ **νῦν** {A_{dv.} in 1st attrib. Position: *present*} καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

Ro 8:18 *For I reckon that the sufferings of the **present time** are not worthy to be compared with the glory which shall be revealed in us.*

Note that the λογίζομαι (reckoning) has to do with **HEAVENLY EVENTS, NOT EARTHLY.**

i. e., our glorification, Ref. Ro 8:30.

Ro 11:5 οὕτως οὖν καὶ ἐν τῷ **νῦν** {A_{dv.} in 1st attrib. Position: *present*} καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν·

Ro 11:5 *Even so then at the present time also there is a remnant (of Jews) according to the election of grace.*

35.09.02 Adverbs Functioning As Substantives.

Adverbs may also function as substantives (cf. 24.23ff). Notice also when so used, they have the article:

Acts 18:6 ...Καθαρὸς {A-NMS: *cleanse, make clean*} ἐγὼ· ἀπὸ {P_{rep.} with Abl. of sep.: *from*} τοῦ **νῦν** {A_{dv.} of time as Abl. of sep.: *the present*} εἰς τὰ ἔθνη {N-ANP: *Gentiles*} πορεύσομαι {V-FMI-1S: *go, proceed, go on one's way*}·

Acts 18:6 ...*I (am) clean; from **henceforth (the now)** I shall go to the Gentiles.*

Acts 5:38 καὶ τὰ **νῦν** {A_{dv.} of time as acc.: *the present*} λέγω {V-PAI-1S} ὑμῖν,...

Acts 5:38 *I am telling you **the present matters (the now or present things)**,...*

35.09.03 Adverbs Used As Prepositions.

Some adverbs are used as prepositions:

35.09.03.01 Adverbs As Prepositions With The Dative Case Form.

With the dative case form:

Mt 13:29 ὁ δὲ φησιν {V-PXI-3S: *say, affirm*} , Οὐ, μήποτε {Adv.-a negative particle: *never*, as a conj.; *lest, lest ever, lest haply*} συλλέγοντες {V-PAP-NMP} τὰ ζιζάνια {N-ANP: a kind of wheat (oats, barley) resembling *darnel*} ἐκριζώσητε {V-AAS-2P < ἐκριζώω: *root out, pluck up by the roots*} ἅμα {Adv.: *at once*, with dative of pers. ref.; *together with*} αὐτοῖς τὸν σίτον {N-AMS: *grain*}.

Mt 13:29 *But he said, No; lest in gathering the darnel you should root up the wheat together with it.*



Darnel – Tares



Wheat

Figure 35.01 The Tares And The Wheat – An Illustration - Matt 13:24-30, 36-43

35.09.03.02 Adverbs As Prepositions With The Genitive Case Form.

With the genitive case form:

Jn 1:28 Ταῦτα ἐν Βηθανίᾳ {N-Loc.FS} ἐγένετο {V-2AAI-3S: *here, of events; come to pass, take place, happen*} πέραν {Adv. here as a prep. with abl.: *on the other side, across*} τοῦ Ἰορδάνου {N-Abl.MS}, ὅπου {Adv. after noun of place for relat. prep. phrase: *where*} ἦν {V-IAI-3S} ὁ Ἰωάννης βαπτίζων {V-PAP-NMS}.

Jn 1:28 *These things took place in Bethany, across the Jordan, where John was baptizing.*

Jn 6:23 ἄλλα {A-NNP: *other*} ἦλθεν {V-2AAI-3S: *come*} πλοῖ[άρι]α {N-NNP: (diminutive); *little boat*} ἐκ
 {Prep. with the ablative: *out of, from*} Τιβεριάδος N-A_{bla}.FS} ἐγγὺς {A_{dv.as prep. with abla.:}
near} τοῦ τόπου {N-GSM} ὅπου {A_{dv.after nouns of place, for relat. prep. phrase: where}} ἔφαγον {V-
 2AAI-3P: *eat*} τὸν ἄρτον εὐχαριστήσαντος {V-AAP-GMS: *be thankful, give thanks*} τοῦ κυρίου.
 Jn 6:23 (*other little ships out of Tiberias came **near** to the place where they ate bread after the
 Lord had given thanks;*)

Acts 8:1 ...πάντες δὲ διεσπάρησαν {V-API-3P} κατὰ τὰς χώρας {N-AFP: *land, country region*} τῆς
 {T-A_{bl}.FS} Ἰουδαίας {N-A_{bl}.FS} καὶ Σαμαρείας {N-A_{bl}.FS} πλὴν {A_{dv.as a prep. with abla.:}
except, save} τῶν ἀποστόλων {N-A_{bl}.MP}.

Acts 8:1 ...*and all were scattered into the countries of Judea and Samaria **except** the apostles.*

CHAPTER 36 - COMPARISON OF ADJECTIVES AND ADVERBS**36.01 Forms For Adjectives And Adverbs In English Degrees Of Comparison.**

In English, some adjectives and a few adverbs have separate forms for indicating "**degrees of comparison**"; for example,

	POSITIVE	COMPARATIVE	SUPERLATIVE
ADJECTIVE	kind	kinder	kindest
	good	better	best
ADVERB	well	better	best
	soon	sooner	soonest

The comparative and superlative degrees of most English adjectives and adverbs are indicated by means of *more* and *most* (e.g., *awkward*, *more awkward*, *most awkward*; *angrily*, *more angrily*, *most angrily*).

36.02 Greek Forms For Adjectives And Adverbs Degrees Of Comparison.

Comparative and superlative forms of adjectives and adverbs occur somewhat infrequently in the Greek New Testament. Such forms as do occur are of two types, which we may call *regular* and *irregular*. The regular forms of the comparative and superlative of adjectives are obtained by adding **-τερος** and **-τατος**, respectively, to the stem of the positive form (the stem vowel *o* is sometimes lengthened to ω). Adjectives with irregular comparison have their comparative forms in **-(ι)ων^a** and their superlative forms in **-ιστος**. Examples of both types of comparison are given below (the frequency of the forms occurring in the New Testament are enclosed in “{}”):

Table 36.01 Positive Adjectives vs. Comparative And Superlative Forms (and frequency)

<u>POSITIVE</u>	<u>COMPARATIVE</u>	<u>SUPERLATIVE</u>
ἅγιος: <i>holy</i>	ἁγιώτερος: <i>holier</i> {0}	ἁγιώτατος: <i>holiest, most holy, very holy</i> {1}
ἀγαθός: <i>good^b</i>	κρείσσων: <i>better</i> {0} οἱ κρείττων {1}	κράτιστος: <i>best, most excellent</i> {4}
ἀκριβής: <i>strict, exact</i>	ἀκριβέστερος: <i>stricter, more exact</i> {0}	ἀκριβέστατος: <i>strictest, most exact</i> {1}
κακός: <i>bad</i>	χειρόνων: <i>worse</i> {11}	χειρίστα: {0}, LXX (6)
μέγας: <i>great</i>	μείζων: <i>greater</i> {44} μεῖζον: <i>greater</i> {4}	μέγιστος, <i>greatest</i> {1}
μικρότερος: <i>smaller</i> {5}	μικρότατος: <i>smallest</i> {0}, LXX (1) οἱ ἐλάσσων: <i>lesser</i> {3}	οἱ ἐλάχιστος: <i>least</i> {11}
πολύς: <i>much, many</i>	πλείων: <i>more</i> { οἱ πλέων {51}	πλείστος: <i>most</i> {3} οἱ πλείσται {1}
τίμιος: <i>precious</i>	τιμιώτερος: <i>more precious</i> {0}	τιμιώτατος: <i>most precious, very precious</i> {2}

^a For the declension of these forms see 20.02.05.

^b A synonym of καλός: *good* – human; ἀγαθός: *good*, inherent goodness a characteristic of God.

36.03 Adverbs Formed From Comparative Adjectives.

Adverbs may be formed from some comparative forms in the manner described in 35.04:

WORD CLASS	POSITIVE	COMPARATIVE
ADJECTIVE	περισσός: <i>abundant</i>	περισσότερος: <i>more abundant</i>
ADVERB	περισσῶς: <i>exceedingly</i>	περισσότερως: <i>more especially</i>

More generally, however, the neuter **singular** (nominative or accusative) of the comparative and the neuter **plural** (nominative or accusative) of the superlative are used adverbially (the neuter singular, nominative or accusative, of the positive degree is also frequently used in this way):

Table 36.02 Adjectives, Adverbs vs. Positive, Comparative And Superlative Forms (and freq.)

WORD CLASS	POSITIVE	COMPARATIVE	SUPERLATIVE
ADJECTIVE	ταχύς: <i>swift</i> {1}	ταχίων: <i>swifter</i> {0}	τάχιστος: <i>swiftest</i> {0}
ADVERB	ταχέως: <i>quickly</i> {10}	τάχιον: <i>faster</i> {4}	τάχιστα: <i>very soon</i> {1}
ADJECTIVE	ταχύ < ταχύς: <i>quickly</i> {12} LXX {2} ἡδύς: <i>pleasant</i> (0) LXX {0}	ἡδίων: <i>more pleasant</i> {0}	ἡδιστος: <i>most pleasant</i> {0}
ADVERB	ἡδέως: <i>gladly</i> (3)	ἡδιον: <i>more pleasant</i> {0}	ἡδιστα: <i>very gladly, most gladly</i> {2}
ADJECTIVE	[Noun κράτος: {12}]>	κρείττον: <i>better greater, superior</i> {16} ^a	
ADJECTIVE	πολύς: <i>much, many</i> {24}	πλείων: <i>more</i> {0}	πλείστος: <i>most</i> {2}
ADVERB	πολύ: <i>very much</i> {8}	πλείον: <i>more gladly</i> {3}	πλείστα: <i>very much</i> {0}

36.04 Adverbs Formed Irregularly.

Other adverbs have irregular forms as follows:

Table 36.03 Irregular Adverbs vs. Positive, Comparative And Superlative Forms (and freq.)

POSITIVE	COMPARATIVE	SUPERLATIVE
εὖ: <i>well, good</i> {5}	βέλτιον: <i>well, ?</i>	
Adj. ἀγαθός: <i>good</i> {91}	βέλτιον: <i>well, very well, better</i> {1}	βέλτατος: <i>best</i> {0}
ἐγγύς: <i>near</i> {21}	ἐγγύτερον: <i>nearer</i> {1}	ἐγγιστά: <i>nearest</i> {0}
ἄγχι: <i>near</i> {0}	or ἄσσον (comp. of ἄγχι: <i>near</i>): {1}	ἄγγιστος: <i>nearest</i> {0}
occurs in classical G. only		occurs in classical G. only
μάλα: <i>very</i> {0} (11)	μᾶλλον: <i>more, rather exceedingly</i> {79} (48)	μάλιστα: <i>most of all, above all</i> {12} (6)

^a 11 of 16 times in Herews, whose “Big Idea” is: God Takes Nothing Away Unless He Provides Something Better In Return.

36.05 The Comparative And Superlative Degrees Of Adjectives And Adverbs By Adding μάλλον Or μάλιστα.

The comparative and superlative degrees of adjectives and adverbs may also be indicated by augmentation with the adverbs μάλλον: *more*, and μάλιστα: *most*.

Ac 20:35 ...**Μακάριον** {A-NNS: , joyful, happy, blessed} ἔστιν {V-PAI-3S} **μάλλον** διδόναι {V-PAInf.: give} ἢ {disjunctive and coordinating Part.: than} λαμβάνειν {V-PAInf.: receive}.

Ac 20:35 ...*It is more joyous^a to give than to receive.*

Ac 20:38 ὀδυνώμενοι {V-PPP-NMP: suffer pain, be tormented, greatly distressed} **μάλιστα** {Superlative Adv.: most of all} ἐπὶ {Prep. with Instrum. of cause: on account of} τῷ λόγῳ {N-Iof cause.MS} ᾧ εἰρήκει ὅτι οὐκέτι μέλλουσιν {V-PAI-3P} τὸ πρόσωπον {N-ANS} αὐτοῦ θεωρεῖν {V-PAInf.: look at, gaze, behold}.

Ac 20:38 *Being greatly distressed most of all on account of the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.*

36.06 Some Uses Of ἢ In the New Testament.

36.06.01 The Comparative With ἢ: Than Or With The Genitive.

Than with the comparative *is* expressed in Greek (1) by ἢ followed by the same case as that of the noun or pronoun being compared, or by (2) the genitive (Cf. 20.02.06):

Mt 10:15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον {comparative Adj.-NSN: tolerable} ἔσται {V-FDI-3S} γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως {N-GFS: separating, selection, decision, judgment} ἢ {disjunctive and coordinating Part.: than, more than} τῇ πόλει ἐκείνῃ.

Mt 10:15 *amen, I am saying to you, It will be more tolerable for the land of Sodom in the Day of Judgment than for that city.*

^a Μακάριος in inscriptions denotes a state of true well-being, hence; joyfulness, or happiness-LXX - Psalm 1:1 from Heb. yr@v&a^

ASSIGNMENT 36.01 A (The) Day Of Judgment

(1) What Day of Judgment is Matthew 10:15 referring? Where in Scripture(s) is it referenced?

(2) The expression “that city” refers to what city(s)?

(3) Does God judge cities during the Church age? When might this happen?

Mt 27:64 (κέλευσον οὖν ἀσφαλισθῆναι τὸν τά φονεῶς τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται) ἡ {T-NFS} ἐσχάτη {A-NFS-S} πλάνη {N-NFS: wandering (like an observed planet vs. stars), going astray, error, in N.T. with respect to morals or religion, fraud} **χείρων** {A-NFS_{compar.} of κακός: worse} **τῆς πρώτης** {A-GFS_{superlative.} of πρό; first, (above all)}.

Mt 27:64 {Command therefore that the sepulchre be secured until the third day, lest his disciples should come and steal him away, and say to the people, He is risen from the dead;} and the last fraud shall be **worse than the first**.

Jn 3:19 αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν {V-2P_{erf.}AI-3S: } εἰς τὸν κόσμον καὶ ἠγάπησαν {V-AAI-3P} οἱ ἄνθρωποι μᾶλλον {Adv.compar. of increase: more} τὸ σκότος ἢ {disjunctive and coordinating Part.: than, more than} τὸ φῶς, ἦν {V-IAI-3S} γὰρ αὐτῶν πονηρὰ {A-NNP: bad, evil, wicked} τὰ ἔργα {N-NNP: work, task, employment}.

Jn 3:19 *And this is the judgment, that light has come (and is still in the world, i.e., the body of Christ – His Church) into the world, and men loved darkness more than light; for their works were evil.*

ATR has a penetrating analysis of this verse:

“19 And this is the judgment (αὕτη δὲ ἐστὶν ἡ κρίσις,). A thoroughly Johannine phrase for sequence of thought (#15:12; 17:3; 1Jn 1:5; 5:11,14; 3Jn 1:6). It is more precisely the process of judging κρίσις rather than the result κρίμα of the judgment. "It is no arbitrary sentence, but the working out of a moral law" (Bernard).

The light is come (τὸ φῶς ἐλήλυθεν). Second perfect active indicative of ερχομαι, a permanent result as already explained in the Prologue concerning the Incarnation (#1:4,5,9,11). Jesus is the Light of the world.

Loved darkness (ἠγάπησαν τὸ σκότος). Job (#Job 24:13) spoke of men rebelling against the light. Here τὸ σκότος, common word for moral and spiritual darkness (#1Th 5:5), though ἡ σκοτία in #Joh 1:5. "Darkness" is common in John as a metaphor for the state of sinners (#8:12; 12:35, 46; 1Jn 1:6; 2:8,9,11). Jesus himself is the only moral and spiritual light of the world (#Jn 8:12) as he dared claim to his enemies. The pathos of it all is that men fall in love with the darkness of sin and rebel against the light like denizens of the underworld, "for their works were evil (πονηρὰ)." When the light appears, they scatter to their holes and dens. πονηρός (from πονος, toil, πονεω, to toil) is used of the deeds of the world by Jesus (#7:7). In the end the god of this world blinds men's eyes so that they do not see the light (#2Co 4:4). The fish in the Mammoth Cave have no longer eyes, but only sockets where eyes used to be. The evil one has a powerful grip on the world (#1Jn 5:19). “

1 Jn 5:19 οἰδαμεν <1492> (5758) {V-RAI-1P} ὅτι <3754> {CONJ} ἐκ <1537> {PREP} τοῦ <3588> {T-GSM} θεοῦ <2316> {N-GSM} ἐσμεν <1510> (5719) {V-PAI-1P} καὶ <2532> {CONJ} ὁ <3588> {T-NSM} κόσμος <2889> {N-NSM} ὅλος <3650> {A-NSM} ἐν <1722> {PREP} τῷ <3588> {T-LSM} πονηρῷ <4190> {A-LSM} κείται <2749> (5736) {V-PNI-3S: κειμαι:1} to lie; 2) metaph., 2c) lies in the power of the evil one, i.e. is held in subjection by the devil}. This word is used here in an ethical sense: evil wicked, bad. The word is used in the nominative case in #Mt 6:13 here it is in the ive. This usually denotes a title in the Greek. Hence Christ is saying, deliver us from "The Evil," and is probably referring to Satan, τῷ πονηρῷ, the Evil one.

1 Jn 5:19 *And we know that we are of God, and the whole world lieth in (the evil or wicked one) wickedness.*

Jn 4:1 Ὡς οὖν ἔγνω {V-2AAI-3S} ὁ Ἰησοῦς ὅτι ἤκουσαν {V-AAI-3P} οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας {comparativeAdj.-AMP< πολὺς: more, greater-in quantity} μαθητὰς {N-AMP} ποιεῖ {V-PAI-3S} καὶ βαπτίζει {V-PAI-3S} ἢ Ἰωάννης

Jn 4:1 *When therefore the Lord knew that the Pharisees had heard that "Jesus is making and baptizing more disciples **than** John,"*

Jn 4:2 —καίτοιγε {Cconj.: and yet, though} Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ—
Jn 4:2 *(Though Jesus himself baptized not, but his disciples,)*

Jn 20:3 *Peter therefore went forth, and the other disciple (namely John), and was coming to the tomb.*

Jn 20:4 ἔτρεχον {V-IAI-3P< τρέχω: run} δὲ οἱ δύο {A-Numeral indeclin. otherwise except in dative sing & pl.: two} ὁμοῦ {Adv.: together} καὶ ὁ ἄλλος {A-NMS: other} μαθητῆς {N-NMS} προέδραμεν {V-2AAI-3S< προτρέχω: run forward, run in advance} τάχιον {CompAdv.: quicker, faster} τοῦ Πέτρου καὶ ἦλθεν {V-2AAI-3S: come} πρῶτος {A-GFSsuperlative. of πρό: first, (above all)} εἰς τὸ μνημεῖον {N-ANS: sepulcher, tomb}.

Jn 20:4 *And the two were running together, and the other disciple ran forward faster **than** Peter, and came first to the tomb,*

36.06.02 **Than Expressed By παρά Or ὑπέρ With The Accusative.**

Than is sometimes expressed by παρά or ὑπέρ with the accusative:

Heb 9:23 Ἀνάγκη {N-NFS: (it was) necessary} οὖν {post positive Part.: wherefore, therefore, then} τὰ μὲν {conjunctive Part. related to the following δὲ & here not translated: indeed, or that} ὑποδείγματα {N-ANP: figure, copy} τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρῖζεσθαι {V-Pperf.PIinf.: cleanse, make clean}, αὐτὰ δὲ τὰ ἐπουράνια {A-ANP: heaven, heavenly} κρείττοσιν {comparativeA-DFP< κράτος: more} θυσίαις {N-DFP: sacrifice} **παρὰ** ταύτας.

Heb 9:23 *It was necessary then that the figurative representations of the things in the heavens should be purified with these; but the heavenly things themselves with sacrifices **than** these.*

Lk 16:8 καὶ ἐπήνεσεν {V-AAI-3S< ἐπαίνεω: approve, praise} ὁ κυριος τὸν οἰκονόμον {N-AMS} τῆς ἀδικίας {N-GFS} ὅτι φρονίμως {Adv.: sensibly, prudently} ἐποίησεν {V-AAI-3S} ὅτι οἱ υἱοὶ τοῦ αἰῶνος {N-GMS} τούτου φρονιμώτεροι {comparativeA-NMP: practically wise, sensible, prudent} ὑπὲρ {Prep. with Acc: than} τοὺς υἱοὺς {N-AMP} τοῦ φωτὸς {N-GNS} εἰς τὴν γενεάν {N-AFS: race, stock, family, generation} τὴν ἑαυτῶν {Reflexive Ppron.-GM3pers.P: ourselves, yourselves, themselves} εἰσιν {V-PAI-3P}.

ASSIGNMENT 36.02 Son's Of This World – Son's Of Light

(1) Who are the son's of this world? How do you know?

(2) Who are the son's of light? How do you know?

(3) In the expression οἱ υἱοὶ τοῦ αἰῶνος, what are some lexical meanings of αἰῶνος.

(4) What is the difference in meaning between αἰῶνος and αἰώνιος?

(5) Did your answer to (3) or (4), above, change any of your concepts used in answers to (1), above? Which ones?

36.07 The Use Of Superlative Adjectives In The New Testament.

The form of the superlative adjective occurs 40 times (in 38 verses) in the New Testament (i.e., the highest degree, as compared with others of like kind). We as students of the Word need to determine what is the set, group, or collection to which the adjective of superlative degree is referring (See 36.07 for examples of group specificity). They are not placed there for a demonstration of our grammatical prowess, but our exegetical declarations for the Glory of God!

In the example below the class of which, this superlative belongs is in context, so it's easy: i.e., αἵρεσιν {N-AFS: *sect, heresy*}.

Ac 26:5 ...ὅτι κατὰ τὴν ἀκριβεστάτην {superlative A-AFS< ἀκριβής: *exact, precise, careful, strict*} αἵρεσιν {N-AFS: *sect, heresy*} τῆς ἡμετέρας {possessive P-GF 1st P: *our, ours*} θρησκείας {N-GFS: *religion – the externals*} ἔζησα {V-AAI-1S: *live, be alive*} Φαρισαῖος {N-NMS}.

Ac 26:5 {*who knew me before from the outset (of my life), if they would bear witness,*} that according to the **strictest** sect of our religion I lived a Pharisee.

36.08 Superlative Forms With “Elative” Meaning.

The superlative forms usually have "elative" meaning; i.e., they indicate a very high degree, without any comparison with other terms being implied:

Mt 21:8 οἱ δὲ **πλειίστος** {A-NSM: irregular superlative; *most, very great*} ὄχλοι....

Mt 21:8 but the **very great** crowd...

Re 21:10 και {CONJ} απηνεγκεν {V-AAI-3S} με {P-1AS} εν {PREP} πνευματι {N-DSN} επ {PREP} ορος {N-ASN} **μεγα** {A-ASN} και {CONJ} **υψηλον** {A-ASN} και {CONJ} εδειξεν {V-AAI-3S} μοι {P-1DS} την {T-ASF} **πολιν** {N-ASF} **την** {T-ASF} **μεγαλην** {A-ASF} **την** {T-ASF} **αγιαν** {A-ASF} ιερουσαλημ {N-PRI} καταβαινουσαν {V-PAP-ASF} εκ {PREP} του {T-GSM} ουρανου {N-GSM} απο {PREP} του {T-GSM} θεου {N-GSM}

Re 21:10 *And he carried me away in (the) Spirit, (and set me) on a great and high mountain, and showed me the great the holy city, Jerusalem, coming down out of the heaven from God,*

Re 21:11 εχουσαν <2192> (5723) {V-PAP-ASF} την <3588> {T-ASF} δοξαν <1391> {N-ASF} του <3588> {T-GSM} θεου <2316> {N-GSM} ὁ φωστῆρ {N-NMS: *light, brightness*} αὐτῆς <846> {P-GSF} ὅμοιος {A-NMS: *similar, resemble, like*} **λίθω** **τιμιωτάτῳ** {A-DMS: *superlative; most precious*} ι....

Re 21:11 *having the glory of God. Her radiance was like a **most precious** stone, as a crystal-like jasper stone;*

36.09 The Comparative Forms Are Frequently Mistranslated Into English.

The comparative forms are frequently used where a superlative is translated in English:

Mt 13:32 ὁ {Rel. P_{ron.}-NNS: *who, which, what, that*} **μικρότερον** {Comp. Adj.-NNS: *lesser, among the least*} **μέν** {Post Pos. P_{art.}: *related to a following δὲ; Indeed... but, or with rel. pron. one...another*} **ἐστιν** {V-PAI-3S} πάντων {A-GNP} τῶν σπερμάτων {N-GNP: *seed*}, ὅταν {temp. P_{art.} with cond. sense-indefinite future: *when*} δὲ αὐξηθῆ {V-APS-3S: *grow, increase*} **μειζόν** {Comp. Adj.-NNS: *great*} τῶν λαχάνων {N-GNP: *garden herb, vegetable*} ἐστὶν {V-PAI-3S} καὶ γίνεται {V-PNI-3S: *become*} δένδρον {N-NSN: *tree*}, ὥστε {Cons. P_{art.}: *with the inf. expressing result; so as to, so that*} ἐλθεῖν {V-2AAI_{nf.}: *come*} τὰ πετεινὰ {N-ANP: *bird*} τοῦ οὐρανοῦ {N-GSM} καὶ κατασκηνοῦν {V-PAI_{nf.}: *pitch one's tent, lodge, dwell, roost*} ἐν τοῖς κλάδοις {N-L_{oc.} MP: *branch*} αὐτοῦ.

AV Mt 13:32 *Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.*

A suggested translation of Mt 13:32 is shown below that disarms an example of a “Bible Contradiction” which has been put forward by some enemies of the faith.

Mt 13:32 *Which indeed is among the least (or among the lessers) of all seeds but when grown it is among the greater of herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.*

See Figure 32.01, below, as an illustration of a class of lesser seeds vs. smallest of seeds - that the grammar doesn't support. (and among the greater of herbs). If The Holy Spirit wanted the reading to be “least” the superlative μικρότατος was available!

THE
SMALLEST
SEED
Superlative

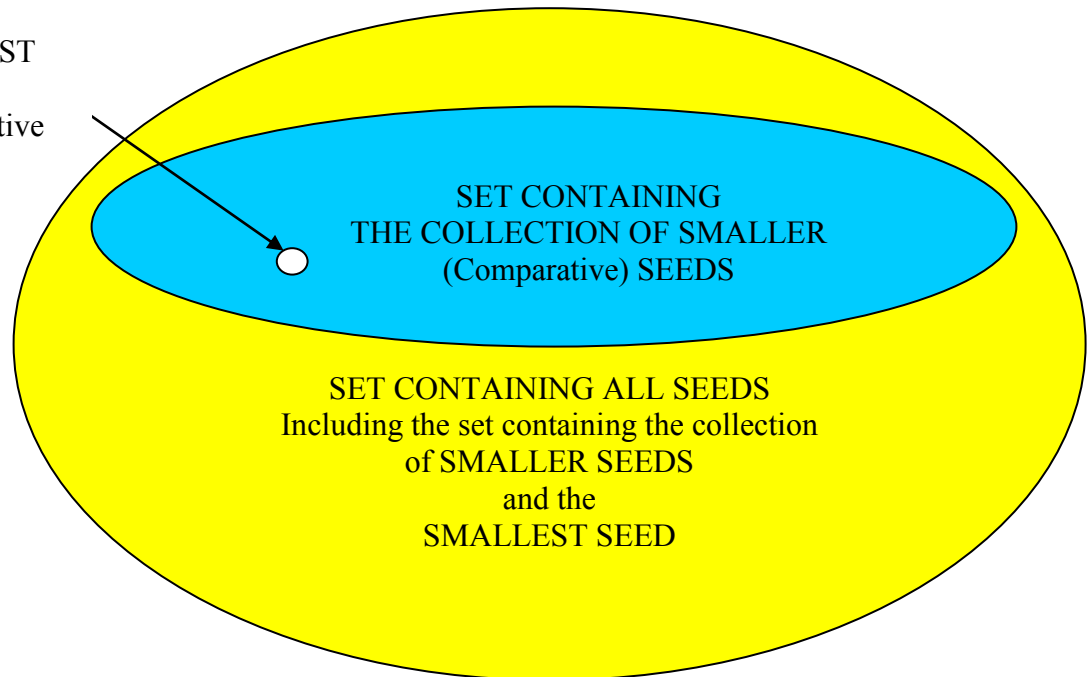


Figure 36.01 Illustration Of All Seeds vs. Smaller Seeds

The same kind of mistranslation occurs in most translations of 1 Co 13:13 where the AV reads: 1 Co 13:13 And now abideth faith, hope, charity, these three; but the **greatest** of these *is* charity.

Notice now the Greek text from which the AV (this translation) was made^a:

1 Co 13:13 νυνὶ {Adv. a strengthened for of νῦν, always of time: *now*} δὲ μένει {V-PAI-3S} πίστις {N-NFS}, ἐλπίς {N-NFS}, ἀγάπη {N-NFS}, τὰ τρία {A-NNP} ταῦτα {D-NNP}^b μείζων {Comp. Adj.-NNS: *great*} δὲ τούτων ἢ ἀγάπη.

Once again I propose a translation, which keeps the spirit of the comparative:

1 Co 13:13 *And now abides faith, hope, love, these three; but the **greater** of these is love.*

ASSIGNMENT 36.03 Gifts, Fruits, Works, and Attributes.

(1) List the Gifts of the Holy Spirit as revealed in 1 Co 12.

(2) List the Fruit of the Spirit as defined in Gal 5:22-26.

(3) List the Works of the Flesh as defined in Gal 5:16-21.

(4) Now List some Communicable Attributes Of God^a

^a This text (the Textus Receptus) agrees with the BYZ, the WH, the Tish., and the N26/A27 texts.

^b We make no claim for punctuation accuracy.

(5) Which category is the greater; Gifts or Fruit? Why?

(6) What would be the superlative for “great” in 1 Co 13:13.

(7) Place these verses that apply into your Systematic Theology into the germane areas.

1 Co 13:12 βλέπομεν {V-PAI-1P} γὰρ ἄρτι {Adv. of coincidence-present time: just, just now, this moment} δι’ ἑσόπτρου {N-GNS: mirror – usually polished metal} ἐν αἰνίγματι {N-I_{nstr.} of association-NS: dark saying, riddle}, τότε {demonstrative Adv. of time: then, - here, of future; then, thereupon} δὲ πρόσωπον {N-ANS: face} πρὸς πρόσωπον· ἄρτι γινώσκω {V-PAI-1S} ἐκ μέρους {N-A_{bl.}NS: part, share, portion}, τότε δὲ ἐπιγνώσομαι {V-FAI-1S: know, full experiential knowledge} καθὼς {Adv.: according as, even as, just as, as} καὶ ἐπεγνώσθην {V-API-1S:}.

1 Co 13:12 *For now we see through a mirror, in riddle; but then face to face: now I know in part; but then shall I know even as also I am known.*

Mt 8:12 οἱ δὲ υἱοὶ βασιλείας ἐκβληθήσονται {V-FPI-3P: drive, cast, send out} εἰς τὸ σκότος {N-ANS: darkness} τὸ ἐξώτερον {comparative A-ANS < ἔξω: outside, without – so; outer} ἐκεῖ {Adv.: there, in that place, to that place} ἔσται {V-FAI-3S} ὁ κλαυθμὸς {N-NMS: crying, weeping} καὶ ὁ βρυγμὸς {N-NMS: biting, gnashing of teeth} τῶν ὀδόντων {N-GMP: tooth}.

Mt 8:12 *but the sons of the kingdom shall be cast out into the outer darkness: there shall be the weeping and the gnashing of teeth. (DBY)*

Articular use of ἐξώτερον, along with the adverb of place ἐκεῖ, suggests a particular place of darkness that might be worth the Scriptural research to discover (**for extra credit**).

36.10 Adverbs Used In The “Elative” Sense.

Comparative forms are also frequently used in an “elative” sense:

Phl 2:28 σπουδαιότερος {comparative Adv.: zealous, eager, diligent, earnest} οὖν {post positive Part. expressing consequence or sequence: wherefore, therefore, or then} ἔπεμψα {V-AAI-1S: send} αὐτὸν ἵνα ἰδόντες {V-2AAP-NMP: see, perceive, behold} αὐτὸν πάλιν {Adv. of time-here: again, once more} χαρήτε {V-2APS-2P: see, perceive, behold} καὶ γὰρ {compound of καὶ + ἐγὼ Pron 1st personal-NS: and I, also I} ἄλυπότερος {comparative A-NSM: free from grief} ὦ {V-PAS-1S < εἰμι}.

Phl 2:28 *I have sent him therefore the more diligently, that, when you see him again, you may rejoice, and that I may be the less sorrowful.*

^a These are examples of:

- Communicable Attributes, i.e., those which can be imparted in degree to his creatures: Love, Goodness, Holiness, Wisdom, Truth, Freedom etc.;
- Incommunicable, which cannot be so imparted: Independence, Immutability, Immensity, And Eternity.
- The Glory attributes of God which characterize the essence of God whether recognizable, communicable by his creatures or not. For example: Justice, Holiness, Love, Goodness, Truth, Omniscience, Freedom, Omnipotence. Cf., Ex 34

CHAPTER 37 - THE PERFECT AND PLUPERFECT TENSES

37.01 Introduction.

In our study of the Greek verb we have thus far considered four of its principal parts:^a the first person singular indicative of

- (a) the present active,^b
- (b) the future active,
- (c) the aorist active,

and

- (d) the aorist passive.

In this chapter we shall take up the remaining principal parts, the perfect active and the perfect middle and passive^c (first person singular indicative, in both cases). From these principal parts are obtained the perfect and pluperfect forms of the verb.^d Some of the more common regular verbs are listed below, with these two principal parts given:

PRESENT ACTIVE	PERFECT ACTIVE	PERFECT MIDDLE AND PASSIVE
λύω: <i>loose</i>	λέλυκα	λέλυμαι
ποιέω: <i>do, make</i>	πεποίηκα	πεποίημαι
γεννάω: <i>beget</i>	γεγέννηκα	γεγέννημαι
βαπτίζω: <i>baptize</i>	βεβάπτισα	βεβάπτισμαι
τερέω: <i>keep</i>	τετήρηκα	τετήρημαι

The chief distinguishing features of the forms in the two right-hand columns are the prefixed syllables *λε-*, *πε-*, *γε-*, *βε-*, *τε-*; **these are called reduplicating syllables; the presence of reduplication in a verb form is a certain^e indication that the form is perfect or pluperfect.**

37.02 The Reduplication Syllable Formed.

In general, the reduplicating syllable consists of the initial consonant of the verb base plus the vowel *ε*; the exceptions to this general rule are as follows:

37.02.01 The Reduplicating Syllable When A Verb Base Begins With *θ*, *λ*, *φ*, Or *χ*.

If the verb base begins with *θ*, *λ*, *φ*, or *χ*, the reduplicating syllable is *τε-*, *λε-*, *πε-*, or *κε-*, respectively:

^a See 12.04, 12.07, 13.01.04, and 17.06.

^b Or, for deponent verbs, the present middle (and passive), future middle, and aorist middle. If a verb is deponent in some tenses but not in all, the principal parts will show this.

^c Usually regarded as the fourth and fifth principal parts. Cf. 17.06, fn. 1

^d As with the present and imperfect, the perfect and pluperfect use two sets of forms to express the three Greek voices.

^e Certain, that is, provided it takes the form described in this lesson. Some verbs have reduplicated *present* stems, but these always have *ι* instead of *ε* as the vowel of the reduplicating syllable: e.g., δίδωμι, τίθημι, ἵστημι (< σιστημι), γινώσκω (< γιγνώσκω), etc.

PRESENT ACTIVEθεραπεύω: *heal*λυπέω: *pain, grieve, injure*φανερόω: *reveal*χωρίζω: *divide***PERFECT ACTIVE**

τεθεράπευκα

λελύπηκα

πεφανέρωκα

κεχώρικα

PERFECT MIDDLE AND PASSIVE

τεθεράπευμαι

λελυπήμαι

πεφανέρωμαι

κεχωρίσμαι

37.02.02 The Reduplicating Syllable When A Verb Base Begins With ζ, ξ, or ψ.

If the verb base begins with **ζ, ξ, or ψ**, or with two consonants other than a consonant plus **λ** or **ρ**, the reduplicating syllable is simply **ἐ-**:

PRESENT ACTIVEψωμίζω: *feed*ζητέω: *seek*ξενίζω: *entertain*-στέλλω^aγινώσκω: *know*κτίζω: *create***PERFECT ACTIVE**

ἐψώμικα

ἐζήτημα

ἐξένικα

-ἔσταλκα

ἔγνωκα

PERFECT MIDDLE AND PASSIVE

ἐψώμισμαι

ἐζήτημαι

ἐξένιμαι

-ἔσταλμαι

ἔγνωσμαι

ἔκτισμαι

But for example, for verbs starting with **π**:

PRESENT ACTIVEπληρόω: *fill***PERFECT ACTIVE**

πεπλήρωκα

PERFECT MIDDLE AND PASSIVE

πεπλήρωμαι

37.02.03 The Reduplicating Syllable When A Verb Base Begins With ρ.

If the verb base begins with **ρ**, the reduplicating syllable is sometimes regularly formed (i.e., **ῥε-**), but is usually **ἐρ-**:

PRESENT ACTIVEῥαντιζω: *sprinkle*ρίπτω: *throw***PERFECT ACTIVE**

PERFECT MIDDLE AND PASSIVE

ῥεράντισμαι

ἔρριμμαι

37.02.04 The Reduplicating Syllable When A Verb Base Begins With A Vowel.

If the verb base begins with a vowel, reduplication takes the same form as the augment (see 13.01 (1)):

PRESENT ACTIVEἀγαπάω: *love*ἐτοιμάζα: *prepare*ἠγέομαι: *regard*αἰτέω: *ask*εὕρισκω: *find*ὀρίζω: *appoint***PERFECT ACTIVE**

ἠγάπηκα

ἠτοίμακα

ἦτηκα

εὔρηκα

PERFECT MIDDLE AND PASSIVE

ἠγάπημαι

ἠτοίμασμαι

ἦγημαι

ὠρισμαι

^a The hyphen, here means that there are several verbs having this reading at the rear end of the word. Each with a different meaning. Please see chapter on compound verbs.

37.02.05 The Reduplicating Syllable For Some Verbs That Are Irregular.

The reduplication of a number of important verbs is irregular:

Table 37.01 Reduplication Syllable For Some Irregular Verbs

PRESENT ACTIVE	PERFECT ACTIVE	PERFECT MIDDLE AND PASSIVE
αἶρω: <i>take up</i>	ἦρκα	ἦρμαι
ἀκούω: <i>hear</i>	ἀκήκοα ^a	_____
ἀνοίγω: <i>open</i>	ἀνέωγα	ἀνέωγμαι or (ἠνέωγμαι, ἐγήγερμαι)
ἐγείρω: <i>raise</i>	_____	ἐγήγερμαι
ἔχω: <i>have</i>	ἔσχηκα	_____
ἵστημι: <i>establish</i>	ἔστηκα	_____
δίδωμι: <i>give</i>	δέδωκα	δέδομαι
τίθημι: <i>put</i>	τέθεικα	τέθειμαι
-ἵημι: <i>release, speak, hurl</i>	-εἶκα	-εἶμαι
-ὄλλυμι: <i>destroy</i>	-ὄλωλα	_____
λαμβάνω: <i>take</i>	εἴληφα	εἴλημμαι
ὁράω: <i>see</i>	ἑώρακα and ἐόρακα	

37.03 Forming The Perfect And Pluperfect Tenses.

The perfect and pluperfect forms of regular verbs may be analyzed into constituent morphemes as follows:

37.03.01 The Verb Base.

The base (e.g., λυ-).

37.03.02 The Verb Prefix.

Prefixes are attached and suitably prefixed to the verb base.

- The reduplicating syllable, as described above, is prefixed to the base in all perfect and pluperfect forms.
- The augment (as described in 13.01 (1)) is prefixed to the reduplicating syllable in pluperfect indicative forms; however, this augment is frequently omitted.

37.03.03 The Verb Tense Formant.

Tense formant: **-κ-** (added to the reduplicated verb base to form the perfect active base). NOTE: Some verbs do not have this **-κ-** in their perfect (or pluperfect) forms (e.g., γέγραφα < γράφω) and other verbs have shortened or lengthened forms of the verb base before it (e.g., βεβάπτικα < βαπτίζα and μεμάθηκα < μανθάνω [base μαθ-, seen in the second aorist ἔμαθον]).

^a Reduplication consists of doubling the first syllable: ἄκ + ακο- as well as lengthening the vowel of what was the first syllable prior to the doubling of the first syllable: ἄκ + ἠκο This double reduplication is sometimes called *Attic reduplication*.

37.03.04 The Verb Stem Formative.

Stem formatives are formed and added to the perfect active base as described below:

37.03.04.01 The Verb Stem Formative For The Perfect Active Stem.

-α/ε- (added to the perfect active base to form the perfect active stem; the allomorph **-ε-** occurs only in the third person singular).

37.03.04.02 The Verb Stem Formative For The Pluperfect Active Stem.

-ε/ι- (added to the perfect active base to form the pluperfect active stem). There are twenty-two verbs in the New Testament that occur in the pluperfect. They appear a total of eighty-six times. Seventy-nine being active voice with the remaining seven middle/passive voice. Table 37.02 contains this list of pluperfect forms in the active voice while the third column contains the pluperfect M/P forms.

Table 37.02 Present, Perfect And Pluperfect Active Indicative Verbs In The N.T.

PRESENT ACTIVE	PLUPERFECT ACTIVE	PLUPERFECT MIDDLE AND PASSIVE
βάλλω: <i>throw, cast</i>	βεβλήκειν	ἐβέβλημην (P) Lk 16:20
γίνομαι: <i>be, become</i>	(ἐ)γεγόνειν	
γινώσκω: <i>know - experientially</i>	ἐγνώσκειν	
γράφω: <i>write</i>	γέγραφα	γεγράπμαι (0) But γεγράφται (66)
δίδωμι: <i>give</i>	(ἐ)δεδώκειν	
εἶωθα: <i>custom, be accustomed</i>	εἰώθειν	
ἐπιγράφω: <i>write upon, inscribe</i>	-----	ἐπεγέγραπμην (P) Ac 17:21
ἔρχομαι: <i>come</i>	ἐηλύθειν	
θεμελίω: <i>lay foundation, found</i>	-----	τεθεμελίωμην (P) Mt 7:25
ἵστημι: <i>stand, place, set up</i>	(ἐ)ἵστήκειν	
κρίνω: <i>separate, select, choose</i>	κεκρίκειν	
λέγω: <i>say</i>	εἰρήκειν	
μένω: <i>stay, abide, remain</i>	μεμενήκειν	
οἶδα: <i>seen, perceived, know facts</i>	ἦδειν	
οἰκοδομέω: <i>build-a house</i>	-----	ᾠκοδόμημην (P) Lk 4:29
ὁράω: <i>see, perceive, discern</i>	ἐώρακειν	
πείθω: <i>persuade</i>	ἐπεποίθειν	
περιδέω: <i>tie round, bind round</i>	-----	περιεδέδεμην (P) Jn 11:44
πιστεύω: <i>believe, trust</i>	πεπιστεύκειν	
ποιέω: <i>make, produce, create</i>	πεποιήκειν	
συναρπάζω: <i>seize & carry away</i>	συνηρπάκειν	
συντίθημι: <i>put or place with</i>	-----	συνετέθεινμην (P) Jn 9:22

Neither tense formants nor stem formatives occur in the perfect and pluperfect middle and passive. **The perfect middle and passive base is thus identical with the perfect middle and passive stem, and consists merely of the reduplicated verb base.**

37.03.05 The Verb Suffixes.

Suffixes are then added as appropriate.

37.03.05.01 The Verb Suffixes For The Indicative Mood.

The Suffixes for the Indicative Mood are included in Table 37.03, below.

Table 37.03 Perfect And Pluperfect Person-Number Suffixes

PERSON-NUMBER SUFFIXES				
Person-Number	Primary A P _{f.} A I	Primary B P _{f.} M&P I.	Secondary A P _{lupf.} A. I	Secondary B P _{lupf.} M&P I
1S	#□	μαι	ν Class. #	μην
2S	ς	σαι	ς	σο
3S	(ν)	ται	□#	το
1P	μεν	μεθα	μεν	μεθα
2P	τε	σθε	τε	σθε
3P	σι(ν)	νται	σαν	ντο

37.03.06 The Use Of The Person Number Suffixes For the Perfect And Pluperfect Indicative.

37.03.06.01 The Primary A Suffixes.

From Table 37.03, The Primary A suffixes are added to the perfect active stem to form the perfect active indicative;

37.03.06.02 The Primary B Suffixes.

From Table 37.03, The Primary B suffixes are added to the perfect middle and passive stem to form the perfect middle and passive indicative;

37.03.06.03 The Secondary A Suffixes.

From Table 37.03, The Secondary A suffixes are added to the (sometimes augmented) pluperfect active stem to form the pluperfect active indicative,

37.03.06.04 The Secondary B suffixes.

From Table 37.03, The Secondary B suffixes are added to the (sometimes augmented) perfect (=pluperfect) middle and passive stem to form the pluperfect middle and passive indicative.

37.03.07 The Use Of The Person Number Suffixes For the Perfect And Pluperfect Imperative.

Suffixes for the Perfect or Pluperfect Imperative are not tabularized, but every form is shown below with the verse addresses as appropriate..

37.03.07.01 The Perfect Active Imperative Forms..

- a. No perfect active imperative forms occur in the New Testament.
- b. Seven perfect active imperatives occur in the LXX:

πεποιθήατε {V-P_{erf.} AI_{mp.} 2P<πειθω: *prevail upon, win over, persuade*}

Judg. 9:15, Ps 145:3 Is 50:10, Jer 7:4, Jer 93

πεποιθέτω {V-P_{erf.} AI_{mp.} 3S<πειθω: *prevail upon, win over, persuade*} Job 12:6

κεκραγέτωσαν {V-P_{erf.} AI_{mp.} 3P<κράζω: *scream, cry out*} Is 14:31

37.03.07.02 The Perfect Middle/Passive Imperative Forms.

- a. In the New Testament, the following three perfect middle imperatives occur:

πεφίμωσο {V-P_{erf.} MI_{mp.} 2S<φιμόω: *be muzzled, put to silence, be still*} Mk 4:39

ἔρρωσθε {V-P_{erf.} MI_{mp.} 2P<ρόννυμαι: *be strong, farewell*} Acts 15:29

ἔρρωσο: (P_{erf.} MI_{mp.} 2S<ρόννυμαι: *be strong, farewell*) Acts 23:30^a

- b. In the LXX, five perfect middle imperatives occur^b:

ἔρρωσθε: (P_{erf.} MI_{mp.} 2P<ρόννυμαι: *be strong, farewell*)

2 Mac 9:20, 2 Mac 11:21, 2 Mac 11:28, 2 Mac 11:33, 3 Mac 7:9

- c. In the LXX, five perfect passive imperatives occur:

ἀπολελύσθωσαν {V-P_{erf.} PI_{mp.} 3P<ἀπολύω: *set free, release, let go, dismiss*}

1 Mac 10:43

εἰρήσθω {V-P_{erf.} PI_{mp.} 3S<εἶπον< obsolete ἔπω: *say*} 2 Mac 6:17

δεδηλώσθω {V-P_{erf.} PI_{mp.} 3S<δηλώω: *make plain, declare*} 2 Mac 7:42

παρείσθωσαν {V-P_{erf.} PI_{mp.} 3P<παρίημι: *pass by, pass over, let alone, disregard*}

Zeph 3:16

κεκλήσθω {V-P_{erf.} PI_{mp.} 3S<καλέω: *call, summon*} Is 4:1

37.03.08 The Perfect Subjunctive. No perfect subjunctive form occurs in the New Testament.

However in the LXX, there are 7 examples of the Perfect Subjunctive as follows:

- Ex 8:10 (8:6) ὁ δὲ εἶπεν {V-AAI-3S} εἰς αὔριον {A_{dv.}: *tomorrow*}. εἶπεν οὖν {P_{art.}: *wherefore, therefore, then*} Ὡς {A_{dv.}: *as, like as, just as, even as*} εἴρηκας {V-P_{erf.} AI-2S<λέγω: *say*} ἵνα εἰδῆς {V-P_{erf.} AS-2S<οἶδα: *have seen, know, have knowledge of*} ὅτι {C_{onj.} introducing obj. clause: *that*} οὐκ ἔστιν {V-PAI-3S} ἄλλος {A-NMS: *other* cf. 41.08} πλὴν {A_{dv.} with gen.: *only, except that, save that*} κυρίου.
- Ex 8:10 (8:6) *And he said, "Tomorrow." (Moses) he said, "Be it as you have said, in order that you might know that there is no other one except the LORD.*

^a The M26/A27 text reads ἐπὶ σοῦ. with a {C}-Evaluation Evidence – Considerable Degree Of Doubt. Many other good texts including our BYZ and Tish, read ἐπὶ σοῦ· ἔρρωσο.

^b See APPENDIX K The Perfect Middle Imperative Forms In the LXX (ἔρρωσθε).

Table 37.04 Perfect Subjunctive Examples Occurring In The LXX

Subj. Form	Parse	From Verb	Meaning	Scripture Passages
εἰδῆς	P _f AS 2S	οἶδα	know (the facts)	Ex 8:6,18; 9:14; 11:7
εἰδῆτε	P _f AS 2P	οἶδα	know (the facts)	1 Mac 11:31
ἐνέσχηται	P _f PS 3S	ἐνέχω	hold in (pass. entangled)	3 Mac 6:10
εἰδώσιν	P _f AS 3P	οἶδα	know (the facts)	Wis 16:18

Instead of the Perfect Subjunctive, in the New Testament, its place is taken by a subjunctive form of **εἶμι** plus a perfect participle. This may be termed the **Periphrastic Perfect Subjunctive** construction.

Cf. Lk 14:8; Jn 3:27, 6:65, 16:24, 17:23; Jas 5:15; 1 Jn 1:4.

E.g.,

1 Jn 1:4 καὶ ταῦτα γράφομεν {V-PAI-1P} ἡμεῖς ἵνα ἡ χαρὰ {N-NFS} ἡμῶν {1st Pers. P-GP} ἦ
{V-PAS-3S} **πεπληρωμέν** {V-P_{erf}PP-NFS}.

1 Jn 1:4 And **we are writing** to you'all in order that **our joy may be completed**.

But notice - for you textual critics that the ὑμῶν of A, C, and TR is changed to that of M, **Ν**, B, Cr, namely, ἡμῶν: and notice the completion between the writing of the Word and the living by means of it.

3 Jn 1:4 μειζοτέραν {Comparative-A-AFS: greater} τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ {1st Pers.Possessive P-APN: my, mine, etc.} τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα {V-PAP-ANP: regulate one's life, walk}

3 Jn 1:4 **I have no greater joy than to hear that my children walk by means of truth.**

37.03.09 The Perfect Infinitive.

- (i) **-έναι**, added to the perfect active base to form the perfect active infinitive: e.g., **λελυκέναι, γεγραφέναι, πεποιηκέναι**.
- (ii) **-σθαι**, added to the perfect middle and passive base to form the perfect middle and passive infinitive: e.g., **λελύσθαι, πεποιηθῆσθαι**.

37.03.10 The Perfect Participle.

- (i) **-ώς**, (masculine), **-υῖα**, (feminine), **-ός** (neuter), added to the perfect active base to form the perfect active participle: e.g., **λελυκώς, λελυκυῖα, λελυκός**; genitive singular, **λελυκότος, λελυκυίας, λελυκότος**; dative plural **λελυκόσι(ν), λελυκυιαῖς, λελυκόσι(ν)**.
- (ii) **-μένος, -μένη, -μένον**, added to the perfect middle and passive base to form the perfect middle and passive participle: e.g., **λελυμένος, πεποιημένος**.

REMARK: If the perfect middle and passive stem (or base) of a verb ends in a consonant^a, this consonant and the initial consonant of the following suffix combine as indicated in the table below:^b

^a In general, the final consonant of the verb base (see 12.05) as this appears when final **-ω** of the first principal part is dropped. The verb base cannot, however, always be found in this way: thus the base of βαπτίζω is βαπτιδ-, and the base of κηρύσσω is κηρυκ-.

^b The final consonant of the stem is given in the left-hand column, and the initial consonant of the suffix is given in the top row; the combination of the two appears in the intersection of a column and a row, thus

π, β, or φ + μ > μμ: γεγραφ + μαι > γέγραμμαι

Table 37.05 Perfect Middle And Passive Stem Ending Plus Initial Suffix Consonant Combination Table

Stem Ending	Initial Suffix Consonant(s)			
	μ	σ	τ	σθ
π, β, φ	μμ	ψ	πτ	φθ
κ, γ, χ	γμ	ξ	κτ	χθ
τ, δ, θ	σμ	σ	στ	σθ
λ	κμ	λσ	λτ	λθ
ρ	ρμ	ρσ	ρτ	ρθ
ν	μμ	νσ	ντ	νθ

Note that this table does not provide for combinations of consonants with **ντ** (e.g., in **-νται**, **-ντο**), because the forms in which such combinations would occur have been replaced, in Hellenistic Greek, by periphrastic expressions. See the examples (in the third person plural) in the following section.

37.04 Illustrative Paradigms.

Verbs Illustrated:

- (1) λύω (2) γράφω (3) τάσσω

Table 37.06 Perfect Active Indicative Of λύω, γράφω, τάσσω

(1)	λύω	(2)	γράφω	(3)	τάσσω
1S	λέλυκα		γέγραφα		τέταχα
2	λέλυκας		γέγραφας		τέταχας
3	λέλυκε(ν)		γέγραφε(ν)		τέταχε(ν)
1P	λελύκαμεν		γεγράφαμεν		τετάχα
2	λελύκατε		γεγράφατε		τετάχα
3	λελύκασι(ν)		γεγράφασι(ν)		τετάχα

Table 37.07 Perfect Middle And Passive Indicative Of λύω, γράφω, τάσσω

(1)	λύω	(2)	γράφω	(3)	τάσσω
1S	λέλυμαι		γέγραμμαι		τετάγμην
2	λέλυσαι		γέγραψαι		τέταξο
3	λέλυται		γέγραπται		τέτακτο
1P	λελύμεθα		γεγράμμεθα		τετάγμεθα
2	λέλυσθε		γέγραφθε		τέταχθε
3	λέλυνται		γεγραμμένοι εἰσιν		τεταγμένοι εἰσιν

κ, γ, or χ + σ > ξ: τεταγ + σαι > τέταξαι
τ, δ, or θ + τ > στ: πεπειθ + ται > πέπεισται
λ + σθ > λθ: έσταλ + σθε > έσταλθε

Table 37.08 Perfect Active Infinitive Of λύω, γράφω, τάσσω

λελυκέναι γεγραφέναι τεταχέναι

Table 37.09 Perfect Active Participle Of λύω: loose

	MASCULINE	FEMININE	NEUTER
N S	λελυκώς	λελυκυῖα	λελυκός
G	λελυκότος	λελυκυίας	λελυκότος
D	λελυκότι	λελυκυίᾳ	λελυκότι
A	λελυκότα	λελυκυῖαν	λελυκός
N P	λελυκότες	λελυκυῖαι	λελυκότα
G	λελυκότων	λελυκυῖων	λελυκότων
D	λελυκόσι	λελυκυίαις	λελυκόσι
A	λελυκότας	λελυκυίας	λελυκότα

Table 37.10 Perfect Active Participle Of γράφω: write

	MASCULINE	FEMININE	NEUTER
N S	γεγραφώς	γεγραφυῖα	γεγραφός
G	γεγραφότος	γεγραφυίας	γεγραφότος
D	γεγραφότι	γεγραφυίᾳ	γεγραφότι
A	γεγραφότα	γεγραφυῖαν	γεγραφ
N P	γεγραφότες	γεγραφυῖαι	γεγραφότα
G	γεγραφότων	γεγραφυῖων	γεγραφότων
D	γεγραφόσι	γεγραφυίαις	γεγραφόσι
A	γεγραφότας	γεγραφυίας	γεγραφότα

Table 37.11 Perfect Active Participle Of τάσσω: assign, appoint, order

	MASCULINE	FEMININE	NEUTER
N S	τεταχώς	τεταχυῖα	τεταχός
G	τεταχότος	τεταχυίας	τεταχότος
D	τεταχότι	τεταχυίᾳ	τεταχότι
A	τεταχότα	τεταχυῖαν	τεταχός
N P	τεταχότες	τεταχυῖαι	τεταχότα
G	τεταχότων	τεταχυῖων	τεταχότων
D	τεταχόσι	τεταχυίαις	τεταχόσι
A	τεταχότας	τεταχυίας	τεταχότα

Table 37.12 Perfect Middle And Passive Infinitive Of λύω, γράφω, τάσσω

λελύσθαι γεγράφθαι τετάχθαι

Table 37.13 Second Perfect Active Participle Of λαμβάνω: take

	MASCULINE	FEMININE	NEUTER
N S	εἰληφώς	εἰληφυῖα	εἰληφός
G	εἰληφότος	εἰληφυῖας	εἰληφότος
D	εἰληφότε	εἰληφυῖα	εἰληφότε
A	εἰληφότα	εἰληφυῖαν	εἰληφός
N P	εἰληφότες	εἰληφυῖαν	εἰληφότα
G	εἰληφότων	εἰληφυῖων	εἰληφότων
D	εἰληφόσι	εἰληφυῖαις	εἰληφόσι
A	εἰληφότας	εἰληφυῖας	εἰληφότα

Table 37.14 Perfect Middle/Passive Participle Of ἱματίζω: clothe

	MASCULINE	FEMININE	NEUTER
N S	ἱματισμένος	ἱματισμένη	ἱματισμένον
G	ἱματισμένου	ἱματισμένης	ἱματισμένου
D	ἱματισμένῳ	ἱματισμένη	ἱματισμένῳ
A	ἱματισμένον	ἱματισμένην	ἱματισμένον
N P	ἱματισμένοι	ἱματισμέναι	ἱματισμένα
G	ἱματισμένων	ἱματισμένων	ἱματισμένων
D	ἱματισμένοις	ἱματισμέναις	ἱματισμένοις
A	ἱματισμένους	ἱματισμένας	ἱματισμένα

Table 37.15 Perfect Middle/Passive Participle Of εὐχομαι: pray

	MASCULINE	FEMININE	NEUTER
N S	ἠύγμενος	ἠύγμένη	ἠύγμενον
G	ἠύγμένου	ἠύγμένης	ἠύγμένου
D	ἠύγμένῳ	ἠύγμένη	ἠύγμένῳ
A	ἠύγμένον	ἠύγμένην	ἠύγμενον
N P	ἠύγμενοι	ἠύγμέναι	ἠύγμένα
G	ἠύγμένων	ἠύγμένων	ἠύγμένων
D	ἠύγμένοις	ἠύγμέναις	ἠύγμένοις
A	ἠύγμένους	ἠύγμένας	ἠύγμένα

Table 37.16 Perfect Middle/Passive Participle Of τάσσω: assign, appoint, order

	MASCULINE	FEMININE	NEUTER
N S	τεταγμένος	τεταγμένη	τεταγμένον
G	τεταγμένου	τεταγμένης	τεταγμένου
D	τεταγμένῳ	τεταγμένη	τεταγμένῳ
A	τεταγμένον	τεταγμένην	τεταγμένον
N P	τεταγμένοι	τεταγμέναι	τεταγμένα
G	τεταγμένων	τεταγμένων	τεταγμένων
D	τεταγμένοις	τεταγμέναις	τεταγμένοις
A	τεταγμένους	τεταγμένας	τεταγμένα

Table 37.17 Pluperfect Active Indicative Of λύω, γράφω, τάσσω

	(1) λύω	(2) γράφω	(3) τάσσω
1S	(ε)λελύκειν	(ε)γεγράφειν	(ε)τετάχειν
2	(ε)λελύκεις	(ε)γεγράφεις	(ε)τετάχεις
3	(ε)λελύκει	(ε)γεγράφει	(ε)τετάχει
1P	(ε)λελύκειμεν	(ε)γεγράφειμεν	(ε)τετάχειμεν
2	(ε)λελύκειτε	(ε)γεγράφετε	(ε)τετάχειτε
3	(ε)λελύκεισαν	(ε)γεγράφεισαν	(ε)τετάχεισαν

Table 37.18 Pluperfect Middle And Passive Indicative Of λύω, γράφω, τάσσω

	(1) λύω	(2) γράφω	(3) τάσσω
1S	(ε)λελύμην	(ε)γεγράμην	(ε)τετάγμην
2	(ε)λέλυσσο	(ε)γέγραψο	(ε)τέταξο
3	(ε)λέλυτο	(ε)γέγραπτο	(ε)τέτακτο
1P	(ε)λελύμεθα	(ε)γεγράμμεθα	(ε)τετάγμεθα
2	(ε)λέλυσθε	(ε)γέγραψθε	(ε)τέταχθε
3	(ε)λέλυντο	γεγραμμένοι ἦσαν	τεταγμένοι ἦσαν

A periphrastic example:

Ro 13:1 Πᾶσα {A-NFS} ψυχὴ {N-NFS} ἐξουσίαις {N-DFP} ὑπερεχούσαις {V-PAP-DFP: *be superior in rank*} ὑποτασσέσθω {V-PMM-3S: *subject oneself, obey with dative of person*}. οὐ {neg. P_{rt.}} γὰρ {post pos. C_{onj.}} ἔστιν {V-PAI-3S} ἐξουσία {N-NFS} εἰμὴ ὑπὸ {P_{rep.with abl.}} θεοῦ {N-A_{bl.}MS}, αἱ δὲ {post pos. C_{onj.}} οὐσαι {V-PAP-NFP} ὑπὸ {P_{rep.with abl.}} θεοῦ {N-A_{bl.}MS} τεταγμένοι {V-P_{erf.}PP-NFP} εἰσὶν {V-PAI-3P}.

Ro 13:1 *Let every soul subject oneself to the higher powers: for there is no power but by God; and the powers that be stand ordained by God.*

37.04.01 The Perfect And Pluperfect Forms Of Compound Verbs.

In the perfect and pluperfect forms of **compound verbs**^a, the augment (if present) and the reduplicating syllable follow all other prefixes:

PRESENT ACTIVE
ἀπολύω: *dismiss*

PERFECT ACTIVE
ἀπολέλυκα

PERFECT MIDDLE AND PASSIVE
ἀπολελύκειν

37.04.02 The Meanings Of The Perfect And Pluperfect Of οἶδα: know, have knowledge of:

The verb οἶδα: *know, have knowledge of* – factual knowledge; deserves special attention. **It has only perfect and pluperfect forms, but these are used to express simple present and past meanings** (like deponent verbs that have middle-passive forms but active (for the most part) meanings). Since this is a very important verb, its forms should be committed to memory:

^a A Compound Verb is a verb combined with a function word usually a preposition. e.g., ἐπ-άγω: *bring upon* 2 Pet 2:5, Ac 5:28†

Table 37.19 Perfect, Pluperfect, Future, And Subjunctive Of οἶδα: know, have knowledge of

	PRESENT (PERFECT FORM)	PAST (PLUPERFECT FORM)	FUTURE	SUBJUNCTIVE
1S	οἶδα	ἤδειν	εἰδήσω ^a	εἰδῶ
2	οἶδας	ἤδεις		εἰδῆς
3	οἶδε(ν)	ἤδει		εἰδῆ
1P	οἶδαμεν	ἤδειμεν		εἰδῶμεν
2	οἶδατε	ἤδειτε		εἰδῆτε
3	οἶδασι(ν)	ἤδισαν		εἰδῶσι(ν)

Table 37.20 Imperative, Infinitive, And Participles Of οἶδα: know, have knowledge of

	IMPERATIVE	INFINITIVE	PARTICIPLE		
			MASC.	FEM.	NEUT.
	ἴστε	εἰδέναί	εἰδώς	εἰδυῖα	εἰδός

37.04.03 The Meanings Of The Perfect Active Of: Ἔστηκα.

Ἔστηκα, the perfect active of **ἵστημι**, is intransitive and is always translated as if in the present tense: *I stand, I am standing*. The perfect active participle of **ἵστημι** is irregular: **ἑστῶς, ἑστῶσα, ἑστός** (genitive singular **ἑστῶτος, ἑστῶσης, ἑστῶτος**), *standing* (intransitive). (The regular form, **ἑστηκώς, -υια, ὄς**, also occurs.) The perfect active infinitive of **ἵστημι** is **ἑστάναι**.

37.05 The Perfect Tense, its Meanings**37.05.01 The Perfect Tense, An Action Picture.**

The perfect is the tense of complete action. Its basal significance is the progress of an act or state to a point of culmination and the existence of its finished results. That is, it views action as a finished product. Gildersleeve significantly remarks that it looks at both ends of the action" (*op. cit.*, p. 99). It implies a process, but views that process as having reached its consummation and existing in a finished state. The point of completion is always antecedent to the time implied or stated in connection with the use of the perfect. It might be graphically represented thus ●————. Here the dot is the point of completed action. The line to the right shows the continuing results.

37.05.02 The Perfect Tense, An Explanation.

In the indicative, the perfect signifies action as complete from the point of view of present time. Its exact meaning is often difficult to render, because of a blending of the sense with the English simple past. This makes the impression upon the English student that the line of distinction between aorist and perfect in Greek is not clearly marked, but the confusion arises from the effort to explain the Greek in the terms of our own idiom. **It is best to assume that there is a reason for the perfect wherever it occurs.**

^a The only form of the future used in the New Testament. No "future" forms occur in the LXX.

37.05.02.01 The Perfect Tense, A Possible Confusion.

“It is easy, **under the influence of our English idiom**, to confuse the Greek aorist and perfect. But, though it is true that "the line between the aorist and perfect is not always easy to draw" (MGGNT1, 141), yet it is very necessary that we always assume that the line is there, and do our best to find it. The fact is that the two tenses come very close to each other in actual usage, and in Modern Greek have practically blended, yet to suppose "that the old distinction of aorist and perfect was already obsolete" is "entirely unwarrantable". The fundamental difference between the perfect and aorist is vividly illustrated in Col. 1:16. We have first the statement, ἐν αὐτῷ ἐκτίσθη {V-API-3S} τὰ πάντα, *all things were created by him*, which simply notes the *fact* that Christ was the active agent in creation, while the last clause,

Col. 1:16 τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται {V-P_{erf}.PI-3S}

Col. 1:16 “*all things through him and unto him have been created,*”

views the universe as a *result* of Christ's creative activity—it is a "Christ-created universe.””

37.05.02.02 The Perfect Tense, A Better Linguistic Approach.

“We should certainly in fairness take it for granted that the New Testament writer intended the differentiation of meaning which is represented in this distinction, whether we are able to understand fully his reason or not. One who says that "on the whole, then, it seems necessary to admit that the distinction between aorist and perfect is beginning to be obliterated in the New Testament", (WHSNT, p. 106), is too much influenced by English idiom. It is much more in keeping with a sound linguistic sense when the same writer insists that **one "ought, in every case, to look for a reason for one tense being used rather than the other"** (*ibid.*). “

37.05.02.03 The Perfect Tense, Not Coextensive With Corresponding English.

“The reason for the confusion of the Greek perfect and aorist by the English student is that these tenses in Greek are not coextensive^a in their use with the corresponding English tenses. The Greek aorist is much wider in range than the English simple past, while the Greek perfect is more restricted in use than the parallel English tense. An extensive and excellently discriminating discussion of this point may be found in Burton's BSMTNTG. pgs. 23-30.”

37.05.03 The Perfect Tense, its Basal Significance.

The significance of the perfect tense in presenting action as having reached its termination and existing in its finished results lies at the basis of its uses. Emphasis, as indicated by the context or the meaning of the verb root, may be on either the completion of the action or on its finished results. This possible difference in emphasis lies at the basis of the variation in the uses of the perfect tense.

37.05.03.01 The Intensive Perfect.

“It is most in keeping with the basal significance of the tense to place emphasis upon the existing results, for it is distinctively the tense of the "finished product." When special attention is thus directed to the results of the action, stress upon the existing fact is intensified. This is the emphatic method in Greek of presenting a fact or condition. It is the strong way of saying that a thing *is*. There is no exact equivalent of this idiom in English; consequently there is no way to give it an exact translation. Usually its closest approximation is the English present, but it is important to bear in mind that it is not a mere duplicate of the Greek present. It presents an existing fact more forcibly than either the Greek or English present could possibly do.”

^a Of equal extent or duration

Ro 14:23 ὁ δὲ διακρινόμενος {V-PMP-NMS_{here-M/P Hellenistic&NT & Eccl.-not LXX: hesitate, doubt}} εἰς {C_{cond.}
particle-here of 3rd class: if} φάγη {V-2AAS-3S} κατακέκριται {V-P_{perf}.PI-3S: give judgment against,
condemn}.

Ro 14:23 *But he who doubts is condemned if he (should at any time)eat.*

- (a) “When fully rendered into English the meaning of this passage is, *but he who doubts has already been condemned, and is then in a state of condemnation if he eat.* And even this circumlocution fails adequately to render the Greek, for it loses the conciseness and pointed emphasis of the original-it spreads the emphasis out (see also: Lk 24:46; Jas. 1:6).”
- (b) “Burton calls this use the "Perfect of Existing State," and says that to it "are to be assigned those instances in which the past is practically dropped from thought, and the attention turned wholly to the existing state" (Br. 38). Burton then employs the term "intensive perfect" in listing a few special verbs the meaning of which yields naturally to this use, but he makes the separate classification with expressed hesitation, and we share in his doubt of its propriety. “

37.05.03.02 The Consummative Perfect.

“The other element in the dual significance of the perfect tense is completed action. In the use of the perfect this is sometimes the phase, which is emphasized. Here it is not an existing state, but a consummated process, which is presented. However, we are not to suppose that the existing result is entirely out of sight, for "the writer had in mind both the past act and the present result" (Br.38). Otherwise he would have used the aorist, which in the culminative sense denotes completed action without reference to existing results. In the consummative perfect it is not merely the process, which is denoted, but a consummated process, and consummation implies result. “

Ac 5:28 ...καὶ ἰδοὺ {V-2AAM-2S: see, take heed, behold, perceive} πεπληρώκατε {V-P_{perf}.AI-2P: fill, make full,
fill to the full} τὴν Ἱερουσαλήμ τῆς διδασκαλίας {N-G_{of ref}.FS: doctrine, teaching} ὑμῶν,....

Ac 5:28 *saying, We strictly enjoined you not to teach in this name: and behold, you have filled Jerusalem with your doctrine, and purpose to bring upon us the blood of this man.*

See also: Rom 5:5; 2 Tim 4:7.

Whatever difference there is between the consummative perfect and the culminative aorist consists in the reference of the **former** to the **results of the action**. The culminative aorist sees the fact that the act has been consummated; the perfect sees the existence of the consummated act. We might make a graphical distinction thus:

Culminative aorist; presenting the fact that the process has been completed, _____● ;

Consummative perfect; presenting the completed process, _____● ----- ;

Intensive perfect; presenting the results of the completed process, -----●_____ ;

These distinctions are of course theoretical, but they constitute the basis of practice as we find it in the actual text of the Greek. The English student finds difficulty here **because all three of these points of view are included in the present-perfect in English.**”

37.05.03.03 The Iterative Perfect.

“The process of which the completion is represented in 'the perfect may have been one of recurrent intervals rather than of continuous progress. This idiom is a perfect of repeated action, but is a true perfect, for it is the fact that the recurrent instances have established a certain result which is denoted by this use of the tense. Its stress is upon completed action, but the character of the action is iterative. It is infrequent in the New Testament.”

Jn.1:18 θεὸν οὐδεὶς {A-NMS: *no one, none*} **ἑώρακεν** {V-P_{erf}.AI-3S: *see*} πώποτε· {A_{dv.}: *ever yet*} μονογενῆς {A-NMS: *only, only begotten, unique, one-of-a-kind*}^a θεὸν ὁ ὢν {V-PAP-NMS: *is*} εἰς τὸν κόλπον {N-AMS: *fig. of close association; bosom, right hand, side*} τοῦ πατρὸς ἐκεῖνος {demonstrative P_{ron.}-NMS} ἐξηγήσατο {V-AMI-3S: *lead out, be leader, go before, metaph. unfold, narrate, declare*}.

Jn.1:18 *No one has ever seen God (the Father); the only begotten, the One who is God, who is at the Father's side, He (That One) has made him known.*

See also: Jo 5:37; 2 Cor 12:17.

37.05.03.04 The Dramatic Perfect.

“We have here what in former classifications of tense usage we have called a special use, but this single indirect application of the root idea of the tense would hardly justify separate classification. It is a rhetorical application of the perfect tense. Since the perfect represents an existing state, it may be used for the purpose of describing a fact in an unusually vivid and realistic way. The historical present^b and dramatic aorist^c are also used in a sense similar to this, but for this purpose the perfect is the most forcible of the three. It is like our vernacular expression when we wish to describe vividly the expedition and ease with which one does a thing, "The first thing you know, he has done it." The Greek would just say πεποίηκε τοῦτο. Like the intensive perfect, **the dramatic perfect emphasizes the results of action**. In fact, it is a sort of special rhetorical use of the intensive perfect, for its emphasis is upon the existing state. The New Testament writers used this construction quite frequently.” In the fifth of eight parables of Matt 13, we see the big idea has to do with the Value of the Kingdom. Our verse of interest is **verse 46 where we see the dramatic perfect**.

Mt 13:45 Πάλιν {A_{dv.}: *again, once more*} ὁμοίᾳ {A-NFS: *like, resembling, such as, the same as*} ἐστὶν {V-PAI-3S: } ἡ βασιλεία {N-NFS: *kingdom*} τῶν οὐρανῶν {N-GMP: *heaven*} ἀνθρώπῳ {N-DSM} ἐμπόρῳ {N-DMS: *merchant*} ζητοῦντι {V-PAP-DMS: *live, be alive*} καλοῦς {A-AMP_{of outward form}: *fair, beautiful, good excellent*} μαργαρίτας {N-AMP: *pearl*}.

Mt 13:45 *Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:*

Mt 13:46 εὐρῶν {V-2AAP-NMS: } δὲ ἓνα {A-AMS: *one*} πολῦτιμον {A-AMS: *very costly, very precious, of great value*} μαργαρίτην {N-AMS: *pearl*} ἀπελθὼν {V-2AAP-NMS: } **πέπρακεν** {V-P_{erf}.AI-3S: *sell*} παντὰ ὅσα {correlative P_{ron.}-ANP: *as many as, whatsoever, that, whatsoever things, as long as, how great things, what*} εἶχεν {V-IAI-3S: } καὶ ἠγόρασεν {V-AAI-3S: } αὐτόν.

Mt 13:46 *and having found one pearl of great price, he went and **sold** all that he had, and bought it.*

(a) “This passage is found in the parable of the Pearl of Great Price, and the dramatic perfect as used here stresses the haste and eagerness with which the man sought to secure for himself

^a The N26/A27 text textual apparatus gives this a {B} – some degree of doubt. Another reading uses ὁ μονογενῆς υἱός.

^b 12.02 (a) fn a., 25.05.01 fn a, Z07 2.92.01 (4) fn b.

^c DMMGGNT Section 181 (3)

the rich treasure he had found. In colloquial English we would say, "He goes out, and the first thing you know he's sold everything he has!" See also: Jo 1:15; Rev 5:7."

- (b) It is probable that the majority of the so-called "aoristic perfects" in the New Testament may be included under this head—if not all of them. Aoristic perfects there may *be*, for it appears that the idiom is not unknown in earlier Greek, but the scholars are not able to agree on the matter as it affects the New Testament. It is with evident doubt that Moulton admits a bare residuum of "those which have a fair claim to be thus regarded" (MGGNT1, 145), and even some of these are offered as but "tentative," and "propounded with great hesitation" (MGGNT1, 238). Burton, though positively maintaining that "the perfect tense was in the New Testament sometimes an aorist in force," yet considers that the usage was "confined within narrow limits," and is found in but "a few forms" (BSMTNTG, 44). Robertson admits one case (2 Cor 2:13) as "possible but not quite certain," and concludes that "the New Testament writers may be guilty of this idiom, but they have not as yet been proven to be" (ATRGLHR 901, 902). If there are instances of the aoristic perfect in the New Testament, and possibly there are, the idiom is to be counted as emphasis upon the punctiliar element in the perfect, rather than a use of the perfect "for the aorist." It is quite conceivable that the use of the perfect might stress the performance of an act or the initiation of a state to the extent of a preterite^a force, but we should regard the idea of finished result as still present, even though we are unable to translate it into English. Since the matter is involved in doubt, we do not give the aoristic perfect as a separate classification. In fact, it is our definite opinion that those so regarded in the New Testament are in reality dramatic perfects."

37.06 The Pluperfect Tense, its Meanings

37.06.01 The Pluperfect Tense, The Perfect Indicative Of Past Time.

"Since the pluperfect is but **the perfect indicative of past time**, the significance and principal uses are the same. It represents action as complete and the results of the action in existence at some point in past time, the point of time being indicated by the context. The temporal force of the pluperfect is incidental, arising from its use in the indicative, but since **it is used only in the indicative it never occurs without time significance**. That is to say, **the essential and invariable temporal reference of the pluperfect indicative arises ultimately from the mood** rather than the tense. "

37.06.01.01 *The Intensive Pluperfect.*

"In the use of the pluperfect, as we saw in the perfect, the emphasis may be upon the existing results. Here stress is laid upon the reality of the fact, which enables it to be presented with more force than could be done with the aorist, but the only device for construing it in English is the simple past. "

Ac 1:10 καὶ ὡς ἀτενίζοντες {V-PAP-NMP: *look fixedly, gaze*} ἦσαν {V-IAI-3P: *is*} εἰς τὸν οὐρανὸν πορευομένου {V-PNP-AbI.MS: *go, depart, walk, go (one's) way*}, καὶ ἰδοὺ {V-2AAImp.-2S: *see, take heed, behold, perceive*} ἄνδρες {N-NMP} δύο {A number, indeclinable: *two*} παρειστήκεισαν {V-PluperfectAI-3P: *stand by or beside one*} αὐτοῖς {P-DMP} ἐν ἐσθήσεσι {N-DFS: *clothing, raiment*} λευκαῖς {A-DFS: *white*},

Ac 1:10 *And as they were gazing into heaven, as he was going, and behold, two men stood by them in white clothing,*

See also: Lk 4:41; Jo 18:16.

^a preterite: a verb tense used to relate past action

ASSIGNMENT 37.01 The Ascension
(1) What is the name given to the construction ἀτενίζοντες ἦσαν...πορευομένου, in Acts 1:10?^a

(2) Who, do you think, were the two men? Why?

(3) Why were these two men dressed in white? What does color have to do with the “ascension”?

(4) Does the context indicate who these ‘gazing’ men were? Name any that you can find?

37.06.01.02 The Consummative Pluperfect.

“The pluperfect may represent action as a process completed in past time at some point indicated by the context.”

Jo 9:22 ταῦτα εἶπαν {V-2AAI-3P} οἱ γονεῖς {V-2AAI-3P_{here in pl.: parents}} αὐτοῦ ὅτι ἐφοβοῦντο {V-IPi-3P: *be put to flight, be seized with fear, be affrighted, fear*} τοὺς Ἰουδαίους, ἤδη {A_{dv, always of time: now, already}} γὰρ συνετέθειντο {V-PluperfectMI-3P: *agree, covenant, assent*} οἱ Ἰουδαῖοι ἵνα ἐάν {C_{ond. part. of 3rd class: if}} τις {enclitic indefinite P_{ron.}-NSM: *someone, anyone, something, anything*} αὐτὸν ὁμολογήσῃ {V-AAS-3S} Χριστὸν ἀποσυνάγωγος {A-NSM: *expelled from a congregation, excommunicated*} γένηται {V-2AAS-3S}.

Jo 9:22 *His parents said these things because they feared the Jews, for the Jews had already agreed that if any one confessed him (to be the) Christ (i.e., Messiah) he should be excommunicated from the synagogue.*

See also: Lk 8:2; Ac.9:21.

- (a) “There is but **one construction** in the New Testament, which **we can positively conclude, is an iterative pluperfect (Lk 8:29)**, and this one occurrence does not justify separate treatment. The dramatic pluperfect does not occur at all, since it is the character of action, which is the special point in this construction, and for this the perfect entirely serves the purpose.”

The close context of the demoniac with the LORD Jesus, occurs in the country of the Gadarenes which is East from and across the sea of Galilee.

Lk 8:28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not.

^a The periphrastic construction. See Section 26.16.

Lk 8:29 παρηγγειλεν <3853> (5656) {V-AAI-3S} γαρ <1063> {CONJ} τω <3588> {T-DSN} πνευματι <4151> {N-DSN} τω <3588> {T-DSN} ακαθαρτω <169> {A-DSN} εξελθειν <1831> (5629) {V-2AAN} απο <575> {PREP} του <3588> {T-GSM} ανθρωπου <444> {N-GSM} πολλοις <4183> {A-DPM} γαρ <1063> {CONJ} χρονοις <5550> {N-DPM} **συνηρακει <4884> (5715) {V-LAI-3S: to catch or lay hold of (one so that he is no longer his own master)}** αυτον <846> {P-ASM} και <2532> {CONJ} εδεσμειτο <1196> (5712) {V-IPI-3S} αλυσεσιν <254> {N-DPF} και <2532> {CONJ} πεδαις <3976> {N-DPF} φυλασσομενος <5442> (5746) {V-PPP-NSM} και <2532> {CONJ} διαρρησων <1284> (5723) {V-PAP-NSM} τα <3588> {T-APN} δεσμα <1199> {N-APN} ηλαυνετο <1643> (5712) {V-IPI-3S} υπο <5259> {PREP} του <3588> {T-GSM} δαμονος <1142> {N-GSM} εις <1519> {PREP} τας <3588> {T-APF} ερημους <2048> {A-APF}

Lk 8:29 For He was commanding the unclean spirit to come out from the man. For oftentimes {N-DPM} **it had seized {V-LAI-3S}** him: and he was kept (**a common occurrence** for this demon possessed man) under guard, and bound with chains and fetters; and breaking the bands asunder, **he was driven** (many occurrences IPI-3S) by the demon into the deserts.

This is an obvious use of the **Iterative Pluperfect**.

(b) “The future-perfect is rare in the New Testament, and its few occurrences may be interpreted in the light of the basal distinctions which exist in the perfect and pluperfect (cf. ATRGLHR, 906).”

37.07 A Review Of The Interpretation of Tense

37.07.01 Examples.

“Throughout the foregoing discussion we have persistently reiterated our insistence upon the student's investigating *three* matters in forming his conclusion as to the significance of a particular use of a tense; viz., the *basal function of the tense*, the *relation to the context*, and the *significance of the verbal idea*. It is not well to leave the consideration of tense without making this matter explicit, for upon the proper apprehension of this process is conditioned the accurate and effective use of whatever knowledge of tense the student may have acquired. As an example observe:”

Ro 6:12 μη <3361> {PRT-N} ουν <3767> {CONJ} **βασιλευετω <936> (5720) {V-PAM-3S}** η <3588> {T-NSF} αμαρτια <266> {N-NSF} εν <1722> {PREP} τω <3588> {T-DSN} θνητω <2349> {A-DSN} υμων <4771> {P-2GP} σωματι <4983> {N-DSN} εις <1519> {PREP} το <3588> {T-ASN} υπακουειν <5219> (5721) {V-PAN} αυτη <846> {P-DSF} εν <1722> {PREP} ταις <3588> {T-DPF} επιθυμιας <1939> {N-DPF} αυτου <846> {P-GSN}

Ro 6:12 Let not sin therefore reign (as a King) in your mortal body, that ye should obey the lusts thereof:

This verse will be used as an example in 37.07.01.01-37.07.01.03.

37.07.01.01 Tense Function.

Note first the tense function. e.g., the present signifies continuous action.

37.07.01.02 Contextual Relationship.

“As to the contextual relation, Paul is here discussing the obligation of the believer to practice pure conduct as the only life commensurate with the significance of his spiritual experience in salvation, wherein he was ushered into a new spiritual state. Hence the prohibition is against the constant domination by sin” (the old nature – the man in Adam). Do not let the old nature **go on reigning as a King {V-PAM-3S}** in your (our) mortal bodies. Rom 6-8 is a study of the

Ro 6:11 Likewise **reckon λογίζομαι <3049> (5736) {V-PMI-1S: to pass to one's account, to impute, to count on}** ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

37.07.01.03 The Significance Of The Verbal Idea.

- (a) “If Paul had wanted to say here, "Do not let sin *ever reign* in your mortal body," he would normally have used the aorist subjunctive of prohibition, μη βασιλεύση. We would, of course, avoid agitating the theological problem (but not really), which smolders just under the surface here {See Ro 6:11-12, above.}, it being our purpose only to call attention to the linguistic phenomenon. However, you should be carefully examining the exegetical possibilities. There can be no doubt that the point Paul intended to emphasize here was restraint in allowing the old nature to go on reigning as a king with the resultant practice of sins.”
- (b) “The judgment of tense is one of the realms in which the gravest errors have occurred in the translation and interpretation of the New Testament. Winer is unquestionably just in bringing charge that at this point "New Testament grammarians and expositors have been guilty of the greatest mistakes" (WGINT, 264). This statement, made a hundred years ago (now, 150 years^a), would perhaps need some modification now, in view of the encouraging progress made in the understanding of the Greek tenses since Winer's day, so that "a multitude of absurdities have been removed" (BTGGNT, 195), but certainly it is not yet wholly inapplicable.”
- (c) “Perhaps nothing has been better preserved in Greek than the idiomatic force of the tenses. While **it is going too far to say that they "are employed in the New Testament in exactly the same manner as in the Greek authors"** (WGINT, 264), yet the wealth of variety in the Greek tenses was by no means an unconscious possession of the New Testament writers. Slight changes of meaning and delicate variations are flashed back and forth in many passages (cf. Mt 4:11; Rom 3:23). We have no right whatever to assume that these writers were using such varieties of tense in reckless carelessness. A sufficiently close examination, with the genius of the tense in mind, will generally reveal a significant reason for each variation. Therefore, "whenever our mode of conception {or is that deception, hmmm?} departs from the tense employed, it is our business to transfer ourselves to the position of the writer, and **take pains in every case to apprehend the temporal relation** which corresponds to the tense he used, and, if possible, to reproduce it" (BTGGNT, 195). It should be added to Buttmann's statement that the "temporal relation" is an entirely subordinate matter, for the *aktionsart* (“**kind of action**”)^b of the tense is the preeminent consideration, and the point, which the student should diligently seek.””

^a Today's date of writing is Oct 11, 2005. {The present date of this edit is Mar. 30, 2014.}

^b See ATR, “A Grammar Of The Greek New Testament,” pg. 823ff.

CHAPTER 38 - REFLEXIVE AND RECIPROCAL PRONOUNS, INDEF. PRON. ADJECTIVES & ADVERBS

38.01 The Reflexive Pronouns.

“The ordinary personal pronouns (see Chapter 15) may be used, in Greek as in English, with reflexive meaning:

Mt 11:29 ἄρατε τὸν ζυγὸν {__-__ __ __: yoke, metaph. bondage or submission to authority, a term used of Hebrew boys who attend Hebrew school.} ἐφ’ ὑμᾶς καὶ μάθετε {V-2AAM-2P: _____} ἀπ’ {Prep. with ____} ἐμοῦ {1PP-__S}, ὅτι πραῦς {__-__ __ __: _____} εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε {__-__ __ __-__ __: _____} ἀνάπαυσιν {__-__ __ __: _____} ταῖς ψυχαῖς {__-__ __ __: _____} ὑμῶν.

Mt 11:29 *Take my yoke upon you, and learn of (from) me; for I am meek and lowly in heart: and you shall find rest unto your souls.*

Please see 41.15.02 for vs. 28.

ASSIGNMENT 38.01 An Exegetical And Parsing Exercise.

- (1) Please complete the parsing of those words that show parsing is incomplete in Mt 11:29, above.
- (2) If our Lord meant the definition sometimes given to ζυγόν: a term used of *Hebrew boys who attend Hebrew school*; What contrast was He making between His teaching and that of His opposers. Note also this word used elsewhere in the N. T. eg., Matt 11:29, 30, Acts 15:10, Gala 5:1, 1Tim 6:1, Rev 6:5

As a general rule, however, Greek uses special forms to express the reflexive meaning. Note that, in the paradigms below, no nominative forms occur:

Table 38.01 Reflexive Pronouns

REFLEXIVE PRONOUN FIRST PERSON SINGULAR					
	MASCULINE		FEMININE		NEUTER
N.	_____		_____		_____
G.	ἐμαυτοῦ (of) myself		ἐμαυτῆς (of) myself		ἐμαυτοῦ (of) itself
D.	ἐμαυτῶ (to, for) myself		ἐμαυτῇ (to, for) myself.		ἐμαυτῶ (to, for) itself
A.	ἐαυτόν myself		ἐμαυτήν myself		ἐμαυτό itself
Usage:	NT 37, LXX 52, verses		NT 0, LXX 3, verses		NT 0, LXX 0, verses

REFLEXIVE PRONOUN FIRST PERSON SINGULAR					
	MASCULINE		FEMININE		NEUTER
N.	_____		_____		_____
G.	σεαυτοῦ (of) yourself		σεαυτῆς (of) yourself		σεαυτοῦ (of) yourself
D.	σεαυτῶ (to, for) yourself		σεαυτῇ (to, for) yourself		σεαυτῶ (to, for) yourself
A.	σεαυτόν yourself		σεαυτήν yourself		σεαυτόν yourself
Usage:	NT 42, LXX 195, verses		NT 0, LXX 21, verses		NT 0, LXX 0, verses

(Table 38.01 Cont.)**REFLEXIVE PRONOUN THIRD PERSON SINGULAR**

	MASCULINE	FEMININE	NEUTER
N.	_____	_____	_____
G.	ἐαυτοῦ (of) himself	ἐαυτῆς (of) herself	ἐαυτοῦ (of) itself
D.	ἐαυτῶ (to, for) himself	ἐαυτῇ (to, for) herself.	ἐαυτῶ (to, for) itself
A.	ἐαυτόν himself	ἐαυτήν herself	ἐαυτό itself
Usage:	NT 127, LXX 520 verses	NT 14, LXX 52 verses	NT 5, LXX 10 + 1 ^a verses

REFLEXIVE PRONOUN PLURAL, ALL PERSONS

	MASCULINE	FEMININE	NEUTER	MEANINGS
N.	_____	_____	_____	
G.	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	(of) ourselves, yourselves, themselves
D.	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς	(to, for) ourselves, yourselves, themselves
A.	ἐαυτούς	ἐαυτάς	ἐαυτά	ourselves, yourselves, themselves
Usage:	NT 137 vs. LXX 221 vs.	NT 10 vs. LXX 6, vs.	NT 2 vs., LXX 4 + 1 ^b , vs. LXX 4 + 1 ^c , vs.	

NOTE I: The feminine and neuter forms of ἐμαυτοῦ and σεαυτοῦ (i.e., ἐμαυτῆς and σεαυτῆς, etc.) do not occur in the New Testament. But for example ἐμαυτό {_{Reflexive P_{ron.}-ANS}} is used once in Ex 36:12 in the LXX. A feminine form is required if the speaker or person addressed was female.

NOTE 2: It will be noticed from the paradigms above that a single set of forms was used for the reflexive pronoun of all three persons in the *plural*. In translating these forms, therefore, one must refer to the subjects of the clauses in which they stand.

NOTE 3: The reflexive pronouns of English are formally identical with pronouns used for emphasis. They are easily distinguished, however, since the emphatic forms (corresponding to forms of αὐτός in Greek) are always appositive.

Jn 17:17 ¶ **αγιασον <37> (5657) {V-AAM-2S} αυτους <846> {P-APM} εν <1722> {PREP} τη <3588> {T-DSF} αληθεια <225> {N-DSF} σου <4771> {P-2GS} ο <3588> {T-NSM} λογος <3056> {N-NSM} ο <3588> {T-NSM} σος <4674> {2P Poss.Adj^d.-NMS: your; in second attributive position-emphatic attributive} αληθεια <225> {N-NSF} εστιν <1510> (5719) {V-PAI-3S}**

Jn 17:17 ***Sanctify them with the truth: Your word is (the) truth.***

Jn 17:18 καθως <2531> {ADV} εμε <1473> {P-1AS} απεστειλας <649> (5656) {V-AAI-2S} εις <1519> {PREP} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} καγω <2504> {P-1NS-K} απεστειλα <649> (5656) {V-AAI-1S} αυτους <846> {P-APM} εις <1519> {PREP} τον <3588> {T-ASM} κοσμον <2889> {N-ASM}

Jn 17:18 ***As thou hast sent Me into the world, I also have sent them into the world;***

And now He Arms us for our battles to come.

Jn 17:19 και υπερ αυτων εγω αγιαζω {V-PAI-1S} **ἐμαυτόν** {_{reflexive P_{ron.}-AM-1S}}, ινα {Conj.: that, in order that, for} **ῶσιν** {V-PAS-3P} και αυτοι **ἡγιασμένοι** {V-RPP-NPM} εν αληθεια.

Jn 17:19 ***and I sanctify Myself for them, that they also may be sanctified by truth.***

^a Occurs in Sir 1:1 (π - 7), a textually uncertain reading.

^b Occurs in Sir 1:1 (π - 26), a textually uncertain reading.

^c Occurs in Sir 1:1 (π - 26), a textually uncertain reading.

^d Ref. Section 15.07.02.

Please notice here that our sanctification comes by means of the Truth – The Word of God; we don't do it; God does it through the Word. How many of us who claim to be Christians are in the state of being ignorant of His Word. How can we expect to be sanctified when we refuse to:

Ps 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

Lk 23:39 Εἰς δὲ τῶν κρεμασθέντων {V-APP-GMP} κακούργιων {A-GMP} ἐβλασφήμει {V-IAI-3S} αὐτὸν λέγων {V-PAP-NMS}, Οὐχὶ σὺ εἶ {C_{ond.} Part. with 2nd class cond.:} ὁ Χριστός; σῶσον {V-AAI_{mp.}-2S} σεαυτὸν {reflexive P_{ron.}-AM2S} καὶ ἡμᾶς.

Lk 23:39 *Now one of the malefactors who had been hanged spoke insultingly to him, saying, You are the Christ, Aren't You, save Yourself and us.*

Mk 4:17 καὶ οὐκ ἔχουσιν {V-PAI-3P} ρίζαν ἐν ἑαυτοῖς {reflexive P_{ron.}-L_{oc.}M3P} ἀλλὰ πρόσκαιροί {A-NMP: for a season, temporary, transient} εἰσιν {V-PAI-3P}· εἶτα {A_{dv.} denoting sequence-here, of time: then, next} γενομένης {V-2ADP-GFS<γίνομαι: come into being, be born, arise, come on} θλίψεως {N-GFS: tribulation, affliction, distress} ἢ {disjunctive (here)P_{art.}: or} διωγμοῦ {N-GMS: persecution} διὰ τὸν λόγον εὐθύς {A_{dv.} like εὐθέως: straightway, directly} σκανδαλίζονται {V-PPI-3P: put a snare or a stumbling block in the way, Pass.; made to stumble}.

Mk 4:17 *and they have no root in themselves, but endure (they are) for a while; then, when tribulation or persecution arises because of the word, straightway they stumble.*

Lk 15:20 καὶ ἀναστὰς {V-2AAP-NMS: raising up, awakening, rising} ἦλθεν {V-2AAI-3S} πρὸς τὸν πατέρα ἑαυτοῦ {reflexive P_{ron.}-GM3P}. ἔτι {A_{dv.}: yet, as yet, still} δὲ αὐτοῦ μακρὰν {A_{dv.}: long way, far} ἀπέχοντος {V-PAP-GMS: be away, distant} εἶδεν {V-2AAI-3S} αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη {V-API-3S: be moved as to the σπλάγχνα [guts]; feel pity, compassion} καὶ δραμῶν {V-2AAP-NMS<τρέχω: run} ἐπέπεσεν {V-2AAI-3S<ἐπιπίπτω: fall into one's embrace} ἐπὶ τὸν τράχηλον {N-AMS: the neck; embrace} αὐτοῦ καὶ κατεφίλησεν {V-AAI-3S: kiss much, kiss again and again, kiss tenderly} αὐτόν.

Lk 15:20 *And he arose, and came to his (own) father. But while he was yet far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him (much).*

Jude 18 ὅτι ἔλεγον {V-IAI-3P} ὑμῖν ὅτι 'Επ' ἐσχάτου {superlative A-GMS} [τοῦ] χρόνου ἔσσονται {V-FDI-3P} ἐμπαῖκται {N-NMP} κατὰ τὰς ἑαυτῶν ἐπιθυμίας {N-AFP} πορευόμενοι {V-PAP-NMP: go, proceed, go on one's way} τῶν ἀσεβειῶν {N-GFP}.

Jude 18 *that they said to you, that in [the] last time (of this age) there should be mockers, walking after their own lusts of ungodliness.*

1 Jn 1:8 ἐὰν {C_{ond.} part. with 3rd class} εἴπωμεν {V-2AAS-1P: say} ὅτι ἁμαρτίαν οὐκ ἔχομεν {V-PAI-1P}, ἑαυτοὺς {reflexive P_{ron.}-AM2P} πλανῶμεν {V-PAI-1P: deceive by lies} καὶ ἡ ἀλήθεια {N-NFS} οὐκ ἔστιν {V-PAI-3S} ἐν ἡμῖν.

1 Jn 1:8 *If (at any time) we might say that we have no sin (nature), we deceive ourselves (by lies), and the truth is not in us.*

For the purposes of our assignment, below, here are the remaining two verses of I John 1.

I Jn 1:9 ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάριση ἡμᾶς ἀπὸ πάσης ἀδικίας.

I Jn 1:10 ἐὰν εἴπωμεν ὅτι οὐκ ἡμαρτήκαμεν, ψεύστην ποιῶμεν αὐτὸν καὶ ὁ λογος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν

ASSIGNMENT 38.02 Sin, Sins, And Confession/Standing And State

(1) Please translate and parse every word of verses 9-10, above.

(2) What characteristics in the construction around ἁμαρτίαν led the translator to add (*nature*) to the translation? Beats me? is not an acceptable answer!

(3) What is the state of the ones alluded to in vs. 8, saved or lost? Why?

(4) What does the term in verse 9, τὰς ἁμαρτίας, refer? Why do you think so?

(5) What does the term in verse 10, ἡμαρτήκαμεν, refer? Why? How should this word be translated?

(6) What is the state of the ones alluded to in vs. 10; saved or lost? Why?

(7) If State refers to our eternal destiny, and Standing refers to our present temporal condition (Spiritual or 2 kinds of Carnal 1 Co 2:13-3:3, see below); What is the Standing of those being referred to in verses 8, who say, I have no sin nature (totally-sanctified or some such stuff) or verse 10, I have not (at any time - never) committed acts of sin?

(8) In my doctrine of “St. Elsewhere”, **Reckoning was termed Preventive Medicine for the sin nature and the resulting sin(s).** Here, **Confession is Corrective Medicine for Sins.** What do you think is the Corrective Medicine for the Sin Nature?^a

(9) Please make space for the principles developed here and place them in your Systematic Theology. What are they?

^a How’s about, “DEAD RECKONING”!

But What About Carnality

1 Co 2:14 *But the natural man* (Greek psuchikos – the unsaved soulish man in ADAM) *does not receive the things of the Spirit of God, for they are folly to him; and he cannot know them because they are spiritually* (Greek pneumatikws) *discerned;*

15 *but the spiritual* {Greek - pneumatikos) [*man*] *discerns all things, and *he* is discerned of no one.*

16 *For who has known the mind of the Lord, who shall instruct him? But *we* have the mind of Christ.*

1 Cor 3:1 ¶ *And *I*, brethren, have not been able to speak to you as to spiritual* (Greek – pneumatikois), *but as to fleshly* (Greek – sarkinois – Fleshly, a baby Believer who hasn't had the time to grow); *as to babes in Christ.*

2 *I have given you milk to drink, not meat, for ye have not yet been able, nor indeed are ye yet able;*

3 *for ye are yet carnal* (Greek – sarkikoi – An older Believer (with resp. to born again time) who has refused to grow: ref. Eph 5:17-21, Col 3:16-25). *For whereas there are among you emulation and strife, are ye not carnal* (Greek – sarkikoi – An older Believer (with resp. to born again time), *and walk according to man?*

(10) Do you think it is possible for a born-again-one to live like the “devil” for fifty years, all the while sitting regularly and even holding offices in a local Church?

(11) What do you believe might help such individuals for whom you may be responsible?

(12) Suppose you were a preaching/teaching elder (pastor) of a local church. What might you do to recover such persons into the pneumatikos state?

(13) Answer questions (11) & (12) for any sarkinois folks (you better get some) you have in your congregation.

Note for the interested teacher/Pastor:

This portion of Scripture should be taught towards the start of your ministry. You might do it by teaching 1 Cor exegetically. This might keep you free from the “Hobby Horse” criticism, since you are simply teaching the Bible, verse-by-verse. Make sure that you teach books of the O.T. as well. We all need the principles you will determine through the Holy Spirit’s ministry AND by your hard work! Writers doing business for God in this area are Miles J. Stanford (The Complete Green Letters, The Reckoning That Counts); James Hudson Taylor. “Physician, evangelist, administrator, visionary, compassionate husband and father. - James Hudson Taylor was all these things and more. As a pioneer missionary to China, he modeled the integration of truth, faith, humility and obedience.” His secret of the “exchanged life” and profound dependence on the Lord for every need set him apart. His Book “Hudson Taylor’s Spiritual Secret describes this “exchange” system. Many other of the 19th century “Keswick” writers may be referred to also; J. B. Stoney, John Nelson Darbey, etc.

38.02 Other Adjectives Used as Reflexive Pronouns.

The adjective ἴδιος, α, ον,: *private, one's own, peculiar to oneself*; is sometimes used as a possessive adjective corresponding in meaning to the genitive forms of αὐτός, but is usually reflexive:

Mt 25:14 Ὡσπερ {A_{dv.} sometimes used in the protasis with οὕτως (καὶ) in apodosis- but here: *just as, even as*} γὰρ ἄνθρωπος ἀποδημῶν {V-PAP-NMS: *be or go abroad*} ἐκάλεσεν {V-AAI-3S: *call, summon*} τοὺς ἰδίους δούλους καὶ παρέδωκεν {V-AAI-3S: *give or hand over to another*} αὐτοῖς τὰ ὑπάρχοντα {V-PAP-ANP: *begin, make a beginning, be in existence, be ready or at hand, belong to, belongings, possessions*} αὐτοῦ, . A man. . . called his servants (*i.e.*, his own),

Mt 25:14 *For it is like a man going away out of a country, called his own bond slaves and delivered to them his belongings.*

ἴδιος is sometimes used for the first and second persons as well as for the third:

1 Th 2:14 ὑμεῖς γὰρ μιμηταὶ {N-NMP: *mime or imitator*; note its English transliteration.} ἐγενήθητε {V-API-2P}, ἀδελφοί, τῶν ἐκκλησιῶν {N-GPF} τοῦ θεοῦ τῶν οὐσῶν ἐν {V-PAP-GFP} εἰμί: *am, exist, happen, be present*} τῇ Ἰουδαίᾳ {N-L_{oc.}SF} ἐν Χριστῷ {N-L_{oc.}MS} Ἰησοῦ {N-L_{oc.}MS}, ὅτι {C_{onj.}: *for, because*} τὰ αὐτὰ ἐπάθετε {V-2AAI-2P} <πάσχω: *suffer sadly, be in a bad plight*} ὑμεῖς ὑπὸ {P_{rep.} with abl.: *by means of, from*} τῶν ἰδίων {A-A_{bl.}PM} συμφυλετῶν {N-A_{bl.}PM} καθὼς {A_{dv.}: *just as, as, like*} καὶ αὐτοὶ ὑπὸ {P_{rep.} with abl.: *by means of, from*} τῶν Ἰουδαίων {A-A_{bl.}PM}

1 Th 2:14 *For you, brethren, became imitators of the churches of God those which are in Judaea in Christ Jesus: for you suffered the same things from your own countrymen, even as they did from the Jews;*

ἴδιος is sometimes used in addition to the genitive forms of the personal pronouns^a, for emphasis:

Ac 2:8 καὶ πῶς {interrogative Adv.: *how*} ἡμεῖς ἀκούομεν {V-PAI-1P} ἕκαστος {A-NMS: *each, every*} τῆ
 ἰδίᾳ {A-I_{nstr.}FS} διαλέκτῳ {N-I_{nstr.}FS} ἡμῶν ἐν ᾗ {Relative P-I_{nstr.}FS<ὅς, ἣ, ὅ: *who, which, what, that*}
 ἐγεννήθημεν {V-API-1P<_____ : _____};

Ac 2:8 *and how **are we hearing** (them) each in our own dialect in which we have been born,*

ASSIGNMENT 39.02 A Tongue Is A Language Is A Dialect Is A Question?

- (1) fill in the appropriate blanks, <_____ : _____>, for Acts 2:8, above.
 (2) In ASSIGNMENT 26.02, do you see more clearly the reason for question 5 of that assignment? Why?

- (3) Does a believer ask for a Spiritual Gift? Why? or Why not?

- (4) Oh by the way, what figure of speech do we see in Mt 25:14, above?

- (5) Is the language this gift gives a heavenly or an earthly language (from this verse only)?
 Why?

ἴδιος is also used substantively:

Jn 13:1 Πρὸ {P_{rep.} with the ablative: *before*} δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν {V-
 2AAI-3S} αὐτοῦ ἡ ὥρα ἵνα μεταβῆ {V-2AAS-3S} ἐκ {P_{rep.} with ablative: *out of, from*} τοῦ
 κόσμου {N-A_{bl.}MS} τούτου {near demonstr. P-A_{bl.}MS: *this*} πρὸς {P_{rep.} with accus.: *to, towards*} τὸν
 πατέρα, ἀγαπήσας {V-AAP-NMS} τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος {N-
 ANS: *end, to the end, or to the uttermost*} ἠγάπησεν {V-AAI-3S} αὐτούς.

Jn 13:1 *Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto his Father, having loved **his own** who were in the world, he loved them unto the the uttermost.*

The adverbial use of the dative **ἰδίᾳ**: *separately, privately, individually*, and of the phrase **κατ' ἰδίαν**: *in private, by oneself, privately*, should also be noted:

1 Co 12:11 πάντα {A-APN} δὲ ταῦτα ἐνεργεῖ {V-PAI-3S} τὸ ἐν {A-NNS: *one*} καὶ τὸ αὐτὸ
 πνεῦμα, διαροῦν {V-PAP-NNS: *divide into parts, part, tear, cleave or cut asunder, distribute*} ἰδίᾳ
 ἐκάστῳ {A-DMS: *each, every*} καθὼς {Adv. after verbs of proportion and degree: *according as, even as, just as,*
as} βούλεται {V-PAI-3S more strongly than θέλω: *will, wish, desire, purpose, be minded*}.

1 Co 12:11 *but all these work the one and the same Spirit, dividing severally to each **one** even as He will.*

^a Both the Greek and the English pronouns are reflexive. They would be emphatic in such a sentence as: ἐγὼ αὐτοὺς ἀγιάζω αὐτούς. I consecrate them **myself** (= I myself consecrate them).

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 Mt 14:23 καὶ ἀπολύσας {V-AAP-NM^aS: release, let go, dismiss} τοὺς ὄχλους {N-AMP: crowd, multitude}
 ἀνέβη {V-2AAI-3S: ascend, go up, rise, mount, be borne up, spring up} εἰς τὸ ὄρος κατ' ἰδίαν
 προσεύξασθαι {V-ADI_{inf.}: pray}. ὀψίας δὲ γενομένης {V-2AAP-GFS} μόνος ἦν ἐκεῖ
 {Adv. of place: there}.

Mt 14:23 *And having dismissed the crowds, he went up into the mountain by Himself to pray. And when evening was come, He was alone there,*

38.03 The Reciprocal Pronoun.

The meaning of the English phrase *each other* is usually expressed in Greek by the reciprocal pronoun ἀλλήλων:

Table 38.02 The Reciprocal Pronoun ἀλλήλων

	MASCULINE	FEMININE	NEUTER
N.			
G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

This is an intriguing phenomena: How can we be each-other when we're all-a-lone?

1 Jn 1:7 ἐὰν {C_{ond.} Part. for 3rd class cond.: if} δὲ ἐν {P_{rep.} with Instr.: by means of} τῷ φωτὶ περιπατῶμεν {V-PAS-1P: walk, conducting oneself} ὡς αὐτός ἐστιν ἐν {P_{rep.} with loc.: in} τῷ φωτὶ, κοινωνίαν ἔχομεν {V-PAI-1P} μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει {V-PAI-3S} ἡμᾶς ἀπὸ πάσης {A-A_{bl.}FS: all, every} ἁμαρτίας.

1 Jn 1:7 *But if we are walking in the light as He is in the light, we are having fellowship with **one another**, and the blood of Jesus Christ His Son keeps on cleansing us from every sin.*

ASSIGNMENT 39.03 An Antidote For Carnality

(1) Is the Scripture here referring to acts of sin, or the sin nature? _____
 And how do you know? _____

(2) What is a 'symptom' that we are "walking 'in' the light"? _____

(3) If we are "walking 'in' the light", with whom are we are having fellowship? _____
 How do you know? _____

(4) If we are not walking by means of the light, what is the first thing we should consider? _____

^a Ref. Table 28.01

- Jas 5:14 Is any sick among you? let him call to *him* the elders of the assembly, and let them pray over him, anointing him with oil in the name of *the* Lord;
- Jas 5:15 and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he be one who has committed sins, it shall be forgiven him.
- Jas 5:16 ἐξομολογεῖσθε {V-PMM-2P} οὖν ἀλλήλοις τὰς ἀμαρτίας καὶ εὐχεσθε {V-PAI_{mp}-2P} ὑπὲρ ἀλλήλων {A-A_{bl}.MS}, ὅπως {A_{dv}.rel. of manner with subj.: in order that, to the end that, that} ἰαθῆτε {V-APS-2P< ἰάομαι: heal}. πολὺ {A-ANS< πολὺς, πολλή, πολὺ: much, many, great} ἰσχύει {V-PAI-3S} δέησις {N-NFS} δικαίου {A-GMS} ἐνεργουμένη {V-PMP-NFS: be operative, be at work, put forth power, effectually work}.
- Jas 5:16 Confess therefore your sins **to one another**, and pray for **one another**, that you may be healed. The fervent supplication of the righteous (man) has much power.
- Rev 11:10 καὶ οἱ κατοικοῦντες {V-PAP-NMP} ἐπὶ τῆς γῆς χαίρουσιν {V-PAI-3P} ἐπ' αὐτοῖς καὶ εὐφραίνονται {V-FPI-3P}, καὶ δῶρα πέμπουσιν {V-FAI-3P} ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφήται ἐβασάνισαν {V-AAI-3P} τοὺς κατοικοῦντας {V-PAP-AMP} ἐπὶ τῆς γῆς.
- Rev 11:10 And they who are dwelling upon the earth are rejoicing over them, and shall be full of delight, and shall send gifts **one to another**, because these, the two prophets, tormented them who are dwelling upon the earth.
- 1 Co 16:20 ἀσπάζονται {V-PAI-3P: welcome, greet salute} ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἐσπάσαοθε {V-AAI_{mp}-2P: welcome, greet salute} ἀλλήλους ἐν φιλήματι ἁγίῳ.
- 1 Co 16:20 All the brethren greet you. Greet **one another** with a holy kiss.

The meaning of the English **each other** is also sometimes expressed in Greek by the third person plural of the reflexive pronoun, and sometimes by the phrase - εἰς τὸν ἕνα:

- 1 Co 6:7 ἤδη {A_{dv}.: now, already} μὲν {P_{art}.: truly, certainly, surely, indeed} [οὖν {C_{onj}.: then, therefore, accordingly, consequently, these things being so}] ὅλως {A_{dv}.: at all, commonly, utterly} ἥττημα {N-NNS: diminution, decrease, defeat, loss} ὑμῖν ἐστίν {V-PAI-3S} ὅτι κρίματα {N-ANP: matter for judgment, law-suit, case} ἔχετε {V-PAI-2P} μεθ' ἑαυτῶν· διὰ τί {interrogative P-ASN: who, which, what} οὐχὶ μᾶλλον {comp. A_{dv}. more, rather, the more} ἀδικεῖσθε {V-PPI-2P: hurt, do wrong, wrong, suffer wrong, be unjust, take wrong, sin} καὶ τί οὐχὶ μᾶλλον {comp. A_{dv}. more, rather, the more} ἀοστερεῖσθε {V-PPI-2P: defraud, rob, despoil};
- 1 Co 6:7 Already indeed then it is altogether a fault in you that ye have law-suits between **yourselves** (with **each other**). Why do you not rather suffer wrong? Why are you not rather defrauded?
- 1 Th 5:11 Διὸ {C_{onj}.: wherefore, on which account} παρακαλεῖτε {V-PAI_{mp}-2P: invoke, call on, beseech, entreat, console, encourage and strengthen by consolation, comfort} ἀλλήλους καὶ οἰκοδομεῖτε {V-PAI_{mp}-2P: build (a house), erect (a building), build (up from the foundation)} εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε {V-PAI-2P}.
- 1 Th 5:11 Wherefore encourage one another, and build up **each other**, even as you are doing.

38.04 The Possessive Pronouns

Table 38.03 Several Possessive Pronouns

ἀλλότριος, ἀλλότρια, ἀλλότριον:	belonging to another, not one's own, (opposed to ἴδιος)
ἐμός, ἐμή, ἐμόν:	my, mine
ἴδιος, ἴδια, ἴδιον:	one's own
ἡμέτερος, ἡμέτερα, ἡμέτερον:	our, ours
ὑμέτερος, ὑμέτερα, ὑμέτερον:	your, yours
σός, σή, σόν:	thy, thine (your),

38.05 Indefinite Pronouns, Adjectives, and Adverbs.

The indefinite pronoun and adjective in New Testament Greek is τις, whose case forms are identical to those of the interrogative pronoun and adjective τίς except for accent (see above, 34.05, Table 34.01):^a

Table 39.04 The Indefinite Pronoun τις, τι

NO. Case Form	MASCULINE AND FEMININE	NEUTER
SG N	τις	τι
G	τινός (or τινος)	τινός (or τινος)
D	τινί (or τινι)	τινί (or τινι)
A	τινά (or τινα)	τι
PL N	τινές (or τινες)	τινά (or τινα)
G	τινῶν (or τινων)	τινῶν (or τινων)
D	τισί(ν) (or τισι(ν))	τισί(ν) (or τισι(ν))
A	τινάς (or τινας)	τινά (or τινα)

38.05.01 The Indefinite Pronoun τις.

When used as a pronoun the indefinite τις, τι corresponds to English *any, anyone, anybody, anything, some, someone, somebody, something, one, a certain one, a certain person, a certain man, a certain thing, certain, certain ones, certain people*; in selecting one of these possible translations one must be guided by the context:

Mt 9:3 καὶ ἰδοῦ {V-2AAI_{mp}-2S< see, perceive, behold } **τινες** τῶν γραμματέων {N-GMP< γραμματεὺς: scribe, Biblical scholar } εἶπαν {V-2AAI-3P< λέγω: say } ἐν ἑαυτοῖς , Οὗτος βλασφημεῖ {V-PAI-3S}.

Mt 9:3 *And behold, **certain** of the scribes said to (in, within) themselves, This man blasphemes.*

Mt 12:29 ἢ {disjunctive P_{rt}: or } πῶς {interrog. Adv.: how? } δύναται {V-PNI_{nf}-3S: be able } **τις** εἰσελθεῖν {V-2AAI_{nf}: enter } εἰς τὴν οἰκίαν {N-AFS } τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι {V-AAI_{nf}: seize, carry off by force } , ἐὰν {Cond. Part. for 3rd class., with negative μὴ: unless } μὴ {neg. Part. } πρῶτον δῆση {V-AAS-3S } τὸν ἰσχυρόν; καὶ τότε {Adv. of time-here of consequent events: then, thereupon } τὴν οἰκίαν αὐτοῦ διαρπάσει {V-FAI-3S: plunder }.

Mt 12:29 *Or how is **anyone** able to enter into the house of the strong man and plunder his goods, unless first he bind the strong man? and then he will plunder his house.*

Lk 9:49 Ἀποκριθεὶς {V-AAP-NMS } δὲ Ἰωάννης εἶπεν {V-2AAI-3S } , Ἐπιστάτα {N-VMS } , εἶδομεν {V-2AAI-1P } **τινα** ἐν τῷ ὀνόματί σου ἐκβάλλοντα {V-PAP-AMS } δαιμόνια , καὶ ἐκωλύομεν {V-IAI-1P< κωλύω: hinder, restrain, forbid, withhold } αὐτὸν ὅτι οὐκ ἀκολουθεῖ {V-PAI-3S< ἀκολουθέω: } μεθ' ἡμῶν.

Lk 9:49 *And John answering said, Master, we saw **someone** casting out demons in thy name, and we were forbidding him, because he was not following with us.*

^a The forms of the interrogative pronoun **always have an acute accent** (which falls on the first syllable, in the case of dissyllabic forms); the forms of the indefinite pronoun have either *no* accent or an accent on the second syllable (of dissyllabic forms). For complete rules, see Appendix A on accents..

Lk 7:40 καὶ ἀποκριθεὶς {V-AAP-NMS< ἀποκρίνω: answer} ὁ Ἰησοῦς εἶπεν {V-2AAI-3S: say} πρὸς αὐτόν, Σίμων, ἔχω {V-PAI-1S} σοὶ **τι** εἰπεῖν {V-2AAI_{nf}}. ὁ δέ,^a Διδάσκαλε {N-VMS}, εἶπέ {V-2AAI_{mp}.2P< λέγω: say}, φησὶν {V-PAI-3S< φημί: declare, say}.

Lu 7:40 *And Jesus answering said to him, Simon, I have **something** to say to you. And he says, Teacher, speak.*

Jn 3:3 ἀπεκρίθη {V-API-3S< ἀποκρίνω: answer} Ἰησοῦς καὶ εἶπεν {V-2AAI-3S} αὐτῷ, Ἄμην ἀμὴν λέγω {V-PAI-1S} σοι, ἐὰν {C_{ond. Part. for 3rd class., with negative μὴ: except, unless}} μὴ {neg. Part.} **τις** γεννηθῆ {V-APS-3S} ἄνωθεν {A_{dv.: from above, from the first, from the beginning, anew, again}}, οὐ δύναται {V-PAI-3S: be able} ἰδεῖν {V-2AAI_{nf}} τὴν βασιλείαν τοῦ θεοῦ.

Jn 3:3 *Jesus answering and said to him, Verily, verily, I say unto thee, Except **someone** be born from above (again, anew) he is not able to see (enter into) the kingdom of God.*

ATR writes.

“Except a man be born anew (εαν μη τις γεννηθη ανωθεν). Another condition of the third class, undetermined but with prospect of determination. First aorist passive subjunctive of γενναω. ανωθεν. Originally "from above" (#Mr 15:38), then "from heaven" (#Joh 3:31), then "from the first" (#Lu 1:3), and then "again" (παλιν ανωθεν, #Ga 4:9). Which is the meaning here? The puzzle of Nicodemus shows (δευτερον, verse #Jo 3:4) that he took it as "again," a second birth from the womb. The Vulgate translates it by *nisi renatus fuerit denuo*. But the misapprehension of Nicodemus does not prove the meaning of Jesus. In the other passages in John (#3:31; 19:11,23) the meaning is "from above" (δευσπερ) and usually so in the Synoptics. It is a second birth, to be sure, regeneration, but a birth from above by the Spirit.

He cannot see the kingdom of God (ου δυναται ιδειν την βασιλειαν του θεου). To participate in it as in #Lu 9:27. For this use of ιδειν (second aorist active infinitive of οραω) see #Joh 8:51; Re 18:7. “

1 Th 5:15 ὁράτε {V-PAM-2P} μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῶ {V-2AAS-3S}, ἀλλὰ πάντοτε τὸ ἀγαθὸν {A-ANS} διώκετε {V-PAI_{mp}.-2P< διώκω: seek eagerly after} [καὶ] εἰς ἀλλήλους καὶ εἰς πάντας.

1 Th 5:15 *See that none render unto any one evil for evil; but always eagerly seek after that which is good, one toward **another**, and toward all.*

38.05.02 The Indefinite Pronoun Used As An Adjective.

The indefinite **τις**, **τι** may also function as an adjective (**with anarthrous nouns**); it then means *any, some, a certain, certain*:

Lk 15:11 Εἶπεν {V-2AAI-3S} δε, Ἄνθρωπός **τις** εἶχεν {V-IAI-3S} δύο υἱούς.

Lk 15:11 *And he said, A **certain** man had two sons:*

Lk 18:2 λέγων {V-PAP-NMS}, Κριτῆς **τις** {Indef. P_{ron.}-NMS} ἦν {V-IAI-3S} ἔν **τινι** {Indef. P_{ron.}-LFS} πόλει {N-LFS} τὸν θεὸν μὴ φοβούμενος {V-PNP-NMS: fear} καὶ ἄνθρωπον μὴ ἐντροπέμενος {V-PMP-NMS: reverence}.

Lk 18:2 *saying, There was a **certain** judge in a **certain** city, not fearing God and not respecting man:*

^a The punctuation and word order seems odd when looking at this verse. Part may have to do with LXX usage, some with punctuation added by later copyists, some with possible word order change(s) and all may be due to our unfamiliarity with Greek spoken in the 1st century. A more or less word for word translation of the last sentence is: “*And teacher he was saying, speak.*”

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 Acts 15:36 Μετὰ δὲ **τινας** ἡμέρας εἶπεν {V-2AAI-3S} πρὸς Βαρναβᾶν Παῦλος,
 Ἐπιστρέψαντες {V-AAP-NMP: return, turn back, come back} δὴ {P_{art.}: now, then, verily, in truth, really,
 surely, certainly, forthwith, at once} ἐπισκεψώμεθα {V-ADS-1P: see, look upon in order to help or to benefit}
 τοὺς ἀδελφοὺς κατὰ πόλιν πάσαν {A-AFS} ἐν αἷς {as a demonstr. or , here, as rel. P_{ron.}-LFP<
 ὅς: who, which, what, that} κατηγγείλαμεν {V-AAI-1P: announce, declare, promulgate, make known} τὸν
 λόγον τοῦ κυρίου, πῶς ἔχουσιν {V-PAI-3P}.

Acts 15:36 *And after **some** days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they are holding up.*

1 Tim 5:24 **Τινῶν** ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί {A-NPF: : preceding, prior in time, previous, proceed, go forward, in a bad sense, to go further than is right, or proper} εἰσιν {V-PAI-3P}, προάγουσαι {V-PAP-NFP: openly evident, known to all, manifest} εἰς κρίσιν, **τισὶν** δὲ καὶ ἐπακολουθοῦσιν {V-PAI-3P: follow (close) upon, follow after, tread in one's footsteps i.e. to imitate his example}.

1 Tim 5:24 *The sins of **some** men are manifest beforehand, going before to judgment, and **some** also they follow after (imitate).*

38.05.03 Indefinite Adverbs.

The indefinite adverbs which occur in the New Testament are **ποτέ** (or **ποτε**), *at some time or other, once, formerly, at times* (cf. the interrogative **πότε**; *when?*), **ποῦ** (or **που**), *somewhere, about* (with numbers) (cf. the interrogative **ποῦ**); *where?*), and **πῶς** (or **πως**), *somehow* (cf. the interrogative **πῶς**; *how?*)^a The use of these adverbs requires explanations:

38.05.03.01 Indefinite Adverb **ποτέ** (or **ποτε**)

38.05.03.01.01 **ποτέ** (or **ποτε**) In A Future Time Context.

When the context points to future time, **ποτέ** means *ever, at any time, at some time, once*:

Lk 22:32 ἐγὼ δὲ ἐδεήθην {V-API-1S< δέησις: asking, entreaty, supplication, for particular benefits. In NT of man to God} περὶ σοῦ ἵνα μὴ ἐκλίπη {V-2AAS-3S intransitive use: leave off, cease, fail} ἡ πίστις σου· καὶ σὺ **ποτε** ἐπιστρέψας {V-AAP-NMS_{intrans.} metaph. use: turn, turn oneself (to God)} στήρισον {V-AAI_{imp.}-2S: } τοὺς ἀδελφούς σου.

Lk 22:32 *but I made supplication for you, that your faith fail not; and you, once you are converted, establish your brothers.*

38.05.03.01.02 **ποτέ** (or **ποτε**) In A Past Time Context.

When the context points to past time, **ποτέ** means *once, formerly*:

Note the problem of the carnal vs. the spiritual man. (Ref. W. Newell, “Romans”- Online Bible)

Ro 7:9 ἐγὼ δὲ ἔζων {V-IAI-1S} χωρὶς {A_{dv.}: separate from, apart from, without} νόμου **ποτέ**· ἐλθούσης {V-2AAP-GFS: come} δὲ τῆς ἐντολῆς ἡ ἀμαρτία ἀνέζησεν {V-2AAI-1S: live again, regain life}, 10 ἐγὼ δὲ ἀπέθανον {V-2AAI-1S}, ...

Ro 7:9 *But *I* was alive without law **once**; but the commandment came, sin revived, and *I* died,*

Jn 9:13 Ἔγουντες {V-PAI-3P} αὐτὸν πρὸς τοὺς Φαρισαίους τὸν **ποτε** τυφλόν {A-AMS}.

Jn 9:13 ¶ *They bring him who was **before (formerly)** blind to the Pharisees.*

^a Note that the indefinite adverbs are either unaccented or accented differently from the interrogative adverbs.

38.05.03.03.01 ποτε In Combination With ἤδη.

In combination with the word ἤδη as in ἤδη ποτέ: *now at length*:

Ro 1:10 πάντοτε ἐπὶ τῶν προσευχῶν {N-GFP} μου, δεόμενος {V-PNP-NMS: } εἴ {cond. P_{art.} of 1st class} πῶς {enclitic P_{article}: at all} ἤδη ποτέ εὐδοθήσομαι {V-FPI-1S} ἐν τῷ θελήματι {N-I_{ns.} NS} τοῦ ἐλθεῖν {V-2AAI_{nf.}} πρὸς ὑμᾶς.

Ro 1:10 *always beseeching by my prayers, if any way now at length I may be prospered by means of the will of God to come to you.*

ATR suggests for this difficult compound of particles, etc.:

“If by any means now at length (εἴ πῶς ἤδη ποτέ). A condition of the first class in the form of an indirect question (aim) or elliptical condition like #Ac 27:12 (ATRGLHR, 1024). Note the four particles together to express Paul’s feelings of emotion that now at length somehow it may really come true.

I may be prospered (εὐδοθήσομαι). First future passive indicative of εὐδοῶ for which verb see on "1Co 16:2".

By the will of God (ἐν τῷ θελήματι τοῦ θεοῦ). Paul’s way lay "in" God’s will.”

This should be the attitude and standing of every believer in Christ. i.e., what we do should be by means of and according to the will of God.

38.05.03.03.02 ποτε In Combination With οὐ.

In combination with the word οὐ as in οὐ...ποτέ: *never, not ever*

2 Pet 1:21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη {V-API-3S} προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι {V-PPP-NMP< φορέω: move by bearing; move or, to be conveyed or borne, with the suggestion of force or speed, of persons borne in a ship over the sea} ἐλάλησαν {V-AAI-3P: speak} ἀπὸ θεοῦ ἄνθρωποι.^a

2 Pet 1:21 *For no prophecy ever came by the will of man: but men spoke from God, having been carried along by the Holy Spirit.*

38.05.03.03.03 ποτε In Combination With τίς.

In combination with the word τίς as in τίς...ποτέ: *whoever, whatever, who in the world, what . . . ever.* (When introducing a rhetorical question anticipating a negative answer.)

1 Cor 9:7 τίς στρατεύεται {V-PMI-3S} ἰδίῳ ὀψωνίῳ {N-DNP} ποτέ;...

1 Cor 9:7 *What soldier ever serves at his own charges? who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?*

38.05.03.03.04 ποτε With The Indicative In Combination With μή.

With The Indicative and combined with the word μή as in μή ποτέ (or μήποτε): *never, not.* (cf. the use of μή as a conjunctive in 31.14.03):

Heb 9:16 ὅπου {A_{dv.} of place, time or condition, cause or reason: where} γὰρ διαθήκη {N-NFS: disposition, testament, will}, θάνατον {N-AMS} ἀνάγκη {N-NFS} φέρεσθαι {V-PPI_{nf.}: bring, bring forward, happen} τοῦ διαθεμένου {V-2AMP-GMS: dispose of by a will, make a testament}*

Heb 9:16 *(For where there is a testament, the death of the one who made the testament must happen.*

^a Ref. NEC, “Hermeneutics - An Antidote . . .” Section 4.3.1

Heb 9:17 διαθήκη {N-NFS: disposition, testament, will} γὰρ ἐπὶ νεκροῖς {A-DMP} βεβαία {A-NFS: sure; in the sense of a legally guaranteed security}, ἐπεὶ {Conj.< ἐπί+εἰ, here with ellipsis: otherwise, else} μήποτε ἰσχύει {V-PAI-3S: be a force, avail} ὅτε {temporal P art. of time: when} ζῆ {V-PAI-3S: live} ὁ διαθέμενος {V-2AMP-NMS: dispose of by a will, make a testament}.

Heb 9:17 *For a testament is in force when men are dead, otherwise it is **not** in force while the one who made the testament is alive.)*

ATR further expands the explanation:

“A testament (διαθήκη). The same word occurs for covenant (verse #15) and will (verse #16). This double sense of the word is played upon also by Paul in #Ga 3:15. We say today "The New Testament" (*Novum Testamentum*) rather than "The New Covenant." Both terms are pertinent.

That made it (του διαθεμενου). Genitive of the articular second aorist middle participle of διατιθημι from which διαθήκη comes. The notion of will, here, falls in with κληρονομία (inheritance, #Ipe 1:4) as well as with θάνατος (death). *Of force (βεβαία). Stable, firm as in #Heb 3:6,14.*”

Paul here uses the second legal meaning (testament: between an entity and someone who died, vs. covenant: between two that are alive) of διαθήκη along with βέβαιος: legal evidence, to show that this is a legal compact. Do you think there is enough information that you could find in these two verses for a Textual Expository message?

38.05.03.03.05 ποτέ With The Subjunctive In Combination With μή.

With The Subjunctive and combined with the word μή as in μή ποτέ (or μήποτε): *lest, that...not.*

Mt 15:32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος {V-ADP-NMS} τοὺς μαθητὰς αὐτοῦ εἶπεν {V-2AAI-3S} Σπλαγχνίζομαι {V-PAI-1S} ἐπὶ τὸν ὄχλον, ὅτι ἤδη {Adv.: now, already} ἡμέραι τρεῖς προσμένουσίν {V-PAI-3P: wait longer, continue, remain still, with dative; remain with, attached to, cleave unto, abide in} μοι καὶ οὐκ ἔχουσιν τί φάγωσιν · καὶ ἀπολύσαι {V-AAI_{nf}} αὐτοὺς νήστεις οὐ θέλω {V-PAI-1S}, μήποτε ἐκλυθῶσιν {V-APS-3P: weaken, become faint} ἐν τῇ ὁδῷ.

Mt 15:32 *But Jesus, having called his disciples to him, said, I have compassion on the crowd, because they have remained with me already three days and they have not anything they can eat, and I would not send them away fasting lest they should faint on the way.*

38.05.03.03.06 πότε As An Interrogative Adverb In Combination With μή.

πότε With the Indicative combined with μή: *can it be that, is it possible that.* (cf. μή in 34.04.01 - μή with the indicative, introduces a question to which a negative answer is expected.):

Jn 7:26 καὶ ἴδε {V-AAI_{mp}-2S < οραω: to stare at, to see, to look to; LOOK } παρρησίᾳ {N-DFS: freedom of speech, plainness, openness, adverbially; freely, openly, plainly} λαλεῖ {V-PAI-3S} καὶ οὐδὲν αὐτῷ λέγουσιν {V-PAI-3P}. μήποτε ἀληθῶς {A_{dv.}: truly, surely} ἔγνωσαν {V-2AAI-3P: know, (experientially)} οἱ ἄρχοντες {N-NMP: ruler (of Synagogue)} ὅτι οὗτός ἐστιν {V-PAI-3S} ὁ Χριστός; Jn 7:26 *And lo, He is speaking openly, and they are saying nothing to Him. Can it be that the rulers truly know that this is the Christ?*

Another tough translation exercise, but ATR comes to our rescue:

“his speaking "openly" (παρρησία, for which word see #7:13; 18:20) before all. It was sarcasm about the leaders, though an element of surprise on the part of "these shrewd townsmen" (Bernard) may have existed also.

Can it be that the rulers indeed know (μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες). Negative answer expected by μήποτε and yet there is ridicule of the rulers in the form of the question. See a like use of μήποτε in #Lu 3:15, though nowhere else in John. ἔγνωσαν (second aorist ingressive active indicative of γινωσκω) may refer to the examination of Jesus by these rulers in #5:19 and means, "Did they come to know or find out" (and so hold now)?

That this is the Christ (ὅτι οὗτός ἐστιν ἀληθῶς ὁ χριστός; - note the ; for the ?). The Messiah of Jewish hope.”

38.05.04 The Indefinite Adverb πού (or που):

38.05.04.01 που Rarely Alone.

Rarely alone, with the meaning *somewhere*:

Heb 4:4 εἶρηκεν {V-P_{erf}.AI-3S < ἐρέω stronger than < λέγω: say} γὰρ που περὶ τῆς ἐβδόμης {A-GFS: week} οὕτως {A_{dv.}: in this way, so, thus} καὶ κατέπαυσεν {V-AAI-3S: rest, take rest, cease because finished} ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ {A-L_{oc.} of timeFS: week} ἀπὸ πάντων {A-GNP} τῶν ἔργων {N-GNP} αὐτοῦ.^a

Heb 4:4 *For he has said somewhere of the seventh [day] thus, And God rested [ceased] on the seventh day from all his works:*

ASSIGNMENT 38.04 What about Omniscience?

(1) Does inspiration guarantee omniscience?

(2) If so, why does the writer not say where (in His Book), exactly, God said these words?

(3) When did Chapter and Verse divisions arise?

(4) Does using the word “somewhere” mitigate against or for inspiration?^b

(5) Why?

^a Quote (roughly speaking) from a middle portion of Gen 2:2 of LXX.

^b See APPENDIX A – BIBLIOLOGY, 1.2.

38.05.04.02 που With Numbers And Numeral Expressions.

που with numbers and numeral expressions, meaning *about*:

Ro 4:19 καὶ μὴ ἀσθενήσας {V-AAP-NMS: *be weak or feeble*} τῇ πίστει {N-DFS} κατενόησεν {V-AAI-3S: *take note of, perceive, consider carefully*} τὸ ἑαυτοῦ σῶμα [ἤδη] νενεκρωμένον {V-P_{erf}.PP-ANS: *be dead*}, ἑκατονταετής {A-NMS: *a hundred years old*} **που** ὑπάρχων {V-PAP-NMS: *be in existence, be ready, be at hand*}, καὶ τὴν νέκρωσιν {N-AFS: *death, state of death*} τῆς μήτρας {N-GFS: *womb*} Σάρρας.

Ro 4:19 and not being weak in faith, he considered not his own body already become dead (with respect to procreation), being **about** a hundred years old, and the deadness of Sarah's womb,

38.05.04.03 που In Combination With Other Words:**38.05.04.03.01 With δὴ As In δὴπου (or δὴπου).**

With δὴ as in δὴ που (or δὴπου): *indeed, surely, of course*:

Heb 2:16 οὐ γὰρ δὴπου[†] ἀγγέλων ἐπιλαμβάνεται {V-PNI-3S: *take hold [to help]*}, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται {V-PNI-3S: *take hold [to help]*}.

Heb 2:16 *For he does not **indeed** take hold [to help] of angels, but he takes hold [to help] of the seed of Abraham.*

Note: Anarthrous σπέρματος Ἀβραὰμ points to the character of Abraham's seed (by faith) and not Abraham's 'natural' descendents. This adds to his rationale for the incarnation.

38.05.04.03.02 With μή As In μή...που (or μήπου).

With μή as in μή...που (or μήπου): *lest...somewhere*:

Ac 27:29 φοβούμενοί {V-PAP-NMP: *fear*} τε {enclitic copulative P_{art.}: *and*} **μή που** κατὰ τραχεῖς τόπους {N-AMP: } ἐκπέσωμεν {V-2AAS-1P: *fall, fall off, be cast*}, ἐκ {P_{rep.} with abl.: *out of, from, from within*} πρύμνης {N-Abl.FS: *stern(of a ship)*} ῥίψαντες {V-AAP-NMP: *cast, throw, throw down*} ἀγκύρας {N-AFP: *anchor*}^a τέσσαρας {A-AFP number: *four*} ἠϋχοντο {V-IMI-3P: *wish, pray, pray for*} ἡμέραν γενέσθαι {V-2AAInf.}.

Ac 27:29 *and fearing **lest somewhere** (accidentally) we should be cast on rocky places, casting four anchors from [the] stern, they wished (for their own benefit) for day to come.*

ATR, further, says:

"Lest haply we should be cast ashore on rocky ground (μη που κατα τραχεις τοπους εκπεσωμεν). The usual construction after a verb of fearing (μη and the aorist subjunctive εκπεσωμεν). Literally, "Lest somewhere (που) we should fall out down against (κατα) rocky places." The change in the soundings made it a very real fear. τραχεις (rough) is old adjective, but in the N.T. only here and #Lu 3:5 (from #Isa 40:4).

^a Ancient anchors resembled modern ones in form: they were of iron, provided with a stock, and with two teeth-like extremities often but by no means without flukes.

Four anchors (αγκυρας τεσσαρας). Old word from. αγκη In N.T. only in this chapter, with ριπτω here, with εκτεινειν {to stretch out, stretch forth } in verse #30, with περιαιρω in verse #40; and #Heb 6:19 (figuratively of hope).

From the stern (εκ πρυμνης). Old word, but in N.T. only in #Mr 4:38; here and #41 in contrast with πρωρα (prow). The usual practice was and is to anchor by the bows. "With a view to running the ship ashore anchoring from the stern would, it is said, be best" (Page). Nelson is quoted as saying that he had been reading Ac 27 the morning of the Battle of Copenhagen (April, 1801) where he anchored his ships from the stern. Wished for the day (ηυχοντο). Imperfect middle, kept on praying for "day to come" (ημεραν γενεσθαι) before the anchors broke under the strain of the storm or began to drag. If the ship had been anchored from the prow, it would have swung round and snapped the anchors or the stern would have faced the beach. "

(see figures 38.01-05)

At least one of the anchor stocks (see figure 38.04) has probably been found in the shallows of St. Thomas Bay on the Island of Malta. This was found by two divers in 1960 at the southern end of the island as opposed to the accepted place of the shipwreck. Robert Cornuke from the BASE Institute of Colorado Springs, Colorado, has documented this find in his fine book, *The Lost Shipwreck Of Paul*. A model anchor with yoke is shown by Figure 38.05. The maps showing Paul's trip route and final shipwreck are shown on maps 1 – 3. (see figures 38.01-03)

This is included as an example of the Perspective Hermeneutical Principle of **Historical Propriety**. When you preach/teach this passage its good to have buttressing materials from credible sources, for illustrations.

38.05.05 With πώς (or πως).

With πώς (or πως): *somehow, in some way*; in the New Testament only in the combinations μή πως (μήπως) and εἶ πως:

38.05.05.01 With μή πώς (or μήπως)

With μή πώς (μήπως): *so that. . . (Perhaps) not, lest (perhaps)*.

1 Co 9:27 ἀλλὰ ὑπωπιάζω {V-PAI-1S: a term used in 1st cent. boxing: *strike under the eye, give a black eye* metaph., here; *severe self discipline, buffet*} μου τὸ σῶμα καὶ δουλαγωγῶ {V-PAI-1S: *make a slave, bring into bondage*}, **μή πως** ἄλλοις {A-DMP: *other, another* (of the same kind)} κηρύξας {V-AAP-NSM: *herald, preach*} αὐτὸς ἀδόκιμος {A-NMS: *not standing the test, unqualified, worthless, disqualified*, (put on the shelf – as a cracked cooking pottery vessel)} γένομαι {V-2APS-1S: *be, become*}.

1 Co 9:27 *but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.*

38.05.05.02 With εἶ πως.

With εἶ πως: *if perhaps, if somehow, if sometime; whether perhaps, whether somehow*:

Ro 1:10 πάντοτε {A_{dv.} of time: *at all times, always*} ἐπὶ τῶν προσευχῶν {N-GFP: *prayer*, in general & always to God} μου, δεόμενος {V-PNP-NMS with Gen. for specific needs: *beg, request, beseech, pray*} **εἶ πως** {interrogative A_{dv.} how?} ἤδη {A_{dv.} always of time: *now, already*} ποτὲ {enclitic P_{art.} here of the future: *once, formerly, sometime*}^a εὐδοθησομαι {V-FPI-1S: *grant a prosperous and expeditious journey*} ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν {V-2AAInf.: *come*} πρὸς ὑμᾶς.

Ro 1:10 *always beseeching in my prayers, if sometime soon at length I be granted a prosperous and expeditious journey by the will of God to come to you.*

^a Enclitic: A word which is joined so closely to another word with the result that it loses its proper accent.

Grammatical Note: The construction, εἴ πως^a ἤδη ποτὲ, may be translated and means: *if sometime soon at length*.^b

ATR Adds again:

“If by any means now at length (εἰ πως ἤδη ποτε). A condition of the first class in the form of an indirect question (aim) or elliptical condition like #Ac 27:12 (Robertson, Grammar, p. 1024). Note the four particles together to express Paul’s feelings of emotion that now at length somehow it may really come true.

I may be prospered (εὐδοωθησομαι). First future passive indicative of εὐδοω for which verb see on "1Co 16:2".

By the will of God (ἐν τῷ θεληματι τοῦ θεοῦ). Paul’s way lay "in" God’s will.

Note Robertson’s comment on 1 Cor 16:2:

Upon the first day of the week (κατὰ μιαν σαββατου). For the singular σαββατου (sabbath) for week see #Lu 18:12; Mr 16:9. For the use of the cardinal μιαν in sense of ordinal πρώτην after Hebrew fashion in LXX (ATRGLHR, 672) as in #Mr 16:2; Lu 24:1; #Ac 20:7. Distributive use of κατὰ also.

Lay by him in store (παρ εαυτῷ τιθετω θησαυριζων). By himself, in his home. Treasuring it (cf. #Mt 6:19. for θησαυριζω). Have the habit of doing it, τιθετω (present imperative).

As he may prosper (οτι εαν εὐδοωται). Old verb from εὖ, well, and οδος, way or journey, to have a good journey, to prosper in general, common in LXX. In N.T. only here and #Ro 1:10; #3Jo 1:2. It is uncertain what form εὐδοωται is, present passive subjunctive, perfect passive indicative, or even perfect passive subjunctive (MGGNT1, 54). The old MSS. had no accents. Some MSS. even have εὐδοωθη (first aorist passive subjunctive). But the sense is not altered. οτι is accusative of general reference and εαν can occur either with the subjunctive or indicative. This rule for giving occurs also in #2Co 8:12. Paul wishes the collections to be made before he comes.

^a Here, in some old texts, εἴ πως[ei pws] has no blank space between. The translation (and meaning in English), however remains the same!

^b This is the only occurrence of this construction in the N. T.



Figure 38.01 Map Number One From Cornuke's Book



Inset map detail shown on MAP NO. 3

Figure 38.02 Map Number Two From Cornuke's Book

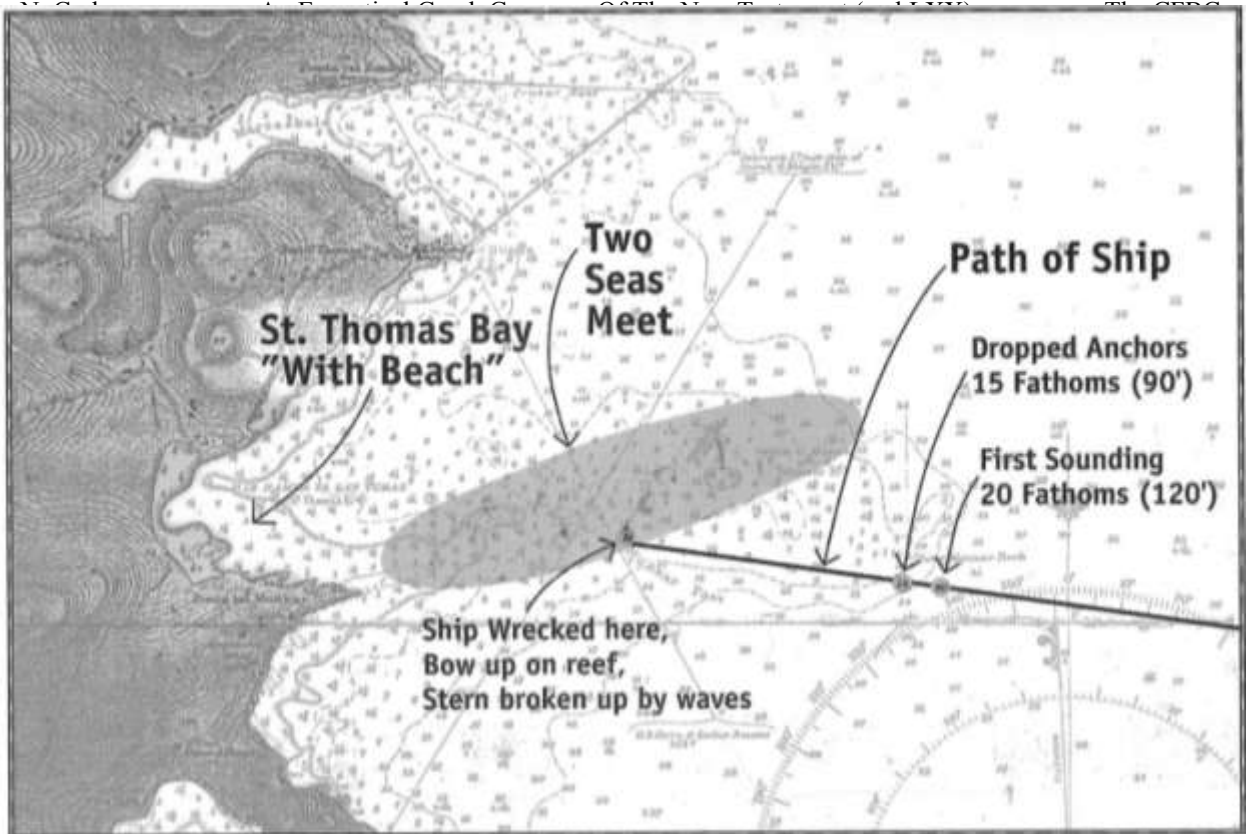


Figure 38.03 Map Number Three From Cornuke's Book



Figure 38.04 Bob Cornuke And Anchor Yoke - With Charles Grech (one of the finders)

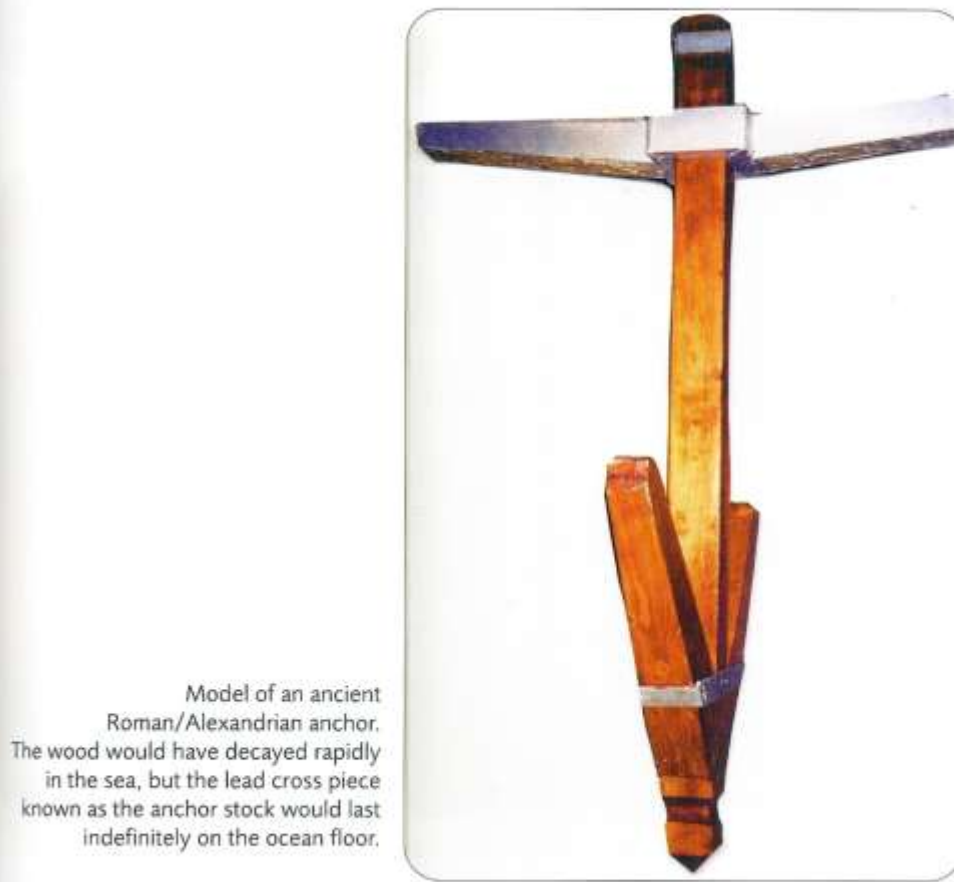


Figure 38.05 A Model Anchor With Yoke – Bob Cornuke’s Book

39.01 English Relative Clauses.

The English form *who* is used in various ways; these are illustrated below:

- (a) *Who* is coming?
- (b) We shall ask them, "*Who* is coming?"
- (c) We shall ask them *who* is coming.
- (d) This is the man *who* is coming.

Sentence (a) is a question, marked as such by the introductory *who* and the special intonation patterns used for such sentences in English (indicated by the symbol [?]). In sentences (b) and (c) sentence (a) reappears; in each it has been transformed from an independent sentence into a dependent constituent (viz., an object^a). This transformation has been managed in (b) merely by including sentence (a), together with its intonation patterns, within a larger structure; this sort of inclusion is called **direct quotation**. In (c) the inclusion of (a) has involved the alteration of the intonation patterns and might have involved the alteration of some of the forms of the words in (a).^b This type of inclusion is called an **indirect quotation**. In (a), (b), and (c), however, the words *who is coming* express a question, whether directly or indirectly, when they are accompanied by the appropriate intonation patterns. In (d), however, these same words do not express a question; rather they are descriptive of *the man*. The structural difference between the clause *who is coming* as it appears in (c) and as it appears in (d) may be seen from its transformational properties. Sentence (c) may be transformed easily into sentence (b), and any indirect question may in similar fashion be transformed into a direct one. Sentence (d), however, cannot be transformed in this way; the clause *who is coming* is not, therefore, an indirect question in (d). Sentence (d) can be represented as equivalent to two sentences:

- (d1) This is the man.
- (d2) The man is coming.

Sentence (d2) is grammatically attached to (d1) by replacing the common term, *the man*, by *who*; in this function *who* is said to be a **relative pronoun**, and the clause it introduces is said to be a **relative clause**.

39.02 The Uses Of τίς And ὅς Expressed As The English *who*.

In English, as we have just seen, the form, *who*, serves to introduce direct questions, indirect questions, and relative clauses. New Testament Greek has two forms corresponding to English *who*: τίς and ὅς. Τίς, as we saw in Lesson 34, is used to introduce direct or indirect questions; ὅς is used to introduce relative clauses.^c

^a See 23.11.03.

^b If the introductory formula of quotation were in the past tense, the question would have to be altered thus: We asked them who was coming.

^c This distinction is almost always maintained in the New Testament. The exceptions are given by Bauer in his discussion of the two forms. The form ὅστις was used to introduce *indirect* questions in classical Greek, but this use is found only once, if at all, in the New Testament. (The interpretation of the passage [Acts 9:6] is disputed.)

Accordingly, sentences (a), (b), (c), and (d) would appear in Greek as follows:

- (a) τίς ἔρχεται;
 (b) ἐρωτήσομεν αὐτούς, τίς ἔρχεται;
 (c) ἐρωτήσομεν αὐτοὺς τίς ἔρχεται.^a
 (d) οὗτός ἐστιν ὁ ἀνὴρ ὃς ἔρχεται.

39.03 The Forms Of The Relative Pronoun ὃς, ἣ, ὅ.

The forms of the relative pronoun ὃς, ἣ, ὅ should be carefully distinguished from those of the definite article; note that *no* forms of the relative pronoun begin with τ- (as do some forms of the definite article) and that *all* of them are accented. The relative pronoun is declined as follows:

Table 39.01 The Relative Pronoun ὃς, ἣ, ὅ

	MASCULINE	FEMININE	NEUTER
SG N.	ὃς	ἣ	ὅ
G.	οὗ	ἣς	οὗ
D.	ᾧ	ἣί	ᾧ
A.	ὃν	ἣν	ὅ
PL. N.	οἱ	αἱ	ἃ
G.	ᾧν	ᾧν	ᾧν
D.	οἷς	αἷς	οἷς
A.	οὓς	ἅς	ἅ

39.04 The Meanings Of The Relative Pronoun ὃς.

The forms of ὃς correspond to English *who*, *whom*, *whose*, *which*, *that*, and *what*; the context determines which English form should be used. The gender and number of a relative pronoun are the same as the gender and number of the noun or pronoun to which the relative pronoun refers; in each of the illustrative sentences, below, this noun or pronoun, called the antecedent of the relative, is printed in boldface type:

Mt 17:5 ἔτι {Adv. of contemporaneous past time: *as, while, yet, as yet*} αὐτοῦ λαλοῦντος {V-PAP-GMS} ἰδοὺ {V-2AAM-2S} νεφέλη {N-NFS} φωτεινὴ {A-NFS} ἐπεσκίασεν {V-AAI-3S} αὐτούς, καὶ ἰδοὺ {V-2AAM-2S} φωνὴ ἐκ τῆς νεφέλης λέγουσα {V-PAP-NFS}, Οὗτός {near demonstrative P_{ron.}-NMS} ἐστιν {V-PAI-3S} ὁ υἱός μου ὁ ἀγαπητός {A-NMS: *beloved*}, ἐν ᾧ εὐδόκησα {V-AAI-1S: *be well pleased with*}, ἀκούετε {V-PAM-2P} αὐτοῦ.

Mt 17:5 *While he was still speaking, behold, a bright cloud overshadowed them, and lo, a voice out of the cloud, saying, This is my beloved Son, in **whom** I am well pleased: (keep on) hear(ing) him.*

ASSIGNMENT 39.01 Keep On Listening For That Message That Came From Heaven!

(1) Name the following construction: ὁ υἱός μου ὁ ἀγαπητός.

(2) In the construction, ἀκούετε αὐτοῦ, is the translation “hear of (or from) him”, valid? Why or why not?

^a The Greek forms of (b) and (c) would, of course, be indistinguishable in MSS which have no punctuation; indirect questions can usually be distinguished by differences in person of the verb or by some introductory form (e.g., εἰ see 34.06).

(3) In the construction, ἐν **ᾧ**, what is the case of **ᾧ**?

Why?

Lk 12:37 μακάριοι {A-NMP: joyful, happy, a feeling of well being, blessed}^a οἱ δοῦλοι {N-NMP: bondslaves, indentured servants} ἐκεῖνοι, οὓς ἐλθῶν {V-2AAP-NMS: come} ὁ κύριος εὐρήσει {V-FAI-3S} γρηγοροῦντας {V-PAP-AMP < γρηγορέω: watch, wake, be vigilant}: ἀμὴν λέγω {V-PAI-1S} ὑμῖν ὅτι περιζώσεται {V-FMI-3S} καὶ ἀνακλιεῖ {V-FAI-3S < ἀνακλίνω: make or bid to recline} αὐτοὺς καὶ παρελθῶν {V-2AAP-NMS here, of time: come, an act continuing for a time} διακονήσει {V-FAI-3S: minister unto} αὐτοῖς.

Lk 12:37 Joyful^b are those bondmen **whom** the lord (when) coming shall find watching; verily I say unto you, that he will gird himself and shall make them recline, and coming shall minister unto them.

Lk 23:29 ὅτι ἰδοὺ {V-2AAM-2S used especially in prophetic utterances: lo, behold, see (and understand)} ἔρχονται {V-PAI-3P} ἡμέραι {N-NPF} ἐν αἷς ἐροῦσιν {V-FAI-3P: utter, speak, say}, Μακάριαι αἱ στεῖραι {N-NFP: barren} καὶ κοιλίαι {N-NFP} αἷ οὐκ ἐγέννησαν {V-AAI-3P < γέννάω: bring forth, bear} καὶ μαστοὶ {N-NMP: breast} οἷ οὐκ ἔθρεψαν {V-AAI-3P < τρέφω, of a mother: give suck, nourish, feed}.

Lk 23:29 for behold, days are coming in **which** they will say, Joyful are the barren, even wombs **that** have not given birth, and breasts **that** have not given suck.

ASSIGNMENT 39.02 Strange Voices From Home

(1) What are the days being referred, in this Lk 23:29 passage?

What arguments would you use for ‘the days’?

(2) What is the significance of ἰδοὺ, in the literature (hint: check context, where does it occur in NT?)^v

(3) Who are the ‘they’s that shall speak?

(4) What group of individuals includes the women directly referred?

(5) Contextually, why should the women referred to, be joyful, being barren?

^a Ref: Psm 1:1 Heb. vs. LXX

^b Ref: Harry Rimmer, *Voices From The Silent Centuries*, 1942, Eerdmans Publishing Co., pg 62ff.

Jn 4:39 Ἐκ δὲ τῆς πόλεως {N-A_{bl}.SF< πολίς: city} ἐκεῖνης πολλοὶ {A-NMP< πολὺς, πολλή, πολὺ: much, many, great} ἐπίστευσαν {V-AAI-3P: believe, trust, rely} εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς {N-GFS} μαρτυροῦσης {V-PAP-GFS: witness, testify} ὅτι εἶπέν {V-2AAI-3S: say} μοι πάντα {A-ANP< πᾶς, πᾶσα, πᾶν: all, every} ἃ ἐποίησα {V-AAI-1S: do, make}.

Jn 4:39 *And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things **that** I did.*

Jn 9:24 Ἐφώνησαν {V-AAI-3P< φωνέω: call out, cry out, speak aloud} οὖν {post positive P_{art}.: wherefore, therefore, then} τὸν ἄνθρωπον ἐκ δευτέρου {A-A_{bl}.NS: a second time} ὃς ἦν τυφλὸς καὶ εἶπαν {V-2AAI-3P} αὐτῷ, Δὸς {V-2AAM-2S: give} δόξαν τῷ θεῷ· ὑμεῖς οἴδαμεν {V-P_{erf}.AI-1P} ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς {A-NMS: sinful, a sinner} ἐστίν.

Jn 9:24 *They called therefore a second time the man **who** was (had been) blind, and said to him, Give glory to God: we know that this man is sinful (a sinner).*

Eph 3:7 οὗ ἐγενήθη {V-2AP^a-1S} διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης {V-APP-AFS} μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.

Eph 3:7 ***of which** I have been made a minister according to the gift of the grace of God given to me, according to the working of his power.*

39.04.01 Do A Partial Word Study Of A Small Section.

ASSIGNMENT 39.03 Our Inheritance/Citizenship

Php 3:17 Συμμιμηταί {N-NMP: _____} μου γίνεσθε {V-PAI_{mp}-2P}, ἀδελφοί, καὶ σκοπεῖτε {V-PAM-2P: _____} τοὺς οὕτως περιπατοῦσιν {V-PAP-AMP: _____} καθὼς {Adv. (ref Jn 5:24): _____} ἔχετε {V-PAI-2P} τύπον {N-AMS: _____} ἡμᾶς.

A suggested translation:

Php 3:17 *Be imitators all together of me, brethren, and fix your eyes on those walking thus as you have us for a model; (DBY)*

My translation:

Phl 3:17

Phl 3:18 πολλοὶ γὰρ περιπατοῦσιν {V-PAI-3P} οὓς πολλάκις ἔλεγον {V-IAI-1S} ὑμῖν, νῦν δὲ καὶ κλαίων λέγω {V-PAI-1S}, τοὺς ἐχθροὺς τοῦ σταυροῦ {N-GMS} τοῦ Χριστοῦ,

A suggested translation:

Phl 3:18 *For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross^b of Christ: (DBY)*

My translation:

Phil 3:18

^a See Table 18.03

^b See Appendix C THE CROSS . . .

Phil 3:19 ὧν τὸ τέλος {N-NNS: termination, the limit at which a thing ceases to be} ἀπώλεια {N-NFS: perdition, the destruction which consists of eternal misery in hell}, ὧν ὁ θεὸς ἡ κοιλία {N-NFS} καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ {N-L_{oc}.FS} αὐτῶν, οἱ τὰ ἐπίγεια {A-ANP: existing upon the earth, earthly, terrestrial} φρονοῦντες {V-PAP-NMP: be of the same mind i.e. agreed together, cherish the same views, be harmonious with}

A suggested translation:

Phil 3:19 *whose end [is] perdition, whose god [is] the belly and who glory in their shame, who cherish earthly things.*

My translation:

Phil 3:19

Assignment 39.03 (Cont. below)

Assignment 39.03 (Cont.)

Phil 3:20 ἡμῶν γὰρ τὸ πολίτευμα {N-NNS: _____} ἐν οὐρανοῖς {N-DMP} ὑπάρχει {V-PAI-3S: }, ἐξ οὗ {Reflex. P_{ron.}-A_{bl.}.MS: where} καὶ σωτήρα ἀπεκδεχόμεθα {V-PNI-1P: } κύριον Ἰησοῦν Χριστόν,

A suggested translation:

Phil 3:20 *For our citizenship^a is in heaven; from where also we are eagerly (and expectantly) waiting for a Savior, the Lord Jesus Christ:*

My translation:

Phil 3:20

ATR aids us with:

Our citizenship (ἡμῶν το πολίτευμα). Old word from πολιτεω (#Php 1:27), but only here in N.T. The inscriptions use it either for citizenship or for commonwealth. Paul was proud of his Roman citizenship and found it a protection. The Philippians were also proud of their Roman citizenship. But Christians are citizens of a kingdom not of this world (#Joh 18:36). Milligan (MMVGT) doubts if commentators are entitled to translate it here: "We are a colony of heaven," because such a translation reverses the relation between the colony and the mother city. But certainly here Paul's heart is in heaven.

We wait for (ἀπεκδεχομεθα). Rare and late double compound (perfective use of prepositions like wait out) which vividly pictures **Paul's eagerness for the second coming of Christ as the normal attitude of the Christian colonist whose home is heaven.**

Phil 3:21 ὅς μετασχηματίσει {V-FAI-3S< _____ : _____} τὸ σῶμα τῆς ταπεινώσεως {N-GFS: _____} ἡμῶν^b σύμμορφον {A-ANS: _____} τῷ σώματι {N-DSN: _____} τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν {N-AFS: _____} τοῦ δύνασθαι {V-PNI_{inf}: _____} αὐτὸν καὶ ὑποτάξαι {V-AAInf: _____} αὐτῷ τὰ πάντα. (WH)

^a Or commonwealth

^b Note: the 1969 printing of Nestle's text adds as a textual remark: 21 Ἔεις το γενεσθαι {V-AAI_{inf}} αὐτο . including the word σύμμορφον: *for the purpose of it being conformed...*

A suggested translation:

Phil 3:21 **who** shall fashion anew the body of our humiliation for the purpose of it being conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

My translation:

Phil 3:21

39.05 Case Controlling Functions Associated With The Relative Pronoun.

In the passages above, the *case* of the relative pronoun is in each instance determined by the function which it has in the relative clause; usually, however, the case of the relative is assimilated or "**attracted**" to the case of the antecedent, especially if the case of the **relative** ought, as determined by its function in the relative clause, to be accusative, and if the case of the **antecedent** is genitive or dative:

Mt 24:50 ἥξει {V-FAI-3S: } ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἧ̅ {Rel. P_{ron.}-L_{oc.} of time^{FS}:
when} οὐ προσδοκᾷ {V-PAI-3S: expect (whether in thought, in hope, or in fear), look for, wait for} καὶ ἐν ὥρᾳ
ἧ̅ οὐ γινώσκει,.

Mt 24:50 *the lord of that bonds slave shall come in a day when he does not expect it, and in an hour when he does not know, (DBY)*

Jn 7:39 τοῦτο δὲ εἶπεν {V-2AAI-3S} περὶ τοῦ πνεύματος ὃ̅ {Rel. P_{ron.}-NNS: who, which, what, that}
ἔμελλον {V-IAI-3P: be about, be on the point of doing or suffering something, to intend, have in mind, think to}
λαμβάνειν {V-PAI_{inf.}: receive} οἱ πιστεύσαντες {V-AAP-NMP: believe, trust} εἰς αὐτόν· οὐπω
{A_{dv.}: not yet} γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω {A_{dv.}: never before, never yet, nothing yet, not yet, not
yet, not as yet} ἔδοξάσθη {V-API-3S: glorify}.

Jn 7:39 *But this he said concerning the Spirit, which they who believed on him were about to receive; for the Spirit was not yet, because Jesus was not yet glorified (i.e., ascended).*

2 Co 10:8 ἐάν {C_{ond.} part, with cond. of 3rd class: if} [τε] {enclitic P_{art.}: and, both, then, whether, even, also} γὰρ
περισσότερόν {comparative A-ASN: something further, more, much more than all, more plainly, pre-eminence,
superiority, advantage, more eminent, more remarkable, more excellent} τι {indefinite P_{ron.}-ASN: a certain, a certain one,
some, some time, a while} καυχῆσθαι {V-ADS-1S: glory (whether with reason or without), glory on account of a
thing, glory in a thing} περὶ τῆς ἐξουσίας {N-GFS: authority} ἡμῶν, ἧ̅ {Rel. P_{ron.}-GFS: who, which,
what, that} ἔδωκεν {V-AAI-3S: give} ὁ κύριος εἰς οἰκοδομὴν {N-AFS: edifying, building,
edification, (the act of) building, building up} καὶ οὐκ εἰς καθάρεισιν {N-AFS: : pulling down, destruction,
demolition} ὑμῶν, οὐκ αἰσχυνθήσομαι {V-FPI-1S: ashamed, disfigure, dishonor, suffuse with shame, make
ashamed, be ashamed}.

2 Co 10:8 *For even if I should boast somewhat more abundantly concerning our authority, which the Lord has given (to us) for building up and not for your overthrowing, I shall not be put to shame;*

39.06 The Long Forms Of The Relative Pronoun.

The long forms, ὅστις (= ὅς), ἧτις (= ἧ), ὅτι (sometimes printed ὅ τι or even ὅ, τι [= ὅ]), οἷτινες (= οἷ), αἷτινες (= αἷ), and ἄτινα (= ἄ), do not differ in meaning from the short forms

Lk 2:10 καὶ εἶπεν {V-2AAI-3S} αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε {V-PAI_{mp}-2P: *fear*}, ἰδοὺ {V-2AAI_{mp}-2S: *see, look, (behold)*} γὰρ εὐαγγελίζομαι {V-PMI-1S: *preach, announce (the good news)*} ὑμῖν χαρὰν {N-AFS: *joy, gladness*} μεγάλην {A-AFS: *great*} ἧτις {Rel. P_{ron}-NFS: *who, which, what, that*} ἔσται {V-FAI-3S: *is*} παντὶ τῷ λαῶ,

Lk 2:10 *And the angel said to them, stop fearing, for behold, I announce to you glad tidings of great joy, which shall be to all the people;*

Rom 9:4 οἵτινές {Rel. P_{ron}-NMP: *who, which, what, that*} εἰσιν {V-PAI-3P} Ἰσραηλῖται {N-NMP: *Israel, Israelite*}, ὧν {Rel. P_{ron}-GMP: *who, whose, which, what, that*} ἡ υἰοθεσία {N-NFS: *adoption*} καὶ ἡ δόξα καὶ αἱ διαθήκαι {N-NFP: *covenant*} καὶ ἡ νομοθεσία {N-NFS: *law giving, legislation*} καὶ ἡ λατρεία {N-NFS: *service, divine service*} καὶ αἱ ἐπαγγελίαι {N-NFP: *promise, message, announcement*}.

Rom 9:4 *who are Israelites; whose is the adoption, and the glory, and the covenants, and the law giving, and the service, and the promises;*

Note: Observe the antecedent from verse 3: ἀδελφῶν {N-GMP} μου {1st pers. P-GS} . . . of my brethren . . .

The following is an important set of verses from Gal 5. It may produce an “X” rated Message, so be careful in public proclamations. The blank fields (Word Meanings) should be completed to allow you to realize your ‘natural’ family ties (i.e., ‘in Adam’- After all, we’re all part of one ‘great family’). Then complete the assignment below.

Ga 5:19 φανερά {A-NNP} δὲ ἐστὶν {V-PAI-3S} τὰ ἔργα {N-NNP} τῆς σαρκός {N-GFS}, ἅτινά {Rel. P_{ron}-NNP: *who, which, what, that*} ἐστὶν {V-PAI-3S} (μοιχείᾳ^b {N-NFS:

_____})

πορνείᾳ {N-NFS: _____},

ἀκαθαρσίᾳ {N-NFS: _____},

ἀσέλγειᾳ, {N-NFS: _____}

20 εἰδωλολατρίᾳ {N-NFS: _____},

φαρμακείᾳ {N-NFS: _____},

ἔχθραι {N-NFS: _____},

ἔρις {N-NFS: _____},

ζήλος {N-NMS: _____},

^a These are the only forms of ὅστις which occur in the New Testament except for the genitive ὅτου; this form occurs only in the phrase ἕως ὅτου: *while*.

^b omitted from the Coptic set (denoted here by Ⲅ) of the Egyptian manuscripts p⁴⁶ⲚBAC, except for (h=hiatus) p⁴⁶ (ca 200 AD)

_____},
 ἐριθείαι {N-NFP:
 _____},
 διχοστασίαι {N-NFP:
 _____},
 αἰρέσεις {N-NFP:
 _____},
 21 φθόνοι {N-NMP:
 _____},
 μέθαι {N-NFP:
 _____},
 κῶμοι {N-NMP:
 _____},

καὶ τὰ ὅμοια {A-NNP: _____} τούτοις {_____ - _____ PN:
 _____}, ἃ {Rel. Pron. -ANP: who, whose, which, what, that} προλέγω {V-PAI-1S} ὑμῖν καθὼς
 προεἶπον {V-2AAI-1S} ὅτι οἱ τὰ τοιαῦτα {D-ANP}
 πράσσοντες {V-PAP-NMP: _____} βασιλείαν θεοῦ οὐ
 κληρονομήσουσιν {V-FAI-3P: _____}.

Ga 5:19 *Now the works of the flesh are manifest, which are these: (adultery) fornication, uncleanness, lasciviousness,*
 Gal 5:20 *idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties (heresies),*
 Gal 5:21 *envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did, that they who practice such things shall not inherit the kingdom of God.*

ASSIGNMENT 39.04 A Look At The Results Of One Indiscretion (slip, mistake, . . .) or The Works Of The Flesh

(1) Complete the blank underlined Word Meanings of verses Gal 5:19-21, above. You may do it on this page or copy it to a blank Word document and fill it out more extensively. You may use any tools you have at your disposal including all commentaries contained in the Online Bible. This should be a complete Word Study.

(2) Is this list exhaustive? _____. Why or why not?

(3) Develop Principles from these three verses; Place them in your Systematic Theology under what major Topic? _____ . These Principles are:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

- (4) Now combine these Principles into one succinct, simple sentence of ten words or less. We call this a _____.
- (5) Now try your hand at developing a presentational outline (Ref. Section 2.3.4 of the Homiletics Text. And My Theme for this passage is (Remember, a simple sentence of 10 words or less!):
-
- (6) Please hand in your completed answers to questions (1) – (5). Note use the Cover sheet, the Form for PRINCIPLES AND THEME, and the one for MESSAGE OUTLINE contained in your Homiletics book Following page 163.
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39.07 The Order Of Relative Clauses In A Greek Sentence.

Relative clauses occasionally precede their antecedents; this order may be altered when translating into English:

Mk 4:25 **ὃς** {Rel. P_{ron.}-NMS: who, which, what, that} γὰρ ἔχει {V-PAI-3S} ,δοθήσεται {V-FPI-3S} αὐτῷ·καὶ **ὃς** οὐκ ἔχει, καὶ **ὃ** {Rel. P_{ron.}-ANS: who, which, what, that} ἔχει ἀρθήσεται {V-FPI-3S} < αἶρω: (1) to raise up, elevate, lift up,(2) to take away from another what is his or what is committed to him, to take by force} ἀπ' αὐτοῦ.

Mk 4:25 For he **who** has, to him shall be given; and he **who** has not, even **what** he has shall be taken from him.

Mt 13:12 **ὅστις** {Rel. P_{ron.}-NMS: who, which, what, that - ever} γὰρ ἔχει {V-PAI-3S: have, hold}, καὶ δοθήσεται {V-FPI-3S: give} αὐτῷ καὶ περισσευθήσεται {V-FPI-3S: abound, abundance, remain, exceed, increase, be left}·**ὅστις** {Rel. P_{ron.}-NMS: who, which, what, that - ever} δὲ οὐκ ἔχει {V-PAI-3S}, καὶ **ὃ** {Rel. P_{ron.}-NNS: who, which, what, that} ἔχει {V-PAI-3S} ἀρθήσεται {V-FPI-3S} < αἶρω: (1) to raise up, elevate, lift up,(2) to take away from another what is his or what is committed to him, to take by force} ἀπ' αὐτοῦ.

Mt 13:12 For **whoever** has, also to him shall be given, and he shall have abundance: but **whoever** has not, from him shall be taken away even **what** he has.

39.08 Antecedent Supply, In Greek To English Translation.

The antecedent of a relative pronoun need not be expressed in Greek; in translating into English, however, it is usual to supply one:

Mk 9:40 **ὃς** {Rel. P_{ron.}-NMS: who, which, what, that} γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν.

Mk 9:40 For **he who** is not against us is for us.

Jn 4:18 πέντε {A-N_{umeral}I_{ndelible}: five} γὰρ ἀνδρας {N-AMP < ἀνήρ: man – (not a woman)} ἔσχεσ {V-2AAI-2S: have}, καὶ νῦν {A_{dv.}: now} **ὃν** {Rel. P_{ron.}-AMS: who, which, what, that} ἔχεις {V-PAI-2S} οὐκ ἔστιν {V-PAI-3S} σου ἀνήρ {N-NMS < ἀνήρ: man – (not a woman)}·τοῦτο ἀληθὲς εἶρηκας {V-P_{erf.}AI-2S < εἶρω Attic Greek: say, speak, tell}.

Jn 4:18 for you had five husbands, and now **he whom** you have is not your husband: this [is] a true thing you have said.

Heb 12:6 **ὃν** {Rel. P_{ron.}-AMS: who, which, what, that} (The antecedent of **ὃν** is the word for son: υἱός) γὰρ ἀγαπᾷ {V-PAI-3S} κύριος παιδεύει {V-PAI-3S: train children, teach, instruct}, μαστιγοῖ {V-PAI-3S< μαστιγῶ: scourge} δὲ πάντα υἱὸν **ὃν** {Rel. P_{ron.}-AMS: who, which, what, that} παραδέχεται {V-PNI-3S: receive, admit}.

Heb 12:6 for **whom** [the] Lord loves he chastens, and scourges every son **whom** he receives.

39.09 The Relative Pronoun Never Omitted In Greek.

The relative pronoun itself is frequently omitted in English, but it is never omitted in Greek:

Jn 4:39 Ἐκ δὲ τῆς πόλεως {N-GSF} ἐκείνης πολλοὶ {A-NPM} ἐπίστευσαν {V-AAI-3P} εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς {N-GSF} μαρτυρούσης {V-PAP-GFS} ὅτι εἶπέν {V-2AAI-3S} μοι πάντα **ἃ** {Rel. P_{ron.}-ANP: who, which, what, that} ἐποίησα {V-AAI-1S}.

Jn 4:39 But many of the Samaritans of that city believed in him because of the word of the woman who bore witness, He told me all things (**that**) I did.

39.10 Neuter Forms Of The Greek Relative Without An Expressed Antecedent.

When the neuter forms of the Greek relative occur without an expressed antecedent, they may often be rendered by English *what*:

Mk 13:37 **ὃ** {Rel. P_{ron.}-NNS: who, which, what, that} δὲ ὑμῖν λέγω {V-PAI-1S}, πᾶσιν λέγω {V-PAI-1S}, γρηγορεῖτε {V-PAI_{mp.}-2P: watch, wake, be vigilant}.

Mk 13:37 But **what** I am saying to you, I am saying to all, Watch.

Jn 11:46 τινὲς {X-NMP: certain, some, any man, any, one, man, anything, certain man, something, somewhat, ought, some man, certain thing} δὲ ἐξ αὐτῶν ἀπῆλθον {V-2AAI-3P: go, depart} πρὸς τοὺς Φαρισαίους καὶ εἶπαν {V-2AAI-3P: say, speak} αὐτοῖς **ἃ** {Rel. P_{ron.}-ANP: who, which, what, that} ἐποίησεν {V-AAI-3S: do} Ἰησοῦς.

Jn 11:46 but some from them went to the Pharisees and told them **what** Jesus did.

In this use the English *what* is sometimes called a "compound relative," as it is equivalent to *that which, those which*.

39.11 Relative Clauses May Express The Kind Of Meanings Of An Articular Participle.

It is obvious that **relative clauses** express many of the meanings expressed by **articular participles** (cf. 26.15, 26.17): The following is the parable of the two builder's; Mt 7:24-27.

Mt 7:24 Πᾶς οὖν **ὅστις** {Rel. P_{ron.}-NMS: who, which, what, that - ever} ἀκούει {V-PAI-3S} μου τοὺς λόγους τούτους καὶ ποιεῖ {V-PAI-3S} αὐτοὺς ὁμοιωθήσεται {V-FPI-3S: liken, make like, be like, in the likeness of, resemble} ἀνδρὶ {N-DMS: man – not woman} φρονίμῳ {A-DMS: intelligent, wise, prudent}, **ὅστις** {Rel. P_{ron.}-NMS: who, which, what, that - ever} ὠκοδόμησεν {V-AAI-3S< οἰκδομέω - note the ε+οi contraction: build, rebuild, restore, build up} αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν {N-AFS: rock}.

Mt 7:24 Everyone therefore **who** is hearing these words of mine, and is doing them, shall be likened unto a wise man, **who** built his house upon the rock:

Mt 7:26 καὶ πᾶς ὁ ἀκούων {V-PAP-NMS} μου τοὺς λόγους τούτους καὶ μὴ ποιῶν {V-PAP-NMS} αὐτοὺς ὁμοιωθήσεται {V-FPI-3S: liken, make like, be like, in the likeness of, resemble} ἀνδρὶ μωρῷ {A-DMS: foolish, impious, godless}, ὅστις {Rel. P_{ron.}-NMS: who, which, what, that - ever} ὠκοδόμησεν {V-AAI-3S<οικδομέω - note the ε+οi contraction: build, rebuild, restore, build up} αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον {N-AFS: sand, sandy ground}.

Mt 7:26 *And everyone who is hearing these words of mine, and is not doing (practicing) them, shall be likened unto a foolish man, **who** built his house upon the sand:*

Mt 7:27 καὶ κατέβη {V-2AAI-3S} ἡ βροχὴ καὶ ἦλθον {V-2AAI-3P} οἱ ποταμοὶ {N-NMP} καὶ ἔπνευσαν {V-AAI-3P} οἱ ἄνεμοι προσέκοψαν {V-AAI-3P} τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσαν {V-2AAI-3S}, καὶ ἦν {V-IAI-3S} ἡ πτώσις {N-NSF} αὐτῆς μεγάλη {A-NFS}.

Mt 7:27 *and the rain came down, and the streams came, and the winds blew and beat upon that house, and it fell, and its fall was great.*

Application: The Spiritual Lesson:

(1) Believing the Word of God And Practicing The Relevant Items (No Sin) results in spiritual wisdom.

Question: Do you build your house of business on a flood plain? Ref Hurricane Rita! 2005

Therefore, (vs 26) many **relative clauses** can readily be transformed into articular participial constructions:

ὁ ἀνὴρ ὅς {Rel. P_{ron.}-NMS: who, which, what, that} λέγει {V-PAI-3S} ταῦτα . . . The man **who** is saying **these things** . . . is equivalent to:

ὁ ἀνὴρ ὁ λέγων {V-PAP-NMS} ταῦτα . . . The man who is saying these things . . .

However,

ὁ ἀνὴρ οὗ {Rel. P_{ron.}-ANP: who, which, what, that} τοὺς λόγους ἀκούω . . . The man **whose** words I am hearing . . .

Or:

ὁ ἀνὴρ ᾧ {Rel. P_{ron.}-DMS: who, which, what, that} ἔδωκα {V-AAI-1S} τὴν ἐντολήν . . . The man **who** gave the command . . .

Example:

Jer 7:14 καὶ ποιήσω {V-FAI-1S: do, make} τῷ οἴκῳ τούτῳ, ᾧ {Rel. P_{ron.}-DMS: who, which, what, that} ἐπικέκληται {V-P_{erf.}MI-3S: call upon} τὸ ὄνομά μου ἐπ' αὐτῷ ἐφ' ᾧ {Rel. P_{ron.}-DMS: who, which, what, that} ὑμεῖς πεποιθήατε {V-P_{erf.}AI-2P: do, make} ἐπ' αὐτῷ, καὶ τῷ τόπῳ {N-Loc.MS}, ᾧ {Rel. P_{ron.}-DMS: who, which, what, that} ἔδωκα {V-AAI-1S: give} ὑμῖν καὶ τοῖς πατράσιν ὑμῶν, καθως ἐποίησα {V-AAI-1S: do, make} τῇ Σηλωμ.

Jer 7:14 *I will even do unto the house **which** is called by my name, **wherein** you trust, and unto the place **which** I gave to you and to your fathers, as I have done to Shiloh;*

Or:

ὁ ἀνὴρ ὃν {Rel. P_{ron.}-AMP: who, which, what, that} εἶδον {V-2AAI-3P} . . . The man **which** they saw . . .

Mt 2:9 οἱ δὲ ἀκούσαντες {V-AAP-NMP: hear} τοῦ βασιλέως ἐπορεύθησαν {V-AOI-3P: go, depart, walk}, καὶ ἰδοὺ {V-2AAM-2S: see, perceive} ὁ ἀστὴρ ὃν {Rel. P_{ron.}-AMS: who, which, what, that} εἶδον {V-2AAI-3P: see} ἐν τῇ ἀνατολῇ {N-DFS: East} προῆγεν {V-IAI-3S: go before, bring forth} αὐτοὺς ἕως {A_{dv.}of time: till, until} ἐλθῶν {V-2AAP-NMS: come, go} ἐστάθη {V-API-3S: is} ἐπάνω {A_{dv.}: over, above} οὗ {Rel. P_{ron.}-L_{oc.}MS: who, which, what, that} ἧν {V-IAI-3S: is} τὸ παιδίον.

Mt 2:9 *And they having heard the king went their way; and behold, the star, **which** they saw in^a the east, went before them until it came and stood over **where** the little child was.*

Questions:

1. Where was the little child? _____
2. How old do you think the little child was at this time? Note: In Matt 1:20, the ‘child’ is called a γυναῖκά: _____.

Re 10:5 Καὶ ὁ ἄγγελος ὃν {Rel. P_{ron.}-AMS: who, which, what, that} εἶδον {V-2AAI-1S: see} ἐστῶτα {V-P_{erf.}AP-AMS: stand, set} ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἦρεν {V-AAI-3S: raise up, elevate, lift up} τὴν χεῖρα αὐτοῦ τὴν δεξιάν {A-AFS: } εἰς τὸ νοῦρανδον.

Re 10:5 *And the angel **whom** I saw stand on the sea and on the earth lifted up his right hand to the heaven, (DBY)*

39.12 Relative Clauses May Express Cause Or Purpose.

Like participles, both anarthrous and articular, relative clauses may express various shades of meaning. Thus, in Romans 6:2 the relative clause may be held to express cause:

Ro 6:2 μὴ γένοιτο {V-2AAO-3S}· οἵτινες {Rel. P_{ron.}-NMP: who, which, what, that} ἀπεθάνομεν {V-2AAI-1P} τῇ ἁμαρτίᾳ, πῶς {interrogative A_{dv.}: how} ἔτι {A_{dv.}: yet, as yet, still} ζήσομεν {V-FAI-1P: live} ἐν {P_{rep.}with Instrum. of cause: by means of} αὐτῇ {P-Inst_{rum.} of cause: FS: he, she, it};

Ro 6:2 *Far be the thought (Let it not be so): **We who** died with respect to sin, how shall we still live by means of it (i.e., (feminine) sin)?*

Relative clauses with the **future indicative** may express **purpose**:

Mt 21:41 λέγουσιν {V-PAI-3P: say} αὐτῷ, Κακοὺς {A-AMP: evil, wicked} κακῶς {A_{dv.}: evil, grievously, miserably} ἀπολέσει {V-FAI-3S: : -perish, destroy, lose, be lost, lost} αὐτούς, καὶ τὸν ἀμπελῶνα {N-AMS: vineyard} ἐκδώσεται {V-FAI-3S: let out for one's advantage} ἄλλοις {A-DMP: other} γεωργοῖς {N-DPM: husbandman, tiller of the soil, a vine dresser}, οἵτινες {Rel. P_{ron.}-NMP: who, which, what, that} ἀποδώσουσιν {V-FAI-3P: debt, wages, tribute, taxes, produce due} αὐτῷ τοὺς καρποὺς {N-AMP: fruit} ἐν τοῖς καιροῖς {N-DMP: time, season, opportunity, due time} αὐτῶν.

^a The preposition ἐν, cannot be warped to imply His star was seen from the East, but if we take this tack, we must add an ellipsis such as “while” in the East.. Now we know that this star must have appeared to them from 18 mo. to 2 years prior to their first appearance before Herod; Matt 2:2 (Ref Matt 2:11 where stable is now a house and the baby is now a young child; and Matt 2:16 Herod slew all children in Bethlehem and borders from 2 years old and under.). If they saw his star in the East where were they? They must have been (or may have (cont.) been) from the West. What group of individuals in around 5 BC would have this knowledge of Num 24:17? How about Ethiopia where the ARK was taken and located and where gold & spices were available and where there were believer’s who were looking for Messiah’s coming so they could bring the ARK back to Israel for the Messianic Kingdom! Ref Is 18:1-2, 7, and Zeph 3:8-13. Although this is conjecture, it seems better than the ‘normal’ “3 Magi” story that is most unBiblical.

However, both these clauses may be merely descriptive; any other meanings such clauses may express must be inferred from the context.

39.13 Other Relative Adjectives And Adverbs.

Other Relatives. In addition to the relative pronouns ὅς and ὅστις, Greek has relative adjectives (sometimes used substantively, i.e., as pronouns) and relative adverbs. When these introduce relative clauses, the relative adjectives have adjectives as antecedents (unless, of course, they are being used substantively), and the relative adverbs have adverbs as antecedents; relative adverbs, however, frequently have as antecedents, nouns, indicating place or time. In all cases antecedents may be omitted (as with the relative pronouns), but may be inferred from the context.

39.13.01 The Relative Adjective οἷος, α, ον.

οἷος, α, ον: *such as, as*, is used by itself or correlated with other relative forms.

Mk 9:3 καὶ τὰ ἱμάτια {N-NNP: upper garment, the cloak or mantle} αὐτοῦ ἐγένετο {V-2AAI-3P: be, come to pass, be made, be done} στίλβοντα {V-PAP-NNP: shine, glisten} λευκὰ {A-NNP: light, bright, brilliant, brilliant from whiteness, (dazzling) white} λίαν {Adv.: greatly, exceedingly, exceedingly beyond measure} οἷα {Rel. P_{ron.}-NNP: such as, as, which, what manner, so as, what manner of} γναφεὺς {N-NMS: fuller} ἐπὶ τῆς γῆς οὐ δύναται {V-PNI-3S: be able to do something, be capable, strong and powerful} οὕτως {Adv: so, thus, even so, on this wise, likewise, after this manner} λευκᾶναι {V-AAI_{nf.}: whiten, make white}.

Mk 9:3 *and His garments became shining, exceeding white, **such as** a fuller on earth would not be able to so whiten.*

Re 16:18 καὶ ἐγένοντο {V-2AAI-3P: come to pass, be made, be done, come, become, be} ἀστραπαι {N-NFP: lightning} καὶ φωναὶ {N-NFP: voice, sound}, καὶ βρονταί {N-NFP: thunder, thundering}, καὶ σεισμὸς {N-NMS: earthquake} ἐγένετο {V-2AAI-3S: come to pass, be made, be done, come, become} μέγας {A-NMS: great} οἷος {Rel. P_{ron.}-NMS: such as, as, which, what manner, so as, what manner of} οὐκ ἐγένετο ἀφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς τηλικούτος {a combination of the Art. + indirect interog. Pron. + near dem. P_{ron.}-NMS: so great, so mighty} σεισμὸς οὕτω {Adv. also οὕτως: in this way, so, thus} μέγας.

Re 16:18 *And there were lightnings, and voices, and thunders; and there was a great earthquake, **such as** was not since men were upon the earth, such an earthquake, so great.*

οἷος is frequently correlated with the correlative adjective τοιοῦτος probably the instrumental τοι of the art.^a + the near demonstrative pronoun: *such as this, of such a kind, such*:

1 Cor 15:48 οἷος {Rel. P_{ron.}-NMS: such as, as, which, what manner, so as, what manner of} ὁ χοϊκός {A-NMP: earthy}, καὶ οἷος ὁ ἐπουράνιος {A-NMS: heavenly, celestialo, in heaven}, οἷος {Rel. P_{ron.}-NMS: such as, as, which, what manner, so as, what manner of} καὶ οἱ ἐπουράνιοι {A-NMP: heavenly, celestialo, in heaven}.

1 Co 15:48 *As is the earthy, **such** are they also who are earthy: and as is the heavenly, **such** are they also that are heavenly.*

^a Ref. 21.08.02 and fn. 1

2 Co 10:11 τοῦτο λογιζέσθω {V-PAI_{imp}-3S: think, impute, reckon, count, account, suppose, reason} ὁ τοιοῦτος {correlative Adjective-NMS: such as this}, ὅτι οἰοί {Rel. P_{ron}-NMP: such as, as, which, what manner, so as, what manner of} ἔσμεν {V-PAI-1P} τῷ λόγῳ δι' ἐπιστολῶν {N-GFP: letter} ἀπόντες {V-PAP-NMP: be absent, absent; go away, depart}, οἷος {Rel. P_{ron}-NMS: such as, as, which, what manner, so as, what manner of} καὶ παρόντες {V-PAP-NMP: be by, be at hand, to have arrived, to be present, be ready, in store, at command} τῷ ἔργῳ {N-I_{nstr}.NS: work, deed, energy}.

2 Co 10:11 *Let **such a one** think this, that **so** we are in word by letters being absent, **such** also in deed being present.*

39.13.02 The Correlative Pronoun Of τοιοῦτος; ὅσος, η, ον.

ὅσος, η, ον: *how much, how many, how great, how far, how long, as much as, inasmuch:*

Mt 17:12 λέγω {V-PAI-1S: say} δὲ ὑμῖν ὅτι Ἡλίας ἤδη {Adv.: now, already, yet, even now, by this time, now already} ἦλθεν {V-2AAI-3S: come}, καὶ οὐκ ἐπέγνωσαν {V-2AAI-3P: know fully, know by experience, know} αὐτὸν ἀλλὰ ἐποίησαν {V-AAI-3P: do, make} ἐν αὐτῷ ὅσα {correlative P_{ron}-ANP: how much, how many, how great, how far, how long, as much as, inasmuch} ἠθέλησαν {V-AAI-3P: to will, have in mind, intend, to be resolved or determined, to purpose} οὕτως {Adv.: so, thus, even so, on this wise, likewise, after this manner, in this manner} καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει {V-PAI-3S: shall, should, would, to come, will, things to come, to be about} πάσχειν {V-PA complementary I_{nf}^a: in a good sense, be well off, in good case, in a bad sense, suffer sadly, be in a bad plight} ὑπ' αὐτῶν.

Mt 17:12 *But I say unto you that Elias has already come, and they have not known him, but have done unto him **as much as** they determined. Thus also the Son of man is about to suffer from them.*

ὅσος is sometimes correlated with τοσοῦτος: *so much, so many:*

Heb 10:25 μὴ ἐγκαταλείποντες {V-PAP-NMP: leave behind, abandon, desert, forsake} τὴν ἐπισυναγωγὴν {N-AFS: } ἐαυτῶν {3rd pers. reflexive P_{ron}-GMP: himself, themselves, yourselves, ourselves, his, their, himself, herself, itself, themselves}, καθὼς ἔθος {N-NNS: custom, manner, usage prescribed by law, institute, prescription, rite} τισίν {enclitic indefinite P_{ron}-DMP: certain, some, any man, any, one, man, anything, a, certain man, something, somewhat, ought, some man, certain thing, some time, a while}, ἀλλὰ παρακαλοῦντες {V-PAP-NMP: beseech, comfort, exhort, desire, pray, entreat, call to one's side, call for, summon, address, speak to, instruction} καὶ τοσοῦτω {correlative of ὅσος of quantity, size, number, time, price P_{ron}-I_{nstr}.NS: so much, so many} μᾶλλον {Adv.: more, rather, the more, better} ὅσω {correlative P_{ron}-DNS: how much, how many, how great, how far, how long, as much as, inasmuch} βλέπετε {V-PAI-2P: see} ἐγγίζουσιν {V-PAP-AFS: be at hand, come near, draw near, bring near, to join one thing to another, approach} τὴν ἡμέραν .

Heb 10:25 *not forsaking the assembling of ourselves together, as the custom [is] with some; but encouraging [one another], and **by so much** more **as** ye see the day drawing near.*

39.13.03 The Relative Adverb Of Place ὅπου.

The relative adverb of place, ὅπου: *where:* is now shown.

^a Ref. 29.02.01.01

Jn 12:1 Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα {transliterated indeclinable A_{ramaic}: *Passover*} ἦλθεν {V-2AAI-3S: *come*} εἰς Βηθανίαν, ὅπου {relative Adv. of place: *where*} ἦν {V-IAI-3S: *is*} Λάζαρος, ὃν {Rel. P_{ron.}-AMS: *who, which, what, that*} ἤγειρεν {V-AAI-3S: *rise, raise, arise, raise up, rise up, rise again, raise again*} ἐκ νεκρῶν Ἰησοῦς.

Jn 12:1 *Jesus therefore six days before the Passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.*

ὅπου is sometimes correlated with ἐκεῖ: *there*:

Mt 6:21 ὅπου {relative Adv. of place: *where*} γάρ ἐστιν {V-PAI-3S} ὁ θησαυρός {N-NMS: *treasury, storehouse, repository, the things laid up in a treasury, collected treasures*} σου, ἐκεῖ {Adv. of place: *there*} ἔσται {V-FAI-3S} καὶ ἡ καρδιά σου.

Mt 6:21 *for where your treasure is, there will be also your heart.*

ASSIGNMENT 39.05 Where, There, And Figures Of Speech.

In Mt 6:21:

- (1) Is the usage of θησαυρός; plain or figurative literal? _____
- (2) If plain literal, how should this word be translated? _____
- (3) If figurative literal, what is the figure of speech called? _____
- (4) If figurative literal how should this word be translated? _____

39.13.04 The Relative Adverb Of Place, οὗ.

As a relative adverb of place, οὗ: *where*; is synonymous with οὕτως: *thus, so*. Ref.Mt 6:21, above.

Lk 24:28 Καὶ ἤγγισαν {V-AAI-3P} εἰς τὴν κώμην {N-AFS: } οὗ {relative Adv. of place: *where*} ἐπορεύοντο {V-IAI-3P}, καὶ Αὐτὸς προσεποιήσατο {V-AMI-3S: *make as though, take or claim-conform-or affect a thing to one's self, pretend*} πορρώτερον {comparative Adv.: *further*} πορεύεσθαι {V-PNI_{inf.}: *go, depart, walk, go (one's) way*}.

Lk 24:28 *And they drew near to the village where they were going, and *He* made as though he would go farther.*

39.13.05 The Relative Adverb Of Manner, ὡς.

As a relative adverb of manner, ὡς: *as, like as, even as, about, nearly, how, etc*, or as a conjunction: *as, when, since, while, when,, as long as, in order that*; is found frequently in Greek Biblical literature.

Mt 17:2 καὶ μετεμορφώθη {V-API-3S} ἔμπροσθεν^a {adverbial P_{rep.} with μετεμορφώθη: *before*} αὐτῶν, καὶ ἔλαμψεν {V-AAI-3S: *shine, give light*} τὸ πρόσωπον {N-NNS: *face*} αὐτοῦ ὡς {rel. Adv. of manner: *as, like as, just as, even as*} ἥλιος {N-NMS: *sun, the rays of the sun*}, τὰ δὲ ἱμάτια {N-NNP: *garment, raiment, clothes, cloke, robe, the cloak or mantle and the tunic*} αὐτοῦ ἐγένετο {V-2AAI-3P} λευκὰ ὡς {rel. Adv. of manner: *as, like as, just as, even as*} τὸ φῶς.

^a Ref. 24.02.02 and Table 24.01.

Mt 17:2 *And he was transfigured before them. And his face shone **as** the sun, and his garments became white **as** the light;*

ὥς is sometimes correlated with οὕτως: *in this way, thus, so:*

1 Co 9:26 ἐγὼ τοίνυν {inferential P_{art.}-NMS: *accordingly, therefore*}^a οὕτως {Adv: *so, thus, even so, on this wise, likewise, after this manner*} τρέχω {V-PAI-1S: *run, of those who run in a race course*} ὥς {rel. Adv.of manner: *as, like as, just as, even as*} οὐκ ἀδήλως {Adv.: *uncertainly*} † οὕτως πυκτεύω {V-PAI-1S: *box, be a boxer*} ὥς οὐκ ἄερα {N-AMS} δέρων {V-PAP-NMS: *beat, thrash, smite*}.

1 Co 9:26 *I therefore **so** run, **as** not uncertainly; **so** I box, **as** not beating the air:*

ASSIGNMENT 39.06 Athletes In Action. Or, Name That Figure

(1) What are the names of the figures of speech found in 1 Co 9:26.

(2) How many did you find? _____. of what kinds?

39.13.06 The Temporal Particle, ὅτε.

The Temporal Particle, ὅτε: *when:* which is a correlative of the interrogative adverb πότε *when?, how long?*, and the demonstrative adverb of time τότε: *then, at that time.*

Jn 16:25 Ταῦτα ἐν παροιμίαις {N-I_{nstr.}FP: *difficult for you to interpret figures of speech*} λελάληκα {V-P_{erf.}AI-1S: *speak, say, tell, talk*} ὑμῖν ἔρχεται {V-PAI-3S: *come, go*} ὥρα ὅτε {temporal P_{art.}: *when, while, as long as, always with the indic. mood.*} οὐκέτι {negative Adv.: *no longer*} ἐν παροιμίαις {N-I_{nstr.}FP: *difficult for you to interpret figures of speech*} λαλήσω {V-FAI-1S: } ὑμῖν ἀλλὰ παρρησίᾳ {N-I_{nstr.}SF: *plainly, without the use of figures of speech*} περὶ τοῦ πατρὸς ἀπαγγελῶ {V-FAI-1S: } ὑμῖν.

Jn 16:25 *These things I have spoken unto you in difficult for you to interpret figures of speech: the hour is coming, **when** I shall no more speak unto you in difficult for you to interpret figures of speech, but shall tell you plainly of the Father.*

ὅτε is sometimes correlated with τότε: *then:*

Mt 13:26 ὅτε {temporal P_{art.}: *when, while, as long as, always with the indic. mood.*} δὲ ἐβλάστησεν {V-AAI-3S: *spring up, bud, bring forth, sprout, put forth new leaves*} ὁ χόρτος {N-NMS: *grass, blade, hay, growing crops field- the place where grass grows and animals graze*} καὶ καρπὸν {N-AMS: *fruit (i.e. a reaped harvest)*} ἐποίησεν {V-AAI-3S: *do, make, manufacture, produce*}, τότε {demonstrative Adv. of time: *then, at that time*} ἐφάνη {V-2API-3S: *appear, shine, be seen, seem, think*} καὶ τὰ ζιζάνια^b {N-NNP: *tares, a kind of darnel, resembling wheat except the grains are black*}.

Mt 13:26 *But **when** the field sprang up and brought forth fruit, **then** appeared the tares also.*

^a In N. T., used here and as first word in clause as in Lk 20:25, Heb 13:25. In Classical Grk., it occurs after 1st word in clause.

^b See Figures 39.01 – 39.03, below.

The relative adverb ὅθεν: *wherefore, from whence, whereupon, where, whence, from thence, whereby, from which*, appears also as a significant contributor to relative clauses. It occurs 15 times in the New Testament.

Lk 11:24 **Ὅταν** {relative Adv.: *when, whenever, as long as, as soon as*} τὸ ἀκάθαρτον {A-NNS: *unclean*} πνεῦμα ἐξέλθῃ {V-2AAS-3S: *go out, come out, come, depart, go, go forth*} ἀπὸ τοῦ ἀνθρώπου, διέρχεται {V-PNI-3S: *pass, pass through, go, go over, go through*} δι' ἀνύδρων {A-Abl.MP: } τόπων {N-Abl.MP: *place, any portion or space marked off, an inhabited place, as a city, village, district*} ζητοῦν {V-PAP-NNS: *dry, without water*} ἀνάπαυσιν {N-AFS: *rest*}, καὶ μὴ εὕρισκον {V-PAP-NNS: *find*}, [τότε {demonstrative Adv. of time: *then, at that time*}] λέγει {V-PAI-3S: *say*}, Ἵποστρέψω {V-FAI-1S: *return, return again, turn back, turn again, return back again, come again*} εἰς τὸν οἶκόν μου **ὅθεν** {relative Adv.: *wherefore, from whence, whereupon, where, whence, from thence, whereby, from which*} ἐξῆλθον {V-2AAI-1S: *go out, come out, come, depart, go, go forth*}.

Lk 11:24 **When** the unclean spirit has gone out of the man, he goes through dry places seeking rest; and not finding any he says, I will return to my house **from where** I came out.



Figure 39.01 Dandelion, A Kind Of Tare



Figure 39.02 Wheat

For Mt 13:24-30, 36-43



Tares – Latin - *Lolium temulentum*, Greek ζιζάνια

Figure 39.03 Tares – From Winnifred Walker’s Book “All The Plants Of The Bible”

Winnifred Walker writes, “The inner coats of these seeds often harbor seriously poisonous fungus growths (turning the seeds black) that, if eaten by humans or animals, will cause dizziness and vomiting and sometimes even death. Virgil calls it the *infelix lolium*, and the Arabs *siwan*.”

CHAPTER 40 – COORDINATING AND SUBORDINATING CONJUNCTIONS

40.01 Definition Of A Conjunction.

A conjunction is an uninflected word which serves to connect other words or larger syntactic units in certain special ways. These ways will be described in this lesson. Conjunctions are of two types, **coordinating** and **subordinating**.

40.01.01 Definition Of A Coordinating Conjunction.

Coordinating conjunctions connect syntactic units with other syntactic units of the same grammatical type. i.e., substantive to substantive, adjective to adjective, verb to verb, phrase to phrase, clause to clause, etc. The construction formed in this way can have the same grammatical function as either of the constituents joined by the conjunction could have alone. A few English examples will be given by way of illustration:

- (a) The boy washed the dishes.
- (b) The girl dried the silverware.

In each of these two sentences we have the familiar structure S - V - O, where S and O in each are nouns (each with the definite article) and where V in each is a transitive verb^a. These constituents may be joined by coordinating conjunctions in a number of ways:

- (c) The boy and girl washed the dishes.

Here the two nouns, *boy* and *girl*, are joined by the conjunction *and*; the resulting coordination has the article *the*, just as each of the two nouns had in (a) and (b), and the construction *the boy and girl* functions as the subject of the sentence.

- (d) The boy and the girl washed the dishes.

Here there is a slight difference: the constructions *the boy* and *the girl* are the grammatically similar constituents joined by *and*, and the resulting coordination of these functions as subject, just as each did in (a) and (b), respectively.

- (e) The girl washed and dried the dishes.

Here the two verbs are coordinated and together function as a single verb, having one subject (*the girl*) and one object (*the dishes*).

- (f) The boy washed the dishes and the silverware.

Here the two objects are coordinated.

- (g) The boy and the girl washed and dried the dishes and silverware.

Here there are three coordinations, but the structure of the sentence is the same as that of (a) and (b), i.e., S - V - O, only here;

^a A transitive verb is one that has both active and passive forms.

$$S = (t - N_1 + (t - N_2))$$

$$V = (V_1 + V_2)$$

$$O = t - (N_3 + N_4)$$

where 't' stands for the article *the* and where the 'plus sign' stands for the coordinating conjunction *and*.

(h) The boy washed the dishes and the girl dried the silverware.

Here the two original sentences, (a) and (b), are coordinated, forming a "compound" sentence. Some coordinating conjunctions serve to join grammatical elements of any kind to other grammatical elements of the same kind, i.e., noun to noun, verb to verb, preposition to preposition, etc.; the most common English coordinating conjunctions of this type are *and* and *or*. Other coordinating conjunctions serve principally to join clauses to other clauses; some English conjunctions of this type are *but*, *however*, *yet*, *accordingly*, *nevertheless*.

40.01.02 Definition Of A Subordinating Conjunction.

A subordinating conjunction is a conjunction that links constructions by making one of them a constituent of another. The English subordinating conjunction typically marks the incorporated constituent; e.g., as its subject or object, an adjectival modifier of its subject or object, an adverbial modifier of its verb, etc.^a Some English subordinating conjunctions are "if, because, that, since, after, although," and "unless." They may indicate that the subordinate clause has an "adverbial" or interpropositional relation^b to the main clause, indicating either purpose, condition, time, or location.

EXAMPLE

(a) The boy washed the dishes *after* the girl dried them.

The subordinating conjunction *after* **makes the clause it introduces serve as an adverbial modifier.**

40.02 Introduction To Conjunctions In Greek.

Conjunctions in Greek are quite similar in their functions to those of English, but certain differences should be noticed:

- (1) Greek coordinating conjunctions do not necessarily stand *between* the elements they connect;
- (2) Some Greek subordinating conjunctions are, always or under certain circumstances, followed by other moods than the indicative. (In the present portion 40.02-40.03 we shall consider only those which are followed by the indicative, for convenience.)

40.03 Greek Coordinating Conjunctions.

In Greek coordinating conjunctions: (1) The most important Greek coordinating conjunctions which may join any kind of grammatical element to another element of the same kind are **καί, τε, ἤ, ἀλλά, οὔτε** and **μήτε**.

^a The relative pronouns, adjectives, and adverbs studied in Chapter 39 also have the function of making one clause serve as a subordinate constituent of another. The relative pronouns, adjectives, and adverbs differ from conjunctions, however, for a relative word has a grammatical function of its own *within* its clause (i.e., it may be the subject or object of the clause, or may be an adjectival or adverbial modifier within the clause), whereas a conjunction (though counted as part of the clause it introduces) serves merely as a connector.

^b An interpropositional relation is an explicit or inferred coherence relation between propositions or groups of propositions that are typically expressed by clauses or larger portions of text.

40.03.01 The Meanings Of καί.

The meaning of **καί** is usually given simply as *and*, but under certain circumstances it may mean *both, also, too, or even*, and occasionally it may be rendered in other ways.

(1) When **καί** is a coordinating conjunction, it stands between grammatical units of the same type and means *and*:

(b) Connecting words:

Mt 13:55 οὐχ οὗτός ἐστιν {V-PAI-3S:} ὁ τοῦ τέκτονος {N-GMS:} υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται {V-PPI-3S:} Μαριὰμ **καὶ** οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος **καὶ** Ἰωσήφ **καὶ** Σίμων **καὶ** Ἰούδας;

Mt 13:55 *Is not this the son of the carpenter? Is not his mother called Mary, **and** his brethren James, **and** Joseph, **and** Simon, **and** Judas? (or This is the son of the carpenter, isn't He . . .)*

Ro 1:12 τοῦτο δὲ ἐστιν {V-PAI-3S:} συμπαρακληθῆναι {V-API_{inf.}:} ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις {reciprocal P_{ron.}-DMP: one another, reciprocally, mutually} πίστεως ὑμῶν **τε** {P_{art.}: not only ... but also, both ... and, as ... so} **καὶ** ἐμοῦ.

Ro 1:12 *that is, to have mutual comfort among you, by your faith [which is] in each other, **both** yours **and** mine.*

Ro 7:12 ὥστε ὁ μὲν {conjunctive P_{art.}solitarius: so then, rather, nay rather} νόμος ἅγιος, **καὶ** ἡ ἐντολὴ ἁγία **καὶ** δικαία **καὶ** ἀγαθή.

Ro 7:12 *So than the law indeed [is] holy, **and** the commandment holy, **and** just, **and** good.*

Heb 1:1 Πολυμερῶς {Adv.: in many parts, in many portions} **καὶ** πολυτρόπως {Adv.: in many ways, in many manners} **πάλαι** {Adv.of time: long ago, of old, in time past} ὁ θεὸς λαλήσας {V-AAP-NMS: speak, use words in order to declare one's mind and disclose one's thoughts} τοῖς πατέρας ἐν τοῖς προφήταις {N-I_{nstr.}MP: prophet}

Heb 1:1 *God having spoken in many parts **and** in many ways in time past to the fathers by the prophets,*

Heb 1:2 ἐπ' ἐσχάτου {superlative A-GMS: last} τῶν ἡμερῶν τούτων ἐλάλησεν {V-AAI-3S: speak, use words in order to declare one's mind and disclose one's thoughts} ἡμῖν ἐν υἱῷ, ὃν {Rel. P_{ron.}-AMS: who, which, what, that} ἔθηκεν {V-AAI-3S: lay, put, make, establish} κληρονόμον πάντων, δι' οὗ {Rel. P_{ron.}-GMS: who, which, what, that} **καὶ** ἐποίησεν {V-AAI-3S:} τοὺς αἰῶνας:

Heb 1:2 *at the end of these days spoke to us in by the Son, **whom** he established heir of all things, by **whom** **also** he made the worlds; (or: the ages)*

40.03.01.01 With Nouns Connected By καὶ, The Granville Sharp Rule.

“When the copulative **καὶ** connects two nouns of the same case, if the article ὁ or any of its cases precedes the first of the said noun or participle, the later noun always refers to the same person that is expressed or described by the first noun or participle; it denotes a farther description of the first named person.” As examples, please refer to 2 Pet 2:30, Tit 2:13,

40.03.02 The Usage Of καὶ In Connecting Clauses.

Jn 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος **καὶ** ὁ λόγος ἦν πρὸς τὸν θεόν, **καὶ** θεὸς ἦν ὁ λόγος.

Jn 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God.*

For exegetical notes on this “fright to the Watchtower,” please see NCHAMC, Section 3.1.

- (2) When **καί** occurs before two grammatical elements which are coordinated by a second **καί**, it may be translated *both* (if the context permits). However, the word “both” in English is usually a redundant term unless in a collective noun situation like: ‘There were two men involved in the “dirty collar” crime, Swede and Sven, “both” men were known for their dispensational theological statements.

In the case below, **even** is the translation adhered to in most English translations. There is, however a difference in ending between The “**Majority and A**” text shown below ὑπακούουσιν {V-PAI-3P: (they) obey} and the N26/A27 ὑπακούει {V-PAI-3S: (it) obeys} reading found in the 4th century Egyptian **N*B** texts.

ASSIGNMENT 40.01 The Never-Ending Story?

In Mk 4:41, do you think the N26/A27 (2) texts have the correct verb endings? _____
Why?

Mk 4:41 **καὶ** ἐφοβήθησαν {V-API-3P: fear} φόβον μέγαν, **καὶ** ἔλεγον {V-IAI-3P: say} πρὸς ἀλλήλους, Τίς {interrogative P_{ron.}-NMS: who? what? which?} ἄρα {illative P_{art.} more subjective than οὖν: then} ἐστίν {V-PAI-3S: am} ὅτι **καὶ** ὁ ἄνεμος **καὶ** ἡ θάλασσα **ὑπακούει** {V-PAI-3S: obey} αὐτῷ. (N26/A27)

Mk 4:41 *And they feared with great fear, and said one to another, Who then is this, that even the wind and the sea obeys (3S) him?*

Mk 4:41 **Καὶ** ἐφοβήθησαν {V-API-3P: fear} φόβον μέγαν, **καὶ** ἔλεγον {V-IAI-3P: say} πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι **καὶ** ὁ ἄνεμος **καὶ** ἡ θάλασσα **ὑπακούουσιν** {V-PAI-3P: obey} αὐτῷ; (BYZa - **Majority and A**)

Mk 4:41 *And they feared with great fear, and said one to another, Who then is this, that both the wind and the sea obey him?*

Or do you think the “**Majority and A**”^a (many) texts are more correct? _____.

Why?^{v1}

^a Cf. Hodges & Farstad, *The Greek New Testament According To The Majority Text*, 2nd edition, Introduction and textual notes to Mk 4:41. And the V century A – Alexandrinus text.

40.03.03 The Meaning Of καὶ When Used As An Adverb.

When καὶ is *not* a coordinating conjunction, i.e., when it does not stand between two grammatical elements of the same type, it is an adverb with the meaning *also, too, or even* (the context should indicate which of these meanings is most satisfactory):

Mt 26:73 μετὰ μικρὸν δὲ προσελθόντες {V-2AAP-NMP: *come to, approach*} οἱ ἐστῶτες {V-P_{erf.}AP-NMP: *stand, set, establish*} εἶπον {V-2AAI-3P: *say*} τῷ Πέτρῳ, Ἰσχυρῶς καὶ σὺ ἐξ {P_{rep.} with the Loc.: *out of, from, by, away from*} αὐτῶν εἶ {V-PAI-2S: *am*}, καὶ γὰρ ἡ λαλιά σου δηλὸν {A-AMS: here an object complement^a *clear, evident, manifest*} σε ποιεῖ {V-PAI-3S: *do, make, bring forth, commit, cause, work, show, bear, keep, fulfil, deal, perform*}.

Mt 26:73 *And after a little, those who had been standing [there], came [and] said to Peter, Truly *you* too are from them, for even your speech is making you [to be] evident.*

Mt 5:46 ἐὰν {Cond. P_{art.} of 3rd class: *if*} γὰρ ἀγαπήσητε {V-AAS-2P: *love, cherish*} τοὺς ἀγαπῶντας {V-PAP-AMP: *love, cherish*} ὑμᾶς, τίνα {interrogative P_{ron.}-AMS: *who, which, what*} μισθὸν ἔχετε {V-PAI-2P: *have, hold*}; οὐχὶ {intensive P_{art.}: *not, by no means, not at all*} καὶ οἱ τελῶναι {N-NMP: *tax gatherer, collector of taxes or tolls, one employed by a publican or farmer general in the collection of taxes.*} τὸ αὐτὸ^b ποιοῦσιν {V-PAI-3P: *do, make, establish*};

Mt 5:46 *For if you might love those who are loving you, what reward have you? Do not even the tax-gatherers the same?*

Mt 6:21 ὅπου {Adv. of place: *where*} γὰρ ἐστὶν {V-FDI-3S: *am*} ὁ θησαυρός σου, ἐκεῖ ἔσται {V-FDI-3S: *am*} καὶ ἡ καρδιά σου.

Mt 6:21 *for where your treasure is, there will be also your heart.*

40.04 The Usage And Meaning Of τε.

τε is peculiar, from the point of view of English, in that it does not stand *between* the two syntactic units it serves to join but *after* the second one. It is much less common than καὶ.

40.04.01 The Meaning Of τε.

Its usual meaning is *and*:

(a) τε Connecting words or phrases:

1 Cor 4:21 τί {interrogative P_{ron.}-ANS: *who? what? which?*} θέλετε {V-PAI-2P: } ἐν ράβδῳ ἔλθω {V-2AAS-1S: } πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ {N-I_{nstr.}FS: } πνεύματι {N-I_{nstr.}NS: } τε πραΰτητος ;

1 Cor 4:21 *What do you will? [that] I should come to you with a rod; or with love, and with a spirit of meekness?*

^a Cf. Section 23.02 – 23.07

^b Cf. Section 14.03.01.01.01.01

(b) **τε** Connecting clauses:

Acts 21:20 οἱ δὲ ἀκούσαντες {V-AAP-NMP: *hear*} ἐδόξαζον {V-IAI-3P: *glorify*} τὸν θεόν,
εἰπόντες {V-2AAP-NMP: *say*} **τε** αὐτῷ, Θεωρεῖς {V-PAI-2S: *see, behold, perceive, consider, look on*}, ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐντοῖς Ἰουδαίοις τῶν πεπιστευκῶτων
{V-P_{erf}.AP-GMP: *believe, trust, commit*}, **καὶ** πάντες ζηλωταὶ {N-NMP: *zealous*} τοῦ νόμου
ὑπάρχουσιν {V-PAI-3P: *be, begin*}.

Acts 21:20 *And when they heard it, they glorified the God (the Lord)^a, **and** said to him, you see, brother, how many thousands of Jews there are which believe; and they [are] all zealous of the law:*

40.04.02 τε Used With Another τε.

τε . . . τε . . ., like **καὶ . . . καὶ**, means *both . . . and* (or *not only . . . but also . . .*):

(This marks the start of Assignment 40.02. A rather extended but Theologically important one.)

Rom 1:26 διὰ τοῦτο παρέδωκεν {V-AAI-3S: *deliver, betray, deliver up, give, give up, give over, commit, give into the hands (of another), give over into (one's) power or use*} αὐτοὺς ὁ θεὸς εἰς πάθη {N-APN: *in the NT in a bad sense, depraved passion, vile passions*} ἀτιμίας {N-GSF: *dishonour, vileness, shame, reproach*}: αἷ^b **τε** γὰρ θήλειαι {A-NPF: *woman, a female*} αὐτῶν μετήλλαξαν {V-AAI-3P: *exchange, change*} τὴν φυσικὴν {A-ASF: *natural, governed by (the instincts of) nature*} χρῆσιν {N-ASF: *use, of the sexual use of a woman*} εἰς τὴν παρὰ {P_{rep}: *against*} φύσιν {N-ASF: *nature, the sum of innate properties and powers by which one person differs from others, distinctive native peculiarities, natural characteristics: the natural strength, ferocity, and intractability of beasts*}.

Rom 1:26 *For this reason God gave them up to vile lusts; for **both (even)** their females changed the natural use into that contrary to nature;*

WFNRVV

26: “For the second time we read, God gave them over—and now, unto shameful passions— There are natural and normal appetites of the body: God is not speaking of these, or even of the abuse of these, —adultery or harlotry—in this verse. He is describing that state of unnatural appetites in which all normal instincts are left behind. And it is significant, that, as originally woman took the lead in sin, so here!”

ATRWP

26: “Unto vile passions (εἰς πάθη ἀτιμίας). Unto passions of dishonour. πάθη, old word from πασέω, to experience, originally meant any feeling whether good or bad, but in N.T. always in bad sense as here, #1Th 4:5; Col 3:5 (only N.T. examples). That which is against nature (τὴν παρὰ φύσιν). The degradation of sex is what Paul here notes as one of the results of heathenism (the loss of God in the life of man). They passed by the Creator.”

MRVWS

26. “VILE AFFECTIONS (πάθη ἀτιμίας). Lit., *passions of dishonor* Rev., *passions*. As distinguished from ἐπιθυμίας: *lusts*, in ver. 24, πάθη: *passions*, is the narrower and more

^a “God” is reading of M^{pl} Coptic(h, p⁴⁵), c₁, while M^{pl} Textus Receptus reads “Lord”. Note: the antecedent is “God” from vs. 19.

^b The article has an accent when it is followed by τε. See Appendix A.

intense word. ἐπιθυμία is the larger word, including the whole world of active lusts and desires, while the meaning of παθος is passive, being the diseased condition out of which the lusts spring. ἐπιθυμῖαι are *evil longings*; πάθη *ungovernable affections*. Thus it appears that the divine punishment was the more severe, in that they were given over to a condition, and not merely to an evil desire. The two words occur together, #1Th 4:5.

(Cont.)

WOMEN (θήλειαι). Strictly, *females*. This, and ἄρσενες *males*, are used because only the distinction of sex is contemplated.”

Rom 1:27 ὁμοίως {A_{dv.}: *likewise, equally, in the same way*} **τε καὶ^a** οἱ ἄρσενες {N-NMP: *male, man*} ἀφέντες {V-2AAP-NMP: *leave, go way from one*} τὴν φυσικὴν {A-AFS: *natural; governed by (the instincts of) nature*} χρῆσιν {N-AFS: *use, of the sexual use of a woman*} τῆς θηλείας {A-GFS: *woman, a female*} ἐξεκαύθησαν {V-API-3P: *be kindled, burn*} ἐν τῇ ὀρέξει {N-DFS: *lust, appetite, in a and a bad sense here, of corrupt and unlawful desires*} αὐτῶν εἰς ἀλλήλους {reciprocal P_{ron.}-AMP: *one another, themselves, yourselves*}, ἄρσενες {N-NMP: *male, man*} ἐν ἄρσεσιν {N-DMP: *male, man*} τὴν ἀσχημοσύνην {N-AFS: *that which is unseemly, shame*} κατεργαζόμενοι {V-PNP-NMP: *work, do, do deed, perform, accomplish, achieve*} καὶ τὴν ἀντιμισθίαν {N-AFS: *recompence; a reward given in compensation*} ἣν {relative P_{ron.}-AFS: *who, which, what, that*} ἔδει {V-IAI-3S: *must, ought, must needs, should*} τῆς πλάνης {N-AbI.FS: *error, deceive, deceit, delusion, a wandering, a straying about, error, that which leads into error, deceit or fraud*} αὐτῶν ἐν ἑαυτοῖς {3rd Pers. reflexive P_{ron.}-DMP: *himself, herself, itself, themselves*} ἀπολαμβάνοντες {V-PAP-NMP: *receive, paid in full*}.

Rom 1:27 **and** in like manner the males also, leaving the natural use of the female, were inflamed in their lust towards one another; males with males working shame, and receiving in themselves the recompense of their error which was fit. (i.e., separation from God, family, friends, acquiring venereal disease, etc.)

WFNRVV

27: Here men are seen visited with a like condign^b, judicial "giving up" by God, in which they forget not only the holy relations of marriage, but even the burnings of ordinary lust, and plunge into nameless horrors of unnatural lust-bondage, all, males and females, receiving in themselves the due recompense of their error. Compare "among themselves" of verse 24, with "in themselves" of verse 27: "These words bring out," as Godet remarks, "the depth of the blight. It is visible to the eyes of all." And Meyer also: "The law of history, in virtue of which the forsaking of God is followed among men by a parallel growth of immorality, is not a purely natural order of things; the power of God is active in the execution of this law." What a fearful account is here! A lost race plunging ever deeper, by their own desire! Left in shameful, horrid bondage, unashamed, {ἀσελγεια} —not only immoral, but unmoral, hideous. Missionaries abroad can tell you of what they find; as can the Christian workers in our great cities. But you would be unprepared to believe what exists, in the private lives of many, even in country districts through Christendom. And if God has "made you to differ," thank Him only! It will not do to hold up your hands in self-righteous dismay, and say, "These verses do not in any particular describe me." For God will show you and me that this is exactly the race as we were born into it, and out of which the only rescue is being born again {from above}^c. All these things pertain to lost, fallen man. Man is a tenant of the earth only by Divine grace, since the Deluge.^{vii} {The word ἀστόργους meaning "familial affection" is the forth word for love mentioned in the Greek N.T.}

^a See 40.04.03

^b Fitting or appropriate and deserved; used especially of punishment

^c See 38.05.01, Jn 3:3.

ATRWP

27 Burned (ἐξεκαύθησαν). First aorist passive indicative, causative aorist, of ἐκκαίω, old verb, to burn out, to set on fire, to inflame with anger or lust. Here only in N.T.

Lust (ὀρέξει). Only here in N.T.

Unseemliness (ἀσχημοσύνην). Old word from ἀσχήμων (deformed). In N.T. only here and #Re 16:15].

Recompense (ἀντιμισθίαν). See on "2Co 6:13" for only other N.T. instance of this late Pauline word, there in good sense, here in bad.

Which was due (ἦν ἔδει). Imperfect active for obligation still on them coming down from the past. This debt will be paid in full (ἀπολαμβάνοντες, pay back as in #Lu 6:34, and due as in #Lu 23:41). Nature will attend to that in their own bodies and souls. “

MRVWS

27. “BURNED (ἐξεκαύθησαν). The terms are terrible in their intensity. Lit., burned out. The preposition indicates the rage of the lust.

LUST (ὀρέξει). Only here in the New Testament. It is a reaching out after something with the purpose of appropriating it. In later classical Greek it is the most general term for every kind of desire, as the appetite for food. The peculiar expressiveness of the word here is sufficiently evident from the context.

THAT WHICH IS UNSEEMLY (τὴν ἀσχημοσύνην). Primarily, want of form, disfigurement. Plato contrasts it with εὐσχημοσύνη gracefulness (Symposium, 196).

WHICH WAS MEET (ἔδει). Rev., was due, which is better, though the word expresses a necessity in the nature of the case—that which must needs be as the consequence of violating the divine law.

The prevalence of this horrible vice is abundantly illustrated in the classics. See Aristophanes, *Lysistrata*, 110; Plato, *Symposium*, 191; Lucian, *Amores*, 18; *Dialogi Meretricii*, 5, 2; Juvenal, 6, 311; Martial, 1, 91; 7, 67. See also Becker’s *Charicles*; Forsyth’s *Life of Cicero*, pp. 289, 336; and Dollinger’s *Heathen and Jew*, 2:273 sqq. Dollinger remarks that in the whole of the literature of the ante-Christian period, hardly a writer has decisively condemned it. In the Doric states, Crete and Sparta, the practice was favored as a means of education, and was acknowledged by law. Even Socrates could not forbear feeling like a Greek on this point (see Plato’s *Charmides*). In Rome, in the earlier centuries of the republic, it was of rare occurrence; but at the close of the sixth century it had become general. Even the best of the emperors, Antoninus and Trajan, were guilty.

On the Apostle’s description Bengel remarks that “in stigmatizing we must often call a spade a spade. The unchaste usually demand from others an absurd modesty.” Yet Paul’s reserve is in strong contrast with the freedom of pagan writers. {see #Eph 5:12} Meyer notes that Paul delineates the female dishonor in less concrete traits than the male.”

Rom 1:28 καὶ καθὼς οὐκ ἔδοκίμασαν {V-AAI-3P: test, examine, prove, scrutinize (to see whether a thing is genuine or not), as metals} τὸν θεὸν ἔχειν {V-PAI_{inf.}: have, hold} ἐν ἐπιγνώσει {N-I_{nstr.} FS: full experiential knowledge}, παρέδωκεν {V-AAI-3S: deliver, betray, deliver up, give, give up, give over} αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον {A-AMS: reprobate, castaway, rejected; not standing the test, not approved} νοῦν, ποιεῖν {V-PAI_{inf.}: do, make, perform} τὰ μὴ καθήκοντα {V-PAP-ANP: fit, convenient; it is becoming},

Rom 1:28 *And according as they did not examine to see if true to have God in their knowledge, God gave them up to a reprobate mind to practice unseemly things; malignity, malice, ill-will, desire to injure, wickedness that is not ashamed to break laws*

ATRWP

28“And even as they refused (καὶ καθὼς οὐκ ἔδοκίμασαν). "And even as they rejected" after trial just as δοκίμαζω is used of testing coins. They tested God at first and turned aside from him.

Knowledge (ἐπιγνώσει). Full knowledge (ἐπι additional, γνώσιν). They had a dim memory that was a caricature.

Unto a reprobate mind (εἰς ἀδόκιμον^a νοῦν). Play on οὐκ ἔδοκίμασαν. They rejected God and God rejected their mental attitude and gave them over (verses #24,26,28). See this adjective already in #1Co 9:27; #2Co 13:5-7. Like an old abandoned building, the home of bats and snakes, left "to do those things which are not fitting" (ποιεῖν τὰ μὴ καθήκοντα), like the night clubs of modern cities, the dives and dens of the underworld, without God and in the darkness of unrestrained animal impulses. **This was a technical term with Stoics** (II Macc. 6:4).

MRVWS

28“EVEN AS. Expressing the correlation between the sin and the punishment.

THEY DID NOT LIKE to have God in their knowledge (οὐκ ἔδοκίμασαν). Lit., did not approve. Rev., refused. They did not think God worth the knowing. Compare #1Th 2:4. Knowledge (ἐπιγνώσει) is, literally, full knowledge. They did not suffer the rudimentary revelation of nature to develop into full knowledge—“ a penetrating and living knowledge of God” (Meyer). In Dante’s division of Hell, the section assigned to Incontinence, or want of self-control, is succeeded by that of Bestiality, or besotted folly, which comprises infidelity and heresy in all their forms—sin which Dante declares to be the most stupid, vile, and hurtful of follies. Thus the want of self-restraint is linked with the failure to have God in knowledge. Self is truly possessed only in God. The tendency of this is ever downward toward that demoniac animalism which is incarnated in Lucifer at the apex of the infernal cone, and which is so powerfully depicted in this chapter. See Inferno, 9.

REPROBATE MIND (ἀδόκιμον νοῦν). Lit., not standing the test. is tried, See on "Ja 1:12"; and trial, See on "1Pe 1:7". There is a play upon the words. As they did not approve, God gave them up unto a mind disapproved. This form of play upon words of similar sound is perhaps the most frequent of Paul’s rhetorical figures, often consisting in the change of preposition in a compound, or in the addition of a preposition to the simple verb. Thus περιτομή circumcision, κατατομήν concision, #Php 3:2,3. “Our epistle known (γινωσκομένη) and read (ἀναγινωσκομένη).” Compare #Ro 2:1 1Co 11:29-31 Ro 12:3.^b The word translated **reprobate** (ἀδόκιμον) is from Latin Vulgate: reprobum: **to reject on a second trial, hence, to condemn.**

Rom 1:29 πεπληρωμένους {V-P^{erf}. PP-AMP: *fulfil, fill, be full, complete*} πάση {A-DFS: *all, all things, every*} ἀδικία {N-^{assoc}. I^{nstr}.SF: *unrighteousness*} πορνεία {N-^{assoc}. I^{nstr}.SF: *adultery, fornication, homosexuality, lesbianism, sodomy, etc.*} πονηρία {N-^{assoc}. I^{nstr}.SF: *depravity, iniquity, wickedness*} πλεονεξία {N-^{assoc}. I^{nstr}.SF: *covetousness, greediness, covetous practice; desire to have more, avarice*} κακία {N-^{assoc}. I^{nstr}.SF: *malignity, malice, ill-will, desire to injure, wickedness that is not ashamed to break laws*} μεστους {A-APM: *full, in reference to persons, whose minds are as it were filled with thoughts and emotions, either good or bad*} φθόνου {N-GSM: *envy*} φόνου {N-GSM: *murder, slaughter*} ἔριδος {N-GSF: *contention, strife, wrangling*} δόλου {N-GSM: *craft, deceit, guile*} κακοηθείας {N-GSF: *bad character, depravity of heart and life, malignant subtlety, malicious craftiness*}, ψιθυριστάς {N-APM ^{onomatopoeic word} : *whisperer, secret slanderer, detractor*},

Rom 1:29 *being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,*

^a The alpha-privative + a gold mining term used for separating the gold from the dross portions.

^b See an interesting article on “The Rhetoric of St. Paul,” by Archdeacon Farrar, Expositor, first series, x, 1 sqq.

WFNRVV: Verses 29 to 31:

1. all injustice—Selfishness, enthroned against all rights of others.
2. destructiveness-The same word is used to describe Satan and his hosts: "the evil one," "hosts of wickedness," in #Eph 6:12,16. It denotes wickedness in hostile activity.
3. covetousness-literally, the itch for 'more. "(a) Claiming more than one's due, greedy, grasping; (b) making gain from others' losses; (c) the act of over-reaching by selfish tricks. To take advantage of another's simpleness, to over-reach, defraud."-Liddell and Scott. Lightfoot says, "Impurity and covetousness may be said to divide between them nearly the whole domain of selfishness and vice." Vincent distinguishes between covetousness and avarice: "The one is the desire of getting, the other of keeping." Paul constantly defines covetousness as idolatry, worship of another object than God; and associates it with the vilest sins (#1Co 5:11; Eph 5:3,5; Col 3:5). Many professing Christians are withering in a blight because of this unjudged sin.
4. malice-"malignity, maliciousness, desire to injure" (Thayer).
5. full of envy-The apostle takes another full breath here, beginning anew this hell-meat catalog. Envy is the hate that arises in the heart toward one who is above us, who is what we are not, or possesses that, which we cannot have, or do not choose the path to attain. "Pilate knew that for envy they had delivered Him." He was holy and good, which they pretended to be, and knew they were not, -nor really chose to be.
6. murder-How strikingly the Holy Spirit brings these words, envy, murder, which sound so alike in the Greek, —phthonou, phonou-into the order and connection which they constantly sustain in life.
7. strife-Literally, beating down in wrangling and contention. How "full of strife," indeed, is this human race!
8. guile-Jesus called Nathaniel "an Israelite in whom is no guile" (#Joh 1:47). The Greek word means "a bait for fish," and so, to catch with a bait, to beguile. So in what is called "business" today, men are baited and lured: and "society" lives by it! This is the human heart.
9. malignant subtlety-The Genevan New Testament renders it, "Taking all things in an evil sense."
10. secret slanderers-By this Greek word of hissing sound (ψιθυριστάς), the Septuagint (Greek Old Testament) renders the Hebrew lahosh: "a snake-charmer's 'magical murmuring.'" Let those privately peddling evil reports, remember that God views their tongue as the slithering of the adder! It is remarkable how secret slanderers can "charm" others (fitted thereto by their evil nature) into believing their slanders. We heard of a modest, excellent young woman secretly slandered by a jealous rival. She could not overcome the falsehood, and died within a year.
11. open slanderers-Literally, those who speak against, incriminate, traduce. See its use in #1Pe 2:12. Many openly rail at others-especially if their own lives are condemned by theirs.
12. hateful to God-Hateful toward God, because haters of God. The word means to show as well as to feel such hatred:
"The mind of the flesh is enmity against God."
13. insolent-People taking pleasure in insulting others.
14. arrogant-Full of haughty pride toward others.
15. boasters-The very contrary of Him Who said: "Come unto Me-I am meek, and lowly of heart."
16. inventors of bad things-From the days of Cain's city onward (#Ge 4:16-22), men have progressed in evil; until Jehovah said Israel did evil that "came not into His mind" (#Jer 19:5).

17. without obedience^{viii} to parents—literally, not able to be persuaded by parents. What a photograph of the "youth" of our day! This appalling rejection of parental control is developing amazingly in these last days, just as God said it would (#2Ti 3:1,2). It brings a curse upon whole families, whole communities, and whole lands. Obedience to parents brings promised blessing: "Honor thy father and thy mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth" (#Eph 6:2,3).

"The eye that mocketh at his father,
And despiseth to obey his mother,
The ravens of the valley shall pick it out,
And the young eagles shall eat it."
— #Pr 30:17.

This explains many an early death! Yes; and terrible deaths long delayed.

18. without moral understanding—The verb is used in Scripture only of moral and spiritual understanding (#Mt 13:14,15,19,23,51). This adjective (Rom 1:31) means, without any understanding of Divine things; having no proper moral discernment. That is the awful condition of the human race; and, remember, you and I were born in it.
19. without good faith—Faithless, bound by no promise or covenant. This is a very heart-disease! The word denotes that wickedness that does not intend to carry out its pledged word, except for selfish ends. Broken business contracts, violated national treaties, light betrayal of personal confidences, — all have this hideous condition as their root.
20. without natural affection—Without affection for kindred. Even a third century pagan poet, Theocritus, calls these "the heartless ones." How constantly we see, especially in the selfish lives of graceless "moderns," utter disregard of the natural ties which a kind God has used in "setting the solitary in families." Such are really moral morons; but the possibilities of all these things are in every one of us.
21. without [consent to] truce, —literally, not willing to consent to a truce, or cease hostilities. The present ruthless civil war in Spain, and the savagery of Japan in China, are examples. Indeed, only an "armistice," not a peace, was concluded after the World War; and, despite all "treaties" since, there persists a sort of international suspicion; proving that men know, as by instinct, the implacability of human nature.^{ix} **The current example of the Hezbollah comes to mind, here.**
22. without mercy—It is said that Nero as a child amused himself in pulling the legs and wings from insects. Perhaps you cry out at this, saying, I have always been tender-hearted towards animals. Indeed? And how about people? Are you tender-hearted towards them? to all of them? Think deeply on this: God "delighteth in mercy"; but "man's inhumanity to man makes countless millions mourn." Consider: A merciful God! unmerciful creatures!

And now we come to the dark, wilful conspiracy of evil of this whole human race. For, remember, what we have been reading is not an indictment of the heathen merely, but of the race. It does indeed depict the progress of human wickedness, and how God gave the race over to those lusts that judicially followed their sin {nature}. Yet, as we shall find in the next chapter, it is humanity as such, as thus degraded, of which God is speaking.

ATRW P

- 29: "Being called with (πεπληρωμένους). Perfect passive participle of the common verb πληρόω, state of completion, "filled to the brim with" four (five) vices in the associative instrumental case (ἀδικία: unrighteousness as in verse #18, πορνεία: active wickedness as in #Mr 7:22, πλεονεξία: covetousness as in #1Th 2:5; Lu 12:15, κακία: maliciousness or

inward viciousness of disposition as in #1Co 5:8). Note asyndeton, no connective in the lists in verses #29-31. Dramatic effect. The order of these words varies in the MSS. and

πορνεία: fornication is not genuine here (absent in Aleph A B C). {Robertson is heavily into the WH – Egyptian family of textual representatives. Copying of manuscripts with words so similar can lead to unintentional changes including errors of sight, hearing, and writing. Please read section 3.1 of your N. T. Textual Criticism Text. Words may, in such case be deleted when they look or sound the same. I chose to leave in the Majority (BYZ) reading.}

Full of (μεστούς). Paul changes from participle to adjective. Old adjective, rare in the N.T., like μεστόω: to fill full (only in #Ac 2:13 in N.T.), stuffed full of (with genitive). Five substantives in the genitive (φθόνου: envy, as in #Ga 5:21 **φόνου: murder**, and so a **paronomasia**^a or combination **with φθόνου**, of like sounding words, ἔριδος: strife, as in #2Co 12:16 κακοήθειας: malignity, and here only in N.T. though old word from κακοήθης and that from κακός and ἦθος, a tendency to put a bad construction on things, depravity of heart and malicious disposition.

MRVWS

29: FILLED. The retribution was in full measure. Compare #Pr 1:31 Re 18:6.

WICKEDNESS (πονηρία). See on "Mark 7:22".

COVETOUSNESS (πλεονεξία). Lit., the desire of having more. It is to be distinguished from φιλαργυρία, rendered love of money, #1Ti 6:10, and its kindred adjective φιλάργυρος, which A.V. renders covetous #Lu 16:14 2Ti 3:2; properly changed by Rev into lovers of money. The distinction is expressed by covetousness and avarice. The one is the desire of getting, the other of keeping. Covetousness has a wider and deeper sense, as designating the sinful desire which goes out after things of time and sense of every form and kind. Hence it is defined by Paul {#Col 3:5} as idolatry, the worship of another object than God, and is so often associated with fleshly sins, as #1Co 5:11 Eph 5:3,5 Col 3:5. Lightfoot says: "Impurity and covetousness may be said to divide between them nearly the whole domain of selfishness and vice." Socrates quotes an anonymous author who compares the region of the desires in the wicked to a vessel full of holes, and says that, of all the souls in Hades, these uninitiated or leaky persons are the most miserable, and that they carry water to a vessel which is full of holes in a similarly holey colander. The colander is the soul of the ignorant (Plato, Gorgias, 493). Compare, also, the description of covetousness and avarice by Chaucer, Romaunt of the Rose, 183-246.

"Covetise

That eggeth folk in many a guise
To take and yeve (give) right nought again,
And great treasures up to laine (lay).

And that is she that maketh treachours,
And she maketh false pleadours.

Full crooked were her hondes (hands) two,
For Covetise is ever woode (violent)
To grippen other folkes goode."

"Avarice

Full foul in painting was that vice.

She was like thing for hunger dead,
That lad (led) her life onely by bread.

^a Paronomasia (assonance or alliteration) differs from the play upon words, in that the latter has respect to the meaning of the words, while the former regards only the similarity in sound.

This Avarice had in her hand
 A purse that honge by a band,
 And that she hid and bond so strong,
 Men must abide wonder long,
 Out of the purse er (ere) there come aught,
 For that ne commeth in her thought,
 It was not certaine her entent
 That fro that purse a peny went.”

MALICIOUSNESS (κακία). naughtiness, See on "Ja 1:21".

FULL (μεστούς). Properly, stuffed.

ENVY, MURDER (φθόνου φόνου). A parononasia or combination of like-sounding words.
^{13} Compare #Ga 5:21. Murder is conceived as a thought which has filled the man. See #1
 Joh 3:15.

DEBATE (ἔριδος). In the earlier sense of the word (French, debattre, to beat down, contend)
 including the element of strife. So Chaucer:

“Tales both of peace and of debates.”

Man of Law’s Tale, 4550.

Later usage has eliminated this element. Dr. Eadie (English Bible) relates that a member of a
 Scottish Church-court once warned its members not to call their deliberations “a debate,”
 since debate was one of the sins condemned by Paul in this passage. Rev., correctly, strife.

DECIET (δόλου). See on "Joh 1:47".

MALIGNITY (κακοηθείας). Malicious disposition.

Rom 1:30 καταλάλους {A-APM: backbiter; a defamer, evil speaker}, θεοστυγεῖς {A-APM: hater of God},
 ὑβριστάς {N-APM: spiteful, injurious; an insolent man, one who, uplifted with pride, either heaps insulting language
 upon others or does them some shameful act of wrong}, ὑπερηφάνους {A-APM: proud; with an overweening estimate
 of one's means or merits, despising others or even treating them with contempt, haughty}, ἀλαζόνας {N-APM:
 boaster}, ἐφευρετὰς {N-APM: inventor; an inventor, contriver} κακῶν {A-GPN: evil, evil things},
 γονεῦσιν ἄ {N-DPM: fathers, parent, the parents} ἀπειθεῖς {A-APM: disobedient},

Rom 1:30 back-biters, hateful to God, insolent, proud, boasters, inventors of evil things,
 disobedient to parents,

ATRWP

30 Paul changes the construction again to twelve substantives and adjectives that give **vivid touches to this composite photograph of the God abandoned soul.**

Starting with the final word of verse 29:

Whisperers (ψιθυριστάς). Old word from ψιθυρίζω, to speak into the ear, to speak secretly,
 an onomatopoeic word like ψιθυρισμός (#2Co 12:20) and only here in N.T.

Backbiters (καταλάλους). Found nowhere else except in Hermas, compound like καταλαλέω,
 to talk back (#Jas 4:11), and καταλαλιά, talking back (#2Co 12:20), talkers back whether
 secretly or openly.

Hateful to God (θεοστυγεῖς). Old word from θεός and στυγέω:hate. All the ancient examples
 take it in the passive sense and so probably here. So στυγητος: hated, hateful, odious (#Tit
 3:13). Vulgate has Deo odibiles - odibil.es Adj 3 2 Nom P C Pos: odious, hateful;
 that deserves to be hated.

Insolent (ὑβριστάς). Old word for agent from ὑβρίζωubrizw: to give insult to, here alone in
 N.T. save #1Ti 1:13.

Haughty (ὑπερηφάνους). From ὑπερ and φάνομαι: to appear above others, arrogant in
 thought and conduct, "stuck up."

Boastful (ἀλαζόνας). From ἄλλη: *wandering without home or hope*. Empty pretenders, swaggerers, braggarts.

Inventors of evil things (ἐφευρετὰς κακῶν). Inventors of new forms of vice as Nero was. Tacitus (Ann. IV. ii) describes Sejanus as facinorum omnium repertor and Virgil (Aen. ii. 163) scelerum inventor.

Disobedient to parents (γονεῦσιν ἀπειθεῖς). Cf. #1Ti 1:9; 2Ti 3:2. An ancient and a modern trait.

MRVWS

30. "HATERS OF GOD (θεοστυγεῖς). Rev., hateful to God. All classical usage is in favor of the passive sense, but all the other items of the list are active. Meyer defends the passive on the ground that the term is a summary of what precedes. The weight of authority is on this side. The simple verb στυγέω: *hate*, does not occur in the New Testament. στυγητος: *hated, hateful, odious*, is found #Tit 3:3. The verb is stronger than, μισέω: *I hate*, since it means to show as well as to feel hatred.

PROUD (ὑπερηφάνους). Rev., haughty. pride, See on "Mark 7:22".

BOASTERS (ἀλαζόνας). Swaggerers. Not necessarily implying contempt or insult.

Notice the eloquent Alliteration and Assonance of verse 31! Define these terms.

Rom 1:31 ἀσυνέτους {A-APM: *without understanding, stupid*}, ἀσυνθέτους {A-APM: *covenant breaking, faithless*}, ἀστόργους {A-APM: *without natural affection*}, ἄσπονδος {A-APM: *implacable, trucebreakers*}, ἀνελεήμονας {A-APM: *unmerciful, without mercy, merciless*}

Rom 1:31 *without understanding, faithless, without natural affection, trucebreakers, unmerciful;*

ATRWP

31 "Without understanding (ἀσυνέτους). Same word in verse #21.

Covenant-breakers (ἀσυνθέτους). Another paronomasia or pun. α privative and verbal συνθέτος from συντιθήμι, to put together. Old word, common in LXX (#Jer 3:7), men "false to their engagements" (Sanday and Headlam), who treat covenants as "a scrap of paper."

Without natural affection (ἀστόργους). Late word, a privative and στόργη, love of kindred. In N.T. only here and #2Ti 3:3.

Unmerciful (ἀνελεήμονας). From α privative and ελεήμων: *merciful*. Late word, only here in N.T. Some MSS. add aspondouv, implacable, from #2Ti 3:3. It is a terrible picture of the effects of sin on the lives of men and women. The late Dr. R. H. Graves of Canton, China, said that a Chinaman who got hold of this chapter declared that Paul could not have written it, but only a modern missionary who had been to China. It is drawn to the life because Paul knew Pagan Graeco-Roman civilization.

MRVWS

31 "WITHOUT UNDERSTANDING, COVENANT-BREAKERS (ἀσυνέτους, ἀσυνθέτους). Another paronomasia: asynetous, asynthetous. This feature of style is largely due to the pleasure which all people, and especially Orientals, derive from the **assonance** of a sentence. Archdeacon Farrar gives a number of illustrations: the Arabic Abel and Kabel (Abel and Cain); Dalut and G'ialut (David and Goliath). A Hindoo constantly adds meaningless rhymes, even to English words, as button-bitten; kettley-bittley. Compare the Prayer-book, holy and wholly; giving and forgiving; changes and chances. Shakespeare, sorted and consorted; in every breath a death. He goes on to argue that these alliterations, in the earliest stages of language, are partly due to a vague belief in the inherent affinities of words (Language and Languages, 227).

Rom 1:32 οἵτινες {relative P_{ron.}-NMP: whoever, whatever, who} τὸ δικαίωμα {N-ANS: righteousness, ordinance, judgment, justification} τοῦ θεοῦ ἐπιγνόντες {V-2AAP-NMP: know, acknowledge, perceive (experientially)}, ὅτι οἱ τὰ τοιαῦτα {demonstrative P + locMS. art.-ANP: such, such thing, such an one, such as this, of this kind or sort} πράσσοντες {V-PAP-NMP: do, accomplish, perform} ἄξιοι {A-NMP: worthy, of one who has merited anything worthy, both in a good and a bad sense} θανάτου {N-GMS: death} εἰσὶν {V-PAI-3P: am}, οὐ μόνον {A_{dv.}: only, alone, but} αὐτὰ ποιοῦσιν {V-PAI-3P: do, make, perform} ἀλλὰ καὶ συνευδοκοῦσιν {V-PAI-3P: consent unto, be pleased, allow, have pleasure in} τοῖς πράσσουσιν {V-PAP-DMP: exercise, practice, to be busy with, carry on, undertake, do, accomplish, perform}.

Rom 1:32 *who knowing the righteous judgment of God, that they who do such things are worthy of death, not only practice them, but have pleasure in those who keep on doing [them].*

WFNRVV

32 Who, conscious that such things are worthy of death, not only keep practicing them but approve of others practicing them.

Here we are confronted with three terrible realities: (1) They have complete inner knowledge from God (Gr. ἐπιγνόντες) that their ways deserve and must have Divine condemnation and judgment; (2) they persist in their practices despite the witness of conscience; (3) they are in a fellowship of evil with other evil-doers!

The Greek word here (συνευδοκοῦσιν) which we have rendered "are pleased with," "approve of"; the Revised Version renders "consent with"; Bagster's Interlinear, "are consenting to"; Moule, "feel with and abet." "Not only commit the sins, but delight in their fellowship with the sinner," says Conybeare; "Not only practice them, but have fellow-delight in those that do them" —Darby; "Not only do the same, but applaud those that do them" —Godet; "They not only do these things, but are also (in their moral judgment) in agreement with others who so act" —Meyer.

What a description of this world of sinners, this race alienated from the life of God, —at enmity with Him, and at strife with one another! But all in a hellish unity of evil! *{What a great group with whom to spend eternity!}*

ATRWP

32 The ordinance of God (τὸ δικαίωμα τοῦ θεοῦ). The heathen knows that God condemns such evil practices.

But also consent with them (ἀλλὰ καὶ συνευδοκοῦσιν). Late verb for hearty approval as in #Lu 11:48; Ac 8:1; #1Co 7:12 It is a tragedy of American city government that so many of the officials are proven to be hand in glove with the underworld of law-breakers.

MRVWS

32 JUDGMENT (δικαίωμα). Rev., correctly, ordinance.

COMMIT (πράσσοντες). Rev., better, practice. See on "Joh 3:21".

Paul would have been familiar with the abominations of the pagan world from the beginning of his life. The belief in paganism was more firmly rooted in the provinces than in Italy, and was especially vigorous in Tarsus; which was counted among the three Kappa Kakista, most villainous K's of antiquity— Kappadokia, Kilikia, and Krete. Religion there was chiefly of an Oriental character, marked by lascivious rites. See Farrar's Life and Work of Paul, ii., 24-34

ASSIGNMENT 40.02 The Text That Howard Stern Refuses To Heed or The End Of The Snowball Affect (avalanche) Of Immorality.

To do this assignment it will be necessary for the student to have read (the previous pages along with the text of Ro 1:26-32) and understood Section 2.3 of your Homiletics Text. "STEPS IN

PREPARATION OF THE MESSAGE BODY”, as well as (7 pages) Section 2.8 of your Homiletics text “THE USE OF AN INTRODUCTION IN A MESSAGE”. Finally, to complete this assignment you will have read and understood the previous pages(Commentaries) on Ro 1:26-31.

- (1) Complete, add to, correct the partial exegesis in Romans 1:26-32, above. IAW (2.3.1 EXEGETICAL WORD STUDY)
- (2) Use the 6 interrogatives to develop Principles for this Passage. (2.3.2)
- (3) Use the Principles just developed to produce the Theme for the Passage. (2.3.3)
- (4) Develop the Outline of the message as described in Section 2.3.4 of the Homiletics Text.
- (5) Read Section 2.8 of your Homiletics text (THE USE OF AN INTRODUCTION IN A MESSAGE)and see if you can produce an introduction for the message just developed. Hint: you might try using the O’Reilly Factor interview with Howard Stern shown below. What category would such an Introduction fall into?
- (6) **You have three weeks to complete this assignment, so begin immediately!**

The following could be used (but not recommended) as an illustration or used in an Introduction to a Textual Expository message on the 7 verses just translated, on the “World’s” commentary on Romans Chapter 1, Verses 26-32. It involves a Bill O’Reilly News TV program of Thursday December 8, 2005, on Fox News Channel, and is a short clip of that **broadcast** (pardon the pun).

O'REILLY: *(referring to Stern’s upcoming radio show on Sirius which will pay him 100 million dollars a year for five years)* **Is it still going to be lesbians on parade and strippers and all that?**

STERN: **Bill, there will always be lesbians on this show. I make this vow to you. As long as I'm breathing, there will be lesbians. I will give the people lesbians, because there is nothing sexier in this world, besides you, there is nothing sexier than two women getting it on. And man, I'm going to do it. In fact, I'm going to take a lesbian dating game, and I'm going to blow it up into an hour show on my channel. You'll see the date.**

(6) (a) How was Alliteration and Assonance used by Paul in verse 31!

(b) Define these terms.

Alliteration:

Assonance:

(7) For extra credit: Please prepare all the “stuff” you have just developed and arrange it in a form like the one shown in NCEH, Appendix E – A Textual Expository Message, especially Pages E-18 through E-21. You don’t need to follow or hand in the Word Study example Pages E-1 through E-17. When you do work for publication, however, the Bibliography, (E-17, and Word study annotations, (E-2 through E-16) are or should be required.

(8) For CFBC students only: **We will still meet each week for discussion and as a seminar for all these elements.**

40.04.03 When τε Used With και.

τε . . . και . . . or τε και^a has similar meanings:

Ac 5:24 ὡς {rel.A_{adv}.of manner: *as, as like, just as, even as, or as here used as a temporal conjunction; as, when, since, while, as long as*} δὲ ἤκουσαν {V-AAI-3P: *hear*} τοὺς λόγους τούτους ὃ {relative P_{ron}.-NMS: *who, what, which, that*} τε στρατηγὸς {N-NSM: *captain (of the temple)*} τοῦ ἱεροῦ {N-GNS: *temple*} και οἱ ἀρχιερεῖς {N-NMP: *chief priest, high priest*}, διηπόρουν {V-IAI-3P: *doubt, be perplexed, be much perplexed, be in doubt, be entirely at loss, be in perplexity*} περὶ αὐτῶν τί {interrogative P_{ron}.-NNS: *who?, which?, what?*} ἄν {conditional 4th class P_{art}. here with optative: *whosoever, whatsoever, whomsoever, sometimes not-translated*} γένοιτο {V-2AAO-3S: *be, come to pass, be made, be done, come, become*} τοῦτο.

Ac 5:24 *And when they heard these words, which both the captain of the temple and the chief priests were in perplexity as to them, what this might (by some unknown [optative] means) come to be.*

Ac 1:1 Τὸν μὲν {P_{art}.: *truly, certainly, surely, indeed*} πρῶτον {A-AMS: *first*} λόγον {N-AMS: } ἐποίησάμην {V-AMI-1S: *do, make*} περὶ πάντων, ᾧ {Interjection: *Oh*} Θεόφιλε {N-VSM: }, ᾧν {R-GPN: } ἤρξατο {V-ADI-3S: *begin, make a beginning*} ὁ Ἰησοῦς ποιεῖν {V-PAI_{inf}.: *do, make*} τε και διδάσκειν {V-PAI_{inf}.: *teach*}.

Ac 1:1 *I truly composed (made) the first discourse (KATA ΛΟΥΚΑΝ), O Theophilus, concerning all things which Jesus began both to do and to teach,*

40.05 The Usage And Meaning Of ἢ.

ἢ as a coordinating conjunction means *or*, but in comparisons means *than*:

40.05.01 Use Of ἢ As A Conjunction.

As a conjunction:

(a) Connecting words: Mt 17:25, below

The following verse is an interesting conversation for those:

- (i) Who wonder “Where is a believers citizenship?” _____
- (ii) Believers who refuse to pay or cheat on paying their income taxes.
- (iii) Believers who think that unbelievers should give to support Church activities.
What do you think would be Christ’s answer to each?

Mt 17:24 *And when they came to Capernaum, those who received the didrachmas came to Peter and said, Does your teacher not pay the didrachmas?*

Mt 17:25 λέγει {V-PAI-3S: *say*}, Ναί {P_{art}.: *yes*}, και ἐλθόντα {V-2AAI-3S: *come*} εἰς τὴν οἰκίαν προέφθασεν {V-AAI-3S: *come before, anticipate*} αὐτὸν ὁ Ἰησοῦς λέγων {V-PAP-NSM: *say*}, Τί {interrogative P_{ron}.-ANS: *who, which, what*} σοι δοκεῖ {V-PAI-3S: *be of opinion, think, suppose*}, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων {interrogative P_{ron}.-GMP: *who, which, what*} λαμβάνουσιν {V-PAI-3P: *take, to choose, select*} τέλη {N-APN: *toll, custom (i.e. indirect tax on goods)*} ἢ κῆνσον {N-ASM: *tribute*}; ἀπὸ τῶν υἱῶν αὐτῶν ἢ {coordinating C_{onj}.: *or, than, either*} ἀπὸ τῶν ἀλλοτρίων {A-GPM: *, stranger, belonging to another, foreign*};

Mt 17:25 *He says, Yes. And when he came into the house, Jesus anticipated him, saying, What do you think, Simon? The kings of the earth, from whom do they receive custom or tribute? From their own sons or from foreigners?*

(See section 40.08.05, below for verse 26)

(b) Use of ἢ in connecting clauses:

^a See Ro 1:27, above, section 40.04.02.

- 1 Co 1:13 μεμέρισται {V-P_{erf}-PI-3S: divide} ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη {V-API-3S: crucify}
 ὑπὲρ ὑμῶν, ἧ̄ {coordinating C_{onj.}: or, than, either} εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε {V-
 API-2P: immerse, (transliterated – baptize)};·
 1 Co 1:13 *Has the Christ been divided? Has Paul been crucified for you? Or have you been
 baptized unto the name of Paul?*

40.05.02 Use Of Multiple ἧ̄ In A Sentence.

ἧ̄ . . . ἧ̄ . . . (ἧ̄ . . .) means *either. . . or. . . (or. . .)*:

- 1 Co 14:6 Νῦν {A_{dv.}: now} δὲ, ἀδελφοί {N-VMP}, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις {N-DPF:
 tongues, of other human languages} λαλῶν {V-PAP-NMS: say, speak}, τί {interrogative P_{ron.}-ANS: who,
 which, what} ὑμᾶς ὠφελήσω {V-FAI-1S: assist, be useful or advantageous, profit}, ἐὰν {C_{ond.} part. with
 cond. of 3rd class + rel. pron.: whoever} μὴ ὑμῖν λαλήσω {V-AAS-1S: say, speak} ἧ̄ {coordinating C_{onj.}: or,
 than, either} ἐν ἀποκαλύψει ἧ̄ {coordinating C_{onj.}: or, than, either} ἐν γνώσει ἧ̄ {coordinating C_{onj.}: or,
 than, either} ἐν προφητείᾳ ἧ̄ {coordinating C_{onj.}: or, than, either} [ἐν] διδαχῇ;
 1 Co 14:6 *And now, brethren, if I should come to you speaking with tongues, what shall I profit
 you, unless I should speak to you either by revelation, or by knowledge, or by prophecy,
 or by teaching?*

40.05.03 Use Of ἧ̄ In Comparisons.

In comparisons ἧ̄ means *than* (see 20.02.06, 36.06.02):

- 1 Co 7:9 εἰ {C_{ond.} P_{art.} with 1st class cond.: since (if)} δὲ οὐκ ἐγκρατεῦνται {V-PNI-3P: be self-controlled, continent,
 in a figure drawn from athletes, who in preparing themselves for the games abstained from unwholesome food, wine, and sexual
 indulgence} γαμησάτωσαν {V-AAM-3P: marry}, κρεῖττον {comparative A-NNS: better} γὰρ
 ἐστίν {V-PAI-3S: am} γαμῆσαι {V-AAI_{nf.}: marry} ἧ̄ {coordinating C_{onj.}: or, than, either}
 πυροῦσθαι {V-PPI_{nf.}: burn, metaph. in one's lust}.
 1 Co 7:9 *But since they have no control over themselves, let them marry; for it is better to marry
 than to burn in one's lust.*

40.06 The Usage And Meaning Of ἀλλά.

ἀλλά indicates a contrast or difference between the two elements it connects; it usually corresponds to English *but*, but when connecting clauses or introducing sentences it may sometimes best be rendered by *however*, *yet*, or *nevertheless*:

40.06.01 ἀλλά Connecting Words Or Phrases.

When ἀλλά connects words or phrases, the first is often preceded by a negative:

1 Cor 7:10 τοῖς δὲ γεγαμηκόσιν {V-P_{erf}.AP-DMP: marry} παραγγέλλω {V-PAI-1S: command, enjoin}, οὐχ ἐγὼ **ἀλλὰ** {adversative C_{onj}.: but, yea, yet, nevertheless, howbeit, nay, therefore} ὁ κύριος, γυναῖκα {N-AFS: wife} ἀπὸ ἀνδρὸς {N-A_{bl}.MS: husband} μὴ χωρισθῆναι {V-API_{inf}.: separate}—.

1 Cor 7:10 *But to those who are married I command, not *I*, **but** the Lord, Let not wife be separated from husband—*

1 Co 12:14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν {V-PAI-3S: am} ἓν {A-NNS: one} μέλος {N-NNS: member, limb: a member of the human body – here the introduction of a metaph. use – the church} **ἀλλὰ** {adversative C_{onj}.: but, yea, yet, nevertheless, howbeit, nay, therefore} πολλὰ {A-NNP: many, much, large}.

1 Co 12:14 *For also the body is not one member **but** many.*

40.06.02 ἀλλά Connecting Clauses.

When ἀλλά connects clauses:

Jn 16:20 ἀμὴν {translit. from Heb נאמנ verbal A_{adj} indeclinable: truly, verily contrast with LXX γένουτο} ἀμὴν λέγω {V-PAI-1S: say} ὑμῖν ὅτι κλαύσετε {V-FAI-2P: mourn, weep, lament} καὶ θρηνήσετε {V-FAI-2P: mourn, lament, of singers of dirges, [to wail]} ὑμεῖς, ὁ δὲ κόσμος χαρήσεται {V-2FAI-3S: rejoice, be glad} ὑμεῖς λυπηθήσεσθε {V-FPI-2P: be sorrowful, grieve, make sorry}, **ἀλλ'** {adversative C_{onj}.: but, yea, yet, nevertheless, howbeit, nay, therefore} ἡ λύπη {N-NFS: sorrow, pain, grief} ὑμῶν εἰς χαρὰν {N-ASF: joy, gladness} γενήσεται {V-FD complementary I_{nf}-3S: be, come to pass}.

Jn 16:20 *Verily, verily, I say to you, that you shall weep and lament, you, but the world shall rejoice; and you will be grieved, **but** your grief shall be turned to joy.*

40.06.03 ἀλλά Used With οὐ μόνον And καί.

With οὐ μόνον . . . ἀλλὰ καί . . . means *not only. . . but also* (or *but even*) . . . :

2 Co 8:21 προνοοῦμεν {V-PMP-NMP: provide for, provide} γὰρ καλὰ {A-ANP: good, better, honest, meet, goodly, beautiful, handsome, excellent} οὐ {strong neg. P_{art}.: no, not} μόνον {A_{dv}.: only, alone, but} ἐνώπιον {A_{dv}.: before, in the sight of, in the presence of} κυρίου **ἀλλὰ** {adversative C_{onj}.: but, yea, yet, nevertheless, howbeit, nay, therefore} **καὶ** ἐνώπιον ἀνθρώπων,.

2 Co 8:21 *for we provide for things honest, **not only** before the Lord, **but also** before men.*

40.07 The Usage And Meaning Of οὔτε.

οὔτε (in clauses with verbs in the indicative) and μήτε (with other moods) means *nor*; οὔτε . . . οὔτε . . . (μήτε . . . μήτε . . .) means *neither . . . nor . . .*

Mt 11:18 ἦλθεν {V-2AAI-3S: come} γὰρ Ἰωάννης **μήτε** {weaker neg.Part.-Conj.: neither . . . nor} ἐσθίων {V-PAP-NSM: eat} **μήτε** πίνων {V-PAP-NSM: drink}, καὶ λέγουσιν {V-PAI-3P: say}, Δαιμόνιον ἔχει {V-PAI-3S: have, hold}:

Mt 11:18 For John came **neither** eating **nor** drinking, and they are saying, He has a demon.

Ro 8:38 πέπεισμαι {V-P_{erf}.PI-1S: persuade, believe, i.e. to induce one by words} γὰρ ὅτι **οὔτε** {strong neg.part.-Conj.: neither . . . nor} θάνατος {N-NMS: death} **οὔτε** ζωὴ {N-NFS: life} **οὔτε** ἄγγελοι {N-NMP: angels} **οὔτε** ἀρχαὶ {N-NFP: first place, principality, rule, magistracy} **οὔτε** ἐνεστώτα {V-P_{erf}.AP-NNP: present, things present} **οὔτε** μέλλοντα {V-PAP-NNP: shall, should, would, to come, will, things to come, be about} **οὔτε** δυνάμεις {N-NFP: power, mighty work, strength}

Ro 8:38 For having been persuaded that **neither** death, **nor** life, **nor** angels, **nor** principalities, **nor** things present, **nor** things to come, **nor** powers,

Ro 8:39 **οὔτε** ὕψωμα {N-NNS: height, high thing} **οὔτε** βάθος {N-NNS: depth, of the deep things of God} **οὔτε** τις {enclitic indefinite P_{ron}-NFS: certain, some, any man, any, one, man, anything, certain man, something, somewhat, some man, certain thing} κρίσις {N-NFS: creature, creation} ἕτερα {A-NFS: another; i.e. one not of the same nature, form, class, kind} δυνήσεται {V-FDI-3S: be able, have power whether by virtue of one's own ability and resources, or of a state of mind, or through favourable circumstances, or by permission of law or custom} ἡμᾶς χωρίσαι {V-AAI_{nf}: separate, divide, part, put asunder, to separate one's self from} ἀπὸ τῆς ἀγάπης {N-A_{bl}.FS: } τοῦ θεοῦ {N-GMS: } τῆς {T-A_{bl}.FS: } ἐν {P_{rep}: in, etc., } Χριστῷ {N-L_{oc}. of sphere MS: } Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Ro 8:39 **nor** height, **nor** depth, **nor** any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

ASSIGNMENT 40.03 Did The Devil Make Me Do It - or Can we lose our salvation?

(1) What name is given to the construction in yellow, in Rom 8:39, above? Hint: See 2 Th 2:10, Lk 11:42, and Sections 21.04.05.05.01-02.

(2) Suppose you hear an exposition where the expositor states that the phrase “**nor** any other creature” means also, “not even that man himself”. What Hermeneutical Principles and Language Axioms would you employ to judge the accuracy of such a statement.

(3) What do you think about such a statement from an overall Biblical perspective? That is, Is it true that a saved man (generic) can finally will to separate him/herself from the love of God which is in Christ Jesus our Lord? Write a statement showing either or both points of view.

40.08 Some Important Greek Post Positive Coordinating Conjunctions.

The most important Greek coordinating conjunctions which serve to join clauses or to indicate the connection of sentences with preceding sentences are γάρ, δέ, οὖν, ἄρα, οὐδέ, and μηδέ. γάρ, δέ, and οὖν are unlike English conjunctions in that they never come first^a in the clauses they introduce; they usually have second place, but **may come still later, usually for emphasis.**

40.08.01 γάρ: *for*.

We have used this post positive conjunction many times in various texts, so we will eliminate full verse(es) Greek disclosure, but including the full verse translation into English.

40.08.01.01 γάρ Used Alone. Alone:

Mk 16:8 . . . , ἐφοβοῦντο {V-IAI-3P: *fear, be fearful*} **γάρ** {post-positive Conj.: *for*}.

Mk 16:8 *And they went out, and fled from the sepulchre. And trembling and excessive amazement possessed them, and they said nothing to any one, **for** they were afraid.*

2 Co 9:7 . . . ἰλαρὸν **γὰρ** δότην ἀγαπᾷ ὁ Θεός.

2 Co 9:7 *each according as he is purposed in his heart; not grievingly, or of necessity (under pressure); **for** God loves a cheerful giver.*

40.08.01.02 γάρ Used In Combination With Other Conjunctions.

When γάρ occurs in combination with other conjunctions or adverbs, each usually has the meaning it would have separately. Thus, we see -

Mt 8:9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν,.

Mt 8:9 **For I too am a man under authority. (**For even I . . . or **For I also. . .)******

2 Co 2:9 εἰς τοῦτο **γὰρ καὶ** ἔγραψα {V-AAI-1S: *write*} . . .

2 Co 2:9 **For to this end also I wrote, that I might know the proof of you, whether ye be obedient in all things.**

However, καὶ γάρ may mean simply *for*, as in:

Jn 4:23 . . . καὶ γὰρ ὁ πατὴρ τοιούτους {D-AMP: *such, such thing, such an one, like, such a man, such a fellow, such as this, of this kind or sort*} ζητεῖ {V-PAI-3S: *seek, seek in order to find*} . . .

Jn 4:23 *But the hour is coming and now is, when the true worshippers shall worship the Father in spirit and truth; **for** (also) the Father seeks such as his worshippers.*

40.08.02 δέ: *but (yet, however), and*:

When δέ connects clauses between which some contrast is implied, it should be rendered *but (yet, however)*; when there is no contrast, it should usually be rendered simply by *and*. Sometimes δέ is purely transitional; in such cases it may be rendered *now, then*, or simply ignored.

40.08.02.01 δέ Used Alone.

δέ used alone:

The English translation of 1 Cor 15:51, in context is given along with reference to the trumpet

^a These are called 'post-positive' conjunctions or sometimes particles.

1 Co 15:50 *But this I say, brethren, that flesh and blood cannot inherit God's kingdom, nor does corruption inherit incorruptibility.*

1 Co 15:51 ἰδοὺ {V-2AAM-2S: see, take heed, behold} μυστήριον {N-ANS: hidden thing, secret, mystery: the secret counsels of God} ὑμῖν λέγω {V-PAI-1S: say}· πάντες {A-NMP: all, every} οὐ κοιμηθησόμεθα {V-FPI-1P: sleep, die}, πάντες δὲ ἀλλαγησόμεθα {V-2FPI-1P: change, to exchange one thing for another, to transform}·

1 Co 15:51 *Behold, I tell you a mystery: We shall not all be sleeping, **but** we shall all be changed,*

1 Co 15:52 ἐν ἀτόμῳ {A-Loc. of timeSN: moment; a moment of time; from which word we get the English transliteration Atom.}, ἐν ῥιπῇ {N-Loc. of timeSF: twinkling, blink, a moment of time} ὀφθαλμοῦ {N-GSM: eye}, ἐν τῇ ἐσχάτῃ {superlative A-Loc. of timeFS: last} σάλπιγγι {N-Loc. of timeSF: trumpet, trumpet call}· σαλπύσει {V-FAI-3S: sound of a trumpet} γὰρ, καὶ οἱ νεκροὶ {A-NPM: dead} ἐγερθήσονται {V-FPI-3P: cause to rise, arouse from the sleep of death} ἄφθαρτοι {A-NMP: incorruptible, uncorruptible, not liable to corruption or decay}, καὶ ἡμεῖς ἀλλαγησόμεθα^a {V-2FPI-1P: change, exchange one thing for another, to transform}·

1 Co 15:52 *in an instant, in the blink of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and *we* shall be changed (transformed). (Ref. I Thess 4:16, Rev 4:1)*

1 Co 15:53 *For this corruptible must needs put on incorruptibility, and this mortal put on immortality.*

1 Co 15:54 *But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word written: Death has been swallowed up in victory.*

1 Co 15:55 *Where, O death, is thy sting? where, O death, thy victory?*

1 Co 15:56 *Now the sting of death is sin, and the power of sin the law;*

1 Co 15:57 *but thanks to God, who gives us the victory by our Lord Jesus Christ.*

1 Co 15:58 *So then, my beloved brethren, be firm, immovable, abounding always in the work of the Lord, knowing that your toil is not in vain in the Lord.*

^a See "THE TWO NATURES IN CHRIST", Chenitz - Preus, CPH Saint Louis, especially Chapter IX, *Light Shed by Main Words Used by Scripture and the Ancient Church*.



BUT



Courtesy of B.C. Johnny Hart

Figure 40.01 Grog In 1 Cor 15 51- Does this look like our local Churches?

Mt 1:2 Ἀβραάμ ἐγέννησεν {V-AAI-3S: *begat, bring forth*} τὸν Ἰσαάκ, Ἰσαάκ **δὲ** ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ **δὲ** ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ.

Mt 1:2 *Abraham begat Isaac; **and** Isaac begat Jacob, **and** Jacob begat Judah and his brethren;*

Mt 1:18 Τοῦ **δὲ** Ἰησοῦ Χριστοῦ ἡ γένεσις {N-NFS: *nativity, birth*} οὕτως {A_{dv.}: *in this manner, thus, so*} ἦν {V-IAI-3S: *am*}. μνηστευθείσης {V-APP-GFS: *espouse; be promised in marriage, be betrothed*} τῆς μητρὸς {N-GFS: *mother*} αὐτοῦ Μαρίας {N-GSF: *Mary*} τῷ {A_{rt.}-DMS: *to (the)*} Ἰωσήφ {N-PRI: *Joseph*}, πρὶν {A_{dv.}: *before, formerly*} ἢ {PRT} συνελθεῖν {V-2AAI_{nf.}: *come together, of conjugal cohabitation*} αὐτοὺς εὐρέθη {V-API-3S: *find*} ἐν γαστρὶ {N-DFS: *belly, the womb, stomach*}

ἔχουσα {V-PAP-NFS: *have,hold*} ἐκ Πνεύματος {Proper N-Abl.NS: *Spirit*} Ἁγίου {A-Abl.NS: *Holy*}.

Mt 1:18 **Now** the birth of Jesus Christ was thus: His mother, Mary, that is, having been betrothed to Joseph, before they came together, she was found to be with child of the Holy Spirit.

See 28.12.04 for τοῦ δὲ

ATRW comments:

“The birth of Jesus Christ (του δε ησου χριστου η γεννησις). In the Greek Jesus Christ comes before birth as the important matter after #Mt 1:16. It is not certain whether "Jesus" is here a part of the text as it is absent in the old Syriac and the Old Latin while the Washington Codex has only "Christ." The Vatican Codex has "Christ Jesus." But it is plain that the story of the birth of Jesus Christ is to be told briefly as follows, "on this wise" (οὕτως), the usual Greek idiom. The oldest and best manuscripts have the same word genealogy (γενεσις) used in #Mt 1:1, not the word for birth (begotten) as in #Mt 1:16 (γεννησις). "It is in fact the word Genesis. The evangelist is about to describe, not the genesis of the heaven and the earth, but the genesis of Him who made the heaven and the earth, and who will yet make a new heaven and a new earth" (Morison).

Betrothed to Joseph (μνηστευθεισης τω ιωσηφ). Matthew proceeds to explain his statement in #Mt 1:16 which implied that Joseph, though the legal father of Jesus in the royal line, was not the actual father of Mary's Son. Betrothal with the Jews was a serious matter, not lightly entered into and not lightly broken. The man who betrothed a maiden was legally husband {#Ge 29:21 De 22:23} and "an informal cancelling of betrothal was impossible" (McNeile). Though they did not live together as husband and wife till actual marriage, breach of faithfulness on the part of the betrothed was treated as adultery and punished with death. The New Testament in Braid Scots actually has "mairry't till Joseph" for "betrothed to Joseph." **Matthew uses the genitive absolute construction** here, a very common Greek idiom.

Of the Holy Ghost (εκ πνευματος αγιου). The discovery that Mary was pregnant was inevitable and it is plain that she had not told Joseph. She "was found with child" (ευρητη εν γαστρι εξουσα). This way of putting it, the usual Greek idiom, plainly shows that it was the discovery that shocked Joseph. He did not as yet know what Matthew plainly asserts that the Holy Ghost, not Joseph and not any man, was responsible for the pregnancy of Mary. The problem of the Virgin Birth of Jesus has been a disturbing fact to some through all the ages and is today to those who do not believe in the pre-existence of Christ, the Son of God, before his Incarnation on earth. This is the primal fact about the Birth of Christ. The Incarnation of Christ is clearly stated by Paul (#2Co 8:9 Php 2:5-11; and involved in #Col 1:15-19 Joh 1:14 17:5.) If one frankly admits the actual pre-existence of Christ and the real Incarnation, he has taken the longest and most difficult step in the matter of the supernatural Birth of Christ. That being true, no merely human birth without the supernatural element can possibly explain the facts. Incarnation is far more than the Indwelling of God by the Holy Spirit in the human heart. To admit real incarnation and also full human birth, both father and mother, creates a greater difficulty than to admit the Virgin Birth of Jesus begotten by the Holy Spirit, as Matthew here says, and born of the Virgin Mary. It is true that only Matthew and Luke tell the story of the supernatural birth of Jesus, though #Joh 1:14 seems to refer to it. Mark has nothing whatever concerning the birth and childhood of Jesus and so cannot be used as a witness on the subject. Both Matthew and Luke present the birth of Jesus as not according to ordinary human birth. Jesus had no human father. There is such a thing in nature as parthenogenesis in the lower orders of life. But that scientific fact has no bearing here. We see here God sending his Son into the world to be the world's Saviour and he gave him a human mother, but not a human father so that Jesus Christ is both Son of God

and Son of Man, the God Man. Matthew tells the story of the birth of Jesus from the standpoint of Joseph as Luke gives it from the standpoint of Mary. The two narratives harmonize with each other. One credits these most wonderful of all birth narratives according as he believes in the love and power of Almighty God to do what he wills. There is no miracle with God who has all power and all knowledge. The laws of nature are simply the expression of God's will, but he has not revealed all his will in the laws that we discover. God is Spirit. He is Person. He holds in his own power all life. #Joh 3:16 is called the Little Gospel because it puts briefly the love of God for men in sending his own Son to live and die for us."

40.08.02.02 δέ Used With Other Conjunctions And Adverbs.

δέ in combination with other conjunctions and adverbs are used as shown, below.

(a) δέ καί, *but also; but even, and also, and even:*

Jn 3:23 ἦν {V-IAI-3S:} **δὲ καὶ** ὁ Ἰωάννης βαπτίζων {V-PAP-NMS:} ἐν Αἰνῶν ἐγγύς {ADV:
 } τοῦ Σαλείμ, ὅτι ὕδατα {N-NNP:} πολλὰ {A-NNP:} ἦν {V-IAI-3S:} ἐκεῖ {ADV:},
 καὶ παρεγίνοντο {V-IDI-3P:} καὶ ἐβαπτίζοντο {V-IPI-3P:}·

Jn 3:23 **And John also** was baptizing in Aenon, near Salim, because there was a great deal of water there; and they came to [him] and were baptized:

Figure 40.02 “The Place Of Much Water” Of Jn 3:23**Aenon**

Which means: Springs, a place near Salim where John baptized #Joh 3:23. It was probably near the upper source, i.e., directly east of the source, of the Wady Far'ah, an open valley extending from Mount Ebal to the Jordan. It is full of springs.

Salim

Which means: Peaceful, a place near Ænon (q.v.), on the west of Jordan, where John baptized #Joh 3:23. It was probably the Shalem mentioned in #Ge 33:18 about 7 miles south of Ænon, at the head, i.e., directly east of the head, of the great Wady Far'ah, which formed the northern boundary of Judea in the Jordan valley.



- (b) Usage with μέν as in μέν . . . δέ . . . When δέ is used to indicate a contrast between two syntactic elements, the first element is frequently indicated by μέν, which, like δέ, never comes first in its clause. The combination μέν . . . δέ . . . may sometimes be rendered by *on the one hand^a . . . on the other . . .*, but this is usually much too emphatic; it is usually best to leave μέν untranslated; it simply adds emphasis to the first member of a contrast, and such emphasis is usually indicated in English only by (vocal) stress (i.e., in the spoken language) but emphasis may also be placed in written translations by bolding, italics, underlining the first member of such a contrast, or by suitable punctuation, such as ! or as in Darby's version *I*, separated by asterisks. (Which we have seen before.)

^a A classic expression of Tevye, from 'Fiddler On The Roof.'

Mt 3:11 ἐγὼ μὲν ὑμᾶς βαπτίζω {V-PAI-1S: immerse, translit. baptize} ἐν {P_{rep} with Loc.: in} ὕδατι {N-Loc.NS: water} εἰς {P_{rep} with accus. ref 24.09.04.05: with respect to} μετάνοιαν {N-AFS: change of mind, repentance}· ὁ δὲ ὀπίσω {A_{dv.}: of time: after} μου ἐρχόμενος {V-PNP-NMS: come} ἰσχυρότερός {comparative A-NMS: strong, mighty} μου ἐστίν {V-PXI-3S: am}, οὗ {relative P_{ron.}-GMS: who, which, what, that} οὐκ εἰμὶ {V-PXI-1S: } ἱκανὸς {A-NMS: sufficient, many enough, sufficient in ability} τὰ ὑποδήματα {N-APN: what is bound under, a sandal, a sole fastened to the foot with thongs} βαστάσαι {V-AAI_{nf.}: immerse, translit. baptize}· αὐτὸς ὑμᾶς βαπτίσει {V-FAI-3S: immerse, translit. baptize} ἐν {P_{rep} with instrumental of means: } Πνεύματι {N-I_{nstrumental} of meansSN: Spirit} Ἀγίῳ {A-I_{nstrumental} of meansNS: Holy} καὶ πυρὶ {N-I_{nstrumental} of meansNS: fire}·

Mt 3:11 *I* **indeed** baptize you with water with respect to repentance, **but** he that comes after me is mightier than I, whose sandals I am not fit to bear; *He* shall baptize you with [the] Holy Spirit and with fire; [The *I!* should be stressed in spoken English.]

Mt 3:12 οὗ {relative P_{ron.}-GMS: who, which, what, that} τὸ πτύον {N-NNS: fan; winnowing shovel} ἐν τῇ χειρὶ {N-DFS: hand} αὐτοῦ, καὶ διακαθαριεῖ {V-FAI-3S: thoroughly purged, cleanse thoroughly} τὴν ἄλωνα {N-AFS: floor, ground plot or threshing floor} αὐτοῦ, καὶ συναῖξει {V-FAI-3S: gather, gather together} τὸν σίτον {N-AMS: wheat, grain} αὐτοῦ εἰς {P_{rep} with accus.: in, into} τὴν ἀποθήκην {N-AFS: barn, a storehouse, granary}, τὸ δὲ ἄχυρον {N-ANS: chaff, a stalk of grain from which the kernels have been beaten out} κατακαύσει {V-FAI-3S: burn, burn up, consume by fire} πυρὶ {N-I_{nstrumental} of meansNS: fire} ἀσβέστῳ {A-DNS: unquenchable; a word transliterated into English as asbestos}·

Mt 3:12 whose winnowing fan is in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his wheat into the garner, **but** the chaff he will burn with fire unquenchable.

ASSIGNMENT 40.04 The Baptism Of Fire – Who Gets It?

(1) In Mt 3:11-12, who are the candidates for the baptism with fire?

(2) Who are those baptized with the Holy Spirit?

(3) Who were those baptized by baptizing John?

(4) Did John baptize unrepentant people?

(5) What authority do you have for such a belief?

(c) Certain important constructions involving μέν . . . δέ . . . may be considered together:

ὁ μέν . . . ὁ δέ . . . , *the one . . . the other . . .*

οἱ μέν . . . οἱ δέ . . . , *some . . . others . . .*

Substantives need not occur with the articles in the expressions above; i.e., **the articles in these combinations may function as pronouns**. Similarly, we find

οἱ μέν . . . ἄλλοι δέ . . . δέ ἕτεροι . . . , *some . . . others (of the same kind) . . . others (of a different kind)* . . . and ὁς μέν . . . ὁς δέ . . . , *the one . . . the other*

Ga 4:23 ἀλλ' ὁ μέν ἐκ τῆς παιδίσκης {N-GFS: *maid-servant, a young female slave*} κατὰ σάρκα γεγέννηται {V-P_{erf}.PI-3S: *be born*}, ὁ δὲ τῆς ἐλευθέρρας {A-GSF: *free woman*} δι' ἐπαγγελίας {N-GFS: *promise*}.

Ga 4:23 *But he that (the one) was of the maid servant was born according to flesh, and he that (the other) was of the free woman through the promise.*

Ac 17:32 Ἰσκούσαντες {V-AAP-NMP: *hear*} δὲ ἀνάστασιν {N-AFS: *resurrection*} νεκρῶν {A-GMP: *dead, corpse*} οἱ μὲν ἐχλεύαζον {V-IAI-3P: *mock, deride, jeer*}, οἱ δὲ εἶπαν {V-2AAI-3P: *say*}, Ἰκουσόμεθα {V-FDI-1P: *hear*} σου περὶ {P_{rep}.with genitive: *about, concerning*} τούτου καὶ πάλιν {rhetorical A_{dv}: *again, anew*}.

Ac 17:32 *And when they heard of the resurrection of the dead, some mocked, but others said, We will hear thee again also concerning this.*

[The context demands the retention of *but*. you can almost hear the judges clearing their throats as they dismiss the group gathered “Hrrruuummph, Ἰκουσόμεθα σου περὶ τούτου καὶ πάλιν . Like Pilate washing his hands]

ASSIGNMENT 40.05 The Great Confession or “A Chip Off The Ole Block”

This assignment involves you looking at Mt 16:13-20, shown below.

- (1)
 - (a) Complete the word definitions that are now blank e.g., {V-2AAI-3P: _ }.
 - (b) Make any translation corrections that you think are necessary.
- (2)
 - (a) Name as many significant points as you can determine from Peters Confession.

(b) What is the name of the construction in vs. 16 “ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζώντος”?

(b) What is the name of the construction in vs. 17 ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς

(c) Why are these significant in light of Figure 40.02, below?

(3) Why is, or is not, Peter, the rock of the Church; paying careful attention to the Grammar of vs. 18?

(4) Extra Credit. Regarding vs. 19, from what you can tell about the Grammar (use any bonefide source, established Grammar, Commentary, Lexicon, etc., not “Well my pastor, or my teacher says”), Explain the binding and loosing with respect to (a) What is bound (b) Who is/are the binder/looser? How do you know?

Mt 16:13 Ἐλθὼν {V-2AAP-NMS: } δὲ ὁ Ἰησοῦς {N-NMS: } εἰς τὰ μέρη {N-ANP: } Καισαρείας {N-GFS: } τῆς Φιλίππου {N-GMS: } ἠρώτα {V-IAI-3S: } τοὺς μαθητὰς αὐτοῦ λέγων {V-PAP-NMS: }, **Τίνα** {interrogative P_{ron.}-AMS: who? what? which?} λέγουσιν {V-PAI-3P: say} οἱ ἄνθρωποι εἶναι {V-PAI_{nf.}: am} τὸν υἱὸν τοῦ ἀνθρώπου;

Mt 16:13 *But when Jesus was come into the parts of Caesarea-Philippi, he demanded of his disciples, saying, Who are men saying that the Son of man is?*

Mt 16:14 οἱ δὲ εἶπαν {V-2AAI-3P: say}, **Οἱ μὲν** Ἰωάννην τὸν βαπτιστὴν, **ἄλλοι** {A-NMP: other (of same kind)} **δὲ** Ἠλίαν {N-AMS: }, **ἕτεροι** {A-NMP: other (of different kind)} **δὲ** Ἰερεμίαν {N-AMS: } ἢ {disj. and comp. P_{art.}: either, or, than} ἕνα {A-AMS: one} τῶν προφητῶν.

Mt 16:14 *And they said, **Some**, John the baptist; **and others**, Elias; **and others**, Jeremias or one of the prophets.*

Mt 16:15 λέγει {V-PAI-3S: say} αὐτοῖς, **Ἦμεῖς δὲ** τίνα {interrogative P_{ron.}-AMS: who? what? which?} με {1st pers. P-AS: I, me, my, etc.} λέγετε {V-PAI-2P: say} εἶναι {V-PAI_{nf.}: am};

Mt 16:15 *He says to them, **But *ye***, who do ye say that I am?*

Mt 16:16 ἀποκριθεὶς {V-APP-NMS: answer} **δὲ** Σίμων {N-NMS: } Πέτρος {N-NMS: } εἶπεν {V-2AAI-3S: say}, Σὺ εἶ {V-PAI-2S: am} ὁ {A_{rt.}-NMS: } Χριστὸς {N-NMS: } ὁ {A_{rt.}-NMS: } Υἱὸς {N-NMS: } τοῦ {A_{rt.}-GSM} Θεοῦ {N-GMS: } τοῦ {A_{rt.}-GSM} ζῶντος {V-PAP-GMS: }.

Mt 16:16 ***And** Simon Peter answering said, ***Thou*** art the Christ, the Son of God the one who lives.*

Mt 16:17 ἀποκριθεὶς {V-AOP-NMS: answer} δὲ ὁ Ἰησοῦς εἶπεν {V-2AAI-3S: say} αὐτῷ, Μακάριος {A-NMS: } εἶ {V-PAI-2S: }, Σίμων {N-VMS: } Βαριωνᾶ {N-PRI: }, ὅτι σὰρξ {N-NFS: } καὶ αἷμα {N-NNS: } οὐκ ἀπεκάλυψέν σοι {V-AAI-3S: } ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

Mt 16:17 *And Jesus answering said to him, Blessed art thou, Simon Bar-jona, for flesh and blood has not revealed it to thee, but my Father who is in the heavens.*

Mt 16:18 κἀγὼ {καὶ + 1st pers. P-NS: and I} δὲ σοι λέγω {V-PAI-1S: say} ὅτι σὺ εἶ {V-PAI-2S: } Πέτρος, καὶ ἐπὶ ταύτῃ {D-DFS: } τῇ πέτρᾳ {N-DFS: } οἰκοδομήσω {V-FAI-1S: } μου τὴν ἐκκλησίαν {N-AFS: }, καὶ πύλαι {N-NFP: } ᾗδου {N-GMS: } οὐκ κατισχύσουσιν {V-FAI-3P: prevail against, win a victory against} αὐτῆς.

Mt 16:18 *And *I* also, I say unto thee that *thou* art Peter, and on this rock I will build my assembly, and hades' gates shall not prevail against it. (Ref 1 K 22:10, 2 K 7:17, Ruth 4:1-17, etc., Eph 6:10-18, esp. vs. 12)*

Mt 16:19 δώσω {V-FAI-1S: } σοι τὰς κλεῖδας {N-AFP: } τῆς βασιλείας τῶν οὐρανῶν {N-GMP: }, καὶ ὃ {relative P_{ron.}-ANS: } ἐὰν {Cond. P_{art.} of 3rd class: if} δῆσῃς {V-AAS-2S: } ἐπὶ τῆς γῆς ἔσται {V-FDI-3S: } δεδεμένον {V-RPP-NNS: } ἐν τοῖς οὐρανοῖς, καὶ ὃ { -ANS: } ἐὰν {Cond. P_{art.} of 3rd class: if} λύσῃς {V-AAS-2S: } ἐπὶ τῆς γῆς ἔσται {V-FDI-3S: } λελυμένον {V-RPP-NNS: } ἐν τοῖς οὐρανοῖς {N-DMP: }.

Mt 16:19 *And I will give to thee the keys of the kingdom of the heavens; and whatsoever you might bind upon the earth shall have been bound in the heavens; and whatsoever you might loose on the earth shall have been loosed in the heavens.*

Mt 16:20 τότε {Adv.: } διεστείλατο {V-AMI-3S: charge, command, give commandment, be commanded, enjoin} τοῖς μαθηταῖς ἵνα μηδενὶ {neg. A-DMS-N: nobody, no one, nothing} εἴπωσιν {V-2AAS-3P: say} ὅτι αὐτός ἐστιν {V-PAI-3S: am} ὁ Χριστός {N-NMS: }.

Mt 16:20 *Then He commanded His disciples that they should say to no man that He was the Christ.*

In the Photo below, courtesy of Carta company, Jerusalem, a scene close to where The Lord Jesus and his disciples had the conversation in Mt 16:13-20 and Mr 8:27-30. As described in the description of the picture: “Of the three sources of the Jordon the best known is the Banias, a perennial stream that runs 5.5 miles (9 km) through lush woodlands and ends in a broad lagoon, with Mount Hermon as a backdrop. It is flanked by rock-hewn caves (see below) and an ancient temple dedicated to the goat footed Pan. Called Paneas in the Hellenistic age in honor of the Greek god, the name survives in the site’s modern name, Banias **(there is no ‘P’ sound in the Arabic alphabet)**. It was here in the Roman period that Philip the Tetrarch, the son of Herod the Great, established the city of Caesarea Philippi, named thus to distinguish it from the other Caesarea, on the Mediterranean coast. At a secluded spot nearby,” Peter made his famous confession to Jesus. *You are the Messiah the Son of God, the One Who Lives!*

Is this Swede out worshipping dagon???



Figure 40.03 The Caves And Idol Niches At Caesarea Phillipi Mt 16 13-20 Mk 8 27-30

1 Cor 11:21 ἕκαστος {A-NSM: } γὰρ τὸ ἴδιον {A-ASM: } δεῖπνον {N-ASN: } προλαμβάνει
 {V-PAI-3S: } ἐν τῷ φαγεῖν {V-2AAInf: : eat}, καὶ ὃς {relative P_{ron.}-NMS: : who, which, what,
 that} μὲν {conjunctive P_{art.} with ὅς: indeed, some, one} πεινᾷ {V-PAI-3S: : drink}, ὃς {relative P_{ron.}-
 NMS: : who, which, what, that} δὲ {conjunctive P_{art.} (following ὅς μὲν) with ὅς: another, } μεθύει {V-PAI-3S:
 be drunken}.

1 Cor 11:21 *For each one in eating takes his *own* supper before others, and **one** is hungry,
another is drunk.*

Mt 25:15 καὶ ὧς {relative P_{ron.}-DMS: : who, which, what, that} μὲν {conjunctive P_{art.} with ὅς: indeed, some, one} ἔδωκεν
 {V-AAI-3S: } πέντε {A-NUI: } τάλαντα {N-APN: }, ὧς {relative P_{ron.}-DMS: : who, which, what,
 that} δὲ {conjunctive P_{art.} (following ὅς μὲν) with ὅς: another, } δύο , ὧς {relative P_{ron.}-DMS: : who, which, what, that}
 δὲ {conjunctive P_{art.} (following ὅς μὲν) with ὅς: another, } ἓν {A-ANS: : one}, ἐκάστῳ {A-DSM: : every man,
 every one, each, every} κατὰ τὴν ἰδίαν {A-ASF: : his own, their own, privately} δύναμιν {N-ASF: : power,
 mighty work, strength}, καὶ ἀπεδήμησεν {V-AAI-3S: : go into a far country, take (one's) journey, travel into a far
 country}. εὐθέως {A_{dv.}: : immediately}

Mt 25:15 *And **to one** he gave five talents, **to another** two, and **to another** one; to each
 according to his particular ability, and immediately went away out of the country.*

(d) μὲν sometimes occurs without δέ, **introducing an implied contrast** or a contrast which is
 actually indicated, but not by δέ:

1 Th 2:18 διότι {C_{onj.}: : on this account that, because, for} ἠθελήσαμεν {V-AAI-1P: : desire, wish} ἐλθεῖν {V-
 2AAI_{nf.}: : come} πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἄπαξ {A_{dv.}: : once, one time, once for all} καὶ
 δῖς {A_{dv.}: : twice}, καὶ ἐνέκοψεν {V-AAI-3S: : hinder} ἡμᾶς ὁ Σατανᾶς {N-NMS: : Satan}.

1 Th 2:18 *because we desired to come to you, even ***I Paul***, both once and twice, and Satan has
 hindered us.*

Jn 11:6 ὥς {A_{dv.}: : as, when, how, as it were, about} οὖν {P_{art.}: : then, therefore, accordingly} ἤκουσεν {V-AAI-3S: : hear}
 ὅτι ἀσθενεῖ {V-PAI-3S: : sick, be weak, feeble}, τότε {A_{dv.}: : then, at that time} μὲν {conjunctive P_{art.} with ὅς:
 indeed, some, one} ἔμεινεν {V-AAI-3S: : abide, remain, dwell} ἐν ᾧ {relative P_{ron.}-DMS: : who, which, what, that}
 ἦν {V-IAI-3S: : am} τόπῳ {N-L_{oc.} SM: : place, room, quarter} δύο {A-_{primary numeral}: : indecl: two} ἡμέρας·

Jn 11:6 *When therefore he heard that he is sick, **then he** remained two days in the place where he
 was.*

Jn 11:7 ἔπειτα {A_{dv.}: : then, after that, afterward(s)} μετὰ {P_{rep.} with accus.: : with, after, behind} τοῦτο λέγει {V-PAI-
 3S: : say} τοῖς μαθηταῖς, . . .

Jn 11:7 *Then after this he says to his disciples, Let us go into Judaea again.*

(e) Ἐπειτα occurs 15 times in N. T., once here in Jn. Once in Heb 7:2, it occurs with and
 precedes δέ.

Heb 7:2 . . . ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶν βασιλεὺς εἰρήνης:

Heb 7:2 . . . and after that also King of Salem, which is, King of peace;

(f) μὲν is also frequently followed by οὖν, and when so followed often occurs without δέ. See
 below.

40.08.03.01 οὖν, Alone.

οὖν, alone, introduces a sentence expressing the consequence of or inference from what has gone before, or it may indicate a transition to a new subject; it thus corresponds to English *so, then, therefore, consequently, accordingly, now, next*.

Mt 1:17 Πᾶσαι οὖν {P_{art.}: *then, therefore, accordingly*} αἱ γενεαὶ {N-NPF: } ἀπὸ Ἀβραὰμ ἕως {A_{dv.}: *until*} Δαυὶδ γενεαὶ δεκατέσσαρες {A-NPF: *fourteen*}, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας {N-A_{bl.SF}: *carrying away into, carried away to*} Βαβυλῶνος {N-A_{bl.SF}: } γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

Mt 1:17 *All the generations, **therefore**, from Abraham to David were fourteen generations; and from David until the carrying away of Babylon, fourteen generations; and from the carrying away of Babylon unto the Christ, fourteen generations.*

[This sentence follows the "begats" of Mt 1:2-16. See 40.08.02, above.]

Mt 17:10 καὶ ἐπηρώτησαν {V-AAI-3P: *ask, demand, desire, ask question, question*} αὐτὸν οἱ μαθηταὶ λέγοντες {V-PAP-NMP: *say*}, τί {interrogative P_{ron.}-NNS: *who, which, what*} οὖν {P_{art.}: *then, therefore, accordingly*} οἱ γραμματεῖς {N-NMP: *scribe*} λέγουσιν {V-PAI-3P: *say*} ὅτι Ἠλίαν {N-AMS: *Elijah*} δεῖ {V-PAI-3S: *must, ought, must needs, should*} ἔλθειν {V-2AAI_{nf.}: *come*} πρῶτον {superlative A_{dv.}: *first*};

Mt 17:10 *And his disciples demanded of him saying, Why then say the scribes that Elijah must first have come?*

Why, then? _____.

40.08.03.02 οὖν, With Other Conjunctions And Adverbs

(a) ἄρα οὖν means *so then, so therefore* (see below for ἄρα.):

Rom 8:12 Ἄρα {illative P_{art.} when used with οὖν: *therefore, so then, now therefore*} οὖν {P_{art.}: *then, therefore, accordingly*}, ἀδελφοί {N-VMP: *brother*}, ὀφειλέται {N-NMP: *debtor*} ἐσμέν {V-PAI-1P: *am*}, οὐ τῇ σαρκὶ {N-DFS: *flesh*} τοῦ κατὰ σάρκα {N-AFS: *flesh*} ζῆν {V-PAI_{nf.}: }.

Rom 8:12 **So then**, brethren, we are debtors, not to the flesh, [that is to say] to live according to flesh;

[Not to the flesh (οὐ τῇ σαρκὶ). Negative οὐ goes with preceding verb ὀφειλέται and τῇ σαρκὶ, not with the infinitive τοῦ (κατὰ σάρκα) ζῆν.]

(b) μεν οὖν indicates continuity; it may be rendered *so*:

Acts 9:31 Ἡ μὲν {conjunctive P_{art.} with ὅς: *indeed, some, one*} οὖν {P_{art.}: *then, therefore, accordingly*} ἐκκλησία καθ' ὅλης {A-A_{bl.FS}: *peace*} τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν {V-IAI-3P: *have, hold*} εἰρήνην {N-AFS: }, οἰκοδομουμένη {V-PPP-NFP: *build, edify*} καὶ πορευομένη {V-PNP-NFP: *go, depart, walk, go (one's) way, follow one, that is: become his adherent*} τῷ φόβῳ {N-DMS: *fear, reverential awe*} τοῦ Κυρίου {N-obj. GMS: }, καὶ τῇ παρακλήσει {N-I_{nstr.}FS: *consolation, exhortation, comfort, solace; that which affords comfort or refreshment*} τοῦ Ἁγίου {A-subj. GNS: } Πνεύματος {N-subj. GNS: } ἐπληθύνετο {V-IPI-3P: }.

Acts 9:31 *The assemblies **then** throughout the whole of Judaea and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the comfort from the Holy Spirit.*

(c) $\mu\epsilon\nu\ \omicron\upsilon\nu$ (written as one word) and $\mu\epsilon\nu\omicron\upsilon\nu\gamma\epsilon$ may occur at the beginning of a clause; they add emphasis:

Ro 9:20 $\hat{\omega}$ {Interjec. with vocative, expressing reproof: *O*} $\acute{\alpha}\nu\theta\rho\omega\pi\epsilon$ {N-VMS: *man*}, **$\mu\epsilon\nu\omicron\upsilon\nu\gamma\epsilon$** {Conj. P_{art.} $\mu\epsilon\nu\ \omicron\upsilon\nu\ \gamma\epsilon$ written as one word for emphasis: *so then, rather, nay rather*} $\sigma\grave{\upsilon}\ \tau\acute{\iota}\varsigma$ {interrogative P_{ron.}-NMS: *who, which, what, why*} $\epsilon\acute{\iota}$ {V-PAI-2S: *am*} $\acute{\omicron}\ \acute{\alpha}\nu\tau\alpha\pi\omicron\kappa\rho\iota\nu\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ {V-PAP-NMS: *answer again, reply again; to contradict in reply, to answer by contradiction, reply against*} $\tau\hat{\omega}\ \theta\epsilon\hat{\omega}$; $\mu\grave{\eta}\ \acute{\epsilon}\rho\epsilon\acute{\iota}$ {V-FAI-3S: *utter, speak, say*} $\tau\hat{\omicron}\ \pi\lambda\acute{\alpha}\sigma\mu\alpha$ {N-NNS: *thing formed; what has been moulded*} $\tau\hat{\omega}\ \pi\lambda\acute{\alpha}\sigma\alpha\nu\tau\iota$ {V-AAP-DMS: *form, mould (something from clay, wax, etc.)*}, $\tau\acute{\iota}$ {interrogative P_{ron.}-NNS: *who, which, what, why*} $\mu\epsilon\ \acute{\epsilon}\pi\omicron\iota\eta\sigma\alpha\varsigma$ {V-AAI-2S: *do, make*} $\omicron\delta\tau\omega\varsigma$ {Adv.: *in this manner, thus, so*};

Ro 9:20 *Nay, rather, O man, who are ***you*** that answers against God? Shall the thing formed say to him who has formed it, Why have you made me thus?*

40.08.04 **$\acute{\alpha}\rho\alpha$ Not Necessarily Post Positive.**

$\acute{\alpha}\rho\alpha$ may, but need not, stand at the beginning of a clause; it is not to be confused with the interrogative $\acute{\alpha}\rho\alpha$ (see 34.04.04); in general it is synonymous with $\omicron\upsilon\nu$, but does not occur as frequently:

40.08.04.01 **$\acute{\alpha}\rho\alpha$ Used Alone.**

Alone:

Mt 12:28 $\epsilon\acute{\iota}$ {Cond. P_{art.} with 1st class: *since*} $\delta\grave{\epsilon}\ \acute{\epsilon}\nu\ \Pi\nu\epsilon\acute{\upsilon}\mu\alpha\tau\iota$ {N-Instr. NS: } $\Theta\epsilon\omicron\upsilon\ \acute{\epsilon}\gamma\hat{\omega}\ \acute{\epsilon}\kappa\beta\acute{\alpha}\lambda\lambda\omega$ {V-PAI-1S: *cast out*} $\tau\hat{\alpha}\ \delta\alpha\iota\mu\acute{\omicron}\nu\iota\alpha$ {N-ANP: *demon*}, **$\acute{\alpha}\rho\alpha$** {illative P_{art.} when used alone: *then*} $\acute{\epsilon}\phi\theta\alpha\sigma\epsilon\nu$ {V-AAI-3S: *come*} $\acute{\epsilon}\phi\prime\ \acute{\upsilon}\mu\acute{\alpha}\varsigma\ \acute{\eta}\ \beta\alpha\sigma\iota\lambda\epsilon\acute{\iota}\alpha\ \tau\hat{\omicron}\upsilon\ \Theta\epsilon\omicron\upsilon$.

Mt 12:28 *But since ***I*** by the Spirit of God cast out demons [and I do], **then** the kingdom of God is come upon you.*

Mk 4:41 $\kappa\alpha\acute{\iota}\ \acute{\epsilon}\phi\omicron\beta\eta\theta\eta\sigma\alpha\nu$ {V-AAI-3P: *fear, be afraid*} $\phi\acute{\omicron}\beta\omicron\nu$ {N-ASM: *fear*} $\mu\acute{\epsilon}\gamma\alpha\nu$ {A-ASM: *great*}, $\kappa\alpha\acute{\iota}\ \acute{\epsilon}\lambda\epsilon\gamma\omicron\nu$ {V-IAI-3P: *say*} $\pi\rho\delta\acute{\omicron}\ \acute{\alpha}\lambda\lambda\acute{\eta}\lambda\omicron\upsilon\varsigma$ {reciprocal P_{ron.}-AMP: *one another, themselves, yourselves*}, $\tau\acute{\iota}\varsigma$ {interrogative P_{ron.}-NMS: *who, which, what, why*} **$\acute{\alpha}\rho\alpha$** {illative P_{art.} strengthened when used with $\gamma\epsilon$: *so then*} $\omicron\upsilon\tau\acute{\omicron}\varsigma\ \acute{\epsilon}\sigma\tau\iota\nu$ {V-PAI-3S: *am*} $\acute{\omicron}\tau\iota\ \kappa\alpha\acute{\iota}\ \acute{\omicron}\ \acute{\alpha}\nu\epsilon\mu\omicron\varsigma$ {N-NMS: *wind*} $\kappa\alpha\acute{\iota}\ \acute{\eta}\ \theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$ {N-NFS: *sea*} $\acute{\upsilon}\pi\alpha\kappa\omicron\upsilon\epsilon\iota$ {V-PAI-3P: *obey, be obedient to*} $\acute{\alpha}\upsilon\tau\hat{\omega}$;

Mk 4:41 *And they feared with great fear, and said one to another, Who **then** is this, that even the wind and the sea obey him?*

40.08.04.02 **$\acute{\alpha}\rho\alpha$ Used With $\gamma\epsilon$. $\acute{\alpha}\rho\alpha$ is used and Strengthened with $\gamma\epsilon$:**

Mt 17:26 $\acute{\epsilon}\acute{\iota}\pi\omicron\nu\tau\omicron\varsigma$ {V-2AAP-GMS: *say*}^a $\delta\grave{\epsilon}$, $\prime\ \acute{\Lambda}\pi\omicron\delta\ \tau\hat{\omega}\nu\ \acute{\alpha}\lambda\lambda\omicron\tau\rho\acute{\iota}\omega\nu$ {A-GPM: *stranger, another man's, foreign, alien*}, $\acute{\epsilon}\phi\eta$ {V-IAI-3S: *say, affirm; make known one's thoughts, to declare*} $\acute{\alpha}\upsilon\tau\hat{\omega}\ \acute{\omicron}\ \prime\ \text{I}\eta\sigma\omicron\upsilon\varsigma$, **$\acute{\Lambda}\rho\alpha$** {illative P_{art.} when used alone: *then*} $\gamma\epsilon$ {P_{art.}: *indeed, truly, at least*} $\acute{\epsilon}\lambda\epsilon\acute{\upsilon}\theta\epsilon\rho\acute{\omicron}\iota$ {A-NMP: *free, one who ceases to be a slave, freed, manumitted*} $\acute{\epsilon}\acute{\iota}\sigma\iota\nu$ {V-PAI-3P: *am*} $\omicron\acute{\iota}\ \upsilon\acute{\iota}\omicron\acute{\iota}$.

^a The Byzantine plus a great number of other sources read $\lambda\acute{\epsilon}\gamma\epsilon\iota\ \acute{\alpha}\upsilon\tau\hat{\omega}\ \acute{\omicron}\ \text{P}\acute{\epsilon}\tau\rho\omicron\varsigma$ "Peter says to Him"; which seems the simpler reading. But, the sense is not lost in either case.

Note ATRWP's pithy comment: "Logically (ἄρα γε) free from the temple tax, but practically not as he proceeds to show."

(See section 40.04, above, for verse 25)

40.08.04.03 ἄρα Used With οὖν.

For ἄρα οὖν, see Rom 8:12 (40.08.03.02 (α)).

40.08.05 The Negative Conjunctions οὐδέ And μηδέ.

οὐδέ (in clauses with a verb in the indicative) and μηδέ (in clauses with verbs in other moods):
Ref. 33.02.04 for the declinable negatives.

40.08.05.01 οὐδέ or μηδέ Alone As A Conjunction.

Alone, as conjunctions, οὐδέ and μηδέ mean *nor, and not, neither*:

Mt 6:28 καὶ περὶ {P_{rep.} with gen.: concerning} ἐνδύματος {N-GNS: garment, raiment, cloak, an outer garment} τί
{interrogative P_{ron.}-ANS: who, which, what, why} μεριμνᾶτε {V-PAM-2P: be anxious, be troubled with cares};
καταμάθετε {V-2AAM-2P: consider, learn thoroughly, examine carefully} τὰ κρίνα {N-ANP: lily} τοῦ
ἀγροῦ {N-GMS: field} πῶς {interrog. Adv.: how} αὐξάνουσιν {V-PAI-3P: grow}· οὐ κοπιῶσιν
{V-PAI-3P: labor} οὐδέ {negative Conj.: nor, and not, neither} νήθουσιν {V-PAI-3P: spin}·

Mt 6:28 *And why are ye careful about clothing? Observe with attention the lilies of the field, how they grow: they toil not, **neither** do they spin;*

2 Co 4:2 ἀλλὰ ἀπειπάμεθα {V-2AMI-1P: speak out, set forth, declare, forbid, give up, renounce} τὰ κρυπτὰ {A-
APN: hidden, concealed, secret} τῆς αἰσχύνης {N-GSF: shame, dishonesty}, μὴ περιπατοῦντες {V-
PAP-NPM: walk, live, regulate one's life, conduct one's self} ἐν πανουργίᾳ {N-I_{nstr.} of manner FS: craftiness,
subtlety, cunning craftiness, specious or false wisdom} μηδέ {negative Conj.: nor, and not, neither} δολοῦντες {V-
PAP-NPM: handle ... deceitfully; , ensnare, corrupt} τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερῶσει {N-
I_{nstr.} of manner SF: manifestation} τῆς ἀληθείας συνιστάνοντες {V-PAP-NMP: commend, approve}
ἑαυτοῦς {3rd pers. reflexive P_{ron.}-AMP: himself, herself, itself, themselves, yourselves, ourselves} πρὸς πᾶσαν {A-
AFS: every, all} συνείδησιν {N-AFS: conscience, the soul as distinguishing between what is morally good and bad,
prompting to do the former and shun the latter, commending one, condemning the other} ἀνθρώπων ἐνώπιον {A_{dv.}:
before, in the sight of, in the presence of} τοῦ Θεοῦ.

2 Co 4:2 *But we have rejected the hidden things of shame, not walking by means of cunning craftiness, **nor** falsifying the word of God, but by manifestation of the truth commending ourselves to every conscience of men in the presence of God.*

How is our life coming? This is a tough verse for sincere pastor/elder or deacon candidates!

40.08.05.02 οὐδέ or μηδέ Alone, Not As A Conjunction.

Alone, not as conjunctions (cf. καί (la iii), above), οὐδέ and μηδέ mean *not even*:

Lk 7:9 ἀκούσας {V-AAP-NSM: hear} δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν {V-AAI-3S: marvel, wonder, have in admiration, admire} αὐτόν, καὶ στρφεῖς {V-2APP-NSM: turn, turn around} τῷ ἀκολουθοῦντι {V-PAP-DSM: follow, follow one who precedes} αὐτῷ ὄχλῳ {N-DSM: crowd} εἶπεν {V-2AAI-3S: say}, Λέγω {V-PAI-1S: say} ὑμῖν, οὐδὲ {negative Cconj.: nor, and not, neither, not even, no not} ἐν τῷ Ἰσραὴλ τοσαύτην {D-AFS: so much, so great} πίστιν {N-AFS: faith, faithfulness, trust} εὗρον {V-2AAI-1S: find} ^a.

Lk 7:9 *And Jesus hearing this wondered at him, and turning to the crowd following him said, I say to you, **Not even** in Israel have I found so great faith.*

40.08.05.03 οὐδέ . . . οὐδέ or μηδέ . . . μηδέ.

οὐδέ . . . οὐδέ . . . (μηδέ . . . μηδέ . . .) corresponds to English *neither. . . nor. . .*

Ga 1:12 οὐδὲ {negative Cconj.: nor, and not, neither, not even, no not} γὰρ ἐγὼ παρὰ ἀνθρώπου {N-subj. GSM} παρέλαβον {V-2AAI-1S: receive} αὐτό, οὔτε {negative Cconj.: nor, and not, neither, not even, no not} ἐδιδάχθην {V-API-1S: }, ἀλλὰ δι' ἀποκαλύψεως {N-GFS: revelation} Ἰησοῦ {N-subj. GMS: } Χριστοῦ {N-subj. GMS: }.

Ga 1:12 *For **neither** did I receive them from man, **neither** was I taught [them], but through information that Jesus Christ revealed.*

Note: In the Subjective Genitive, See 21.04.05.05.01, above, the genitive substantive functions semantically as the *subject* of the verbal idea implicit in the head noun. Therefore, if a subjective genitive is suspected, attempt to convert the verbal noun, ἀποκαλύψεως: *revelation*, to which the genitive is related into a verbal form ἀποκαλύπτω: *reveals* AAI 3S: ἀπεκάλυψεν, and turn the genitive into its subject. Thus, for example, "the revelation of Jesus Christ" in Gal 1:12 becomes "[*What (that is; the fact(s) that*)] Jesus Christ revealed." He was taught it directly on the Mt. of God, Jabel al Lawz, in Arabia. Ref. Gal 1:15-24, 4:21-31

SUBORDINATING CONJUNCTIONS

40.09 Greek Subordinating Conjunctions.

Subordinating conjunctions may be divided into two groups: the first group was (as of course ya'll remember) provided in section 31.11. These are always (or almost always) followed by the subjunctive mood. The second group, shown below, are those which are always (or almost always) followed by the indicative mood. The most important subordinating conjunctions of this group are **ὅτι, διότι, ὡς, καθὼς, ὥσπερ, καθάπερ, ἐπεὶ, ἐπειδὴ, ἕως, ὥστε, εἰ**, (εἰ (also called a conditional particle) was discussed in chapter 31; 31.12-14 – conditional sentences.).

40.09.01 ὅτι - The Most Common Subordinating Conjunction.

ὅτι is the most common subordinating conjunction. It is identical in form with the neuter of the relative pronoun ὅστις; however, as a conjunction it has no antecedent. Depending upon its context, it means *that* (unstressed) or *because*:

^a For translation of the Aorist as a Perfect tense, note that in the early Sanskrit, the Aorist was used chiefly for something (event) that had past (in time) which is viewed with reference to the present. As ATR, Grammar of the Gk. N. T., pgs. 843-844, further, suggests: "What is true is that the action in such cases is regarded as subordinate to present time." The Greek states the simple undefined punctiliar action in a connection that suggests present time and so we render it in English by our "have". Cf. Goodwin, Gk. Moods and Tenses, pg.18; P. Thomson, The Gk. Tenses in the N. T., pg. 24

40.09.01.01 ὅτι - With Substantive Clauses.

ὅτι means *that* when the clause it introduces has the function of a substantive; it is especially common as a means of introducing indirect discourse:

Phm 1:22 ἄμα {A_{dv.}: at the same time, at once, together} δὲ καὶ ἐτοιμαζέ {V-PAM-2S: make ready, prepare} μοι ξενίαν {N-ASF: lodging place, lodging}, ἐλπίζω {V-PAI-1S: trust, hope} γὰρ ὅτι {C_{onj.}: that} διὰ τῶν προσευχῶν {N-GPF: prayer addressed to God} ὑμῶν χαρισθήσομαι {V-FPI-1S: forgive, give, freely give, deliver, grant} ὑμῖν.

Phm 1:22 *And at the same time also, prepare me a lodging; for I hope **that** through your prayers I shall be delivered to you.*

Mt 16:18 κἀγὼ {καὶ + 1st pers. P-NS: and I} δὲ σοι λέγω {V-PAI-1S: say} ὅτι {C_{onj.}: that} σὺ εἶ {V-PAI-2S: am} Πέτρος {N-NSM: a stone}, καὶ ἐπὶ ταύτῃ {D-DFS: } τῇ πέτρᾳ {N-DFS: big-solid-rock} οἰκοδομήσω {V-FAI-1S: } μου τὴν ἐκκλησίαν {N-AFS: }, καὶ πύλαι {N-NFP: } ᾧου {N-GMS: } οὐκ κατισχύσουσιν {V-FAI-3P: prevail against, win a victory against} αὐτῆς.

Mt 16:18 *And *I* also, I say unto thee **that** *thou* art Peter (a stone-a little rock), but on this rock I will build my assembly, and the councils of the unseen ones (hades' gates) shall not win a victory against it. (Ref I K 22:10, 2 K 7:17, Ruth 4:1-17, etc., Eph 6:10-18, esp. vs. 12)*

How does this translation square with what you obtained from Assignment 40.05?

40.09.01.02 ὅτι - When The Clause It Introduces Is Adverbial.

ὅτι means *because* when the clause it introduces cannot have a substantive function and, therefore, must be adverbial:

Notice one of the last verses in the Parable of the Vinyard Workers:

Mt 20:15 [ἦ] οὐκ ἔξεστίν {V-PAI-3S: it is lawful} μοι ὃ {Rel. P_{ron.}-ANS: who, which, what, that} θέλω ποιῆσαι {V-AAI_{nf.}: will, wish} ἐν τοῖς ἐμοῖς; [ἦ] ὁ ὀφθαλμὸς σου πονηρὸς {A-NMS: evil} ἐστίν {V-PAI-3S: am} ὅτι {A_{dv.}: because} ἐγὼ ἀγαθός {A-NMS: inherently good} εἰμι {V-PAI-1S: am};

Mt 20:15 [or] *is it not lawful for me to do what I will with my own affairs? Or is your eye evil **because** *I* am good?*

40.09.01.03 ὅτι - When The Clause It Introduces Is Direct Discourse.

ὅτι sometimes introduces direct discourse; when it does, it should not be translated, but merely represented by quotation marks (**ὅτι**, in this use, is roughly equivalent to English *quote* as used by some speakers to indicate the fact that they are about to begin a quotation).

Mk 1:37 καὶ εὑρον {V-2AAP-NMP: find} αὐτὸν καὶ λέγουσιν {V-PAI-3P: say} αὐτῷ ὅτι {C_{onj.}: “

“} Πάντες ζητοῦσίν {V-PAI-3P: seek, look for} σε.

Mk 1:37 *and having found him, they say to him, “Everyone is seeking you”.*

40.09.02 διότι - its Meaning.

διότι usually means *because, for*, but if the context permits, it may be rendered by *therefore*:

1 Co 15:9 Ἐγὼ γάρ εἰμι {V-PAI-1S: am} ὁ ἐλάχιστος {superlative A-NMS: smallest, least} τῶν ἀποστόλων, ὃς {Rel. P ron.-NMS: who, which, what, that} οὐκ εἰμὶ {V-PAI-1S: am} ἱκανὸς {A-NSM: worthy, sufficient - in ability, fit} καλεῖσθαι {V-PPI_{inf.}: call, bid, be so named, named} ἀπόστολος, **διότι** {conj. P art.: because, for, because that, therefore, on this account that} ἐδίωξα {V-AAI-1S: persecute} τὴν ἐκκλησίαν {N-AFS: assembly, church} τοῦ Θεοῦ.

1 Co 15:9 *For *I* am the least of the apostles, who am not fit to be called apostle, **because** I have persecuted the Assembly (Church) of God.*

Ac 20:26 **διότι** {conj. P art.: because, for, because that, therefore, on this account that} μαρτύρομαι {V-PAI-1S: witness, testify} ὑμῖν ἐν τῇ σήμερον {Adv.: this (day)} ἡμέρᾳ {N-DFS: day} ὅτι {C_{conj.}: that} καθαρὸς {A-NMS: clean, pure} εἰμι {V-PAI-1S: am} ἀπὸ τοῦ αἵματος {N-AbI.NS: blood} πάντων {A-GMP: all - men},

Ac 20:26 *On this account I testify to you this day, **that** I am pure from the blood of all men.*

διότι occurs much less frequently than **ὅτι**, for which it is in many respects a synonym.^a

40.09.03 ὡς - καθώς, ὡσπερ, and καθάπερ - Their Meanings.

ὡς: *as*, and **καθώς**, **ὡσπερ**, and **καθάπερ**: (*just*) *as*, are used like their English equivalents; **ὡς** and **καθώς** are much more common than the others.

40.09.03.01 ὡς - Its Meanings.

Lk 5:4 **ὡς** {temporal C_{conj.}: as, when, since} δὲ ἐπαύσατο {V-AMI-3S: cease, leave, refrain} λαλῶν {V-PAP-NSM: speak}, εἶπεν {V-2AAI-3S: say} πρὸς τὸν Σίμωνα, Ἐπανάγαγε {V-2AAM-2S: return, thrust out, launch out} εἰς τὸ βάθος {N-ASN: depth, deep} καὶ χαλάσατε {V-AAI_{mp.}-2P: let down} τὰ δίκτυα ὑμῶν εἰς ἄγραν {N-ASF: a draught or haul (of fish)}.

Lk 5:4 *And **when** he ceased speaking, he said to Simon, Launch out into the deep [water] and let down your nets for a haul.*

Notice that **ὡς** frequently has the meaning *while, or when* (as does the English *as*):

Lk 24:32 καὶ εἶπαν {V-2AAI-3P: say} πρὸς ἀλλήλους {reciprocal P ron.-AMP: one another, themselves}, Οὐχὶ {intensive Part.: not, by no means, not at all} ἡ καρδιά ἡμῶν καιομένη {V-PPP-NFS: burn, set on fire} ἦν {V-IAI-3S: am} [ἐν ἡμῖν] ὡς {temporal C_{conj.}: as, while, when} ἐλάλει {V-IAI-3S: speak} ἡμῖν ἐν τῇ ὁδῷ {N-DFS: way, manner of conduct, thinking, feeling, deciding}, ὡς {temporal C_{conj.}: as, while, when} διήνοιγεν {V-IAI-3S: open, the eyes and the ears, open the mind of one, i.e. to cause to understand a thing} ἡμῖν τὰς γραφάς {N-AFP: Scripture, used to denote either the book itself, or its contents};

Lk 24:32 *And they said to one another, Was not our heart burning in us **as (when, while)** He spoke to us on the way, **as (when, while)** He opened the Scriptures to us?*

^a **διότι** may also mean *that*, but this meaning is not required in the New Testament except possibly at Romans 8:21, where **ὅτι** may be the correct reading.

^b See §317 (5) for **ὡς** functioning as a relative adverb; the two functions are quite similar and are differently distinguished by different writers; it is simplest to call **ὡς** a relative adverb when it has a clearly identifiable antecedent. The distinction is, indeed, one which can be safely ignored **unless one is writing a lexicon or a grammar.**

Lk 1:41 καὶ ἐγένετο ὥς {temporal C_{onj.}: as, while, when} ἤκουσεν {V-AAI-3S: hear} τὸν ἀσπασμὸν {N-AMS: salutation, greeting} τῆς Μαρίας ἢ Ἐλισάβετ, ἐσκίρτησεν {V-AAI-3S: leap, leap for joy} τὸ βρέφος {N-NNS: unborn child, embryo, a fetus} ἐν τῇ κοιλίᾳ {N-DFS: womb, the place where the fetus is conceived and nourished until birth} αὐτῆς, καὶ ἐπλήσθη {V-API-3S: fill} Πνεύματος {N-A_{bl.} of means NS: Spirit}^a Ἁγίου {A-A_{bl.} of means NS: Holy} ἢ Ἐλισάβετ,

Lk 1:41 *And it came to pass, as Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit,*

ASSIGNMENT 40.06 The Filling Fiasco

(1) Are there any differences between the filling (ἐπλήσθη) that Elizabeth received and the filling (πληροῦσθε {V-PPI_{mp.}-2P: fill, control}) that Christians are commanded in Eph 5:18?^b If yes, what are they?

A.

B.

C.

(2) List at least 4 conditions for the filling of the Holy Spirit.

A.

B.

C.

D.

E.

^a Holy Spirit is at this point the Name of the 3rd person of the trinity (as far as we know) having all the attributes (like God the Father) except for physical substance (as does God the Son). The case is shown as Ablative of Means for both words, not just for Spirit.

^b Ref. “Exegetical Homiletics”, section 1.5.1. πληρόω, when observing germane uses of this word as applied to people e.g., is used in **Ac 6:15**, **Ac 13:52**, and **Eph 5:18**. In these cases the concept is that of being controlled by the Holy Spirit with the contrast in Eph 5:18 of being controlled by wine. For background on Pneumatology the following books are recommended: a. Lewis Sperry Chafer, *He That Is Spiritual*, b. John F. Walvoord, *The Holy Spirit*, c. Charles Caldwell Ryrie, *The Holy Spirit*. d. A shorter but very accurate account of the Filling by the Holy Spirit may be found in Chapter IV of *Untranslatable Riches* and *The Exegesis Of Ephesians* by Kenneth S. Wuest, a portion of His famous *Word Studies In The Greek New Testament*. Also, suggest you reread section 4.1.2.2.2, *Conceptual Cross-Reference Studies*, from NCHAMC.

40.09.03.02 Καθώς - Its Meaning. Καθώς:

Jn 5:30 Οὐ δύναμαι {V-PNI-1S: can, be able} ἐγὼ ποιεῖν {V-PAI_{nf.}: do, make} ἅπ' ἑμαυτοῦ {1st pers. reflexive P_{ron.}-Abl.MS: me, myself} οὐδέν·**καθώς** {adv.P_{art.}: as, according as, even as, just as} ἀκούω {V-PAI-1S: hear} κρίνω {V-PAI-1S: judge, render verdict}, καὶ ἡ κρίσις {A-NFS: judgement} ἢ ἐμῆ {1st pers. P_{ron.}-NFS: me} δικαία {A-NSF: just, righteous} ἐστίν {V-PAI-3S: }, ὅτι {A_{dv.}: because} οὐ ζητῶ τὸ θέλημα {N-ANS: will, wish} τὸ ἐμὸν ἀλλὰ τὸ θέλημα {N-ANS: will, wish} τοῦ πέμψαντός {V-AAP-GMS: send} με (Πατρός {N-GSM: })^a.

Jn 5:30 *I cannot do anything from myself; **just as** I hear, I judge, and my judgment is righteous, because I do not seek my will, but the will of him (Father)^b who sent me.*

What is the construction, ἡ κρίσις {A-NFS: judgement} ἢ ἐμῆ {1st pers. P_{ron.}-NFS: me}, called? _____

1 Jn 3:2 Ἀγαπητοί {A-VMP: beloved}, νῦν τέκνα Θεοῦ ἐσμεν {V-PAI-1P: am}, καὶ οὐπω {A_{dv.}: not yet} ἐφανεώθη {V-API-3S: make manifest, appear, manifest} τί {interrog. P_{ron.}-NNS: who? what?} ἐσόμεθα {V-FAI-1P: am}. οἶδαμεν {V-P_{erf.}AI-1P: see, know – the facts} ὅτι {A_{dv.}: because} ἐὰν {Cond. P_{art.} with 3rd class – not here yet, but imminent: if, whenever} φανερωθῆ {V-APS-3S: make manifest, appear, manifest} ὅμοιοι {A-NMP: like, similar, resembling} αὐτῷ ἐσόμεθα {V-FAI-1P: am}, ὅτι ὁψόμεθα {V-FDI-1P: see} αὐτὸν **καθώς** {adv.P_{art.}: as, according as, even as, just as} ἐστίν {V-PAI-3S: am}.

1 Jn 3:2 *Beloved, now are we children of God, and it is not yet made manifest what we shall be, but we know **that**, whenever He shall be manifested, we shall be like him; for we shall see him **even as** he is.*

40.09.03.03 Ὡσπερ - Its Meaning. Ὡσπερ:

Re 10:3 καὶ ἔκραξεν {V-AAI-3S: cry} φωνῇ {N-I_{nstrum.}FS: voice} μεγάλη {A-DFS: great, loud} ὥσπεν {A_{dv.}: just as, even as} λέων {N-NMS: a lion} μυκάται {V-PNI-3S: roar}. καὶ ὅτε {temporal P_{art.}: since, now that} ἔκραξεν {V-AAI-3S: cry}, ἐλάλησαν {V-AAI-3P: speak, utter} αἱ ἑπτὰ {A-Number Indeclinable: seven} βρονταὶ {N-NFP: thunder} τὰς ἑαυτῶν {F-3GMP: himself, herself, itself, themselves} φωνάς {N-AFP: voice, sound}.

Re 10:3 *and cried with a loud voice **as** a lion roars. And when he cried, the seven thunders uttered their own voices.*

40.09.03.04 Καθάπερ - Its Meaning. Καθάπερ.

This is a very complicated compound word. It seems to be formed from two words which have a long etymological past. (1) The adverb **καθά**: *just as, according as*; which was formed from the preposition **κατά**: *down from, through out, according to, toward, along*; and the neuter plural **ἅ** of the relative pronoun, **ὅς**: *who, which, what, that*; and (2) from **περ**: *however much, very much, altogether, indeed* - a particle {(from the base of **περᾶν**: *beyond, on the other side* (apparently an accusative case of an obsolete derivative of **πειρω**: *pierce, run through* > **πειρᾶ**: *pierce*))}

^a Πατρός is added here by the Coptic (NBC) and the Alexandrinus (A), (left out in C). See “Textual Criticism”, Table 5 for manuscript dates.

^b Πατρός is added here by the Coptic (NBC) and the Alexandrinus (A), (left out in C). See “Textual Criticism”, Table 5 for manuscript dates.

1 Co 12:12 **Καθάπερ** {A_{dv.}: just as, even as} γὰρ τὸ σῶμα {N-NSN: body} ἓν {A-NNS: one} ἐστὶν {V-PAI-3S: am} καὶ μέλη {N-ANP: member, limb: a member of the human body} πολλὰ {A-ANP: much many} ἔχει {V-PAI-3S: do, make}, πάντα {A-NNP: every, all} δὲ τὰ μέλη {N-ANP: member, limb: a member of the human body} τοῦ σώματος {N-GNS: body} πολλὰ {A-ANP: much many} ὄντα {V-PAP-NNP: am} ἓν {A-NNS: one} ἐστὶν {V-PAI-3S: am} σῶμα, οὕτως {A_{dv.}: so, thus, in this way} καὶ ὁ Χριστός·

1 Co 12:12 *For even as the body is one and has many members, but all the members of the body, being many, are one body, so also [is] the Christ (the Messiah).*

40.09.04 'Επεὶ and ἐπειδὴ - Their Meanings.

'Επεὶ (used as a temporal conjunction in a doubtful reading in Lk 7:1, where recently ἐπειδὴ is used) used causally and ἐπειδὴ correspond to English or *because since, for*:

Lk 1:34 εἶπεν AI-3S: say, speak} δὲ Μαριὰμ πρὸς τὸν ἄγγελον, Πῶς {causal A_{dv.}: how, by what means, after what manner, in what way} ἔσται {V-FAI-3S: am} τοῦτο, **ἐπεὶ** {causal C_{onj.}: because since, for} ἄνδρα οὐ γινώσκω {V-PAI-1S: know-experientially – here, conjugally};

Lk 1:34 *But Mary said to the angel, How shall this be, **since** I know not a man?*

This, being part of the initialization of the N. T. doctrine of the virgin birth, it will fulfill Is 7:14 at the birth of 'Ιησοῦς, LXX name for Joshua! Here is a reasonable part for inclusion in the area of your Systematic Theology under The Hypostatic Union. There are three places where this doctrine is either mentioned or defined: (and we should be adding what we learn about this subject)

(1) Bibliology – II. General Divisions Of The Bible, 3. The Time Periods (careful here – one of these is discontinuous.) Of The Bible, c. Covenants, (1) Cov. Of Redemption, b) The Promises Of The Covenant, ii) The Son, (the executor)

(2) Theology Proper, XXVI God The Son – The Hypostatic Union

and;

(3) Soteriology – IV. The Hypostatic Union

1 Co 15:20 Νυνὶ {A_{dv.} of time: now} δὲ Χριστὸς ἐγήγερται {V-P_{erf.}PI-3S: rise, raise, arise, raise up, rise up, rise again} ἐκ νεκρῶν {A-A_{bl.}MP: dead}, ἀπαρχῇ {N-NFS: firstfruit} τῶν κεκοιμημένων {V-P_{erf.}PP-GMP: sleep, die} (ἐγένετο {V-2AAI-3S: be, come to pass, be made, be done, come, become})^a.

1 Co 15:20 *But now Christ has been risen from the dead, and become the firstfruits of them who slept.*

1 Co 15:21 **ἐπειδὴ** {causal C_{onj.}: because since, for} γὰρ δι' ἀνθρώπου {N-A_{bl.} of means MS: man} θάνατος {N-NSM: }, καὶ δι' ἀνθρώπου {N-A_{bl.} of means MS: man} ἀνάστασις {N-NSF: resurrection} νεκρῶν {A-objective GMP: dead, corpse-or worse}·

1 Co 15:21 *For **since** by man [came] death, by man came also the resurrection from the dead.*

1 Co 15:22 ὥσπερ {A_{dv.}: just as, even as, as} γὰρ ἐν τῷ 'Αδὰμ {Indeclinable proper N-M_{asc.}: Adam – the first man God created} πάντες ἀπο θνήσκουσιν, οὕτως {A_{dv.}: in this manner, thus, so} καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται {V-FPI-3P: cause to live, make alive, give life}·

1 Co 15:22 *For **just as** in Adam all die, even **so** in Christ shall all be made alive.*

^a ἐγένετο is added here by the Coptic (P⁴⁶NBA), (left out in C). See “Textual Criticism”, Table 5 for manuscript dates.

1 Co 15:23 ἕκαστος {A-NMS: every man, every one, every, each, every} δὲ ἐν τῷ ἰδίῳ {A-DMS: one's own}
 τάγματι {N-DNS: order; the marching order of a body of soldiers, rank} ἀπαρχῇ {N-NFS: firstfruit}
 Χριστός, ἔπειτα {Adv. of time: then, after that} οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ {N-DFS:
 coming, presence; future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and
 gloriously the kingdom of God in accordance with the order (τάγματι) of last times given us} αὐτοῦ.

1 Co 15:23 *But each in his own rank: the first-fruits, Christ; then those that are the Christ's at his coming.*

ASSIGNMENT 40.06 The Hypostatic Union – or - Do you believe Jesus is the God-Man?

(1) What is the “Hypostatic Union?”

(2) How do you think the word τάγματι could modify the meaning of παρουσία?

(3) How many “Ranks” of believers can you name?

(4) Through what Man did death come?

(5) In verse 22, What is the difference between the two **all**'s?

40.09.05 ἕως - Its Meanings.

ἕως: *until, while*; the combination ἕως ὅτου has the same meanings; ἕως and ἕως ὅτου also occur with the subjunctive (see chapter 31):

Mt 24:39 καὶ οὐκ ἔγνωσαν {V-2AAI-3P: know -experientially} ἕως {Adv. of time: unto, until} ἦλθεν {V-2AAI-3S: come} ὁ κατακλυσμὸς {N-NMS: flood, of Noah's deluge – we get our word, cataclysm, by transliteration} καὶ ἦρεν {V-AAI-3S: take up, take away, take, away with, lift up, bear} ἅπαντας {A-APM: quite, all, the whole, all together – usually of people}, οὕτως {Adv.: so} ἔσται {V-FDI-3S: am} [καὶ] ἡ παρουσία {N-NFS: coming, presence; future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God in accordance with the order (τάγματι) of last times given us} τοῦ υἱοῦ {N-GMS: } τοῦ ἀνθρώπου {N-GMS: }.

Mt 24:39 *and they knew not **until** the flood came and took all away; **so** [also] shall be the coming of the Son of man.*

Notice where this verse occurs in Matthew's gospel: It is in the large section, Matt 24:3 – 25:46, dealing with Messiah's second coming to earth (in answer to Peter's three questions of Matt 24:3). At this coming, He will come as the Son of man, (Remember the Hypostatic Union) previously discussed, above. Further, if the flood of Noah is a myth, i.e., not true, then the Bible cannot be

Jn 9:4 ἡμᾶς ['Εμὲ {1st pers. P-AS: I, me, my}]^a δεῖ {V-PQI-3S: must, ought, must needs, should, it is necessary} ἐργάζεσθαι {V-PNI_{nf}: work, labor, do work} τὰ ἔργα {N-ANP: work} τοῦ πέμψαντός {V-AAP-GMS: } με ἕως {A_{dv}.with indic.: while, as long as} ἡμέρα {N-NFS: day} ἐστίν {V-PXI-3S: am} ἔρχεται {V-PNI-3S: come} νύξ {N-NFS: night} ὅτε {temporal P_{art}. with indic.: when} οὐδεὶς {A-NMS: no man, nothing, none, no, no one, neither} δύναται {V-PNI-3S: can, is able} ἐργάζεσθαι {V-PNI_{nf}: work, labor, do work}.

Jn 9:4 *It is necessary for me to work the works of Him who has sent me **while** it is day. [The] night is coming, when no one can work.*

The construction , ἕως ὅτου, when used with the indicative, the translation is suitably and usually *while* and not *until*.

But notice:

Jn 9:18 Οὐκ ἐπίστευσαν {V-AAI-3P: believe} οὖν {post pos. C_{onj}.: wherefore, therefore, then} οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν {V-IAI-3S: am} τυφλὸς {A-NMS: blind} καὶ ἀνέβλεψεν {V-AAI-3S: receive sight}, ἕως {A_{dv}.with ὅτου and indic.: while, until} ὅτου {rel. P-GNS: for the genitive case of ὅστις (as adverb); while, until} ἐφώνησαν {V-AAI-3P: call, cry, call for, emit a sound, to speak} τοὺς γονεῖς {N-AMP: parent} αὐτοῦ τοῦ ἀναβλέψαντος {V-AAP-GMS: receive sight}

Jn 9:18 *The Jews therefore did not believe concerning him that was blind and had received sight, **until** they had called the parents of him who had received sight.*

Mt 5:25 ἴσθι {V-PAM-2S: am}, εὐνοῶν {V-PAP-NMS: agree, of a peaceable spirit} τῷ ἀντιδίκῳ {N-I_{nstr}.MS: adversary} σου ταχὺ ἕως {A_{dv}.with ὅτου and indic.: while} ὅτου {rel. P-GNS: for the genitive case of ὅστις (as adverb): while, until} εἰ {V-PAI-2S: am} μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε {negative A_{dv}.: lest, lest at any time, whether or not, that ... not, lest, whether perhaps} σε παραδῶ {V-2AAS-3S: deliver, give into the hands (of another)} ὁ ἀντίδικος {N-NMS: adversary} τῷ κριτῇ {N-DMS: judge}, καὶ ὁ κριτῆς {N-NMS: judge} τῷ ὑπηρέτῃ {N-DSM: officer, minister, see A. T. Robertson's comments, below.}, καὶ εἰς φυλακὴν {N-AFS: prison} βληθήσῃ {V-FPI-2S: cast, put, thrust, cast out, throw}.

Mt 5:25 *Make friends with your adversary quickly, **while** you are in the way with him; lest some time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.*

Reading the commentary of John Gill, JGGE, we pick out this flower of interpretive excellence:

The design of these words is to prevent lawsuits about debts, which may be in dispute; it being much better for debtor and creditor, especially the former, to compose such differences among themselves, than to litigate the matter in a court of judicature. By "the adversary" is meant not an enemy, one that bears hatred and ill will, but a brother that has ought against a man; a creditor, who demands and insists upon payment of what is owing to him; and for this purpose has taken methods towards bringing the debtor before a proper magistrate, in order to oblige him to payment: wherefore it is better for him to make up and agree the matter directly, as soon as possible, whilst thou art in the way with him; that is, whilst the creditor and debtor are going together to some inferior magistrate, or lesser court, as the sanhedrim, which consisted of three persons only, before whom such causes might be tried: for pecuniary causes, or causes relating to money matters, were tried "by the bench of three" and the selfsame advice is given in the Talmud, as here, where it seems to be a common proverb; for it is said,

^a Once again, the Majority text, 'Εμὲ, is used as opposed to N26/A27, ἡμᾶς

“there are men that say, or men usually say, "whilst thou art in the way with thine adversary, be obedient".”

Lest at any time the adversary should deliver thee to the judge, a superior magistrate in a higher court; for if the creditor would, he could oblige the debtor to go with him to the supreme court of judicature, and try the cause there; for so say the Jewish; canons:

“if the creditor says we will go to the great sanhedrim, they compel the debtor, and he goes up with them, as it is said, "the borrower is servant to the lender,"” where it might go harder with the poor debtor; and therefore it was advisable to prevent it by an agreement, lest the judge deliver thee to the officer, and thou be cast into prison.

A. T. Robertson, ATRWP, comments:

Agree with (ἴσθι , εὐνοῶν). A present periphrastic active imperative. The verb is from εὐνοος (friendly, kindly disposed). "Mak up wi' yere enemy" (*Braid Scots*). Compromise is better than prison **where no principle is involved**, but only personal interest. **It is so easy to see principle where pride is involved.**

The officer (τῷ ὑπηρέτῃ). This word means "under rower" on the ship with several ranks of rowers, the bottom rower (ὑπο under and ηρεσσω, to row), the galley-slave, then any servant, the attendant in the synagogue #Lu 4:20. Luke so describes John Mark in his relation to Barnabas and Saul #Ac 13:5. Then it is applied to the "ministers of the word" #Lu 1:2.

An Introduction to a message on this verse might incorporate the story of Judah Ben Hur, from General, and territorial governor of the New Mexico Territory, Lew Wallace's famous book. Where Judah is sold as a Roman galley slave (under-rower), saves the life of the fleet's admiral, Quintus Arrius and is taken to Rome and made his (Arrius's) adopted son. He then is given the ring of Arrius which is his (Arrius's) seal, , , get the picture!

40.09.06 ὥστε - Its Meanings.

ὥστε: *so that*, as seen in Jn 3:16, below.(also used with infinitives; see 29.02.01.02.08); again, if the context permits, it may mean *therefore*. With the indicative and preceded by οὕτως it means *so that* (see Jn 3:16, below). ὥστε occurs 95 times in the New Testament. Robertson also suggests that of the 95 occurrences, 30 do not come up for discussion under either final or consecutive clauses. The word in these (i.e., Robertson's) examples is merely an introductory inferential particle like οὖν. The structure is wholly paratactic^a. In this sense of *therefore*, the particle occurs with the indicative 19 times. In our first example, Jn 3:16, below, the construction is Οὕτως . . . ὥστε, for which we use the translation: so that The second example, Mk 2:28, we use the translation *therefore*.

Jn 3:16 Οὕτως {A_{dv.}: so} γὰρ ἠγάπησεν {V-AAI-3S: love} ὁ Θεὸς {N-NSM: God – here, God the Father} τὸν κόσμον {N-AMS: world – of all mankind – especially of believers as the objects of God's love (i.e., the elect)}, ὥστε {Comparative particle/A_{dv.}: so that} τὸν Υἱὸν {N-AMS: Son} τὸν μονογενῆ {A-AMS: only-begotten, unique, one-of-a-kind} ἔδωκεν {V-AAI-3S: give}, ἵνα πᾶς {A-NMS: every, all} ὁ πιστεύων {V-PAP-NMS: believe} εἰς αὐτὸν μὴ ἀπόληται {V-2AMS-3S: perish, be lost- Jn 17:12} ἀλλ' ἔχη {V-PAS-3S: have, hold} ζωὴν {N-AFS: life - real and genuine, a life active and vigorous, devoted to God, the abundant life –Jn 10:10} αἰώνιον {A-AFS: eternal, without beginning or end}.

^a Paratactic from Parataxis (from the Greek for 'side by side', contrasted to Syntaxis) is a writing or Rhetoric style that favors short, simple Sentence (linguistics), often without the use of conjunctions. It is a style much favoured by Historian and writers of Crime fiction

Jn 3:16 *For God so loved the world, that he gave his only-begotten Son, **so that** every one who is believing in him may not perish, but may have eternal life.*

Mk 2:28 ὥστε {Comparative particle/Adv.: therefore, so that} Κύριός ἐστιν {V-PAI-3S} ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

Mk 2:28 *Therefore (so that) the Son of man is Lord of the sabbath also.*

Why would I have underlined the word Lord in Mk 2:28?

CHAPTER 41 - THE NUMERALS And Other Adjectives

41.01 The Ordinal Numerals.

The numerals form an important group of adjectives. The **ordinal and cardinal** numerals in -οι^a are declined like ordinary adjectives of the first and second declensions; the declension of each of the first four **cardinal numerals**^b is given below:

Table 41.01 Cardinal Number One - εἷς, μία, ἕν

	MASCULINE	FEMININE	NEUTER
N.S.	εἷς	μία	ἕν
G.S.	ἐνός	μίας	ἐνόϛ
D.S.	ἐνί	μίᾱ	ἐνί
A.S.	ἕνα	μίαν	ἕν

(As you would expect, εἷς, μία, ἕν has no plural forms,- and the others have no singular forms.)

Table 41.02 Cardinal Numerals Two, Three and Four.

	TWO	THREE		FOUR	
	ALL GENDERS	MASCULINE FEMININE	NEUTER	MASCULINE FEMININE	NEUTER
N.P.	δύο	τρεις	τρία	τέσσαρες	τέσσερα ^c
G.P.	δύο	τριῶν	τριῶν	τεσσάρων	τεσσάρων
D.P.	δυσί(ν)	τρισί(ν)	τρισί(ν)	τέσσαρσι(ν)	τέσσαρσι(ν)
A.P.	δύο	τρεις	τρία	τέσσαρας	τέσσερα

41.02 Cardinals In The Range Of 5 Through 199 Are Not Declined (Except For -).

The remaining cardinals below two hundred are not declined, except for those whose forms contain one of the first four as a constituent part (e.g., εἴκοσι [καὶ] εἷς, *twenty-one*, εἴκοσι [καὶ] δύο, *twenty-two*, εἴκοσι [καὶ] τρεις, *twenty-three*, εἴκοσι [καὶ] τέσσαρες, *twenty-four*, δεκατέσσαρες, *fourteen*, etc.). The cardinals from two hundred on and the ordinals are ordinary adjectives. Χιλιάς, -άδος, and μυριάς, -άδος, are nouns (feminine) of the third declension.

^a An ordinal numeral is a numeral belonging to a class whose members designate **positions** in a sequence, e.g., *first, second, third, etc.*

^b A cardinal numeral is a numeral of the class whose members are considered basic in form, used in counting, and used in expressing how many objects are referred to. e.g., *one, two, . . . ten, twenty, . . . one hundred, two hundred, . . . etc.*

^c Sometimes written τέσσαρα.

41.03 The Representations Of Greek Numerals.

As *symbols* for the numerals the Greeks used the letters of the alphabet, including three not ordinarily used otherwise: these are σίγμα (or δίγαμμα) for 6 (written ζ (lower case) or (upper case)), κόππα for 90 (written ϙ or 9), and σάν or σαμπί for 900 (written Ϡ (lower case) or (upper case)). When the letters were used as numerals they were marked by a horizontal stroke placed above them or by a short sloping line at their upper right; a similar short sloping line at the lower left of a symbol indicated that its value was to be multiplied by one thousand. The Greeks had no symbol for zero.

41.04 Greek Numbers In Literature.

Not being a book of mathematics, only a small number of the numerals occur in the New Testament. To widen our look at Greek Numbers, some of the missing forms (letters) are given in table 41.03, following:

There are letters that were used in early Greek writing that are important to mention here. Some of these are used in *The Greek Numeric System*. In the following text you'll see where the so-called missing letters of the Greek alphabet fit in, i.e., the digamma - ζ, koppa - ϙ, and the σάν or σαμπί- Ϡ. Now this number system is compact but without modification it has the major drawback of not allowing numbers larger than 999 to be expressed. Composite symbols were created to overcome this problem. The numbers between 1000 and 9000 were formed by adding a subscript *iota* prior to the letter modified or a superscript *iota* following the symbols for 1 to 9. Not all numerals shown in table 40.03, are found in the New Testament.

There are books that every young person (or Greek student) should be reading. One set, by Madeleine L'Engle^a, *The Time Quartet*, *A Wrinkle In Time*, *A Wind in the Door*, *A Swiftly Tilting Planet*, use the Greek word for four (τέσσαρες) with a special ending, to talk about exceeding the 4th dimension by the individuals in her stories. This concept she calls a tesseract. This subject is discussed in a more advanced way by none other than Albert Einstein. L'Engle writes "*I really wasn't finding the answers to my big questions in the logical places. So, at the time (just prior to writing A Wrinkle In Time), I discovered the world of particle physics. I discovered Einstein and relativity. I read a book of Einstein's, in which he said that anyone who's not lost in rapturous awe at the power and glory of the mind behind the universe is as good as a burnt-out candle.*"^b The set has a general theme of good over evil, and beats most of the "stuff" our children are forced to read. L'Engle's best-known works are divided between "Chronos" (χρόνος) and "Kairos" (καιρός); the former is the framework in which the stories of the Austin family take place, and is presented in a primarily realistic framework, though occasionally with elements that might be regarded as Science fiction. The latter is the framework in which the stories of the Murry and O'Keefe families take place, and is presented sometimes in a realistic framework and sometimes in a more Fantasy or magical framework. Generally speaking, the more realistic kairos material is found in the O'Keefe stories, which deal with the second generation characters.

^a **Madeleine L'Engle** (b. November 29, 1918 in New York, New York) is best known for her children's books, particularly the Newbery Award-winning *A Wrinkle in Time* with little Charles' describing a jumping from the forth (τέσσαρες, -αρά) dimension, time, into the fifth by a "tesseract", and its sequels *A Wind In The Door*, *Many Waters*, *A Swiftly Tilting Planet*, and so forth. Her mother was a pianist and her father was a veteran of the First World War whose lungs were damaged by exposure to Mustard gas. L'Engle is also the author of several books for adults, including a memoir of her marriage to actor Hugh Franklin, called *Two-Part Invention*. Her works combine her Christianity with a strong interest in modern science; Mitochondrial DNA, for instance, is featured prominently in *A Wind in the Door*, *Tesseract in A Wrinkle in Time*, organ regeneration in *Arm of the Starfish* and so forth.

^b This idea has been a persuasive influence on me since my days in grade school. It was while taking Differential Geometry at the University Of Washington, Spring Quarter of 1961, that my excuse for Biblical illogic was erased. Ref "NCHAMC, Appendix M, A Warning About The Use Of The Checking Principle.

Table 41.03 Greek Numbers

Decimal Value	Greek Symbol	Cardinals	Ordinals	Adverbials
1	α'	εἷς, μία, ἓν: <i>one</i>	πρῶτος, η, ον: <i>first</i>	ἅπαξ: <i>once (firstly)</i>
2	β'	δύο: <i>two</i>	δεύτερος, α, ον: <i>second</i>	δίς
3	γ'	τρεις, τρία	τρίτος, η, ον: <i>third</i>	τρίς
4	δ'	τέσσαρες	τέταρτος, η, ον: <i>fourth</i>	τετράκις
5	ε'	πέντε	πέμπτος, η, ον: <i>fifth</i>	πεντάκις
6	ζ'	ἕξ	ἕκτος, η, ον: <i>sixth</i>	
7	ζ'	ἐπτά	ἕβδομος, η, ον: <i>seventh</i>	ἐπτάκις
8	η'	ὀκτώ	ὄγδοος, η, ον: <i>eighth</i>	
9	θ'	ἐννέα	ἕνατος, η, ον: <i>ninth</i>	
10	ι'	δέκα	δέκατος, η, ον: <i>tenth</i>	
11	ια'	ἑνδεκα	ἑνδέκατος, η, ον: <i>eleventh</i>	
12	ιβ'	δωδεκα	δωδέκατος, η, ον: <i>twelfth</i>	
13	ιγ'	δεκατρεῖς	τρεισκαιδέκατος, η, ον: <i>thirteenth</i>	
14	ιδ'	δεκατέσσαρες	τεσσαρεσκαιδέκατος, η, ον: <i>fourteenth</i>	
15	ιε'	δεκαπέντε	πεντεκαιδέκατος, η, ον: <i>fiftieth</i>	
16	ιζ'	δεκαἕξ		
17	ιζ'	δέκα ἐπτά		
18	ιη'	δέκα ὀκτώ οἱ δέκα καὶ ὀκτώ		
19	ιθ'	δέκα ἐννέα		
20	κ'	εἴκοσι(ν)	εἰκοστός, η, ον: <i>twentieth</i>	εἰκοσάκις
24	κδ'	εἴκοσι τέσσαρες		
30	λ'	τριακόνα		
40	μ'	τεσσαράκοντα οἱ τεσσεράκοντα		
50	ν'	πεντήκοντα	πεντηκοστός, η, ον: <i>fiftieth</i>	
60	ξ'	ἑξήκοντα		
70	ο'	ἑβδομήκοντα		ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα		
90	φ'	ἐνενήκοντα		
100	ρ'	ἑκατόν		
200	σ'	διακόσιοι		
300	τ'	τριακόσιοι		
400	υ'	τετρακόσιοι		
500	φ'	πεντακόσιοι		
600	χ'	ἑξακόσιοι		
700	ψ'	ἑπτακόσιοι		
800	ω'	ὀκτακόσιοι		
900	Ϟ'	ἐνακόσιοι		
1000	ια	χίλιοι οἱ χιλιάς		
2000	ιβ	δισχίλιοι		
3000	ιγ	τρισχίλιοι		
4000	ιδ	τετρακισχίλιοι		
5000	ιε	πεντακισχίλιοι οἱ χιλιάδες πέντε		
6000	ιζ			
7000	ιζ	ἑπτακισχίλιοι οἱ χιλιάδες ἑπτά		
8000	ιη			
9000	ιθ			
10,000	^α Μ	μύριοι οἱ δέκα χιλιάδες		
12,000	^α Μ,β	δωδεκα χιλιαδες		
20,000	^β Μ	εἴκοσι χιλιάδες οἱ δισμύριοι		
100,000,000	^{αα} Μ	μυριάδες μυριάδων		

41.05 Greek Numerals Combined Often When Expressing Larger Numbers.

The numerals were combined by writing one after the other; thus, the “number of the Beast” in Revelation 13:18 is **ἑξακόσιοι ἑξήκοντα ἕξ**, *six hundred sixty-six*; in some manuscripts of the Greek New Testament the symbols are used: **χξςʹ**. The number 1964 would be written as: **ιϠϞξδʹ**. Additionally, note also that the word **καὶ** when written between two Greek numbers is equivalent to our symbol “+”. It was often used to express numbers like two thousand twenty two as **ιβ και κʹ και βʹ**.

41.06 Examples Of Greek Numbers In The New Testament.

A few examples will suffice to illustrate the use of the numerals:

Re 5:11 **Καὶ εἶδον {V-2AAI-1S}, καὶ ἤκουσα {V-AAI-1S} φωνὴν ἀγγέλων πολλῶν κύκλω τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν {V-IAI-3S} ὁ ἀριθμὸς αὐτῶν **μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,****

Re 5:11 *And I saw, and I heard the voice of many angels around the throne and the living creatures and the elders; and their number was **ten thousands of (times) ten thousands and (+) thousands of (times) thousands;** Or: One hundred and one million = 101,000,000!*

Jn 6:70 . . . , καὶ ἐξ {P_{rep.} with Abl.: *out of, from*} ὑμῶν **εἶς** {A-NMS} διάβολός ἐστιν {V-PAI-3S};
Jn 6:70 *Jesus answered them, Have not I chosen you the twelve? and **one** from you is a devil.*

Jn 8:17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ {Possessive P_{ron.}-DMP: *you, your*} γέγραπται {V-P_{erf.}PI-3S} ὅτι **δύο** {A-NI_{decl.}P} ἀνθρώπων ἡμαρτυρία ἀληθῆς {A-NFS} ἐστιν {V-PAI-3S}.

Jn 8:17 *And in your law too it is (stands) written that the testimony of **two** men is true:*

Mk 10:8 καὶ ἔσονται οἱ δύο **εἶς** {A-NMS} σάρκα **μίαν** {A-AFS} . . .

Mk 10:8 *And the **two** shall be **one** flesh . . .*

Mk 16:12 Μετὰ δὲ ταῦτα **δυσὶν** {A-DMP: *two*} ἐξ αὐτῶν περιπαοῦσιν {V-PAP-DMP: *walk*}^a ἐφανερώθη {V-API-3S: *make manifest, appear, manifest, show*} ἐν ἑτέρῳ {A-DFS: *other, other of a different kind*} μορφῇ {N-DFS: *form; external appearance, the form by which a person or thing strikes the vision*} πορευομένοις {V-PNP-DMP: *go, depart, walk, go (one's) way*} εἰς ἀγρῶν {N-AMS: *field, country, land*}.

Mk 16:12 *And after these things he was shown in another form unto **two** of them, as they walked, on their way into the country.*

Note: μετὰ ταῦτα is a major key in the interpretation of the book of the Revelation Of Jesus Christ. Ref. Rev 1:19, 4:1, . . . 20:3

Ga 1:18 Ἔπειτα {A_{dv.}: } μετὰ ἔτη {N-ANP} **τρία** {A-APN} ἀνήλθον {V-2AAI-1S} εἰς Ἱεροσόλυμα ἱστορήσαι {V-AAI_{nf.}: *see; some distinguished person, to become personally acquainted with, know face to face*} Κηφᾶν {N-AMS: *Cephas meaning a stone, of Aramaic origin, another name for the apostle Peter*}, καὶ ἐπέμεινα {V-AAI-1S: *stay at or with, tarry still, remain*} πρὸς αὐτὸν ἡμέρας **δεκαπέντε** {A-NI_{decl.}: *fifty*}.

Gal 1:18 *Then after **three** years I went up to Jerusalem to make acquaintance with Peter, and I remained with him **fifteen** days;*

^a Reference to circumstantial participles, see 26.20.02, 28.11.

Re 15:7 καὶ ἓν {A-NNS: one} ἐκ τῶν **τεσσάρων** {A-GNP: four} ζώων {N-Abl.NP: } ἔδωκεν {V-AAI-3S: } τοῖς **ἑπτὰ** {A-NI_{nddecl.}: seven} ἀγγέλοις ἑπτὰ φιάλας {N-AFP: a broad shallow bowl, deep saucer} χρυσᾶς {A-AFP: golden, made of gold} γεμούσας {V-PAP-AFP: be full, filled, full} τοῦ θυμοῦ {N-GMS: wrath, indignation; passion, anger} τοῦ Θεοῦ τοῦ ζῶντος {V-PAP-GMS: live, be alive} εἰς τοὺς αἰῶνας {N-AMP: for ever, an unbroken age, perpetuity of time, eternity} τῶν αἰώνων {N-GMP: for ever, an unbroken age, perpetuity of time, eternity}.

Re 15:7 *And one of (from) the **four** living creatures gave to the **seven** angels **seven** golden bowls, full of the wrath of God, the One who lives unto the ages of ages (i.e., eternally or forever and ever)*

Re 7:2 καὶ εἶδον {V-2AAI-1S: see} ἄλλον {A-AMS: other, another, (of the same kind)} ἄγγελον ἀναβαίνοντα {V-PAP-AMS: ascend, go up, rise} ἀπὸ ἀνατολῆς {N-Abl.FS: rising (of the sun and stars), east} ἡλίου {N-Abl.MS: sun, the light of day}, ἔχοντα {V-PAP-AMS: have, hold} σφραγίδα {N-AFS: seal} Θεοῦ ζῶντος {V-PAP-GMS: live, be alive}, καὶ ἔκραξεν {V-AAI-3S: cry out aloud, speak with a loud voice} φωνῇ {N-DFS: voice} μεγάλῃ {A-DFS: great, loud} τοῖς **τέσσαρσιν** {A-DMP: four} ἀγγέλοις οἷς {relative P_{ron.}-DMP: who, which, what, that} ἐδόθη {V-API-3S: give} αὐτοῖς ἀδικῆσαι {V-AAI_{nf.}: hurt} τὴν γῆν καὶ τὴν θάλασσαν {N-AFS: sea}

Re 7:2 *And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the **four** angels to whom it was given to hurt the earth and the sea,*

Mt 18:28 . . . ὥφειλεν {V-IAI-3S} αὐτῷ **ἑκατὸν** {A-NUI} δηνάρια {N-APN} . . .

Mt 18:28 . . . *he owed him a **hundred** denarii . . .*

Re 20:4 Καὶ εἶδον {V-2AAI-1S: see} θρόνους {N-AMP: throne}, καὶ ἐκάθισαν {V-AAI-3P: sit down, sit} ἐπ' αὐτούς, καὶ κρίμα {N-NNS: judgment, damnation, condemnation} ἐδόθη {V-API-3S: give} αὐτοῖς, καὶ τὰς ψυχὰς {N-AFP: soul} τῶν πεπελεκισμένων {V-P_{erf.}PP-GMP: behead} διὰ τὴν μαρτυρίαν {N-AFS: witness, testimony} Ἰησοῦ καὶ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες {relative P_{ron.}-NMP: whoever, whatever, who} οὐ προσεκύνησαν {V-AAI-3P: worship, bow the knee, prostrate oneself} τὸ θηρίον οὐδὲ τὴν εἰκόνα {N-AFS: image, figure, likeness} αὐτοῦ καὶ οὐκ ἔλαβον {V-2AAI-3P: receive} τὸ χάραγμα {N-ANS: stamp, an imprinted mark} ἐπὶ τὸ μέτωπον {N-ANS: forehead, space between the eyes} καὶ ἐπὶ τὴν χεῖρα {N-AFS: hand} αὐτῶν· καὶ ἔζησαν {V-AAI-3P: have real life} καὶ ἐβασίλευσαν {V-AAI-3P: reign (as a king)} μετὰ τοῦ Χριστοῦ **χίλια** {A-ANP: thousand} ἔτη {N-ANP: year}.

Re 20:4 *And I saw thrones; and they sat upon them, and judgment was given to them; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand; and they lived and reigned with the Christ a **thousand** years:*

ASSIGNMENT 41.01 There's The Beef! or When is a year not a year?

Those who believe that “a **thousand** years” in Re 20:4 means a plain literal “a **thousand** years”, expressed in the normal or natural or ordinary speech as understood by 1st or 21st century men, are called “Chilists”. You can call a person who believes in the thousand year (millennial) reign of Christ (in a physical body), on earth, a *chilist*, and *chiliasm* is the way the early church spoke of it, since in the Greek, chiliasm, means “a thousand”. There are two other views held for these verses in Re 20. Postmillennialism assumes that Christ will come back at the conclusion of the one thousand years. It assumes the church is bringing in the kingdom. **We are getting better and better until We (The Church) bring in the kingdom and Christ's second coming!**

While the third Major theory, Amillennialism has become popular in the last half of the 20th century and has largely taken the place of Postmillennialism. The addition of the prefix a simply negates the belief in the Millennium. Amillennialism holds out no false optimism and has, for the most part, emphasized the second coming of Christ. Its chief weakness is that it spiritualizes the thousand years, as it does all the Book of Revelation, many other New and Old Testament prophetic passages, and gives a spiritual or mystical meaning to the vast number of Kingdom promises in the Old Testament. (For example, Zion is construed not to mean Zion but to refer to the Christian Church^a). Be advised; when you hear a preacher/teacher/or other Christian refer to the Church in the Old Testament, he/she is whether he/she will admit it, is adopting the Amillennial version of interpretation!

Amillennialism fits the Millennium into the present age. They say the Millennium is going on in heaven while the tribulation is going on earth. They fit all of the recorded events in the Revelation into history like pieces fitted into a crazy quilt, replete with various “mystical meanings. Since it has been 200 years into the “Church” age plus whatever dates they employ for the church in the Old Testament. Their concept of time must be “spiritualized” to account for continuous expansion of the “thousand years”.

(1) What do we call the method of interpretation used in Amillennialism?

(2) What reasons might you give for the presently reduced fervor for the Postmillennial view?

(3) What denominations of “Christianity” belong to this interpretive persuasion?

(4) What is your belief about rules of interpretation?

(5) Have you changed your theology about “methods of interpretation since starting this course of study?

(6) If you answered yes to question (5), How and for what reasons are your beliefs now held? (“Because your teacher said” so is not an acceptable answer.)

^a Or the so-called revisionism, making the Church stand for Israel in the Bible.

41.07 Ἐκαστος, The Friend Of εἷς.

Note that the numeral εἷς frequently occurs with ἕκαστος (much like English *one* with *each, every*):

Mt 26:22 καὶ λυπούμενοι {V-PPP-NMP: *make sorrowful*} σφόδρα {Adv.: *exceeding, very, greatly, exceedingly*} ἤρξαντο {V-ADI-3P: *begin*} λέγειν {V-PAI_{inf}: *say*} αὐτῷ εἷς {A-NMS: *one*} ἕκαστος {A-NMS: *each, every*}, Μήτι {Interrogative disjunctive P_{art.}: *not, whether, at all, perchance*} ἐγώ εἰμι {V-PAI-1S: *am*}, κύριε {N-VMS: *Lord*};

Mt 26:22 *And they were made exceeding sorrowful, and each one began to say unto him, Is it I, Lord? (or it isn't I Lord, is it? Ref. 34.04.02): one: each, every*

Acts 2:3 καὶ ὤφθησαν {V-API-3P: *appear*} αὐτοῖς διαμεριζόμεναι {V-PMP-NFP: *part, divide, be divided into opposing parts*} γλώσσαι {N-NFP: *tongue*} ὡσεὶ {Adv.: *as though, as, like as, like*} πυρός {N-GNS: *fire*}, καὶ ἐκάθισεν {V-AAI-3S: *sit, sit down, set, be set, be set down*} ἐφ' {P_{rep.}: *upon*} ἓνα {A-ASM: *one*} ἕκαστον {A-AMS: *each, every*} αὐτῶν,

Acts 2:3 *And there appeared to them parted tongues, as of fire, and it sat upon each one of them.* ATRWP's synopsis:

Parting asunder (διαμεριζομεναι). Present middle (or passive) participle of διαμεριζω, old verb, to cleave asunder, to cut in pieces as a butcher does meat (aorist passive in #Lu 11:17). So middle here would mean, parting themselves asunder or distributing themselves. The passive voice would be "being distributed." The middle is probably correct and means that "the fire-like appearance presented itself at first, as it were, in a single body, and then suddenly parted in this direction and that; so that a portion of it rested on each of those present" (Hackett). The idea is not that each tongue was cloven, but each separate tongue looked like fire, not real fire, but looking like (ὡσει, as if) fire. The audible sign is followed by a visible one (Knowling). "Fire had always been, with the Jews, the symbol of the Divine presence (cf. #Ex 3:2; De 5:4). No symbol could be more fitting to express the Spirit's purifying energy and refining energy" (Furneaux). The Baptist had predicted a baptizing by the Messiah in the Holy Spirit [and in fire]. (#Mt 3:11).

It sat (εκαθισεν). Singular verb here, though plural ωπθησαν with tongues (γλωσσαι). A tongue that looked like fire sat upon each one.

ASSIGNMENT 41.02 Another Baptism Of Fire?

(1) Comparing the fire of Acts 2:3 with that of Mt 3:12 from Assignment 40.04, what controlling principle(s) of Hermeneutics would you use to differentiate The "Baptism Of Fire" of Mt 3:12 from the "Tongues Of Fire" in Acts 2:3?

(2) What grammatical/syntactical differences do you see between these two items?

a. _____

- Eph 4:7 Ἐνὶ {A-DMS: one} δὲ ἐκάστῳ {A-DMS: each, every} ἡμῶν ἐδόθη {V-API-3S: give} ἡ χάρις {N-NFS: grace} κατὰ τὸ μέτρον {N-ANS: measure; proverbially, the rule or standard of judgment} τῆς δωρεᾶς {N-GFS: gift} τοῦ Χριστοῦ {N-objective GMS: Messiah, Christ}.
- Eph 4:7 *But to **each one** of us has been given grace according to the measure of the gift of the Christ. (or according to the measure of the gift that Christ gives)*
- 2 Th 1:3 Εὐχαριστεῖν {V-PAI_{nf}: be grateful, feel thankful, give thanks} ὀφείλομεν {V-PAI-1P: ought} τῷ Θεῷ πάντοτε {A_{dv}: at all times, always, ever} περὶ ὑμῶν, ἀδελφοί {N-VMP: brother}, καθὼς {A_{dv}: according as, just as, even as} ἄξιόν {A-NNS: worthy, proper, meet} ἔστιν {V-PAI-3S: am}, ὅτι ὑπερανξάνει {V-PAI-3S: grow exceedingly; increase beyond measure} ἡ πίστις {N-NFS: faith, trust} ὑμῶν καὶ πλεονάζει {V-PAI-3S: abound, over abound} ἡ ἀγάπη {N-NFS: love} ἐνὸς {A-GMS: one} ἐκάστου {A-GMS: each, every} πάντων ὑμῶν εἰς {P_{rep}:} ἀλλήλους {C-AMP: one another, reciprocally, mutually}.
- 2 Th 1:3 *We ought to thank God always for you, brethren, even as it is proper, because your faith increases exceedingly, and the love of **each one** of you all towards one another abounds;*

41.08 Two Interesting Adjectives ἄλλος And ἕτερος.

ἄλλος And ἕτερος are here treated together. ἄλλος is declined like αὐτός (i.e., it has ἄλλο in the nominative and accusative neuter singular. Cf. 14.01 and table 14.01.), but ἕτερος is declined like an ordinary adjective (e.g., μικρός; cf. 9.07). ἄλλος and ἕτερος are synonyms, however in several places, especially the Pauline Epistles, the difference in meaning between ἄλλος and ἕτερος is very significant. In context with “gospel”, Gal 1, ἄλλος means a gospel of the same kind (like Paul’s) vs. ἕτερος which means another of a different kind i.e., a bogus gospel. Likewise in 2 Cor 11:4, for preaching the same kind of Jesus but a different kind of Holy Spirit and a different kind of gospel; and 1 Cor 12:8-10^a, for the differences (three categories) in Spiritual Gifts. Exegetically speaking, in sections where comparisons or contrasts are indicated, your personal translation should look like: ἄλλος {A-NMS: another (of the same kind)} or ἕτερος {A-NMS: another (of a different kind)}.

41.08.01 The Meaning Of ἄλλος And ἕτερος In The Singular Anarthrous Use.

In the singular, without the article, each may be translated as:

(a) *Another*, in most instances:

Mt 13:33 Ἄλλην {A-AFS: another (of the same kind)} παραβολὴν ἐλάλησεν {V-AAI-3S: say, speak, tell} αὐτοῖς.

Mt 13:33 *Another parable He told them. (note the emphasis on ἄλλην.)*

Mt 8:21 ἕτερος {A-NMS: another (of a different kind)} δὲ τῶν μαθητῶν [αὐτοῦ] εἶπεν . . .

Mt 8:21 *But **another** of his disciples said to him, Lord, allow me first to go away and bury my father. (note the emphasis on ἕτερος.)*

^a Cf. NCCSGNT The Spirituals – 1 Cor 12-14 in the Message titled: THE SPIRITUALS PART I - WHAT ABOUT THE SPIRITUAL GIFTS – 1 Cor 12:4-11.

This was truly a disciple of a different kind; like one of those “bread believers” of John 6:66 (“a beastly disciple”)

(b) *Another*; before nouns which have a plural or collective sense (in English – group of seeds):

Note: This is still a special example of another and not *other* because the seed – singular, or the group of seeds (from σπέρμα; NNS: *seed*) is still singular and should be translated in the singular as most translations read!

A group of books (a library) could be, called “πᾶν τὸ βιβλίον”, Ref 1 Jn 5:4 and ATRGLHR pg. 409, with a singular verb.

Mk 4:7 καὶ ἄλλο {A-NNS: *another* (of the same kind)} ἔπεσεν {V-2AAI-3S: *fall, fall down*} εἰς τὰς ἀκάνθας {N-AFP: *thorn, bramble, brier, a thorny plant*}, . . .

Mk 4:7 *And another fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit.*

41.08.02 The Meaning Of ἄλλος And ἕτερος In The Plural Anarthrous Use.

In the plural, without the article, each may be translated simply *other* (or *others*, if used substantively):

Mt 16:14 οἱ δὲ εἶπαν {V-2AAI-3P: *say*}, Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι {A-NMP: *other* (of same kind)} δὲ Ἠλίαν {N-AMS: }, ἕτεροι {A-NMP: *other* (of different kind)} δὲ Ἰερεμίαν {N-AMS: } ἢ {disj. and comp. Part.: *either, or, than*} ἓνα {A-AMS: *one*} τῶν προφητῶν.

Mt 16:14 *And they said, Some, John the baptist; and others, Elias; and others, Jeremiah or one of the prophets. Cf. 40.08.02.02 and Assignment 40.05.*

41.08.03 The Meaning Of ἄλλος And ἕτερος In The Singular and Plural Articular Use.

With the article, each may be translated *the other* (*the others*, if used substantively):

Jn 21:8 οἱ δὲ ἄλλοι {A-NMP: *other* (of same kind)} μαθηταὶ τῷ πλοιαρίῳ {N-DNS: *small vessel, boat*} ἦλθον {V-2AAI-3P: *come*}, οὐ γὰρ ἦσαν {V-IAI-3P: *am*} μακρὰν {Adv.: *far, a great way*} ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ {Adv.: *as, when, how*} πηχῶν {N-GMP: *cubit*} διακοσίων {A-GMP: *two hundred*}, σύροντες {V-PAP-NMS: *draw, drag*} τὸ δίκτυον {N-ANS: *net*} τῶν ἰχθύων {N-GMP: *fish*}.

Jn 21:8 *and the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits, dragging the net of fishes.*

Jn 20:3 Ἐξῆλθεν {V-2AAI-3S: *go, come forth*} οὖν ὁ Πέτρος καὶ ὁ ἄλλος {A-NMS: *other* (of same kind)} μαθητῆς, καὶ ἦρχοντο {V-IMI-3P: *come*} εἰς τὸ μνημεῖον {N-ANS: *sepulchre, grave, tomb*}.

Jn 20:3 *Peter therefore went forth, and the other disciple, and was coming to the tomb.*

Lk 19:20 καὶ ὁ ἕτερος {A-NMS: *another* (of a different kind)} ἦλθεν {V-2AAI-3S: *come*} λέγων {V-PAP-NMS: *say*}, Κύριε {N-VMS: *Lord*}, ἰδοὺ {V-2AAM-2S: *see, behold*} ἡ μνᾶ {N-NFS: *pound, weight and sum of money equal to 100 drachmae, one talent was 100 pounds, a pound equaled 10 1/3 oz. (300 gm)*} σου ἦν {relative Pron.: *who, which, what, that*} εἶχον {V-IAI-1S: *have, hold*} ἀποκειμένην {V-PNP-AFS: *laid away, laid by, reserved*} ἐν σουδαρίῳ {N-DNS: *handkerchief*}.

Lk 19:20 *And another came, saying, Lord, behold, your pound, which I have kept laid up in a towel.*

Lk 4:43 ὁ δὲ εἶπεν {V-2AAI-3S: say} πρὸς αὐτοὺς ὅτι καὶ ταῖς ἄλλοις {A-NMS: another (of a different kind)} πόλεις {N-DPF: city} εὐαγγελίσασθαι {V-AMI_{nf.}: good news, good tidings} με δεῖ {V-PAI-3S: must, ought, must needs, it is necessary} τὴν βασιλείαν τοῦ Θεοῦ, ὅτι ἐπὶ τοῦτο^a ἀπεστάλην {V-2API-1S: send}.

Lk 4:43 *But he said unto them, I must preach the good news of the kingdom of God to the other cities also: because for this I was sent.*

41.08.04 The Meaning Of ἄλλος contrasted with εἷς.

ἄλλος, rather than ἄλλος, is usually found contrasted with εἷς: *one*.

Lk 7:41 δύο χρεοφειλέται {N-NMP: } ἦσαν {V-IAI-3P: } δανιστῆ {N-DMS: money lender, creditor} τινι {X-DSM: certain, certain one} ὁ εἷς {A-NMS: one} ὄφειλεν {V-IAI-3S: owe} δηνάρια {N-ANP: fifty} πεντακόσια {A-ANP: five-hundred}, ὁ δὲ ἄλλος {A-NMS: other (of a different kind)} πεντήκοντα {A-NI_{indeclinable}: }.

Lk 7:41 *There were two debtors of a certain creditor: the one owed five hundred denarii and the other fifty;*

Lk 16:13 Οὐδεὶς {negative A-NMS: no one, nothing, none} οἰκέτης {N-NMS: servant, a domestic} δύναται {V-PNI-3S: can, be able} δυοῖ {A-DMP: two, both} κυρίοις {N-DMP: lord, master} δουλεύειν {V-PAI_{nf.}: serve, be a slave} ἢ {disjunctive & comp. Part.: either, or, than} γὰρ τὸν ἕνα {A-AMS: one} μισήσει {V-FAI-3S: hate, detest} καὶ τὸν ἄλλο {A-AMS: other (of a different kind)} ἀγαπήσει {V-FAI-3S: love}, ἢ {disjunctive & comp. Part.: either, or, than} ἐνὸς {A-GSM: one} ἀνθέξεται {V-FDI-3S: hold to, support} καὶ τοῦ ἄλλου {A-GMS: other (of a different kind)} καταφρονήσει {V-FAI-3S: despise, contemn}. οὐ δύνασθε {V-PNI-2P: can, be able} Θεῷ δουλεύειν {V-PAI_{nf.}: serve, be a slave} καὶ μαμωνᾶ {A_{ramaic}: mammon, the money god}.

Lk 16:13 *No servant can serve two masters, for either he will hate the one and will love the other, or he will cleave to the one and despise the other. You cannot serve God and the money god.*

Lk 18:10 ἄνθρωποι δύο {A-NI_{indeclinable}: two} ἀνέβησαν {V-2AAI-3P: } εἰς τὸ ἱερόν {N-ANS: temple} προσεύξασθαι {V-ADI_{nf.}: pray}, ὁ εἷς {A-NMS: one} Φαρισαῖος {N-NMS: Pharisee} καὶ ὁ ἄλλος {A-AMS: other (of a different kind)} τελώνης {N-NMS: tax collector}.

Lk 18:10 *Two men went up into the temple to pray; the one a Pharisee, and the other a tax-collector.*

41.09 Irregular Adjectives.

Some adjectives have slight paradigmatic irregularities, while others, more importantly, have syntactic peculiarities which call for special remark. The former are treated first.

41.09.01 Μέγας: great.

Μέγας: *great*, has irregular forms in the nominative and accusative, masculine and neuter singular. The remaining forms have the stem found in the feminine nominative singular (in the paradigm below, and in other paradigms in this chapter, forms calling for special note are underlined):

^a ἐπὶ τοῦτο: *upon this*, may also be translated *therefore*. ATR's Word Pictures in the G. N. T., Lk 4:43

Table 41.04 Μέγας: great

	MASCULINE	FEMININE	NEUTER
N.SG.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλην	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
N.PL.	μεγάλοι	μεγάλαι	μεγάλα
G.	μεγάλων	μεγάλων	μεγάλων
D.	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα

41.09.02 Πολύς much.

Πολύς *much* (in the singular), *many* (in the plural); *great, large* (in amount or in number)

Table 41.05 Πολύς much, many; great, large

	MASCULINE	FEMININE	NEUTER
N.SG.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ
N.PL.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλοῦς	πολλάς	πολλά

41.10 Contracted Adjectives.

A few adjectives in New Testament Greek have *contracted* forms; i.e., like the contract verbs, they have forms, which, in an earlier stage of the language, had ε or ο preceding the stem vowel (see διπλοῦς, below) and case-number suffix. Since there are only a few of these contract adjectives, their forms will not be analyzed in detail, but the paradigms of two are given below as models:

Table 41.06 διπλοῦς double (Old Greek: διπλόος)

	MASCULINE	FEMININE	NEUTER
N.SG.	διπλοῦς	διπλή	διπλοῦν
G.	διπλοῦ	διπλῆς	διπλοῦ
D.	διπλῷ	διπλῇ	διπλῷ
A.	διπλοῦν	διπλήν	διπλοῦν
N.PL.	διπλοί	διπλαῖ	διπλά
G.	διπλῶν	διπλῶν	διπλῶν
D.	διπλοῖς	διπλαῖς	διπλοῖς
A.	διπλοῦς	διπλάς	διπλά

Declined like διπλοῦς are the following:

χαλκοῦς, ἦ, οὖν: *brazen, brass, bronze*
 ἄπλοῦς, ἦ, οὖν: *simple, single*

χρυσοῦς, ἦ, οὖν: *gold, golden*
 τετραπλοῦς, ἦ, οὖν: *fourfold*

Table 41.07 πορφυρούς purple (Old Greek: πορφύρεος)

	MASCULINE	FEMININE	NEUTER
N.SG.	πορφυρούς	πορφυρά	πορφυρούν
G.	πορφυροῦ	πορφυράς	πορφυροῦ
D.	πορφυρῶ	πορφυρᾶ	πορφυρῶ
A.	πορφυροῦν	πορφυράν	πορφυροῦν
N.PL.	πορφυοῖ	πορφυραῖ	πορφυρά
G.	πορφυρῶν	πορφυρῶν	πορφυρῶν
D.	πορφυροῖς	πορφυραῖς	πορφυροῖς
A.	πορφυροῦς	πορφυράς	πορφυρά

Declined like πορφυρούς are:

ἄργυρούς, ἄ, οὔν: *silver*

σιδηρούς, ἄ, οὔν: *iron*

41.11 Μέλας: black.

Μέλας, *black*, is declined as follows

Table 41.08 Μέλας: black

	MASCULINE	FEMININE	NEUTER
N.SG.	μέλας	μέλαινα	μέλαν
G.	μέλανος	μελαίνης	μέλανος
D.	μέλανι	μελαίνῃ	μέλανι
A.	μέλινα	μέλαιναν	μέλαν
N.PL.	μέλινας	μέλαιναι	μέλινα
G.	μελάνων	μελαινῶν	μελάνων
D.	μέλασι(ν)	μελαίνας	μέλασι(ν)
A.	μέλινας	μελαίνας	μέλινα

The neuter, as a substantive (τὸ μέλαν, ος), means *ink*.

41.12 Declination Of Ἐχών, ἐκοῦσα, ἐχόν: willing and ἄκων, ἄκουσα, ἄκων unwilling.

Ἐχών, ἐκοῦσα, ἐχόν: *willing* and ἄκων, ἄκουσα, ἄκων *unwilling*, are declined like present participles (see 26.02, Table 26.01).

41.13 Πᾶς: all, every; ἅπας: all, the whole, altogether; and ὅλος: whole, entire, complete.

Πᾶς: *all, every*, c. art. *whole*; ἅπας: (a strengthened form of πᾶς) *all, the whole, altogether*; and ὅλος: *whole, entire, complete*; may be treated together. Πᾶς and ἅπας are declined like first aorist participles, i.e., nominative πᾶς, πᾶσα, πᾶν, genitive παντός, πάσης, παντός, etc. (cf. 28.02). Ὅλος is declined like καλός. The three words are roughly synonymous. Their use in the New Testament is indicated below:

41.13.01 The Infrequent Use Of ἅπας.

ἅπας occurs comparatively infrequently.

(a) It has either of the predicate positions with articular nouns and means *all* (of), (the) *whole* (of):

Mk 16:15 ...εἰς τὸν κόσμον **ἅπαντα** {A-AMS: *all* (of), (the) *whole* (of)} ...

Mk 16:15 ...*into all the world*

Lk 8:37 καὶ ἠρώτησαν {V-AAI-3P: *request, entreat, beg, beseech*} αὐτὸν **ἅπαν** {A-NNS: *all* (of), (the) *whole* (of)} τὸ πλῆθος...

Lk 8:37 *and All the multitude asked him...*

(b) With a pronoun it means *all*:

Acts 2:7 ...**ἅπαντες** {A-NMP: *all*} οὗτοι...

Acts 2:7 ...*all these...*

(c) With a participle it means *all* (that), *everything* (that), *all* (who), *everyone* (who):

Mt 28:11 ...**ἅπαντα** {A-ANP: *all* (that), *everything* (that), *all* (who), *everyone* (who)} τὰ γενόμενα {V-2AAP-ANP: *come to pass, happen*}.

Mt 28:11 ...*everything that happened.*

(d) Without a substantive it means *all*, *everyone*, *everything*:

Ac 2:44 καὶ εἶχον {V-IAI-3P: *have, hold*} **ἅπαντα** {A-ANP: *all, everyone, everything*}

Ac 2:44 *and they held everything as common.*

Lk 5:26 καὶ ἔκστασις {N-NFS: *amazement*} ἔλαβεν {V-2AAI-3S: *seize, lay hold of*} **ἅπαντας** {A-AMP: *all, everyone, everything*} ...

Lk 5:26 *and amazement seized everyone...*

41.13.02 Πᾶς Occurs As A Substantive And As A Modifier.

Πᾶς occurs very frequently. It is found: (a) with anarthrous nouns, (b) with articular nouns, (c) with participles, (d) with pronouns, and (e) alone, functioning substantively, with or without an article.

(a) With an anarthrous noun it usually precedes, but may follow. (see Acts 4:29, below)

(i) In the singular it means *every* (in the sense *any*), *every kind of*, and (if the context allows it) *all*:

Mt 3:10 ...**πᾶν** {A-NNS: *every*} οὐδὲν δένδρον {N-NNS: *tree*} μὴ ποιοῦν {V-PAP-NNS: *make, produce*} καρπὸν {N-AMS: *fruit*} καλὸν {A-AMS: *good*} ἐκκόπτεται {V-PPI-3S: *cut down*} καὶ εἰς πῦρ {N-ANS: } βάλλεται {V-PPI-3S: *throw, cast*}.

Mt 3:10 *And already the axe is applied to the root of the trees; every tree therefore not producing good fruit is cut down and cast into the fire. (Cf. 40.08.02.02)*

Lk 3:6 καὶ ὄψεται {V-FAI-3S: *see*} **πᾶσα** {A-NFS: *all*} σὰρξ {N-NFS: *flesh*} τὸ σωτήριον {A-ANS: *salvation*} τοῦ Θεοῦ.

Lk 3:6 *and all flesh shall see the salvation of God. (Ref. LXX Is 40:5)*

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 Acts 4:29 καὶ τὰ νῦν, Κύριε, ἔπιδε {V-2AAM-2S: look on, regard} ἐπὶ τὰς ἀπειλὰς {N-APF: threatening} αὐτῶν, καὶ δὸς {V-2AAI_{mp}-2S: give} τοῖς δούλοις σου μετὰ παρρησίας {N-GFS: boldness, openly, frankly, i.e. without concealment} **πάσης** {A-GFS: all} λαλεῖν {V-PAI_{nf}: speak} τὸν λόγον σου,

Acts 4:29 *And now, Lord, look upon their threatenings, and give to your bondslaves with **all** boldness to speak Your word,*

(ii) With the names of places it means *all, the whole of*:

Mt 2:3 ...καὶ **πάσα** {A-NFS: all} Ἱεροσόλυμα μετ' αὐτοῦ,

Mt 2:3 ...*and **all** Jerusalem with him,*

(iii) In the plural it means *all* (this construction is somewhat unusual, except with ἄνθρωποι):

1 Ti 4:10 εἰς τοῦτο γὰρ κοπιῶμεν {V-PAI-1P: labor - with wearisome effort} καὶ ἀγωνιζόμεθα {V-PPI-1P: strive, fight - enter a contest: contend in the gymnastic games}, ὅτι ἠλπίκαμεν {V-P_{erf}.AI-1P: hope - in a religious sense, to wait for salvation with joy and full confidence} ἐπὶ Θεῷ ζῶντι {V-PAP-L_{oc}.MS: }, ὃς {relative P_{ron}-NMS: who, which, what, that} ἐστίν {V-PAI-3S: am} σωτὴρ {N-NMS: savior, preserver} **πάντων** {A-GMP: all, every} ἀνθρώπων {N-GMP: man - generic}, μάλιστα {A_{dv}: especially, specifically, chiefly, most of all, above all} πιστῶν {A-GMP: believing, faithful}.

1 Ti 4:10 *for to this end we labor and strive for the prize, because we hope in a living God, who is preserver of **all** men, specifically of believing men.* (Jn 4:42). Cf. #Ga 6:10.

(b) With an articular noun πᾶς may occur in either predicate position or in the first attributive position.

(i) The first predicate position is most common; the meanings; *all, (the) whole (of)*; are most usually associated with this position:

Ro 8:22 ...**πᾶσα** {A-NFS: all, every, whole} ἡ κτίσις...

Ro 8:22 ...*the **whole** creation (or **all** creation)*

Mt 1:17 **Πᾶσαι** {A-NFP: all, every, whole} οὖν αἱ γενεαὶ...

Mt 1:17 *Therefore, **all** the generations...*

When πᾶς has this position, a demonstrative may occur in the second predicate position: (Cf. 15.06.04.03)

Mt 25:7 τότε ἠγέρθησαν {V-API-3P: rise, arise} **πᾶσαι** {A-NFP: all, every} αἱ παρθένοι {N-NFP: virgins} ἐκεῖναι {far demonstr. P_{ron}-NFP: those}...

Mt 25:7 *Then **all** those virgins arose...*

(Ref Is 7:14, Joel 1:8 for עלמה vs. בתולה, i.e. virgin vs. young married woman (a bride).)

Lk 1:65 ...**πάντα** {A-NNP: all, every} τὰ ῥήματα {N-NNP: word, saying, think - discourse} ταῦτα {near demonstr. P_{ron}-NNP: these}.

Lk 1:65 ...***all** these words*

(ii) When πᾶς has the second predicate position, the noun it follows receives special emphasis. This position is not very common in the New Testament. (Like the emphatic attributive) Notice in the next verse that πᾶς and ὅλος are both used.

Mt 26:56 τοῦτο {near demonstr. P_{ron.}-NNS: this} δὲ ὅλον {A-NNS: all, the whole} γέγονεν {V-2P_{erf.}AI-3S: become, come to pass} ἵνα πληρωθῶσιν {V-APS-3P: fulfill, complete} αἱ γραφαὶ {N-NFP: writing, Scripture} τῶν προφητῶν {N-GMP: prophet}. Τότε οἱ μαθηταὶ {N-NMP: disciple} πάντες {A-NMP: all, every} ἀφέντες {V-2AAP-NPM: leave} αὐτὸν ἔφυγον {V-2AAI-3P: flee, flee away}

Mt 26:56 *But all this is come to pass that the scriptures of the prophets may be fulfilled. Then all the disciples left him (and) fled.* [i.e., as contrasted with others]

Jn 16:13 ὅταν δὲ ἔλθῃ {V-2AAS-3S:} ἐκεῖνος {D-NMS:}, τὸ Πνεῦμα {N-NNS:} τῆς Ἀληθείας {N-GFS:}, ὁδηγήσει {V-FAI-3S:} ὑμᾶς εἰς τὴν ἀληθειαν {N-AFS: truth} **πάνσᾶν**^a {A-AFS: all, the whole}· οὐ γὰρ λαλήσει {V-FAI-3S:} ἀφ' ἑαυτοῦ {3rd Reflexive P_{ron.}-A_{bl.}MS: himself}, ἀλλ' ὅσα {correlative P_{ron.}-ANP: whatever} ἀκούσει {V-FAI-3S: hear} λαλήσει {V-FAI-3S: say speak}, καὶ τὰ ἐρχόμενα {V-PNP-ANP: come} ἀναγγελεῖ {V-FAI-3S: declare, announce, make known} ὑμῖν.

Jn 16:13 *But when *He* is come, the Spirit of Truth, He shall guide you into **all** the truth: for He shall not speak from Himself; but whatsoever He shall hear He shall speak; and He will make known to you what is coming.* Cf. BIBLIOLOGY, Section 3.1 The Promise of Revelation.

(iii) Πᾶς in first attributive position contrasts the whole with the part:

Ga 5:14 ὁ γὰρ πᾶς {A-NMS: all, the whole} νόμος {N-NMS: law} ἐν ἐνὶ {A-DMS: one} λόγῳ {N-DMS: word, saying} πεπλήρωται {V-P_{erf.}PI-3S: fulfill, complete}, ἐν τῷ {A_{rt.} used as demonstr. -DMS:} Ἀγαπήσεις {V-FAI-2S: love} τὸν πλησίον {A_{dv.}: neighbor} σου ὡς {A_{dv.}: as, like} σεαυτὸν {2nd pers. reflexive P_{ron.}-AMS: yourself}

Ga 5:14 *For the **whole** law has been fulfilled in one saying, in this **You shall love your neighbor as yourself.***

Ac 19:7 τοῦτο δὲ ἐγένετο {V-2AAI-3S: become} γνωστὸν {A-NNS: known, notable} πᾶσιν {A-DMP: all, the whole} Ἰουδαίοις τε καὶ Ἑλλησιν...

Ac 19:17 *And this became known **to all**, both Jews and Greeks...*

(c) **With participles** (which usually have the article) **πᾶς** occurs in the first predicate position. This construction is equivalent to the English *everyone, who. . ., everything that. . .* (in the singular), and *all those who. . ., all that. . .* (in the plural). Note: the articular participle may be translated as a demonstrative pronoun, as it was originally used occasionally by Homer, in the Greek language. As Robertson suggests, it has in this case a “pointer” effect, providing the identification factor for the participle.^b

Mt 7:26 καὶ πᾶς {A-NMS: every, everyone, all} ὁ ἀκούων {V-PAP-NMS: hear} μου τοὺς λόγους τούτους....

Mt 7:26 *and **everyone who** is hearing these words of mine...*

1 Co 10:25 Πᾶν {A-ANS: every, everything, all, everything that} τὸ ἐν μακέλλῳ {N-L_{oc.}SN: Shambles, a market attached to idol temples that sold cheap-best cuts of meat} πωλούμενον {V-PPP-ANS: sell} ἐσθίετε {V-PAI_{mp.}-2P: eat}...

1 Co 10:25 ***everything that** is being sold in the shambles, eat...*

^a Note an alternate (one of at least 3) readings: ἐν τῇ ἀληθείᾳ **πάσῃ**.

^b Cf. A. T. Robertson, “Big Grammar”, ATRGLHR, pg 754 ff.

- Mt 11:28 Δεῦτε {V-PAI_{imp}-2P: come} πρὸς με **πάντες** {A-NMP: all who, all those} οἱ κοπιῶντες {V-PAP-NMP: labor with wearisome effort, to toil} καὶ πεφορτισμένοι {V-P_{erf}-PP-NMP: be heavy laden},
 κάγω {combined conj. and 1st pers. P_{ron}-NS: and I} ἀναπαύσω {V-FAI-1S: give rest, refresh} ὑμᾶς.
 Mt 11:28 *Come to me, **all** you (**those**) who labor and are burdened, and *I* will give you rest.*
 29 Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and you shall find rest to your souls;
 30 for my yoke is easy, and my burden is light.)

Please refer to 38.01 The Reflexive Pronouns, ASSIGNMENT 38.01 An Exegetical And Parsing Exercise, to find verses 29 and 30.

- Mt 18:31καὶ ἐλθόντες {V-2AAP-NMP: come} διεσάφησαν {V-AAI-3P: make clear, make plain, explain, unfold, declare, recount} τῷ κυρίῳ ἑαυτῶν {reflexive 3rd pers. P_{ron}-GMP: himself, herself, itself, themselves} πάντα {A-ANP: all who, all those} τὰ γενόμενα {V-2AAP-ANP: become, come to pass, happen}.
- Mt 18:31 But his fellow-bondmen, having seen what had taken place, were greatly grieved, *and went and recounted to their lord **all that** had happened.*

(d) With pronouns *πάς* means *all*; it may precede or follow:

- Ac 2:32 **πάντες** ἡμεῖς. *we **all***
 Jn 1:16 ἡμεῖς **πάντες**. *we **all***
 Mt 23:8 **πάντες** ὑμεῖς. *you **all*** {Back to my S.B. ways Ya'll}
 Ac 20:25 ὑμεῖς **πάντες**. *you **all***
 Ac 4:33 **πάντες** αὐτοί. *they **all***
 Mt 12:15 αὐτοί **πάντες**. *they **all***
 Ac 2:7 **πάντες** οὗτοι. *all these*
 Ac 1:14 οὗτοι **πάντες**. *all these*
 Mt 6:32 **πάντα** ταῦτα. ***all** these things*
 Mt 4:9 **πάντα** ταῦτα. ***all** these things*

(e) Without a noun it means *everybody, everything*; it may or may not be articular:

- Mk 14:50 ἔφυγον **πάντες**. ***everyone** fled (= they all fled)*
 1 Co 9:23 **πάντα** ποιῶ. *I do **everything***
 1 Co 10:17 οἱ **πάντες**. ***everyone***
 Ac 17:25 τὰ **πάντα**. ***everything** (= the all things)*

**Mt 28:18-20 - The Great Commission or A Command For Every Christian
OR should it be titled the Great Remission???**

Mt 28:18 καὶ προσελθῶν {V-2AAP-NMS: come to, approach} ὁ Ἰησοῦς ἐλάλησεν {V-AAI-3S: speak, talk} αὐτοῖς λέγων {V-PAP-NMS: say}, Ἐδόθη μοι πᾶσα {A-NSF: all} ἐξουσία {N-NSF: power, authority} ἐν οὐρανῶ {N-LOC.SM: heaven} καὶ ἐπὶ [τῆς] γῆς {N-GSF: earth}.

Mt 28:18 *And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon [the] earth.*

Mt 28:19 πορευθέντες {V-AA_circumstantial P-NMP: go (one's) way – “certainly, there is no passive sense in the passive πορευθῆναιATR pg. 816”} οὖν {C_onj.: therefore, then} μαθητεύσατε {V-AAI_imp.-2P: make a disciple, teach, instruct} πάντα {A-ANP: all} τὰ ἔθνη {N-ANP: nation}, βαπτίζοντες {V-PAP-NMP: immersing, -baptize} αὐτοὺς εἰς τὸ ὄνομα {N-ANS: name, of all that the name implies, of rank, authority, character, etc.; of acting on one's authority or in His behalf – LAE-Deissmann} τοῦ πατρὸς {N-GMS: Father} καὶ τοῦ υἱοῦ {N-GMS: Son} καὶ τοῦ ἁγίου {A-GNS: Holy} πνεύματος {N-GNS: Spirit},

Mt 28:19 *As you are going therefore, make disciples (in) **all** the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit;*

Mt 28:20 διδάσκοντες {V-PAP-NMP: teach} αὐτοὺς τηρεῖν {V-PAI_inf.: attend to carefully, take care of, to guard} πάντα {A-ANP: all, every, all things, everything} ὅσα {correlative P_ton.-ANP: whoever, whatever} ἐνετειλάμην {V-AAI-1S: order, command to be done, enjoin} ὑμῖν·καὶ ἰδοὺ {V-2AAI_imp.-2S: behold, see} ἐγὼ μεθ' ὑμῶν εἰμι {V-PAI-1S: am} πάσας {A-AFP: all, every, all things, everything} τὰς ἡμέρας {N-AFP: day} ἕως {A_dv. of time: unto, until} τῆς συντελείας {N-GFS: completion, consummation, end} τοῦ αἰῶνος {N-G_of time MS: period of time, age}.

Mt 28:20 *teaching them to observe **all things** whatsoever I have commanded you. And behold, *I* am with you **all** the days, until the completion of the age.*

ASSIGNMENT 41.03 Things That Comprise The Great Commission.

(1) Explain the “I am with you all the days until the end of the age”
a. What “age” is He referring?

b. How do you know?

c. To whom was He talking?

d. To what group(s) does this apply?

(2) Is Any believer excused from the commands of verses 19 and 20?

(3) How do you think God is using & will use you in fulfilling the outworking of these commands as they refer to you?

41.13.03 ὅλος In The N. T..

ὅλος may occur with an anarthrous noun or in either predicate position with an articular noun. In the Greek New Testament **ὅλος never has the attributive position with an articular noun**. It occurs in the plural only in Tit 1:11.

- (a) With an anarthrous noun it means *whole, entire, complete* or in the verse below as an aid to understanding, ὅλον modifies the adjective ὑγιή and so appears in English as an adverb *entirely, completely*:

Jn 7:23 ... ἐμοὶ {first pers. P_{ron}.DS: } χολᾶτε {V-PAI-2P: *be mad, angry, enraged*} ὅτι **ὅλον** {A-AMS: *whole, entire-ly, complete-ly*} ἄνθρωπον {N-AMS: *man*} ὑγιή {A-AMS: *sound, restore him to health*} ἐποίησα {V-AAI-1S: *do, make*} ἐν σαββάτῳ {N-DNS: *Sabbath – Friday night through Saturday night*};

Jn 7:23 ...*are you angry with me because I made a man **entirely** sound on sabbath?* or (a whole man well).

- (b) With an articular noun, in either first or second predicate position, it means (the) *whole* (of), *all* (of); *all* (the):

Mk 1:33 ...**ὅλη** ἡ πόλις... ...*the **whole** city*...

Ac 21:30 ...ἡ πόλις **ὅλη**... ...*the **whole** city*.... the whole city

Note the position of pronouns in the genitive:

Mt 6:22 **ὅλον** τὸ σῶμά σου. *your **whole** body*

Jn 4:53 ἡ οἰκία αὐτοῦ **ὅλη**. *his **whole** household*

- (c) With pronouns, it means *all*:

Mt 1:22 Τοῦτο δὲ **ὅλον**. *but **all** this*

- (d) Used substantively (without an article), it means *all, everything*:

Jn 19:23 δι' **ὅλου** *through **everything** (or through and through)*

41.14 ἕκαστος Used As An Adjective And As A Pronoun.

ἕκαστος occurs infrequently as an adjective meaning *each, every* (i.e., *every individual, not any*), but more often as a pronoun: *each one, every one*.

41.14.01 Ἐκαστος Used As An Adjective In N. T. Is Anarthrous.

Ἐκαστος as an adjective does not, in the Greek New Testament, occur with the article:

Lk 6:44 ἕκαστον δένδρον *each tree*

He 3:13 ἕκαστην ἡμέραν *every day*

41.14.02 Ἐκαστος Used As A Pronoun.

(a) As a pronoun it may occur alone:

1 Co 14:26 ἕκαστος ψαλμὸν ἔχει *each one has a psalm.*

(b) As a pronoun it may be followed by a genitive:

Ro 14:12 ἕκαστος ἡμῶν *each (one) of us*

1 Co 1:12 ἕκαστος ὑμῶν *each (one) of you*

(c) As a pronoun it may be followed by ἴδιος^a: *one's own.*

1 Co 3:8 ...ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται {V-FDI-3S: receive} κατὰ τὸν ἴδιον κόπον.

1 Co 3:8 ...but *each one* shall receive *his own* reward according to *his own* labor.

(d) As a pronoun it is used sometimes with personal pronouns:^b

Re 2:23 ...καὶ δώσω {V-FAI-1S: give} ὑμῖν ἕκαστῶ κατὰ τὰ ἔργα ὑμῶν.

Re 2:23 ...and I will give *to each* of (to) you in accordance with your works.

Re 6:11 καὶ ἐδόθη {V-API-3S: give} αὐτοῖς ἕκαστῶ στολὴ λευκή...

Re 6:11 and a white robe was given *to each* of them...

(e) As a pronoun it is sometimes used with a plural verb:

Jn 7:53 Καὶ ἐπορεύθησαν {V-AAI-3S: go, and order one's life} ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

Jn 7:53 And each went into his house. Cf. John 21:13 "I go, [withdraw (and intend to live my life) to] fishing!" Ref. Swede at Figure 40.02 The Caves And Idol Niches At Caesarea Phillipi Mt 16:13-20; Mk 8:27-30. {Fly fishing only}

(f) As a pronoun in the New Testament ἕκαστος does not occur in the plural, except in:

Phl 2:4 μὴ τὰ ἑαυτῶν ἕκαστοι σκοποῦντες {V-PAI_{mp}-2P: look at, observe, contemplate}, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι.

Phl 2:4 *each* looking not to their own interests, but *each* to the interests of others.

REMARK: For the use of ἕκαστος with the numeral εἷς, see 41.08.

^a This is also true when ἕκαστος is adjectival: cf. Lk 6:44

^b This use could equally be described as adjectival.

CHAPTER 42 COMPOUND VERBS - SOME "IRREGULAR" VERBS

42.01 A Personal Note By Way Of Introduction.

We've finally come to the end of our first adventure in our lifetime installment of adventures in the Greek Language. Eating my breakfast this morning, my office TV was turned to the Animal Planet channel (away from its normal FOX News Channel). The selection 'playing' (plain literal), was "T-Rex A Dinosaur in Hollywood." An expression used by the narrator was "our **Advanced-Knowledge**," as related to our knowledge of "Mr. T-Rex." This expression caused me to think about that subject of "**advanced-knowledge**" by our modern day paleontologists. And of course this subject brought me to the comparison of pre-Noaic man, who lived with those beasts^a, as compared with modern man's evolutionary thinking that could only hypothesize about how these creatures physically looked, ran-walked, and fed-bred. **Advanced-knowledge** (at least written this way), is a compound word. The inane generation of such terms in English has led, (un?) fortunately, to such almost oxymoronic words as "horrific" (horrible + terrific), and "horrendous" (horrible + stupendous). This led me to think of two classmates at Sultan Union High school, Sultan Wa., in the (very) early 1950's. Paul Major, now deceased, was a camping friend of mine with a very literary bent. Paul one day called my attention to another classmate, Gilbert White, now also deceased, who had a unique gift for coining these compound words. He had a whole repertoire of such words that he used with lightning speed during conversation. Paul & I used to tell stories about whenever Gilbert, in real-time, came up with these words. For an example, how about a "trunch" = (trunk + (clunch = (cluster + bunch))) key. We see then that as in most, if not all languages, the development of compound words was inevitable with boys like Gilbert White around. In fact I'd like to suggest a new word be used for compound-words, "**Gilbert-words.**" From this comes a rash of descriptive terms: the verb: **to Gilbertize**: *to coin a new word*; the adjective: Gilbert: as in a *Gilbert* word; the participle: Gilbertizing: as in he was *Gilbertizing* his speech forms; the infinitive: Gilbertize: *the process of word coinage*; and finally the noun: Gilbert: as in *he spoke a Gilbert*, or *he spoke four Gilberts*. Oh well, enough of my ½ witticisms. Cf. section 35.08.04.

42.02 Compound Verbs.

In our analysis of verb forms into morphemes^b we have so far encountered only two prefixes, namely, the **augment** (ἐ- or, for some verbs, ἦ-^c, for the past tenses of the indicative mood, and the reduplication syllable for the perfect and pluperfect tenses, cf. chapter 37 This prefix is peculiar in that it appears only as a constituent of verb forms and, moreover, only in past tenses of the indicative mood. No prefix of this type occurs in English, but many prefixes do occur as constituents of nouns, verbs, adjectives, and adverbs. Among these are *be-* in *besmear*, *befriend*, *befall*; *under-* in *undertake*, *understand*, *under-* *wear*; *un-* in *unclad*, *ungodly*, *undo*, and *uneasily*.^d When a prefix of this second type^e occurs with an inflected word (e.g., a verb), it occurs with *all* forms of it and thus forms with it a "new word" rather than just a grammatical form (e.g., a tense

^a Cf. Patton-Carlson, CREATION SCIENCE - A CURE FOR INFIDELITY, pg 68ff., and Figures 01-28.

^b Cf. Chapters 12, 13, 17, 19, 21, 22, 26, 27, 28, 32, (35 fn.), 37.

^c e.g., **θέλω** always, **μέλλω** and **δύναμαι** frequently, and **βούλομαι** rarely. When the augment takes the form of a modification of the initial vowel of a verb base, it is not, of course, a prefix.

^d Whether or not these particular prefixes are also morphemes is not now in question.

^e Called *prebases* by some writers (e.g., A. A. Hill, *Introduction to Linguistic Structures*, pp. 119f, 123f, 127, 129, 166, 446f), who reserve the term *prefix* for the Greek augment and similar preposed elements. (See Selected Bibliography, §6(b).)

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC form) of the old word.^a You have seen these especially in Chapter 24 GREEK PREPOSITIONS, under sections 24.x.02 In Composition; where x takes on values 05 through 21: and through out our exercises and illustrations. These occur with verbs, nouns and adjectives.

42.03 Compound Prefixes.

Prefixes of this second, i. e., “Gilbert-verb” type, more familiar type to us semi-literate English speaking folks, are also found in Greek. The most common ones are identical in form to some of the prepositions studied in Chapter 24: **ἀνα-, ἀντι-, ἀπο-, δια-, εισ-, ἐκ-, ἐν-, ἐπι-, κατα-, μετα-, παρα-, περι-, προ-, προσ-, συν-, ὑπο-, and ὑπερ-**.

For convenience we shall speak of verbs which have one or more of these prefixes as constituents, as *compound verbs*. The exact form that a given prefix has in a particular compound (“Gilbert” – another ½ witticism), depends on various phonological factors:

(1) When these prefixes are joined to verb forms beginning with a consonant (but see (4), below), they have the forms given above:

ἀνα + βαίνω = **ἀναβαίνω**: to go up; to rise, be borne up, spring up.
ἀντι + λέγω = **ἀντιλέγω**: to speak against, gainsay.
ἀπο + δίδωμι = **ἀποδίδωμι**: to deliver, give away; to pay off, discharge (what is due).
δια + λύω = **διαλύω**: to dissolve Ac 5:36.

(2) When a prefix ending with a vowel is joined to a verb form beginning with a vowel, the final vowel of the prefix is dropped.

(a) If the initial vowel of the verb form has a *smooth* breathing, no further change is made in the prefix:

ἀνα + ἔρχομαι = **ἀνέρχομαι**: go up – to a higher place.
ἀντι + ἔρχομαι = **ἀντέρχομαι**: hold against anyone (only M. voice in N.T.)
ἀπο + ἔχω = **ἀπέχω**: trans. hold away; intrans. be away, absent, distant.
δια + ἔρχομαι = **διέρχομαι**: go or pass through; go to different places.
ἐπι + ἐρωτάω = **ἐπερωτάω**: accost one with an inquiry, ask, interrogate.
κατα + εὐλογέω = **κατευλογέω**: call down blessings on. Mk 10:16

(b) If the initial vowel of the verb form has a *rough* breathing, the prefixes **ἀντι-, ἀπο-, ἐπι-, κατα-, μετα-, and ὑπο-,** have the forms **ἀνθ-, ἀφ-, ἐφ-, καθ-, μεθ-, and ὑφ-,** respectively:

ἀντι + ἵστημι = **ἀνθίστημι**: set one’s self against, withstand, resist, oppose.
ἀπο + ἵστημι = **ἀφίστημι**: trans. make to stand off, cause to withdraw; intrans. stand off.
ἐπι + ἵστημι = **ἐφίστημι**: place at, upon, over.
κατα + ἵστημι = **καθίστημι**: set or put down; appoint one to administer an office.
μετα + ἵστανω = **μεθιστάνω**:
and μετα + ἵστημι = **μεθίστημι**: transpose, transfer, remove from one place to another.
ὑπο + ἵστημι = **(ὑφίστημι) → ὑπόστασις**: Heb 11:1 a title deed, MMVGT & HRVSC.

What faith is!!!

EXCEPTION to (2): The final vowels of **περι-** and **προ-** are never dropped:

περι + ἔχω = **περιέχω**: contain, contents of a writing. .
περι + ἵστημι = **περιἵστημι**: place around; stand around

^a Thus *understand* is not part of the paradigm of *stand*, but a different word. The prefix *under-* occurs throughout its paradigm: *understand, understands, understanding, understood.*

προ + ἡγέομαι = προηγέομαι: go before and show the way. honoring Ro 12:10.

προ + εἶπον = προεἶπον: say before, in what precedes, above.

(3) When the prefix **ἐκ-** is joined to a verb form beginning with a vowel it has the form **ἐξ-**:

ἐκ + ἀγοράζω = ἐξαγοράζω: redeem, buy out of the slave market (of sin). 1Pe 1:18-19.

ἐκ + ἡγέομαι = ἐξηγέομαι: recount, rehearse; unfold, declare. Jn 1:18

(4) If the prefixes **ἐν-** and **συν-** are joined to verb forms beginning with certain consonants, they assume special forms as noted below:

(a) The prefixes **ἐν-** and **συν-** before **μ, π, φ, ϕ, or ψ**, they have the forms **ἐμ-** and **συν-**, respectively:

ἐν + βάλλω = ἐμβάλλω: throw in, cast in. Lk 12:5

ἐν + μένω = ἐμμένω: in a place; persevere-a state of mind, hold fast true to. Ac 14:22.

συν + πέμπω = συμπέμπω: send together with. 2 Co 8:18

συν + φέρω = συμφέρω: bear or bring together, carry with another, help; expediant. 1Co 6:12

(b) The prefixes **ἐν-** and **συν-** before **γ, κ, χ, or ξ**, they have the forms **ἐγ-** and **συν-**, respectively:

ἐν + γράφω = ἐγγράφω: record, enroll. 2 Co 3:2-3

συν + καλέω = συγ καλέω: call together, assemble. Lk 15:6

συν + χαίρω = συγχαίρω: rejoice with. Lk 1:58, 1 Co 12:26

(c) The prefixes **ἐν-** and **συν-** before **λ** they have the forms **ἐλ-** and **συν-**, respectively:

ἐν + λογέω = ἐλλογέω: reckon in, set to one's account, lay to one's charge, impute. Phm 18.

συν + λέγω = συλλέγω: gather up, Mt 13:28

(d) The prefixes **ἐν-** and **συν-** before **ζ** and **σ**, **ἐν-** does not change, but **συν-** has the form **συν-**

Table 42.01 A Summary Of Contracted Prefix Forms From Prepositions For Verbs

BEFORE CONSONANTS (but see the five columns at the right)	BEFORE VOWELS WITH SMOOTH BREATHING	BEFORE VOWELS WITH ROUGH BREATHING	BEFORE υ, π, β, φ, ψ	BEFORE γ, κ, χ, ξ	BEFORE λ	BEFORE σ, ζ
ἀνα-	ἀν-	ἀν-				
ἀντι-	ἀντ-	ἀνθ-				
ἀπο-	ἀπ-	ἀφ-				
δια-	δι-	δι-				
εἰς-						
ἐκ-	ἐξ-	ἐξ-				
ἐν-	..	..	ἐμ-	ἐγ-	ἐλ-	
ἐπι-	ἐπ-	ἐφ-				
κατα-	κατ-	καθ-				
μετα-	μετ-	μεθ-				
παρα-	παρ-	παρ-				
περι-						
προ-						
προσ-						
συν-	..	..	συν	συν-	συν-	συν-
ὑπο-	ὑπ-	ὑφ-				
ὑπερ-						

REMARK 1: Verbs are frequently found with *two* prefixes:

ἀντι + ἀνα + πληρόω = ἀνταναπληρόω: fill up in turn. Co 1:24
 ἐν + κατα + λείπω = ἐγκαταλείπω: abandon, desert, leave behind. R0 9:29, Is 1:9
 ἐπι + συν + ἄγω = ἐπισυνάγω: gather together beside or to others, gather together
 against, Mic 4:11, Zec 12:3; gather together in one place, Mt 23:37

REMARK 2: Some compound verbs in the New Testament are formed from simple (i.e., uncompound) verbs, which do not occur in the New Testament:

ἀνα + βαίνω = ἀναβαίνω: βαίνω does not occur in the New Testament.
 ἀπο + κτείνω = ἀποκτείνω: κτείνω does not occur in the New Testament.

42.04 Meanings Of Compound Verbs (words) May Sometimes Be Inferred (But Chancy).

Occasionally it is possible to infer the meaning of a compound verb from the meanings of its constituents.^a

ἀνα-: up + βαίνω: go = ἀναβαίνω: go up, ascend
 δια-: through + ἔρχομαι: go = διέρχομαι: go through
 εἰς-: into + ἔρχομαι: go = εἰσέρχομαι: go into, enter
 μετα-: with + ἔχω: have = μετέχω: partake, share

Unfortunately, however, the meaning of compounds is not usually so transparent. The model verb λύω: loose, set free, untie, destroy, for example, has a number of compounds, but no clear

^a B. M. Metzger has a discussion of compounds and gives the most frequently encountered meanings of some of the prefixes in his *Lexical Aids for Students of New Testament Greek*, pp. 102-109.

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meanings for the prefixes involved can be derived by" subtracting" the "root" meaning of λύω from
the meanings of the compounds:

ἀναλύω: (transitive) *loose, untie;* (intransitive) *depart, return*

ἀναλύω: *set free, release, pardon, let go, send away, dismiss*

διαλύω: *break up, dissolve, decay, destroy*

ἐκλύομαι: *be weary, give out, be ungirded* [**ἐκλύω** occurs only passively (Functionally ; PM/PI) or in passive voice (Form; FPI, APS in the New Testament; Mt 15:32, Mr 8:3, Ga 6:9, Heb 12:3 and Heb 12: 5). It doesn't occur in the LXX. Various forms of **ἐκλύω** occur 43 times in LXX.]

ἐπιλύω: *explain, interpret*

καταλύω: *throw down, destroy, demolish, abolish;* (intransitive) *halt, rest*

παραλύω: *undo, weaken, disable, paralyze*

λύω and its compounds are typical so far as this situation is concerned, so that students are advised to check the meanings of compounds in the lexicon. (at least "A-Students" are so advised) Further, everyone should remember that in translating from one language to another, a particular word in one language can seldom be translated into a single word in another language, as though translation is a one-to-one process. As we have seen, this is illogical because of the number of "Gilberts" in each language. **Every word in all but the simplest languages may have multiple meanings.**

42.04 The Conjugation Of Compound Verbs.

Compound verbs are conjugated exactly like uncompounded verbs **except in the past tenses of the indicative mood**. In these tenses the augment comes *between* the prefix and the actual verb base.^a The compound verb ἀναλύω, for example, is conjugated as follows:

^a If a verb has two prefixes, the augment follows both of them: e.g., PRESENT: ἀνταναπληρόω, AORIST: ἀντανεπλήρωσα

Table 42.02 Conjugation Of The Compound Verb ἀναλύω In The Present, Future, And Past Tenses Of The Indicative Mood

No. Pers.	Present Active Indicative	Future Active Indicative	Imperfect Active Indicative	Aorist Active Indicative
Sg. 1	ἀναλύω	ἀναλύσω	ἀνέλυον	ἀνέλυσα
2	ἀναλύεις	ἀναλύσεις	ἀνέλυες	ἀνέλυσας
3	ἀναλύει	ἀναλύσει	ἀνέλυεν	ἀνέλυσεν
Pl. 1	ἀναλύομεν	ἀναλύσομεν	ἀνελύομεν	ἀνελύσαμεν
2	ἀναλύετε	ἀναλύσετε	ἀνελύετε	ἀνελύσατε
3	ἀναλύουσι(ν)	ἀναλύσουσι(ν)	ἀνέλυον	ἀνέλυσαν

No. Pers.	Imperfect Middle & Passive Indicative	Aorist Middle Indicative	Aorist Passive Indicative
Sg. 1	ἀνελύομην	ἀνελυσάμην	ἀνελύθην
2	ἀνελύου	ἀνελύσω	ἀνελύθης
3	ἀνελύετο	ἀνελύσατο	ἀνελύθη
Pl. 1	ἀνελύομεθα	ἀνελυσάμεθα	ἀνελύθημεν
2	ἀνελύεσθε	ἀνελύσασθε	ἀνελύθητε
3	ἀνελύοντο	ἀνελύσαντο	ἀνελύθησαν

The other tenses of the indicative have no augment, and so they cause no difficulty; similarly, no augment appears in the other tenses of the imperative or subjunctive, or in the various infinitives and participles.

REMARK: It should be noticed that, in the paradigms given above, **ἀνα-** becomes **ἀν-** before the augmented forms. This change is in accordance with the rules given in 42.03ff. Similar changes occur in other pre- fixes:

Table 42.03 An Example 1PS Of The PAI vs The AAI Of Selected Compounds

Present Active Indicative	Aorist Active Indicative
ἀπολύω	ἀπέλυσα
διαλύω	διέλυσα
ἐκζητέω	ἐξεζήτησα
ἀφίστημι	ἀπέστην
etc.	etc.

Note also present indicative **ἀπέχω**, future (middle) indicative **ἀφέξομαι**, where no augment is involved (the simple verb **ἔχω** has a smooth breathing in the present, **but a rough breathing in the future**: **ἔξω**).

42.05 Some "Irregular" Verbs.

Though the student has probably long since concluded, like Dean Inge, that with few exceptions all Greek verbs are irregular to the verge of impropriety. It is nevertheless true that some verbs are "more irregular" than others. We shall consider three groups of these in the following sections.

42.05.01 Verbs With Liquid Or Nasal Future And Aorist Stems.

Verbs whose bases end in a liquid (λ or ρ) or a nasal (μ or ν) usually do not have the tense formant $-\sigma-$ in the future or aorist.^a

- (1) The future of most such verbs is formed by affixing a tense formant $-\epsilon-$ to the base (which mayor may not be modified from the form it has in the present); the resulting forms are, therefore, exactly similar to present tense forms of contract verbs in $-\acute{\epsilon}\omega$ (since, in $-\epsilon\omega$ verbs, the base itself ends in an "extra" $-\epsilon-$). Thus we have:

Table 42.04 The PAI vs The FAI and The AAI For κρίνω; By Morpheme.

No. Person	Present Active Indicative	Future Active I.
Sg. 1	κρίνω: <i>judge</i>	κρινῶ (< κριν + ε + :# + ω)
2	κρίνεις	κρινεῖς (< κριν + ε + ε + ις)
3	κρίνει	κρινεῖ (< κριν + ε + ε + ι)
Pl. 1	κρίνομος	κρινοῦμεν (< κριν + ε + ε + μεν)
2	κρίνετε	κρινεῖτε (< κριν + ε + ε + τε)
3	κρίνουσι(ν)	κρινουῦσι(ν) (< κριν + ε + ε + ουσιν)
No. Person	Present Active Indicative	Aorist Active Indicative
Sg. 1	κρίνω: <i>judge</i>	κρινῶ (< κριν + ε + :# + ω)
2	κρίνεις	κρινεῖς (< κριν + ε + ε + ις)
3	κρίνει	κρινεῖ (< κριν + ε + ε + ι)
Pl. 1	κρίνομος	κρινοῦμεν (< κριν + ε + ε + μεν)
2	κρίνετε	κρινεῖτε (< κριν + ε + ε + τε) ^b
3	κρίνουσι(ν)	κρινουῦσι(ν) (< κριν + ε + ε + ουσιν)

- (2) The aorist indicative of these verbs is formed by adding the stem formative $-\alpha/\epsilon-$ (see 22.05.02) and the appropriate suffixes directly to the augmented base (which, aside from the augment, may or may not differ from the base of the present stem):

The aorist subjunctive, infinitives, and participles are similarly formed (without the augment, of course):

^a See 23.04 (1). This statement is, of course, to be understood descriptively, not historically; what the liquid and nasal futures may have been like in pre-Mycenaean times is not now under consideration.

^b This form, AAI 2P, does not appear in the N.T. or the LXX.

Table 42.05 The Aorist Active Subjunctive Of κρίνω: *separate, select, choose – judge, pronounce judgment*

No.	Person	Aorist Active Subjunctive
Sg.	1	κρίνω
	2	κρίνης
	3	κρίνη
Pl.	1	κρίνομος
	2	κρίνετε
	3	κρίνουσι(ν)

[like the present subjunctive, for this verb]

A good test question might be: How do you tell the difference in a Greek Text between a PAS 1S and The PAI 1S of κρίνω?

Table 42.06 The Aorist Active, Middle, Passive Infinitive Of κρίνω: *separate, select, choose – judge, pronounce judgment*

Aorist Active Infinitive: κρίναι

Aorist Middle Infinitive: κρίνασθαι

Aorist Passive Infinitive: κριθῆαι; Mt 5:40, Ac 25:9, Re 11:18; LXX Ec 6:10, Job 9:3.
[does not involve nasal base]

Table 42.07 The Aorist Active Participle Of κρίνω: *separate, select, choose – judge, pronounce judgment*

No.	Case	Form	Masculine	Feminine	Neuter
Sg.	N.		κρίνας	κρίνασα	κρίναν
	G.		κρίναντος	κρινάσης	κρίναντος
	D.		κρίναντος	κρινάση	κρίναντι
	A.		κρίναντι	κρίνασαν	κρίναν
Pl.	N.		κρίναντες	κρίνασαι	κρίναντα
	G.		κρινάντων	κρινασών	κρινάντων
	D.		κρίνασι(ν)	κρινάσαις	κρίνασι(ν)
	A.		κρίναντας	κρινάσας	κρίναντα

Ref. Table 28.01, 02, 03.

Table 42.08 The Aorist Middle Participle Of κρίνω: *separate, select, choose – judge, pronounce judgment*

No.	Case Form	Masculine	Feminine	Neuter
Sg.	N.	κρινόμενος	κρινόμενη	κρινόμενον
	G.	κρινομένου	κρινομένης	κρινομένου
	D.	κρινομένω	κρινομένη	κρινομένω
	A.	κρινόμενον	κρινομένην	κρινόμενον
Pl.	N.	κρινόμενοι	κρινόμεναι	κρινόμενα
	G.	κρινομένων	κρινομένων	κρινομένων
	D.	κρινομένοις	κρινομέναις	κρινομένοις
	A.	κρινομένους	κρινόμενας	κρινόμενα

Ref. Table 28.10

Table 42.09 The Aorist Passive Participle Of κρίνω: *separate, select, choose – judge, pronounce judgment*

No.	Case Form	Masculine	Feminine	Neuter
Sg.	N.	κριθείς	κριθείσα	κριθέν
	G.	κριθέντος	κριθείσης	κριθέντος
	D.	κριθέντι	κριθείση	κριθέντι
	A.	κριθέντα	κριθείσαν	κριθέν
Pl.	N.	κριθέντες	κριθείσαι	κριθέντα
	G.	κριθέντων	κριθεισών	κριθέντων
	D.	κριθείσι(ν)	κριθείσαις	κριθείσι(ν)
	A.	κριθέντα	κριθείσας	κριθέντα

Ref. Table 28.11.

[does not involve nasal base]

42.05.02 Lists Of Important Verbs With Liquid Or Nasal Future And Aorist Stems.

The most important verbs which have futures or aorists of this type (or both) are as follows:

(1) λ-stems:

Table 42.10 List Of Important Verbs With λ Stems

PRESENT	FUTURE	AORIST
ἀγγέλλω: <i>announce</i>	ἀγγελλῶ	ἤγγειλα
-στέλλω ^a	-στελῶ	-ἔστειλα
-τέλλω ^b	-τελοῦμαι ^c	-ἔτειλα
βάλλω: <i>put, place, cast</i>	βαλῶ	ἔβαλον
ψάλλω: <i>sing</i>	ψαλῶ	—

^a Only in compounds, e.g., ἀποστέλλω: *send*.

^b Only in compounds, e.g., ἀνατέλλω: *rise*

^c Deponent in the Future Tense.

(2) ρ-stems:

Table 42.11 List Of Important Verbs With ρ Stems

PRESENT	FUTURE	AORIST
αῖρω: <i>raise up, take away</i>	ἀρῶ	ἤρα
ἐγείρω: <i>raise</i>	ἐγερῶ	ἤγειέρα
καθαίρω: <i>cleanse</i>	καθαρῶ	ἐκάθαρα
φθείρω: <i>corrupt</i>	φθερῶ	ἔφθειρα

(3) ν-stems

Table 42.12 List Of Important Verbs With ν Stems

PRESENT	FUTURE	AORIST
κερδαίνω: <i>gain</i>	κερδανω or κερδήσω	ἐκέρδανα or ἐκέρδησα
κλίνω: <i>leave</i>	κλινῶ	ἔκλινα
κρίνω: <i>judge</i>	κρινῶ	ἔκρινα
-κτείνω ^a	-κτενῶ	ἔκτεινα
μένω: <i>remain</i>	μενῶ	ἔμεινα
ποιμαίνω: <i>shepherd</i>	ποιμανῶ	ἐποίμανα
-τείνω ^b :	-τενῶ	-ἔτεινα
φαίνω: <i>shine</i>	φανοῦμαι ^c	ἔφανα

(4) Mixed Types (Suppletives):

Table 42.13 List Of Mixed Types (Suppletive) Stems

PRESENT	FUTURE	AORIST
αἰρέω: <i>take, choose</i>	ἐλῶ or αἰρήσομαι	-εἶλον or -εἶλα ^d
λέγω: <i>say</i>	-θανοῦμαι ^e	ἔθανον ⁵

(5) In addition to these, some verbs in -ίζω have their futures in -ιῶ (instead of -ίσω); for example:

Table 42.14 An Irregular Verb Whose Stem Ends In -ίζω

PRESENT	FUTURE	AORIST
ἐλπίζω: <i>hope</i>	ἐλπιδῶ	ἤλπισα

42.06 Verbs with Root Aorists.

"Root" aorists (strong aorists) are so called because they are formed by adding the personal suffixes directly to the verb base (or "root") without any intervening stem formatives. The most important verbs in the New Testament which have root aorists are γινώσκω, χαίρω, and the compounds of βαίνω. The so-called second aorist forms of ἵστημι are in fact root aorist forms (cf. Table 25.03), as are the shorter aorist forms of the other μι-verbs (e.g., δός, θές, etc.). Further, the aorist active forms of βαίνω and χαίρω are very similar to the aorist passive forms of ordinary

^a Only in compounds, e.g., ἀποκτείνω: *kill*. Ref 2 Co 3:6 - PAI 3S.

^b Only in compounds, e.g., ἐκτείνω: *stretch out*.

^c Deponent in the Future Tense.

^d The simple verb has only the future middle; the irregular forms occur only in compounds, e.g., ἀναιρέω, ἀνελῶ, ἀνεἶλον or ἀνεἶλα: *destroy, kill*; ἀΦαιρέω, ἀφελῶ, ἀφεἶλον: *take away, cut off*.

^e Only in compounds, e.g., ἀποθνήσκω: *die*.

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 verbs, and the aorist active forms of **γινώσκω** are somewhat similar to the aorist active forms of **δίδωμι**. The paradigms of **ἀναβαίνω**, And **γινώσκω** in the aorist active are given below:^a

Table 42.15 Aorist Active Indicative Of ἀναβαίνω, γινώσκω

No. Person	AAI	AAI
Sg. 1	ἀνέβην: <i>go up, ascend</i>	ἔγνων: <i>know-experientially</i>
2	ἀνέβης	ἔγνως
3	ἀνέβη	ἔγνω
Pl. 1	ἀνέβημεν	ἔγνωμεν
2	ἀνέβητε	ἔγνωτε
3	ἀνέβησαν	ἔγνωσαν

Table 42.16 Aorist Active Imperative Of ἀναβαίνω And γινώσκω

No. Person	Aorist Active Indicative	Aorist Active Indicative
Sg. 2	ἀνάβηθι or ἀνάβα	γνώθι
3	ἀνάβητω	γνώτω
Pl. 2	ἀνάβητε	γνώτε
3	ἀναβήτωσαν	γνώτωσαν

Table 42.17 Aorist Active Subjunctive Of ἀναβαίνω And γινώσκω

No. Person	Aorist Active Subjunctive	Aorist Active Subjunctive
Sg. 1	ἀναβῶ	γνῶ
2	ἀναβῆς	γνῶς
3	ἀναβῆ	γνῶ or γνοῖ
Pl. 1	ἀναβῶμεν	γνῶμεν
2	ἀναβῆτε	γνῶτε
3	ἀναβῶσαν	γνῶσι(ν)

Table 42.18 Aorist Active Infinitive Of ἀναβαίνω And γινώσκω

Aorist Active Subjunctive	Aorist Active Subjunctive
ἀναβῆναι	γνῶναι

^a No middle forms occur; the aorist passive **γινώσκω** (**ἐγώσθη**) is regular.

Table 42.19 The Aorist Active Participle Of ἀναβαίνω: *separate, select, choose – judge, pronounce judgment*

No.	Case	Form	Masculine	Feminine	Neuter
Sg.	N.		ἀναβάς	ἀναβάσα	ἀναβάν
	G.		ἀναβάντος	ἀναβάσης	ἀναβάντος
	D.		ἀναβάντι	ἀναβάση	ἀναβάντι
	A.		ἀναβάντα	ἀναβάσαν	ἀναβάν
Pl.	N.		ἀναβάντες	ἀναβάσαι	ἀναβάντα
	G.		ἀναβάντων	ἀναβασών	ἀναβάντων
	D.		ἀναβάνσι(ν)	ἀναβάσαις	ἀναβάνσι(ν)
	A.		ἀναβάντας	ἀναβάσας	ἀναβάντα

Only the ‘bolded’ forms are used in the NT &/or LXX.

Table 42.20 The Aorist Active Participle Of γινώσκω: *know - experientially*

No.	Case	Form	Masculine	Feminine	Neuter
Sg.	N.		γνοῦς	γνοῦσα	γνόν
	G.		—	—	—
	D.		—	—	—
	A.		γνόντα	—	—
Pl.	N.		γνόντες	—	—
	G.		—	—	—
	D.		—	—	—
	A.		—	—	—

Only the ‘bolded’ forms are used in the NT &/or LXX.

REMARK: Ἐχάρην, root aorist of χαίρω, is conjugated like ἀνέβην < ἀναβαίνω

42.07 Other Μι-verbs Verbs with Root Aorists.

Other Μι-verbs are:

- (1) Conjugated like ἴστημι are: **πίμπλημι**: *fill, fulfill*; in the New Testament only in aorist and aorist passive forms (regularly derived from the principal parts **ἔπλησα** and **ἐπλήσθην**).

πίμπραμαι: *burn with fever, swell up*; the single form **πίμπρασθαι**, occurs in the New Testament.

δύναμαι: *be able*.^a

ἐπίσταμαι: *understand*; is found only in the present tense (indicative and participle) in the New Testament; the imperfect is **ἠπιστάμην**.

κάθημαι: *sit*; the forms are like those of ἴστημι, but with **καθη-** replacing **ιστα-**. The imperfect is **ἐκαθήμην**, future **καθήσομαι**. NOTE: The second singular present active imperative is **κάθου**.

κείμει: *lie*; the forms are like those of ἴστημι, but with **κει-** replacing **ιστα-**.

^a Δύναμαι is a deponent μι-verb. Its paradigm is similar in most respects to the passive of ἴστημι (cf. 25.01, Table 25.04 and 25.05), but there are a number of irregular forms:

(2) Conjugated like **-τίθημι** the compounds of **ἵημι**. These are:

ἀνίημι: *loosen, abandon, give up*; **ἀφίημι**: *let go, forgive, abandon*; **καθίημι**: *let down*; **παρίημι**: *neglect, weaken*; **συνίημι**: *understand*. The most important of these is **ἀφίημι**, which may serve as a model for the others. The forms of **ἀφίημι** are like those of **τίθημι**, but with **ἀφι-** replacing **τιθ-**: **ἀφίημι**; **ἀφίης**, **ἀφίησι(ν)**, **ἀφίεμεν**, **ἀφίετε**, but **ἀφιᾶσι(ν)**. Similarly, where **τίθημι**, has simply **θ-** or **έθ-**, **ἀφίημι** has **ἀφ-**: **ἀφήκα**, etc.; **ἀφῶ**, etc.; **ἀφήσω**, etc.; **ἄφες**; the aorist passive is **ἀφέθην**.

(3) **Δείκνυμι**: *show*, and its compounds are conjugated more or less like **δίδωμι**. Where **δίδωμι** has a variety of stems, e.g., **διδω-**, **διδο-**, **διδου-**, **δείκνυμι** has only one: **δεικνυ-**. Thus we have, in the present active indicative, **δείκνυμι**, **δείκνυς**, **δείκνυσι(ν)**, **δείκνυμεν**, **δείκνυτε**, **δεικνύασι(ν)**. A number of forms occur, however, which indicate that the verb was passing over into the **λύω** type: thus we find **δεικνύεις** for **δείκνυς**, **δεικνύειν** for **δεικνύναι**, etc., and in particular the present subjunctive forms **δεικνυῶ**, **δεικνυῆς**, etc., and **δεικνυῶμαι**, etc. The future, aorist, and aorist passive paradigms are formed from the principal parts **δείξω**; **ἔδειξα**, **ἔδειχθην**.

REMARK: A few other verbs are found in the New Testament with forms like those of **δείκνυμι**; most of them, however, also have forms like those of **λύω**, and the latter predominate. The most important verb in this group is **ἀπόλλυμι**, which in the active voice means *ruin, destroy, kill, lose*, and in the middle voice means *be destroyed, be lost, perish, die*. The forms which occur in the New Testament are given below:

Table 42.21 The Usage Of **ἀπόλλυμι** In The N.T.

MOOD	TENSE	Pers.	No.	VOICE			
				ACTIVE	MIDDLE	PASSIVE	
INDICATIVE:							
PRESENT	Sg.	1			(M/P)	ἀπόλλυμαι	
		3		ἀπολλύει	(M/P)	ἀπόλλυται	
	Pl.	1			(M/P)	ἀπολλύμεθα	
		3			(M/P)	ἀπόλλυνται	
	IMPERFECT	Pl.	3				ἀπώλλυντο
			FUTURE	Sg.	1		ἀπολώ
3		ἀπολέσει				ἀπολείται	
Pl.	2					ἀπολείσθε	
	3					ἀπολούνται	
AORIST	Sg.	1		ἀπώλεσα			
		3		ἀπώλεσεν	ἀπώλετο		
	Pl.	3			ἀπώλοντο		
SUBJUNCTIVE:							
AORIST	Sg.	1		ἀπολέσω			
		3		ἀπολέση	ἀπόληται		
	Pl.	2		ἀπολέσητε			
		3		ἀπολέσωσι(ν)	ἀπόλωνται		

{Table 42.21 cont. on next page.}

{Table 42.21 cont. from previous page.}

MOOD	TENSE	Pers.	No.	ACTIVE	VOICE MIDDLE	PASSIVE
IMPERATIVE:						
	PRESENT	Sg.	2	ἀπόλλυε		
PARTICIPLES:						
PRESENT MIDDLE		Prs.	Cs.	MASCULINE	GENDER FEMININE	NEUTER
		Sg.	G			ἀπολλύμενου
			A		ἀπολλυμένην	
		Pl.	N		ἀπολλύμενοι	
			D		ἀπολλυμένοις	
PARTICIPLES:						
AORIST ACTIVE		Prs.	Cs.	MASCULINE	GENDER FEMININE	NEUTER
		Sg.	N			
				ἀπολέσας		
PARTICIPLES:						
AORIST MIDDLE		Prs.	Cs.	MASCULINE	GENDER FEMININE	NEUTER
		Sg.	G			
				ἀπολλύμενου		
PARTICIPLES:						
PERFECT ACTIVE		Prs.	Cs.	MASCULINE	GENDER FEMININE	NEUTER
		Sg.	N			
			A			ἀπολωλὸς
		Pl.	D			ἀπολωλότα
INFINITIVES:						
	TENSE			ACTIVE	VOICE MIDDLE	PASSIVE
	AORIST			ἀπολέσαι	ἀπολέσθαι	

(4) **Φημί**: *say, affirm*, has only PAI 1S, **φημί**; PAI 3S, **φησί(ν)**; PAI 3P, **φασί(ν)**; and IAI 3S and the AAI 3S, **ἔφη**.

42.08 Irregular Contract Verbs:

- (1) **Ζάω**: *live* (originally an ηω-verb). The following forms are found in the New Testament: Present indicative (and subjunctive) **ζῶ, ζῆς, ζῆ, ζῶμεν, ζήτε, ζῶσι(ν)**; IAI 1S **ἔζων**; IAI 2P **ἐζήτε**; FAI 1S **ζήσω** or **ζήσομαι**, etc., AAI 1S **ἔζησα**, etc.; PAI_{inf.} **ζῆν**, PAP_{tcpl.}NMS **ζῶν**, NFS **ζῶσα**, NNS **ζῶν**.
- (2) **Χράομαι**: *use* (originally an ηω-verb). The forms are generally like those of the middle and passive of **τιμάω**, except that in the PAS 1S **χράομαι** has third singular **χρήται**.
- (3) A few verbs in **-έω** have uncontracted forms (as well as, usually, some contracted forms). The most important of these is **δέομαι**: *ask, beg, pray, beseech* (PAS 3S; **δέη**; PM/PI 1P, **δεόμεθα**; API 1S, **έδεήθην**). The table below, shows the parse of every form of **δέομαι** found in the New Testament (written in black print) and, the LXX with Apocrypha, shown in italic print or with a italic printed *x*, when the N.T. form is also shown in black)

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Table 42.22 The Parse of the complete Usage Of δέομαι in the N.T. And LXX (Including Apocrypha)

MOOD	TENSE	Pers.	No.	ACTIVE	VOICE MIDDLE	PASSIVE
INDICATIVE:						
	PRESENT	Sg.	1 3		(M/P)	δέομαι <i>x^a</i> <i>δείται</i>
		Pl.	1 3			δέομεθα <i>x</i>
	IMPERFECT	Sg.	3		(M/P)	έδείτο <i>x -</i>
		Pl.	3			<i>έδέοντο</i>
	FUTURE	Sg.	1 2 3			<i>δεηθήσομαι</i> <i>δεηθήση</i> <i>δεηθήσεται</i>
		Pl.	3			<i>δεηθήσονται</i>
	AORIST	Sg.	1 2 3			έδεήθην <i>x</i> <i>έδεήθης</i> <i>έδεήθη x</i>
		Pl.	1 3			<i>έδεήθημεν</i> <i>έδεήθησαν</i>
	PERFECT	Sg.	1 3		<i>δεδέημαι</i>	
MOOD TENSE Pers. No. ACTIVE VOICE MIDDLE PASSIVE						
SUBJUNCTIVE:						
	PRESENT	Sg.	2 3		<i>δέη</i> <i>δέηται</i>	
	AORIST	Pl.	1 2 3			<i>δεηθώμεν</i> <i>δεήθητε</i> <i>δεηθώσι(ν)</i>
IMPERATIVE:						
	AORIST	Sg.	2			δεήθητι <i>x</i>
		Pl.	2			δεήθητε <i>x</i>
INFINITIVES:						
	PRESENT				<i>δέεσθαι or δεισθαι</i>	
	AORIST					<i>δεηθήναι</i>
PARTICIPLES:						
PRESENT MIDDLE		Prs.	Cs.	MASCULINE	VOICE FEMININE	NEUTER
		Sg.	N	<i>δεόμενος</i>		<i>δεόμενον</i>
			G	<i>δεόμενου</i>		
			A	<i>δεόμενον</i>		
		Pl.	N	<i>δεομένοι</i>		
			G	<i>δεομένων</i>		
			D	<i>δεομένοις</i>		

^a See Mounce's Note on δέομαι shown at the end of this table.

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AORIST PASSIVE	Prs. Cs.	MASCULINE	FEMININE
	Sg. N		NEUTER
	G		<i>δεηθείς</i>
	Pl. G		<i>δεηθέντος</i>
			<i>δεηθέντων</i>

Note from William D. Mounce's fine book *The Morphology Of Biblical Greek*, Zondervan

[– **Be prepared** for immediate binding separation with the “paperback” version].

pg. v-1d(2c): **δέομαι** ^{“10} (**προσδέομαι**). The root was originally ***δεε** and therefore, after the final **ε** has dropped out, the other **ε** and the **ο** connecting vowel do not contract; cf. aorist passive”.

Finis

A SHORT BIBLIOGRAPHY FOR BIBLE STUDY

INTRODUCTION

This Bibliography was developed to be used by those using the Exegetical Greek Grammar of which this Appendix is a part. It is only given as a basis for a beginning library of Biblical study; please add your own references as you read and accumulate materials.

ANGELOLOGY

Good Angels

ACGGMA A. C. Gaebelein, GABRIEL AND MICHAEL THE ARCHANGEL, 1945, Our Hope Publication Office, .

ACGAG -----, THE ANGELS OF GOD, 1924, Our Hope Publication Office, .

Wicked Angels And Demons

MFUBD Merrill F. Unger, BIBLICAL DEMONOLOGY, 1963, Scripture Press, EX - The best treatment of demons available - His later book Demons in the World Today is not recommended.

LSCS Lewis Sperry Chafer, SATAN - His Motive and Methods, 1964, Dunham Publishing Company, EX – a must read for discernment in our day.

DGBIW Donald Grey Barnhouse, THE INVISIBLE WAR, 1965, Zondervan Publishing House, Ex - Proponent of the ‘Gap’ theory ala Scofield.

GHPEEA G. H. Pember, EARTH’S EARLIEST AGES, , Fleming H. Revell Company, interesting sections (243-391) on ‘spiritism’.

NECDN N. E. Carlson, AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA, IN 3 ACTS. A Look At The Past, Present, And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages. Self Published, 2012. Free for Registered Students of the Colorado Free Bible College.

BIBLIOLOGY

BBWRI Benjamin B. Warfield, REVELATION AND INSPIRATION, 1929, Oxford University Press N. Y., EX.

CPDBI C. Pinnock, A DEFENSE OF BIBLICAL INFALLIBILITY, 1972, Presbyterian and Reformed Publishing Company, Ex - Monograph from “The Tyndale Lecture in Biblical Theology for 1966” at Cambridge on July 12, 1966 - slightly revised for publication.

EJYTWT Edward J. Young, THY WORD IS TRUTH, 1965, Wm. B. Eerdmans Publishing Company, EX - “The most important work on the inspiration of the Scriptures to be published since Benjamin B. Warfield’s.”

MYSTIW Murray - Young - Stonehouse - Skilton - Wooley - Kuiper - Van Til, THE INFALLIBLE WORD - A Symposium, 1967, EX.

JMBFBA James Montgomery Boice - Editor, THE FOUNDATION OF BIBLICAL AUTHORITY, 1978, The Zondervan Corporation, Ex - Provides a good defense against the modernistic view of ‘Limited Inerrancy.’

HLBB Harold Linsell, THE BATTLE FOR THE BIBLE, 1978, The Zondervan Corporation, Ex - modern treatment of Biblical inerrancy.

FFBNTD F. F. Bruce, THE NEW TESTAMENT DOCUMENTS: Are They Reliable?, 1974, Wm. B. Eerdmans Publishing Company, Lecture notes.

JIPFWG J. I. Packer, ‘FUNDAMENTALISM’ AND THE WORD OF GOD, 1966, Wm. B. Eerdmans Publishing Company, ex “A reasoned statement of a fundamentalist’s position.”

HRLAB Harry Rimmer, THE LAWSUIT AGAINST THE BIBLE, 1949, Berne Witness Publishing Co., Notes of a trial in the Fourth District Municipal Court of New York City ‘William Floyd vs Harry Rimmer’ - Research Science Bureau.

CHRISTOLOGY

EWHCOT E. W. Hengstenberg, THE CHRISTOLOGY OF THE OLD TESTAMENT And a Commentary on the Messianic Predictions - 4 Volumes, 1956, Kregel, Limited - May not be in print - Read Wilber Smith’s “A Treasury of Books for Bible Study Chapter 16 for His

- N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC opinion of this classic - note: he thinks the Church is Israel. Careful of Spiritualization which as you already know is called Allegorization.
- JMCLCS Johnston M. Cheney, THE LIFE OF CHRIST IN STEREO - The Four Gospels Combined as One, 1969, Western Conservative Baptist Seminary - Portland Ore. An excellent combination of the Gospels which follows the Greek text(s) and provides an apologetic, using what the author calls minute combination, displaying the complete accuracy of the Gospel accounts. Will be reprinted under another title by Dr. Stanley Ellisen.
- JGMVBC J. Gresham Machen, THE VIRGIN BIRTH OF CHRIST, 1967, Baker Book House Company, EX - Reprint.
- LMLH Leon Morris, THE LORD FROM HEAVEN, 1964, Wm. B. Eerdmans Publishing Company, EX.
- BBWLG B. B. Warfield, THE LORD OF GLORY - A Study of the Designations of Our LORD in the New Testament with Especial reference to His Deity, 1972-1973, Zondervan Publishing House, EX - Tremendous Word Study and Textually significant sections by a premier theologian.
- FFBNDOT F. F. Bruce, NEW TESTAMENT DEVELOPMENT OF OLD TESTAMENT THEMES, 1968, Wm. B. Eerdmans Publishing Company, EX - "The Crucified Jesus is universal Lord."

ECCLESIOLOGY

- EDRNC Earl D. Radmacher, THE NATURE OF THE CHURCH, 1972, Western Baptist Press, Ex - Should be in every Christians library.
- RAMMPO Roland Allen, MISSIONARY METHODS: ST. PAUL'S OR OURS?, 1962, Wm. B. Eerdmans Publishing Co., Ex - An Anglican looks to Biblical methodology for church planting and growth rather than tradition.
- ARHNOCM Alexander Rattray Hay, THE NEW TESTAMENT ORDER FOR CHURCH AND MISSIONARY, 1947, H. H. Blok - The Netherlands, Ex - A very balanced approach for local church planting and growth - (believes the gift of tongues has not ceased today.)
- PSHCC Philip Schaff, HISTORY OF THE CHRISTIAN CHURCH - 8 Volumes, 1907, Wm. B. Eerdmans Publishing Company, Ex
- ASBE Alexander Strauch, BIBLICAL ELDERSHIP, 1988, Lewis and Roth - P.O. Box 569 - Littleton, CO 80160-0569, Ex.
- ASMMND Alexander Strauch, MINISTER OF MERCY - THE NEW TESTAMENT DEACON, 1992, Lewis and Roth - P.O. Box 569 - Littleton, CO 80160-0569, Ex.
- ASHC Alexander Strauch, THE HOSPITALITY COMMANDS, 1993, Lewis and Roth - P.O. Box 569 - Littleton, CO 80160-0569, Ex.

ESCHATOLOGY

- JDPTC J. Dwight Pentecost, THINGS TO COME - A Study in Biblical Eschatology, 1970, Zondervan Publishing House, Ex - The premiere book on premillennial eschatology.
- ESEE Erich Sauer, FROM ETERNITY TO ETERNITY, 1972, Wm. B. Eerdmans Publishing Company, Ex - "Sets forth in matchless clarity and with great power of insight the historical unity of the Bible and the general, great periods of salvation."
- ESDWR Erich Sauer, THE DAWN OF WORLD REDEMPTION, 1965, Wm. B. Eerdmans Publishing Company, Ex - The history of salvation from eternity [past] through the Old Testament."
- ESTC Erich Sauer, THE TRIUMPH OF THE CRUCIFIED, 1965, Wm. B. Eerdmans Publishing Company, Ex - The history of salvation from the New Testament to eternity [future].
- CCRDT Charles Caldwell Ryrie, DISPENSATIONALISM TODAY, 1965, Moody Press Publications, Ex - although this is a book on dispensations, it covers dispensational eschatology.
- CLDT Clarence Larkin, DISPENSATIONAL TRUTH, 1920, Rev. Clarence Larkin Est. 2802 N. Park Ave - Philadelphia PA, EX - presents an early dispensational view in word and picture that uses the literal hermeneutic to establish the dispensations.
- JFWCP John F. Walvoord, THE CHURCH IN PROPHECY, 1964, Zondervan Publishing House, Ex - keeps the church and Israel separate.
- JMGCKC James M. Gray Editor, THE COMING AND KINGDOM OF CHRIST - including a list of some exponents Premillennialism, © 1914 by Moody Bible Institute of Chicago. A set of Messages delivered at MBI at a Prophetic Bible Conference at the MBI Feb. 24-27, 1914.

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 SRATCP Sir Robert Anderson, THE COMING PRINCE, The Marvelous Prophecy Of Daniel's
 Seventy Weeks Concerning The Anti-Christ, Kregel Publications, Grand Rapids, MI 49503.

HAMARTIOLOGY

LSCST Lewis Sperry Chafer, SYSTEMATIC THEOLOGY, 8 Volumes, Hamartiology Vol 2, pgs
 224ff, Kregel Publications, Grand Rapids, MI 49503.
 LSCSHMM Lewis Sperry Chafer, SATAN – His Motive And Methods, © 1914 by L.S.C., Dunham
 Publishing Company, Grand Rapids, MI 49506
 DGBIW Donald Grey Barnhouse, THE INVISIBLE WAR, The Panorama Of The Conflict Between
 Good And Evil, © 1965 by Zondervan Publishing House, Grand Rapids, MI
 SRATCP Sir Robert Anderson, THE COMING PRINCE, The Marvelous Prophecy Of Daniel's
 Seventy Weeks Concerning The Anti-Christ, Kregel Publications, Grand Rapids, MI 49503.

PNEUMATOLOGY

JFVHS John F. Walvoord, THE HOLY SPIRIT, 1965, Dunham Publishing Company, EX - The best
 version for the present age.
 CCRHS Charles Caldwell Ryrie, THE HOLY SPIRIT, 1965, Moody Press, Ex - A cut down version
 [a handbook] of Walvoord's classic.
 LSCHTS Lewis Sperry Chafer, HE THAT IS SPIRITUAL, 1965, Dunham Publishing House, EX -
 The Christian's relation to the Holy Spirit.
 CISPHS C. I. Scofield, PLAIN PAPERS ON THE HOLY SPIRIT, 1899, Fleming H. Revell
 Company, Ex - Covers the Holy Spirit's Person, His Work - before and after Pentecost, the
 His filling of the believer.
 JHM3SHS James H. McConkey, THE THREE-FOLD SECRET OF THE HOLY SPIRIT, 1897, Silver
 Publishing Society - 1013 Bessemer Building - Pittsburg PA or Moody Press, Ex - Covers
 Union with Christ; yielding to Christ; Abiding in Christ.
 BBWRI B. B. Warfield, REVELATION AND INSPIRATION, 1927, Oxford University Press, Ex.
 WMSTBBS Wilbur M. Smith, A TREASURY OF BOOKS FOR BIBLE STUDY, 1960, W. A. Wilde
 Company, Ex - Pages 160 to 177 contain his outline of New Testament Passages on the Holy
 Spirit.

SOTERIOLOGY

LMAPC Leon Morris, THE APOSTOLIC PREACHING OF THE CROSS, 1965, Wm. B. Eerdmans
 Publishing Company, Ex - The 'BIG' words of salvation homiletically arranged and
 exegetically explained.
 WMSGSDC Wilber M. Smith, GREAT SERMONS ON THE DEATH OF CHRIST - A Compilation -
 MacClaren; Whyte; Moody; Milligan; Westcott; McCheyne; Jowett; Graham; Jerdan;
 Morgan; Jones; Murray; Parker; Spurgeon; Gray; Pierson; Clow, 1965, W. A. Wilde Co, Ex -
 the best sermons by the best of preachers on this subject.
 WPMGT W.P. Mackay, GRACE AND TRUTH - Under Twelve Aspects, , Pickering & Inglis - 14
 Paternoster Row - London - 229 Bothwell Street - Glasgow, Ex - An old book about
 salvation and sanctification (positional, progressive and final)
 CGTTMA Charles Gallaudet Trumbull, TAKING MEN ALIVE - Studies in the Principles and Practice
 of Individual Soul-Winning, 1938, Fleming H. Revell Company, Ex.
 JBJIR John Bunyan, JUSTIFICATION - By an Imputed Righteousness, 1967, Reiner Publications -
 Swengel PA 17880, Ex - Great book by a third grade drop-out.
 JIPESG J. I. Packer, EVANGELISM AND THE SOVEREIGNTY OF GOD, 1966, Inter-varsity
 Press, Ex - "Shows how a right understanding of God's sovereignty is not so much a barrier
 to evangelism as an incentive and powerful support for it; the Lordship side of salvation.
 PELHGAF Paul E. Little, HOW TO GIVE AWAY YOUR FAITH, 1973, Inter-Varsity Press, An
 instruction book on evangelism with a fractured evangel and misapplication of verse Rev
 3:20; a good motivational tool.
 LSCTE Lewis Sperry Chafer, TRUE EVANGELISM, 1919, The Dunham Publishing Co - Findlay
 OH, Ex - discusses most of the aspects except the actual evangel.
 JAAU Joseph Alleine, AN ALARM TO THE UNCONVERTED, No Date, The National
 Foundation Fo Christian Education, Marshallton, Del, publishers note; "It is probably safe to
 say that only the Bible and Pilgrim's Progress among books for Christians, have been printed
 more times than this hard-hitting book from the Spirit-indited pen of Joseph Alleine. It is

- N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC known that more than 300 printings have been made. . . .A comment to me by a newer Christian than me, Darryl Rasmussen was “This should be titled An Alarm to the CONVERTED!
- NCME N. Carlson, MUSLIM EVANGELISM, *Fantasies From The Arabian Knights, Or, Strange Tales By A False Prophet*, 2014, CreateSpace/Amazon Publishers. Free for Registered Students of the Colorado Free Bible College.

APOLOGETICS

- FASGWT Francis A. Schaeffer, THE GOD WHO IS THERE, 1968, Inter-Varsity Press, Ex an apologetic for the neo-orthodox and secular humanists - necessary for those dealing with the modern 'intelligentsia'.
- FASER -----, ESCAPE FROM REASON, 1968, Inter-Varsity Press, Ex - an apologetic for the neo-orthodox and secular humanists - necessary for those dealing with the modern 'intelligentsia'.
- BRPCE Bernard Ramm, PROTESTANT CHRISTIAN EVIDENCES, 1953, Moody Press, Ex - “Christian apologetics is the comprehensive philosophical, theological, and factual demonstration of the truthfulness of our Christian religion - Christian evidences {a subdivision of Christian apologetics}, as we conceive of it, is especially concerned with the demonstration of the factuality of the Christian religion”.
- BRPCA -----, PROBLEMS IN CHRISTIAN APOLOGETICS, 1949, Western Baptist Theological Seminary, Ex - Midyear lectures at Western 1947 - faith and reason, logical Christianity, the neo-orthodox subjectivism, communism etc.,.
- JMEDV Josh McDowell, EVIDENCE THAT DEMANDS A VERDICT, 1977, Campus Crusade for Christ, Ex - covers Biblical uniqueness, trustworthiness, Christ’s deity, His resurrection, archaeological evidence and the evidence of Christian experience - with extensive bibliographies.
- JWSCC John W. Stott, CHRIST THE CONTROVERSIALIST, 1970, Inter-Varsity Press, Ex.
- PHCTH J. I. Packer and Thomas Howard, CHRISTIANITY: THE TRUE HUMANISM, 1985, Word Books Publisher, G.
- DNCCI David Nelson, THE CAUSE AND CURE OF INFIDELITY, George H. Doran Company - New York, Ex - the cause and cure is given by a medical doctor of the 19th century.
- CVTDF Cornelius VanTil, IN DEFENSE OF THE FAITH - Vol II A SURVEY OF CHRISTIAN EPISTEMOLOGY, 1969, Dulk Christian Foundation - Westminster Theological Seminary, Ex - a difficult book-set to read but one necessary for those dealing with the modern 'intelligentsia'.
- NCCMBC N. Carlson, Chuck Missler, THE BIBLE CODES. Self Published, 2012. Free for Registered Students of the Colorado Free Bible College.
- NCDNCD N. Carlson, AS IT WAS IN THE DAYS OF NOAH, A MODERN COSMIC DRAMA, IN 3 ACTS, A Look At The Past, Present, And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages, Self Published, 2012. Free for Registered Students of the Colorado Free Bible College.
- NCKF N. Carlson, THE KINDOMS OF THE FRAUDS, The Major Religions And Cults Of The World. Self Published, 2012. Free for Registered Students of the Colorado Free Bible College.

BIBLE HANDBOOKS

- MFUUBH Merrill F. Unger, UNGER’S BIBLE HANDBOOK, 1967, Moody Press, Ex - a terrific book to read along with our daily Bible reading.
- JMGCWC James M. Gray, CHRISTIAN WORK’S COMMENTARY ON THE WHOLE BIBLE, 1977, Fleming H. Revell Company, Ex - contains outlines and questions on each book of the Bible - suitable for group Bible studies.
- HHHPBH Henry H. Halley, POCKET BIBLE HANDBOOK, 1950, Henry H. Halley, Ex - nice articles, on How We Got The Bible [dated], Church History, and Habits [not garments].
- DPAEBH David and Pat Alexander, EERDMAN’S HANDBOOK TO THE BIBLE, 1974, Wm. B. Eerdmans Publishing Company, Ex - pictures in color on flora - fauna - maps.

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- N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
WFAAPB W. F. Albright, *Archaeology Of Palestine And The Bible*, Great Britain, Penguin Books, 1954. EX
- JPFABH Joseph P. Free, *ARCHAEOLOGY AND BIBLE HISTORY*, 1969, Scripture Press, Ex - Conservative.
- WMTLB William M. Thomson, *THE LAND & THE BOOK*, 1973, Bible Truth Publishers - 239 Harrison Street - Oak Park ILL 60304, Ex - author takes you on a tour of the Holy Land - informative and interesting.
- GLHAJ G. Lankester Harding, *THE ANTIQUITIES OF JORDAN*, 1967, Frederick A. Praeger Publishers, Ex - discusses excavations and archaeological finds as late as Khirbat Qumran - the Dead Sea Scrolls.
- MFUAOT Merrill F. Unger, *ARCHAEOLOGY AND THE OLD TESTAMENT*, Zondervan Publishing House, 1967, Ex - A chronological walk through the archaeology of the Old Testament.
- MFUANT Merrill F. Unger, *ARCHAEOLOGY AND THE NEW TESTAMENT*, Zondervan Publishing House, 1970, Ex - A chronological walk through the archaeology of the New Testament.
- NGRJ Nelson Glueck, *THE RIVER JORDAN*, 1946, Westminster Press.
- NGRD Nelson Glueck, *RIVERS IN THE DESERT - A History of the Negev*, Farrar Straus and Cudahy - New York, Ex - archaeological remains discussed from the Paleolithic to the Byzantine by a man who found numerous buried cities using the Bible and good sense.
- JGJJ John Garstang, *JOSHUA JUDGES*, 1931, Constable - London.
- SHHBA Siegfried H. Horn **Error! Bookmark not defined.**, *BIBLICAL ARCHAEOLOGY - A Generation of Discovery*, 1985, Biblical Archaeology Society, G - a quick summation of 37 years of archaeological digs.
- WCFMM Larry Williams, Bob Cornuke, David Fasold, *THE MOUNTAIN OF MOSES, The Discovery Of {the real Mt.. Sinai}*,
- CHSAC Robert Cornuke, David Halbrook, *IN SEARCH OF THE LOST ARK OF THE COVENANT*, 2002 © Robert Cornuke, Broadman & Holmes Publishers, Nashville, Ten.
- RCLSP Robert Cornuke, *THE LOST SHIPWRECK OF PAUL*, 2003 © Robert Cornuke, Global Publishing Services, Bend, Or.
- CHSMN Robert Cornuke, David Halbrook, *IN SEARCH OF THE LOST MOUNTAINS OF NOAH*, 2001 © Robert Cornuke, Broadman & Holmes Publishers, Nashville, Ten.
- RCRQ Robert Cornuke, *RELIC QUEST, Two True Stories Of The Search for Mt. Sinai and Search For The Arc Of The Covenant*, 2005 © Robert Cornuke, Tyndale House Publishers, Inc, Wheaton, Ill.

BIBLICAL THEOLOGY

- CCRBNT Charles C. Ryrie, *BIBLICAL THEOLOGY OF THE NEW TESTAMENT*, 1959, Moody Press, Ex.
- DACNSBT D.A. Carson Editor, *NEW STUDIES IN BIBLICAL THEOLOGY*, Not complete, presently 27 Vols., Intervarsity Press, Downers Grove, Ill 60515

BIBLIOGRAPHIES

- FWDMTBS Frederick W. Danker, *MULTIPURPOSE TOOLS FOR BIBLE STUDY*, 1966, Concordia Publishing House, EX - every student should own this book - a wealth of information about the putting together of a Bible toolkit.
- WMSTBBS Wilbur M. Smith, *A TREASURY OF BOOKS FOR BIBLE STUDY*, 1960, W. A. Wilde Company, Ex.
- WMSMHS _____, *THE MINISTER IN HIS STUDY*, 1973, Moody Press, EX - covers Basic Books - the Greatest Theme of all The Person and Work of the Lord Jesus Christ - the history and influence of the Bible - the preservation of what we have read.

COMMENTARIES

Commentaries on the New Testament

- HAMCEHNT H. A. W. Meyer, *CRITICAL AND EXEGETICAL HANDBOOK TO THE NEW TESTAMENT - 11 Volumes*, 1980, Alpha Publications, Ex - Meyer answers questions most of us didn't know the questions.
- RCLCNT R. C. H. Lenski, *COMMENTARY ON THE NEW TESTAMENT - 12 Volumes*, 1966, Augsburg Publishing House, Ex - good discussion of the Greek text - Lutheran pastor/teacher.

N. Carlson	An Exegetical Greek Grammar Of The New Testament (and LXX)	The CFBC
HHNTC	Harper, HARPER'S NEW TESTAMENT COMMENTARIES - by a large staff of writers, --, Harper & Row Publishers, Ex - good historical and linguistic information	
WHNTC	William Hendriksen, NEW TESTAMENT COMMENTARY - 12 Vol's, Baker Book House, Ex - includes introduction - authors translation - commentary - summary - outline - critical notes - bibliography. Marginal. Written from a Reformed persuasion. Good when dealing with Theol. Proper, Christology, Bibliology.	
DPBICC	Driver - Plummer - Briggs, THE INTERNATIONAL CRITICAL COMMENTARY ON THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS, --, T. & T. Clark, good linguistics - careful of the theology.	
JGGE	John Gill, GILL'S EXPOSITOR.	
SBNICNT	Ned Stonehouse and F. F. Bruce - General Editors, THE NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT, in 17 Vol's, © 1953 by Wm. B. Eerdmans Publishing CO. -- Ex - more conservative than the ICC easier reading for the non-language user.	
SBCCL	_____, THE CLASSIC COMMENTARY LIBRARY, --, Zondervan Publications, Ex - in general conservative - helps to be familiar with the original languages of the Bible.	
JFBBC	Jamieson - Fausset - Brown, A COMMENTARY - Critical experimental and Practical on the Old and New Testaments, 1967, Wm. B. Eerdmans Publishing Company, Ex - includes English text - very helpful notes - nice if you are a language user but not necessary. Contained in Online Bible.	
SAEBW	Stanley A. Ellisen, BIBLE WORKBOOK, 1982, Western Baptist Seminary, EX - conservative - contains introduction - interpretive outline - questions - maps - chronologies - etc. for each Bible book (more than 3000 pages). Prior to his death, Dr. Ellisen, gave contract to N. Carlson to produce (at no charge) this workbook for DVD/Web distribution. '. Free for Registered Students of the Colorado Free Bible College.	
HAGT	Henry Alford, THE GREEK TESTAMENT - 4 Volumes, 1958, Moody Press, Ex - with a critically revised text - a digest of various readings - marginal references to verbal and idiomatic usage - prolegomena - and a critical and exegetical commentary - very hard for the non-language user.	
HAMCNT	Heinrich August Wilhelm Meyer, Meyer's Commentary On The New Testament, First English Edition, in Vol's, T&T Clark 1883, Funk & Wagnalls 1884, an exact reprint of the 6 th edition of 1884 by ALPHA PUBLICATIONS 1979. EX - "He solves problems that others don't even know exist."	
HCHNTC	Henry Chadwick Gen. Editor, Harper's New Testament Commentaries, in 14 Vol's, Good - Harper & Row, Publishers, New York and Evanston. Greek words are introduced with contextual meanings given.	
WFNRVV	William F. Newell, Romans Verse-By-Verse, © 1945, Kregel Publishers. Grand Rapids, MI 1994, The Finest Commentary on Romans in print.	

Commentaries on the Old Testament

KDOTC	Keil and Delitzsch, OLD TESTAMENT COMMENTARIES, Associated Publishers and Authors Inc - Grand Rapids MI, Ex -	
DPBICCB	Driver - Plummer - Briggs, THE INTERNATIONAL CRITICAL COMMENTARY ON THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS, -- T. & T. Clark, good linguistics - careful of the theology.	
JGGE	John Gill, GILL'S EXPOSITOR.	
JFBBC	Jamieson - Fausset - Brown, A COMMENTARY - Critical experimental and Practical on the Old and New Testaments, 1967, Wm. B. Eerdmans Publishing Company, Ex - includes English text - very helpful notes - nice if you are a language user but not necessary. Contained in Online Bible.	
SAEBW	Stanley A. Ellisen, BIBLE WORKBOOK, 1982, Western Baptist Seminary, EX - conservative - contains introduction - interpretive outline - questions - maps - chronologies - etc. for each Bible book (more than 3000 pages). Prior to his death, Dr. S. A. E., gave contract to N. Carlson to produce (at no charge) this workbook for DVD/Web distribution. '. Free for Registered Students of the Colorado Free Bible College.	

DICTIONARIES

JHERE	James Hastings, ENCYCLOPAEDIA OF RELIGION AND ETHICS - 13 Volumes, 1928, Ex - Hastings greatest work.
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- N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 JADDB John A. Davis, A DICTIONARY OF THE BIBLE, 1962, Baker Book House, Ex - the reprint of the 1924 edition by Baker is the one to buy - don't buy the revision by Gehman - the fifth volume contains articles by A. Deissman.
- MFUUBD Merrill F. Unger, UNGER'S BIBLE DICTIONARY, 1965, Moody Press, Ex - Conservative - includes an article on the Dead Sea Scrolls.
- MHBD Mackie, HASTINGS BIBLE DICTIONARY - 4 Volumes plus 1 supplemental volume, 1904, .

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- JIPESG J. I. Packer, EVANGELISM AND THE SOVEREIGNTY OF GOD, 1966, Inter-Varsity Press, G - "he shows how a right understanding of God's sovereignty is not so much a barrier to evangelism as an incentive and powerful support for it".
- NCME N. Carlson, MUSLIM EVANGELISM, 2014, Create Space Publishers.

GEOGRAPHY

- WFWHAB Wright and Filson, WESTMINSTER HISTORICAL ATLAS TO THE BIBLE, 1945, Westminster Press, Ex.
- CFPBBA Charles F. Pfeiffer, BAKER'S BIBLE ATLAS, 1971, Baker Book House, Ex - truly a historical geography from the Table of Nations to the 20th century AD.
- DBGB Denis Baly, THE GEOGRAPHY OF THE BIBLE - A Study in Historical Geography, 1957, Ex - good verbal and pictorial descriptions of the physical geography of the Holy Land.

GEOLOGY

- MACPEM Melvin A. Cook, PREHISTORY AND EARTH MODELS, 1966, Hazell Watson & Viney LTD, Ex - Substantiates the young earth model of creation - very technical for those without a heavy mathematics background.
- WMGF Whitcomb and Morris, THE GENESIS FLOOD, 1964, The Presbyterian and Reformed Publishing Co, Ex - written by a theologian and the head of the department of engineering at VPI.
- PCCSCI Dr. Donald Patton and N. Carlson, CREATION SCIENCE - A CURE FOR INFIDELITY, 2003, Contains a multitude of comments by evolutionists that conflict with science, the Bible, and with each other. Also contains color photos of dig sites, artifacts, etc. that substantiates the scientific and Biblical position. Most information taken from the set of VHS tapes by Dr. Patton. Self published, Free for Registered Students of the Colorado Free Bible College.

FLORA

- WWAPB Winifred Walker, ALL THE PLANTS OF THE BIBLE, 1957, Harper & Brothers Publishers, Ex - 114 flowers fruits trees shrubs and herbs illustrated and identified by the artist - her articles on doves dung and locusts are worth the price of the book.

FAUNA

- CSCAABL C. S. Cansdale, ALL THE ANIMALS OF THE BIBLE LANDS, 1970, Zondervan Publishing House, Ex - a nice article about the swelling [jungles] of Jordan (Jer 49:19, Jer 50:44 also Jer 12:5).

GEMS AND MINERALS

- WCGMB Wright and Chadborne, GEMS AND MINERALS OF THE BIBLE, 1970, Harper & Row Publishers, Ex - read the article on coal to your Jehovah Witness friends.

GRAMMARS

Grammars - Greek

- EGLNT Goetchius, Eugene Van Nes, THE LANGUAGE OF THE NEW TESTAMENT, Charles Scribner's Sons, Copyright © 1965; Ex - Morphology, 5 case system so teacher will have to improvise - has workbook.

N. Carlson	An Exegetical Greek Grammar Of The New Testament (and LXX)	The CFBC
DMMGGNT	?H.E. Dana and Julius R. Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1968, The Macmillan Company, Ex - a second year text with all eight cases.	
ATRGLHR	A.T. Robertson, A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH, 1923, Broadman Press, Ex	
ATRSG	A.T. Robertson, A SHORTER GRAMMAR OF THE GREEK NEW TESTAMENT, 1908, Hodder & Stoughton, NY, NY.	
MGGNT1	James Hope Moulton Vol 1 Prolegomena, A GRAMMAR OF NEW TESTAMENT GREEK, reprinted 1957, T&T Clarke G.B. and Charles Scribner's Sons, NY.	
MGGNT2	James Hope Moulton vol 2 Accidence And Word Formation, A GRAMMAR OF NEW TESTAMENT GREEK, reprinted 1957, T&T Clarke G.B. and Charles Scribner's Sons, NY	
MTGGNT3	James Hope Moulton, Nigel Turner Vol 3 Syntax, A GRAMMAR OF NEW TESTAMENT GREEK, reprinted 1957, T&T Clarke G.B. and Charles Scribner's Sons, NY.	
BTGGNT	Blass Thackeray, GRAMMAR OF NEW TESTAMENT GREEK, 2 nd ed., 1905.	
BISGD	Carl Darling Buck. INTRODUCTION TO THE STUDY OF THE GREEK DIALECTS	
BTGGNT	Buttmann, Thayer, A GRAMMAR OF THE GREEK NEW TESTAMENT, 1880.	
CMIBNTG	C.F.D. Moule, AN IDIOM-BOOK OF NEW TESTAMENT GREEK, 1975, Cambridge University Press, Ex	
MSCRPE	Moisés Silva, A CLASSIFICATION OF SEMANTIC CASE-RELATIONS IN THE PAULINE EPISTLES	
WHSLNT	W.H. Simcox, THE LANGUAGE OF THE NEW TESTAMENT, 1890.	
WHSWNT	-----, THE WRITERS OF THE NEW TESTAMENT	
WGSMTGV	William Watson Goodwin, SYNTAX OF THE MOODS AND TENSES OF THE GREEK VERB, Ginn And Company, Boston, New York, Chicago, London.	
WGINT	Winer, GRAMMAR OF THE IDIOM OF THE NEW TESTAMENT, Thayer's Translation Of Luneman's Revision Of W., 7 th edition.	
WSSGNT	Webster, SYNTAX AND SYNONYMS OF THE GREEK TESTAMENT,	
WBWMLS	Simon S. M. Wong, Biblical Words And Their Meaning-An Introduction To Lexical Semantics	
HPNSNT	H.P.V. Nunn, A SHORT SYNTAX OF NEW TESTAMENT GREEK, 2 nd edition, 1913, Cambridge University Press, Parses by form. Nice Glossary up front.	
BSMTNTG	Earnest De Witt Burton, SYNTAX OF THE MOODS AND TENSES IN NEW TESTAMENT GREEK, 1966, T. & T. Clark, Ex.	
NCEGNT	N. Carlson, AN EXEGETICAL GRAMMAR OF THE NEW TESTAMENT (And LXX), Self Published, and Free to Registered Students of the Colorado Free Bible College.	

Grammars - Hebrew

MRBHBH	Marks and Rogers, A BEGINNERS HANDBOOK TO BIBLICAL HEBREW, 1958, Abingdon Press, Ex - good classroom textbook.
HSHL	Henry Sweet, HISTORY OF LANGUAGE, 1900.
HDSIOTG	H.D. Swete, INTRODUCTION TO THE OLD TESTAMENT IN GREEK, 1906, Ed. 14.
HDSAJ	-----, THE APOCALYPSE OF JOHN, 1906.
HDSOTGS	-----, THE OLD TESTAMENT IN GREEK ACCORDING TO THE SEPTUAGINT, 1887, 2 vols.
WRHEHIM	William R. Harper, ELEMENTS OF HEBREW BY AN INDUCTIVE METHOD, 1968, University of Chicago Press, Ex - to be used in conjunction with INTRODUCTORY HEBREW METHOD AND MANUAL - the author the first president of the University of Chicago used these books in a Hebrew correspondence course.
WRHIHMM	-----, INTRODUCTORY HEBREW METHOD AND MANUAL, 1968, University of Chicago Press, Ex - to be used in conjunction with ELEMENTS OF HEBREW BY AN INDUCTIVE METHOD - the author the first president of the University of Chicago used these books in a Hebrew Error! Bookmark not defined. correspondence course.
JWPGCH	J. Weingreen, A PRACTICAL GRAMMAR FOR CLASSICAL HEBREW, 1969, Oxford Press, Ex - not all Bible Error! Bookmark not defined. texts in exercises.
KMYEBH	Kyle M. Yates revised by John Joseph Owens, THE ESSENTIALS OF BIBLICAL HEBREW, 1954, Harper & Row Publishers, Ex.
JWSSHOT	J. Wash Watts, A SURVEY OF SYNTAX IN THE HEBREW OLD TESTAMENT, 1964, Wm. B. Eerdmans Publishing Company, EX - brilliant understanding of the Hebrew syntax.
NCEGHS	N. Carlson, AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, Self published. Free for Registered Students of the Colorado Free Bible College.

HERMENEUTICS

- BRPBI Bernard Ramm, PROTESTANT BIBLICAL INTERPRETATION, 1956, W. A. Wilde Company, Ex.
- MSTBH Milton S. Terry, BIBLICAL HERMENEUTICS, 1968, Zondervan Publishing House, Ex.
- PLTIP Paul Lee Tan, THE INTERPRETATION OF PROPHECY, 1974, Cushing-Malloy Inc. - Ann Arbor, Michigan, Ex
- BDNTCI David Alan Black and David S. Dockery Editors, NEW TESTAMENT CRITICISM & INTERPRETATION, © 1991 Black & Dockery, Zondervan Publishing House, Grand Rapids MI 49530.
- EWBFSB E.W.Bullinger, FIGURES OF SPEECH USED IN THE BIBLE, 1968, Baker Book House Company, Ex - 496 figures of speech with copious Scripture references - the best in any language.
- RCTNMPL Richard Chenevix Trench, NOTES ON THE MIRACLES AND PARABLES OF OUR LORD - Volume II - The Parables of Our Lord, 1953, Fleming H. Revell Company, Ex.
- ABMIB A. Berkeley Mickelsen, INTERPRETING THE BIBLE, 1972, Wm. B. Eerdmans Publishing Company, Ex - Literal/Historical/Grammatical
- NCHAMC N. Carlson, HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, 1994. Free for Registered Students of the Colorado Free Bible College, 2014, Create Space Publishers.

HISTORY

World History

- HGWOH H. G. Wells, THE OUTLINE OF HISTORY, The Whole Story Of Man, 2 Vols. © 1949 by Doubleday & Company, Inc. The first two books are the Universe/Man from an evolutionist's perspective. From Book 3 and on contains world history until the end of WWII

Old Testament History

- AELTJM Alfred Edersheim, THE LIFE AND TIMES OF JESUS THE MESSIAH – 2 Vols. 1967, Wm. B. Eerdmans Publishing Co, Ex - "The most important general work on the life of Christ in our language." Contained in the Online Bible.
- AESJSL Alfred Edersheim, SKETCHES OF JEWISH SOCIAL LIFE - In The Days of Christ, 1974, Wm. B. Eerdmans Publishing Company, Ex. Contained in the Online Bible.
- AETMS Alfred Edersheim, THE TEMPLE - Its Ministry and Services. Contained in the Online Bible.
- AEBHOT Alfred Edersheim, THE BIBLE HISTORY OF THE OLD TESTAMENT. Contained in the Online Bible.
- WBTPS William Brown, THE TABERNACLE - Its Priests and Its Services, © 1996 by Hendrickson Publishers, Inc. Peabody, Mass.
- RKHOTT R. K. Harrison, OLD TESTAMENT TIMES, © 1970 by Wm. B. Eerdmans Publishing Company. G. Many photos of places and artifacts. It complements Merrill Tenney's New Testament Times.
- ROHI Theodore H. Robinson and W. O. E. Oesterley, A History Of Israel, 2 vol's, 1932, by Oxford at the Clarendon Press, Makes apology for a late date of the fall of Jerico. Vol. 1 completed prior to the early date determined by the excavation of Garstang. Nice maps
- ATOHPSCM A. T. Ohmstead, History Of Palestine And Syria to the Macedonian Conquest.
- DSLLSP David Smith, The Life And Letters Of St. Paul, Harper & Brothers Publishers, New York And London. . ? an 'interesting' take on the Gift of Tongues.
- WJCLESP W. J. Conybeare, The Life And Epistles Of St. Paul. Contained in the Online Bible.
- ADPSSRH A. Deissmann, Paul: A Study In Social And Religious History, 1912 1st Pub., Repr. 1972, Harper & Row, Publishers. A good tool for understanding of Paul, his person and belief system. Useful in understanding the world of Paul along with ample word-study materials. See also A. Deissmann's Light From The Ancient East, and Bible Studies.
- WFAAPB W. F. Albright, Archaeology Of Palestine And The Bible,

New Testament History

- PSHCC Phillip Schaff, HISTORY OF THE CHRISTIAN CHURCH, 8 Vol's., © 1910, by Charles Scribner's Sons. Ex - The best in print

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 WWHCC Williston Walker, A HISTORY OF THE CHRISTIAN CHURCH, , © 1918, by Charles
 Scribner's Sons, A nice one volume history by the Tetus Street Professor Of Ecclesiastical
 History In Yale University. It contains a 13 page Bibliography.

HOMILETICS

JMG7LT John Milton Gregory, THE 7 LAWS OF TEACHING, BAKER BOOK HOUSE, Grand
 Rapids, MI, 1884-1971. Ex. States and explains the seven factors which are present in every
 instance of true teaching.

JMGLOSTF _____, LESSON OUTLINES FOR SUCCESFUL TEACHING FILMSTRIPS,
 MOODY INSTITUTE OF SCIENCE, 11428 Santa Monica Blvd, Los Angeles, CA. E:Ex.
 Provides a "How to be effective as a teacher", along with an attempt to show how to measure
 a teachers effectiveness.

JABPDS J. A. Broadas, ON THE PREPARATION AND DELIVERY OF SERMONS, The Southern
 Baptist Theological Seminary, Louisville, Ky. E:Ex

AWBPS Andrew W. Blackwood**Error! Bookmark not defined.**, THE PREPARATION OF
 SERMONS, ABINGDON PRESS, New York and Nashville, 1948.

WWWG Warren Wiersbe, WALKING WITH THE GIANTS, BAKER BOOK HOUSE, Grand
 Rapids, ML., 1976. E:Ex. A ministers guide to good reading and great preaching.
 Biographical data on great preachers from 1600 to 1960. Part 2 of this book is titled "Classic
 Books on the Ministry" and contains articles on topics such as "The Primacy of Preaching",
 "Histories of Preaching", "Books of Sermons", "The Minister and Prayer**Error! Bookmark
 not defined.**", etc..

MOFPA30S Milo O. Frank, "How to Get Your Point Across in 30 Seconds or Less", 1986, Pocket Books
 - Simon & Schuster Inc. 1230 Avenue of the Americas New York, N.Y. 10020

WRLSAH Wess Roberts, LEADERSHIP SECRETS OF ATTILA THE HUN, 1987, Warner Books.
 Although not written from the Christian perspective, this book contains Biblical principles
 for successful leadership.

RCLTS R. C. H. Lenski, THE SERMON -Its Homiletical Construction,1968, Baker Book House, Ex.

THPMS T. Harwood Pattison, THE MAKING OF THE SERMON, 1941, Judson Press, G - a book
 coming from an ABC preacher who still believed the text was from the Word of God.

LMPBPT Lloyd M. Perry, BIBLICAL PREACHING FOR TODAY, 1977, Moody Press, G.

ITJPPP Ilion T. Jones, PRINCIPLES AND PRACTICE OF PREACHING, 1956, Abindon Press, G -
 interesting sections on methods of delivery and speech mechanism.

KMYPP Kyle M. Yates, PREACHING FROM THE PROPHETS, 1942, Broadman Press, Ex - Shows
 many principles from the writings of the Old Testament prophets - background included for
 each of these men - good information for a biographical message.

WEHPS William Evans, HOW TO PREPARE SERMONS, 1976, Moody Press, G - the usual
 homiletical stuff - a good section on illustrations and sermon outlines.

APGPP Alfred P. Gibbs, THE PREACHER AND HIS PREACHING, , Walterick Publishers - Box
 2216 Kansas City KA, Ex - long sections on the qualifications of the preacher - the preacher
 and his call - the preparation of the sermon - the gathering of material and the delivery of the
 sermon.

NCEH N. Carlson, Exegetical Homiletics (Using the Whiting**Error! Bookmark not defined.**
 System) 1995, The methodology includes; the preparation of the man, the text, the
 translation, the production of principles, theme, outline, sermon form, delivery . . . and
 examples and forms for these procedures. Free for Registered Students of the Colorado Free
 Bible College. soon in general publication.

Topical Studies

RATNTT R. A. Torrey - introduction by, THE NEW TOPICAL TEXTBOOK, 1935, Fleming H.
 Revell Company, Ex - contains a nine step approach to Bible study - an alphabetical set of
 topics from Access to God to Zebulun the Tribe of - a summary of the outline of doctrines.

RATTSK R. A. Torrey - introduction by, THE TREASURY OF SCRIPTURE KNOWLEDGE -
 Consisting of 500,000 Scripture References and Parallel Passages - available with The
 Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada Ex - Used
 by the Online Bible Program..

Illustrations

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 ARWBSS Amos R. Wells, BIBLE SNAP-SHOTS, 1925, Fleming H. Revel Company, G - illustrations
 from the Holy Land.

BIBLE INTRODUCTIONS

New Testament Bible Introductions

DGNTI Donald Guthrie, NEW TESTAMENT INTRODUCTION, 1970, Inter-varsity Press.,
 GNGIB Norman L. Geisler and William E. Nix, A GENERAL INTRODUCTION TO THE BIBLE,
 © 1968 by The Moody Bible Institute of Chicago. Ex - Covers inspiration, canonicity, text
 and translation of the entire Bible.

Old Testament Bible Introductions

GNGIB Norman L. Geisler and William E. Nix, A GENERAL INTRODUCTION TO THE BIBLE,
 © 1968 by The Moody Bible Institute of Chicago. Ex - Covers inspiration, canonicity, text
 and translation of the entire Bible.
 CFKIOT C. F. Keil, INTRODUCTION TO THE OLD TESTAMENT, 2 Vol's. Originally published
 by T. & T. Clark, Edinburgh, 1869, repr. Hendrickson Publishers, Inc. Good, but watch
 Theology. Covers Authority of Scripture, the extent of the Canon and the circumstances of
 its formation, the age of the books contained in it, and the condition of their text. Events of
 modern archaeology, philology and dating methods since this book was written must be
 considered before accepting statements in those Volumes at face value.
 MFUIGOT Merrill F. Unger, INTRODUCTORY GUIDE TO THE OLD TESTAMENT, © 1951 by
 Zondervan Publishing House, Grand Rapids, Michigan. Ex - A guidebook to conduct the
 Christian student through the labyrinth and past the pitfalls of modern destructive criticism.

LEXICONS AND CONCORDANCES

Lexicons and Concordances of the New Testament

MMVGT J. H. Moulton and G. Milligan, THE VOCABULARY OF THE GREEK TESTAMENT -
 Illustrated From the Papyri and Other Non-Literary Sources, 1963, Wm. B. Eerdmans
 Publishing Company, Ex.
 L&SGEL Henry George Liddell - Robert Scott, A GREEK-ENGLISH LEXICON, 1968, Oxford
 University Press, Ex - An exhaustive Greek Lexicon of secular and sacred texts.
 GASMGLNT G. Abbott-Smith, A MANUAL GREEK LEXICON OF THE NEW TESTAMENT, 1936,
 Charles Scribner's Sons, Ex - not exhaustive but very good - it includes selected Hebrew
 words translated by the corresponding Greek word in the LXX - includes work by Dalman -
 Deissmann - Mayer - Moulton - Milligan - Robertson - Ramsey etc.
 AGGELNT Arndt and Gingrich, A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT - and
 Other Early Christian Literature, 1952, Cambridge - at the University of Chicago Press. EX -
 the best for New Testament study.
 JHTGELNT Joseph Henry Thayer, GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, 1969,
 Zondervan Publishing House, Ex - still a standard - Unitarian editor - available with The
 Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada Ex - Used
 by the Online Bible Program can also be used by Dos versions of Word Perfect® versions
 5.1 and 6.0b.
 SGECNT J. B. Smith, GREEK-ENGLISH CONCORDANCE TO THE NEW TESTAMENT, 1965,
 Mennonite Publishing House, Ex - A Tabular and Statistical concordance based on the King
 James Version with an English-to-Greek Index and correlation with the Strong's Numbers
 MGCGT Moulton and Geden, A CONCORDANCE TO THE GREEK TESTAMENT - According to
 the Texts of Wescott and Hort - Tischendorf and the English Revisers, 1975, T. & T. Clark,
 EX - the Hatch and Redpath **Error! Bookmark not defined.** of the New Testament - LU
 only.
 JSECB James Strong, THE EXHAUSTIVE CONCORDANCE OF THE BIBLE, 1965, Abingdon
 Press, Ex - **NLUError! Bookmark not defined.** and LU can profit from this book - Greek
 and Hebrew word Dictionary - the source of Strong's Numbers.
 RYACB Robert Young, ANALYTICAL CONCORDANCE TO THE BIBLE, Gives an alphabetical
 list by every English word along with the Hebrew or Greek word it translates.

Lexicons and Concordances of the Old Testament

- N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 SPTHCL Samuel P. Tregelles edition of Gesenius, HEBREW AND CHALDEE LEXICON - to the Old Testament Scriptures, 1969, Wm. B. Eerdmans Publishing Company, Ex - the edition by the 'Bible Ferret'.
- BDBHELOT Brown Driver & Briggs edition of Gesenius, A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT, 1978, Oxford University Press, EX - the best Hebrew lexicon in our language - available with The Online Bible - Larry Pierce R.R.#2 - West Montrose NOB 2V0 - Ontario Canada Ex - Used by the Online Bible Program.
- BDAHCLOT Benjamin Davidson, ANALYTICAL HEBREW AND CHALDEE LEXICON OF THE OLD TESTAMENT, --, MacDonald Publishing Company - P.O. Box 6006 Mac Dill AFB FL 33608. Ex - contains tables of paradigms along with concise grammatical details and an alphabetically arranged lexicon of Hebrew forms found in the Old Testament - it also includes footnotes of where that form is used in the OT.
- JSECB James Strong, THE EXHAUSTIVE CONCORDANCE OF THE BIBLE, 1965, Abingdon Press, Ex - NLU and LU can profit from this book - Greek and Hebrew word Dictionary - the source of Strong's Numbers.
- RYACB Robert Young, ANALYTICAL CONCORDANCE TO THE BIBLE, Gives an alphabetical list by every English word along with the Hebrew or Greek word it translates.

Lexicons Of The Septuagint

- HRCLXX Hatch and Redpath, A CONCORDANCE TO THE SEPTUAGINT - And the Other Greek Versions of the Old Testament Including the Apocryphal Books - in Three Volumes, 1991 reprint, Baker Book House, EX - shows every place, number of times a word is used and partial context, in the Septuagint.
- BATALS Bernard A. Taylor, ANALYTICAL LEXICON TO THE SEPTUAGINT, Expanded Edition with word Definitions by J. Lust, E. Eynikel, and K. Hasper, © 2009 by Hendrickson Publishers Marketing, LLC, Peabody, MA01961-3473.

EXEGETICAL METHODS

- JGPPGE John D. Grassmick, "PRINCIPLES AND PRACTICE OF GREEK EXEGESIS", 1974, Dallas Theological Seminary, EX - a well presented, understandable exegetical manual for the Greek New Testament.
- DOWPEGNT Dennis O. Wretlind, PRINCIPLES OF EXEGESIS IN THE GREEK NEW TESTAMENT, 1973, Western Conservative Baptist Seminary - Portland OR, Ex - a student handbook of exegesis to be used in a classroom setting.

MANNERS AND CUSTOMS

- FHWMCBL Fred H. Wright, MANNERS AND CUSTOMS OF BIBLE LANDS, 1971, Moody Press, Ex - Check out his article on the inner garment [tunic] John 19:23-24, Ps 22:18 - notice implication of Heb 12:1-2.
- GMMBMC George M. Mackie, BIBLE MANNERS AND CUSTOMS, , Fleming H. Revell Company, Ex - climate seasons scenery weather shepherds peasants trades professions domestic life family relationships social political and religious life discussed by author who spent 20 years in Palestine.
- WDBK Walter Duckat, BEGGAR TO KING - All the Occupations of Biblical Times, 1968, Doubleday & Company Inc, Ex - see the article about the counterfeiter or the athlete or the vintner - notice the use in Prov 31:6 and Jer 16:1-9 verse 7 should read Neither shall break [bread] for them [the dead] neither shall give them the cup of consolation to drink for their father or for their mother.

SCIENCE

- MCPEM Melvin Cook, PREHISTORY AND EARTH MODELS, 1966, Max Parrish, Ex - Direct scientific refutation of presently used chronometry methods.
- PCCSCI CREATION SCIENCE, A CURE FOR INFIDELITY, Dr. Donald Patton and N. Carlson, self-Published, Free for Registered Students of the Colorado Free Bible College.

SYSTEMATIC THEOLOGY

- N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
LSCST Lewis Sperry Chafer, SYSTEMATIC THEOLOGY - Eight Volumes, 1947, Kregel Press,
EX - An exhaustive theology for those who hold exclusively to the literal interpretation of
Scripture - dispensational.
- HCTILST Henry Clarence Thiessen, INTRODUCTORY LECTURES IN SYSTEMATIC
THEOLOGY, 1973, Wm. B. Eerdmans Publishing Company, Ex - a 1 volume handbook of
systematic theology in the mold of Chafer.
- EBBET Emery H. Bancroft, ELEMENTAL THEOLOGY - Doctrinal and Conservative, 1965,
Zondervan Publishing House, Ex - a Baptists 1 Volume handbook of systematic theology in
the mold of Chafer.
- AHSST Augustus Hopkins Strong, SYSTEMATIC THEOLOGY - Three volumes, 1963, Ex - a
Baptist of the 19th century [like Spurgeon] that shows his non-literal approach to
eschatology [not rightly dividing] but solid elsewhere.
- LBST L. Berkhof, SYSTEMATIC THEOLOGY, 1991, Wm. B. Eerdmans Publishing Company,
Ex - covenant theologian.
- CWMBT Lewis Sperry Chafer and John F. Walvoord, MAJOR BIBLE THEMES, 1974, Zondervan
Publishing House, Ex - a handbook covering the major areas of systematic theology.
- NCEWIPST N. Carlson, AN EXPERIMENTAL WORKBOOK FOR THE INDUCTIVE PRODUCTION
OF A SYSTEMATIC THEOLOGY, 1993, interactive student/teacher workbook to augment
exegetical study of the Word using the Chafer outline - self-Published, Free for Registered
Students of the Colorado Free Bible College.

TEXTUAL CRITICISM NEW TESTAMENT

- DABNTTC David Alan Black, NEW TESTAMENT TEXTUAL CRITICISM – A Concise Guide, ©
1994 D.A.Black, Baker Books.
- JHGINTTC J. Harold Greenlee, INTRODUCTION TO NEW TESTAMENT TEXTUAL CRITICISM, ©
1964 Wm. B. Eerdmans Publishing Co.
- JFENTM Jack Finegan, ENCOUNTERING NEW TESTAMENT MANUSCRIPTS, A Working
Introduction To Textual Criticism, © 1974 Wm. B. Eerdmans Publishing Co.
- FFBBP F. F. Bruce, THE BOOKS AND THE PARCHMENTS, Some Chapters On The
Transmission Of The Bible, © 1963 Fleming H Revell Co.
- NCCNTTC N. Carlson, CONSIDERATIONS OF NEW TESTAMENT TEXTUAL CRITICISM, Self
published

TEXTUAL CRITICISM OLD TESTAMENT

- Emanuel Tov, TEXTUAL CRITICISM OF THE HEBREW BIBLE, © 1992, 2001 Augsburg Fortress, Box
1209, Minneapolis, MN 55440.

BIBLE VERSIONS (ORIGINAL LANGUAGE)

Bible Versions - New Testament

- EENNTG Eberhard and Erwin Nestle editors, NOVUM TESTAMENTUM GRAECE, 1927,
Württembergische Bibelanstalt Stuttgart, Watch the textual criticism.
- ENTR _____, TEXTUS RECEPTUS, 1873, Oxford,.
- WHNTOG Westcott and Hort editors, THE NEW TESTAMENT IN THE ORIGINAL GREEK, 1881, ,
Watch the textual criticism. Used by the Online Bible Program.
- AMGNT Alund - Black - Martini - Metzger - Wikgren editors, THE GREEK NEW TESTAMENT,
1976, United Bible Societies, Watch the textual criticism.
- HFGNT Hodges and Farstad editors, THE GREEK NEW TESTAMENT - According to the Majority
Text, 1985, Thomas Nelson Inc, Ex - clearly defined apparatus - does not engage in the
textual speculations of the Egyptian manuscripts used by Origen. (a slightly modified version
is also available with the Online Bible). In part, Used by the Online Bible Program.
- MARSTR1550 Maurice A. Robinson, THE STEPHENS [Berry] 1550 TEXTUS RECEPTUS, 1992, The
Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada, Ex - Used
by the Online Bible
- MARSTR1894 Maurice A. Robinson editor, THE SCRIVNER 1894 TEXTUS RECEPTUS - A
Reconstructed Text, 1992, The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B
2V0 - Ontario Canada, Ex - Used by the Online Bible Program.
- MARNAUBS Maurice A. Robinson, THE NESTLE-ALUND 26th edition/THE UBS GREEK NEW
TESTAMENT 3rd edition, 1979/1992, Deutsche Bibelgesellschaft - Stuttgart /The Online
Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada, Ex - Used by the
Online Bible Program.

Bible Versions - Old Testament

- KERBHI Kittel - Elliger - Rudolph editors, BIBLIA HEBRAICA, 1951, Württembergische Bibelanstalt Stuttgart, Ex - see Multipurpose Tools for Bible Study for info on text and the English Prolegomena for information on the markings of the text.
- PRHCTL Pierce and Robinson, THE OLD TESTAMENT - THE HEBREW CONSONANTAL TEXT ACCORDING TO LENENGRAD MS.B19A, 1992, The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada - Used by the Online Bible Program.

Bible Versions - Septuagint (LXX)

- LXX --, SEPTUAGINTA, 1935, Württembergische Bibelanstalt Stuttgart, Ex - replete with textual citations.

WORD STUDY TOOLS

Word Study Tools - New Testament

- RCTSNT Richard C. Trench, SYNONYMS OF THE NEW TESTAMENT, 1966, Wm. B. Eerdmans Publishing Company, Ex.
- FWDMTBS Frederick W. Danker, MULTIPURPOSE TOOLS FOR BIBLE STUDY, 1966, Concordia Publishing House, Ex
- ATRWPI Robertson, A. T., WORD PICTURES IN THE NEW TESTAMENT, 6 Vol, BROADMAN PRESS, Nashville, Tenn., 1930. E:Ex. A must for every serious student of the New Testament. Contained in the Online Bible **Error! Bookmark not defined.**
- KWWSGT Kenneth S. Wuest, WUEST'S WORD STUDIES FROM THE GREEK NEW TESTAMENT - 4 Vols, 1952, Wm. B. Eerdmans Publishing Company, Ex
- WEVEDN W. E. Vine, AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, 1952
- ADLAE Adolf Deissmann, LIGHT FROM THE ANCIEN EAST - The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World, 1965, Baker Book House, EX - the father of modern Biblical linguistics - if his articles on sacral manumission of slaves (πιστευσε), the use of Lord (κυριος) in N.T. times, The advent (παρουσια) of the King, etc, don't excite us we should perhaps forget about the ministry.
- ADBS Adolf Deissmann, BIBLE STUDIES, 1923, T. & T. Clark, EX - see his article on ιλαστηπιος and ιλαστηριον the etymology of propitiation in the Greek New Testament.
- GKTDNT Gerhard Kittel, Gottfried Quell, THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT - 9 Volumes, 1965, Wm. B. Eerdmans Publishing Company, Ex word study tool - lousy theology.
- HRVSC Harry Rimmer, Voices from the Silent Centuries, 1942, Wm. B. Eerdmans Publishing Company. Ex
- CBNIDNTT Colin Brown G. Editor, THE NEW INTERNATIONAL DICTIONARY OF NEW TESTAMENT THEOLOGY, 4 Vols, © 1971, Published by Regency Reference Library, Zondervan Publishing House, Grand Rapids, MI, 49506.
- TALABR T. A. Lambie, A BRUISED REED - Light from Bible Lands on Bible Illustrations, 1952, Loizeaux Brothers Inc, Ex - illustrates various figures of speech used in the Bible from his experience in Palestine as an Medical Doctor.
- ESKE Erich Sauer, THE KING OF THE EARTH, 1967, Wm. B. Eerdmans Publishing Company, Ex - "The nobility of man according to the Bible and science;" the purpose and goal of man in God's creation.
- ESAOF Erich Sauer, IN THE ARENA OF FAITH, 1966, Wm. B. Eerdmans Publishing Company, Ex - Excellent examples of the Christian life of Romans 5-7 illustrated by the Pauline athletic metaphors of the New Testament.
- JIPCTH J. I. Packer and Thomas Howard, CHRISTIANITY: THE TRUE HUMANISM, 1985, Word Books Publisher, G.
- EANCC Eugene A. Nida, CUSTOMS AND CULTURES - Anthropology for Christian Missions, 1954, William Carey Library, Ex - illustrates from his field notes the distorted view some missionaries had with a view towards race progress culture civilization ministry of missionaries and Bible translation.
- HRVCC Harry Rimmer, VOICES FROM THE SILENT CENTURIES, 1942, Wm. B. Eerdmans Publishing Co. Grand Rapids MI.
- MRVWS M. R. Vincent, WORD STUDIES In The New Testament, 1972, Associated Publishers And Authors.

- N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 WWCWFJ William Whiston, Trans. by, THE COMPLETE WORKS OF FLAVIUS JOSEPHUS, 1967, Kregel Publications - Grand Rapids, MI 49503.
 WMRPOS William M. Ramsay, PAULINE AND OTHER STUDIES - in Early Christian History, 1906 A. C. Armstrong and Son, New York, Repr 1970 by Baker Book House Company, illustrated. Ex
 WMRPTRC William M. Ramsay, ST.PAUL THE TRAVELER AND THE ROMAN CITIZEN, 1897 Hodder and Stoughton, London, Repr. 1962 by Baker Book House, Grand Rapids, Mich. Ex
 WMRCSP William M. Ramsay, THE CITIES OF ST. PAUL - Their influence on his life and thought - (the cities of Eastern Asia Minor), 1907 Hodder and Stoughton, London, Repr. 1960 by Baker Book House. Ex
 NCCSGNT N. Carlson, ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT, 2013, Create Space Publishers. Free to all registered students of the CFBC.

Word Study Tools - Old Testament

- RBGSOT Robert Baker Girdlestone, SYNONYMS OF THE OLD TESTAMENT, 1897, Wm. B. Eerdmans Publishing Company, EX - notes on translation - interpretation - index of subjects - an excellent chapter on the names of God - man - soul and spirit - etc.
 WEVEDOTW W. E. Vine edited by F. F. Bruce, AN EXPOSITORY DICTIONARY OF OLD TESTAMENT WORDS, 1978, Ex.
 BRTDOT Botterweck and Ringgren Editors, THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT, 4 Vols, © 1974 Wm. B. Eerdmans, Ex - great word study materials but don't get your theology from this set.

A Small Lexicon of Words Used In The Exegetical Greek Grammar

Much of the Greek Index is taken care of in the extensive Table Of Contents.

α Α

ἀγαθός, -ή, -όν

A-NMS: *good* – that which directly or indirectly comes from God; a fruit of the spirit ἀγαθωσύνη Ref. Ro 15:14, Ga 5:22, Eph 5:9.

This may be contrasted with καλός: human good

V-PAI-1S: *exult, be glad, overjoyed*

ἀγαλλιάω, -ῶης

ἄγαμος, -ου, ὁ

N-NMS: *an unmarried man or woman* – 1 Co 7:8, 34

ἀγάπη, -ης, ἡ

N-NFS: *Love*. In the N. T. it describes the love that only God and those He favors can display. It is a love of devotion not (but at times may be accompanied by) emotion. It may be commanded, etc.

V-PAI-1S: *Love*. In the N. T. it describes the love that only God and those He favors can display. It is a love of devotion not (but at times may be accompanied by) emotion. It may be commanded, etc. It is the PLUM of the Fruits of the Holy Spirit.

ἀγαπάω, -ῶ

V-PAI-1S: *announce*

ἀγγέλλω

A-NMS: *holy*

ἅγιος, -α, -ον

N-NFS: *holiness*

ἀγιότης, -ητος, ἡ

Comp.A-NMS: *holier*

ἀγιώτερος

Super. A-NMS: *holiest, most holy, very holy*

ἀγιώτατος

ἀγνός, -ή, -όν

A-NMS: *pure, chaste*

ἀγνώως

Adv.: *purely, chastely*

ἀγορά, -ᾶς, ἡ

N-NFS: *a place of assembly, public place, forum, a market place* – Mt 11:16, 20:3, 23:7, Mk 6:56, 7:4, 11:43, 20:46, Ac 16:19, 17:17†

V-PAI-1S: *buy in the ἀγορά market-place, purchase* – Mt 13:44, 46, Metaph. 1 Co 6:20, 7:23, 2 Pe 2:1, Re 5:9, 14:3-4 – non-diacritical

ἀγοράζω

N-NMS: *Agrippa*, has vocative Ἄγριππα – Ac 25:24, 26; 26:2, 19, 27; Ac 25 & 26†

Ἄγριππας, -α, ὁ

Pos. Adv.: *near*

ἄγχι

Superl. Adv.: *nearest*

ἄγχιστος

V-PAI-1S: *lead, bring, carry; guide, impel; spend or keep a day; intrans.; go*

ἄγω

N-NFS: *carrying away, a leading, guiding; metaphor., training, conduct, way of life*

ἀγωγή, -ῆς, ἡ

N-NMS: *gathering esp. for the games; place of assembly, contest, struggle, trial*

ἄγών, -ῶνος, ὁ

N-NFS: *contest, wrestling; of the mind, great fear, agony, anguish*

ἄγωνία, -ας, ἡ

V-PAI-1S: *contend for a prize, fight, struggle, strive*

ἄγωνίζομαι

Indeclinable N-()MS: *Adam*

Ἄδάμ, , ὁ

N-NFS: *sister*

ἀδελφή, ῆς, ἡ

N-NMS: *brother*

ἀδελφός, -οῦ, ὁ

A-NM/FS: *unseen, unobserved*

ἄδηλος, -ον

Adv.: *no goal in mind, uncertainly* – of direction

ἀδηλως

A-NM/FS: *not to be parted, unremitting, incessant*

ἀδιάλειπτος, -ον

Adv.: *unremittingly, incessantly*

ἀδιαλείπτως

V-PAI-1S: *do wrong, act wickedly or criminally, do hurt, do wrong*

ἀδικέω, -ῶ

N-NNS: *a wrong, an injury, a misdeed* – Ac 18:14, 24:20, Re 18:5†

ἀδικημα, -τος, τό

N-NFS: *injustice, unrighteousness, iniquity*

ἀδικία, -ας, ἡ

A-NM/FS: *unrighteous, wicked*

ἄδικος, , -ον

V-PAI-1S: *sing* (of praise to God)

ἄδω

A_{dv.}: *unjustly, undeservedly*

ἀδίκως

N-NMS: *air* - The plural (the usual meaning is *climates*) is not in the New Testament.

ἄήρ, ἄέρος, ὁ

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αἷμα, -ματος, τὸ	N-NNS: <i>blood</i>	
αἵματος	N-GM/NS: <i>blood</i> – non-diacritical	
αἰνέω, -ῶ	V-PAI-1S: <i>praise</i> , Ac 2:47	
αἰνουντες	V-PAP-NMP: <i>praise</i> , Ac 2:47 – non-diacritical	
αἵρεσις, -εως, ἡ	N-NFS: <i>sect, faction</i>	
αἰρέω, -ῶ	V-PAI-1S: <i>take</i> – M voice; <i>choose</i> ; αἶρω ^a (ἀείρω)	
αἶρω	V-PAI-1S: <i>lift up, take up, pick up; weigh anchor, depart</i> – fig.; <i>look upward, raise (one’s voice)</i> – non-diacritical	
αἶρω	V-PAI-1S: <i>lift up, take up, pick up; weigh anchor, depart</i> – fig.; <i>look upward, raise (one’s voice)</i>	
αἰσθάνομαι	V-PAI-1`S: <i>perceive</i>	
αἰτέω, -ῶ	V-PAI-1S: <i>ask, request</i> ; Specific requests – men to God. 1 Joh 3:22, 5:14, 16, but the peer to peer to God (ἑρωτάω) is forbidden in : 1 Joh 5:16.	
αἷτημα, -τος, τό	N-NNS: (<αἰτέω) that which has been asked for – <i>a petition, a request</i> ; Specific requests – men to God. – Php 4:6	
αἰών, -ῶνος, ὁ	N-NMS: <i>a very long time, eternity, -everlasting</i> - a segment of time-age (Pl. ages)	
αἰώνιός, -ον	A-NM/FS: <i>eternal</i> No feminine forms. Question every student of Scripture needs to answer: Is it everlasting life, or eternal life? And what are it’s implications concerning God’s Decrees.	
ἀκάθαρτος, -ον	A-NM/FS: <i>not cleansed, unclean</i> , in a ceremonial sense: <i>that which must be abstained from according to the levitical law</i> , in a moral sense: <i>unclean in thought and life</i>	
ακούω	V-PAI-1S: <i>hear, listen, attend, perceive by hearing, comprehend by hearing</i>	
ἀκριβέστατος	Superl. A: <i>strictest, most exact</i>	
ἀκριβέστερος	Comp. A: <i>stricter, more exact</i>	
ἀκριβής, -ές	A-NM/FS: <i>exact, strict</i>	
ἀκροατής, -οῦ, ὁ	N-NMS: <i>a hearer</i> . Ro 2:13, Ja 1:22,23,25†	
ἄκων, ἄκουσα, ἄκων	A-NMS: <i>unwilling</i>	
ἀλείφω	V-PAI-1S: <i>anoint</i>	
Ἀλεξανδρεύς, -εως, ὁ	N-NMS: <i>Alexandrian</i>	
ἀληθής, , -ές	A-NM/FS: <i>unconcealed, manifest</i> – hence – <i>actual, real</i> ; of things – <i>true</i> , conforming to reality – Jo 4:18. 5:31-32, 6:55, Php 4:8; of persons – <i>truthful</i> – Mt 22:16, Mk 12:14, Jo 3:32,7:18, 8:26, Ro 3:4. Note the masculine and feminine forms are identical; the NNS ends in ἑς. See Section 20.03.04 - Table 20.52 of Grammar, for complete parsing (third declension σ-stem).	
ἀλήθεια, -ας, ἡ	N-NFS: <i>truth</i> – objectively, the reality lying at the basis of an appearance; the manifested veritable essence of a matter; Ro 1:25, 9:1, 15:8. Subjectively of <i>truthfulness, truth</i> not merely verbal, but sincerity and integrity of character; Jo 8:44, 3 Jo 1:3. . .	
ἀληθινός, -ή, -όν	A-NMS: <i>true</i> – in the sense of real, ideal, genuine – Lk 16:11	
ἀληθῶς	Adv. : <i>truly, indeed</i>	
ἀλιεύς, -εως, ὁ	N-NMS: <i>fisher, fisherman</i> – Mt 4:19 Pl.	
ἀλλά	Adversative Particle – stronger than δέ: <i>but</i> , when connecting clauses or introducing sentences it may sometimes best be rendered by <i>however, yet, or nevertheless</i> , etc.	
ἀλλάσσω	V-PAI-1S: <i>change, exchange one thing for another, transform</i>	
ἀλλαχόθεν	Adv.: <i>from another quarter</i>	
ἀλλαχοῦ	Adv.: <i>elsewhere</i>	

^a Both αἶρω and its cognate ἀείρω share a common meaning. In fact, in the first century, the primary meaning was to lift up and to help whatever was being lifted up. In John 15:2, the good husbandman lifts up (actually putting the non-fruit bearing vine upon something (rock, block, etc.,) so that it can get more light. Cf. “Hermeneutics – Section 4.5.4 (C), and

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ἀλλήλων, -ων, -ων		Reciprocal Pron. GMP: <i>each other</i>
ἄλλομαι		V-PAI-1S: <i>leap</i>
ἄλλος, -η, -ο		A-NMS: other, another (of the same kind). For its comparison with ἕτερος, α, ov, see Gal 1:5-7. 1 Co 12:8-10, 2 Co 11:4 – non-diacritical
ἄλλότριος, -α, -ον:		Posses. Pron.-NMS: <i>belonging to another, not one's own, (opposed to ἰδιος)</i>
ἄλτῆρες, -ων, -οἱ		N-NMP: small weights used by a broad jumper that when jumping into the air would be thrust forward in the direction of travel, then they would be swung back and down just before landing, in order to increase his momentum, which will lengthen his jump.
ἄλώπηξ, -εκος, ἡ		N-NFS: <i>fox</i> ^a used metaphorically of Herod
ἄμα		A _{dv} , P _{rep} : <i>together with; at the same time</i>
ἄμαρτία, -ίας, ἡ		N-NFS: <i>sin</i> , the act itself. When singular it often is referring to the (Adamic) nature (Ro 6:6, 1 Joh 1:8).
ἄμαρτάνω		V-PAI-1S: <i>miss the mark, err, do wrong,, violate God's law, sin,</i>
ἄμήν		Adv. : <i>amen, indeed, truly</i> – transliterated from the Heb.
ἄμπελος, -ου, ἡ		N-NFS: <i>vine</i>
ἄμπελών, -ῶνος, ὁ		N-NMS: <i>vineyard</i>
ἄμφι		Prep.: <u>Root meanings</u> : <i>on both sides</i> ; when used <u>as an adverb</u> : <i>about, around, on both sides, all sides</i> ; <u>With the genitive case</u> - causal – <i>about, for the sake of, about, concerning</i> ; <u>With the locative case</u> ; of place: <i>on both sides of</i> ; of time: <i>in compass of</i> ; of sphere: (connection or association without distinct notation of place), <i>as concerning, as far as concerns, in respect of</i> . <u>With the accusative case</u> ; (mostly with the sense of motion), <i>about, around; generally; by. on</i> ; of persons grouped <i>about</i> one or that which <i>concerns</i> a thing; causal, <i>about, for the sake of</i> ; of time (an extent of – as opposed to the locative (a point in time), <i>throughout, for, about, at the time of, during</i>
ἄν		Cond. Part. occurring in the apodosis of a conditional clause of Types 2 and 4; that is not usually translated into English.
ἄνά		Prep.: Root meaning: <i>up</i> ; as an adverb: <i>about, around, on both sides, all sides</i> . Resultant meaning: it is rarely used out of composition, and only with the accusative case. It means <i>to the number of</i> in Re 4:8, ἔχων ἀνά πτέρυγας ἕξ, <i>having wings to the number of six</i> . In Joh 2:6, Lk 9:3 it means <i>each or apiece</i> . In Mt 20:9, 10, ἀνά δηνάριον means <i>at the rate of a denarius</i> . It is most frequently used in the distributive sense: Lk 10:1, ἀνά δύο, <i>by twos</i> ; 1 Co 14:27, ἀνά μέρος, <i>by turns</i> . See also Re 21:21. The expression ἀνά μέσον in Mt 13:25, Mk 7:31 and Re 7:17 means <i>in (the midst of)</i> ; but in 1 Co 6:5 it means <i>between</i> . Finally, in Mk 6:40 (2 occurrences) and Lk 9:14 it means <i>by</i> . Number of times used in N.T.: as a preposition – 5 times; as an adverb – 10 times.
ἀναβαθμός, -οῦ, ὁ		N-NMS: in LXX <i>going up, an ascent, a step</i> ; in NT pl. <i>flight of stairs</i> ; Ac 21:35,40†
ἀναβάλλω		V-PAI-1S: <i>defer, put off</i> – middle voice, Ac 24:22†
ἀναβαίνω		V-PAI-1S: <i>go up, ascend, rise, spring up, come up</i> .
ἀναβιβάζω		V-PAI-1S: (causal of ἀναβαίνω), <i>make go up, draw up</i> – as a ship, Mt 13:48†
ἀναβλέπω		V-PAI-1S: <i>look up, recover sight</i> .
ἀναβοάω, -ῶ		V-PAI-1S: <i>cry out</i> , Mt 27:46†
ἀναβολή, -ῆς, ἡ		N-NFS: <i>delay</i>
ἀνάγαιον, -οῦ, τό		N-NNS: <i>an upper room</i> ; Mk 14:15, Lk 22:12†
ἀναθαλλω		V-PAI-1S: <i>revive</i>
ἀνακραζω		V-PAI-1S: <i>cry out, shout</i>
ἀναλαμβάνω		V-PAI-1S: <i>take up, raise, take to oneself</i>

^a Ἀλώπηξ has η in the nominative singular only.

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αναλαμβάνω	V-PAI-1S: <i>take up, raise, take to oneself</i> – non-diacritical	
ἀναλογία, -ας, ἡ	N-NFS: <i>proportion</i> – Ro 12:6	
αναλογία	N-NFS: <i>proportion</i> – Ro 12:6 – non-diacritical	
ἀναλύω	V-PAI-1S: (transitive) <i>loose, untie</i> ; (intransitive) <i>depart, return</i>	
ἀνάστασις, -εως, ἡ	N-NFS: <i>raising up, awakening, raising; raising from the dead</i> Ac 1:22, 2:31, 4:33, Ro 6:5, Phl 3:19. . .	
ἀνατέλλω	V-PAI-1S: <i>rise</i>	
ἀναφέρω	V-PAI-1S: <i>carry up, lead up</i>	
αναφέρω	V-PAI-1S: <i>carry up, lead up</i> – non-diacritical	
ἄνεμος, -ου, ὁ	N-NMS: <i>wind</i>	
ἄνευ	A _{dv.P_{rep.}} : <i>without</i>	
ἀνῆρ, ἀνδρός, ὁ	N-NMS: <i>man</i> , as opposed to a woman – (stem: ἀνδρ-) This word has vocative, ἄνερ, 1 Co 7:16, while the Nom. P. form (for the VMP) ἄνδρες occurs 32 times.	
ἄνθρωπος, -ου, ὁ	N-NMS: <i>man, generic man</i>	
ἀνίημι	V-PAI-1S: <i>loosen, abandon, give up</i>	
ἀνοίγω	V-PAI-1S: <i>open</i>	
ἀντί	P _{rep.} : Root meaning: <i>face to face</i> . In composition: <i>face to face</i> , Lk. 24:17, ἀντι-βάλλετε, <i>throwing into each other's face</i> , or against. Joh. 19:12, ἀντι-λέγει., <i>speaks against</i> . With adverbs: at least two words, that are on our list above as an adverbial prepositions ἀντικρυς: <i>opposite</i> and ἀντιπέρα: <i>opposite</i> . Also, ἐναντι: <i>in the presence of</i> ; two compounds, ἀπέναντι: <i>opposite</i> (someone or something)., and κατέναντι: <i>opposite, in the sight of</i> , etc. As a preposition <u>ἀντι</u> is used <u>with the ablative case only</u> . One of its regular meanings in classical Greek was <i>in exchange for</i> , and this translation fits Heb 12:16 perfectly, <i>who in exchange for (ἀντί) one meal gave away his birthright</i> . So Kühner and Winer translate it. In Mt 5:38 and Ro 12:17, <i>for</i> , is a good translation, <i>eye for an eye, evil for evil</i> . See also Mt 17:27; Joh 6:16. The phrase ἀνθ' ὧν occurs five times with the sense of <i>because</i> (cf. Lk 1:20; 12:3). "By far the commonest meaning of ἀντί is the simple <i>instead of</i> (Moulton-Milligan: <i>Voc. of the Gr. N. T.</i>).	
ἀντικρυς	A _{dv.P_{rep.}} : <i>opposite</i>	
Ἀντιοχεύς, -εως, ὁ	N-NMS: <i>Antiochene</i>	
ἄνω	Adv.: <i>above, up</i>	
ἄνωθεν	Adv.: <i>from above; again</i>	
ἀόριστος, -ον	A-NM/FS: with respect to time; <i>indeterminate, indefinite</i> , the base, ἀόριστ , is used for the English name of a Greek language verb tense.	
ἅπαξ	Adv.: <i>once</i>	
ἅπας, -ασα, -αν	A-NMS: (a strengthened form of πᾶς) <i>all, the whole, altogether</i>	
ἀπειθής, -ές	A-NM/FS: <i>disobedient</i>	
ἀπέναντι	A _{dv.P_{rep.}} : <i>opposite</i>	
ἀπέχω	V-PAI-1S: <i>commercially, receive a sum in full and give a receipt for it</i> . Intransitive, <i>be distant</i> , mid. Voice, <i>keep away, abstain</i> .	
ἀπλότης, -ητος, ἡ	N-NFS: <i>singleness</i>	
ἀπλούς, -ῆ, -οῦν	A-NMS: <i>simple, single</i>	
ἀπό	P _{rep.} : Root meanings: <i>off, away from</i> . In composition: <i>off, back</i> . Joh 18:26, ἀπέκοψεν, Mt 16:27, ἀποδώσει, <i>give back</i> Resultant meaning with the ablative case only: <i>from</i> . Mt 3:16, ἀνέβη ἀπό τοῦ ὕδατος, <i>he went up from the water</i> . But Mark is more descriptive and adds further details by using a present participle and	

ἀπογραφή, -ῆς, ἡ

ἀπογράψω

ἀποδεκατώ, -ῶ

ἀποθλίβω

ἀποθνήσκω

ἀποθνήσκω

ἀποκαλύπτω

ἀποκάλυψις, -εως, ἡ

ἀποκρίνομαι

ἀπόκρύπτω

ἀπόκρυφος, -ον

ἀπόλλυμι

ἀπολύω

αποστασια

ἀποστέλλω

ἀποστολή, -ῆς, ἡ

ἀπόστολος, -ου, ὁ

ἄρα

ἄρα

ἄραψ, -αβος, ὁ

ἀργός, -ή, -όν

ἀργυροῦς, -ᾶ, -οῦν

ἀρραβών, -ῶνος, ὁ

ἄρσην, ἄρσεν

ἄρτι

ἄρτος, -ου, ὁ

ἀρχή, -ῆς, ἡ

ἀρχῆ

ἀρχιερεύς, -εως, ὁ

ἀρχιτελώνης, -ονος, ὁ

ἀρχιτίκλιнос, -ου, ὁ

ἐκ, out of: 1:10, ἀναβαίνων ἐκ τοῦ ὕδατος, up out of the water.^a

Remote meanings: By Jas 1:13, on account of: Heb 5:7. Its usual significance is from the edge of, while ἐκ has the idea from within.

N-NFS: a written copy, as a law term – a deposition, in late writers a register, enrollment, census (LAE 160, 268f.] Lk 2:2, Ac 5:37† V-PAI-1S: write out, copy; enroll – Lk2:1, He 12:32†

V-PAI-1S: tithe, pay a tenth – Mt 23:23, Lk11:42, With accus. of the person; exact tithes from – He 7:5†. Note: The O.T. tithe was about 23.3%; 1/10 each year for the Levites Num 18:21-24, 1/10 each year for the Lord's feasts & sacrifices, Deut 14:22-24, and 1/10 every third year for the poor in Israel. If you as a Christian want to think yourself as governed by the O. T. law – right off you should plan on giving 23.3%.

V-PAI-1S: press hard – Lu 8:45†

V-PAI-1S: die

V-PAI-1S: die – of natural, violent or spiritual.

V-PAI-1S: reveal, disclose, bring to light – passive – be revealed

N-NFS: revelation, disclosure

V-PAI-1S: answer, reply, Hebraistically – continuation of discourse

V-PAI-1S: hide, conceal, keep secret – with acc. Lk 10:21, pass. 1 Co 2:7, Eph 3:9, Co 1:26†

A-NM/FS: hidden, Mk 4:22, Lk 8:17, Co 2:3†

V-PAI-1S: destroy utterly, kill

V-PAI-1S: set free, release, let go, dismiss

N-NFS: defection, revolt – non-diacritical

V-PAI-1S: send

N-NFS: sending away; in NT the office of an Apostle of Christ, apostleship

N-NMS: messenger, one sent on a mission, in NT an Apostle of Christ

Interrogative Part.: incapable of direct translation; as (1) – in direct questions, expecting a negative reply or (2) in apodosis expecting an affirmative reply. Only in Luke and Paul.

Illative Part. - Adv.: then, as a result, so, consequently; sometimes post-positive

N-NMS: an Arabian – Ac 2:11†

A-NMS: inactive, idle – of things; inactive, ineffective, worthless.

Syn. βραδύς, νωθρός

A-NMS: silver

N-NMS: earnest – part payment in advance for security, a first installment. It was used for an engagement ring. 2 Co 1:22, 5:5, Ep 1:14 (with σφραγίζω: seal)†

A-NM/FS: male stem: ἄρσεν-

Adv.: now, just now

N-NMS: bread, loaf (of)

N-NFS: beginning

N-DFS: beginning

N-NMS: chief priest

N-NMS: chief tax collector, chief publican – Lk 19:2†

N-NMS: steward

^a Please Ref. to Exegetical Homiletics, N. Carlson, section 3.2.4.3 “Comparison and Contrast). (3) “In preaching about the mode of Baptism (by immersion) to those who might believe in sprinkling or pouring, relate the baptistry at Notre Dame as being up on a platform, having measurements of 100 ft long by 50 ft wide by 4 ft deep. Likewise, describe the use of the 3 Grk. words used for dipping (βαπτει), sprinkling (προσρᾶνει), and pouring (εκχεει) in the passage from the LXX in Leviticus chapter 4 verses 6 and 7.”

ἄρχομαι	V-PAI-1S: <i>begin</i> ^a
ἄρχω	V-PAI-1S: <i>rule</i>
ἄρχων, -οντος, ὁ	N-NMS: <i>ruler</i>
ἀσεβής, -ές	A-NM/FS: <i>impious, godless</i>
ἀσθενής, -ές	A-NM/FS: <i>weak, sick</i>
ἄσσον	Comp. Adv.: <i>near</i> (comp. of ἄγγι)
αστοργος, -ον	A-NM/FS: <i>without family affection, love of kindred</i> , Ro 1:31, 2Ti 3:3† – non-diacritical
ἄστοργος, -ον	A-NM/FS: <i>without family affection, love of kindred</i> , Ro 1:31, 2Ti 3:3†
ἀσφαλής, -ές	A-NM/FS: <i>sure, firm</i>
ἄτερ	A _{div} .P _{rep} : <i>without</i>
αὐτός, -ή, -ό	3PP-NM-F-NS: <i>him-her-it</i>
αὐξάνω	V-PAI-1S: Trans.; <i>make to grow</i> -1 Co 3:6-7, 2 Co 9:10; Passive; <i>grow increase, become greater</i> – Mt 13:32, Mk 4:8, 2 Co 10:15, Col 1:6
αὔριον	Adv.: <i>tomorrow</i>
αὐτός, -ή, -ό	3 rd Pers. Pron. NMS: <i>he, she, it</i> ; In the first, second (or third – not in N.T.) attributive position - <i>the same</i> - Ro 10:12, as a possessive pronoun in either predicate positions – <i>himself</i> - 1 Th 4:16 – non-diacritical
αφες	V-PAI-1S: <i>send forth, send away, let go</i> – of divorce 1 Co 7:11-13; of debts – <i>remit, forgive</i> - Mt 18:27; metaph. <i>fall away, move, revolt</i> – Ac 5:37; Intrans. In pf, plpf, 2aor., <i>stand off, depart from, withdraw from</i> – Lk:2:37, 4:13, 13:27, Ac 5:38, 12:10, 15:38, 19:9, 22:29, 2 Co 12:8. metaph from righteousness – 2 Tim 2:19, . . .
ἀφίημι	V-PAI-1S: <i>send forth, send away, let go</i> – non-diacritical
αφιημι	V-PAI-1S: <i>cause to revolt, mislead</i> ; intrans. forms, <i>go away, withdraw</i>
ἀφίστημι	N-NFS: <i>mist</i>
ἀχλύς, -ύος, ἡ	A-NM/FS: <i>useless, unprofitable</i> ; Mt 25:30, Lk 17:10†
ἀχρεῖος, -ον	V-PAI-1S: <i>make useless, or unprofitable</i> ; Ro 3:12†
ἀχρεόω, -ῶ	A-NM/FS: <i>useless, unserviceable</i> , as opposed to εὐχρηστος; Phm 1:11†
ἄχρηστος, -ον	A _{div} .P _{rep} : Prep. - <i>up to, until, unto, as far as</i> ; Adv. - <i>utterly</i>
ἄχρι(ς)	N-NFS: <i>pardon, forgiveness, release</i>
ἄφεις, -εως, ἡ	Comp. A-NM/FS: <i>foolish</i>
ἄφρων, ἄφρον	

β Β

βαλλειν	V-PAI _{inf} -1S: <i>throw</i> – non-diacritical
βάθος, -ους, τό	N-NNS: <i>depth</i>
βαθύς, -εῖα, -ύ	A-NMS: <i>deep</i>
βάλλω	V-PAI-1S: <i>throw, put, place, cast</i>
βαπτίζω	V-PAI-1S: <i>dip, immerse, sink</i> (a ship) - (LXX 4 Ki 5:14, . . .) Mk 1:4, . . . – non-diacritical
βαπτίζω	V-PAI-1S: <i>dip, immerse, sink</i> (a ship) - (LXX 4 Ki 5:14, . . .) Mk 1:4, . . .
βάπτισμα, -ματος, τὸ	N-NNS: the result of the act of βαπτίζειν, as distinct from βάπτισμός, the act itself, <i>immersion, baptism</i> – Fig. use of affliction. Mk 10:38-39, Lk 12:50; of the ‘religious’ rite of <i>baptism</i> (a) of John’s Baptism: – Mt 3:7, 21:25, Mk 11:30, Lk 7:29, 20:4, Ac 1:22, 10:37, 18:25, 19:3; of the Baptism of repentance, Mk 1:4, Lk 3:3, Ac 13:24, 19:4; of the baptism by the Holy Spirit; Ro 6:4, Eph 4:5, Col 2:12, 1 Pe 3:21†

^a The forms of this verb are the middle and passive of ἄρχω, which in the active means *rule*.

βαπτισμός, -οῦ, ὁ	N-NMS: the act of which βάπτισμα is the result; <i>dipping, washing, lustration</i> – Mk 7:4, in Col 2:12 the use has to do with the reality, i.e., the baptism by the Holy Spirit along with the seal and earnest, He 6:2, 9:10†
βαπτιστής, -οῦ, ὁ	N-NMS: <i>a baptizer</i> – John the “Baptizer” – Mt 3:1, 11:11-12, 14:2, 8, 16:14, 17:13, Mk 6:25, 8:28, Lk 7:20,33, 9:19†
βάπτω	V-PAI-1S: <i>dip, dip in dye, to dye, immerse, sink</i> – (LXX Le 4:6, 17, 9:9, . . .) Lk 16:24, Joh 13:26, Re 19:13†
Βαραββᾶς, -ᾶ, ὁ	PN-NMS: <i>Barabbas</i> (the Aramaic cognate means <i>son of a father</i>)
βαρέω, -ῶ	V-PAI-1S: <i>depress, weigh down, burden</i> ; in N.T. only in Passive. Mt 26:43, Lk 9:32, 21:34, 2 Co 1:8, 5:4, 1 Ti 5:16†
βαρέως	Adv.: <i>heavily, with difficulty</i>
βαρύς, -εῖα, -ύ	A-NMS: <i>heavy, burdensome</i>
βασιλεία, -ας, ἡ	N-NFS: <i>sovereignty, royal power, dominion</i> – Dalman – Words; <i>kingdom</i>
βασίλειον, -ου, τό	N-NNS: LXX <i>capital city</i> , N.T., <i>royal palace</i> ; Lk 7:25†
βασιλείος, -α, -ον	A-NMS: <i>royal</i> , 1 Pe 2:9†
βασιλεὺς, -έως, ὁ	N-NMS: <i>king</i> . (stem: βασιλ-) This word has vocative, βασιλεῦ, 10 occurrences in N. T., while the Nom. S. form βασιλεὺς occurs once in Re 15:3.
Βασίλισσα, -ης, ἡ	N-NFS: <i>queen</i>
βελόνη, -ης, ἡ	N-NFS: <i>sharp point</i> – of a spear or as in Lk 18:25 a surgical needle; see ῥαφίς, ἴδος, ἡ
βελονης	N-GFS: <i>sharp point</i> – of a spear or as in Lk 18:25 a surgical needle; see ῥαφίς, ἴδος, ἡ – non-diacritical
βέλτατος	Superl. Adv.: <i>best</i>
βέλτιόν	Comp. Adv.: <i>well</i>
Βηθλεέμ, η	N-Indecl.FS: <i>Bethlehem</i>
βῆμα, -ματος, τὸ	N-NNS: (LXX De 2:5, Ne 8:4, 1 Es 9:42, Si 19:30, 45:9, 2 Mac 13:26), <i>a step, stride, pace</i> – Ac 7:5; a raised place or platform reached by steps, originally that in the Pnyx at Athens from which orations were made; freq. of the <i>tribune</i> or <i>tribunal</i> of a Roman magistrate or ruler – Mt 27:19, etc., of the <i>Judgement Seat</i> of Christ 2 Co 5:10, of God Ro 14:10.
βιβλια	N-N/ANP: <i>book</i> diminutive of βίβλος – non-diacritical
βιβλιον	N-N/ANS: <i>book</i> diminutive of βίβλος – non-diacritical
βιβλίον, -ου, τό	N-N/ANS: <i>book</i> diminutive of βίβλος
βιβλος	N-NFS: <i>book</i> – non-diacritical
βίβλος, -ου, ἡ	N-NFS: <i>book</i>
βίος, -ου, ὁ	N-NMS: <i>period or course of life, living, livelihood, means of life</i> – hence physical life of men and animals. Syn. ζωή
βλαστάνω	V-PAI-1S: <i>sprout, make to grow, produce</i>
βλάπτω	V-PAI-1S: <i>harm</i>
βλασφημέω, -ῶ	V-PAI-1S: <i>speak lightly or profanely of sacred things, speak impiously of God, blaspheme, speak blasphemously</i> – 4 K 19:4, Mt 9:3, 26:65, Mk 2:7, Jo 10:36, Ac 26:11, . . . Re 16:11, 21
βλασφημία, -ας, ἡ	N-NFS: <i>railing slander, impious speech against God, blasphemy</i> – Da 3:29 (LXX-96), Mt 12:31, 15:19
βλασφημος, -ον	ANM/FS: <i>evil speaking slanderous, blasphemous</i> – Is 66:3, Ac 6:11, 2 Ti 3:2, 2 Pe 2:11, 1 Ti 1:13†
Βολη, -ης, ἡ	– non-diacritical
βότρυς, -ύος, ὁ	N-NMS: <i>bunch of grapes</i>
βραδύς, -εῖα, -υ	A-NMS: <i>slow</i> of speech Ja 1:19, of understanding Lk 24:25 Syn ἄργός, νωθρός
βραχύς, -εῖα, -ύ	A-NMS: <i>short</i>
βρέφος, -ους, τό	N-NNS: <i>babe</i>
βρῶσις, -εως, ἡ	N-NFS: <i>food, eating</i>
βυρσεύς, -εως, ὁ	N-NMS: <i>tanner</i>

Υ Γ

Γαλατία, -ας, ἡ
 Γαλιλαία, -ας, ἡ
 Γαλιλαῖος, -αία, -αῖον
 Γαλλία, -ας, ἡ
 γάρ
 γαρ
 γαστήρ, -τρός, ἡ
 γεμίζω
 γέμω
 γεναλογέω, -ῶ
 γεναλογία, -ας, ἡ
 γενεά, -ᾶς, ἡ
 γένεσις, -εως, ἡ
 γένημα, -τος, τό
 γεννάω, -ῶ
 γέννημα, -τος, τό
 γένος, -ους^b, τό
 γένως: -ωτος, ὁ
 γεύομαι
 γεύσις, -εως, ἡ
 γεωργέω, -ῶ
 γῆ, -ῆς, ἡ
 γίνομαι
 Γίνομαι
 γινωσκω
 γινώσκω
 γλυκύς, -εῖα, -ύ
 γλώσσα, -ης, ἡ
 γναφεύς, -εως, ὁ
 γνώσις, -εως, ἡ
 γονεύς, -εως, ὁ
 γόνυ, -ατος, τό
 γράμμα, -ματος, τὸ
 γραμματεύς, -εως, ὁ
 γράφω
 γυνή, -αικός, ἡ

N-NFS: *Galatia*, 1 Cor 16:1, Ga 1:2, 2 Ti 4:10, 1 Pe 1:1†
 N-NFS: *Galilee*, (the Circle District) the name of the Northern region of Palestine in NT times – Mt 15:29
 A-NMS: *Galilaean*, Mt 26:69, Mk 14:70, . . .
 N-NFS: *Gaul* – an word used in 2 Tim 4:10† for Γαλατία
 Coord. Conj.-post-positive^a coordinating particle: *for*
 Coord. Conj.-post-positive coordinating particle: *for*. – non-diacritical
 N-NFS *stomach*
 V-PAI-1S: *fill* – properly of a ship.
 V-PAI-1S: *be full* – properly of a ship. Used only in present and imperfect.
 V-PAI-1S: *trace ancestry, reckon genealogy*. He 7:6†
 N-NFS: *make a pedigree, genealogy*. 1 Ti 1:4, Tit 3:9†
 N-NFS: *race, stock, family, generation* – period covered by the lifetime of a generation, in Pl. used of successive ages.
 N-NFS: *origin, lineage or birth*
 N-NNS: *fruit, produce* of the earth
 V-PAI-1S: of the father; *beget*; of the mother; *bring forth, bear*; passive *be begotten, be born*
 N-NNS: *offspring* of men or animals. Mt 3:7, 12:34, 23:33, Lk 3:7
 N-NNS: *race, kind*
 N-NMS: *raven*
 V-PAI-1S: *taste, partake of, enjoy*; Fig. *come to know something*
 N-NFS: *taste*,
 V-PAI-1S: *cultivate*
 N-NFS: *earth, land*
 V-PAI-1S: *come into being be born, arise, come on* – this verb is often Equative in nature.
 V-PAI-1S: *come into being be born, arise, come on* – this verb is often Equative in nature.
 V-PAI-1S: *know* – non-diacritical
 V-PAI-1S: *know*
 A-NMS: *sweet, fresh* – for you on any diets – we get Glucose from this word.
 N-NFS: *tongue*
 N-NMS: *fuller, bleacher*
 N-NFS: *knowledge*
 N-NMS: *parent*
 N-NNS: *knee* – a real “Mork”ism!
 N-NNS: *letter*
 N-NMS: *scribe*
 V-PAI-1S: *write*
 N-NFS: *woman wife*; this word has vocative, γύναι, 10 occurrences in N. T., while the Nom. P. form (for the VMP) γυναῖκες is used in Eph 5:22; Col 3:18; 1 Pet 3:1.

Δ Δ

^a Post-positive means that word never appears first in a clause, but is translated first in the English translation.

^b T. S. Green's pocket lexicon cites the genitive of this class as -εος. It should be remembered that this is the uncontracted form, which does not occur in the New Testament.

N. Carlson	An Exegetical Greek Grammar Of The New Testament (and LXX)	The CFBC
δαίμων, -ονος, ὁ		N-NMS: <i>demon</i>
δακτύλιος, -ου, ὁ		N-NMS: <i>ring</i> – see syn. ἀρραβών
δάκτυλος, -ου, ὁ		N-NMS: <i>finger</i>
Δαυεῖδ, ὁ		Proper N-NMS: <i>David, David</i> King of Israel the son of Jesse - Ac 13:22
δέ		Post Positive Conjunctive Particle: <i>but, in the next place, and, now</i> , as an adversative, but, on the other hand, etc.
δέησις, -εως, ἡ		N-NFS: <i>entreaty, prayer</i>
δείκνυμι		V-PAI-1S: <i>show</i>
δεχομαι		V-PAI-1S: <i>receive, accept</i> (physically and mentally) – non-diacritical
δέχομαι		V-PAI-1S: <i>receive, accept</i> (physically and mentally)
δέω, -ῶ		V-PAI-1S: <i>tie, bind fasten</i>
δεκαπέντε		A-NIndecl.: <i>fifty</i>
δένδρον, -ον, τὸ		N-NNS: <i>tree</i>
δέομαι		V-PAI-1S: <i>ask, beg, pray, beseech</i>
δεξιός, -ά, -όν		A-NMS: <i>right (hand)</i>
δεσπότης, -ου, ὁ		N-NMS: : <i>master, lord</i> – In the vocative, δέσποτα, Lk 2:29; Ac 4:24; in Re 6:10 the Nom. S. form δεσπότης is used
δεῦρο		Adv.: <i>come!</i>
δεῦτε		Adv.: <i>come!</i> (pl. of δεῦρο)
δεύτερος, -α, -ον		Ordinal Numeral: <i>second</i> , as an adv. – <i>secondly</i>
διότι		Conj.: usually means <i>because, for</i> , but if the context permits, it may be rendered by <i>therefore</i> . Occurs much less frequently than ὅτι, for which it is in many respects a synonym
		Adv.: <i>shining clearly, quite clearly</i>
δηλαυγῶς		V-PAI-1S: <i>make plain, declare</i>
δηλόω, -ῶ		Adv. of time: <i>at any time</i>
δήποτε		Adv.: <i>surely, of course</i>
δήπου		– non-diacritical
δια		P _{rep.} : Root meaning: <i>two</i> ; from δῦο. Jas 1:8, δι-υχος, <i>double-lived</i> . In composition: <i>two, between, through</i> . It is also frequently used in the "perfective" sense. Heb 1:11, σὺ δὲ διαμένεις, <i>but thou abidest through, or endlessly</i> . Resultant Meanings: with the genitive case; <i>through</i> . Joh 3:17, ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ, <i>that the world might be saved through him</i> . This usage is very common; With the accusative case: (a) <i>because of</i> . Mt 6:25, διὰ τοῦτο λέγω ὑμῖν, <i>because of this I say to you</i> . This usage is also very common. (cf. Lk 18:5. (b) <i>for the sake of, for</i> . Mk 2:27, τὸ σάββατον διὰ τὸν ἄνθρωπο νέγένετο, <i>the sabbath was made for the sake of man</i> (cf. Mt 19:12; Ro 4:23, 24; 11:28; Re 1:9; 2:3). Remote Meanings: <i>By, through</i> (agency), <i>among; By means of, or using</i> ; G. Milligan's <i>Greek Papyri</i> ^a , pp. 39, 40, there are four places where διὰ means <i>by</i> . Although διὰ is occasionally used to express agency, it does not approximate the full strength of ὑπό. This distinction throws light on Jesus' relation to the creation, implying that Jesus was not the absolute, independent creator, but rather the intermediate agent in creation. See Joh 1:3, πάντα δι' αὐτοῦ ἐγένετο, <i>all things were made by or through Him</i> ; Heb 1:2, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας, <i>by whom also He made(the) ages (worlds)</i> ;
		N-NFS: <i>disposition, testament, will</i> – in LXX <i>convention, arrangement, covenant</i>
διαθήκη, -ης, ἡ		N-NFP: a division, a distribution, distinction, difference, in particular, a distinction arising from a different distribution to different persons. 1 Co 12:6† – non-diacritical
διαίρεσις, -εως, ἡ		

^a *Selections From The Greek Papyri. Edited and translated with notes, Cambridge: University Press, 1910, 1912, xxxii,152pp*

διαίρεσις, -εως, ἡ	N-NFS: a division, a distribution, distinction, difference, in particular, a distinction arising from a different distribution to different persons. 1 Co 12:6†
διαίρειω, ὦ	V-PAI-1S: <i>divide into parts, cut asunder; distribute</i> – Lk 15:12, 1 Co 12:11† – non-diacritical
διαιρέω, -ῶ	V-PAI-1S: <i>divide into parts, cut asunder; distribute</i> – Lk 15:12, 1 Co 12:11†
διακονέω, -ῶ	V-PAI-1S: <i>to minister, serve, wait upon</i> especially at table 1 Pe 4:11; <i>to serve as a Church deacon</i> – 1 Ti 3:10, 13; <i>to minister, supply</i> – 1 Pe 1:12, 4:10, passive v. 2 Co 3:3, 8:19-20
διακονία, -ας, ἡ	N-NFS: <i>the office and work of a διάκονος, service, ministry; domestically, Lk 10:40; ministry, Ac 1:17, 25, 6:1, 4, 11:29 etc.</i>
διάκονος, -ου, ἡ	N-NFS: <i>woman servant, woman helper, woman Deacon</i> – as an officer in the local Church. e.g., Phoebe Ro 16:1, also 1 Tim 3:11ff as to qualifications.
διάκονος, -ου, ὁ	N-NMS: <i>servant, helper, Deacon</i> – as an officer in the local Church. e. g. 1 Tim 3:8-13, their appointment Ac 6:3,
διαλύω	V-PAI-1S: <i>break up, dissolve, decay, destroy</i>
διάνοια, -ας, ἡ	N-NMS: <i>understanding, intelligence, mind</i> as the organ of νοέω.
διατάσσω	V-PAI-1S: <i>charge, give orders, appoint, arrange, ordain.</i> See Tit 1:5 where Paul appoints (διεταξάμην (V-AMI-1S) > διατάσσω) Titus to ordain (καταστήσης {V-AAS-2S} > καθίστημι) Elders
διδασκαλικός	A-NMS; Apt to Teach, or teacherish; 1 Ti 3:2, 2 Ti 2:24† – non-diacritical
διδασκαλικός, -ή, -όν	A-NMS; Apt to Teach, or teacherish; 1 Ti 3:2, 2 Ti 2:24†
διδασκαλος	– non-diacritical
διδασκίλια	– non-diacritical
διδάσκαλος, -ου, ἡ	N-NMS: <i>Teacher or Rabbi</i>
Διδάσκαλος, -ου, ἡ	N-NMS: <i>Teacher or Rabbi</i>
διδασκω	V-PAI-1S: <i>teach</i> – Mt 5:2 – non-diacritical
διδάσκω	V-PAI-1S: <i>teach</i> – Mt 5:2
διδαχή, -ῆς,	N-NFS: <i>teaching, doctrine, that which is taught, Tit 1:9; actively, teaching Ac 2:42, 2 Ti 4:2</i>
δίδωμι	V-PAI-1S: <i>give, bestow, grant, supply, deliver, commit, yield.</i> Syn. δωρέομαι.
διέρχομαι	V-PAI-1S: <i>go through</i>
δίκαιος, -αία, -ον	A-NMS: Just, righteous
δικάστης, -ου, ὁ	N-NMS: <i>judge.</i> Ac 7:27, 35† (LXX quote)
διπλοῦς, -ῆ, -οῦν	A-NMS: <i>double, two-fold</i>
δίς	Adv.: <i>twice</i>
διφθεραι	– non-diacritical
διώκω	V-PAI-1S: <i>put to flight, drive away, pursue, with acc. without hostility follow after; Lk 17:23, with hostile purpose; Ac 26:11, Rev 12:13, persecute; Mt 5:10-12, 44, 10:23, metaphprically – with acc. rei., of seeking eagerly after, Ro 9:30, 1 Ti 6:11, 2 Ti 2:22</i>
δοκιμάζω	V-PAI-1S: <i>test, try, prove (primarily used to test metals).</i> This word expects the testing to be successful. Cf. Php 1:10
δοκιμασία, -ας, ἡ	N-NFS: <i>testing, proving; Heb 3:9 (LXX)</i>
δοκιμή, -ῆς, ἡ	N-NFS: The process of <i>trial, proving, test</i> or The result of trial or testing, <i>approval, approvedness, proof.</i>
δοκίμιον, -ου, τό	N-NNS: usually regarded as a variant form of δοκιμείον; <i>test.</i> Jas 1:3.
δοκίμιος, -α, -ον	A-NMS: <i>tested, approved</i> – see Deissmann BS, pg 259ff.
δόκιμος, -ον	A-NM/FS: <i>tested, accepted, approved</i> (primarily used of metals). Cf. Ro 14:18 – <i>approved</i> by (Instrumental) men.
δόξα, -ης, ἡ	N-NFS: <i>glory</i>
δότης	N-NMS: <i>giver.</i>
δούλος, -η, -ον	A-NMS: <i>in bondage to, subject to; as a Noun, bondslave, bondmaid;</i>

δουλώ, -ῶ

V-PAI-1S: *enslave, bring into bondage*

δόξα, -ης, ἡ

N-NFS: *brightness, splendor, radiance, - reflection*

δράκων, -οντος, ὁ

N-NMS: *dragon*

δύναμαι

V-PAI-1S: *be able.*^a

δύναμις, -εως, ἡ

N-NFS: *power, miracle*

δυο

A-N(all genders)P: two – a cardinal numeral – non-diacritical

δύο

A-N(all genders)P: two – a cardinal numeral

δώδεκα

A-NM/F/NP: twelve – an indeclinable ordinal number – Mt 10:1

δωρεάν

Adv.: *freely, without charge***ε Ε**

ἐάν

Contraction of εἰ + ἄν - a conditional particle which usually occurs in the protasis of conditional sentences of Type 3. Often translated *if*.

ἐαυτοῦ, -ῆς, -οῦ

3rd Reflexive Pers. Pron.-GMS: (*of*) *himself*

ἐαυτῶν

Reflexive Pron.-GMP: (*of*) *ourselves, yourselves, themselves*

ἐβδομηκοντάκις

Adv.: *seventy times*

ἐγγίζω

V-PAI-1S: *draw near, be at hand, come near, bring near, join one thing to another, approach*

ἐγγιστα

Superl. Adv.: *nearest*

ἐγγυς

A_{dv}, P_{rep}: *near*

ἐγγύτερον

Comp. Adv.: *nearer*

ἐγείρω

V-PAI-1S: *raise, awaken, arouse* – from sleep, *cause to appear*.

ἐγκρατής, -ές

A-NM/FS: *disciplined*

ἐγώ

First Pers. Pron. NS: *I, me, my, mine*

Ἐγώ

First Pers. Pron. NS: *I, me, my, mine*

ἔθνος, -ους, τό

N-NNS: *nation* stem: ἔθν-ο/ε

ἔθος, -ους, τό

N-NNS: *habit, custom*

εἰ

Conjunctive Particle used in indirect questions - and conditional particle used in Protasis of Conditional Sentences of type (1st class) 1, *since* (it is true), 2, *since* (it isn't true), and 4, *if* (it's possibly true but very low probability).

εἰκῶν

N-NFS: *an image, likeness* – non-diacritical

εἰκῶν, -όνης, ἡ

N-NFS: *an image, likeness*

εἰλικρινής, -ές

N-NFS: *sincere, pure; unsullied, without wax* as an unblemished potter's pot that could be used for holding hot liquids. Holding a piece up to the sun could show firing or other manufacturing flaws, or found pure when unfolded or held up to and examined by the sun's light. – Php 1:10; See W. Barclay, "A New Testament Wordbook", pg32-33.

εἰμι

E_{quative} V-PAI-1S: *am* – to be, exist – non-diacritical

εἰμί

E_{quative} V-PAI-1S: *am* – to be, exist -

εἶπον

V-2AAI-1S: - < obsolete ἔπω < λέγω: *say*

εἰρήνη, -ης, ἡ

N-NFS: *peace*

εἰρηνεύω

V-PAI-1S: *bring to peace, reconcile* – 1 Mac 6:60, *keep peace, be at peace* – Mk 9:50, Ro 12:18, 2 Co 13:11, 1 Th 5:13†

εἰς

Prep.: Root meanings: **within, in**. It was derived from ἐν and gradually took over its functions, so much so that in Modern Greek ἐν does not occur. In composition: *into, in*; as εἰσεθεῖν, *to go into*. Resultant meanings: with the accusative case: **into, unto, to, for**. These meanings are very common. It occurs only with the accusative case. Ac 11:26, ἐξ ἠλθεν δὲ εἰς Ταρσόν, *but he went*

^a Δύναμαι is a deponent μι-verb. Its paradigm is similar in most respects to the passive of ἵστημι (cf. 25.01, Table 25.04 and 25.05), but there are a number of irregular forms:

	forth to Tarsus; 16:19, εἰλκυσαν εἰς τὴν ἀγοράν, <i>they dragged them into the market-place</i> , Ro 1:5, ἀποστολὴν εἰς ὑπακοὴν πίστεως, <i>apostleship unto the obedience of faith</i> ; 1 Co 14:22, αἱ γλῶσσαι εἰς σημεῖον εἰσιν, <i>tongues are for a sign</i> . Remote meanings: In . Lk 8:48, πορεύου εἰς εἰρήνην, <i>go in peace</i> (cf. Joh 1:18; Ac 2:27, 31; 19:22). Upon . Mt 26:10, . . . ἔργον γὰρ καλὸν ἠργάσατο {V-AAI-3S> ἐργάζομαι} εἰς ἐμὲ, <i>for she hath wrought a good work upon me</i> . (cf. Mt 27:30a; Ac 27:26;). This use is common in the papyri. Against . Lk 12:10, καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸ νυῖόν, <i>and everyone who will speak a word against the Son</i> (cf. Lk 15:18; Ac 6:11). Among . Lk 10:36, ἐμπροσθέντος εἰς τοὺς ληστὰς, <i>fell among thieves</i> (cf. Joh 21:23; Ac 4:17). With respect to, with reference to . Ac 2:25, Δαυεὶδ γὰρ λέγει αὐτόν, <i>for David says with reference to him</i> (cf. Mt 3:11 (see 40.08.02 (ii) (β).; Ac 2:38; Ro 10:4; 15:2; 16:19). As , expressing equivalence. Heb 1 :15, ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, <i>I will be to him as a father</i> (cf. Mk 10:8; Ac 7:53; 13:22). Because of . Ro 4:2, εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, <i>but because of the promise of God he did not waver in unbelief</i> (cf. Mt 3:11; Mk 2:18; Ro 11:32; Tit 3:14). For the purpose of , regularly when used with the infinitive, but a few times also without. Mt 8:34, ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, <i>the city went out for the purpose of meeting Jesus</i> (cf. Mt 8:4; 1 Co 11:24; 2 Co 2:12). Cardinal Numeral A-NMS: one
εἰς, μία, ἓν	V-PAI-1S: <i>go into, enter</i>
εἰσέρχομαι	Adv.: <i>then, next, after that</i>
εἶτα	V-Pf.AI-1S: Pf., with present sense (< ἔθω) <i>custom, be accustomed</i>
εἴωθα	P _{rep.} : Root meanings: <i>out of, from within</i> . In composition: <i>out of, away – or emphasis</i> . Resultant meanings: <u>ἐκ occurs only with the ablative case</u> . In general it has meanings: <i>out of, from within</i> . Remote meanings: <i>on, by means of, because of</i> .
ἐκ	A-NMS: <i>each, every</i> . It is also used as a substantive (pronoun). V-PAI-1S: <i>drive, cast or send out, expel – Ac 27:38; command or cause to depart – Mt 9:38; reject – Lk 6:29; leave out – Re 11:2; take, draw, or pluck out – Lk 6:42; bring forth or out of – Lk 10:35</i> Adv.: <i>there</i>
ἐκαστος, -η, -ον	Adv. : <i>thence, from there</i>
ἐκβάλλω	N-NFS: <i>receiving from, succession, an interpretation, in N.T., expectation</i> Heb 10:27 Far Demonstrative P _{ron.} -NMS: <i>that</i> (Pl. <i>those</i>)
ἐκεῖ	V-PAI-1S: <i>seek out, search for, desire, seek to get, charge with, require of</i>
ἐκεῖθεν	N-NFS: <i>assembly, local and universal - Church – non-diacritical</i>
ἐκδοχή, -ῆς, ἡ	N-NFS: <i>assembly, local and universal - Church</i>
ἐκδοχή, -ῆς, ἡ	V-PM/PI-1S: <i>be weary, give out, be ungirded</i> . Only passive in N.T.
ἐκείνος, ἐκείνη, ἐκείνο	A _{dv.} P _{rep.} : <i>outside</i>
ἐκζητέω, -ῶ	V-PAI-1S: <i>pour out</i> Ref. LXX, Lev 4:17
ἐκκλησια	N-NFS: <i>an olive tree</i>
ἐκκλησία, -ας, ἡ	N-NMS: <i>olive grove, olive orchard</i> . This word has become a proper noun and is the true reading in Ac 1:12, and Lk 19:29. MM, Deissmann, ATR Word Pictures
ἐκλύομαι	N-GFP > ἐλαία, ας, ἡ: <i>an olive tree – See reading of Ἐλαιῶν for Ac 1:12 and Lk 19:29</i>
ἐκτος	Comp.A-NM/FS: <i>smaller, inferior</i>
ἐκχέω, -ῶ	A-NMS: <i>smallest, least; Superlative of ἐλάχιστος, εἰα, υ: small, short, mean, little, a third declension adjective, or usually listed as the superlative of μικρός, ἄ, ὄν: small, young; but see the comparative of the superlative as in Eph 3:8 ἐλαχιστότερος; less than the least.</i>
ἐλαία, -ας, ἡ	
Ἐλαιῶν, -ῶνος, ὁ	
Ἐλαιῶν	
ἐλάσσων, ἔλασσον	
ἐλάχιστος, -η, -ον	

ἐλαχιστότερος, -ίστη, -

Comp. A-NMS: *less than the least*

ον

A-NMS: *small, short, mean, little*

ἐλάχυς, -εια, -υ

V-PAI-1S: *convict, reprove, expose*

ἐλέγχω

A-NMS: *free*

ἐλεύθερος, -α, -ον

V-PAI-1S: *make free* – Joh 8:32

ἐλευθερόω, -ῶ

V-PMI-1S: *come* – used for out of the

ἐλεύθομαι

N-NFS: *a coming*; Ac 7:52†

ἔλευσις, -εως, ἡ

N-NFS: *Greece*

Ἑλλάς, -άδος, ἡ

N-NMS: *Greek* – as opposed to βάρβαρος (a barbarian)

Ἑλλην, -ηνος, ὁ

A-NMS: *Greek*

Ἑλληνικός, -ή, -όν

N-NFS: *Greek woman* (Gentile)

Ἑλληνίς, -ίδος, ἡ

N-NMS: a Hellenist – a Grecian Jew (< Ἑλληνιστο *Hellenize, affect Greek customs*)

Ἑλληνιστής, -οῦ, ὁ

A_{dv.}: *in Greek* – Joh 19:20, Ac 21:37†

Ἑλληνιστί

ἐλλογᾶω, -ῶ

V-PAI-1S: *to charge to one's account, impute* (a κοινή word, elsewhere usually -έω) See Deissmann LAE, 79F., 335 f.; of sin - Ro 5:13†

ἐλπίζω

V-PAI-1S: *hope*

ἐλπίς, -ίδος, ἡ

N-NFS: *Hope* - Ro 8:20-25 – *Hope is the heavenly look - like faith but the object is heavenly.*

ἐλωί

Prop. Noun > Aramaic – *Eloi* – Mt 27:46, Mk 15:34^(LXX) †

ἐμαυτοῦ, -ῆς, -οῦ

1st Reflexive Pron.-GMS: (*of*) *myself, , itself*

ἐμός, -ή, -όν

Emphatic 1st Pers. (Poss. Adj.) Pron.: NM[S]: *my, mine*

ἔμπροσθεν

A_{dv.}P_{rep.}: *before, in front, ahead*

έν

Prep.: Root meaning: *within*. In composition: *within, in*. as ἐνεργέω, *work in. on*; as, ἐνδύω, *put on*. Resultant Meanings: With the locative case; *in, on, at, within, among*. Mt 2:5, ἐν Βηθλεέμ, *in Bethlehem*, Ac 1:17, ἐν ἡμῖν, *among us*. With the locative case it is used mostly with words of place, but it also occurs with words of time (cf. Ac 1:15). With the instrumental case: *with, by means of*, Remote Meanings: *besides, into, because of, through* – Heb 1:1-2

έν

Numeral A-NNS: *one*

ἐναντίος, -α, -ον

A-NMS: *contrary*

ἐνεκεν

A_{dv.}P_{rep.}: *for the sake of*

ἐνεργής, -ές

A-NM/FS: *effective*

ἐνέχω

V-PAI-1S: *hold in* (pass. *Entangled*)

ἐνοχος

A_{dv.}P_{rep.}: *guilty of*

ἐντευξίς, -εως, ἡ

V-PAI-1S: *a lighting upon, meeting with; conversation; a petition* (according to Deissmann, BS, pg 121ff, 146, MM, Exp., xiii) – 1 Ti 4:5, pl. 2:1.†

ἐντολή, -ῆς, ἡ

N-NFS: *charge, injunction, injunction, order, command*. Ref. 1 Jn 2:7-8

ἐντος

A_{dv.}P_{rep.}: *within, among*

ἐνώπιος

A_{dv.}P_{rep.}: *before*

ἔξω

A_{dv.}P_{rep.}: *outside*

ἐπάνω

A_{dv.}P_{rep.}: *above*

ἐπαύριον

Adv.: *tomorrow*

ἐπεὶ

Causal (Temp. Lk 7:1?: *when, after*) Conj.: *because, since, for*

ἐπειδή

Conj. - (1) temporal: *when, after*; (2) causal: *since, since then, (just) because*

ἐπειτα

Adv.: *thereupon, afterwards*

ἐπέκεινα

A_{dv.}P_{rep.}: *beyond*

ἐπί

P_{rep.}: Root meaning: *upon*. In composition: *upon*, and also for emphasis, as ἐπιγινώσκω, *experientially know thoroughly*. Resultant meanings: With the genitive case: *upon, on, at, by, before*, emphasizing contact. With the locative case: *upon, on, at, over, before*, emphasizing position. With the accusative case: *upon, on, up to, to, over*, emphasizing motion or direction. Remote meanings: *in, against, for, after, on account of, in the time of, in addition to, on account of*.

ἐπιγινώσκω

V-PAI-1S: *observe, perceive, discern, recognize, know* – in N.T. esp. in Pauline epistles, *full, experiential knowledge*.

ἐπιγράφω

V-PAI-1S: *write upon, inscribe*

ἐπιλύω

V-PAI-1S: *explain, interpret*

ἐπίσταμαι

V-PAI-1S: *know, know of, understand*

ἐπιστάτης, -οῦ, ὁ

N-NMS: *a chief, commander, master*, has vocative, ἐπιστάτα - Lk 5:5; 8:24, 45; 9:33, 49; 17:13

ἐπτὰ

Cardinal Number A-NIndecl.: *seven*

ἐπτάκις

Adv.: *seven times*

ἐξουσία, -ας, ἡ

N-NFS: *liberty, power to act*

ἔξω

Adv.: *outside*

ἔξωθεν

Adv.: *from outside*

ἔργον, -ου, τό

N-NNS: *work, task, employment*

ἔρις, -ιδος, ἡ

N-NFS: *strife^a*

ἔρχομαι

V-PAI-1S: *come*

ἐρμηνεία, -ας, ἡ

N-NFS: *translation, interpretation*

ἐρμηνευτής, -οῦ, ὁ

N-NMS: *translator, interpreter*

ἐρμηνεύω

V-PAI-1S: *explain, interpret – something to someone, proclaim, discourse on*

ερμηνευω

V-PAI-1S: *explain, interpret – something to someone, proclaim, discourse on – non-diacritical*

Ἐρμῆς, -ου, ὁ

N-NMS: *Hermes* – The Greek god of communication. acc.

ἔρχομαι

Ἐρμῆν.

ἐρωτάω, -ῶ

V-PAI-1S: *come*

V-PAI-1S: (-έω; v. M, Grammar Vol. 2, pg. 238,) *ask, question*. Request peer-to-peer – Note: 1 Joh 5:16!, Joh 4:47, 17:20, but the peer to peer to God (ἐρωτάω) is forbidden in : 1 Joh 5:16.

ἐσθής, -ήτος, ἡ

N-NFS: *clothing*

ἐσθίω

V-PAI-1S: *eat*

εσται

V-FAI-3S < εἰμί: *be, am* – non-diacritical

εστιν

V-PAI-3S < εἰμί: *be, am* – non-diacritical

ἔσχατος, -η, -ον

Comparative A-NMS: *last, utmost, extreme*

ἔσχάτως

Adverb: *extremely, utterly – to be at the point of death*; Mk 5:23†

ἔσω

A_{dv.}P_{rep.}: *within*

ἔσωθεν

Adv.: *from within*

ἕτερος, -α, -ον

A-NMS: *other (of a different kind.)* For its comparison with ἄλλος, η, ο, see Gal 1:5-7. 1 Co 12:8-10, 2 Co 11:4

ἔτι

Adv.: *still, yet*

ἐτοιμάζα

V-PAI-1S: *prepare*

ἔτος, -ους, τό

N-NNS: *year*

ἐτύμολογέω, -ῶ

V-PAI-1S: *analyse a word and find its origin*

ἔτύμος, -η, -ον

A-NMS: *true*, neuter as an adverb; ἔτυμον as a Substantive; *the true sense of a word according to its origin*. See ἐτύμολογέω

εὖ

Pos. Adv.: *well, good*

εὐαγγελίζω

V-PAI-1S: *bring or announce glad tidings, evangelize*

^a ἔρις and χάρις may have accusative singular ἔριν. χάριν as well as ἔριδα, χάριτα.

εὐαγγέλιον, -ου, τό

N-NNS: classics – *a reward for glad tidings, make a thank offering for good tidings*; later – *good tidings, good news*, in N.T., *gospel*.

εὐαγγελιστής, -οῦ, ὁ

N-NMS: evangelist; Ac 21:8, Eph 4:11, 2Ti 4:5†

εὐγενής, -ές

A-NM/FS: *noble*

εὐθύς, -εἶα, -ύ

A-NMS: *straight, direct* – a characteristic word used by Mark - *straightaway*

εὐθύς

Adv.: *immediately*

εὐλαβής, -ές

A-NM/FS: *devout*

εὐλογέω, -ῶ

V-PAI-1S: *speak well of, praise, extol, bless*

εὐλογουντες

V-PAP-NM/NP: *speak well of, praise, extol, bless* – non-diacritical

εὐρίσκω

V-PAI-1S: *find*

εὐσεβής, -ές

A-NM/FS: *pious: pious*

εὐχαριστέω, -ῶ

V-PAI-1S: *be thankful, gratitude, giving of thanks, thanksgiving* – the grateful acknowledgment of past mercies.

εὐχαριστία, -ας, ἡ

N-NFS: *thankfulness, gratitude, giving of thanks, thanksgiving* - the grateful acknowledgment of past mercies.

εὐχομαι

PAI-1S: *pray*

ἐφάλλομαι

V-PAI-1S: *leap upon-* compound verb (επι + ἄλλομαι) [LXX – 1 Ki 10:6, 11:6 16:13] – Ac 19:16†

ἐχθές

Adv.: *yesterday*

εχομεν

V-PAI-1P < ἔχω: *have, hold* – non-diacritical

ἔχω

V-PAI-1S: *have, hold*

εχωμεν

V-PAS-1P < ἔχω: *have, hold* – non-diacritical

εχων

V-PAP-NMP < ἔχω: *have, hold* – non-diacritical

ἐχών, ἐκοῦσα, ἐχόν

A-NMS: *willing*

ἔως

Adv. of time, Prep.: *until, while, up to*

Ζ Ζ

ζάω, -ῶ

V-PAI-1S: *live* (originally an ηω-verb)

ζηλόω, -ῶ

V-PAI-1S: *zealously seeking, covet* – Note that the PAI-2P

ζητέω, -ῶ

ζηλοῦτε, has the same form as the PAI_{mp}-2P

ζήτησις, -εως, ἡ

V-PAI-1S: *seek*

ζιζάνιον, -ου, τό

N-NFS: *investigation, controversy*

ζωή, -ῆς, ἡ

N-NNS: *tare* – see Winnifred Walker's All The Plants Of The Bible.N-NFS: *life*, in N. T. that life that is eternal in nature as opposed to βίος. 1 Joh 5:20

η Η

η'

Numeral: *8*

ἦ

Disjunctive Part.: *or*

ἦ

Particle Disjunctive and Comparitive: *and, either, or*. In comparisons it means *than*.

ἡγεμών, -όνος, ὁ

N-NMS: *leader* - (=ἡγεμον+ς)

ἡγέομαι

V-PAI-1S: *regard*

ἡδέως

Adv.: *gladly*

ἦδη

Adv.: *already*

ἦδιον

Comp. Adv.: *more pleasant*

ἦδιστα

Superl. Adv.: *very gladly, most gladly*

ἦδιστος

Superl. A: *most pleasant*

ἡδίω

Comp. A: *more pleasant*

ἡδύς, -εἶα, -ύ

Pos. A-NMS: *pleasant*

ἡμέρα, -ας, ἡ

N-NFS: *day*

ἡμεῖς

1st PPron. NP: *we*

N. Carlson	An Exegetical Greek Grammar Of The New Testament (and LXX)	The CFBC
ἡμεῖς		1 st P Pron. NP: <i>we</i>
ἡμέτερος, -α, -ον		1 Pers. Poss. Adj. NMP: <i>our, ours</i>
ἡμῶν		1 st P Pron. GP: <i>our, ours, of us, of ours</i> – non-diacritical
ἡπίος, -α, -ον		A-NMS: <i>mild, gentile</i> – 1 Th 2:7, seq. with πρὸς, 2 Ti 2:24†
ἡπιοι		A-NMP: <i>mild, gentile</i> – non-diacritical
Ἡρώδης, -ου, ὁ		N-NMS: <i>Herod – the Great, Antipas, Agrippa</i>
ἥσσων, , ἥσσον		Comp.A-NM/FS: <i>lesser, worse</i>
Θ		
θάλπω		V-PAI-1S: <i>keep warm, cherish, comfort</i> , Eph 5:29, 1 Th 2:7†
θαλπῃ		V-PAS-3S: <i>keep warm, cherish, comfort</i> , 1 Th 2:7 – non-diacritical
θάλασσα, -ης, ἡ		N-NFS: <i>sea</i>
θαρσεῶ, -ῶ		N-NMS: <i>be of good courage</i> – Mt 9:2, 22, 14:27, Mk 6:50 10:49, Joh 16:33, Ac 23:11†
θαυμάζω		V-PAI-1S: <i>marvel, wonder, wonder at</i> – Ga 1:6, etc.
θεαομαι		– non-diacritical
θέλημα, -ματος, τὸ		N-NNS: <i>will</i>
θέλω		V-PAI-1S: <i>to will, be willing, wish, desire.</i>
θεμελιόω, -ῶ		V-PAI-1S: <i>lay foundation, found</i>
Θεον		N-AMS: <i>God</i> – non-diacritical
θεός, -οῦ, ὁ		N-NMS: <i>God</i> , usually referring to the person of the Father, but also often to the Son, and less often to the Holy Spirit.
Θεος		N-NMS: <i>God</i> , usually referring to the person of the Father, but also often to the Son, and less often to the Holy Spirit – non-diacritical.
θεός, -οῦ, ὁ, (ἡ)		N-NM(F)S: <i>God, or god</i>
Θεου		N-GMS: (<i>of or for</i>) <i>God</i> – non-diacritical
θεόφιλος, -ου, ὁ		N-NMS: <i>Theophilus – God lover.</i> Lk 1:3, Ac 1:1†
θεραπεύω		V-PAI-1S: <i>do service, serve</i> ; as a medical term, <i>treat, cure, heal</i>
θεράπων, -οντος, ὁ		N-NMS: <i>attendant, servant</i> – He 3:5 [LXX]†
Θεσσαλονικεύς,		N-NMS: <i>Thessalonian</i>
-εως, ὁ		
θεωρέω, -ῶ		V-PAI-1S: <i>look at, gaze, behold</i> ; popularly, <i>see, perceive, discern</i> ; Hebraistically, <i>experience, partake</i>
θεωρία, -ας, ἡ		N-NFS: <i>viewing, spectacle, sight</i>
θηρίον, -ου, τὸ		N-NNS: <i>wild beast, beast</i> – Mk 1:13 Ac 11:6, 28:4-5. . . of the Antichrist – Re 11:7 13-20
θησαυρίζω		V-PAI-1S: <i>lay up, store up</i> – Ja 5:3 – metaph. Ro2:5
θησαυρός, -οῦ, ὁ		N-NMS: <i>a place of safe keeping, a casket, a treasury</i> – 2 Co 4:7
θιγγάνω		V-PAI-1S: <i>touch, handle</i>
θλίβω		V-PAI-1S: <i>afflict</i>
θλίψις, -εως, ἡ		N-NFS: <i>affliction</i>
θρίξ, τριχός, ἡ		N-NFS: <i>hair</i>
θυγάτηρ, -τρός, ἡ		N-NFS: <i>daughter</i> stem: θυγατ(ε)ρ- This word has vocative, θύγατερ, 3 occurrences in N. T., while the Nom. P. form θυγατέρες is used in Lk 23:28.
θώραξ, -ακος, ὁ:		N-NMS: <i>herald</i>
Ι		
ιδιος		A _{adj.} used as a R _{eflexive} P _{ronoun} – NMS: <i>one's own</i> , (in class. Lit. as opposed to κοινῶςδημόσιος) Lk 6:41, Jo 1:42, Ac 2:6, 1 Co 11:21, Ga 6:5, 2 Ti 1:9; <i>peculiar, distinct, appropriate, proper</i> 1 Co 15:23, Ac 1:25, etc – non-diacritical
ἴδιος, -α, -ον		A _{adj.} used as a R _{eflexive} P _{ronoun} – NMS: <i>one's own</i> , (in class. Lit. as

	οπισθεν (ὀπισθεν) Lk 6:41, Jo 1:42, Ac 2:6, 1 Co 11:21, Ga 6:5, 2 Ti 1:9; <i>peculiar, distinct, appropriate, proper</i> 1 Co 15:23, Ac 1:25, etc N-NMS: <i>sweat</i>
ιδρώς, -ώτος, ὁ	
Ἰησούν	N-ANS: <i>Jesus</i> the human name of the Son of God. – non-diacritical
Ἰησοῦς, -οῦ, ὁ	N-NMS: Partially Indeclinable name: <i>Jesus</i> the human name of the Son of God. (Ἰησοῦς, Gen. οὐ, dat. οὐ, accus. οὐν)
ἸΗΣΟΥΣ	N-NMS: Partially Indeclinable name: <i>Jesus</i> the human name of the Son of God. (Ἰησοῦς, Gen. οὐ, dat. οὐ, accus. οὐν) – non-diacritical
ἱκετήριος, -α, -ον	A-NMS: as a substantive- <i>a suppliant</i> ; in Class. Lit. <i>an olive-branch</i> carried by a suppliant (by meton.); in late Gr. <i>A supplication</i> – it occurs in the Pl. with δέησις - He 5:7. V-PAI-1S: <i>come</i>
ἱκνέομαι ^a	A-NMS: <i>cheerful, glad, merry</i> - halarious
ἱλαρός, -ά, -όν	N-NNS: <i>garment, mantle, cloak</i> ; Cf. word erroneously translated as an outer garment: V-PAI-1S: <i>clothe</i>
ἱμάτιον, -ου, τό	N-NFS: has dative α, accusative αν, and an indeclinable form Ἰουδά: <i>Judah or Judas</i> N-NMS: <i>priest</i>
ἱμτιζω	N-NMS: Indeclinable name: <i>Isaiah</i> – the O. T. prophet (BC 745-681) V-PAI-1S: <i>establish, stand</i>
Ἰούδας, -α, ἡ	V-PAI-1S: <i>be strong</i> (in body) – Mt 9:12, Mk 2:17; <i>be powerful, have power, prevail</i> – Ac 19:20, Re 12:8; seq. κατά, with gen. of person – Ac 19:16; with inf. <i>Be able</i> – Mt 8:28, 26:40, Mk 5:4, 9:18 (inf. As ellipsis); of things - <i>avail, be serviceable</i> – Mt 5:13, Ga 5:6, He 9:7† N-NMS: <i>horseman</i> ; Ac 23:23, 32†
ἱερέυς, -έως, ὁ	A-NMS: <i>of a horse, of horsemen, equestrian</i>
Ἰσαΐας, -ου, ὁ	N-NMS: horse
ἱστημι	N-NMS: <i>priest</i>
ἰσχύς, -ος, ἡ	N-NNS: <i>sanctuary, temple</i>
ἰσχυός, -ή, -όν	N-Indecl.: <i>Jerusalem</i>
ἵππος, -ου, ὁ	N-NNP: <i>Jerusalem</i>
ἱερέυς, -έως, ὁ	V-PAI-1S: <i>stand, set, place, set up</i>
ἱερόν, -οῦ, τό	N-NFS: <i>strength</i> stem: ἰσχυ-
Ἰερουσαλήμ, ἡ	N-NMS: <i>fish</i> stem: ἰχθυ-
Ἰεροσόλυμα, -ων, τά	Proper name: <i>John</i> . Hellenized form of Ἰωανάν. AS -ηγ,
ἵστημι	
ἰσχύς, -ος, ἡ	
ἰχθύς, -ος, ὁ	
Ἰωάνης, ὁ	

κ Κ

κάγω	Conj.P-NMS: Formed by crasis of καί+ἐγώ: <i>and I</i>
καθαίρω	V-PAI-1S: <i>cleanse</i>
Καθάπερ	Adv.: <i>just as, even as</i>
καθαρίζω	V-PAI-1S: <i>cleanse, make clean</i>
κάθημαι	V-PAI-1S: <i>sit</i>
καθίημι	V-PAI-1S: <i>let down</i>
καθίστημι	V-PAI-1S: <i>set down, bring down, set in order, appoint</i> – used of how local Churches get their officers (voting makes the majority and often the more unspiritual ones to pick their titular ^b rulers.),

^a lengthened form of ἴκω. This lengthened form does not occur in the New Testament but occurs often in papyri, etc. The lengthened form occurs as a compound verb with απο, δια, and επι. (ἀφικνέομαι (Rev 16:19), διῦκνέομαι (Heb 4:12), and ἐφικνέομαι (2 Cor 10:13, 14), resp.)

^b Being such in name only.

καθόλου	
καθῶς	Adv. Part: <i>as, according as, even as, just as</i>
καί	Coord. Conj.: <i>and, even</i>
Καὶ	Coord. Conj.: <i>and, even</i>
καινός, -ή, -όν	A-NMS: <i>new, fresh</i> with respect to form, or <i>new, fresh</i> with respect to function. Ref. a look at rhetorical use of this word in 1 Jn 2:7-8.
καινην	A-AFS: <i>new</i> in respect to form or quality – 1 Jn 2:7-8 – rhetorically with ‘old’ – non-diacritical
καινός, -ή, -όν	A-NMS: <i>new</i> in respect to form or quality – 1 Jn 2:7-8 – rhetorically with ‘old’
καιρός, -οῦ, ὁ	N-NMS: <i>due measure, fitness, proportion</i> (in Eur., Xen, al.) <i>time, season</i>
Καισαρ, -αρος, ὁ	N-NMS: <i>Caesar</i> – non-diacritical
κακία, -ας, ἡ	N-NFS: <i>badness</i> in quality, <i>wickedness, depravity, malignity</i> , in late Gr. <i>evil, trouble affliction</i>
κακός, -ή, -όν	A-NMS: <i>bad, worthless, inferior, bad, evil</i>
Καλαμος, -ου, ὁ	N-NMS: <i>a reed, reed-pipe, flute, reed-staff, staff, measuring reed or rod</i> . Mt 11:7, 12:20 ^(LXX) , 27:29-30, 48, Mk 15:19, 36, Lk 7:24, 3 Joh 1:13, Re 11:1, 21:15-16 – non-diacritical
κάλαμος, -ου, ὁ	N-NMS: <i>a reed, reed-pipe, flute, reed-staff, staff, measuring reed or rod</i> . Mt 11:7, 12:20 ^(LXX) , 27:29-30, 48, Mk 15:19, 36, Lk 7:24, 3 Joh 1:13, Re 11:1, 21:15-16
καλέω, -ῶ	V-PAI-1S: <i>call, summon</i>
καλός, -ή, -όν	A-NMS: <i>good</i> – human good – Jn 10:11 – see ἀγαθός.
καλύπτω	V-PAI-1S: <i>hide, cover</i>
κάμνω	V-PAI-1S: <i>work til weary</i>
καλῶς	Adv.: <i>finely, rightly, well</i>
καῶν	C _{conj.} + C _{ond.} P _{art.} for apodosis: <i>and if, even if</i> - combination of καί and ἄν that is termed crasis.
κανών, -όνος, ὁ	N-NMS: <i>rule</i>
καρδία, -ας, ἡ	N-NFS: <i>heart</i>
καρπος	N-NMS: <i>fruit</i> non-diacritical
καρπός, -οῦ, ὁ	N-NMS: <i>fruit</i>
κάρφος, -εος, τό	N-NNS: <i>a small dry stalk, twig</i> – metaphorically for <i>a minor fault</i>
κατά	P _{rep.} : Root meaning: <i>down</i> . In composition: <i>down</i> . Ro 1:18; With the ablative case: <i>down from</i> . Mk 5:13; With the genitive case: <i>down upon, down, against, throughout, by</i> . Ac. 9:42; With the accusative case: <i>along, at, according to</i> . Lk 10:4; Remote meanings <i>With reference to, with respect to, pertaining to, in</i> . Ac 11:1, before. Lk 2:31, <i>which adjoin</i> ; Ga 2:11, <i>to [the face]</i> ; Ga 3:1. Note: before vowels elision ^a takes place so it appears as, κατ’ or καθ’.
καταλαμβάνω	V-PAI-1S: <i>lay hold of, seize, appropriate, overtake, surprise, discover, apprehend, comprehend</i>
καταλύω	V-PAI-1S: <i>throw down, destroy, demolish, abolish</i> ; (intransitive) <i>halt, rest</i>
κατέναντι	A _{dv.} P _{rep.} : <i>opposite</i>
κάτω	Adv.: <i>below, down</i>
κατωτέρω	Adv.: <i>lower</i>
καύχησις, -εως, ἡ	N-NFS: <i>boasting</i>
Καφαρναούμ, ἡ	N-I _{decl} FS: <i>Capernaum</i>
κεῖμαι	V-PAI-1S: <i>lie</i>
κεραμεύς, -εως, ὁ	N-NMS: <i>potter</i>

^a Elision: Omission of a sound between two words (usually a vowel and the end of one word or the beginning of the next)

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κέρας, -ατος, τὸ	N-NNS: <i>horn</i>	
κερδαίνω	V-PAI-1S: <i>gain</i>	
κεφαλή, -ῆς, ἡ	N-NFS: <i>head</i>	
κήρυγμα, -ματος, τὸ	N-NNS: <i>preaching</i>	
κήρυξ, κήρυκος, ὁ	N-NMS: <i>herald</i>	
κηρύσσω	V-PAI-1S: <i>herald, proclaim, preach</i>	
Κλαυδίου, ὁ	N_GMS: <i>Claudius, the Emperor – non-diacritical</i>	
κλέπτης, -ου, ὁ	N-NMS: <i>thief – Metaph. of false teachers, i.e., those who steal or misinterpret the Word of God! – syn. ληστής.</i>	
κλέπτω	V-PAI-1S: <i>steal</i>	
κλήσις, -εως, ἡ	N-NFS: <i>calling</i>	
κλίνω	V-PAI-1S: <i>leave</i>	
κοινός, -ῆ, -όν	A-NMS: <i>common – κοινή is the substantive given to that genus of Greek spoken and written in the period the LXX translated and N.T. written.</i>	
Κολοσσεύς, -εως, ὁ	N-NMS: <i>Colossian</i>	
κόπτω	V-PAI-1S: <i>cut</i>	
κόραξ, κόρακος, ὁ	N-NMS: <i>raven</i>	
κοράσιον, -ου, τὸ	N-NNS: <i>little girl</i>	
κόσμος, -ου, ὁ	N-NMS: <i>order, world or universe – as an ordered system.</i>	
κοσμος, -ου, ὁ	N-NMS: <i>order, world or universe – as an ordered system – non-diacritical.</i>	
κράζω	V-PAI-1S: <i>scream, cry out</i>	
κράτιστος, -η, -ον	^{Superlative} A-NMS: <i>strongest, mightiest, noblest, best, most excellent.</i>	
κράτος, -ους, τό	The vocative, <i>κράτιστε</i> , is a title of honour and respect, Lk 1:3..	
κρείσσων, κρείσσον	N-NNS: <i>strength</i>	
κρείττων	Comp.A-NM/FS: <i>better, greater, superior</i>	
κρίας, -έως, τό	Comp.A-NM/FS: <i>better, greater, superior</i>	
κρίμα, -ματος, τὸ	N-NNS: <i>flesh – Syn; σάρξ, σῶμα pl. κρέα,</i>	
κρίνω	N-NNS: <i>judgment, separate, select, choose</i>	
κρίσις, -εως, ἡ	V-PAI-1S: <i>judge</i>	
κριτής, -οῦ, ὁ	N-NFS: <i>a decision, judgment; by metonymy for the standard of judgment, right, justice</i>	
κρύπτω	N-NMS: <i>judge ,a Roman procurator. Syn. δικάστης</i>	
κτίζω	V-PAI-1S: <i>hide</i>	
κτίσις, -εως, ἡ	V-PAI-1S: <i>create</i>	
κύριος, -α, -ον	N-NFS: <i>creation, creature</i>	
Κυριος, -α, -ον	A/N-NMS: <i>having power, authority; as a noun, Lord, Master. – in LXX is used 6156 times as a translation of the Hebrew Name for Jehovah. As a proper noun, of course this word should be capitalized. This word has vocative, Κύριε, 115 occurrences in N. T., while the Nom. S. form Κύριος is used in Joh 20:28 and Re 4:11. The Nom. P. form (for the VMP) κύριοι is used in Ac 16:30; Eph: 6:9; Col 4:1</i>	
κύων, κυνάς, ὁ	A/N-NMS: <i>having power, authority; as a noun, Lord, Master – in LXX is used 6156 times as a translation of the Hebrew Name for Jehovah. As a proper noun, of course this word should be capitalized. This word has vocative, Κύριε, 115 occurrences in N. T., while the Nom. S. form Κύριος is used in Joh 20:28 and Re 4:11. The Nom. P. form (for the VMP) κύριοι is used in Ac 16:30; Eph: 6:9; Col 4:1 – non-diacritical.</i>	
	N-NMS: <i>dog</i>	

κώνυψ, -ωπος, ὁ

κωφός, -ή, -όν

λαγχάνω

λαίλαψ, -απος, ἡ

Λαλεω, -ῶ

λαλέω, -ῶ

λαμβάνω

λανθάνω

Λαοδικεύς, -έως, ὁ

Λαοδικία, -ας, ἡ

λαός, -οῦ, ὁ

λάρυγξ, λάρυγγος, ὁ

λέγω

λεγοντες

λείπω

λέπρα, -ας, ἡ

λεπρός, -ά, -όν

λεπτός, -ή, -όν

Λευίτης, -ου, ὁ

Λευειτικός, -ή, -όν

λευκός, -ή, -όν

ληστής, -οῦ, ὁ

λέων, -οντος, ὁ

λίαν

λιμήν, -ένος, ὁ

λογος, -ου, ὁ

λόγος, -ου, ὁ

λογον

λυπέω, -ῶ

λύω

μαθητής, -οῦ, ὁ

μακάριος, -ία, -ιον

μακρόθεν

μάλα

μαλακία, -ας, ἡ

μάλιστα

μᾶλλον

μανθάνω

μάννα, τὸ

μαρτυρέω, -ῶ

μαρτυρία, -ας, ἡ

μάστιξ, μάστιγος, ἡ

N-NMS: *gnat* – Mt 23:24†A-NMS: *blunt, dull*; metaph; of the senses; of speech: *dumb*; of hearing: *deaf*.

λ Λ

V-PAI-1S: *obtain by lot*N-NFS: *hurricane, whirlwind* – Mk 4:37, Lk 8:23, 2 Pe 2:17†V-PAI-1S: *speak, utter* – non-diacriticalV-PAI-1S: *speak, utter*V-PAI-1S: *take, lay hold of, receive*V-PAI-1S: *escape notice, be hidden*N-NMS: *Laodicean*N-NMS: *people*N-NMS: *throat*V-PAI-1S: *say*V-PAP- NMS: *say*– non-diacriticalV-PAI-1S: *leave, leave behind, lack, fall short, do without*N-NFS: *leprosy*A-NMS: *scaly, rough* (class.); *leprous*A-NMS: *peeled, fine, small* – as a coin, *light*.N-NMS: *Levite*, - Lk 10:32, Jo 1:19, Ac 4:36†A-NMS: *Levitical*, - He 7:11A-NMS: *brilliant, bright*, of clothing, *white* – Mt 17:2N-NMS: *robber, brigand* – syn. κλέπτηςN-NMS: *lion* – 1 Ti 4:17, He 11:33, 1 Pe 5:8, Re 4:7, 5:3, 9:8, 17, 10:3, 13:2†Adv.: *very, greatly*N-NMS: *harbor*N-NMS: *Word, word, concept, idea*; It is translated by 22 different English words in the KJV of the N. T - non-diacriticalN-NMS: *Word, word, concept, idea*. It is translated by 22 different English words in the KJV of the N. T.N-AMS: *Word, word, concept, idea*; It is translated by 22 different English words in the KJV of the N. T - non diacriticalV-PAI-1S: *pain, grieve, injure*V-PAI-1S: *Loose*

μ Μ

N-NMS: *disciple*A-NMS: *happy, fortunate, joyful (blessed)* – LXX Ps 1:1; N.T. Mt 5:3-11 – See “Grammar” section 32.05.04 fn. ^a.Adv.: *from afar*Pos. Adv.: *very*N-NFS: *softness, effeminacy*, in NT as in LXX = ἀσθένεια, *weakness, sickness* - Mt 4:23, 9:35, 10:1†Superl. Adv.: *most of all, above all*Comp. Adv.: *more, rather, exceedingly*V-PAI-1S: *learn (esp. by inquiry)*N-I_{ndec.}: *manna*V-PAI-1S: *be a witness, bear witness, testify*N-NFS: *witness, testimony, evidence*N-NFS: *whip*

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μεγα	A-N/ANS: <i>great</i> – non-diacritical	
μέγας, μεγάλη, μέγα	A-NMS: <i>great</i>	
μέγιστος	:Superl. A: <i>greatest</i>	
μείζων, -όν	Comp.A-NM/FS: <i>greater</i>	
μείζονα	Comp.A-ANP (> μείζων): <i>more showy, greater</i> – 1 Co 12:31	
Μελίτη, -ης, ή	N-NFS: <i>Malta</i> , an island South of Sicily – Ac 28:1 – See Greek Grammar, Fig. 38.01-03	
μέλλω	V-PAI-1S: <i>to be about to be or do</i> . a strengthened form of μέλω (through the idea of expectation); ; LXX Job 3:8, 19:25. Mt 2:13, Lk 10:1, Ac 3:3, 5:35, Heb 8:5, 2 Pe 1:12, etc.	
μέλαν, -ος, τό	N-NNS: The substantive from the neuter of the adj., μέλας, means <i>ink</i>	
μέλας, -αινα, -αν	A-NMS: <i>black</i>	
μέλος, -ους, τό	N-NNS: <i>limb, member</i>	
μέλω	V-PAI-1S: Intrans. – <i>to be an object of care</i> ; Trans. <i>to care for</i> – Not in N.T. of LXX.	
μεμβράνα, -ης, ή	N-NFS: <i>parchment</i> -used for making books	
μέν	Post-Positive Conj. Part. usually related to a following δέ or other adversative conj. – It is usually untranslatable: with ὄς: <i>indeed, some, one</i>	
μένω	V-PAI-1S: <i>remain</i>	
μερίς, -ίδος, ή	N-NFS: <i>part</i>	
μερισμός, -ού, ό	N-NMS: <i>division, separation; distribution, apportionment</i>	
μέρος, -ους, τό	N-NNS: <i>part</i>	
μέσον	A _{dv} .P _{rep} : <i>in the midst of</i>	
μετα	P _{rep} : Root meaning; <i>in the midst of</i> . In composition; <i>with, after</i> . It is frequently used to express the idea of change or difference; as μετανοέω, <i>think differently – repent</i> ; or feel differently, μεταμέλομαι, <i>feel sorry – ala Judas</i> . Resultant meanings: With the genitive: <i>with</i> . With the accusative: <i>after</i> . – non-diacritical	
μετά	P _{rep} : Root meaning; <i>in the midst of</i> . In composition; <i>with, after</i> . It is frequently used to express the idea of change or difference; as μετανοέω, <i>think differently – repent</i> ; or feel differently, μεταμέλομαι, <i>feel sorry – ala Judas</i> . Resultant meanings: With the genitive: <i>with</i> . With the accusative: <i>after</i> .	
μεταμορφώω, -ῶ	V-PAI-1S: <i>transform</i> – from inside out – outwardly visible.	
μεταξύ	A _{dv} .P _{rep} : <i>between</i>	
μετασηματιζώ	V-PAI-1S: <i>change the form of, transform, change, disguise</i> – non-diacritical	
μετασηματίζω	V-PAI-1S: <i>change the form of, transform, change, disguise</i>	
μετέχω	V-PAI-1S: <i>partake, share</i>	
μέχρι(ς)	As a Prep. with Gen.: <i>as far as, even to, until</i> , (a) of place-Ro 15:19, (b) of time – Mt 11:23, 13:30, 28:15, Lk 16:16 Ac 10:30, 20:7, Ro 15:14, 1 Ti 6:14, Heb 3:6, 14, 9:10. (c) of measure or degree – Php 2:8, 30, 2 Ti 2:9, Heb 12:4; As Conj.: (<i>as long as</i>), <i>until</i>	
μη	Adv. Negative Particle: <i>no, no</i> – non-diacritical	
μή	Adv. Negative Particle: <i>no, not</i> – used where the negation depends on a condition or hypothesis expressed or understood. As distinct from οὐ, which denies absolutely. In general is used out of the indicative and also with participles. Heb 13:13b – LXX note the free paraphrase of Ge 28:15; De 31:8; Jos 1:5; 1Ch 28:20. The general distinction between οὐ and μή is that οὐ is <i>objective</i> , dealing only with facts, while μή is <i>subjective</i> , involving will and thought. When used with the <i>indicative</i> mood, introduces a question to which a <i>negative</i> answer is expected:	
μηδέ	Conjunctive Particle: <i>and not, but not, nor, not</i> - from μή and δέ, related to οὐδέ as οὐ is to μή, i.e., the weaker particle, normally outside the indicative mood. (ε is sometimes removed)	

μηδεῖς, -μία, -έν

Neg. Num. A-NMS: *no, no one, none* – related to οὐδεῖς as μή to οὐ.

μηδέποτε

Adv. of time: *never*

μηδέπω

Adv. Neg.: *not yet*

μηθείς

Adv. Neg.: *no, no one, none* –: is alternative forms of μηδεῖς. Not used in N.T. or LXX;

μηκέτι

Adv. Neg.: *no longer*

μήπου

Adv.: (*lest*), *somewhere*

μήπτω

Adv.: *not yet*

μήπω

Adv. Neg.: *not yet*; (adverbial negatives)

μήτε

Neg. Part. related to οὔτε as μή from οὐ: *neither, nor*; used with the indicative

μήτηρ, μητρός, ἡ

N-NFS: *mother* stem: μητ(ε)ρ-

μήτι

Interrogative particle – When used with the *indicative* mood, introduces a question to which a *negative* answer is expected: = μή + τι:

μικρος, -ά, -όν

A-NMS: *small, little, young* – non-diacritical

μικρός, -ά, -όν

A-NMS: *small, little, young*

μικροτατος

Superl. A: *smallest* – non-diacritical

μικροτερος

Comp. A: *smaller* – non-diacritical

μόλις

Adv.: *hardly*

μονογενής, -ές

A-NM/FS: *only*

μόνος, -η, -ον

A-NMS: *alone, solitary, forsaken*, as in 1 Ti 5:5† for a childless widow.

μορφόω, -ῶ

V-PAI-1S: *form* - Ga 4:19†

μορφη, -ῆς, ἡ

N-NFS: *form, shape, appearance (the specific character or essential form)* [LXX – Is 44:13] Mk 16:[12], Phl 2:6-7† – non-diacritical

μορφή, -ῆς, ἡ

N-NFS: *form, shape, appearance (the specific character or essential form)* [LXX – Is 44:13] Mk 16:[12], Phl 2:6-7†

μώλωψ, -ωπος, ὁ

N-NMS: *bruise, wound from a stripe* – 1 Pe 2:24^(LXX) †

Μωϋσής, -έως, ἡ

N-NFS: *Moses***v N**

ναί

Adv.: *yes*

ναός, -οῦ, ὁ

N-NMS: *temple*

νεανίας, -ου, ὁ

N-NMS: *youth, young man*

νεανίσκος, -ου, ὁ

N-NMS: *youth, young man*. Chronologically, possibly younger than the νεανίας

νεκρός, -ά, -όν

A-NMS: *dead*

νεκρόω, -ῶ

V-PAI: *make dead, put to death, pass; be dead*

νέκρωσις, -εως, ἡ

N-NFS: *putting to death; state of death, death*; Ro 4:19, 2 Co 4:10†

νεομηνία, -ας, ἡ

N-NFS: *new moon*; Col 2:16†

νέος, -α, -ον

A-NMS: *young youthful*; with resp. to time; *new*

νεότης, -ητος, ἡ

N-NFS: *youth, newness*

νεόφυτος, -ον

A-NM/FS: *newly planted, a new convert, neophyte* (one who has recently become a Christian), 1 Ti 3:6†

νευης

N-NM/FS: in Lk 16:19, papyrus 75, the rich man is named -

νινεϋῖ, ἡ

ονοματι Νευης – non-diacritical

νοέω, -ῶ

N-NFS: *Nineveh* – Lk 11:32†

νόημα, -τος, τό

V-PAI-1S: *perceive, apprehend, understand, gain an insight into*

νόμος, -ου, ὁ

N-NNS: *thought, mind, purpose* –in a bad sense

νόσος, -οῦ, ἡ

N-NMS: *law*N-NFS: *disease, sickness*

νύμφη, -ης, ἡ	N-NFS: <i>bride, young wife</i> , from MGr. <i>daughter-in-law</i>
νυμφίος, -ου, ὁ	N-NMS: <i>bridegroom</i>
νυμφών, -ῶνος, ὁ	N-NMS: <i>bride chamber</i>
νῦν	Adv. of time: <i>now</i>
νυνί	Adv. of time – an Attic strengthened form of: <i>now</i>
νύξ, -κτός, ἡ	N-NFS: <i>night</i>
νύσσω, (Attic - ττω)	V-PAI-1S: <i>pierce</i> [Si 22:19, 3 Mac 5:14 LXX]; Jo 19:34,[Mt 27:49 WH]
νυστάζω	V-PAI-1S: <i>nod in sleep, fall asleep</i> 1 Pet 2:3
νυχθήμερος, -α, -ον	A-NMS: <i>lasting - a night and a day</i> 2 Co 11:25
Νῶε, ὁ	N- M inclinable: <i>Noah</i>
νωθρός, -α, -ον	A-NMS: <i>sluggish, sloathful</i> He 5:11, 6:12 syn ἀργός, βραδύς

Ξ

ξενίζω	V-PAI-1S: <i>entertain</i>
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ο Ο

ὁ, ἡ, τό	Art.-NMS: <i>the</i>
ὁδός, -οῦ, ἡ	N-NFS: <i>way, path, road</i> ἡ
ὁδούς, -όντος, ὁ	N-NMS: <i>tooth</i>
ὅθεν	Adv.: <i>from where, whence</i>
Οἶδα	V-PAI-1S: <i>to have seen, perceived, to know, have knowledge of – non-diacritical</i>
οἶδα	V-PAI-1S: <i>to have seen, perceived, to know, have knowledge of (the facts)</i>
οἰκοδομέω, -ῶ	V-PAI-1S: <i>build-a house</i>
οικονομεω	V-PAI-1S: <i>build-a house – non-diacritical</i>
Οικονομία, -ας, ἡ	N-NFS: <i>the office of an οικονόμος, stewardship. Administration, dispensation – non-diacritical</i>
Οικονομος, -ου, ὁ	N-NMS: <i>the manager of a household, a house or land steward – non-diacritical</i>
Οικος, -ου, ὁ	N-NMS: <i>a house, dwelling – non-diacritical</i>
οἰκτείρω	V-PAI-1S: <i>pity, have compassion on – Ro 9:15†, LXX quote Ex 33:19</i>
οἶος, -α, -ον	Rel. A-NMS: <i>such as, as</i>
Ὀλιγόπιστος, -ον	A-NM/FS: <i>of little faith, trust – This word has an example of the Vocative case form and function in Mt, 14:31, Ὀλιγόπιστε.</i>
ὅλος, -η, -ον	A-NMS: <i>whole, entire, complete</i>
ὁμολογοῦμεν	– non-diacritical
ὁμολογέω, -ῶ	<i>Speak the same language, agree with, agree, confess, acknowledge</i>
ὁμολογουμένως	Adv.: <i>as agreed, comfortably with, by common consent, confessedly, undeniably, most certainly</i> - 1 Ti 3:16
ὁμοῦ	Adv.: <i>together</i>
ὁμιλέω	V-PAI-1S: <i>speak, converse, address</i>
ὄμμα	N-NNS: <i>eye</i>
ονομα	N-NMS: <i>name – non-diacritical</i>
ὄνομα, -ματος, τὸ	N-NMS: <i>name, “the name is practically inseparable from the being that bears it!”</i>
Ονοματι	N-D/L/IMS: <i>name. “the name is practically inseparable from the being that bears it!” – non-diacritical</i>
ὄντως	Adv.: <i>in this manner, thus</i>
ὀξύς, -εῖα, -ύ	A-NMS: <i>sharp, swift</i>
ὄπισθεν	Adv.: <i>from behind</i>
ὀπίσω	Adv.: <i>behind</i>
ὄπου	Rel. Adv. of place: <i>where</i>

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ὀράω, ὠ	V-PAI-1S: <i>see, perceive, behold</i>	
ὀρίζω	V-PAI-1S: <i>appoint</i>	
ὄρνιξ, ὄρνιχ _{(ος)doric} , ὄ	N-NMS: <i>hen</i> – Lk 13:34†	
ὄρνις, -ιθος, ὄ, ἡ	N-NMFS: <i>bird</i> , specifically, a <i>cock</i> , or a <i>hen</i> (ὄρνις= ὄρνιθ + ς) – Mt 23:37, Lk 13:34†	
ὄροςπάθος:, -ους, τό	N-NNS: <i>mountain</i> ^a	
ὄς, ἦ, ὄ	D _{emonstr.} or R _{el.} P _{ron.} NMS: <i>this, that</i> , also used for αὐτός- chiefly in Nom. ὄς δέ; <i>but he</i> – Mk 15:23, Jo 5:11. As a R _{el.} P _{ron.} : <i>who which, what, that</i> - Ga 3:16, Eph 6:17, Adv.: <i>as many times</i>	
ὄσάκις	Correl. Pron. : <i>how much, how many, how great, how far, how long, as much as, inasmuch:</i>	
ὄσος, -η, -ον	Rel. Pron.- NM,F,N,S: <i>who which, what, that</i> - The long form of ὄσ (ὄσ + τις), it does not differ in meaning from the short forms but none of these long forms is ever attracted to the case of its antecedent.	
ὄστις, ἦτις, ὅτι	N-NFS: <i>loins, waist</i>	
ὄσφύς, -ύος, ἡ	relative Adv.: <i>when, whenever, as long as, as soon as</i> – Lk 11:24	
ὄταν	Adv. of time: <i>when</i>	
ὄτε	Subord. Conj.: <i>that</i> ; when in adverbial clauses, <i>because</i> ; when introducing direct discourse, it uses a the English quote (“) sign.	
ὄτι	Rel. P-GNS: for the genitive case of ὄστις (as adverb); <i>while, until</i> , Joh 9:18	
ὄτου	The gen. form of ὄς: <i>of whom, whose</i>	
οὐ	Adv. STRONG N _{eg.} P _{art.} : (properly an adverb of place) normally used with the indic. mood. used before a vowel with smooth breathing. . Heb 13:13b – LXX note the free paraphrase of Ge 28:15; De 31:8; Jos 1:5; 1 Ch 28:20. The general distinction between οὐ and μή is that οὐ is <i>objective</i> , dealing only with facts, while μή is <i>subjective</i> , involving will and thought. Οὐ (οὐκ, οὐχ) and οὐχι sometimes introduce questions to which an <i>affirmative</i> answer is expected	
οὐ	Rel. Adv. of place: <i>where</i> - synonymous with οὐτως: <i>thus, so</i>	
οὐδέ	C _{onj.} P _{article} : <i>but not, neither, nor, not even</i> - from οὐ and δέ - related to μηδέ as οὐ is to μή, i.e., the strong particle, used normally with indicative mood.	
οὐδεῖς, -μία, -έν	N _{eg.} Num. A-NMS: : <i>no, no one, none</i> – related to μηδεῖς as οὐ to μή.	
οὐδέποτε	Adv. of time: <i>never</i>	
οὐδέπω	Adv. Neg.: <i>not yet</i>	
οὐθείς	Adv. Neg.: <i>no, no one, none</i> – is an alternative form of οὐδεῖς. Not used in N.T. or LXX	
οὐκ	STRONG N _{eg.} P _{art.} : (properly an adverb of place) normally used with the indic. mood. used before a vowel with hard [rough] breathing. . Heb 13:13b – LXX note the free paraphrase of Ge 28:15; De 31:8; Jos 1:5; 1Ch 28:20.	
οὐκέτι	Adv. Neg.: <i>no longer</i>	
οὐκί	Adv. Neg.: <i>no</i>	
οὐν	Adv.: <i>so, then, therefore, consequently, accordingly, now, next</i>	
οὐπω	Adv. Neg.: <i>not yet</i> ; (adverbial negatives)	
οὐρανόθεν	Adv.: <i>from heaven</i>	
οὐς, -ώτ, τὸ	N-NNS: <i>ear</i>	
οὕτε	N _{eg.} Part. related to μήτε as οὐ to μή: <i>and not, neither, nor</i> – Ga 1:12, Re 5:4	
οὗτος, αὕτη, τοῦτο	Near Demonstrative Pron.-NMS: <i>this</i> (Pl. <i>these</i>)	
οὕτως	Adv.: <i>so that, therefore</i>	

^a * Ὀρος has genitive plural ὀρέων.

οὐχί

Neg. Part.: *not, not at all*; in questions where an affirmative answer is expected; a strengthened form of οὐ.V-PAI-1S: *owe, be a debtor*

ὀφείλω

N-NNS: *eye*

ὀφθαλμός, -οῦ, τό

N-GNS: *eye – non-diacritical*

οφθαλμου

N-NFS: *brow*

ὀφρῦς, -ύος, ἡ

A_{dv.}P_{rep.}: *after – Adv. of time: a long time after, late, late in the day*

ὀψέ

π Π

πάθος, -ους, τό

N-NNS: *suffering*

παιδιόθεν

Adv.: *from childhood*

παιδάριον, -ου, τό

N-NNS: *little boy, a lad, diminutive of παῖς*

παιδίον, -ου, τό

N-NNS: *a young child, a little one, diminutive of παῖς*

παιδίσκη, -ης, ἡ

N-NFS: *a young girl, maiden, young female slave, maid-servant, diminutive of παῖς*

παῖς, παιδός, ὁ, ἡ

N-NM/FS: *boy, servant*

παλιν

Rhetorical Adv.: *again – non-diacritical*

πάλιν

Rhetorical Adv.: *again, 1 Joh 2:7-8*

πέμπτος, -η, -ον

Ordinal Number A-NMS: *fifth*

πέντε

Cardinal Number: 5

πανταχόθεν

Adv.: *from every direction*

παντόθεν

Adv.: *from all directions (sides)*

πάντοτε

Adv. of time: *always*

πάντως

Adv.: *altogether, by all means, surely, at all events*

παπυρεών, -ώνος, ὁ

N-NMS: *tent*

Παπυρος

N-NM/FS: *papyrus, linen cord made of it – non-diacritical*

παρα

P_{rep.}: In composition: *beside. from the side of, from beside, from, by, by the side of – non-diacritical*

παρά

P_{rep.}: In composition: *beside. Resultant meanings: with the ablative case: from; with the locative case: by the side of, in the presence of, with, before. Παρά is used only with words denoting person in the ablative and locative cases, but it is just the reverse with the accusative case, with a few exceptions. With the accusative case: to the side of, beside, above, along, beyond, than, more than. Remote meaning: contrary to.*

παραβολή, -ῆς, ἡ

N-NFS: *placing beside, juxtaposition, illustration, analogy, figure (parable)*

παραδόσις, -εως, ἡ

N-NFS: *betrayal, tradition*

παρακαλέω, -ῶ

V-PAI-1S: *to call to one, call for, summon – Ac 28:20; to invoke, call on, beseech, entreat; to cheer, encourage, comfort Ac 20:12*

παραλαμβάνω

V-PAI-1S: *receive (from another), take*

παραλαμβάνω

V-PAI-1S: *receive (from another), take – non-diacritical*

παραλύω

V-PAI-1S: *to loose from the side, set free, to weaken, enfeeble – Lk 5:18,24, Ac 8:7, 9:33, He 12:12^(LXX)†*

παρίημι

V-PAI-1S: *pass by, pass over, let alone, disregard*

πᾶς, πᾶσα, πᾶν

A-NM/F/NS: *all, every, of every kind – as a pronoun M & F; every one – as a pronoun N; singular – everything, all; plural – all things; adverbially; wholly, in all things, in all respects*

πάσχα, τό

N-I_{decl}NS: *Passover*

πάσχω

V-PAI-1S: in LXX an unfavorable sense; *suffer, be acted on, Ga 3:4*

πατήρ, -ρός, ὁ

N-NMS: *father - stem: πατ(ε)ρ - has vocative, πάτερ, 24*

occurrences in N. T., while the Nom. S. form πατήρ is used in Mt 11:26, 14:36; Ro 8:15; Ga 4:6. The Nom. P. form (for the VMP) πατέρες is used in Ac 7:2, 22:1; Eph: 6:4; Col 3:21; 1 Joh 2:13, 14.

πατρίς, -ίδος, ἡ

N-NFS: *native land*

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Παῦλος, -ου, ὁ		N-NMS: <i>Paul</i>
παύω		V-PAI-1S: <i>make, cease, restrain, hinder</i> , Middle V.; <i>cease, leave off</i> .
πείθω		V=PAI-1S: <i>prevail upon, win over, persuade</i>
πειράζω		V-PAI-1S: <i>make proof, try, attempt</i> , with acc. of person, <i>test, try</i> ; Mt 16:1, Jo 6:6, 1 Co 10:13
πίμπλημι		V-PAI-1S: <i>fill, fulfill</i>
πέμπω		V-PAI-1S: <i>send</i>
πένης, -ητος, ὁ		N-NMS: <i>poor man</i>
πεντάκις		Adv.: <i>five times</i>
πέραν		Adv.: <i>on the other side</i>
πέραρ, -ατος, τὸ		N-NNS: <i>boundary</i>
Περγαμηνή		– non-diacritical
Πέργαμος, -ου, ἡ		N-NFS: <i>Pergamus or Pergamum</i> , Re 1:11, 2:12
περὶ		P _{rep.} : Root meaning: <i>around</i> . With the genitive case: <i>about, concerning</i> . With the ablative case – especially with verbs involving <i>separation</i> or <i>means [of separation]</i> ^a : With the accusative case: <i>around, about, (approximate)</i> . Remote meanings: <i>in behalf of, with, in/</i>
περιδέω, -ῶ		V-PAI-1S: <i>tie round, bind round</i>
παρίημι		V-PAI-1S: <i>neglect, weaken</i>
περιπατέω, -ῶ		V-PAI-1S: <i>walk</i> , metaph.: <i>living, passing one's life, conducting oneself</i> .
περισσός, -ή, -ον		A-NMS: <i>exceeding the usual number or size, extraordinary, remarkable, abundant, profuse, etc.</i>
περισσότερος, -τέρα, -ον		Comp. A-NMS: <i>more abundant</i>
περισσῶς		Pos. Adv.: <i>exceedingly</i>
περισσότερως		Comp. Adv.: <i>more especially</i>
περιτέμνω		V-PAI-1S: <i>walk</i>
πέρυσσι		Adv.: <i>last year</i>
πέτομαι		V-PAI-1S: <i>fly</i> ^b
πέτρα, -ας, ἡ		N-NFS: <i>rock</i> (a large one) contrasted in Mt 16:18 with <i>πέτρος</i> : <i>a small rock or a rock chip</i>
πηλίκος, -η, -ον		Interrog. A-NMS: <i>how large, how great</i>
πικρία, -ας, ἡ		N-NFS: <i>bitterness</i> of taste and metaphorically of temper or character.
πικρός, -ά, -όν		A-NMS: <i>sharp, pointed</i> , to the senses of taste; <i>bitter</i> ; metaph., <i>harsh, bitter</i>
πικρῶς		Adv.: <i>bitterly</i>
πίμπραμαι		V-PAI-1S: <i>burn with fever, swell up</i>
πίνω		V-PAI-1S: <i>drink</i>
πίπτω		V-PAI-1S: <i>fall, fall down or from</i>
πιστεως		N-GFS: that which causes trust and faith; <i>faithfulness, reliability; solemn promise, oath; proof pledge, title deed</i> – non-diacritical
πιστεύω		V-PAI-1S: <i>believe, trust, have confidence in</i>
πίστις, -εως, ἡ		N-NFS: -that which causes trust and faith; <i>faithfulness, reliability; solemn promise, oath; proof pledge, title deed</i> – Heb 11:1, where the equative relation exists Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις, <i>Now faith is the title deed of things hoped; trust, confidence, faith</i> – in the active sense of believing.
πιστὸς, -ή, -όν		A-NMS: <i>faithful, trustworthy, dependable</i>
πλατύς, -εῖα, -ύ		A-NMS: <i>broad</i>

^a A. T. Robertson indicates that in the N.T., 291 examples of *περὶ* with the genitive and ablative and 38 uses with the accusative.
^b Only in John's writings in N.T.: Rev 4:7, 8:13, 12:14, 14:6, 19:17.

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πλεῖον		Comp. Adv.: <i>more gladly</i>
πλεῖστα		Superl. Adv.: <i>very much</i>
πλεῖστος		Superl. A: <i>most</i> – or πλεῖσται
πλείων, πλείον		Comp.A-NM/FS: <i>more</i> - or πλέων
πλήθος, -ους, τό		N-NNS: <i>multitude, crowd</i>
πλήν		A _{adv.} P _{rep.} : <i>besides, only, nevertheless</i>
πλήρης, πλήρες		A-NM/FS: <i>full</i>
Πληροω, -ω		V-PAI-1S: <i>fill, make full, complete, fulfill, execute, accomplish, carry out to the full</i> – non-diacritical
πληρόω, -ῶ		V-PAI-1S: <i>fill, make full, complete, fulfill, execute, accomplish, carry out to the full</i>
πλήρωμα, -ματος, τὸ		N-NNS: <i>fullness</i>
πλησίον		Adv.: <i>close by, near</i> ; when used with the article it means <i>neighbor</i>
πλούσιος, -ία, -ιον		A-NMS: <i>near, close by, neighboring</i> ; sometimes used as an adverb where πλούσιος=πέλας: <i>near</i>
Πνευμα		N-NNS: <i>spirit</i> – non-diacritical
πνευμα		N-NNS: <i>spirit</i> – non-diacritical
πνεύμα, -ματος, τὸ		N-NNS: <i>spirit</i>
πνευματικοί		A-NMP: <i>of or caused by the wind, air, or breath</i> – (Aristotle); <i>spiritual</i> – or words or things 1 Co 2:13 of believers – non-diacritical
πνευματικός, -ή, -όν		A-NMS: <i>of or caused by the wind, air, or breath</i> – (Aristotle); <i>spiritual</i> – or words or things 1 Co 2:13 of believers - 1 Co 2:15 – See ψυχικός, ή, όν: <i>natural</i> – unsaved man, σαρκίος - <i>carnal</i> – new-baby Christian – 1 Co 3:1; and σαρκίος - <i>carnal</i> – a Christian who has been saved long enough but who refuses to grow – 1 Co 3:3
πνευματικός		A-NMS: <i>of or caused by the wind, air, or breath</i> – (Aristotle); <i>spiritual</i> – or words or things 1 Co 2:13 of believers – non-diacritical
πνευματικῶς		Adv.: <i>spiritually, in a spiritual manner</i> (whatever that means) <i>caused by the “control” by the Holy Spirit</i> , Eph 5:17-18 – non-diacritical
πόθεν		Interrog. Adv.: <i>whence?</i>
ποιεω, -ω		V-PAI-1S: <i>do, make</i> non-diacritical
ποιέω, -ῶ		V-PAI-1S: <i>do, make</i>
ποιμαίνω		V-PAI-1S: <i>to shepherd</i>
ποιμην		N-NMS: <i>shepherd</i> – non-diacritical
ποιμήν, -ένος, ό		N-NMS: <i>shepherd</i> . Joh 10:11, 14, Heb 13:20 - ποιμήν (=ποιμεν+ς)
ποίμνη, -ης, ή		N-NFS: <i>flock</i> (of sheep)
ποίμνιον, -ου, τό		N-NNS: <i>flock</i> of sheep, but metaph. of Christians Lk 12:32, Ac 20:28-29, 1 Pe 5:2†
ποιός, -α, -ον		Int. Pron. – A-NMS: <i>which, what kind of</i>
πόλις, -εως, ή		N-NFS: <i>city</i> stem: πολ-υ/ε-
πολλάκις		Adv.: <i>many times, often</i>
πολύς, πολλή, πολύ		A-NMS: <i>much, many</i>
πολύ		Adv.: <i>very much</i>
πονηρία, -ας, ή		N-NFS: <i>iniquity, wickedness</i> – syn. κακία
πονηρός, -ά, -όν		A-NMS: : <i>evil, wicked</i>
πορεύομαι		V-PAI-1S: <i>go, depart</i>
πόρρω		Adv.: <i>far off</i>
πόρρωθεν		Adv.: <i>from a distance, at a distance</i>
πορφυρούς, -ᾶ, -οῦν		A-NMS: <i>purple</i>
ποσάκις		Interrog. Adv.: <i>how many times?</i>

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πόσος, -η, -ον		Adj. of number, magnitude, degree, etc.: <i>how many, how great, how much</i> ; adverbially; <i>how much</i> .
ποτέ		Adv. of time: <i>at some time</i>
πότε		Interrog. Adv. of time: <i>when?, how long?</i>
ποτήριον, -ου, τό		N-NNS: <i>wine cup</i>
πού		Interrog. Adv.: <i>where?</i>
πού		Adv.: <i>somewhere</i>
πότε		Interrog. Adv. of time: <i>when?, how long?</i>
ποτέ		Enclitic Part.: <i>once, formerly, smetime</i>
πούς, ποδός, ό		N-NMS: <i>foot</i>
πράξις, -εως, ή		N-NFS: <i>deed, function, business</i>
πραΰς, -εἶα, -ύ		A-NMS: <i>meek</i>
πρεσβύτερος, -α, -ον		A-NMS: <i>older, elder, Elder</i> – an office (there are to be several Elders in a local Church, as well as several διάκονος)
πρό		P _{rep.} : Root meaning: <i>before</i> . In composition: <i>before</i> . Resultant meaning. <u>with the ablative case, only: before/</u> Remote meanings: <i>before, above all</i> .
προδρομος, -ον		A-NM/FS: <i>running forward, going in advance</i> – as a substantive with th article, <i>an advance guard, forerunner</i> ; as a nautical term – a shipman who volunteers to carry an anchor in a small boat inside the billowous seas of an unknown port; the seaman if still alive, sinks the boat with the anchor so the main ship can secure an entrance to the port. Heb 6:20† – non-diacritical
πρόδρομος, -ον		A-NM/FS: <i>running forward, going in advance</i> – as a substantive with th article, <i>an advance guard, forerunner</i> ; as a nautical term – a shipman who volunteers to carry an anchor in a small boat inside the billowous seas of an unknown port; the seaman if still alive, sinks the boat with the anchor so the main ship can secure an entrance to the port. Heb 6:20†
πρόκαλέω, -ῶ		V-PAI-1S: <i>all forth, challenge, provoke, Ga 5:26†; invite</i> – in 2 Mac 8:11
πρός		P _{rep.} : Root meanings: <i>near, facing</i> . In composition: <i>come near</i> . Resultant meanings: with the locative case: <i>at</i> . With the ablative case: <i>for</i> . With the accusative case. (a) <i>To, towards</i> . (b) <i>Beside</i> (c) <i>Against</i> (d) <i>With</i> (e) <i>At</i> . Remote meanings: <i>for, with reference to, pertaining to, on, on account of, in order to</i> .
προσευχή, -ής, ή		N-NFS: <i>prayer to God- Php 4:6; a place of prayer</i> – of a synagogue Ac 16:13, 16 – syn. δέησις
προσεύχομαι		V-PAI-1S: <i>pray</i> – always of prayer to God-requests which are inherently good.
προσέχω		V-PAI-1S: <i>turn to, bring to, turn one's mind to, attend to, give heed to oneself, attach, devote oneself to</i>
προσκαλέω, -ῶ		V-PAI-1S: <i>call to</i> – middle v. <i>call to oneself</i> – Ac 5:40
προσωπον, -ου, τό		N-NNS: <i>face, countenance</i> – non-diacritical
πρότεος, -α, -ον		A-NMS: comparative <i>before, former</i> – always of time. Cf
προφήτης, -ου, ό		N-NMS: <i>prophet</i>
πρωῖ		Adv.: <i>early, in the morning</i>
πρώτος, -η, -ον		A-NMS: superlative <i>first</i> , neut – adverbially <i>first, at the first</i>
περυγίον, -ου, όν		N-N/ANS: <i>a little wing, anything like a wing such as; turret, battlement</i> . Mt 4:5, Lk 4:9†
πρώτον		Adv.: <i>first</i>
πτωχός, -ή, -όν		A-NMS: (from ᾠone who crouches and cowers) hence as a subst. as <i>beggar</i> . As adj. <i>beggarly, poor</i>
πυνθάνομαι		V-PAI-1S: <i>inquire, learn by inquiry</i>
πῦρ, πυρός, τό		N-NNS: <i>fire</i> – Mt 3:10, Mk 9:22, Lk 3:9, Joh 15:6, Ac 2:19, etc. - No plural forms found in New Testament or LXX. However see the related noun πῦρά, -ων, τᾶ. e.g. LXX Ruth 2:23.
πυρά, -ᾶς, ή		N-NFS: <i>fire</i> – Ac 28:2-3†
πύργος, -ου, ό		N-NMS: <i>tower-</i> Lk 13:4; watch tower in a vineyard [Is 5:2] Mt

πυρετός, -οῦ, ὁ
πώποτε
πῶς

21:33, Mk 12:1 and probably Lk 14:28†
N-NMS: *fever* - Ac 28:8
Adv. of time: *ever, at any time*
Interrog. Adv.: *how?*

ῥαντίζω

ρ Ρ

V-PAI-1S: *sprinkle* Ref. LXX, Lev 4:17, in same chapter, ἐκχέω:
pour, βάπτω: *dip*, as in dye

ραφιδος

N-GFS: a *sewing needle*; Mt 19:24, Mk 10:25†; see βελόνη, ης. ἡ:
surgical needle – non-diacritical

ῥαφίς, -ίδος, ἡ

N-NFS: a *sewing needle*; Mt 19:24, Mk 10:25†; see βελόνη, ης. ἡ:
surgical needle

ῥήτωρ, -ορος, ὁ

N-NMS: *orator* - ῥήτωρ (=ῥητορ+ς)

ρίζα, ης, ἡ

N-NFS: of that which springs from a root, *shoot*; metaph., *offspring*

ρίζω

V-PAI-1S: *plant, fix firmly, establish*; in LXX *cause to take root*.

ρίπή, ἡς, ἡ

N-NFS: any **rapid** movement such as the *throw* or *flight* of a
javelin, the *rush* of a wind or flame, the *flapping* of wings, the
twinkling of lights, in 1 Cor 15:52 the *twinkling* of an eye.

ρίπτω

V-PAI-1S: *throw*

σ Σ

σάλπιγξ, σάλπιγγος, ἡ

N-NFS: *trumpet*

Σαούλ

N-I_{ndec.}: *Saul*

σαρκι

N-DFS: *flesh* – non-diacritical

σαρκικός, -ή, -όν

A-NMS *Carnal* – a word describing behavior of a fleshly or older
Christian – one who has refused to grow. 1 Co 3:3

σαρκικοί

A-NMP *Carnal* – a word describing behavior of fleshly or older
Christians – those who have refused to grow. 1 Co 3:3

σάρκινος, -η, -ον

A-NMS *Carnal* – a word describing behavior of a fleshly or baby
Christian – one having not the time to mature. 1 Co 3:1

σαρκινοί

A-NMP: *Carnal* – a word describing behavior of fleshly or baby
Christians – those having not the time to mature. 1 Co 3:1

σάρξ, σαρκός, ἡ

N-NFS: *flesh* - - Syn; κρέας, σῶμα

σεαυτοῦ, -ῆς, -οῦ

2nd Reflexive Pers. Pron.: (of) *yourself*

σεβαστός, -ή, -όν

A-NMS: *reverend, august* – Ref. Roman Emperor, Augustus – Ac
25:21, 25, 27:1†

σεβαστου

A-GNS: *reverend, august* – Ref. Roman Emperor, Augustus – non-
diacritical

σήμερον

Adv. : *today*

σκεῦος, -ους, τό

N-NNS: *vessel*

σιδηροῦς, -ᾶ, -οῦν

A-NMS: *iron*

Σιών

N-I_{ndec.}: *Zion*

σκόλοψ, -οπος, ὁ

N-NMS: (pointed) *stake, thorn, splinter*- Paul's Thorn in the flesh 2
Co 12:7†

σκοτία, -ας, ἡ

N-NFS: *darkness*

σκότος, -ους, τό

N-NNS: *darkness*

σκώληξ, σκώληκος, ὁ

N-NMS: *worm*

σός, -ή, -όν

2 Pers. Poss. Adj. NMS: *your, (thy)*

σπέρμα, -ματος, τὸ

N-NNS: *seed*

σπεύδω

V-PAI-1S: *hasten*

σταυρός, -οῦ, ὁ

N-NMS: In Homer 9th cent. BC? Thucydides 5th cent. BC,
Herodotus 5th cent BC, and in N.T., *an upright pale* or *stake* or in
later writers referring to the Roman instrument of crucifixion.
(cross)

στάχυς, -ύος, ὁ

N-NMS: *ear of corn*

Στεφανᾶς, -ᾶ, ὁ

N-NMS: *Stephanas*

Στέφανος, -ου, ὁ

N-NMS: *Stephen*

N. Carlson	An Exegetical Greek Grammar Of The New Testament (and LXX)	The CFBC
στέφανος, -ου, ὁ		N-NMS: <i>that which surrounds</i> or <i>encompasses</i> ; <i>crown</i> , given as a prize for winning the games. V-PAI-1S: <i>crown</i> , of a victor in the games.
στεφανῶ, -ῶ		N-NNS: <i>breast</i>
στήθος, -ους, τό		N-NNS: <i>a tattooed mark or brand</i> – Ga 6:17. (or δίδυγμα) In some literature the cardinal number 6.
στίγμα, -τος, τό		N-NNS: <i>mouth</i>
στόμα, -ματος, τὸ		V-PAI-1S: <i>family love</i>
στοργέω, -ῶ		N-NFS: <i>family affection, love of kindred</i> . Not in N.T.
στοργή		V-PAInf.-1S: <i>turn</i> – non-diacritical
στρεφειν		V-PAI-1S: <i>turn</i>
στρέφω		N-NNS: <i>figure, fashion</i> ; 1 Co 7:31, Php 2:8† – non-diacritical
σχημα		2PP-NS: <i>you</i>
σύ		N-NMS: <i>kinsman</i> – Ro 9:3, etc stem: συγγεν-η/ε-
συγγενής, -ής, ὁ		A-NM/FS: <i>related, congenital, natural, innate</i>
συγγενής, -ές		– non-diacritical
συν		P _{rep.} : Root moaning: <i>together with</i> . In composition: <i>with, together</i> , at times it intensifies the meaning of the word to which it is joined. Lk 2:19, συνετήρει {V-IAI-3S}, <i>carefully kept</i> (cf. Lk 12:2; 13:11; Ro 11:32). Resultant meaning, with the instrumental case: <i>together with, with</i> . Remote meanings: <i>besides</i> . Lk 24:21
σύν		V-PAI-1S: <i>seize & carry away</i>
συναρπάζω		V-PAI-1S: <i>(cause to) work (together with)</i> – Mk 16:[20], 1 Co 16:16, 2 Co 6:1, Ja 2:22, Ro 8:28†
συνεργέω, -ῶ		N-NMS: <i>fellow worker</i> – Ro 16:3,9,21, 1 Co 3:9, 2 Co 1:24, 8:23, Col 4:11 1 Th 3:2 Phl 2:25, 4:3, Phm 1:1, 24, 3 Jo 1:8†
συνεργός, -οῦ, ὁ		V-PAI-1S: <i>understand</i>
συνίημι		V-PAI-1S: <i>put or place with</i>
συντίθημι		V-PAI-1S: <i>form or mold after something</i> . Passive, <i>be formed like, be conformed to, be guided by</i> . Ro 12:2, 1 Pe 1:14†. Was used in the Greek play when all the people were male and <i>put on a mask</i> to take the various roles! – non-diacritical
συσχηματιζω		Adv.: <i>very (much), extremely, exceedingly</i>
σφόδρα		N-NFS: <i>seal</i> – an otamatapoetic ^a word. The sound of an animal being branded with a hot iron.
σφραγίς, -ίδος, ἡ		Adv.: <i>almost, nearly</i>
σχεδόν		V-PAI-1S: <i>save</i>
σῶζω		N-NNS: <i>body</i> , Syn; κρέας, σάρξ
σῶμα, -τος, τό		N-NMS: <i>savior</i>
σωτήρ, -ήρος, ὁ		N-AMS: <i>savior</i> – non-diacritical
σωτηρα		N-NFS: <i>deliverance, preservation, salvation, safety</i> – Lk 1:71, 19:9, Joh 4:22, Ac 4:12, 7:25, 13:47,27:34, Ro 11:11, He 11:7, etc.
σωτηρία, -ας, ἡ		N-AFS: <i>deliverance, preservation, salvation, safety</i> — non-diacritical
σωτηριαν		V-PAI-1S: <i>be of sound mind, in one's right mind, sober-minded, be temperate, discreet, self-controlled</i>
σωφρονέω, -ῶ		N-NMS: <i>an admonishing, self-control, self-discipline</i>
σωφρονισμός, -οῦ, ὁ		Adv.: <i>soberly</i>
σωφρόνως		N-NFS: <i>soundness of mind, good sense, sanity</i> – Ac 26:25, 1 Ti 2:9†
σώφροσύνη, -ης, ἡ		

τ T

^a (1) : the naming of a thing or action by a vocal imitation of the sound associated with it (as *buzz, hiss*) (2) : the use of words whose sound suggests the sense - on·o·mato·poe·ic or on·o·mato·po·et·ic *adjective*. In the Biblical use it comes from the sound of a branding iron searing the hide of animals for their identification. You can't break this seal unless you're greater than God!

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τάγμα		N-NNS: <i>order; the marching order of a body of soldiers, rank</i>
ταλαίπωρος, ον		A-NM/FS: <i>distressed, miserable, wretched; Ro 7:24, Re 3:17†</i>
τάξις, -εως, ἡ		N-NFS: <i>order, position, nature</i>
Ταρσεύς, -εως, ὁ		N-NMS: <i>Tarsian</i>
τάσσω		V-PAI-1S: <i>assign, appoint, order</i> – used by the military to order into ranks for inspection.
ταχέως		Pos. Adv.: <i>quickly</i>
τάχιον		Comp. Adv.: <i>faster</i>
τάχιστα		Superl. Adv.: <i>very soon, as soon as possible</i>
τάχιστος		Superl. A: <i>swiftest</i>
ταχίων		Comp. A: <i>swifter</i>
ταχύ		Adv.: <i>quickly, swiftly</i>
ταχύς, -εία, -ύ		A-NMS: <i>swift</i>
τε		Enclitic Copulative Particle (Coord. Conj.): <i>and</i> , used with <i>καί</i> as <i>well . . . as also</i> ,
τέ		Enclitic Copulative Particle (Coord. Conj.): <i>and</i> , used with <i>καί</i> as <i>well . . . as also</i> ,
τεκνα		N-N/ANP: <i>child</i> – non-diacritical
τεκνίον, -ου, τό		N-NNS: <i>little child</i> (diminutive of τέκνον).
τέκνον, -ου, τό		N-N/ANS: <i>child</i>
τελειότης, -ητος, ἡ		N-NFS: <i>perfection</i>
teleiow		V-PAI-1S: <i>bring to an end, finish, accomplish, fulfil</i> – non-diacritical
τελειόω, -ῶ		V-PAI-1S: <i>bring to an end, finish, accomplish, fulfil</i>
τελειώς		Adv.: <i>completely, perfectly</i> 1 Pe 1:13†
τέλος, -ους, τό		N-NNS: <i>end, goal, purpose</i>
τεμνω		V-PAI-1S: <i>cut, wound, divide, etc.</i> – non-diacritical
τέμνω		V-PAI-1S: <i>cut, wound, divide, etc.</i> ^a
τέρας, -ατος, τό		N-NNS: <i>marvel, wonder</i>
τερέω, -ῶ		V-PAI-1S: <i>keep</i>
τέσσαρες, τέσσαρα ^b		Cardinal Number A-NM/FP: <i>four</i>
τετραπλοῦς, -ῆ, -οῦν		A-NMS: <i>fourfold</i>
τήκω		V-PAI-1S: <i>melt, be dissolved</i> - II Pet 3:12† ^c
τιβεριου		N-GMS: <i>Tiberius</i> – non-diacritical
τίθημι		V-PAI-1S: <i>lay, put, place</i>
τίκτω		V-PAI-1S: <i>beget, bring forth</i>
τιμάω, -ῶ		V-PAI-1S: <i>set a price on, estimate, value, honor, revere someone</i>
τιμή, -ῆς, ἡ		N-NFS: <i>honor</i>
τίς, τί Gen. τίνος		I _{interrogative} P _{ronoun} NM/FS: <i>who, what, which</i> – Mt 3:7, 26:68, Mk 11:28 Ref. Grammar Chapter 34
τις, τι Gen. τίνος, ορ τινος, etc.		E _{enclitic} I _{ndefinite} P _{ronoun} NM/FS: as a substantive; <i>one, a certain one</i> – Lk 9:49, Jo 11:1, Ac 5:25; plural – <i>certain, some</i> – Lk 13:1, Ac 15:1, Ro 3:8, as the EIP, <i>someone, anyone, somethine, anything</i> – Mt 12:29, Mk 9:30, Ro 5:7 – etc. Note: The enclitic ^d indefinite

^a See Liddell and Scott, A Greek-English Lexicon, Oxford Press

^b Sometimes written τέσσαρα.

^c The only N.T. reference to this verb is in II Pet 3:12: τηκεται {V-PPI-3S} : *melt, be melted, dissolve*

^d “In linguistics, a **clitic** is a word that in syntax functions as a free morpheme, but phonetically appears as a bound morpheme; it is always pronounced with a following or preceding word. A clitic is either an **enclitic**, where the clitic is with the preceding word, or a **proclitic**, which is with the following word. A word and a clitic attached to it are pronounced like a single word, which respects the usual rules of the language in question. For example, if a word must have one and only one stressed syllable, then a word with a clitic must too (the clitic is usually unstressed). Clitics are often written as separate words. A clitic is not an affix. An affix syntactically and phonologically attaches to a base morpheme of a limited part of speech such as a verb, to form

τὸ	
τομος	A-NMS: <i>sharp</i> , He 4:12† – non-diacritical
τομός, -ή, -όν	A-NMS: <i>sharp</i> , He 4:12†
τόξον, -ου, τό	N-NNS: <i>bow</i> , Re 6:2†
τότε	Adv. of time: <i>then</i>
τράπεζα, -ης, ἡ	N-NFS: <i>table</i>
τραχύς, -εῖα, -ύ	A-NMS: <i>rough</i>
τρεῖς, τρία	Cardinal Number A-NM/FP: <i>three</i>
τρέχω	V-PAI-1S: <i>run</i>
τρέφω	V-PAI-1S: <i>feed, nourish, support</i>
τρίβω	V-PAI-1S: <i>rub, bruise, pound, waste</i>
τρίς	Adv. : <i>thrice, three times</i>
τροφος	N-NFS: <i>nurse</i> . 1 Th 2:7† – non-diacritical
τροφός, -οῦ, ἡ	N-NFS: <i>nurse</i> . 1 Th 2:7†
τροφοφορέω, -ῶ	V-PAI-1S: <i>bear like a nurse</i> ; (LXX De 1:21, 2 Mac 7:27), Ac 13:18†
τυγχάνω	V-PAI-1S: <i>happen, befall, succeed, meet, fall in with (persons)</i>
τυφλός, -ή, -όν	A-NMS: <i>blind</i>
τυφλόω, -ῶ	V-PAI-1S: <i>blind, make blind</i>
τύφω	V-PAI-1S: <i>wrap in smoke, pass.;</i> <i>smoke</i> ; Mt 12:20†
τυφωνικός, -ή, -όν	A-NMS: from a hurricane, typhoon – <i>tempestuous</i> , Ac 27:14†
Τύχικος	N Indecl.MS: indeclinable name, <i>Tychicus</i>
υ Υ	
ύγιής, -ές	A-NM/FS: <i>healthy</i>
ὔδωρ, -ατος, τό	N-NNS: <i>water</i>
ὑμέτερος, -α, -ον	2 Pers. Poss. Adj. NMP: <i>your, yours</i>
ὑετός, -οῦ, ὁ	N-NMS: <i>rain</i>
υιοθεσία, -ας, ἡ	N-NFS: <i>adoption</i> ;
υἱός, -οῦ, ὁ	N-NMS: <i>son</i>
ὑμεῖς	2PP-NP: <i>you (all-Plural)</i>
ὑμέτερος, -α, -ον	2 Pers. Poss. Adj. NMP: <i>your, yours</i>
υμνουσιν	N-AMP: <i>hymn or a song of praise</i> – non-diacritical
υμων	2PM/F/NP: <i>yours</i> – non-diacritical
ὑπέρ	P _{rep.} : Root meaning: <i>over</i> . In composition: <i>Over</i> . Heb 9:5, <i>more than</i> , 1 Th 3:10, <i>beyond</i> . 1 Th 4:6, <i>wherefore</i> , it is "perfective" or intensive at times, e.g., Php 2:9. Resultant meanings: With the ablative case; (a) <i>For, for the sake of, in behalf of, on account of</i> . Tit 2:14, ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, <i>who gave himself in behalf of us</i> (cf. Mk 4:24; Lk 22:19, 20; Heb 2:9, Mt 10:22), (b) <i>Instead of</i> . Joh 11:50, With the accusative case; (a) <i>over, above</i> . Mt 10:24, (b) <i>beyond</i> . Ac 26:13, (c) <i>more than</i> . Mt 10:37. Remote meanings: <i>concerning, with reference to</i> . Joh 1:30, after a comparative adjective it may be translated <i>than</i> . Heb 4:12.
ὑπεράνω	A _{dv.} P _{rep.} : <i>above</i>
ὑπερβαλλόντως	Adv.: <i>exceedingly, above measure</i>
ὑπερέκεινα	A _{dv.} P _{rep.} : <i>beyond</i>

ὑπό

P_{rep.}: Root meaning: *under*. In composition: *under*. Mt 5:35, ὑποπόδιόν, *under-foot*; i.e., *foot-stool*. Resultant meanings: with the ablative case: *by* (agency). Mt 1:22, ῥηθὲν ὑπὸ κυρίου, *spoken by the Lord*; with the accusative case: *under*. Mt 8:9, ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν, *I am a man under authority*. **Ἵπὸ is most frequently used for expressing agency**. In our discussion of διὰ, we have given examples of its use in expressing intermediate agency. . . Four other prepositions are used rarely for expressing agency: ἐκ(Ga 4:4), παρά (Joh 17:7), ἀπὸ (1 Co 3:18), and διὰ (Mt 1:22). The Instrumental without a Preposition is frequently used.

ὑποκάτω

A_{dv.}P_{rep.}: *under, below, underneath*

ὑπόκρισις, -εως, ἡ

N-NFS: *a reply, answer; play acting; pretence, hypocrisy* - Mt 23:28, Mk 12:15, Lk 12:1, Ga 2:12, 1 Ti 4:2, 1 Pe 2:1.†

ὑποκριτής, -οῦ, ὁ

N-NMS: *one who answers, an interpreter (Plat.), a stage player, actor, a pretender, dissembler, hypocrite*, has vocative, ὑποκριτά, Mt 7:5; Lk 6:42. The following passages contain the vocative plural (Nom. P. form) ὑποκριταί: Mt 15:7; 22:18; 23:13, 15, 23, 25, 27,29; Lk 12:56; 13:15

ὑπόστασις, -εως, ἡ

N-NFS: *substantial nature, essence, actual being, reality, confidence, conviction. assurance, steadfastness*; as a legal term given to the **title deed** for property M&M Heb 11:1.

ῥῖς, -ύος, ἡ

N-NFS: *sow* Note: it was said of the Herod in Matt. 2, that it was better to be Herod's sow (ῥῖς), than his son (ὑιός). Read of Herod's brutality to his family members in Josephus.

ὑστερον

Adv.: *afterwards*

Φ Φ

φαίνομαι

V-PAI-1S: *appear*

φαίνω

V-PAI-1S: *shine*

φανερώω, -ῶ

V-PAI-1S: *reveal*

φαρμακεύς, -εως, ὁ

N-NMS: *magician*

φειδομένως

Adv.: *sparingly* – 2 Co 9:6a†

φερω

V-PAI-1S: *bring* – non-diacritical

φέρω

V-PAI-1S: *bring*

φεύγω

V-PAI-1S: *flee, avoid, escape, in a legal sense - accused*

Φήλιξ, Φήλικος, ὁ

N-NMS: *Felix*

φημί

V-PAI-1S: *say, affirm*

φθείρω

V-PAI-1S: *corrupt*

φθορα

N-NFS: *destruction, corruption, decay* – Ro 8:21, 1 Co 15:42 – non-diacritical

φθορά, -ᾶς, ἡ

N-NFS: *destruction, corruption, decay* – Ro 8:21, 1 Co 15:42

φίλος, -ης, -ον

A-NMS: *Passive, beloved, dear, Active loving, friendly.*

Φίλιπποι, -ων, οἱ

N-NMP: *Phillipi* – a city of Macedonia noted for its horses and its gold mining. Cf. δοκιμάζω, et.al.

Φίλιππος, -ου, ὁ

N-NMS: *Philip* – as can be seen a literal translation of this word would be a horse-lover.

φιμόω, -ῶ

V-PAI-1S: *be muzzled, put to silence, be still*

φλόξ, φλογός, ἡ

N-NFS: *flame* – Lk 16:24, Ac 7:30, 2 Th 1:8, He 1:7 (LXX), Re 1:14, 2:18, 19:12†

Φοῖνιξ, Φοῖνικος, ὁ

N-NMS: *Phoenician*

φονεύς, -εως, ὁ

N-NMS: *murderer*

φορτίον, -ου, τό

N-NNS: *burden, load; of a ship's cargo*

φύλαξ, φύλακος, ὁ

N-NMS: *watchman, guard, sentinel*

φύσις, -εως, ἡ

N-NFS: *nature*

φυτεύω

V-PAI-1S: *plant*

φωνέω, -ῶ

V-PAI-1S: *call out, cry out, speak aloud.*

φωνή, -ῆς
 ῥώννυμαι
 φῶς, φωτός, τό

N-NFS: *voice* – by meton. - *speech, language*. Ref. 1 Co 14:10

V-PAI-1S: *be strong, farewell*

N-NNS: *light*

χ Χ

χαίρω
 χαλκεύς, -εως, ὁ
 χαλκούς, -ῆ, -οῦν
 χαρά, -ᾶς, ἡ
 χάρις, -ιτος, ἡ
 χάρισμα, -ματος, τὸ

V-PAI-1S: *rejoice, be glad, greeting*

N-NMS: *coppersmith*

A-NMS: *brazen, brass, bronze*

N-NFS: *Joy, delight*

N-NFS: *grace*^a

N-NNS: *gift of grace, free gift* – in Hellenistic writings *to cause to find favor, endue with grace*.

N-NMS: (a sheet of) *paper* (made of papyrus strips – non-diacritical)

N-NFS: *hand*

Comp.A-NM/FS: *worse*

Superl. A-NMS: *worst*

N-NFS: *widow*

χαρτης, -ου, ὁ

χείρ, χειρός, ἡ
 χείρων, , χείρον
 χείριστα

N-NMS: *garment worn next to the skin*; as opposed to ἱμάτιον; Jn 19:23

N-NFS: *a choenix* – a dry measure of rather less than a quart – (LXX Ez 45:10-11) Re 6:6†

N-NMS: *young pig., swine* – Mt 7:6, 8:30-32, Mk 5:11-13, 16, Lk 8:32, 15:15-16†

V-PAI-1S: *use* (originally an ηω-verb)

χίρ, χείρος, ἡ

χίρων, , χίρον

χίριστα

χίρα, ᾶς, ἡ

χιτών, ὠνος, ὁ

A-NMS: *useful, good of its kind, pleasant, wholesome* (of food), *good, kind gracious* (of persons)

N-NNS: *anointing*

χοῖνιξ, χοῖνικος, ἡ

A-AMS: *Christ* – the title corresponding to the Heb. for Messiah. Used as a noun – title – *Messiah* – non-diacritical

A-NMS: *Christ* – the title corresponding to the Heb. for Messiah. Used as a noun – title – *Messiah* – non-diacritical

A-NMS: *Christ* – the title corresponding to the Heb. for Messiah. Used as a noun – title – *Messiah*

N-NMS: *time*

χοῖρος, -οῦ, ὁ

χράομαι

A-NMS: *gold, golden*

χρηστὸς, -ῆ, -όν

χρηστος, -ος, ὁ

Χριστον

N-NMS: *skin*

A-NMS: Intrans.; *make room, give way, retire, pass, go forward, advance, progress*, Trans.; *have space for holding, hold*; metaph.; *make room, receive, open*.

N-NFS: *a space, place, land, country, region*; as opposed to a city – Lk 2:8, 21:21, Ja 5:4

V-PAI-1S: *divide*

Χριστος

A_{dv}.P_{rep}: *apart from*

Χριστός, -ῆ, -όν

χρόνος, -ου, ὁ

χρυσοῦς, -ῆ, -οῦν

χρῶς, -ωτός, ὁ

χωλός, -ῆ, -όν

ψ Ψ

χώρα

V-PAI-1S: *sing*

N-NMP: *psalm, song of praise* – non-diacritical

χωρίζω

A-NM/FS: *false*

χωρίς

N-NFS: *soul, life*

ψάλλω

A-NMS: *natural* – unsaved man – 1 Co 2:14 – non-diacritical

ΨΑΛΜΟΙ

A-NMS: *natural* – unsaved man – 1 Co 2:14

ψευδής, -ές

V-PAI-1S: *to go out (fire), extinguish*

ψυχή, -ῆς, ἡ

V-PAI-1S: *feed*

Ψυχικός

ψυχικὸς, -ῆ, -όν

ψύχω

ψωμίζω

^a ἔρις and χάρις may have accusative singular ἔριν. χάριν as well as ἔριδα, χάριτα.

ω Ω

ὦ

Interjection: *oh, O*. This is not a form of the article.

ὧδε

Adv.: *here*

ὥρα, -αζ, ἡ

N-NFS: *hour, any time period*

ὥς

Rel. Adv. of manner: *as, like, even as, just as*; when used as conj., *as, when, since, while, when, as long as*.

ὥσπεν

Adv.: *just as, even as* – Re10:3

ὥσπερ

Adv.: *just as, even as, as*

APPENDIX A - The Greek Infinitive

A Compendium

THE INFINITIVE

Edited From The Grammars By Dana & Mantey And A. T. Robertson

A1.01 References.

References: R. 1051-95; R-S. 187-192; M.202-218. 187. Intelligent expression inevitably occasions at times the naming of an action with substantival relations in a sentence. Here we have noun and verb occupying common ground. This may be sometimes expressed by an ordinary noun of action, but is more forcefully expressed by a verbal substantive. For this function the chief device of language is the infinitive, which doubtless reached its highest known stage of development and variety of usage in the Greek language.

A1.02 The Origin And Nature Of The Greek Infinitive.

The infinitive is strictly a verbal noun and not a mood. Its significance in Greek can never be appreciated until this fact is recognized. No idiom is more decidedly peculiar to the language than this substantive character of the infinitive. Frequently it occurs in constructions where its idiomatic nature is so fully demonstrated that even the novice cannot fail to discern it. A splendid example may be seen in Heb. 2:15: "Who, because of the fear of death, were subjects of bondage διὰ παντὸς τοῦ ζῆν, *through all their lives.*" Here the infinitive ζῆν is accompanied by a preposition, modified by an adjective, defined by the article, and used in the genitive case: distinctive and essential characteristics of a pure noun. Though this particular example is the most elaborate infinitive construction in the New Testament, yet it is without any doubt typical Greek usage. Plato has διὰ παντὸς τοῦ εἶναι, *through all there is*, a striking parallel to the example just cited from Hebrews. In the papyri we find ἄμα τῷ λαβεῖν, *immediately upon receipt*, where the noun characteristics are not so many as above, but just as pronounced (*P. Tebt.*, 421). The exact translation of such a construction into English is not possible, so the student must learn to sense the force of the Greek idiom.

A1.03 The History Of The Greek Infinitive.

The history of the Greek infinitive shows that it was a noun in its origin. Its earliest appearance in Sanskrit is as a derivative abstract noun, usually in the dative case (Whitney: *Sansk. Gram.*, p. 203). Robertson's thorough review of the matter brings him to the conclusion: "It is then as a substantive that the infinitive makes its start" (R. 1052). Goodwin likewise assumes "that the Greek infinitive was originally developed. . . chiefly from the dative of a primitive verbal noun" (*op. cit.*, p. 297). The very form of the infinitive manifests its substantival nature, for it is a relic of declension rather than of conjugation, representing two primitive noun inflections—the dative and locative. But while these case forms are conclusively evident, they are not observed in the actual relations of the infinitive, for we find that a form which is clearly dative is used in a nominative or accusative relation (cf. R. 1057). It may be that its assumption of verbal characteristics and functions caused the Greek infinitive to lose its substantive inflection. But this obscuration of its formal significance had no effect upon its essential noun force.

A1.04 The Voice And Tense Of The Infinitive.

The beginning of voice and tense in the infinitive must be consigned to the prehistoric period of the Greek language. **Voice of the infinitive** is not found in Sanskrit and is found in Homer; consequently it must have been after the origin of the Greek as a distinct language that the infinitive assumed voice distinctions. It is certain that voice and tense are a secondary development, and that **substantive form and function are original** (cf. R. 1079).

A1.04.01. A. T. Robertson On The History Of The Infinitive.

Robertson says of the history of the infinitive: "The story is one of the most interesting in the history of language" (R. 1056). **The primitive Greek infinitive was nothing more than a noun in the dative or locative case, without tense or voice.** Other functions later accrued to its use, but the noun force it never lost. In the *Homeric* infinitive the case significance has become very much obscured, and strict verbal elements have appeared, both as to form and function; yet it still retains some of its original case distinction, and the article is not yet used with it. In the *Attic* the infinitive reaches the zenith of its development. It has lost entirely the significance of its dative and locative case forms, but retains in full its noun force and assumes all the case functions (except vocative, if that may be called a case). In this stage we find the article with the infinitive, helping to preserve its substantive character. The *Koine* infinitive maintains all its classical force and varieties of use, but evidences of decay appear as the period advances. In *Modern* Greek only fragments of the infinitive remain (cf. T. 116). "Outside the Pontic dialect the infinitive is dead, both anarthrous and articular, save with the auxiliary verbs" (R. 1056).

A1.04.02 The Dual Character Of The Greek Infinitive.

Proper understanding of the Greek infinitive is conditioned upon an adequate apprehension of its dual character. As an aid *to* that end we will present in parallel columns a list of its noun and verb characteristics.

As a noun:

It has case relations.
It is accompanied by a preposition.
It is used as a subject.
It is used as an object.
It modifies other words.
It takes the article.
It is qualified by adjectives.

As a verb:

It has voice.
It has tense.
It takes an object.
It is qualified by adverbs.

Note that the noun characteristics are in the ascendancy.

A2.01 The Articular Infinitive.

Nothing distinguishes the noun force of the infinitive more than its use with the article. Gildersleeve says: "By the substantial loss of its dative force the infinitive became verbalized; by the assumption of the article it was substantivized again with a decided increment of its power" (*Am. Jour. of Phil.* III, p. 195). The articular infinitive was a distinctively Attic idiom, though not exclusively so, for it occurs a few times in other Greek dialects. It appears with relative frequency in the New Testament, and is there true to Attic usage (cf. M. 214). This item is one of the proofs of the general good quality of New Testament Greek, as is clear by comparison with the papyri.

The presence of the article with the infinitive has no fixed effect upon its varieties in use. That is, a particular use may occur with or without the article, at the option of the writer, in accordance with his desire to make the expression specific or general (see §:46, iii). As to the New Testament, an apparent exception to the above statement is the infinitive with a preposition, which is always articular; but the anarthrous infinitive with a preposition occurs elsewhere in Biblical Greek, and also in the literary Koine (cf. Votaw: *Inf. in Bib. Gr.*, p. 5; Allen: *Inf. in Polybius, etc.*, p. 49), hence the absence of this construction from the New Testament must be regarded as incidental. A thorough canvass of the evidence leads to the conclusion that the article made no radical change in the function of the infinitive. It cannot be said, however, that it was without effect. The article influenced the infinitive at two points.

(1) *Historical Significance.* The article "did serve to restore the balance between the substantive and verbal aspects of the infinitive" (R. 1054). We have observed that the infinitive originated as a noun with dative-locative ending. In Homer the significance of this case form has faded to a bare trace, and verbal characteristics are gaining in prominence. The decided direction of development here is toward the loss of the substantive nature. But another line of development in Greek comes in just here to save the noun force of the infinitive. The article is arising from a primitive demonstrative pronoun, and assuming its function of particular designation, and its intimate connection with the substantive. But the fact that in Greek it was not confined in use exclusively to the substantive permitted it to be employed with the infinitive—along with other parts of speech. Henceforth the increase in use of the articular infinitive keeps pace with the growth of the article. There can be no reasonable doubt that this association of the infinitive with the article helped to sustain the substantive force of the infinitive.

(2) *Grammatical Significance.* In some constructions the infinitive appears more natural with the article as an indication of its distinctive case; as, for instance, when it is the object of a verb which takes the genitive (2 Cor. 1:8), or when it is used with a preposition (cf. Mk. 4:6 and Gal. 3:23).

- a. The article unquestionably makes the infinitive more adaptable to use with prepositions. This, in fact, is the most prevalent use of the articular infinitive in the New Testament, there being some two hundred occurrences of it, as compared with the entire absence of such a use of the anarthrous infinitive and thirty-three telic uses of the articular infinitive—the next use in order of frequency (cf. Votaw: *op. cit.*, pp. 46, 47). When employed with prepositions, the articular infinitive conforms with regular case usage. For instance, διὰ with τοῦ means *through* (Heb. 2:15), while with τό it means *because* (Jas. 4:2).
- b. Without the preposition we commonly find the articular infinitive in the appropriate case. The infinitive with τό is generally in harmony with the case significance of the article, occurring in nominative and accusative constructions. The infinitive with τοῦ is frequently found modifying a noun in the normal way (Heb. 5:12), or as the object of a verb which regularly takes the genitive (Lk. 1:9), or ablative (Rom. 15:22). It is also employed widely in expressions of purpose, occasionally for result, and for various other constructions. It is quite a frequent construction. We find τῷ used with the infinitive without the preposition but once in the entire New Testament, and there it is the instrumental of cause (2 Cor. 2:13). The infinitive with τῷ is almost invariably accompanied by the preposition ἐν.
- c. It is to be observed, however, that the conformity of the case of the article with the case relation of the infinitive is not a fixed rule. We may find, for instance, a subject infinitive accompanied by τοῦ (Ac. 27: 1).

i. The parallel uses of the anarthrous and articular infinitive may be best exhibited by presenting a brief tabular view of their comparative number of occurrences in a few of the principal infinitive constructions. We get these figures from Votaw (*op. cit.*, pp. 46, 47):

	Subject	Object	Apposition	Prepositional Object	Purpose	Result
Anarth. Inf.	289	1104	13	—	261	82
Artic. Inf.	27	29	5	200	33	4

- ii. Prof. Votaw's work, which was prepared with extreme care by a scholar of extraordinary ability, discloses to us that the infinitive is used 2276 times in the New Testament, of which 1957 occurrences are anarthrous, and 319 articular.

A2.02 The Uses of the Infinitive.

There is no other part of speech more widely used in the New Testament than the infinitive. Its dual nature enables *it* to perform a large number and variety of functions. These functions may be classified under the two phases of its character, verbal and substantival. The two phases are both present in all its uses, but one is naturally more prominent than the other. It is by this comparative prominence that we determine the classification.

A2.02.01 Verbal Uses of the Infinitive.

Here we place those uses in which the relation of the infinitive to its context is defined chiefly by its character as a verb. That is, it functions just as would a finite verb of the appropriate mood in a dependent, or (in one use) in an independent clause.

- (1) **Purpose.** The infinitive may be used to express the aim of the action denoted by the finite verb. This is a very common New Testament method for expressing purpose.

Mt 2:2 ...καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.

Mt 2:2 ...*And we have come to worship him.* See also: Mt. 5:17; Lk. 1:77

Purpose may be expressed by the simple infinitive, the infinitive with τοῦ (Ac. 9:15), the infinitive with a preposition (εἰς, 1 Th 3:5; πρὸς, Mt. 6:1), or with ὥστε (Lk. 4:29) or ὡς (Lk. 9:52)^a.

- (2) **Result.** There are a few instances in the New Testament (eighty-six according to Votaw, *op. cit.*, pp. 46,47) where the infinitive is clearly used to signify result. The distinction between purpose and result is far from exact, and in many constructions there is a blending of the two in which it is difficult to decide which should be regarded as the more prominent, but in quite a number of instances the significance of result is perfectly clear.

Ro. 1:10 ... εὐδοθήσομαι ... ἐλθεῖν πρὸς ὑμᾶς.

Ro. 1:10 ... *I shall be prospered. . . to come to you.*

See also: Ac. 5:3; Rom. 7:3.

- a. Result may be expressed by the simple infinitive (Col. 4:3), the infinitive with τοῦ (Ac. 18:10), and the infinitive with εἰς (Ac. 7:19). Most frequently the infinitive of result is used with ὥστε (Lk. 12:1).
- b. There are three points of view from which result may be expressed by the infinitive. It may represent *actual* result (Mk. 9:26); it may represent *conceived* result, that which follows in the nature of the case, or is assumed as a consequence (1 Cor. 13:2); it may represent *intended* result, when the result is indicated as fulfilling a deliberate aim (Lk. 20:20 with εἰς). The last-mentioned construction is a blending of purpose and result.
- (3) **Time.** The infinitive may be used as the equivalent of a temporal clause^b. But "temporal relations are only vaguely expressed by the infinitive" (R. 1091). It does not have within itself any significance of time, but may derive a temporal meaning from the context and its use with a

^a These last two verses (Lk. 4:29 and Lk. 9:52) have the adverbs interchanged between the WH and BYZ texts.

^b The function of a temporal clause is to limit the action of the verb in the principle clause by the introduction of a relation of time.

preposition or particle. Three viewpoints of time are presented by this usage in the New Testament.

a. Antecedent Time, The Infinitive With πρίν Or πρίν ἤ. The infinitive with πρίν or πρίν ἤ is used to express *antecedent* time with respect to the main verb.

Mk 14:30 πρίν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀνπαρνήση {V-FAI-2S}.

Mk 14:30 *Before the cock crow twice, thrice you shall deny me.* See also: Jn. 4:49; Ac.2:20.

b. Contemporaneous Time, The Locative Construction With ἐν τῷ And The Infinitive. In the locative construction with ἐν τῷ the infinitive denotes *contemporaneous* time with respect to the main verb.

Mt.13:3 . . . Ἴδοὺ {V-2AAM-2S} ἐξῆλθεν {V-2AAI-3S} ὁ σπείρων {V-PAP-NMS} τοῦ σπείρειν {V-PAI_{nf}}. 4 καὶ ἐν τῷ σπείρειν {V-PA_{nf}} αὐτόν . . .

Mt.13:3 . . . *Behold, the one who sows went out to sow 4 and as he (was) sowing . . .* See also: Lk. 1:21; Ac.9:3.

c. Subsequent Time, The Infinitive With μετὰ τὸ. The infinitive with μετὰ τὸ is used to express *subsequent* time with respect to the main verb.

Mt. 26:31 Τότε {A_{dv.}: then, at that time} λέγει ὁ Ἰησοῦς, Πάντες {A-NPM} ὑμεῖς σκανδαλισθήσεσθε {V-FPI-2P<σκανδαλίζω: to cause to stumble.>} ἐν ἐμοὶ ἐν τῇ νυκτὶ {N-DSF>νύξ: night} ταύτῃ, γέγραπται {V-RPI-3S} γάρ, Πατάξω {V-FAI-1S} τὸν ποιμένα, καὶ διασκορπισθήσονται {V-FPI-3S} τὰ πρόβατα τῆς ποίμης·

Mt. 26:31 ¶ *Then saith Jesus unto them, All ye shall be caused to stumble in me this night: for it has been written^a, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.*

Mt. 26:32 μετὰ δὲ τὸ ἐγερθῆναι {V-API_{nf}: to rise} με προάξω {V-FAI-1S<I go on before:} ὑμᾶς εἰς τὴν Γαλιλαίαν. See also: Lk. 12:5; Ac. 1:3.

Mt. 26:32 *But after I shall be raised up, I will go on before you into Galilee.*

(4) Cause. The accusative infinitive with διὰ is a very natural construction for the expression of cause.

Mt 13:5 ἄλλα {A-NNP} δὲ ἔπεσεν {V-2AAI-3S} ἐπὶ τὰ πετρώδη {A-ANP} ὅπου οὐκ εἶχεν {V-IAI-3S} γῆν πολλὴν {A-AFS}, καὶ εὐθέως {A_{dv}:immediately} ἐξάνετειλεν {V-AAI-3S} διὰ τὸ {T-ANS} μὴ ἔχειν {V-IAI_{nf}-3S} βάθος γῆς.

Mt 13:5 *but others fell upon the rocky places, where it had not much earth: and immediately^b it sprang up, because (it) was having no deepness of earth:*

See also: Mk. 5:4; Jas. 4:2.

There is but one instance of the articular infinitive without a preposition being used in the New Testament to express cause (2 Cor. 2:13). In this construction the infinitive is generally accompanied by διὰ τό, though once we find ἔνεκεν τοῦ (2 Cor. 7:12).

(5) Command. This is commonly called "the imperative infinitive." It is the only independent use of the Greek infinitive, and is not of very frequent occurrence. "It is of ancient origin, being especially frequent in Homer" (Br. 146). The construction suggests a close kinship between the infinitive and imperative. In fact, "the probability is that imperative forms like δεῖξαι. . . are

^a Cf. Zec 13:7

^b εὐθέως: immediately, occurs 36 times in N.T.: twice with the infinitive (Acts 16:10, 3 Jn 1:14). Its adjective, εὐθυσ, occurs 50 times in the N.T., 40 times in the book of Mark, which helps its use of the historical present (tense) to accommodate its fast moving (straightaway, immediately) Gospel account.

N. Carlson An Exegetical Greek Grammar Of The New Testament (and LXX) The CFBC
 infinitive in origin" (R. 943). Though this idiom is rare in the New Testament, it is a current
 Koine usage, for the papyri contain many occurrences of it. Moulton thinks that its rarity in the
 New Testament is a "matter for surprise," (M.180).

Phl 3:16 εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν

Phl 3:16 *Whereunto we have attained, by this walk.* See also: Tit. 2:2.

or more properly:

Ro 12:15 χαίρειν {V-PAI_{nf}} μετὰ χαιρόντων {V-PAP-GMP}, κλαίειν {V-PAI_{nf}} μετὰ
 κλαιόντων {V-PAP-GMP}

Ro 12:15 *Rejoice with them who rejoice; weep with them who weep.*

- a. **The Imperative Infinitive In Patristic Greek.** An example of the imperative infinitive in patristic Greek may be found in the Didache, 14:3: προσφέρειν μοι θυσίαν καθάραν, *offer to me a pure sacrifice.*
- b. **The Infinitive In Indirect Discourse.** The infinitive in indirect discourse is the practical equivalent of a clause, and may be expressed with a finite verb, for which reason it might be justly included under the present classification. But it is also to be regarded as the object of a verb of saying. It is classified by Votaw as a variety of the infinitive used as a verbal object (*op. cit.*, pp. 8f.). Hence verb force and noun force are quite evenly balanced in this construction. This use of the infinitive will come in for more prominent notice at §285 of D&M, Types Of Indirect Discourse. Buy that book when you can afford it.

A2.02.02 Substantival Uses of the Infinitive.

In some constructions the relation of the infinitive to its context exhibits more clearly its character as a noun. It performs the typical noun functions of subject, object, indirect object, instrument, apposition, and substantive modifier.

(1) **Subject.** The infinitive may function in exactly the same way that a noun would as the subject of a finite verb. We have the same usage in English; for instance, "To prevent the deed was his purpose."

Ro 7:18 οἶδα {V-P_{erf}.AI-1S} γὰρ ὅτι οὐκ οἰκεῖ {V-PAI-1S} ἐν ἐμοί, τοῦτ' ἔστιν {V-PA_{state of being}I-3S} ἐν τῇ σαρκί μου, ἀγαθόν· τὸ {T-NNS} γὰρ θέλειν {V-PAI_{nf}} παράκειται {V-PA_{depon, state of being}I-3S} μου, τὸ δὲ κατεργάζεσθαι {V-PAI_{nf}} τὸ καλὸν οὐ {P_{art. Neg.(strong)}}

Ro 7:18 *For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good (is) not.*

See also: Mt. 3:15; Eph. 5:12.

(2) **Object.** The substantive character of the infinitive enables it quite readily to serve as the object of a finite verb.

Mk 12:12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι,...

Mk 12:12 *And they sought to lay hold on him,...*

See also: 2 Co 8:11; Php. 2:6.

This use is generally with verbs the meaning of which adapts itself naturally to an infinitive complement. This is in line with the fundamental relationship of the object to its verb, for **a substantive object is essentially the complement of the verbal idea.**

We would, therefore, include under this head most of the cases of the so-called "**complementary infinitive.**" The complementary infinitive used with nouns or adjectives is really an infinitive modifier, and close scrutiny will always disclose the case relation.

(3) Indirect Object. An infinitive may function as the secondary object of a verb, just as would a noun in the dative case. This use of the infinitive conveys a mild telic^a force, being used to express "that for which or with reference to which the action or state of the governing verb is performed or exists" (Votaw: *op. cit.*, p. 11; cf. Br. 147).

Lk 10:40 ... ἡ ἀδελφὴ μου μόνην με κατέλειπεν {V-IAI-3S} διακονεῖν {V-PAI_{inf}} ...

Lk 10:40 ... *My sister is leaving me to serve alone...* See also: Lk. 7:40; Ac.7:42.

(4) Instrument, The Infinitive In The Instrumental Case. The infinitive sometimes functions as a noun in the instrumental case, "to define more closely the content of the action denoted by a previous verb or noun" (Br. 150). Burton classifies this use as a species of the infinitive of conceived result, but its essential function is that of a noun in the instrumental case.

Heb 5:5 Οὕτως {Adv:so, in this way, thus} ὁ Χριστὸς οὐχ ἑαυτὸν {Reflexive Pronoun-AMS} ἐδόξασεν {V-AAI-3S} γενηθῆναι {V-API_{inf}} ἀρχιερέα. {N-AMS}

Heb 5:5 *So Christ glorified not himself by becoming a high priest...*

We have here a sort of instrumental of material, used metaphorically to describe more fully the content of the verbal idea. In Ac. 15:10, "Why tempt ye God *by putting* (ἐπιθεῖναι) a yoke upon the neck of the disciples," the infinitive phrase explains more fully what is meant by tempting God. The instrumental of cause is clear in the use of the infinitive in 2 Cor. 2:13, "I had no relief for my spirit *because of not finding* (τῷ μὴ εὑρεῖν) Titus my brother."

(5) Apposition, The Infinitive With A Substantive. The infinitive is found in apposition with a substantive.

1 Th 4:3 τοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός {N-NMS} ὑμῶν, ἀπέχεσθαι {V-PMI_{inf}: to hold one's self off, refrain, abstain} ὑμᾶς ἀπὸ τῆς πορνείας,

1 Th 4:3 *For this is the will of God, even your sanctification, that you abstain from fornication,*
See also: Ac. 15:28; Jas. 1:27.

(6) Modifier, The Infinitive May Modify A Substantive. Just as substantives may modify one another in various case relations, so an infinitive may modify a substantive. Many nouns and adjectives have a meaning, which is specially adapted to an infinitive construction, such as *authority, need, ability, fitness, etc.*

a. The Infinitive May Modify A Noun. The infinitive may modify a *noun* in a typical substantive relation.

Jn. 1:12 ὅσοι {Correlative Pronoun-NMP: as great as, as far as, how much, how many, whoever} δε ἔλαβον {V-2AAI-3P} αὐτόν, ἔδωκεν {V-AAI-3S} αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι {V-2AAI_{inf}} , τοῖς πιστεύουσιν {V-PAP-DPM} εἰς τὸ ὄνομα αὐτοῦ,

Jn. 1:12 *But as many as received him, to them He gave the right to become children of God, even to them who believe on his name:* See also: Mt. 3:14; Rev. 11:18.

1. What does it mean to receive Him?
2. What does believe mean? Ref. A. Deissmann, LAE, pgs. 318-332, espec. 322-23.
3. Can you see how several of the cults could come to the conclusion that Jesus was paying off the devil? Which cults?^b How would they have to have interpreted the results of Dr. Deissmann's research? Does this remind you of a Red-Herring argument? Why? This is a good example of the devil being in the details!

^a Denoting the final end or purpose, as distinguished from ecclastic, which Denoting a mere result or consequence, as distinguished from (cont.) telic, which denote intention or purpose; thus "so that it was fulfilled," is ecclastic; if render "in order that it might be." etc., is telic. Note: ὅτι: *in order to* or *that*, is a tipoff for a purpose clause.

^b Hint: The group - one of whose leaders was arrested for shooting a polar bear in Alaska without a valid hunting license or polar bear tag.

b. The Infinitive May Modify An Adjective. The infinitive may modify an *adjective* with a regular substantive function.

Mk.1:7 καὶ ἐκήρυσσεν {V-IAI-3S} λέγων {V-PAP-NMS}, Ἐρχεται {V-PAI-3S} ὁ ἰσχυρότερός {Comparative-A-NMS} μου ὀπίσω μου, οὐ οὐκ εἰμι {V-PAI-1S} ἱκανὸς {A-NMS} κύψας {V-AAP-NMS: to stoop down} λῦσαι {V-AAI_{nf}} τὸν ἱμάντα {N-AMS: latchet, thong} τῶν ὑποδημάτων {N-GNP: sandel} αὐτοῦ.

Mk.1:7 *And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy, stooping down to unloose.* See also: 1 Cor. 7:39; 1 Pt. 1:5.

- i. The substantive force of the infinitive modifier may be seen by substituting in its place a noun in the same case relation. So in Jn. 1:12 we might read, "He gave them the right of a condition as children of God"; while Mk. 1:7 may be changed to, "I am not worthy of the most humble service."
- ii. A typical illustration of the idiomatic force of the Greek infinitive may be seen in Heb. 5:11, where it is used in exactly the relation of an adverbial accusative of reference: περιὶ οὐ πολλὸς {A-NMS} ἡμῖν ὁ λόγος καὶ δυσερμηνευτος {A-NMS} λέγειν {V-PAI_{nf}}, (ἐπεὶ νωθοὶ γεγόνατε {V-2P_{eff}:AI-2P} ταῖς ἀκοαῖς,) *concerning whom we have much to say and hard to be explained*, which, literally rendered, would read, *concerning whom we have an important discourse, and one hard of interpretation with reference to its statement (seeing you have become dull of hearing.)* (cf. Gal. 5:3).

A **descriptive genitive** is found in:

Ro 13:11: Καὶ τοῦτο εἰδότες {V-P_{eff}:AP-NMP} τὸν καιρὸν, ὅτι ὥρα {N-NFS: time, definite time, point of time, moment} ἤδη {A_{dv}: now, already} ὑμᾶς {P-2AP} ἐξ ὑπνου {N-GSM: sleep} ἐγερθῆναι {V-API_{nf}}, νῦν {A_{dv}: now} γὰρ ἐγγύτερον {A_{dv}: Comparative: nearer} ἡμῶν {P-1GP} ἢ σωτηρία ἢ {P_{art}: either, or, than} ὅτε {A_{dv}: when whenever, while, as long as} ἐπιστεύσαμεν {V-AAI-1P}.

Ro 13:11 *And this, knowing the season, that already it is time for you to be awakened out of sleep: for now is salvation nearer to us than when we believed.*

An equivalent of the **genitive of apposition** occurs in:

Lk. 2:1 ἐξῆλθεν {V-2AAI-3S} δόγμα ἀπογράφεσθαι {V-PEI_{nf}} πάσαν τὴν οἰκουμένην {N-AFS},

Lk. 2:1 *there went out a decree that all the world should be enrolled, i.e., a decree of enrollment for the whole world;*

likewise in:

Ro 1:28: καὶ καθὼς οὐκ ἔδοκίμασαν {V-AAI-3P} τὸν θεὸν ἔχειν {V-PAI_{nf}:have} ἐν ἐπιγνώσει {N-DSF}, παρέδωκεν {V-AAI-3S} αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν {V-PAI_{nf}} τὰ μὴ καθήκοντα,

Ro 1:28 *And even as they refused to have God in their knowledge, God gave them up, to a reprobate mind, to do things not becoming; i.e., to a mind of unbecoming deed.*

The infinitive thus used with the force of a substantive modifier is frequent in the New Testament. It is hardly possible to emphasize too much the importance of keeping in mind the substantive character of the Greek infinitive.

A2.03 The Participle Compared With the Infinitive.

Because of their intimate relations in nature and function it is not amiss for us to get a comprehensive view of the infinitive and participle compared. There are certain points of similarity, and just as decided points of difference. It will be noticed that the differences exceed considerably the similarities.

- (1) **Similarities Between Participles And Infinitives.** In their general character both belong to the class of verbal substantives, and may be used with or without the article. Both are indefinite in their bearing upon the limits of action; that is, they are *infinitival* in nature.
- (2) **Differences Between Participles And Infinitives.** The infinitive is an indeclinable noun, which originally had a fixed dative-locative ending, but in historical Greek is used in all the cases, though only in the singular number. On the other hand, the participle has a pronounced adjective function, following the adjective rule of agreement with the noun, and declined in numbers and in all the genders and cases. The substantive form of the infinitive has lost its significance, while the adjective form of the participle is fully recognized. The infinitive is ordinarily connected closely with the verb, while the participle is more intimately related to the subject or object. **The participle generally contemplates action as real, while the infinitive implies the potential.** For instance, in Lk. 16:3, "*to beg* I am ashamed," the infinitive ἐπαιτεῖν contemplates an undesirable possibility; while to make the statement represent an actual fact in process of occurrence, the participle would be more adaptable; e.g., ἐπαιτεῖν {V-PAI_{inf}: beg} αἰσχύνομαι {V-PMI-1S:be ashamed}, *I am ashamed because I am begging*. There is, however, a margin in which they come very near each other in function; as, for instance, in indirect discourse. But their significance in indirect discourse is not to be regarded as identical (cf. R. 1103).

To this we may add some observations of Webster, from whose work the above quotation is adopted:

“The infinitive is most frequently used as a supplement of other ideas, and especially of verbal ideas. If the idea expressed by a verb is complete, the verb denotes an independent event, or an action finished in itself. If the idea is incomplete, the verb requires a more accurate definition by way of supplement to convey the idea with perfect clearness. . . . Verbs, which denote the operation of sensation, require only the supplement of the object to which the feeling is directed, and by which it is excited. This is expressed by the participle. Other verbs, which express an incomplete idea, are supplemented by the epexegetical^a infinitive, expressive of object, design, or purpose “(WSSGNT, p. 108).

^a the addition of words or phrases to a text to clarify its meaning.

**APPENDIX B - The Online Bible Greek Parse
For
"AN EXEGETICAL GREEK GRAMMAR OF THE NEW TEST AMENT
(AND LXX)"
By Norm Carlson**

Greek Parsing Table Definition Of OLB Transliterated Parse

B1.01 Introduction

The text of section 3.1, below is taken from the Byzantine Text Family compiled in 1982 by Zane Hodges and Arthur Farstad. The Parse for each Greek word, contained within brackets { }, is defined in section 2.1, below. Note that the ONLINE BIBLE (OLB) transliterated Greek text is written in upper case English text. The Greek parse for each Greek word of text, follows that word enclosed in brackets, { }, expressed in English capital letters. As an example, let us look at the first chapter and part of verse 1 in John's Gospel. Jo 1:1. εν {PREP} αρχη {N-DSF} ην {V-IAI-3S} ο {T-NSM} λογος {N-NSM} και {CONJ} ο {T-NSM} λογος {N-NSM} ην {V-IAI-3S} προς {PREP} τον {T-ASM} θεον {N-ASM} και {CONJ} θεος {N-NSM} ην {V-IAI-3S} ο {T-NSM} λογος {N-NSM}

You'll notice that following John 1:1, we see two minuscule (small) letters: (εν) = **EN**. **EN** is a preposition that occurs with the Locative Case.^a Next, brackets enclose the abbreviation, PREP, in large English letters. This Abbreviation stands as you should now understand, for the part of speech of **EN**: namely, **EN** is a Preposition^b Next, we see four minuscule letters: αρχη = **ARCH**. This is a noun in the Locative case (see fn. a – 'of time') and has the meaning of "beginning". The two words together, **EN ARCH**, signal the ek nihlo creation and the start of Time. Also in the brackets are the following capital letters. N-DSF. The **N** is the abbreviation for the Part Of Speech (POS), namely, Noun. The **D** stands for the Case Form^c of this noun, namely, **Dative**^d. The OLB only parses form NOT FUNCTION. The next letter, **S**, stands for the Number of the noun: namely **Singular**. In our text we will interchange this field with the next field letter, **F** that stands for the Gender of the noun: namely **Feminine**.

The third set of minuscule letters, ην = **HN**, is identified inside the brackets as a V: Verb. The next letter **I** stands for the Tense of the verb, namely: **Imperfect Tense**. Next, the **X** is in the field for Voice. Because this verb is a stative verb (we say a State Of Being Verb), the OLB, in effect, throws up its hands and says NOTHING! The student (all of us), then, must put on our thinking caps and determine whether the Greek Verb **EIMI**, parsed as {V-PAI-1S} is Active, Middle, or Passive Voice. In our text we affirm, as do many other Greek primers to advanced grammars that the voice of **EIMI** is usually **Active Voice** unless context (rarely) indicates otherwise. The next field, **I**, is the field for the Mood of the Verb. The **I** stands for the **Indicative Mood**. Finally the last two fields are the Person and Number fields. Here we see this verb is First Person, **1**, and Singular, **S**, Number. When we parse this verb in class AND TO OURSELVES we must acquire the habit of saying the parse as: **EIMI is the Present, Active, Indicative, first Person Singular from the verb EIMI**. (For you mathematically and philosophically inclined this is an identity relation; obvious because the dictionary form of a verb is it's Present (Active) Indicative First Person Singular. In our verb parse, above, in Jn 1:1, **HN is the Imperfect Active Indicative, Third Person Singular from EIMI**; which is NOT an identity relation. E.g. we can't say that **HN = EIMI**) It is however, a valid transformation.

The Beauty of using the OLBGRK text is that it provides the user with a word for word part of speech and it's parse contained within the brackets { }, for the entire New Testament and Septuagint (LXX). Most of our translation for this beginning Greek course will involve good familiarity with the concepts contained in the first chapter of John's Gospel so that the text in that Bible passage

^a. Cf. 21.07 The Locative Case

^b Cf. 24.11

^c Remember Form IS NOT FUNCTION!

^d Cf. 24.1

^d Cf. 11.1

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contained in Table B.06 for the Visually Impaired and Table B.07, below, gives us a good look at
each Greek word and its parse/part of speech (in transliterated Greek text in Table B.06).

B2.01 The Greek Grammar Bible Book Abbreviation Tables

Table B.01, below shows the abbreviated Bible Book reference name used as the abbreviated name for the Verse Index List. In addition, Table B.02, below, provides the same sort of information for the Old Testament Apochrapha. If other Abbrev. are used it should be obvious what is the book referenced.

e.g., Co or Col is Colossians, 1 Co is the 1st epistle to the Corinthians, . . .

Table B.01 Greek Grammar Bible Book Abbreviation Table

BOOK NAME	ABBREVIATION	BOOK NAME	ABBREVIATION
Genesis	Ge	Matthew	Mt
Exodus	Ex	Mark	Mr
Leviticus	Le	Luke	Lu
Numbers	Nu	John	Joh
Deuteronomy	De	Acts	Ac
Joshua	Jos	Romans	Ro
Judges	Jud	1 Corinthians	1 Co
Ruth	Ru	2 Corinthians	2Co
1 Samuel	1 Sa	Galatians	Ga
2 Samuel	2 Sa	Ephesians	Eph
1 Kings	1 Ki	Philippians	Php
2 Kings	2 Ki	Colossians	Col
1 Chronicles	1 Ch	1 Thessalonians	1 Th
2 Chronicles	2Ch	2 Thessalonians	2 Th
Ezra	Ezr	1 Timothy	1 Ti
Nehemiah	Ne	2 Timothy	2Ti
Esther	Es	Titus	Tit
Job	Job	Philemon	Phm
Psalms	Ps	Hebrews	Heb
Proverbs	Pr	James	Jas
Ecclesiastes	Ec	1 Peter	1 Pe
Song of Solomon	So	2 Peter	2 Pe
Isaiah	Isa	1 John	1 Jo
Jeremiah	Jer	2 John	2 Jo
Lamentations	La	3 John	3 Jo
Ezekiel	Eze	Jude	Jude
Daniel	Da	Revelation	Re
Hosea	Ho		
Joel	Joe		
Amos	Am		
Obadiah	Ob		
Jonah	Jon		
Micah	Mic		
Nahum	Na		
Habakkuk	Hab		
Zephaniah	Zep		
Haggai	Hag		
Zechariah	Zec		
Malachi	Mal		

B3.01 The Apocrypha**B3.02 Documentation From the OLB Portion of the Apocrypha**

The following explanation is taken from the OLB documentation for the Apocrypha.

- "The two prologues to Ecclesiasticus are appended to the end of that book as chapters 52 and 53. The verse number was arbitrarily introduced to these prologues to make it easier to reference. The RSV omits the first prologue which corresponds to chapter 52.
- RSV verse numbering was followed for "The Prayer of Manasses" to make it easier to reference.
- The Apocrypha was dropped when the 1769 edition of the Authorized version was produced. Obvious spelling errors in the Oxford edition were corrected.
- Cross-references and other facilities do not work with this module.

This has never been accepted as scriptures for the following reasons:

- a. The Jews never considered them part of their sacred canon.
- b. Christ rejected them by citing the scriptures as the "Law, the Prophets, and the Psalms". The Jews would understand that to be what we now consider the 39 books of the Old Testament
- c. They are never quoted in the Bible
- d. They are unreliable and contradict known historical facts and doctrines in the Bible. e.g. 2 Mac 12:44,45, Wis 13:18 etc. See "A Dissertation on the Apocryphal Writings" in the book "Prefaces to Gill's Work" (GillPref).
- e. The number of books, the verse numbering and the actual verses themselves vary greatly depending on who prints the Apocrypha. This is not definitely something you would want to depend on!

B3.03 Introduction from the Oxford Edition of the Apocrypha

The following is the introduction from the Oxford edition of the Apocrypha.

THE APOCRYPHA

These Books form part of the sacred literature of the Alexandria Jews, and with the exception of the Second Book of Esdras are found interspersed with the Hebrew Scriptures in the ancient copies of the Septuagint, or Greek Version of the Old Testament. They are the product of the era subsequent to the Captivity; having their origin partly in Babylonia, partly in Palestine and Egypt and perhaps other countries. Most of them belong to the last three centuries B.C., when prophecy, oracles, and direct revelation had ceased. Some of them form an historical link between the Old and New Testament; others have a linguistic value in connection with the Hellenistic phraseology of the latter. The narratives of the Apocrypha are partly historical records, and partly allegorical. The religious poetry is to a large extent a paraphrase upon the Poetical and Prophetical Books of the Hebrew Canon. In the paraphrases upon the latter there is often a near approach to New Testament teaching, especially upon God's care for the heathen world.

As to their Canonical Authority, Josephus seems to reject it as a whole, but appears from his use of I Esdras rather than our Canonical Ezra to have accepted the authenticity of at least that work. The early Christians differed in opinion respecting them but received them as part of the sacred literature of Israel. Several of the books of the Apocrypha were more generally accepted than the disputed books of the New Testament Canon. Melito (cir. 170), referring to the Hebrew Canon, separated them from the authoritative and Divine records; while Origen (cir. 230), following the LXX, included in Daniel (and so among the Canonical Books) the history of Susanna; and speaks ambiguously about the Books of the Maccabees. Jerome, a century later, called them "apocryphal" (hidden, secret, and so of uncertain origin and authority), affirming (when speaking of Wisdom and Ecclesiasticus) "that the Church doth read them for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine". In the Western Church they gradually rose

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in esteem, until the Council of Trent affirmed the canonicity of the greater part; but they are treated by the
more critical Roman divines as "deutero-canonical", thus making some distraction between them and the
books of the Hebrew Canon."

Table B.02, below, gives the OLB book abbreviations for the Apocryphal books.

Table B.02 Greek Grammar Old Testament Apocrypha Book Abbreviation Table

Apocrypha Book Name	Apocrypha Book Abbreviation
1 Esdras	1 Es
1 Esdras	2 Es
Tobit	Tob
Judith	Jdt
Esther	Est
Wisdom	Wis
Sirach (Ecclesiasticus)	Sir
Baruch	Br
Azariah	Aza
Susanna	Sus
Bel	Bel
Manasses	Man
1 Maccabees	1 Ma
2 Maccabees	2 Ma
3 Maccabees	3 Ma
4 Maccabees	4 Ma
2 Psalm	2 Ps

B4.01 The OLB Greek Part Of Speech (POS)/Parsing/Declination Dictionary

This dictionary was developed for blind students. It can, however, be profitably used by visually capable students. It is, thus, broken down by Part Of Speech (POS) and then by the parse for that POS. Table B.03 shows the name of each POS, its abbreviation, along with its use within the brackets. Every POS having a parse has it shown by representative capital letters following the first dash, -. The parsing definitions are shown in Table B.03, POS for all POS's, Table B.04 for Substantives and Table B.05 for Verbal Parsing Definitions.

Table B.03 POS/Verbal Parsing Dictionary Definition Table

NAME OF POS	ABBREVIATION	EXAMPLE	TYPE OF POS
Article:	T	{T-CNG}	Substantive
Noun:	N	{N-CNG}	Substantive
Pronoun: 1st person:	P	{P-1CNG}	Substantive
	P	{P-2CNG}	Substantive
Pronoun: 2nd person:	P	{P-3CNG}	Substantive
Pronoun 3 rd person:	D	(D-CNG)	Substantive
Demonstrative-pronoun - near&far	R	{R-CNG}	Substantive
	A	A-CNG}	Substantive
Relative pronoun:	V	{V - TVM-PN}	Verb
	V	{V-TVM-CNG}	Verb/Substantive
Adjective:	N - for mood (M)	{V-TVM}	Verb/(non-declined Subst.)
Verb:	ADV	{ADV}	Adverb/(non-declined Substantive)/Preposition
Participle:			
Infinitive:	CON}	{CON. - }	Conjunction (has optional-N for negative particle
Adverb:			
	INJ	{INJ}	Interjection
Conjunction:	PRT	{PRT} or (PRT-N)	Particle (has optional -N for negative particle
Interjection:	PREP	{PREP}	Preposition
Particle:			
Preposition:			

In the examples from Table B.03, above, the definition of each of the 3 fields CNG from {x-CNG}, where x is the abbreviation for the various Substantive declinable forms; CNG. C = Case Form, N = Number, G = Gender.

Table B.04 Substantival Declension Definitions

C Case Form	N Number	G Gender
V Vocative	S Singular	M Masculine
N Nominative	P Plural	F Feminine
G Genitive		N Neuter
D Dative		
A Accusative		

In the examples from Table B.03, above, the definition of each of the 3 fields TVM from {x-TVM-PN}, where x is the abbreviation for the various Verb parseable forms; TVM. T = Tense, V = Voice, M = Mood. Additionally, P = Person and N = Number.

Table B.05 Verbal Parsing Definitions

T Tense	V Voice	M Mood	P Person	N Number
P Present	A Active	I Indicative	1 First	S Singular
F Future	M Middle	S Subjunctive	2 Second	P Plural
I Imperfect	P Passive	O Optative	3 Third	
A Aorist	D Deponent	M iMperitive		
2A Second Aorist	X State of Being	N iNfinitive		
R perfect		P Participle		
2R Second perfect				
L pLuperfect				

APPENDIX C - THE CROSS

THE ANTITHESIS BETWEEN BIBLICAL CHRISTIANITY AND ALL OTHER RELIGIOUS SYSTEMS

TEXT: Galatians 5:24-26
THEME: Crucifixion By The Believer Includes The Dependence On The Holy Spirit
INTRODUCTION:

- I. The Interpretation Of Crucifixion vs.24
- A. It's Meaning To The Believer
1. Actual - Ridicule, Shame, Death - Crucified $\tau\upsilon\alpha$ the body of flesh might be put out of business – Annulled
- Not Annihilated. Gal 5:24 **And they that are Christ's have crucified the flesh with the affections and lusts.**
 2. Metaphorical - Mat 10:32ff and Gal 6:14 **But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.**
- The world is not to affect the believer!
- B. It's History For The Believer
1. Positional
 - a. Christ's Crucifixion - Gal 3:1 **O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?**
 - b. Believer's Crucifixion - Gal 2:19 - **For I through the law am dead to the law, that I might live unto God.**
Co-Crucifixion as in Rom 6:6, **Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.**
Or Col 3:3 **For ye are dead, and your life is hid with Christ in God.** Col 3:5 "mortify", Col 3:9 "put off:."
 2. Progressive
 - a. Believer's To Reckon The Flesh Having Been Crucified Gal 5:24 **And they that are Christ's have crucified the flesh with the affections and lusts.**
 - b. The World (**has been**) Crucified (**PfPI3S**) Unto Me And I Unto The World - Gal 6:14
- C. It's Linguistic Phenomena
1. Tense - **That aspect of a verb that indicates kind of action.**
 - a. Present tense - **continuous** action in present time (However, note carefully the historical present in Mark.)
 - b. Imperfect tense - **continuous** action in past time Ref. Jn 1:1
 - c. Future tense - **continuous** action in future time
 - d. Aorist tense - **point** action - **past action in indicative mood**
 - e. Perfect tense - **past action with continuing results**
 - f. Pluperfect tense - is the perfect indicative of past time. **Action as completed and results existent at some point in past.**
 2. Mood - **That aspect of a verb that relates its relationship to reality.**
 - a. Indicative Mood - **certainty** - The Mood Of Reality
 - b. Subjunctive mood - **probable** action - not yet real
 - c. Optative mood - **possible** action but unlikely
 - d. Participle (mood) a verbal adjective - It usually contemplates action (like the indicative) as **real**
 - e. Infinitive (mood) a verbal substantive - The infinitive usually contemplates action (like the subjunctive) as **potential**
 - f. Imperative mood - the mood of command - demands **volition** from that commanded - furthest from reality
 3. Voice - **That aspect of a verb that relates the subject of the verb to the action of the verb.**
 - a. Active - The subject does or **produces** the action
 - b. Middle - The subject contributes to of **benefits from** the verbal action. Note the middle voice in Jn 15:16.
 - c. Passive - The subject is **acted upon** by the verbal action
- II. The Means Of Crucifixion
- A. Actual - Physical - Done Through Wicked Men - Gal 3:1 **O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?**
 - B. Actual - Imputed (Reckoned) In Heaven - Done By God When We Believed - Gal 2:19 **For I through the law am dead to the law, that I might live unto God.**
 - C. Actual - Reckoned By The Believer On Earth - Done By The Holy Spirit Controlled Believer - Rom 6:11 **Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.**
 - D. Metaphorical - Realized - By Means Of The Holy Spirit
- III. The Converse Of Crucifixion - The World's Viewpoint vs. 24-26

A. Operating By Means Of The Flesh

1. Affections And Passionate Longings
2. Provoking Others
3. Envyng Others

vs. 24
vs. 26
vs. 26
vs. 25

B. Walking As A Rule Of Life By Means Of The Old Nature

CONCLUSION:

Christian Growth Truths From Galatians et. al. Or - Truths From Birth To Checkout		
Stage Of Life	Galatian's Reference	Truth Description
Birth	2:16	New Birth - Knowing that a man is not justified by the works of the law, but by the faith of <i>on</i> Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
	4:5	To redeem them that were under the law, that we might receive (<i>at some time</i>) the adoption of sons.
Acceptance/Security	4:6	Received The Holy Spirit - And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
Heirship (Not jet powered but heaven powered.)	4:7	Received heirship from God (Rom 8:17 - Joint Heirs) - Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
Co-Crucifixion	2:20	Death to sin - We were <u>crucified</u> (reckoned (passive voice) by God in heaven - where events demanding reckoning occur) with Him so we must Reckon ourselves (note: it happens in heaven). Our old family relationship is none existent before God. (1 Cor 5:14 - Since one died for all then were all dead!)
	5:24	Gal 5:24 And they that are Christ's (<i>have</i>) <u>crucified</u> (active)the flesh with the affections and lusts.
New Nature Given	Gal 2:20	Alive unto God. Complete in our risen Lord - I am have been crucified (Pf.PI-1S) with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
The Exchanged life	Rom 8:2, Rom 8:13	We need to exchange the law of sin and death for the law of the Spirit of Life in Christ Jesus. For on the one hand, you are living according to the flesh (old nature), you are almost dying. On the other hand, by means of the (Holy) Spirit, you are mortifying the practices of the flesh, you shall be living.

Logizomai - Reckon, Impute, Account, Count On

From A Concordance To The Greek Testament

W.F. Moulton and A.S. Geden - T&T Clark

λιπαρός—λόγος

601

ΛΙΠΑΡΟΣ

Re 18 14 πάντα τὰ λιπαρὰ κ. τὰ λαμπρὰ ἀπόλετο ἀπὸ σοῦ

ΛΙ΄ΤΡΑ * †

Jo 12 3 ἡ οὖν Μαριάμ λαβοῦσα λίτρην μύρου νάρδου πιστικῆς πολυτίμου
19 39 φέρων ἔλγισμα σμύρνης κ. ἀλῆς ὡς λίτρας ἑκατόν

ΛΙ΄Φ

Ac 27 12 λιμένα τ. Κρήτης βλέποντα κατὰ λίβα κ. κατὰ χώρον

ΛΟΓ΄Α * †

I Co 16 1 περὶ δὲ τ. λογίας τῆς εἰς τ. ἁγίους
2 ἵνα μὴ ὅταν ἔλθω τότε λογίαι γίνωνται

ΛΟΓ΄ΙΖΟΜΑΙ

(1) λογίζ. εἰς

Mk 15 28 κ. μετὰ ἀνόμων ἐλογίσθη
—h. v., TWHR non mg.
הַיְיָ דַּיְוָשׁׁתִּי, Is. liii. 12

Lu 22 37 κ. μετὰ ἀνόμων ἐλογίσθη, Is. Lc.
Jo 11 50 οὐδὲ λογίσεσθε ὅτι συμφέροι ὑμῖν
Ac 19 27 ¹ κινδυνεύει . . . τὸ τ. μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι

Ro 2 3 λογίζῃ δὲ τοῦτο ὃ ἀνθρώπε ὁ κρίνων
26 ¹ οὐχ ἢ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται
8 28 λογιζόμεθα γὰρ δικαιώσθαι πιστεῖ ἀνθρώπων

4 3 ¹ κ. ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

הַיְיָ יְהִי לִי חַסְדִּי, Gen. xv. 6

4 τ. δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν

5 ¹ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην

6 φ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων

8 οὐ οὐ μὴ λογίσθῃται Κύριος ἁμαρτιαν

הַיְיָ יְהִי לִי חַסְדִּי, Ps. xxxii. 2

9 ¹ λέγομεν γὰρ ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, Gen. Lc.

10 πᾶς οὖν ἐλογίσθη;

11 εἰς τὸ λογισθῆναι αὐτοῖς τ. δικαιοσύνην

22 ¹ διὸ κ. ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, Gen. Lc.

23 οὐκ ἐγράφη δὲ δὲ αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ

24 ἀλλὰ κ. δι' ἡμᾶς οἷς μέλλει λογίσεσθαι

6 11 λογίσεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τ. ἁμαρτίᾳ

8 18 λογίζομαι γὰρ ὅτι οὐκ ἤξια τὰ παθήματα τοῦ νῦν καιροῦ

36 ἐλογίσθημεν ὡς πρᾶγματα σφαγῆς

הַיְיָ יְהִי לִי חַסְדִּי, Ps. xliiv. 23

9 8 ¹ τὰ τέκνα τ. ἐπαγγελίας λογίζεται εἰς σπέρμα

14 14 εἰ μὴ τ. λογιζομένῳ τι κοινὸν εἶναι

I Co 4 1 οὕτως ἡμᾶς λογίσεσθω ἄνθρωπος

18 5 ἡ ἀγάπη . . . οὐ λογίζεται τὸ κακὸν

11 ἐφρόνου ὡς νήπιος ἐλογιζόμενος ὡς νήπιος

II Co 8 5 οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοὶ ἐσμεν λογισασθαι τι
5 19 μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν

10 2 ἢ λογίζομαι ταλμῆσαι ἐπὶ τινος τ. λογισμένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας

7 τοῦτο λογίσεσθω πάλιν ἐφ' ἑαυτοῦ

11 τοῦτο λογίσεσθω ὁ τοιοῦτος

11 5 λογίζομαι γὰρ μηδὲν ὑστερηκέμαι τ. ὑπερίλιαν ἀποστόλων

12 6 ¹ μὴ τις εἰς ἐμὲ λογίσθῃ ὑπὲρ ὃ βλέπει με

Ga 8 6 ¹ κ. ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, Gen. Lc.

Phl 3 13 ἐγὼ ἐμαυτὸν οὐπω λογίζομαι κατειληφέναι

4 8 εἰ τις ἀρετὴ κ. εἰ τις ἔπαινος ταῦτα λογίσεσθε

II Ti 4 16 μὴ αὐτοῖς λογισθῆι

He 11 19 λογισάμενος ὅτι κ. ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεὸς

Ja 2 23 ¹ κ. ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, Gen. Lc.

I Pe 5 12 Σιλουανοῦ . . . τ. πιστοῦ ἀδελφοῦ ὡς λογίζομαι

ΛΟΓΙΚΟΣ *

Ro 12 1 παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζώσαν

. . . τ. λογικὴν λατρείαν ὑμῶν

I Pe 2 2 τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε

ΛΟΓ΄ΙΟΝ

Ac 7 38 δε εἰδέετο λόγια ζῶντα δοῦναι ὑμῖν

Ro 8 2 ὅτι ἐπιστεύθησαν τὰ λόγια τ. Θεοῦ

He 5 12 τινὰ τὰ στοιχεῖα τ. ἀρχῆς τ. λογίων τ. Θεοῦ

I Pe 4 11 εἰ τις λαλεῖ ὡς λόγια Θεοῦ

ΛΟΓ΄ΙΟΣ *

Ac 18 24 Ἰουδαῖος δὲ τις Ἀπολλῶς . . . ἀνὴρ λόγιος

ΛΟΓΙΣΜΟΣ

Ro 2 15 μεταξὺ ἀλλήλων τ. λογισμῶν κατηγοροῦντων

II Co 10 5 λογισμοὺς καθαιροῦντες κ. πᾶν ὕψωμα ἐπαιρόμενον

ΛΟΓΟΜΑΧΕ΄Ω * †

II Ti 2 14 διαμαρτυρούμενος ἐνώπιον τ. Θεοῦ μὴ λογομαχεῖν ἐπ' οὐδὲν χρήσιμον

ΛΟΓΟΜΑΧ΄ΙΑ * †

I Ti 6 4 νοσῶν περὶ ζητήσεις κ. λογομαχίας

ΛΟ΄ΓΟΣ

(1) λόγ. τ. Θεοῦ (2) λόγ. τ. Κυρίου, Ἰησοῦ, Χριστοῦ (3) εἰπεῖν, λαλεῖν λόγον, λόγῳ (4) λόγ. βασιλείας, εὐαγγελίου (5) λόγ. ἀληθείας, πίστεως, σωτηρίας (6) λόγος . . . ἔργον (7) λόγος (8) κατὰ λόγον, διὰ λόγου

Mt 5 32 παρεκτός λόγου παρνείας

37 ἔστω δὲ ὁ λόγος ὑμῶν ναι ναι οὐ οὐ

7 24 πᾶς οὖν ὅστις ἀκούει μου τ. λόγους τούτους

26 πᾶς ὁ ἀκούων μου τ. λόγους τούτους

28 ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τ. λόγους τούτους

8 8 ² ἀλλὰ μόνον εἶπέ λόγῳ

16 ἐξέβαλεν τὰ πνεύματα λόγῳ

10 14 ὅς ἂν μὴ . . . ἀκούσῃ τ. λόγους ὑμῶν

12 32 ² ὅς ἂν εἴπῃ λόγον κατὰ τ. υἱοῦ τ. ἀνθρώπου

Text Of Gal 5:24-26**1769 Authorized Version (KJV) with help from yours truly.**

- 24 (AV) And they that are Christ's have crucified the flesh with the affections and lusts.
 25 (AV) Since we are living by means of the Spirit, let us also walk (*by means of the Spirit*).
 26 (AV) Let us not be desirous of vain glory, provoking one another, envying one another.

1991 Byzantine Majority Text – with Parse of forms - with help from yours truly.

- 24 οι {T-NPM} δε {CONJ} του {T-GSM} χριστου {N-GSM} την {T-ASF} σαρκα {N-ASF} εσταυρωσαν {V-AAI-3P} συν {PREP} τοις {T-DPN} παθημασιν {N-DPN} και {CONJ} ταις {T-DPF} επιθυμιας {N-DPF}
 25 ει {COND of 1st class} ζωμεν {V-PAI-1P} πνευματι {N-Ins.SN} πνευματι {N-DSN} και {CONJ} στοιχωμεν {V-PAS-1P}
 26 μη {PRT-N} γινωμεθα {V-PNS-1P} κενοδοξοι {A-NPM} αλληλους {C-APM} προκαλουμενοι {V-PMP-NPM} αλληλοις {C-DPM} φθονουντες {V-PAP-NPM}

CROSS, CRUCIFY

by W. E. Vine

A. Noun.

STAUROS (*Σταυρος*) denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *staurow*, to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a **two beamed cross**. The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd cent. A.D. the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the cross of Christ.

As for the Chi, or X, which Constantine declared he had seen in a vision leading him to champion the Christian faith, that letter was the initial of the word "Christ" (Greek Χριστος) and had nothing to do with the Cross" (for *xulon*, a timber beam, a tree, as used for the *stauros*, see under TREE).

The method of execution was borrowed by the Greeks and Romans from the Phoenicians. The *stauros* denotes (a) the cross, or stake itself, e.g., Matt. 27: 32; (b) the crucifixion suffered, e.g., 1 Cor 1:17, 18, where "the word of the cross," R. V., stands for the Gospel; Gal. 5:11, where crucifixion is metaphorically used of the renunciation of the world, that characterizes the true Christian life; 6:12, 14; Eph. 2:16; Phil. 3:18.

The judicial custom by which the condemned person carried his stake to the place of execution, was applied by the Lord to those sufferings by which His faithful followers were to express their fellowship with Him, e.g., Matt. 10:38.

Note:

- Nu 21:8 And the LORD said unto Moses, Make thee a fiery serpent, and **set it upon a pole**: and it shall come to pass, that **every one that is bitten, when he looketh upon it, shall live**.
 Joh 3:14 And **as Moses lifted up the serpent in the wilderness**, even so must the Son of man be lifted up:

B. Verbs.

1. STAUIROW (*σταυρόω*) signifies (a) the act of crucifixion, e.g., Matt. 20:19; (b) metaphorically, the putting off of the flesh with its passions and lusts, a condition fulfilled in the case of those who are "of Christ Jesus," Gal. 5:24, R.V.; so of the relationship between the believer and the world, 6:14.
2. SUSTAUIROO (*συσταυρόω*), to crucify with (*su-*, for, *sun-*, with), is used (a) of actual crucifixion in company with another, Matt. 27:44; Mark 15:32; John 19:32; (b) metaphorically, of spiritual identification with Christ in His death, Rom. 6:6, and Gal. 2:20.
3. ANASTAUIROO (*ανασταυρόω*) (*ana*, again) is used in Heb. 6: 6 of I Hebrew apostates, who as merely nominal Christians, in turning back to Judaism, were thereby virtually guilty of crucifying Christ again.
4. PROSPEGNUMI (*προσπηγνυμι*), to fix or fasten to anything (*Pros*, to, *pegnumi*, to fix), is used of the crucifixion of Christ, Acts 2:23.

A.T. Robertson's Word Pictures In The Greek New Testament

5:24

Crucified the flesh (*την σαρκα εσταυρωσαν*). Definite event, first aorist active indicative of *σταυροω* as in #2:19 (mystical union with Christ). Paul uses *σαρξ* here in the same sense as in verses #16,17,19, "the force in men that makes for evil" (Burton).

With (*συν*). "Together with," emphasizing "the completeness of the extermination of this evil force" and the guarantee of victory over one's passions and dispositions toward evil.

5:25

By the Spirit let us also walk (*πνευματι και στοιχωμεν*). Present subjunctive (**volitive**) of *στοιχωω*, "Let us also go on walking by the Spirit." Let us make our steps by the help and guidance of the Spirit.

5:26

Let us not be (*μη γινωμεθα*). Present middle subjunctive (**volitive**), "Let us cease becoming vainglorious" (*κενοδοξοι*), late word only here in N.T. (*κενος*, *δοξα*). Once in Epictetus in same sense.

Provoking one another (*αλληλους προκαλουμενοι*). Old word *προκαλεω*, to call forth, to challenge to combat. Only here in N.T. and in bad sense. The word for "provoke" in #Heb 10:24 is *παροξυσμον* (our "paroxysm").

Envying (*φθονουντες*). Old verb from *φθονος*. Only here in N.T.

John Gill's Commentary On The Bible

5:24

Ver. 24. **And they that are Christ's, &c.]** Not all as yet that are secretly so, who are chosen in him, and by him, are given by the Father to him in covenant, and whom he has purchased by his blood, and considers as his people, his sheep, and his children, though as yet they are not called by his grace; of these, as yet, what follows cannot be said, and therefore must mean such as are openly Christ's, whom he has laid hold on as his own in the effectual calling, who have his Spirit as a spirit of regeneration and sanctification, who have truly believed in Christ, and have given up themselves unto him.

Have crucified the flesh with the affections and lusts: by the flesh is meant, not the natural body to be macerated and afflicted with fastings, watchings, &c. but the corruption of nature, the old man and carnal heart. The Vulgate Latin version reads, "their own flesh"; and so do the Syriac and Ethiopic versions; their concern lying with their own, and not with the corruptions, affections, and lusts of others. By "the affections and lusts" are intended, not the natural affections and passions of the soul, and the desires of it; but its vile and inordinate affections, its corrupt inclinations, evil desires, and deceitful lusts; all which

are "crucified" first "with Christ", as the Arabic version reads; see #Ro 6:6 and which are so abolished, done away, and destroyed, by the sacrifice of Christ, that the damning power of them over his people is entirely gone. And in consequence of this crucifixion of the body of sin, with Christ upon the cross, when he finished and made an end of it, sin, with its passions and lusts, is crucified by the Spirit of God in regeneration and sanctification; so that it loses its governing power, and has not the dominion it had before: not but that the flesh, or corrupt nature, with its evil affections, and carnal lusts, are still in being, and are alive; as a person fastened to a cross may be alive, though he cannot act and move as before, being under restraints, so the old man, though crucified, and under the restraints of mighty grace, and cannot reign and govern as before, yet is alive, and acts, and operates, and oftentimes has great sway and influence; but whereas he is deprived of his reigning power, he is said to be crucified: and though this act is ascribed to them that are Christ's, yet not as done by them in their own strength, who are not able to grapple with one corruption, but as under the influence of the grace of Christ, and through the power of his Spirit; see #Ro 8:13.

5:25

Ver. 25. **If we live in the Spirit, &c.]** Or "by the Spirit", as all do that are spiritually alive. Sin has not only brought on men a corporeal death, and made them liable to an eternal one, but has also induced upon them a spiritual or moral death; they are dead in trespasses and sin, nor can they quicken themselves, nor can any creature give them life; not the ministers of the word, nor the angels in heaven, only the blessed Spirit is the spirit of life from Christ; who entering into them, frees them from the law of sin and death, and implants a principle of spiritual life in them, whereby they live a life of faith on Christ, of holiness from him, and communion with him: and this the apostle makes use of, as an argument with believers to walk after the Spirit,

let us also walk in the Spirit: or "by the Spirit"; by his help and assistance, according to the rule of his word, and under his influence and direction as a guide, to which he had before advised in [#Ga 5:18](#).

5:26

Ver. 26. **Let us not be desirous of vain glory, &c.]** Ambitious of being thought wiser, and richer, and more valuable than others; of having the preeminence in the management of all affairs, and of having honour, esteem, and popular applause from men: this may well be called vain glory, since it is only in outward things, as wisdom, riches, strength, and honour, and not in God the giver of them, and who can easily take them away; and therefore is but for a time, and is quickly gone, and lies only in the opinion and breath of men.

Provoking one another; not to good works, which would be right, but to anger and wrath, which is contrary to Christian charity, or true love; which, as it is not easily provoked, so neither will it provoke others to evil things. The Syriac version renders it by ܡܩܠܝܢ, "slighting", or "despising one another"; and the Arabic version, "insulting one another"; vices to which men, and even Christian brethren in the same communion, are too prone.

Envyng one another; their gifts and abilities, natural and spiritual; their rank and station in the world, or in the church. These were sins the Galatians very probably were subject to; and where they prevail, there is confusion, and every evil work, and are therefore to be watched and guarded against.

JAMIESON FAUSSET & BROWN BIBLE COMMENTARY

24. The oldest manuscripts read, "They that are of Christ Jesus"; they that belong to Christ Jesus; being "led by (His) Spirit" (#Ga 5:18).

have crucified the flesh—They nailed it to the cross once for all when they became Christ's, on believing and being baptized (#Ro 6:3,4): they keep it *now* in a state of crucifixion (#Ro 6:6): so that the Spirit can produce in them, comparatively uninterrupted by it, "the fruit of the Spirit" (#Ga 5:22). "Man, by faith, is dead to the former standing point of a sinful life, and rises to a new life (#Ga 5:25) of communion with Christ (#Col 3:3). The act by which *they have crucified the flesh with its lust*, is already accomplished ideally in principle. But the practice, or outward conformation of the life, must harmonize with the tendency given to the inward life" (#Ga 5:25) [NEANDER]. We are to be executioners, dealing cruelly with the body of sin, which has caused the acting of all cruelties on Christ's body.

with the affections—Translate, "with its passions." Thus they are dead to the law's condemning power, which is only for the fleshly, and their lusts (#Ga 5:23).

25. in...in—rather, as *Greek*, " If we live (see JFB on "Ga 5:24") BY the Spirit, let us also walk (#Ga 5:16 6:16) BY the Spirit." Let our life in practice correspond to the ideal inner principle of our spiritual life, namely, our standing by faith as dead to, and severed from, sin, and the condemnation of the law. "Life by (or 'in') the Spirit" is not an occasional influence of the Spirit, but an abiding state, wherein we are continually alive, though sometimes sleeping and inactive.
26. *Greek*, " Let us not BECOME." While not asserting that the Galatians are "*vainglorious*" now, he says they are liable to *become* so.
provoking one another—an effect of "*vaingloriousness*" on the *stronger*: as "*envying*" is its effect on the *weaker*. A danger common both to the orthodox and Judaizing Galatians.

Word Studies In The Greek New Testament Kenneth Wuest

Verse twenty four. Christians crucified the evil nature with its affections and lusts, in the sense that when they put their faith in the Lord Jesus as Savior, **they received the actual benefits of their identification** with Christ in His death on the Cross, which benefits were only potential at the time He was crucified. The Christian's identification with Christ in His death, resulted in the breaking of the power of the sinful nature over the life. This victory over sin which the Lord Jesus procured for us at the Cross, is made actual and operative in our lives as we yield to the Holy Spirit and trust Him for that victory. It is the Holy Spirit's ministry that applies the salvation from the power of the sinful nature which God the Son procured at the Cross for us. Thus the Holy Spirit has a **two-fold ministry** in the saint, that of making actually operative in the life - of the Christian, the victory over sin which the Lord Jesus procured for us at the Cross, and that of producing in the Christian's experience, His fruit. But this He is only able to do in a full and rich measure as the saint puts himself definitely under subjection to the Spirit. This initial act of faith in the Lord Jesus which resulted in the crucifixion (putting to death) of the affections and lusts of the totally depraved nature, is followed during the life of that Christian, by the free action of **his liberated will** in counting himself as having died to (having been separated from the power of) the evil nature with the result that he says NO to sin and stops yielding himself and his members to sin.^a

The word affections is from *pathema* which means " a disposition, an impulse, a propensity, a passion." The word lusts is from *epithumos* which means "a desire, a craving, a longing." The **former word is passive** in its significance, speaking of the innate forces resident in the evil nature. The **latter word is active** in its nature, speaking of these forces reaching out to find expression in the gratification of these desires.

Translation. *And they who belong to Christ Jesus, crucified the flesh with its dispositions and cravings once for all.*

Verse twenty five. The word Spirit is dative of reference. The word *if*, is the conditional particle of a fulfilled condition. That is, "in view of the fact" or "seeing that" we live with reference to the Spirit. The Galatians were living with reference to the Spirit in the sense that the new divine life resident in their beings, was supplied by the Spirit. Now, Paul says, " in view of the fact that you Galatians have a new life principle operating in your beings, then walk by the Spirit." The word walk is from *stoicheo* which means "to walk in a straight line, to conduct one's self (rightly)."

Thus, the exhortation is to the Galatians who have divine life resident in their beings, to conduct themselves under the guidance, impulses, and energy of that life. Here we

^a Treasures, pp. 94-99.

have the free will of the Christian *{Note: The Christian does not have the "free" will until he has trusted Christ Eph 2:1-9}* and his responsibility to live the highest type of Christian life, and the grace of God which will make that possible. The responsibility of the saint is to desire to live a Christ-like life, to depend upon the Holy Spirit for the power to live that life, and to step out on faith and live that life. This fulfilled, will bring all the infinite resources of grace to the aid of the saint, and put in operation all the activities of the Spirit in his behalf.

Translation. *In view of the fact that we are being sustained in (spiritual) life by the Spirit, by means of the Spirit let us go on ordering our conduct.*

Verse twenty six. The words, "vain glory" are from *kenodoxos* which means, "having a conceit of possessing a rightful claim to honor." It speaks of that state of mind which is contrasted to the state of mind which seeks God's glory. There were two classes of Christians in the Galatian churches. One class thought that they had attained to freedom in the absolute sense, freedom from any restraint whatsoever. These were in danger of turning liberty into license. This class took pride in their fancied liberty from all restraint. The other class was composed of the more scrupulous and timid brethren. The former class would be tempted to dare the latter group to do things which the law forbids, insinuating that they were afraid to do them. The former class thus would be guilty of vain glory, empty pride, provoking the latter group to do things which it did not think right. On the other hand, the latter group would be tempted to regard the spurious liberty of the former class as something to be desired, and thus would envy them their liberty, wishing that they felt the same way about their freedom. It is like the case of the strong Christian and the weak one who has scruples. Romans 14:1-15:3 and I Corinthians 8 deal with this subject. The strong Christian should bear the infirmities of the weak, Paul said. This would be the cure for the situation in the Galatian churches.

Translation. *Let us stop becoming vain-glorious, provoking one another, envying one another.*

ENDNOTES

- ⁱ N. Carlson, *HERMENEUTICS - An Antidote For 21st Century Cultic And Mind Control Phenomena*, Section 4.
- ⁱⁱ N. Carlson, *All The Conditional Sentences (Clauses) In The Greek New Testament*, 524 pgs.
- ⁱⁱⁱ N. Carlson, *EXEGETICAL HOMILETICS - The A. B. Whiting - M. Jones Methodology*, 215 pgs.
- ^{iv} N. Carlson, *THE KINGDOMS OF THE FRAUDS - The Major Religions And Cults Of The World*, 2012, Self Published, 718 pgs + 35 Appendices.
- ^v Hint:
- Nu 24:17 I shall see him, but not now: I shall **behold** him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. {smite...: or, smite through the princes of} 2Ki 21:12 therefore thus saith Jehovah, the God of Israel, **Behold**, I bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.
- 2Ki 22:16 Thus saith Jehovah, **Behold**, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read.
- 2Ki 22:20 Therefore, **behold**, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place. And they brought the king word again.
- Isa 7:14 Therefore the Lord himself will give you a sign: **behold**, {1} a {2} virgin {3} shall conceive, and bear a son, and shall call his name {4} Immanuel. {1} Or the 2) Or maiden 3) Or is with child, and beareth 4) That is God is with us}
- Isa 28:16 therefore thus saith the Lord Jehovah, **Behold**, I {1} lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste. {1} Or have laid}
- Isa 66:15 ¶ For, **behold**, Jehovah will come {1} with fire, and his chariots shall be like the whirlwind; to render his anger with fierceness, and his rebuke with flames of fire. {1} Or in}
- Eze 37:5 Thus saith the Lord Jehovah unto these bones: **Behold**, I will cause {1} breath to enter into you, and ye shall live. {1} Or spirit}
- Eze 37:7 So I prophesied as I was commanded: and as I prophesied, there was a {1} noise, and, **behold**, an earthquake; and the bones came together, bone to its bone. {1} Or thundering}
- Eze 37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: **behold**, they say, Our bones are dried up, and our hope is lost; we are clean cut off.
- Eze 37:12 Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: **Behold**, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel.
- Eze 37:19 say unto them, Thus saith the Lord Jehovah: **Behold**, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them {1} with it, even with the stick of Judah, and make them one stick, and they shall be one in my hand. {1} Or together with him unto (or to be) the stick of Judah}
- Eze 37:21 And say unto them, Thus saith the Lord Jehovah: **Behold**, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land:
- Eze 38:3 and say, Thus saith the Lord Jehovah: **Behold**, I am against thee, O Gog, {1} prince of Rosh, Meshech, and Tubal: {1} Or chief prince of Meshech}
- Eze 39:1 ¶ And thou, son of man, prophesy against Gog, and say, Thus saith the Lord Jehovah: **Behold**, I am against thee, O Gog, {1} prince of Rosh, Meshech, and Tubal: {1} Or chief prince of Meshech}
- Da 7:2 Daniel spake and said, I saw in my vision by night, and, **behold**, the four winds of heaven brake forth upon the great sea.
- Da 7:5 And, **behold**, another beast, a second, like to a bear; and {1} it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh. {1} Or as otherwise read it raised up one dominion}
- Da 7:7 After this I saw in the night-visions, and, **behold**, a fourth beast, terrible and {1} powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns. {1} Or dreadful}
- Da 7:8 I considered the horns, and, **behold**, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, **behold**, in this horn were eyes like the eyes of a man, and a mouth speaking great things.
- Da 7:13 I saw in the night-visions, and, **behold**, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him.
- Da 8:3 Then I lifted up mine eyes, and saw, and, **behold**, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.
- Da 8:5 And as I was considering, **behold**, a he-goat came from the west over the face of the whole earth, and {1} touched not the ground: and the goat had a notable horn between his eyes. {1} Heb none touched the ground}
- Da 8:15 And it came to pass, when I, even I Daniel, had seen the vision, that I sought {1} to understand it; and, **behold**, there stood before me as the appearance of a man. {1} Heb understanding}
- Da 8:19 And he said, **Behold**, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end.
- Da 9:18 O my God, incline thine ear, and hear; open thine eyes, and **behold** our desolations, and the city which is called by thy name: for we do not {1} present our supplications before thee for our righteousness, but for thy great mercies' sake. {1} Heb cause to fall}
- Da 10:5 I lifted up mine eyes, and looked, and, **behold**, a man clothed in linen, whose loins were girded with pure gold of Uphaz:
- Da 10:10 ¶ And, **behold**, a hand touched me, which {1} set me upon my knees and upon the palms of my hands. {1} Or set me tottering upon etc}

- Da 10:16 And, **behold**, one in the likeness of the sons of men touched my lips: then I opened my mouth, and spake and said unto him that stood before me, O my lord, by reason of the vision my sorrows are turned upon me, and I retain no strength.
- Da 11:2 And now will I show thee the truth. **Behold**, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and when he is waxed strong through his riches, {1} he shall stir up all against the realm of {2} Greece. {1} Or all this shall stir up the realm 2) Heb Javan} & etc.
- vi Hint: Go to a more advanced grammar, and look up “collective nouns”, or “Mk 4:41” in the ATRGLHR, 403-405, See also 1 Co 13:13 for multiple objects with a singular verb. Robertson calls this a “Pindaric” construction. Pindar – A Greek Poet born about 520 BC near Thebes.
- vii "Few, perhaps, realize what is going on right here in America (not Russia) in these last days. Read these two extracts:
 From Children of the Jungle, by Thos. Minbaugh, Prof. of Sociology, University of Minnesota. (Reprinted in Reader's Digest, 1935):
 "Child tramps learn all about life — and who can do that and ignore sex? More and more girls are following their brethren on the bum; about one tribe in ten has female members. About one child tramp in 20 is a girl, disguised usually in breeches, but just as appallingly homeless as the boys, and young — under twenty. They live in the jungles and boxcars, serving as mistresses and maids, sharing the joys and sorrows of life on the roads. They treat all boys and men alike; the girls are available to any and all in the camp. Occasionally a pair of girls travel with a gang for weeks; others prefer variety. They go from jungle to jungle without discrimination; they know they will be welcome."
 From The Disinherited, by J. Pegano, Scribner's, also reprinted in Reader's Digest:
 "I visited the 'jungle,' a mile or so out of town. All men who are 'on the bum' have a certain similarity — a lean and sullen look. [Describes some] ... and a hatchet-faced man whom I recognized to be what is known among men on the bum, as a wolf. A 'wolf' is a man who picks up young boys on the road, for reasons it is not necessary to go into. There are hundreds of 'wolves' on the road, and thousands of boys fall a prey to them."
- viii In the six words of which this is the first, God emphasizes the negative, or stubborn quality of badness Each of these words begins with the Greek alpha, which has the force here of alpha privative: denial or negation of the quality expressed in the word. Therefore we have translated the first letter in all six "without,"-a rendering Consistent rather than elegant, **as accuracy of interpretation, rather than "excellency of speech" should be sought here.**
- ix I stood several years ago upon "Starved Rock," near LaSalle, Illinois, a beautiful hill with precipitous sides, where in 1769 the entire tribe of the "Illinois" Indians were starved, almost to the last man, and the tribe practically exterminated, by other Indian tribes besieging the rock. You say, But those were Indians: I am civilized. **But what about "Sand Creek, Co.," or "Wounded Knee, SD."** No, God says, "There is no distinction; for all sinned." And even Paul cried, "I know that in me, that is, in my flesh, dwelleth no good thing."