Greek Grammar Basics

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"Aristophanes of Byzantium invented accent marks around 200 BC to teach foreigners how to correctly pronounce Greek. Ancient manuscripts did not include accent marks...."[1]

1 Schwandt, J. D. (2017). An Introduction to Biblical Greek: A Grammar with Exercises. Bellingham, WA: Lexham Press.

THEOLOGY

SENTENCE

Interaction & combination

SYNTAX GROUPS ✕ SYNTAX GROUPS

Interaction & combination   Interaction & combination

τοῦ   κόσμου   WORDS   WORDS

τ   οῦ   κόσμ   ου

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

BETWEEN–WORD STRUCTURES

This can be the sentence or the sentence can form out of any number and combination of these. .... Syntax

WORDS
WORD SCTRUCTURES .... Words formed from the relation-ships established below
building blocks for upper-level~

MORPHEMES
SUB–WORD STRUCTURES .... Morphemes form from letters
building blocks for words

PHONEMES
ATOMIC–STRUCTURES .... Phonemes form letters
building blocks for words

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3

PERSONAL THEOLOGY

↑ ↕ ↑

Replicators →
Given by God to replicate
Himself in man

ABSOLUTE THEOLOGY

Colossians 3
1 Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.
2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. 3 ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ.
4 ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. 5 Νεκρώσατε
οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν, ἥτις
ἐστὶν εἰδωλολατρεία,

GREEK LANGUAGE

The Greek of the New Testament is akin to many literary works in the English of the 19th century, being composed in a literary form that was accessible to the common man, yet demarks a common man that would be all too uncommon today in his ability to grasp complex chains of thought and syntax. If "putting the cookies on the bottom" shelf was the goal of the New Testament writers, their bottom shelf linguistically would not be our bottom shelf today.

We must remember that the thoughts that these writers framed were moved into precise formation and wording by God Himself, the One whose design it is that each and every human being seek Him with the whole heart, soul, mind, and strength, for only those who seek Him find Him and only those who seek Him love Him. Since it is *not* His design that human beings remain children in need of milk in relation to their knowledge and understanding of Him and His overall design for life, it is not surprising that even the syntax of the Greek New Testament can seem quite complex. Yet, what is often viewed as "complexity" is, in truth, merely maturity, nor should the relationship between these be confused.

God did, indeed, place His truth in the realm of man's life on earth, but that does not mean that each and every human, then or now, has in his uncultivated state the ability to grasp that truth without the development that comes by seeking the person of God as worthy of being God.

Loss of knowledge is one of the great destructions of sin in a society. Would it be reasonable for societies to obstinately depart from God and the wisdom He provided them and yet expect to easily and effortlessly grasp His language and His truth as they stand in a state of self-righteousness and self-ruin? No, those societies and those individuals who do not deem Him worth seeking will not deem Him worth the effort to change their thought patterns, learning interests, and habits of life, nor should they expect to know Him until they do. Certainly, the most degraded human has instant access to repentance and firmness in Christ and full, immediate reconciliation with the Father through Him. But that will not give him immediate access and knowledge of everything God has revealed in His Word. That dear soul still must *learn*. Learning takes discipline and constructive progress in the design of God, things that require persistence and time and, above all, firmness in God and not in personal experience or taste. Paul's single sentence with rich, interwoven layers of syntax that spans 11 verses in Ephesians 1:3-14 (nearly an entire printed page!) is enough to dispel the notion that the New Testament Greek was simple simply because it was common (*koine*). It may have been common and it may have been simple, but the thoughts of the New Testament were neither to the one who demanded them to be so according to his own standard.

The grammar and syntax and vocabulary of the Greek New Testament reflected in various ways

even to native Greek speakers of that day that "if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding" (Pro. 2:3-6).

Approaching the Scriptures as God-breathed, that is, as originating entirely in God and determined exclusively by the wisdom of His mind, every part and every level of the Scriptures become instructive. What man might be tempted to correct, he is drawn to wonder at and benefit from. Seeing it in light of its God-breathed nature delivers man from the disaster and shame of correcting or judging what is infinitely superior to himself. A pronoun that seems to have too broad a reference is not seen as a mistake or error or a sign of incompetence. Rather, things that seem like mistakes or shortcomings in the text before the finite human mind are turned around so that the finite human mind gets a glimpse of its own limitedness and is given the unspeakable opportunity to learn from the Master. What appears to be a shortcoming is understood to be *superiority*, so the finite mind sits down humbly as the student, rather than bearing the shame of criticizing what is beyond criticism: the product of total perfection.

Thus, a proper view of the God-breathed nature of Scripture keeps man from the complete folly of correcting what is infinitely superior to himself. Indeed, a perceived mistake in Scripture reveals a flaw, not in the Scriptures, but in the mind of the perceiver, but it only does so from this one vantage point: the words themselves are God's own words.

The Greek alphabet has 24 letters.

The Greek Alphabet and Counting

α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ	ν	ξ	ο	π	ρ	ς σ	τ	υ	φ	κ	ψ	ω
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400	500	600

The letter γ takes on a different sound when preceding certain letters. It takes on the sound of a throated "n" before the letters γ, κ, χ, ξ.

ἄγγελος

ἀνάγκη

ἔλεγξον

σπλάγχνα

The letter υ always becomes "y" in transliteration, as in λυδια to Lydia and συμπαθία to sympathy.

Dipthongs[2]

αι to be pronounced as ai in "aisle."

ει to be pronounced as ei in "height."

οι to be pronounced as oi in "oil."

αυ to be pronounced as ow in "cow."

ου to be pronounced as oo in "loose."

ευ to be pronounced as ew in "new."

υι to be pronounced as wi in "wipe."

Breathing Marks

῾ rough ("h" sound)

᾿ smooth (silent)

"Accents are marks invented by Aristophanes of Byzantium about 200 B.C. in order to teach foreigners the correct pronunciation of Greek."[3]

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2 Nunn, H. P. V. (1923). The elements of New Testament Greek (p. 3). Cambridge University Press.

3 Nunn, H. P. V. (1923). The elements of New Testament Greek (p. 5). Cambridge University Press.

CONTRACTIONS

	α	ε	η	o	ω
α	α	α	α	ω	ω
ε	α or η	ει	η	ου	ω
η	η	η	η	ω	ω
o	ω	ου	ω	ου	ω
ω	ω	ω	ω	ω	ω

4

Key memory points, building from the first and primary points:

1. ω is always **king**

2. o is **prince and always becomes king or remains prince in** ου

3. *"Everyone acts royal around royalty"*

4. Otherwise η and α always win, even over each other

5. υ and ι vowels do not contract

6. Any combination of o with either o or ε becomes ου

Explanation:

1. ω (long "o") is **king** and *always wins* (think "o-**MEGA**")

2. o (short "o") is **prince** and *always becomes king under contraction, except around another prince or ε (see point 5)*

3. *"Everyone acts royal around royalty"* (all vowels other than o-class change to ω when contracting with "royalty" except when changing to ου (see point 6) - still

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in the royalty category, though)

4. Other than when encountering royalty, η and α always win (and whichever comes first wins over the other):

	α	ε	η	o	ω
η	η	η	η	ω	ω

and

	α	ε	η	o	ω
α	α	α	α	ω	ω

5. υ and ι vowels form *compounds* when preceded by vowels, *never contracting* (example: α + ι = αι and ω + ι = ῳ)

6. Any combination of o with either o or ε (oε, oo, εo) becomes ου[5]

A walk through the chart

O-mega is "king":

	α	ε	η	o	ω
α	α	α	α	ω	ω
ε	α or η	ει	η	ου	ω
η	η	η	η	ω	ω
o	ω	ου	ω	ου	ω
ω	ω	ω	ω	ω	ω

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5 These are the only combinations that form ου

O-micron is "prince":

	α	ε	η	o	ω
α	α	α	α	ω	ω
ε	α or η	ει	η	ου	ω
η	η	η	η	ω	ω
o	ω	ου	ω	ου	ω
ω	ω	ω	ω	ω	ω

"Everyone acts like royalty around royalty":

	α	ε	η	o	ω
α	α	α	α	ω	ω
ε	α or η	ει	η	ου	ω
η	η	η	η	ω	ω
o	ω	ου	ω	ου	ω
ω	ω	ω	ω	ω	ω

When preceding royalty:

αο = ω

αω = ω

εω = ω

ηο = ω

ηω = ω

but...εο = ου

When following royalty:

$$oα = ω$$

$$ωα = ω$$

$$ωε = ω$$

$$oη = ω$$

$$ωη = ω$$

$$oε = ου$$

$$oo = ου$$

when η is first it makes η, except before royalty:

	α	ε	η	o	ω
α	α	α	α	ω	ω
ε	α or η	ει	η	ου	ω
η	η	η	η	ω	ω
o	ω	ου	ω	ου	ω
ω	ω	ω	ω	ω	ω

α first makes α, except before royalty:

	α	ε	η	o	ω
α	α	α	α	ω	ω
ε	α or η	ει	η	ου	ω
η	η	η	η	ω	ω
o	ω	ου	ω	ου	ω

	α	ε	η	ο	ω
ω	ω	ω	ω	ω	ω

ε - two to remember:

	α	ε	η	ο	ω
α	α	α	α	ω	ω
ε	*α* or *η*	ει	η	ου	ω
η	η	η	η	ω	ω
ο	ω	ου	ω	ου	ω
ω	ω	ω	ω	ω	ω

ψ can stand as a contraction for πσ, βσ, or φσ

ξ can stand as a contraction for κσ, γσ, or χσ

Diæresis ¨ (pronounced *die-AIR-esees*)

When two vowels stand together that could be pronounced as a contraction but should not be so pronounced, a diæresis was used to indicate that the marked vowel was to be given its own distinct pronunciation. Example: Μωϋσῆς (in classical Greek ωυ were blended in pronunciation, so a diæresis helped later readers understand that the υ was to be given its own pronunciation.)

CONTRACTIONS WITH DIPHTHONGS

	αι	ει	ει[6]	η	οι	ου	ῳ
α	ᾳ	ᾳ	α	ᾳ	ῳ	ω	ῳ
ε	ῃ	ει	ει	ῃ	οι	ου	ῳ
η	ῃ	ῃ	ῃ	ῃ	ῳ		ῳ
ο	ῳ	οι	ου	ου	ω		
ῳ	ῳ	ῳ	ῳ	ῳ	ῳ	ῳ	

[7]

	ει	ει[8]
α	ᾳ	α
ε	ει	ει
η	ῃ	ῃ
ο	οι	ου

Closing words on contractions:

Vowels that can contract will not necessarily contract. The above rules cover most situations in which they *do* contract.

A circumflex will almost always stand over a contraction: ˆ

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6 This is an already-contracted from another combination of vowels

7 This chart adapted from Mounce *Biblical Greek Handbook* , 2nd ed. with reference to Samuel Green's *Handbook to the Grammar of the Greek New Testament,* p. 3 published 1870

8 This is an already-contracted from another combination of vowels

Clarification: *Vowel changes on verb augments*

Rule: Verbal augments lengthen initial vowels to either η or ω.

For verbs beginning with ε, α, o (short vowels), the epsilon augment causes the initial vowel (ε, α, o) to lengthen, not contract.

Certain vowels in the Greek text of Scripture do not seem to follow the rules for contraction. This can cause confusion for the learner.

For example, to show past time in Greek, an epsilon (ε) was added to the beginning of the verb stem in the Indicative mood. This epsilon (ε) was called an "augment." In the verb επιστευσον, the epsilon (ε) at the beginning is the augment and indicates that the verb is in the past tense. Now, what happens when this ε augment encounters a verb that begins with an epsilon, like ἐλεέω? Does ε + ἐλεέω make ειλεέω? That is what the contraction chart would indicate (ε + ε = ει). Yet, the result is not ει but η. The reason for this is that the two vowels do not actually contract. *Rather, the original vowel lengthens.* Here are the patterns for vowel lengthening that is initiated by an augment:

Augment   Augment   Augment

    initial vowel
    of verb

ε + α ⟶ η   ε + αι ⟶ η   ε + ευ ⟶ ηυ (or ευ)

ε + ε ⟶ η   ε + ει ⟶ η   ε + αυ ⟶ ηυ

ε + o ⟶ ω   ε + οι ⟶ ῳ

[9]

The summary of the above information is that ***verbal augments lengthen initial vowels to either η or ω.***

Illustrations:

ε + ἐλεέω   —>   ἠλέησα

ε + ἀκούω   —>   ἠκούσατε

9 Adapted from Wenham, p. 53

ε + ὀμνύω   —>   ὤμοσε

ε + αἰτέω   —>   ᾐτήσατο

ε + οἰκοδομέω   —>   ᾠκοδόμησε

ε + ἀκριβόω   —>   ἠκρίβωσε

ε + εὐδοκέω   —>   ηὐδόκησα

OVERVIEW OF GENDER, NUMBER, CASE, & DECLENSION

(1) GENDER

Masculine
Feminine
Neuter

(2) NUMBER

Singular
Plural

(3) CASE

NOMINATIVE	→ subject case
GENITIVE	
DATIVE	
ACCUSATIVE	→ object case
VOCATIVE	

~~5~~ 4 cases

of the 5 cases, 4 will receive focus

DECLENSION SYSTEM

⟶ 1ˢᵗ Declension
⟶ 2ⁿᵈ Declension
⟶ 3ʳᵈ Declension

5 Case	8 Case
1 Nominative	1 Nominative
2 Genitive	2 Genitive
3 Dative	3 Ablative
4 Accusative	4 Dative
5 Vocative	+5 Locative
	6 Instrumental
	7 Accusative
	8 Vocative

3 extra cases

Ablative	-	separation
Locative	-	location
Instrumental	-	instrument with which an action is accomplished

GENDER

In addition to masculine and feminine, ancient Greek had another grammatical gender: *neuter*. In addition to being used with neuter words, the neuter was used in pronouns to refer to entire ideas or groups of words (as opposed to individual words).

Also, a peculiarity of Greek was that neuter plural subjects often took singular verbs.

NUMBER

Unlike Hebrew, Greek of the first century did not have dual number (older Greek did).

CASE

The Nominative is the *subject* case.

(marking the subject and words associated directly with the subject)

The Accusative is the *object* case.
(marking objects of verbs, prepositions, etc.).

The other two cases will be learned along the way.

DECLENSION

The declension system concerns the *form* of a word, not its *meaning*. Three different declension systems existed in Greek. Each one used a different set of endings to express the same thing. **That is, each one expressed gender, number, and case but used a different set of endings to do so.**

So, for example, the following words are all masculine, singular, Nominatives, even though the endings are entirely different from each other. This is due to the fact that they are each built off of different declensions (sets of endings):

προφήτης	1st Declension
λόγος	2nd Declension
κῆρυξ	3rd Declension

One rule that will become familiar later:

> If a noun stem (not ending) ends in a *vowel*, it is 1st or 2nd declension.
>
> If it ends in a *consonant*, it is 3rd declension.

INTRODUCTION TO VERBS

The following sections give a basic overview of the Greek verbal system. Greek verbs have tense, voice, mood, person, and number, and the following sections offer an explanation for these elements of Greek verbs.

TENSES

In the late 19th century, a Greek grammarian named Winer wrote the following correction concerning the meaning of tenses:

"The N. T. grammarians and commentators have been chargeable with the grossest mistakes in regard to the tenses of the verb. In general, these are used in the N. T. exactly as in Greek writers. **The aorist refers to the past simply (the simple occurrence of an event at some past time, considered as a momentary act)**, and is the ordinary tense of narration: **the imperfect and the pluperfect always have reference to subordinate events which stood related, in respect of time, with the principal event** (as relative tenses); and lastly, **the perfect brings the past into connexion with the present time, and represents an action as a completed one, in relation to the present time.** Strictly and properly speaking, no one of these tenses can ever stand for another, as the commentators have in so many ways maintained...."[10]

The following chart gives an overview of the tenses and should be mastered by each student:

past
- Aorist - simple (summary of) action
- Imperfect - ongoing action → ε - augment
- Pluperfect - a past perfect

present
- Present - present action (ongoing)
- Perfect - present completed action (its ongoing results are the focus)
  → past action that accomplishes something continuously in the present

future
- Future - simple future

VOICES

In Greek, "voice" defines the subject's relationship to the action of the verb. Is the action occuring *to* the subject? Then the voice is "passive." Is the action done by the subject? Then the voice is "active." Is the focus on the subject's involvement ("subject-focus" or "subject-emphasis")

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10   Winer, G. B. (1882). A Treatise on the Grammar of New Testament Greek: Regarded as a Sure Basis for New Testament Exegesis (pp. 330–331). Edinburgh: T&T Clark, emphasis added.

in the action? Then the voice is "middle."

MOODS

The indicative mood is one of four Greek moods: *indicative, subjunctive, optative,* and *imperative.*

4 moods

| Indicative | → Mood of *actuality* (statement of fact) |
| Imperative Subjunctive Optative | → Moods of *potentiality* (statement of possibility) |

The Indicative mood stands apart from all the other moods, for it is the **mood of actuality**,[11] while all three of the other moods are **moods of potentiality.**[12] Overall, the non-Indicative moods express actions that have potential to take place but have not actually taken place and are not yet taking place.

In some sense, all three of the potential moods are dependent moods. The actions they express are in some way dependent on other conditions for their fulfillment. The indicative mood, on the other hand, is overall the mood of non-dependence. It not does first of all express what could happen or might happen dependent on some condition but what has happend, is happening, or will happen (even if only stated so for the sake of argument).

This does not mean that the actions expressed by potential moods are uncertain since they are

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11 Even sentences that speak of "what if's" can use the indicative to do so, as seen in Matthew 11:21 below, but they speak of the "what if's" from the perspective of fact, as actually occurring or having occurred. They are given a temporary status of "actuality" in order to reason concerning the state they introduce.
Matthew 11:21
Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.
Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
* Scrivener, F. H. A. (1881). The New Testament in Greek. Cambridge: Cambridge University Press.

12 "The indicative denotes the actual, the conjunctive [subjunctive] and optative that which is merely possible; the conjunctive being used for that which is objectively possible (the realisation of which depends on circumstances), the optative for what is subjectively possible (that which is simply conceived in the mind,—a wish is of this nature)." So, the optative in μὴ γένοιτο would appear to express what the mind desires, without regard for actuality. The statement of μὴ γένοιτο does not negate the actual existence of something but states the desire that something should never exist.
Winer, G. B. (1882). A Treatise on the Grammar of New Testament Greek: Regarded as a Sure Basis for New Testament Exegesis (p. 351). Edinburgh: T&T Clark.

only potential. Their level of certainty is determined by the certainty of the condition(s) upon which they depend.

The following chart will be a useful reference chart as you progress forward in learning the in's and out's of verbs.

PRESENT & FUTURE

Active Indicative

As stated earlier, Greek verbs have tense, voice, mood, person, and number.

tense	includes **time** of action (past, present, future) and **aspect** (ongoing duration of action or unspecified duration)
voice	defines the subject's relationship to the action (whether *active*, *passive*, or *middle*)
mood	defines the action's relationship to reality (whether the action is stated as *actual* or *potential* action)

The **present, active, indicative** verbal forms are contained in the following chart:

Present Active Indicative

	Singular	Plural
1st	λύω	λύομεν

	Singular	Plural
2ⁿᵈ	λύεις	λύετε
3ʳᵈ	λύει	λύουσι

Present Active Infinitive: λύειν

λυ + connecting vowel (ο/ε) + endings

Since the indicative mood is the mood of actuality, **in the indicative mood the tenses define time directly. That is, only in the indicative mood is there a strict** *past-present-future* **statement of time in the tenses.**

So, for example, in the indicative mood, the aorist tense places the action in the past time, while in the imperative mood, the aorist does not communicate past action but aspect of action.

"As nearly every Greek verb has the same endings in the present tense it is easy to conjugate the present tense of any other verb by first taking off the final ω of the 1st person singular to find the stem, and then adding the endings in order to this stem."[13]

The endings in Greek supply person and number information, therefore **no personal pronoun must be stated for the subject, except for emphasis.**

Future Active Indicative

	Singular	Plural
1ˢᵗ	λύσω	λύσομεν
2ⁿᵈ	λύσεις	λύσετε
3ʳᵈ	λύσει	λύσουσι

Future Active Infinitive: λύσειν

The future is formed by simply inserting a σ between the stem and the present endings.

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13   Nunn, H. P. V. (1923). The elements of New Testament Greek (p. 7). Cambridge: Cambridge University Press.

CASE FUNCTION

The following pages present the Greek case system from the vantage point of viewing each case through a basic, underlying idea.[14] Not only does this approach effectively describe the function of each case as observable in the language, it also greatly facilitates the learning of the language for students.

The basic case ideas presented here are the basic materials from which the varied uses of each case arise. As such, they seek to define the basic potential inherent in each case, as well as explain the underlying rationale behind the different uses.[15]

To focus on the nominative case here is unnecessary, as it is specifically the subject case. Likewise, the vocative case needs no special attention here. The other three main cases will take up the focus of this section, in order to gain a comprehension of their individual, fundamental significance.

Now, it is impossible to separate a study of *case* from a study of *prepositions*, for the two work together so closely that the point where case ends and preposition begins is often seemless.

Preposition   *Case*

Even in those instances where the case lacks a preposition, a prepositional *idea* is often still present.

Prepositions and their cases work together, each one bringing its distinct meaning to bear in the communication. Though in the end the two gain a blended sense, this end-result sense originates from the individual, distinct senses inherent in the preposition and in the accompanying case. Their distinct senses are not lost or forfeighted in the merger of preposition and case, as will be illustrated below.

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14   The evidence for the highly logical relationship between the cases and the prepositions is seen remarkably in both the manner in which certain prepositions are attracted to certain cases and the manner in which they are repelled from certain cases. This will be illustrated in the section on cases and prepositions in the following sections.

15   The following comments from Daniel Wallace express the underlying fact that the *forms* and the *functions* of the cases overlapped in the Greek mind: "...this does *not* mean that, within the eight-case system, it is always easy to tell to which case this particular inflectional form belongs. Furthermore, there will be a few occasions in which the same case form will have a double-duty function.
...the definition of case as a matter of function rather than form can sometimes be so rigid that it excludes part of the meaning intended by the author." Wallace, p. 139
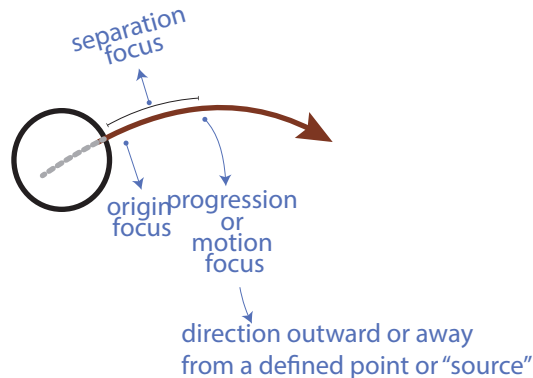
the "origin" case

In its most basic organization, **the genitive expresses source-relationship and either focuses on connection with that source or disconnection from it.** In practical function, the genitive was used to form a simple attachment of one word and its idea to another word and its idea, attachment with a *source focus*.

When communicating a direction, the genitive communicates an outward direction from a source (*away from or out of*).[16] This outward direction from a source is what is behind the genitive's ability to express separation (aka "ablative" use).[17] So, the genitive functioned as a connector or as a disconnector and what tied the two functions together was its basic sense of "**outward direction from a source**." If, as it moved away, it stayed in connection or "rootedness" with the source, then attachment was the focus. If, as it moved away, it disconnected from the source, then separation was the focus.

separation
focus

origin
focus

progression
or
motion
focus

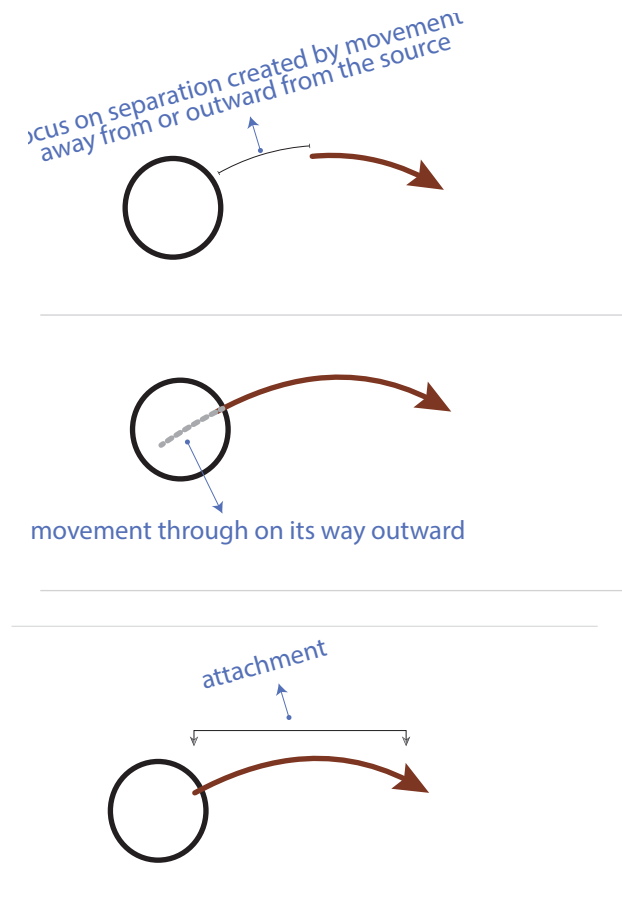direction outward or away
from a defined point or "source"

[18]

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16 In the realm of thought, this outward direction may have taken place and, in the moment of communication, may stand stationary, or it may be ongoing.

17 "The Genitive originally signifies motion from, then, more generally, separation...." Samuel Green, *Handbook To The Grammar of the Greek New Testament,* p. 12
"In order to comprehend the Genitive in its full syntactical relations, especially with verbs, we must premise, that the fundamental idea of the Genitive is that of Separation, *a going forth*, whether *out of* the interior of any thing or *from* its exterior; and that therefore the idea of the Prepositions ἐκ *out of* the interior, and ἀπό *from* the exterior side of an object, lie primarily in the Genitive case itself. When, therefore, in constructions where the common language employs only the simple Genitive, we occasionally find one of these prepositions inserted, this is only to be regarded as an *addition* for the sake of clearness...." Philip Buttmann, *A Greek Grammar for the use of Highschools and Universities* p. 330-331, published 1851

18 This depiction is accurate whether or not a first-century Greek speaker ever portrayed the genitive with this depiction, for it functionally describes the work of the genitive. Grammarians commonly follow this practice when describing the ancient Greek language.

The above visual depiction gives a graphical depiction of the basic idea that underlies the ancient Greek genitive case. It makes unified sense of ideas that at first may seem dis-unified. This portrayal is broken down into isolated parts below.

focus on separation created by movement away from or outward from the source

movement through on its way outward

attachment

movement away from or outward in any direction
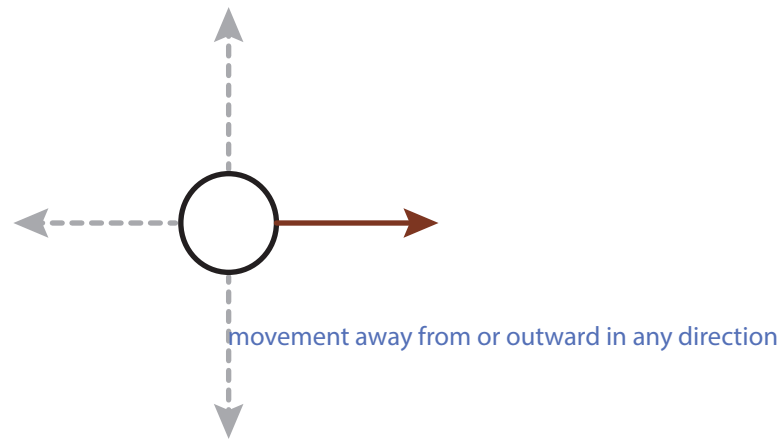
The genitive is a case with a broad meaning, as seen by its ability to be translated frequently by the English preposition "of." It shows that one thing is "of" another thing, clearly designed to be able to express possession or identifying characteristics, among other things.

The name "genitive" itself comes from the same root as the word "Genesis,"[19] from the root *gene-, "give birth to, beget," basically, as a verbal idea, "to originate" or "give origin to." The genitive was called the genitive from at least the 1600's.

To allow the genitive to speak for itself is important; thus, the learner must beware of narrowing down the sense of the genitive in any given passage further than the Spirit of God intended. For example, though a particular genitive may focus on expressing "possession," it may not be limited to this single idea. The use of the words **τοῦ Κυρίου** in Romans 14:8 gives an example of this.

19 generation, genealogy, Genesis, gender, genes, and so forth

Romans 14:8

ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, **τοῦ Κυρίου** ἐσμέν

"if ever then therefore we live, if ever then we die, we exist **of the LORD**"

Though possession is a definite focus of the words **τοῦ Κυρίου**, they communicate much more than possession alone. Perceiving the *source* nature of the genitive enables the reader to perceive the depth of the meaning in this statement, a statement that communicates something greater than possession while in no way excluding possession. While man is "of the LORD" in relation to ownership, he is also "of the LORD" in every aspect and facet of existence, on earth but no less when he transitions instantly to the following life.

7. **Direct Source:** one thing sourced in another, often including direction "out of" or "away from" *without a preposition*

Genesis 3:6[LXX]

λαβοῦσα   **τοῦ καρποῦ**

"[Eve] taking   **from the fruit**...."

2Peter 3:17b [Stephanus 1550]

ἐκπέσητε   **τοῦ ἰδίου στηριγμοῦ**.

"You might fall   **from the of yourself steadfastness**"

2 Peter 1:4 [Stephanus 1550]

ἀποφυγόντες   **τῆς** ἐν κόσμῳ ἐν ἐπιθυμίᾳ **φθορᾶς**.

"fleeing   **from the** in world in lust **corruptions**"[Lit]

8. **Identity**: the genitive can provide the source of something's identity[20]

One of the most common uses of the genitive is that of giving the source of something's

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20   Importantly, the genitive seems rarely if ever to be limited to communicating identity. Other ideas such as function and authority often come into play as well.

identity.[21]   In this case it expresses a characteristic that identifies the noun by identifying that in which its identity is sourced. **This use of the genitive does not normally entail physical movement**, even if it does express mental movement; it simply limits the "genus" of the noun. Also, ownership is classified here as a form of source-identity, identifying the source of such things as authority, lineage, etc.

The source of the door's identity:

John 10:7

Ἐγώ εἰμι ἡ θύρα τῶν προβάτων[22]

"I exist the door **of the sheep**"

> The sheep function as the natural genitive for the door, for its location and purpose is sourced in them. *When speaking of a physical "door of the sheep," such a door's identity and function becomes sourced in the sheep.*

God Himself is the source of His word's identity:

John 10:35

ὁ λόγος τοῦ Θεοῦ

"the word **of the God**"

A fear that should not arise from or be sourced in good works:

Romans 13:3

οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων

"The ones ruling do not exist a fear **of the good works**"

> Sense: *As God designed it, good works are not to be a source of fear*

> In English, the phrase "fear of good works" communicates the sense that someone is afraid of the works themselves. Yet, when understood from the basic genitive idea of source, namely "fear sourced in good works," the idea becomes readily

---

21 Some grammars call this use the "descriptive genitive"

22 This use of the genitive is extremely similar to a regular adjective, which would be "the sheep door" instead of "door of the sheep"

understandable as the Holy Spirit intended it to be. The rulers that God establishes are designed by Him to present a specific fear to society. This fear is to be sourced in bad works and violations of His design for life. Contrarily, it is *not* to be sourced in good works.

Thus, the student of ancient Greek must intentionally think in a Greek and not an English manner. Though this will require more intentionality on the part of the learner, this intentionality is to be seen as good and proper and not "unnatural."

The fear Paul identified in Rom. 13:3 was one sourced in good works. In other words, good works are not designed by God to be a source or cause of fear for those doing them. Thus, God did not design the fear that rulers have at their disposal to be used to punish good works. The power rulers have to instill fear in the people under them is one intended for those doing evil, not for those doing good.

So, in summary, God *did* intend rulers themselves to have a "fear" associated with them, for He calls them a "fear" (φόβος), a fear arising from bad works.

9. *Possession:* the genitive can communicate the source of a person or thing's ownership

Hebrews 1:3

φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ

"bearing also the all things in the word of the power of Him"

The phrase τῷ ῥήματι τῆς δυνάμεως, says more than the phrase "the powerful Word" would have, if God had used an adjective instead of the genitive. The genitive carries a broader and, therefore, fuller idea than "powerful," having the full genitive idea available for expression. The genitive modifier defines the nature of the Word as fully sourced in *the transcendant power of God*!

As such, it means more than "the Word that is powerful," for it just as well establishes that the Word of God was produced out His power as much as it is filled with all the abilities of His power.

0. *Apposition*

Like the other cases, the genitive can be used in apposition to another genitive, such as seen in Romans 1:7.

Romans 1:7

Κυρίου Ἰησοῦ Χριστοῦ

"the LORD Jesus Christ"[Lit]

> The meaning of an appositive is that the words related together are equals as defined by the specific context. In this case, all three are totally and uniquely equal with one another: the LORD = Jesus = Christ.

1. *Object of Verb:* when the genitive appears to act as the "direct object"

John 10:16

καὶ **τῆς φωνῆς** μου ἀκούσουσι[23]

"and **of the voice** of me they hear"

> He was not speaking of the sheep listening to a specific utterance from His mouth, such as a specific word (which would have been indicated by the genitive **τῆς φωνῆς** being placed in the accusative as **τὴν φωνῆν**). He was speaking of the fact that the sheep are constantly listening for whatever comes from the shepherd's voice, even listening to the voice itself, distinguishing it from all other voices. Such is the ability the Spirit of God gives to those who have placed their trust in Himself through His Son, to be hearers "of" His voice.

Acts 9:4

καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε **φωνὴν** λέγουσαν αὐτῷ, **Σαούλ, Σαούλ, τί με διώκεις**;

And he fell to the earth, and heard **a voice** saying unto him, **Saul, Saul, why persecutest thou me?**

> The words **Σαούλ, Σαούλ, τί με διώκεις** ("**Saul, Saul, why persecutest thou me?**") are the specific content of **φωνὴν** ("voice"). In this case, the focus is not on the fact that Saul (Paul) heard *from* the voice of God but on hearing the actual words God spoke.
>
> A few verses later Luke recorded the following change of case for the word "voice":

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23 **Full text:**
And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.

Acts 9:7

οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐννεοί, ἀκούοντες μὲν **τῆς φωνῆς**, μηδένα δὲ θεωροῦντες.

And the men which journeyed with him stood speechless, hearing **a voice**, but seeing no man.

> In the book of Acts, Luke used an accusative to clarify that Saul heard the voice (**φωνὴν** vs. 4) itself, which means that he heard the words the voice carried to him, but used a genitive when he spoke of Saul's attendents hearing the voice (**τῆς φωνῆς** vs. 7). In other words, Luke made clear that the attendants heard "from the voice" while Paul heard "the voice" itself.

Acts 22:9

οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, καὶ ἔμφοβοι ἐγένοντο· **τὴν** δὲ **φωνὴν** οὐκ ἤκουσαν τοῦ λαλοῦντός μοι.

And they that were with me saw indeed the light, and were afraid; but they heard not **the voice** of him that spake to me.

> Since English does not have the case system, the two records (Acts 9:7 and 22:9) seem to conflict in translation. When only viewing the English text, Luke recorded that Saul's soldiers and attendants "heard a voice" in Acts 9:7 but then recorded Paul's own testimony stating that these same men "heard not the voice" later in the same book (Acts 22:9). Many believers have been confused by this, and unbelievers have stumbled when they came across it. But with a basic understanding of the native Greek case system, no contradiction exists whatsoever. The difference in meaning is rooted in the basic meaning of each case involved, namely the *genitive* and the *accusative*. Luke recorded that the soldiers and attendants heard "from the voice" while Paul later testified that they did not hear "the voice" itself. Though they heard from the voice that was coming to Paul, what they heard was partial (the genitive naturally expresses a partative idea), not the full extent of what the voice was communicating, the actual content of the voice (accusative expressing extent to or extent according to a limit). This would be similar to a situation where a person hears the sound of someone talking but cannot make out what that person is saying.

2 Peter 1:18

καὶ ταύτην **τὴν φωνὴν** ἡμεῖς ἡκούσαμεν ἐξ οὐρανοῦ

"and this **the voice** we heard from heaven"

> In this case, Peter used the word voice in the accusative (τὴν φωνὴν). The accusative fits the fact that they heard the full voice with its words, not a noise from it.[24]

Verbs of partaking are followed by the Genitive:

τραπέζης Κυρίου μετέχειν

"**of table** of LORD to partake" which equals "to partake of table of LORD" (1 Cor. 10:21)

> It is understandable that the different Greek verbs used to express the idea of "partaking" would be followed by a genitive, for what is being taken is part *from* a whole. On the other hand, if the whole was taken, then the accusative would be appropriate. As illustrated by Paul's words in 1 Cor. 10:21, it was not the "table" (τράπεζα) that was taken but something "from the table." [Note: table is definite (think "defined") by its modifier, Κυρίου the Greek equivalent for יהוה.]

Similarly, verbs which signify "to take hold of" or "attain" when a part is implied take the Genitive:

καὶ κρατήσας **τῆς χειρὸς** αὐτῆς

"and he took [ptc.] **of the hand** of her" (Luke 8:54)

> On the other hand, if He had taken *her* and not a part of her, namely, her *hand*, then the Accusative would have been fitting. (See Matthew 12:11 where the same word "to take" or "to grasp"—κρατέω—is used of taking a sheep out of a pit and the accusative is used, for the whole sheep was being taken.)

The following example shows one instance of the breadth of the genitive; it falls under the above description of the genitive's basic function:

Genitive temporal source - **Luke 24:36**

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24 This does not mean that Peter could not have used a genitive form of φωνη in this passage, but if he had done so, the focus of his message would have shifted.
Further, just as in English, when a situation arises such as a phone line is "breaking up" and then goes dead. The person could put down the phone and turn to the person next to him and say, "I heard him!" meaning, he heard the voice of the person on the other end of the line. But he could just as rightly say, "I could not hear him." The difference between these two would be distinguished by the genitive and accusative in Greek.

Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν

"And as they thus spake, Jesus himself stood in the midst of them...."KJV

"Of the speaking of them these things, the Jesus Himself existed in midst of them...."Lit

THE GENITIVE WITH PREPOSITIONS
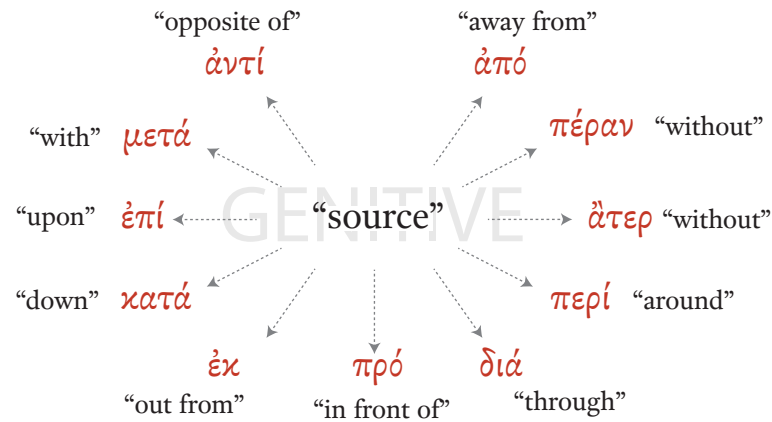
The genitive and its prepositions blend together

The four prepositions used exclusively with the genitive follow the basic idea of the genitive:

Prepositions

ἀντί   "opposite of" (with the derived idea of "opposed to") then "in place of" (with two derived ideas, one that tends to be adversarial and one that tends to be merely substitutionary).

ἀπό   "from," "away from"

ἐκ   "from," "out from"/"out of"

πρό   "in front of" (of time: "before")

2ND DECLENSION MASCULINE ENDINGS

~ 2nd Declension is used for all genders but mainly masculine ~

Each case has an underlying meaning that guides how it is used in a clause. Below, the most common *function* of each case is listed. This is not a description of the *meaning* of each case but of its most common *use*.

Case	Function	Basic Sense
Nominative	Subject case + predicate nominative ↳ defining what the subject exists as	
Genitive	description, possession	of or from a source
Dative	Indirect object case	relation/proximity
Accusative	Direct object case + subject of infinitive	extention to a limitation

The 2nd Declension (2ndD) is the "o" declension, because an "o" (or "ω") connects the stem with its ending as seen here:

2nd Declension

stem   ending

$$\lambda o\gamma + o + \varsigma = \lambda o\gamma o\varsigma$$

connecting vowel

Here are the 2ndD endings masculine endings. (Note that some feminine words use these same endings.)

2ndD masculine/feminine[25] endings:[26]

	Singular		Plural	
Nominative	ος	λόγος	οι	λόγοι
Genitive	ου	λόγου	ων	λόγων
Dative	ῳ	λόγῳ	οις	λόγοις
Accusative	ον	λόγον	ους	λόγους

These endings can be combined together to form a word for easy memorization.

2nd Declension Endings As Words

M^F

	Nom	Gen	Dat	Acc
Sg	ος	ου	ῳ	ον
Pl	οι	ων	οις	ους
	Nom	Gen	Dat	Acc
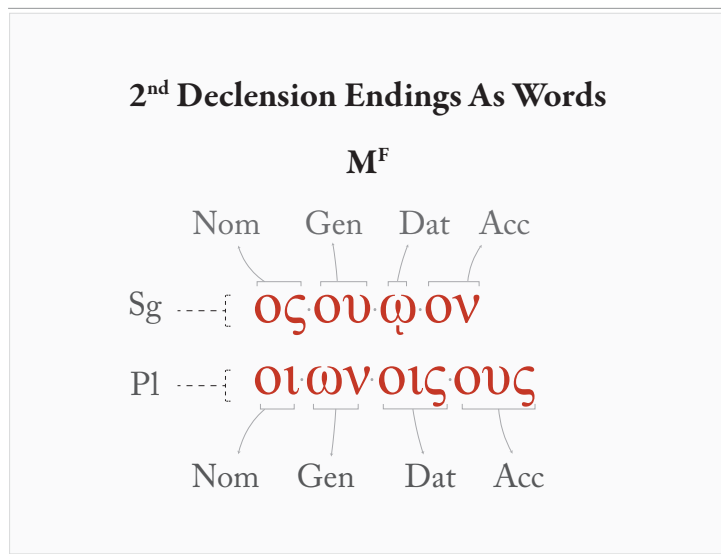
The masculine definite article in Greek follows the 2ndD pattern. Consider the following comparison between the two.

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25 These endings encompass 470 masculine words and 67 feminine - Mounce *Morphology*, p. 180, 184

26 λόγου - the ending ου is a result of a contraction between the stem vowel ο and the ο of the case-number suffix: ο + ο = ου.

	Article	Noun	Article	Noun
Nominative	ὁ	πιστος	οἱ	πιστοι
Genitive	τοῦ	πιστου	τῶν	πιστων
Dative	τῳ	πιστῳ	τοῖς	πιστοις
Accusative	τόν	πιστον	τοῦς	πιστους

Vocabulary 1

Word	Definition	Occurrences
βλέπω	I see	132
γινώσκω	I know	222
γράφω	I write	191
διδάσκω	I teach	97
ἔχω	I have, hold	708
λαμβάνω	I take, receive	258
λέγω	I say, express	2353
λύω	I loose, destroy	42
δὲ	Now, but, and	2642

Exercise 1

Identify the function of each of the following words. For *genitive*, simply write "of" next to it.

Column 1	Column 2	Column 3
Θεὸς	οἱ ἀπόστολοι	ἄνθρωπος
Θεοῦ	τοὺς ὄχλους	ὁ Πέτρος

Θεῷ	τὸν υἱὸν	ὁ υἱός
Θεὸν	αὐτούς	τοῦ ὄχλου
ὁ Θεὸς	τοῦ Θεοῦ	ὁ ἀρχιτρίκλινος
τοῦ Θεοῦ	οἶνον	τοὺς ὀφθαλμοὺς
τῷ Θεῷ	αὐτῶν	τοῖς κόλποις
τὸν Θεὸν	Αἰγύπτου	
ἀδελφούς	ὄχλοι	

PRESENT MIDDLE/PASSIVE INDICATIVE

Of the three voices in Greek (i.e., active, middle, and passive) the Greek voice that is **not** contained directly in English morphology is the *middle voice*. The sense of the middle will be introduced below.

Now, in the present tense, the middle and passive **forms** were identical. Context showed the difference when there was one.

MORPHOLOGY

The present middle/passive is formed in the same way that the present active indicative is formed: λυ + connecting vowel (ο/ε) + endings

Endings without a connecting vowel: μαι, σαι/η, ται, μεθα, σθε, νται

Endings with a connecting vowel: ομαι, εσται/η, εται, ομεθα, εσθε, ονται

	Singular	Plural
1st	λύομαι	λυόμεθα
2nd	λύῃ	λύεσθε
3rd	λύεται	λύονται
	Infinitive:	λύεσθαι

Learning aids

When isolated, the 3rd singular and 3rd plural are identical except for the ν on the 3rd plural:

ται	(3rd sg.)
νται	(3rd pl.)

Think of the μαι ending (1cs)[27] as "my" (1cs) as a way to remember that it is the first person, singular ending.

FUTURE MIDDLE INDICATIVE

Unlike the present tense, the future tense has distinct forms for middle and passive—one form for each. The future *middle* builds off of the present middle/passive form, simply adding the σ between the stem and the ending.

present mid/pass.   future mid.
                         σ
                         ↓
     λύομαι   λύσομαι

Future Middle Indicative

	Singular	**Plural**
1st	λύσομαι	λυσόμεθα
2nd	λύσῃ	λύσεσθε
3rd	λύσεται	λύσονται
	infinitive:	none

The future middle indicative is built off of the present middle/passive indicative. The only difference is the addition of the σ after the stem:

The present takes the same form for both middle and passive. The future does not. So, a future middle is only a future *middle*.

The middle voice highlights the subject's involvement or investment in the action in some way. ("Subject focus")

In short, the middle in some way makes the action of the verb more personal to the subject. This can result in a number of nuances, that is, subtle changes of sense. For example, in the middle, special focus is placed on the subject's decision to act or some extra benefit he receives from the action. Thus, at times its sense can be captured by the English reflexive pronouns placed with the subject, such as "I myself" or "you yourself."[28] Thus, the middle distinctly makes the action more personal to the subject in some way.[29]

Now, the subject of a verb is always involved in the action it performs or that is performed to it. That is, in a verb of any voice (active, middle, or passive), the subject is always involved in the action described by that verb. For example, if "the toddler walks" then the toddler is fully involved in the action of walking. This would be "active voice." In the middle, though, the toddler (the subject) receives emphasis. For example, if the toddler walked "all by himself" for the first time, the middle voice would be an appropriate form to use, accentuating that it was the subject, the toddler, which did the action. "He himself walked." So, the middle is fitted to emphasize such things as *the subject's effort* or *desire* to accomplish the action, or the subject's *personal interest* or *special involvement* or *deliberate choice* in accomplishing the action.[30]

While the middle can act as a reflexive (the subject doing an action directly to himself, as in "He helped himself."), **the great majority of middles are not reflexive or reciprocal but simply middle** (yielding such senses as "he himself helped" or "he helped for himself") When forming a reflexive the Greek language usually used an active voice verb with a reflexive pronoun as the object, just as in English (e.g., "He fed himself").

"Deponent" or "defective" is a label placed on "middle-only" verbs, verbs which have no active form. In essence, this label incorrectly negates the middle and causes the reader to view it as

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28   As when Paul used the middle voice in Romans 2:3 to place special emphasis on those who thought they would escape the judgmenet of God, asking, essentially, "How shall you yourself escape....?" [The verb εκφευγω was used in both active and middle forms and the sense-change between the two is clear in Greek.]

29   While it may seem to do so very "quietly" to an English reader, to the Greek speakers and readers the distinction was not nearly as quiet, for they were not hunting around for its meaning like so many English speakers are forced to do.

30   "Here we may reckon a large number of verbs Middle; in which the simple reflexive meaning recedes more and more, and **the Middle form signifies only, that the action takes place in some connection with the subject, for his advantage or disadvantage; in short, that it stands in some close relation to the subject.** Thus θεῖναι νόμους to give laws e. g. to a subjugated country ; but θέσθαι νόμους is to give laws for onself and one's own country.... And although writers often apparently put the Active for the Middle, i. e. leave out of view the intrinsic reference of the action back upon the subject... **yet they are very exact, at least the good prose writers, never to employ the Middle, where some such reference to the subject does not exist."** A Greek Grammar for Use of High Schools and Universities by Philip Buttmann translated by Edward Robinson New York: Harper & Brothers, 1851, p. 354

an active. Even if the middle form was the standardized form (the only form preserved) for a specific verb, it was so in relation to the activity of the verb being innately middle in meaning. Thus, verbs that are labeled "deponent" are usually simply middles that became exclusively middles due to their highly middle nature, not their lack of it!

Contrasting examples of verbs in the active and middle voices:

Active	Middle
ἀποδίδωμι, I give back (no personal benefit highlighted)	ἀποδίδομαι, I sell (personal benefit highlighted)
δανείζω, I lend	δανείζομαι, I borrow (the action of lending is focused on doing it for one's self)
ἄρχω, I rule	ἄρχομαι, I begin (involvement, effort)
αἱρέω, I take	αἱροῦμαι, I choose ("choosing" is a form of "taking but adds the idea of *internal deliberation*)
σκοπῶ, I look	σκοποῦμαι, I consider (which is an internal look)
μισθῶ, I let	μισθοῦμαι, I hire
πείθω, I persuade	πείθομαι, I obey (i.e. "I allow myself to be persuaded.")
παύω, I make to cease	παύομαι, I cease (not done to someone else)

31

ἐνδύω

The verb ἐνδύω demonstrates one exchange of meaning between the active and middle voices:

> **ἐνδύω** *active*: "to put on" or "clothe" (someone else)
> **ενδυομαι** *middle*: "to put on" or "clothe" (yourself)

31 Farrar, F. W. (n.d.). Greek Grammar Rules: Drawn up for the Use of Harrow School (Sixteenth Edition, p. 8). London: Longmans & Co.

τίθημι

The verb τίθημι means "to set/place." This verb is found 68 times in the active, 9 times in the passive, and 19 times in the middle.

Active use of τίθημι

Luke 8:16

Οὐδεὶς δὲ λύχνον ἅψας καλύπτει...ὑποκάτω κλίνης **τίθησιν**

"No man, when he hath lighted a candle...**putteth** it under a bed" KJV

Middle use of τίθημι

Luke 1:66a

καὶ **ἔθεντο** πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται;

And all they that heard them [the words] **laid** them up in their hearts, saying, What manner of child shall this be!" KJV

Accentuating on personal benefit or accentuating personal involvement in the action:

Jn 19:24	**διαμερίσαντο** τὰ ἱμάτιά μου ἑαυτοῖς "**they parted** the garments of me for themselves"
Mt 6:17	**ἄλειψαί** σου τὴν κεφαλήν "**anoint** thine head" The subject's close relationship to the action seems clearly accentuated by this middle (i.e., "anoint your head" understood to include that he is doing it himself, not having someone else do it necessarily).
Mt 16:22	**προσλαβόμενος** αὐτὸν ὁ Πέτρος **ἤρξατο** ἐπιτιμᾶν αὐτῷ **taking** him the Peter **began** to rebuke Him.
Mt 20:7	Ὅτι οὐδεὶς ἡμᾶς **ἐμισθώσατο**. "Because no man **hired** us" The verb μισθόω means "to let out for hire" in the active but in the middle it means "to hire (for one's self)."
Acts 12:21	*aorist, middle participle* ὁ Ἡρώδης **ἐνδυσάμενος** ἐσθῆτα βασιλικήν,

Herod, **arrayed** in royal apparel, sat upon his throne,

Herod's personal involvement in arraying himself (whether by actually putting on the garments or by choosing what would be placed upon him or by accepting what was suggested) is quietly understood from the middle voice.

Zacharias used the middle form of "know" in Greek when he asked "Whereby shall I know this?" to the angel. He did know what the angel had said, so he was not asking for him to repeat it. He was asking about his personal relationship to the knowledge. "Whereby shall I personally know that this is true?" is the full sense of what he was asking.

Luke 1:18

And Zacharias said unto the angel, Whereby **shall I know** [γνώσομαι - middle] this? for I am an old man, and my wife well stricken in years.

καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί **γνώσομαι** τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

By using the middle voice of "to hear" (ἀκούω), Stephen communicated that those hearing would do so willing, receptively, *hearing out of a choice to hear*. They would not merely hear His message, as some bystanders who happen to overhear Him speaking. Yet, many Jews did not hear, just as those standing before Stephen. Yet, those who were true Jews—Jews in the heart—vand those who truly heard Moses, would, indeed, hear the prophet who would come in the likeness of Moses. Thus, those Jews standing before Stephen who would kill him moments later were exposed as not being part of God's people, for God indicated that they would willingly hear.

Acts 7:37

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him **shall ye hear**.

οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραήλ, Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ **ἀκούσεσθε**.
(See Acts 28:28 for clear evidence of this interpretation of the middle voice of ἀκούω)

The following examples show some of the rarer reflexive uses of the Greek middle:[32]

> **Mt. 27:5** *ἀπήγξατο* "he hanged himself" (Judas)

> **Mk 14:54** θερμαινόμενος πρὸς τὸ φῶς "warming himself at the light" (Peter)[33]

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32 And the reciprocal middle is the rarest of the middle uses. Moulton, J. H., & Turner, N. (1963–). A grammar of New Testament Greek: Syntax. (Vol. 3, p. 54). Edinburgh: T. & T. Clark.

33 Fire was nearly always used to produce light, and, as seen here, "light" was synonymous with "warmth" or "fire."

2nd DECLENSION NEUTER ENDINGS

Only two endings are necessary to learn in order to learn the 2ndD neuter endings.

singular   **ον**

plural   **α**

In all neuters, the Nominative and Accusative singulars are the same and the Nominative and Accusative plurals are the same. Other than these, the neuter takes the same Genitive and Dative endings as the 2ndD masculine (and the feminine).

singular   **ον ου ῳ ον**

plural   **α ων οις α**

2ndD neuter endings

	Singular		Plural	
Nominative	ον	ἔργον	α	ἔργα
Genitive	ου	ἔργου	ων	ἔργων
Dative	ῳ	ἔργῳ	οις	ἔργοις
Accusative	ον	ἔργον	α	ἔργα

2ⁿᵈ Declension Endings As Words

			M^F									N				

Nom   Gen   Dat   Acc   Nom   Gen   Dat   Acc

ος·ου·ῳ·ον   ον·ου·ῳ·ον

οι·ων·οις·ους   α·ων·οις·α

Nom   Gen   Dat   Acc   Nom   Gen   Dat   Acc

The 2ⁿᵈ declension stem ends in an o (stem vowel). Yet, the form found on the masculine singular nominative vocabulary words is ος (such as λόγος) and in the neuter it is ον (such as δωρον), but these are the words *with their case-number suffixes attached*. When the suffix is removed, the stem is seen to end in a o stem vowel: λόγο and δωρο.

The "o-class" vowel is found throughout the declension.

2ⁿᵈ declension masculine
examples

ἄνθρωπος	ἄρτός	θρόνος	ἄγγελος
Ἑβραῖος	δόλος	μηρός	ἔλεγχος
θεμέλιος	θεός[34]	ναός	δοῦλος

2ⁿᵈ declension neuter
examples

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34 "The stem is actually *θεσο. The intervocalic σ dropped out before the Koine period. The vowels do not contract...." *Ibid.* p. 181

ἔργον	κρίνον	λόγιον	οἰκητήριον
ἔλαιον	παιδίον	ξύλον	ἱλαστήριον
ἱερόν	ἱμάτιον	περιβόλαιον	ζυγόν

Approximately 67 feminine nouns appear with the 2nd declension endings, perhaps the most common being ὁδός (another is βίβλος).[35]

ὁδός feminine noun declined, shown with the article[36]

	Singular		Plural	
Nominative	ἡ	ὁδός	αἱ	ὁδοί
Genitive	τῆς	ὁδοῦ	τῶν	ὁδῶν
Dative	τῃ	ὁδῷ	ταίς	ὁδοῖς
Accusative	τήν	ὁδόν	τάς	ὁδούς

---

35 To include in future appendix: Mounce *Morphology* p. 185
36 Since ὁδός is a feminine noun, it will take the feminine article

1ˢᵗ DECLENSION ENDINGS

The stems of 1ˢᵗD and 2ⁿᵈD end in the following letters:

1ˢᵗ Declension	α	*also lengthens to η*
2ⁿᵈ Declension	o	

If a noun *stem* ends in a *vowel*, it is 1ˢᵗ or 2ⁿᵈ declension.

The First Declension (1ˢᵗD) is represented by the largest number of individual words. Only feminine and masculine genders are found in the 1ˢᵗD, **feminine words making up the bulk of 1ˢᵗD nouns.** Important to note, the endings of the feminine and masculine are not different from each other except in the genitive singular.[37]

The 1ˢᵗD endings are added to words with a stem vowel of α or η.

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[37] Masculine becomes ου most of the time in the genitive singular, just as 2ⁿᵈ declension

1ˢᵗ Declension Endings As Words

F ᴹ

Nom	Gen	Dat	Acc	Nom	Gen	Dat	Acc

η ης ῃ ην   α ας ᾳ αν

αι ων αις ας

Nom	Gen	Dat	Acc
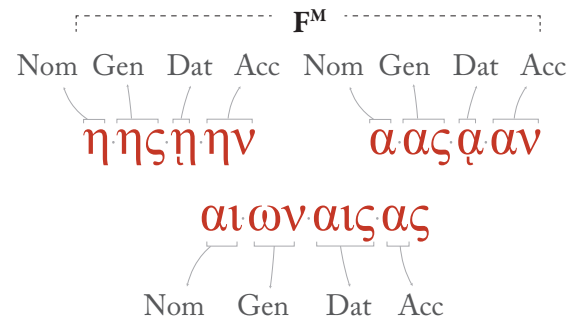
The only ending that does not join to the word through an α is the ending -ων, which is the universal genitive plural ending. This ending is the same for *all declensions and all genders*.

α ας ᾳ αν

αι ων αις ας

The "Genitive Plural" ending is universal

As noted above, the stem of a 1ˢᵗD ends in α but this can change to η. **The 1ˢᵗD stem endings only lengthen to η in the singular.** The endings are the same, only the α is replaced by an η.

Singulars can take an η instead of α

α ας ᾳ αν

↓

η ης ῃ ην

The 1ˢᵗD endings combined with α or η are seen here:

1ˢᵗD endings - α

	Singular	Plural	Singular	Plural
Nominative	α	αι	ἁμαρτία	ἁμαρτίαι
Genitive	ας	ων	ἁμαρτίας	ἁμαρτιῶν
Dative	ᾳ	αις	ἁμαρτίᾳ	ἁμαρτίαις
Accusative	αν	ας	ἁμαρτίαν	ἁμαρτίας

1ˢᵗD endings - η

	Singular	Plural	Singular	Plural
Nominative	η	αι	γραφή	γραφαί
Genitive	ης	ων	γραφῆς	γραφῶν
Dative	ῃ	αις	γραφῇ	γραφαῖς
Accusative	ην	ας	γραφήν	γραφάς

These endings can be combined together to form a word for easy memorization

1st declension (1ˢᵗD) endings, the article using η and the noun using α, both are 1st Declension feminine singular Nominatives:

ἡ ἐπιθυμία
"the"   "lust"

3rd DECLENSION ENDINGS

~ all genders, mostly feminine, followed by neuter ~

The 3rdD Stems

The stems of 1stD and 2ndD end in the following letters:

1st Declension	α	*also lengthens to η*
2nd Declension	o	
3rd Declension	consonants	

If a noun *stem* ends in a *vowel*, it is 1st or 2nd declension. If it ends in a *consonant* it is 3rd.

1stD   ἀγγελία   α

2ndD   λόγος   o

3rdD   γυναικὶ   consonant

Note: the stems of 3rdD nouns are not usually obvious in the nominative singular.

Concerning the stems in the 3rd declension: the standard way[38] to find the stem is to take off the ending from its genitive form. See this in the case of σάρξ below, where the stem is seen to be σαρκ.

3rd declension
feminine example

σάρξ	σάρκες
σαρκός	σαρκῶν
σαρκί	σαρξί(ν)

σάρκα   σάρκας

Consider the example of γυνή below, where the stem is obviously abbreviated in the nominative singular form.

LEXICAL FORM

Nominative Singular

γυνή

↓

Genitive Singular

γυναικ~~ος~~

↓

Stem

γυναικ-

Above: the lexical form (nominative singular) of "woman" is **γυνή** in Greek. This is a 3rdD word. The stem is not "γυν," though. The stem is **γυναικ**, as seen by taking the ending off of the genitive singular form **γυναικος**. Notice that the stem is visible in all but the nominative singular (though blended in the dative plural).

	Singular	Plural
Nominative	γυνή	γυναῖκες
Genitive	γυναικὸς	γυναικῶν
Dative	γυναικί	γυναιξί

54

Accusative	γυναῖκά	γυναῖκας

Being feminine in gender, the 3ʳᵈD word γυνή takes the feminine article, which declines according to the 1ˢᵗD endings: "τῆς γυναικός" (genitive singular) and "ταῖς γυναιξί" (dative plural). On the other hand, a 3ʳᵈD masculine word like ἰχθύς ("fish") takes the masculine article, which declines according to 2ⁿᵈD. For example: τοὺς ἰχθύας (Acc. Pl.),

The 3ʳᵈD Endings

Of the more than 600 nouns that are found in the 3ʳᵈD, *nearly 245 of them are proper nouns.*

There are at least 30 paradigms of the 3ʳᵈ declension, but the 30 paradigms largely follow the basic 3ʳᵈD endings below, so learning the basic endings will lay a firm foundation for future studies in the intricacies of the 3ʳᵈD.

3ʳᵈ Declension Endings
masculine, feminine

	singular	plural
Nominative	ς ᵛᵃʳⁱᵃᵇˡᵉ	ες
Genitive	ος	ων
Dative	ι	σι(ν)
Accusative	α	ας

It can be difficult to discern the gender of 3ʳᵈD nouns without outside help because all three genders are found in it. The definite article, when present, is a reliable aid to identifying gender.

3ʳᵈ Declension Endings
neuter

	singular	plural
Nominative	-	α
Genitive	ος	ων
Dative	ι	σι(ν)
Accusative	-	α

Words ending in -ματ are neuter 3ʳᵈD

The largest category of neuter nouns in the 3ʳᵈ declension (3ʳᵈD) are those whose stems end in -ματ.[39] The nouns that end in -ματ are neuter nouns and are represented by 157 words.[40] These words will end in -μα in their lexical form, as seen below.[41]

Example words ending in -ματ

neuter

ἀγνόημα

βάπτισμα

βρῶμα

δόγμα

ποίημα

γράμμα

αἷμα

ζήτημα

θέλημα

κτίσμα

νόημα

πνεῦμα

---

39   Though the feminine gender is represented by a greater number of words in 3rdD, it is broken up into a number of smaller categories. Thus, the neuter -ματ words form the largest category within the larger categories of gender.

40   *Morphology*, Mounce, p. 196

41   Because the nominative singular ending is a σ, the τ in -ματ will drop off, leaving most words ending in -μα in their lexical form (nominative singular form), such as *ἀγνόημα, βάπτισμα,* and *πνεῦμα*.

Paradigm example -ματ

neuter

Nom	ὄνομα	ὀνόματα
Gen	ὀνόματος	ὀνομάτων
Dat	ὀνόματι	ὀνόμασι(ν)
Acc	ὄνομα	ὀνόματα

Tip: the nom. and acc. plural article and nom. and acc. plural ending match:
τά ὀνόματα

Tip: the 2ⁿᵈD neuter endings are ***nearly identical*** to the 3ʳᵈD feminine/masculine endings.

Like other 3ʳᵈD nouns, the stem can be identified by removing the case-number suffix from the end of the genitive singular form of the word. For example, the word πνεῦμα in the genitive singular is πνεύματος. By removing the genitive singular case-number ending (-ος), the stem is seen to be πνεύματ.

3ʳᵈ Declension Endings As Words

Fᴹ   **N**

Nom	Gen	Dat	Acc		Nom	Gen	Dat	Acc

ς ος ι α   ος ι

ες ων σιν ας   α ων σιν α

Nom	Gen	Dat	Acc		Nom	Gen	Dat	Acc

3ʳᵈ declension
examples (all genders)

σάρξ	γυνή[42]	ὄνομα[43]	ὕδωρ	σωτήρ
σάλπιγξ	χάρις[44]	ἄρχων[45]	φῶς	πατήρ
θρίξ	ἐλπίς[46]	γάλα[47]	γένος[48]	ἀνήρ

THE GREEK DEFINITE ARTICLE

The origin of the Greek article was Hebrew

"The root of the definite article is the rough breathing in the nominative masculine and feminine (singular and plural)...."[49] For example, the masculine singular nominative definite article is ὁ. The root is not the vowel omicron, however. The root is the "h" sound in the rough breathing mark. This is due to the fact that Hebrew was the original language, from which the Creator produced the present languages of the world by means of what He did at Babel.

The ancient Hebrew article was pointed as הַ ,הָ ,הֶ but its root was simply ה (h), which is reproduced in the Greek aticle with the rough breathing mark. **"The original Greek article was imported from the East. It was the Hebrew or Phoenician ה *ha*."**[50]

Meaning of the Article

The definite article's main function: *to distinguish*. Closely related to the idea of distinction is that of **definition**. By distinguishing, the article provides definition.

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42 The stem is actually "γυναικ"

43 The stem is "ονοματ"

44 The stem is "χαριτ" and the Genitive is χάριτος

45 The stem is "αρχοντ"

46 The stem is "ελιπδ"

47 The stem is "γαλακτ"

48 The stem is "γενεσ"

49 *Learn to Read New Testament Greek* by David Alan Black, p. 34, 1994 Broadman & Holman Publishers

50 The Encyclopaedia Britannica, 7th ed., vol. 17, year 1842, p. 396

Many grammars make unnecessary distinctions between uses of the article. This causes students to think that the article has many unrelated uses, a conclusion that is misleading. It can cause them to focus on placing each instance of the article they find into a modern category and, with it, a modern perspective.   For example, the article "par excellence" ("in a class by itself") is given in some grammars as a category of use for the article. **Yet, the examples given each fall naturally under the basic use of the article, whose function is to make something distinct. How much distinction the article is making is a matter of context, not the article.**

Absence of the Article

When the article was not present, it indicated that the word was indefinite or that the communicator was focusing on the quality (characteristics?) of it.

If something stood as already distinct (such as a universal fact), just as in English, it did not need the article to be definite or distinct. It was so well distinguished without the article that the article was not used.

> **John 1:1**
>
> Ἐν ἀρχῇ ἦν ὁ λόγος,
>
> "In beginning was the Word"

Since only one beginning of this type has ever existed, the word ἀρχῇ does not need the article to be totally defined and distinct. In English, "time" is viewed this way. "Time is a precious commodity" vs. "The time is now one o'clock." To speak of a specific aspect or moment in time, the article is used, but not for time itself. The word "gravity" is another English word that does not use the article because of its universal uniqueness, just as when referring to the true God ("God defines all truth") or universals such as hope and love do not take the article.

On the other hand, when a specific beginning other than the universally singular was in mind, the word ἀρχὴ could take the article, as seen here:

> **John 2:11**
>
> τὴν ἀρχὴν τῶν σημείω
>
> "the beginning of the signs"

Morphology of the Article

The definite article is formed by taking the declension endings and simply adding a *tau* (τ) before them (except for the Nominatives, which take no *tau*).

<p style="text-align:center">Masculine</p>

	S.	P.
N.	ὁ	οἱ
G.	τ + οῦ	τ + ῶν
D.	τ + ῳ	τ + οῖς
A.	τ + όν	τ + οὺς

The feminine takes the 1ˢᵗD endings (with η) and the masculine and neuter take the 2ⁿᵈD endings.

Masculine		Feminine		Neuter	
ὁ	οἱ	ἡ	αἱ	τό	τά
τοῦ	τῶν	τῆς	τῶν	τοῦ	τῶν
τῳ	τοῖς	τῇ	ταῖς	τῷ	τοῖς
τόν	τοὺς	τήν	τᾶς	τό	τά

Often, between the article and the noun or substantive that it modified were placed other modifiers. The article functioned to bracket off these other modifiers into a very close relationship with the noun. Consider the example of 1 Timothy 1:12 below.

τῷ ἐνδυναμώσαντί με Χριστῷ

"the powering-in me Christ"

1 Tim. 1:12

Nominalizing use of the article

The article was often used to nominalize other grammatical elements. Simply put, the article enabled other parts of speech to function as nouns. And when another part of speech functions as a noun it is called a "substantive." (Think "substitute.") This was the case of participles. By adding an article to a participle (agreeing in gender, number, and case), the participle could function as a noun.

The following examples show the article enabling *prepositional phrases* to act as nouns. (In reality, a noun has been elided.)

Article Nominalizing Prepositional Phrases

τοὺς	ἐν Βηθλεὲμ	Mat 2:16
the	in Bethlehem	
τοὺς	πρὸ ὑμῶν	Mat. 5:12
the	before you	
οἱ	παρὰ τὴν ὁδόν	Mark 4:15
the	alongside the way	

Further, the article was often used in appositive constructions (one noun immediately following another noun and renaming it, that is, standing in its place).

τοὺς παῖδας   τοὺς ἐν Βηθλεὲμ
the children   the (ones) in Bethlehem - Mat 2:16

τοὺς προφήτας   τοὺς πρὸ ὑμῶν
the prophets   the (ones) before you - Mat. 5:12

ἐν ταῖς ἡμέραις   ταῖς πρὸ τοῦ κατακλυσμοῦ
in the days   the (ones) before the cataclysm - Mat. 24:38

Here the article was used to refer back to the previous word: "a voice" (vs. 4) became "the voice" (vs. 7):

Acts 9:4

καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε **φωνὴν** λέγουσαν αὐτῷ, **Σαούλ, Σαούλ, τί με διώκεις**;

And he fell to the earth, and heard **a voice** saying unto him, **Saul, Saul, why persecutest**

Acts 9:7

οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν ἐννεοί, ἀκούοντες μὲν **τῆς φωνῆς**, μηδένα δὲ θεωροῦντες.

And the men which journeyed with him stood speechless, hearing a **[the] voice**, but seeing no man.

Turning an adverb into a noun:

Rom. 13:10

τῷ πλησίον

"to the neighbor"[Lit]

> Notice that the article is a dative but the ending of πλησίον is not a dative ending. The word πλησίον is not a noun but an adverb ("near"), so it does not have a case-number suffix. The article functions to distinguish πλησίον as a noun.

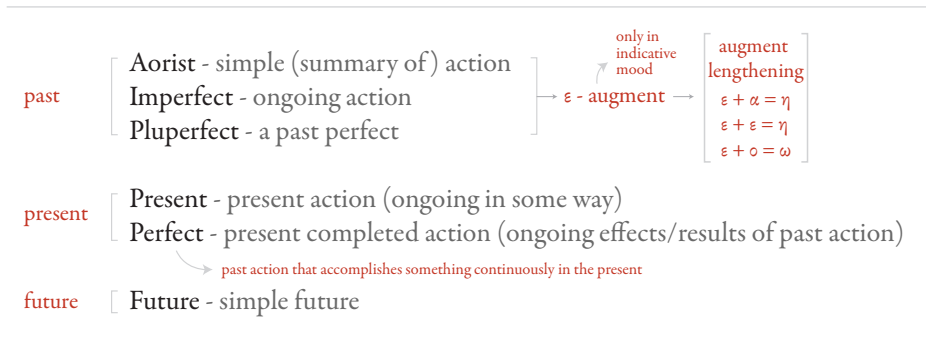Modifiers between the article and its noun/substantive:

1Peter 4:2

εἰς **τὸ** μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ **βιῶσαι**

That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.
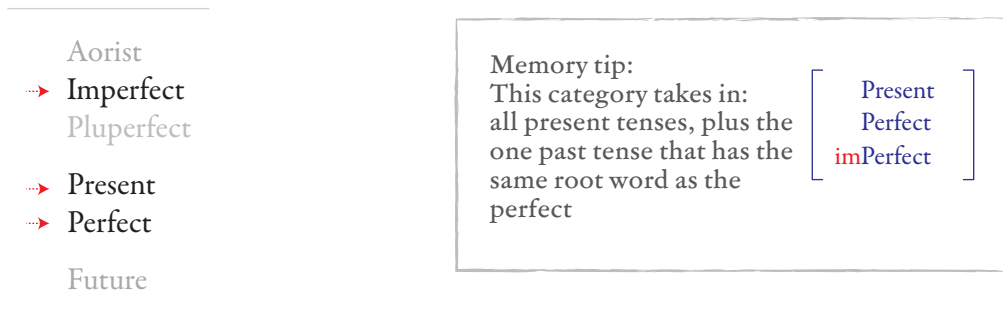
> The infinitive phrase **τὸ**... **βιῶσαι** has 10 modifiers bracketed within it!

THE μαι-σαι-ται VERBS

As a refresher, the following 6 tenses existed in Greek:

past
- **Aorist** - simple (summary of) action
- **Imperfect** - ongoing action
- **Pluperfect** - a past perfect

only in indicative mood

→ ε - **augment** →

augment lengthening
$\varepsilon + \alpha = \eta$
$\varepsilon + \varepsilon = \eta$
$\varepsilon + o = \omega$

present
- **Present** - present action (ongoing in some way)
- **Perfect** - present completed action (ongoing effects/results of past action)

→ past action that accomplishes something continuously in the present

future
- **Future** - simple future

Of the 6 tenses in Greek, 3 of them use the same form for both the middle and the passive voice

Aorist

⇢ Imperfect

Pluperfect

⇢ Present
⇢ Perfect

Future

Memory tip:
This category takes in:
all present tenses, plus the
one past tense that has the
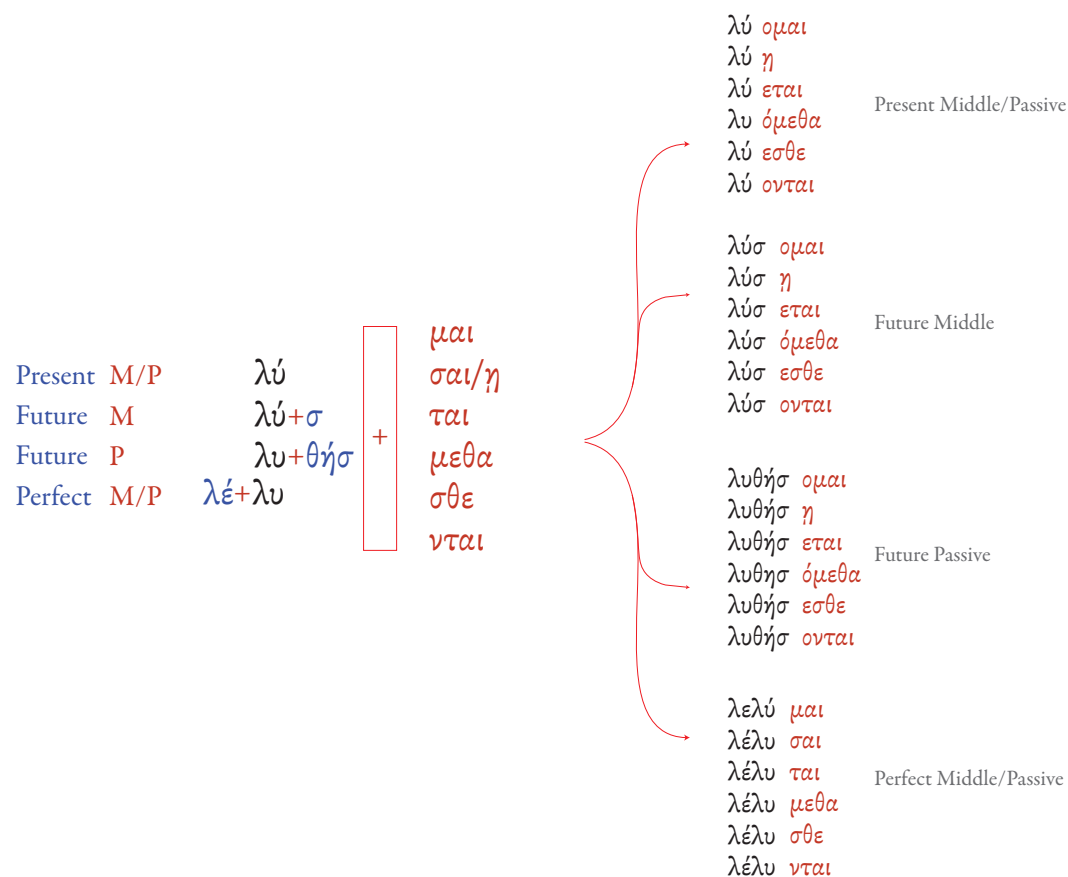same root word as the
perfect

Present
Perfect
imPerfect

Thus, the two present tenses (present & perfect) and one past tense (the imperfect) make up this group.

The Present Middle/Passive, Future Middle, Future Passive, and Perfect Middle/Passive Indicatives all take the same set of verb endings, the μαι, η/σαι, ται, μεθα, σθε, νται endings.

Following the previous rule, the present and perfect both take the same forms for the middle and passive, as seen below.

Indicative Middle/Passive

			μαι		
Present	M/P	λύ	σαι/η		
Future	M	λύ+σ	ται		
Future	P	λυ+θήσ	μεθα	+	
Perfect	M/P	λέ+λυ	σθε		
			νται		

λύ ομαι
λύ η
λύ εται   Present Middle/Passive
λυ όμεθα
λύ εσθε
λύ ονται

λύσ ομαι
λύσ η
λύσ εται   Future Middle
λύσ όμεθα
λύσ εσθε
λύσ ονται

λυθήσ ομαι
λυθήσ η
λυθήσ εται   Future Passive
λυθησ όμεθα
λυθήσ εσθε
λυθήσ ονται

λελύ μαι
λέλυ σαι
λέλυ ται   Perfect Middle/Passive
λέλυ μεθα
λέλυ σθε
λέλυ νται

* it is possible for a present tense to take the σαι ending for the 2nd singular. Also note: none of the μαι, σαι, ται verbs can take an ε augment.

PERFECT

ACTIVE & MIDDLE/PASSIVE INDICATIVE

The Perfect tense form of a verb in the Indicative expresses action completed in the past with ongoing results in the present. That is, it looks at results of a past action in relation to its present state of accomplishment.

Its focus tends to be largely on what the action accomplished, the state of activity or state of existence that it brought about.

A word commonly found in the perfect in the New Testament is the verb γέγραπται. It is from γραφω, "I write." The Authorized Version skillfully translated this form with the words "it is written," capturing both the fact that the action took place in the past ("written") and the fact that the focus of the perfect is the present ("is"). Many modern translations have followed the lead of the Authorized Version by translating this verb with the same or similar words.

So, the perfect focuses on entering a standing state as described by the action accomplished by the verb.[51] For example, Paul wrote, δι᾿ οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν in Romans 5:2. This could be paraphrased as "through whom also we have come to have the access as our standing state."

Perfect Active Indicative

	Singular	Plural
1st	λέλυκα	λελύκαμεν
2nd	λέλυκας	λελύκατε
3rd	λέλυκε(ν)	λελύκασι(ν) or λέλυκαν

Perfect Active Infinitive: λελυκέναι

Construction of the perfect: λε (reduplication of first consonant) + λυ (stem) + κ + endings

---

51 Romans 7:2 "dies" is in the aorist and the subsequent state is in the perfect: ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

	sg.	pl.
1st	-κα	-καμεν
2nd	-κας	-κατε
3rd	-κε (ν)	-κασι (ν) or καν

Verbs that begin with φ, θ, χ (aspirates) reduplicate with their non-aspirated matches: π, τ, κ. So, the verb θνῄσκω ("to die") becomes τέθνηκε ("He has died" Mark 15:44 Pilate of Christ) instead of θέθνησκε. The verb φιλέω becomes πεφίληκα in the perfect.

The dentals τ, δ, θ drop out before the κ infix.

ε-augment | vowel lengthening

The reduplication of the first consonant only applies to consonants. If the first letter of the verb is a vowel, then **the vowel will lengthen** and will not be doubled. This is true even if a preposition is prefixed to the verb.

Example: ἐγγίζω → ἤγγικεν
             ἁμαρτάνω → ἡμάρτηκα

Example: ἀργέω → κατήργηκα
             ἀποστέλλω → ἀπέσταλκέ

In other cases, an **ε augment is added to the verb**. This often occurs in the following case:

A verb beginning with two consonants ^{exception: a mute followed by a liquid}

Examples

γινώσκω (stem γνω-) → ἔγνωκα.

στηρίζω → ἐστήρικται

Perfect Middle/Passive Indicative

Like the *present* tense and *imperfect* tense, the _perfect_ tense uses the same form for both middle and passive voice. Context distinguishes the difference.

Construction of the perfect middle/passive: λε (reduplication) + λυ (stem) + μαι-σαι-ται endings

	Singular	Plural
1st	λέλυμαι	λελύμεθα
2nd	λέλυσαι	λέλυσθε
3rd	λέλυται	λέλυνται
	Infinitive: λελύσθαι	

The verb οἶδα is a Perfect verb with an unusual form. It is so common in the New Testament that learning its forms is important. Notice that memorization is not necessary, since the endings are identical to the Perfect Active endings above.

	Singular	Plural
1st	οἶδα	οἴδαμεν
2nd	οἶδας	οἴδατε
3rd	οἶδε(ν)	οἴδασι(ν)
	Infinitive: εἰδέναι	

Contract Verbs in the Perfect

For verbs ending in εω, αω, οω the contract vowel lengthens in the perfect.

Examples:
>   ποιέω → πεποίηκεν
>   νικάω → νενικήκατε

PRESENT ACTIVE PARTICIPLE

Participles Are "Verbals"

Participles ("-ing" verbs in English) are verbs that have been converted for use as non-verbs.
They are part of the class of words called "verbals." That is, they are not finite verbs, though they

retain their action-based meaning.

Participles are not the only verbals. Infinitives, likewise, are verbals. Each verbal begins as a verb but then exchanges certain key aspects of its verbal structure for aspects of nouns and adjectives. Thus, a verbal is a blending of verbal characteristics with noun or adjective characteristics.

Participles & Function

The two main functions of participles are *adjectival* and *adverbial*.

Participle Verbal and Adjectival Characteristics

Participles have the following verbal characteristics:

1. **Tense** (aorist, ~~imperfect, pluperfect~~, present, perfect, future)

2. **Voice** (active, middle, passive)

3. ~~Mood~~ (No mood!)

4. ~~Person~~ (No 1st, 2nd, or 3rd person!)

Participles have the following adjectival characteristics:

5. Gender

6. Number

7. Case

Due to their lack of person and mood, participles are inherently dependent structures. They cannot stand as independent verbs, for they are designed to function in a supporting role to finite verbs. While a handful of participles in the New Testament appear to function as a finite verb, these participles either part of a larger structure or they are part of a clause with an understood verb. Sometimes participles are translated in the New Testament English as finite verbs, but this is due to English thought and structure, not to Greek. In Greek, participles were distinctly participles and, therefore, dependent structures.

Participles & Tense/Time

Participles, when used ***adverbially***, do not communicate absolute time. Their time is governed by that of the verb they modify. So, a present tense participle that is modifying an aorist indicative verb (that is, a past tense verb) will be present *in relation to the past action*, not in

relation to the present moment. In other words, the participle was "ongoing" (present tense) while the action of the verb was taking place. Likewise, a perfect participle modifying an aorist indicative verb will be perfect *in relation to the past action of that verb*. The verb becomes the governer for the participle.

Declension Pattern

The standard declension pattern for participles is the 3-1-3 declension pattern. That means that the masculine follows 3ʳᵈ Declension, the feminine 1ˢᵗ Declension, and the Neuter 3ʳᵈ Declension. (The only exception to this are those participles which take a -μεν- infix. They follow the 2-1-2 pattern. This will be covered later.)

|	MASCULINE 3		FEMININE 1			NEUTER 3	
	singular	*plural*	*singular*		*plural*	*singular*	*plural*
Nominative	ς variable	ες	α	η	αι	ον variable	α
Genitive	ος	ων	ας	ης	ων	ος	ων
Dative	ι	σι(ν)	α	ῃ	αις	ι	σι(ν)
Accusative	α	ας	αν	ην	ας	ον variable	α

Morphology

Except for nominative singular forms, participle conjugations are quite simple to learn once the declension endings have been learned, for they follow simple patterns.

The present active participle of λύω illustrates this well: λυοντος.

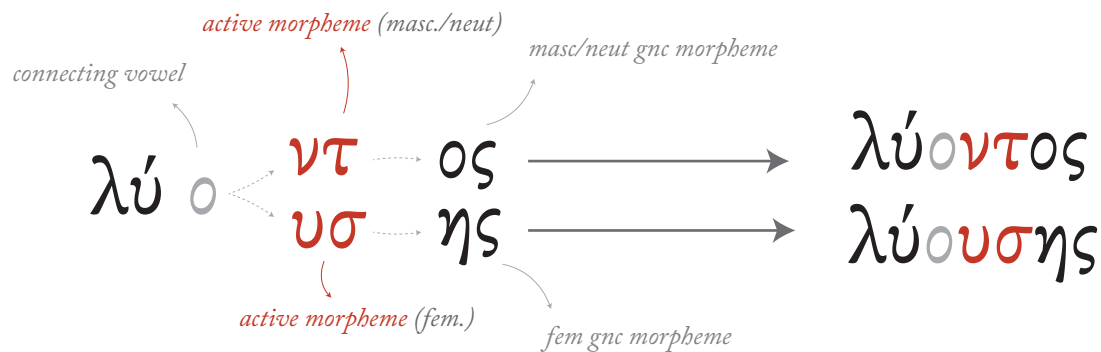This *present active participle* is made up of the following four distinct parts:

1. Stem
2. Connecting vowel
3. Participle morpheme
4. Case ending

$$\overset{1}{\lambda\acute{υ}} \ \overset{2}{o} \ \overset{3}{ντ} \ \overset{4}{ος}$$

$$\downarrow$$

$$λύοντος$$
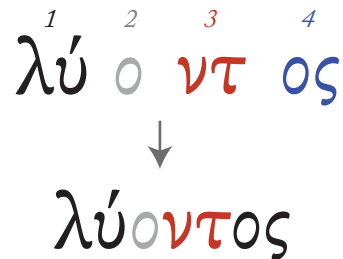
Since active participles follow the 3-1-3 declension pattern, the masculine participle above is a genitive (the -ος ending being a genitive ending in 3rdD).

The following diagram gives the full breakdown of the present active participle, including the feminine participle infix, using the genitive form.

Genitive Singular

connecting vowel   active morpheme (masc./neut)   masc/neut gnc morpheme

$$λύ \ o \ \begin{matrix} ντ \dashrightarrow ος \\ υσ \dashrightarrow ης \end{matrix} \longrightarrow \begin{matrix} λύοντος \\ λύουσης \end{matrix}$$

active morpheme (fem.)   fem gnc morpheme

The entire present active participle conjugation:

	3	1	3
	M.	F.	N.
N.	λύων	λύουσα	λῦον
G.	λύοντος	λυούσης	λύοντος
D.	λύοντι	λυούσῃ	λύοντι
A.	λύοντα	λύουσαν	λῦον
N.	λύοντες	λύουσαι	λύοντα
G.	λυόντων	λυουσῶν	λυόντων
D.	λύουσι(ν)	λυούσαις	λύουσι(ν)
A.	λύοντας	λυούσας	λύοντα

<p align="center">Breakdown</p>

	M.	F.	N.
N.	λύ--ων	λύ--ουσ--α	λῦ--ον
G.	λύ--οντ--ος	λυ--ούσ--ης	λύ--οντ--ος
D.	λύ--οντ--ι	λυ--ούσ--ῃ	λύ--οντ--ι
A.	λύ--οντ--α	λύ--ουσ--αν	λῦ--ον
N.	λύ--οντ--ες	λύ--ουσ--αι	λύ--οντ--α
G.	λυ--όντ--ων	λυ--ουσ--ῶν	λυ--όντ--ων
D.	λύ--ουσ--ι(ν)	λυ--ούσ--αις	λύ--ουσ--ι(ν)
A.	λύ--οντ--ας	λυ--ούσ--ας	λύ--οντ--α

Examples

James 1:2

Πᾶσαν χαρὰν **ἡγήσασθε**...ὅταν πειρασμοῖς περιπέσητε ποικίλοις, **γινώσκοντες**...

...**count** it all joy when ye fall into divers temptations; **Knowing**...

```
[you] | ἡγήσασθε
      |_____
           | γινώσκοντες
```

```
[you] | count
      |_____
           | knowing
```

The main verb here is an aorist imperative. Being an imperative (command), the aorist is not past tense, as it normally is in the indicative, but future from the moment of the giving of the command. The present tense of the participle is, likewise, future.

Hebrews 13:13

τοίνυν **ἐξερχώμεθα**   πρὸς αὐτὸν   ἔξω τῆς παρεμβολῆς,   τὸν ὀνειδισμὸν αὐτοῦ **φέροντες**.
Let us go forth therefore   unto him   without the camp,   **bearing** his reproach.

2 Timothy 3:13

πονηροὶ δὲ ἄνθρωποι καὶ γόητες **προκόψουσιν** ἐπὶ τὸ χεῖρον, **πλανῶντες** καὶ **πλανώμενοι**.
But evil men and seducers **shall wax worse and worse**, **deceiving**, and **being deceived**.

The verb **προκόψουσιν** is in the future tense. The modifying participles **πλανῶντες** and **πλανώμενοι** are in the present tense. Thus, they are present in relation to the future action that Paul was naming.

2 Timothy 2:18

οἵτινες περὶ τὴν ἀλήθειαν **ἡστόχησαν**, **λέγοντες** τὴν ἀνάστασιν ἤδη γεγονέναι,
Who concerning the truth **have erred**, **saying** that the resurrection is past already;

ἡστόχησαν - *aorist indicative verb* (past tense)

λέγοντες - *present participle* (present in relation to the past time the main verb established)

Layouts

Participles that modify a verb (adverbial) will be subordinated to that verb on the line below it in a text layout.

> **ἠστόχησαν**,
>> **λέγοντες** τὴν ἀνάστασιν ἤδη γεγονέναι˙

> **have erred**
>> **saying** that the resurrection is past already;

This is due to the fact that the participle is functioning in a subordinate role. An indention (as seen above) visualizes this subordination.
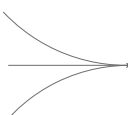

MIDDLE/PASSIVE PARTICIPLES

Introduction

All participles with -μεν- infix are middle/passive.

The only exception to this is aorist where it is only middle. (The aorist passive infix is -θε-)

All -μεν- infixes take the 2-1-2 endings.

Morphology

Present Middle/Passive	λυόμεν +	
Future Middle	λυσομεν +	
Aorist Middle	λύσαμέν +	(ος, η, ον) 2-1-2 case endings
Perfect Middle/Passive	λελυμέν +	

Aorist Passive λύθεντ + *3-1-3 case endings*

1ST AORIST

ACTIVE INDICATIVE

The aorist tense is most like the English past tense when used in the Indicative mood. Overall, it communicates the occurrence of an action, without regard to continuation. In the indicative mood, it communicates simple past action.

The word *aorist* is from two words *a* (not) and *orist* (defined). What is not defined about an *aorist* action is its duration. Accordingly, an aorist communicates the fact of an action without defining its duration.

In the moods other than Indicative, this focus on occurrence is used to communicate *aspect*, the angle from which the action is viewed. For example, in the Imperative (command) mood, the aorist can express the simple command to do something, without defining when it is to be done.

So, in the clause "I went to the store," the verb "went" would be an **Aorist** in Greek, expressing the simple statement of the action without focus on duration. It communicates the simple occurrence of the event. On the other hand, in the clause, "I was going to the store," the verb

and its modifier "was going" would have been communicated by an **Imperfect** tense in Greek, because it defines the action as ongoing at the time.

So, **tense communicates *time and aspect information* in the Indicative mood,** while in the other moods (e.g., Imperative, Subjunctive, Optative) **its focus is *aspect* (perspective)** without locating the action in the past, present, or future necessarily. This is due to the fact that the potential moods are all naturally future in time, because they are "potential" at the moment of communicating and, therefore, have not taken place (past) and are not yet taking place (present).

The morphology of the Aorist

Many English verbs form their past forms in predictable patterns, mostly by adding "-ed."

Walk becomes *walked*.

Hope becomes *hoped*.

Live becomes *lived*.

But some verbs have an irregular past.

Consider the irregular past forms of the following English verbs:

Present		Past
see	-->	saw
am	-->	was
take	-->	took
teach	-->	taught

Just so, the Aorist in Greek can also take an irregular form. The *irregular* form is called a "2nd Aorist." For example, the 2nd Aorist tense of the verb αἱρέω is εἱλόμην. The Aorist you are learning in this lesson is the regular form, called the "1st Aorist." **There is no difference in meaning between a 1st Aorist and a 2nd Aorist, only in form.**

1st Aorist Morphology

The 1ˢᵗ Aorist is formed in the following way:

ε + λυ + infix (σ) + connecting vowel (usually α) + endings

1ˢᵗ Aorist Active Indicative

	Singular		Plural	
1	ἔλυσα	I loosed	ἐλύσαμεν	we loosed
2	ἔλυσας	you loosed	ἐλύσατε	you "all" loosed
3	ἔλυσε(ν)	he/she/it loosed	ἔλυσαν	they/these/those loosed

Alternate endings (1st aorist) found on some prominent 2ⁿᵈ Aorist forms:
-α, -ας, -ε, -αμεν, -ατε, -αν

These alternate endings are commonly found on ειπ- (aorist stem of λέγω)

Types of Aorist: regular (1ˢᵗ) Aorist, 2ⁿᵈ Aorist, μι-Aorists, liquid Aorists, κ-Aorists[52]

Comparison of forms and meanings between the Present and Aorist:

Present	λύω	*I loose*	λυ STEM ω ENDING
Aorist	ἔλυσα	*I loosed*	ἔ AUGMENT λυ STEM σα ENDING

Note the changes below when the σ of the future and the σα of the aorist are joined to various verb stems, especially noting the verbs that end in θ and ζ.

Present	**Future**	**1st Aorist**
διώκω	διώξω	ἐδίωξα
ἀνοίγω	ἀνοίξω	ἀνέῳξα
κηρύσσω	κηρύξω	ἐκήρυξα

---

52 "Three verbs in Greek have aorists formed by the sign κα instead of σα. The origin of this κ is uncertain. They are: δίδωμι, δώσω, ἔδωκα... τίθημι, θήσω, ἔθηκα... -ἵημι (in N. T. compounds only) e.g., ἀφίημι...." *A Grammar of the Greek New Testament For Beginners* J. W. Roberts p. 73

κράζω	κράξω	ἔκραξα
βλέπω	βλέψω	ἔβλεψα
γράφω	γράψω	ἔγραψα
κρύπτω	κρύψω	ἔκρυψα
πείθω	πείσω	ἔπεισα
ἐλπίζω	ἐλπίσω	ἤλπισα
ἁγιάζω	ἁγιάσω	ἡγίασα
αἰτέω	αἰτήσω	ᾔτησα
καλέω	καλέσω	ἐκάλεσα
θέλω	θελήσω	ἠθέλησα

INTRODUCTION TO GRAMMAR CLUSTERS

CLUSTERS = WORDS THAT ARE LOGICALLY/GRAMMATICALLY GROUPED

"Parts of Speech"

What are "parts of speech" and why do they exist? Even if you know the parts of speech, such as adverbs and verbs and adjectives, what are they and why are they important for *meaning*?

Consider participles. Participles are a "part of speech." They are "part" of an entire structure of meaning, namely, *speech*. By God's design, they have a distinct **part** in communicating meaning.

Now, this means "participle" is one of the handful of **specific categories** of words that make up grammar. What does this mean practically? **It means not only that the participle has a specific role in grammar but that the grammar itself was built to accommodate that role. So, the entire body of grammar (all the parts) coordinate with each individual part to communicate meaning** In other words, the entire body of Greek grammar was built to include participles as part of its structure and its ability to successfully communicate meaning.

It is critical to understand that each grammatical element must work together with each of the other elements to successfully communicate meaning. What comes below illustrates this.

Think of it this way: all the other grammatical elements know about the participle and

cooperate intelligently with it in the process of communicating meaning. Now, keep thinking along these lines with the following statements. Since all the grammatical elements know about each other and are prepared to cooperate with each other, they know that participles are not independent (finite) verbs. But they also know that participles are formed from verbs, that is, that they are *verbals* and retain some key verb characteristics. So, the other words know, for example, that a participle can take a direct object, just as a verb can. They know that a participle can, in fact, have an entire cluster of words surrounding it and attached to it grammatically. A participle can take adverbs that modify its activity as well as objects that receive its activity, and these modifiers can have words (modifiers) clustering around them. So, the direct object of the participle can have an entire set of words clustered around *it* modifying it, such as articles, adjectives, prepositions, etc, while the direct object itself modifies the participle.

Now, all of the words that are modifying the participle or modifying one of the words that is modifying the participle can be peeled away, so to speak, to reveal that what holds the entire cluster of words together is a single word, the participle. We will call the thing that holds together the entire grammatical cluster of words the ***nucleus*** of the cluster. This leads to the observation of the following general rule:

Rule: ***a nucleus cannot be removed without also removing the words that depend upon it (cluster around it)***

Consider the following example from English:

> **"quickly moving the garbage from the way"**

While not complete (not an independent clause), this phrase is intelligible. Grammatically, all of the words in the above example are clustered around the participle "moving."

- The word "quickly" is an adverbial modifier to the participle "**moving**."
- The word "garbage" is the direct object of the participle "**moving**."
- The word "the" is a modifier to "garbage"
- The word "from" introduces a prepositional phrase that is acting adverbially to the participle "**moving**" (answering the question "where?").
- Then "way" functions as the object of the preposition "from" and "the" as its modifier.

ντ	Masculine/Neuter
υσ	Feminine
σ	Feminine
ισ	Feminine

quickly (moving) the garbage from the way
Adverb   Direct Object   Adverbial prep. phrase
       Nucleus of the cluster

The above group is called a "phrase" grammatically, for it does not have a subject and a verb. This phrase is a distinct cluster of words that all relate together. Now, by removing the nucleus of the entire cluster, observe what happens:

"quickly the garbage from the way."

Read that again: "quickly the garbage from the way." Now think about it. The mind does not know what to do with the jumble of words, for the central organizer of this cluster of words is now missing. The participle (the nucleus) is missing. So, the words are now disorganized and, therefore, meaningless without supplying another nucleus to organize it. This is true even though all of the other words are still present and properly organized.

The nucleus is the central organizer of all the words in its phrase (cluster) and without it the phrase becomes meaningless. So, we are seeing one of the central tenets of God's mind. Yes, of God's mind, for grammar reveals the mind from which it came, and all grammar came from the mind of God. Everything in grammar is built around central organizers. These central elements are the foundation for communicating meaning.

Back to the example above, "quickly moving the garbage from the way," consider what takes place by removing the prepositional phrase ("from the way"). This phrase modifies the participle adverbially. Here: "quickly moving the garbage." This phrase remains intelligible, for the grammar is properly organized and the thought is rational. But why is it rational? One reason is that it has its center intact. The nucleus of the thought is present. Further, the adverbial phrase "from the way" is not central to the meaning of the phrase, so by removing it nothing structurally is harmed.

Now let's further pare down this phrase by removing the modifier "the" which modifies the word "garbage." Here: "quickly moving garbage." This poses no problems to the mind either! Everything is still properly related together and reasonable. The reason for this is that no nucleus, *no central organizer*, has been removed.

Putting the whole phrase back together, let's try it another way. Now, instead of removing the

main nucleus of the entire structure, we will remove one of the lesser nuclei but leave the words that form its cluster.

Remove the word "garbage" (the nucleus of the phrase "the garbage") and see what happens.

"quickly moving the from the way"

The fact that the nucleus of a phrase/cluster was removed but its cluster was not removed causes the mind to note that an expected word is missing. And why does the mind expect that missing word? Because the structure itself is communicating to the mind that a central word is missing. This would be like walking into a two-story house but once inside you notice that there is a place where stairs should be but there are no stairs going up to the second level of the house. You look up and you see a rail above you on the second floor and an opening in the rail where stairs should ascend to the second story...but no stairs. The structure itself (the fact that a second story was built and that the place for the stairs was prepared) tells you that something is missing. Or consider being invited to someone's house. You find the house with the proper street address on it. Walking up to a house you find that it has no door. You walk around to the side and see no door there either. How confused would you be if you walked around the entire building and the building had no door whatsoever? Your mind would be right to expect a door, for it would be meaningless to have a house without an entry. Just so, your mind was designed by the Creator of everything to understand meaning by means of specific and expected grammatical structures. **So, you see, grammar is as objective as the structure of a physical building.** Ultimately, grammar built even the physical buildings of this world anyway, but that is a point for another time.

Consider one more point. Above, when the phrase "from the way" was removed, a nucleus *was* removed. The word "way" is the nucleus of this phrase. But, since the nucleus *and its entire cluster* were removed, the sentence remained intelligible. Let's put the cluster back, but leave out the nucleus of "from the way." Here: "quickly moving the garbage from the." Since a nucleus was left out, the meaning is incomplete and the mind knows it. The mind's inward law of meaning, a gift from its Creator, innately knows that since a nucleus is missing meaning is missing.

So the nucleus of a phrase or clause is what gives meaning to the entire phrase or clause and holds it all together. From another angle, the central word (nucleus) is like a pillar. If the pillar is removed, the things that depend upon it have no support and stand meaninglessly (and impossibly!) in mid air.

Stepping back to a wider field of view, it is clear that the entire phrase "quickly moving the garbage from the way" is intelligible, because all of its grammatical elements are properly present and arranged, yet it is not complete. Since participles are not finite verbs, they lack fundamental

meaning, though they do not lack all meaning by any means. Why so? Because participles are inherently dependent structures. That is, they themselves need an organizing nucleus to complete them. "Quickly moving the garbage from the way," what? It does not complete the thought, for it has no finite verb, and finite verbs are the core pillar, the nucleus of all nuclei, of God's system of grammatical communication.

"Quickly moving the garbage from the way, he helped his father."

Now the fundamental (the main verb) is present, with its cluster of necessary words, completing the meaning.

So, this entire sentence can be reduced down to two fundamental points, with one being greater than the other.

1   **Main nucleus**:   "helped"   *main verb of entire clause*
2   **Secondary nucleus**:   "moving"   *participle modifying main verb*

All other words in the structure are secondary to these two words. How is this so? The evidence for this and reason for it is obvious, for all the other words are there *for these two words*. Thus, all the other words are dependent upon these two words. And between these two words, which is the main word? The word that supports the other word is the main word, which makes the main verb the main word and the participle secondary to it.

1ˢᵀ AORIST ACTIVE PARTICIPLE

Key Characteristics

Like all active participles, the aorist active participle follows the 3-1-3 declension pattern.
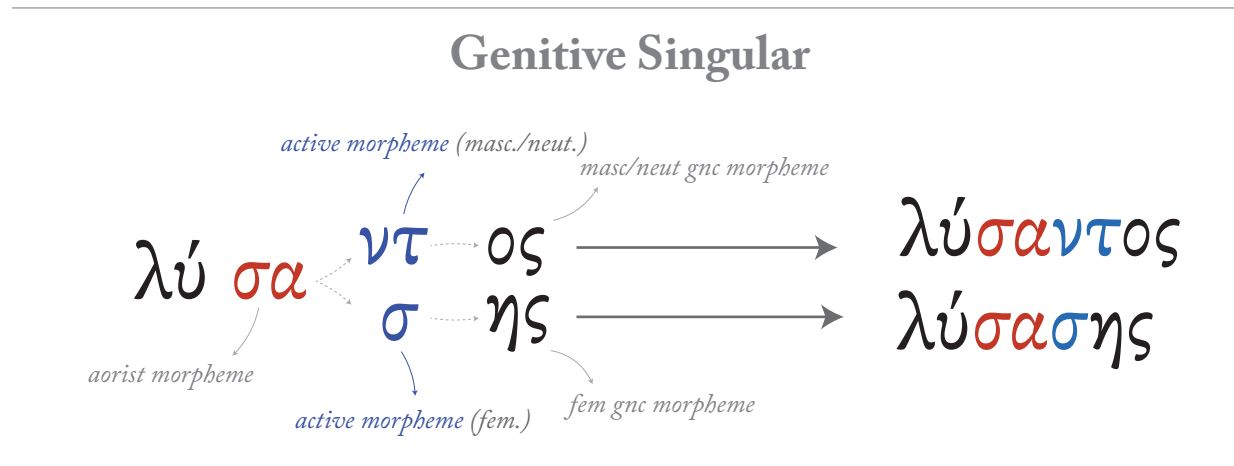
When used adverbially (modifying a verb), its timing is oriented by that main verb.

Present Tense Verb + aorist participle = participle action precedes the action of the main verb

The aorist participle morpheme is σα followed by either ντ (masc.) or σ (fem.).

Morphology

The following diagram depicts the morphemic structure of the aorist participle.

Genitive Singular

active morpheme (masc./neut.)

masc/neut gnc morpheme

λύ σα ντ ·· ος ⟶ λύσαντος

σ ·· ης ⟶ λύσασης

aorist morpheme

active morpheme (fem.)

fem gnc morpheme

	3 **M.**	**1** **F.**	**3** **N.**
N.	λύσας	λύσασα	λῦσαν
G.	λύσαντος	λυσάσης	λύσαντος
D.	λύσαντι	λυσάσῃ	λύσαντι
A.	λύσαντα	λύσασαν	λῦσαν
N.	λύσαντες	λύσασαι	λύσαντα
G.	λυσάντων	λυσασῶν	λυσάντων
D.	λύσασι(ν)	λυσάσαις	λύσασι(ν)
A.	λύσαντας	λυσάσας	λύσαντα

	M.	F.	N.
N.	λύ--σα--ς	λύ--σα--σ--α	λῦ--σα--ν
G.	λύ--σα--ντ--ος	λυ--σά--σ--ης	λύ--σα--ντ--ος
D.	λύ--σα--ντ--ι	λυ--σά--σ--η	λύ--σα--ντ--ι
A.	λύ--σα--ντ--α	λύ--σα--σ--αν	λῦ--σα--ν
N.	λύ--σα--ντ--ες	λύ--σα--σ--αι	λύ--σα--ντ--α
G.	λυ--σά--ντ--ων	λυ--σα--σ--ῶν	λυ--σά--ντ--ων
D.	λύ--σα--σ --ι(ν)	λυ--σά--σ--αις	λύ--σα--σ --ι(ν)
A.	λύ--σα--ντ--ας	λυ--σά--σ--ας	λύ--σα--ντ--α

Aorist Participle & Time

The following passages provide examples to orient the student on the aorist participle and time when used adverbially:

Mat. 12:44 aorist ptc. with present verb

 ἐλθὸν εὑρίσκει σχολάζοντα
 having come, he finds it empty

Mat. 9:19 aorist ptc. with present verb

 ὁ ἀπολελυμένην γαμήσας μοιχᾶται
 whoso marrieth her which is put away doth commit adultery.
 lit. "the having-been-loosed marries, commits adultery"

Mark 1:37 aorist ptc with present verb

 καὶ εὑρόντες αὐτὸν λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσί σε.
 And **when they had found** him, they said unto him, All men seek for thee.

1 Timothy 1:3 aorist verb with present ptc

παρεκάλεσά σε...πορευόμενος
I called you alongside...(while) going...

Participles & Modifiers

Participles can take the same range of modifiers that a verb can, such as adverbs, direct objects, etc. A participle and the words that modify it are called collectively a "participial phrase." They form a distinct group of words in a clause, a distinct cluster with everything in the participle dependent on it. The participle, then, is the nucleus of this phrase.

Direct Objects

Participle	Direct Object	
διδάσκοντες	τὸν λαόν	Acts 5:24
teaching	the people	

Participle	Direct Object	
ζητοῦντες	τὴν ψυχὴν τοῦ παιδίου	Mat. 2:20
seeking	the life of the child	

Here the noun *ψυχὴν* is functioning as the DO to the participle *ζητοῦντες* (with *τοῦ παιδίου* modifying the DO *ψυχὴν*)

Participle	Direct Object			
ἀκούσας	ὅτι	Ἀρχέλαος	βασιλεύει	Mat. 2:22
having heard	that	Archelaos	reigns^KJV	

In the above example, the subordinate conjunction *ὅτι* introduces a noun clause. The entire noun clause functions as the Direct Object of the participle.

Participle	Direct Object	
Ἀκούοντες	ταῦτα	Acts 7:54
hearing	these (things)	

Adverbs

Participle	Adverb
κατοικοῦντες	ἐν Ἰερουσαλὴμ
dwelling	in Jerusalem

Acts 13:27

The prepositional phrase "in Jerusalem" tells where the action of "dwelling" took place, making it an adverbial modifier to it.

Pronouns

Participle	Adverb	
Καταβάντι...	αὐτῷ	ἀπὸ τοῦ ὄρους
coming down	he	from the mountain

Matthew 8:1

The participle is in the dative case, as is its subject (the personal pronoun αὐτῷ "he")

Appositives

Noun	Participle
τοῦ Θεοῦ	τοῦ ζῶντος
the God	the Living (One)

Matthew 26:63

Subordinate Clauses

Participle	Adverb
λέγοντες	ὅτι...ἐρεῖ
saying	that he will say

Luke 20:5

The subordinate conjunction ὅτι introduces a noun clause here. The entire noun clause functions as the Direct Object of the participle.

Aorist Participle Exercises

EXERCISE 1

Parse the following aorist participles. Also, highlight or circle the aorist and participle infixes for each participle. The first one is done for you.

(Recall that ντ is the masculine/neuter infix and σ is the feminine)

1. ἀρε<mark>σάσ</mark>ης (ἀρέσκω, to please), aorist active ptc. fem sg Genitive

2. σταυρώσαντες αὐτόν (σταυρόω - to crucify)

3. ὁ πέμψας (πεμπω - to send)

4. Μαρία ἡ ἀλείψασα τὸν Κύριον (αλειπω - to anoint)

5. πιστεύσαντες (πιστευω - to believe, be firm in something)

6. τὰ περισσεύσαντα (περισσευω - to abound)

7. τοῖς βαστάσασι (remember the "moveable nu"!) (βαστάζω - to bear or carry [a burden])

8. οἰκοδομήσαντι (οικοδομεω - to build a structure)

9. τελευτήσαντος (τελευταω - to die)

10. φονευσάντων (φονευω - to kill)

11. ἀρεσάσης (αρεσκω - to please)

EXERCISE 2

Parse and Translate the following participles using the helps provided.

(Use "having *verb*+ed" formula to translate independent aorist participles and "(the one who) + past tense verb" to translate substantives)

1. καλέσας τοὺς μάγους
   καλέω, to call; μαγος, man of wisdom

2. πέμψας αὐτοὺς εἰς Βηθλεὲμ
   πέμπω, to send; αυτος, personal pronoun (e.g., he, she, they,); Βηθλεὲμ, Bethlehem

3. τελευτήσαντος
   τελευτάω, to die

4. ἀκούσας ὅτι Ἀρχέλαος βασιλεύει

ἀκούω, to hear; ὅτι, because/that; Ἀρχέλαος, proper name; βασιλευω, to reign

5. ὁ παίσας σε

   παίω, to smite; σε, 2nd masculine singular personal pronoun in the accusative case

EXERCISE 3

Answer the following questions.

1. In the following phrase, λαβοῦσα means "having taken" (aorist active participle). Now, does the whole phrase mean "having taken a woman" ("woman" as object) or "a woman having taken" ("woman" as subject)? Give the basis for your answer.
   λαβοῦσα γυνὴ

2. Considering the participial phrase in 1 John 5:4 below, the whole phrase (cluster) functions as an appositive to ἡ νίκη, "the victory." An appositive "renames" the noun it modifies. Parse the participle and tell the function of the three words that modify it (ἡ τὸν κόσμον).
   καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. 1 John 5:4

And this exists the victory, the (thing) conquering [or, having conquered] the world

1 John 5:4

3. τὸ θέλημα τοῦ πέμψαντός με

4. καὶ οἱ ἀκούσαντες ζήσονται

5. ὁ πατὴρ ὁ πέμψας με

6. καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

7. στήσαντες αὐτὴν ἐν μέσῳ λέγουσιν αὐτῷ
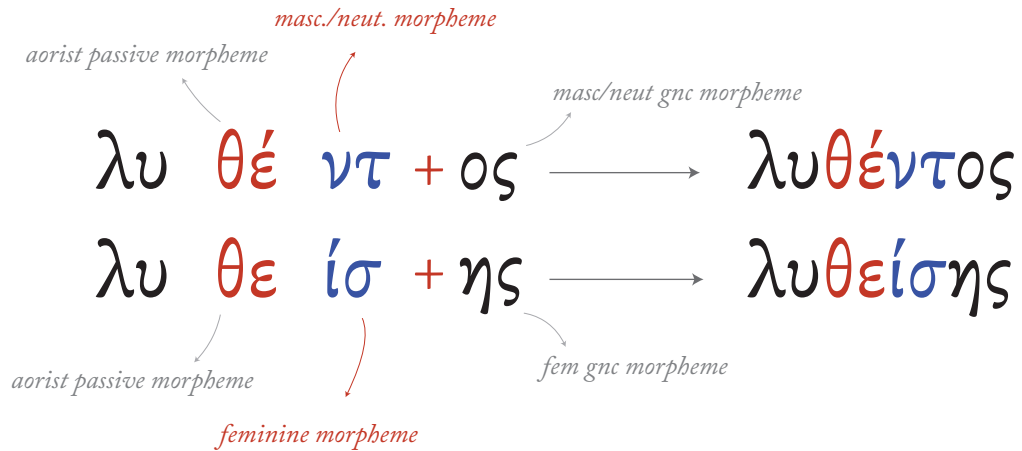
8. οἱ ἀκούσαντες

EXERCISE 1

1. aorist active ptc. fem. singl. dat,

2. aorist active ptc. masc pl Nom, "having crucified Him"

3. aorist active ptc. masc sg Nom, "the (one who) sent"

4. aoarist active ptc. fem sg Nom, "Mary, the (one who) anointed the Lord"

5. aorist active ptc. masc pl Nom, "having believed"

6. aorist active ptc. neut pl Nom/Accusative, "the (things that) abounded"

7. aorist active ptc. masc/neut pl Dat, "to the ones having born"

8. aorist active ptc. masc/neut sg Dat

9. aorist active ptc. masc/neut sg Gen

10. aorist active ptc. masc./neut pl. Gen

11. aorist active ptc. fem. sg. Gen

1ST AORIST PASSIVE PARTICIPLE

masculine singular Nominative

λύθεις

Genitive Singular

masc./neut. morpheme

aorist passive morpheme

masc/neut gnc morpheme

λυ θέ ντ + ος ⟶ λυθέντος

λυ θε ίσ + ης ⟶ λυθείσης

aorist passive morpheme

fem gnc morpheme

feminine morpheme

"Like the other aorist participles, the aorist passive participle denotes action prior to the time of the leading verb...."[53]

	3 M.	1 F.	3 N.
N.	λυθείς	λυθεῖσα	λυθέν
G.	λυθέντος	λυθείσης	λυθέντος
D.	λυθέντι	λυθείσῃ	λυθέντι
A.	λυθέντα	λυθεῖσαν	λυθέν

53 New Testament Greek for Beginners by J. Greshem Machen published by Prentice Hall, copyright renewed 1951 p. 122

N.	λυθέντες	λυθεῖσαι	λυθέντα
G.	λυθέντων	λυθεισῶν	λυθέντων
D.	λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)
A.	λυθέντας	λυθείσας	λυθέντα

Breakdown

	M.	F.	N.
N.	λυ--θε--ί--ς	λυ--θε--ῖσ--α	λυ--θέ--ν
G.	λυ--θέ--ντ--ος	λυ--θε--ίσ--ης	λυ--θέ--ντ--ος
D.	λυ--θέ--ντ--ι	λυ--θε--ίσ--ῃ	λυ--θέ--ντ--ι
A.	λυ--θέ--ντ--α	λυ--θε--ῖσ--αν	λυ--θέ--ν

	M.	F.	N.
N.	λυ--θέ--ντ--ες	λυ--θε--ῖσ--αι	λυ--θέ--ντ--α
G.	λυ--θέ--ντ--ων	λυ--θε--ισ--ῶν	λυ--θέ--ντ--ων
D.	λυ--θε--ῖσ--ι(ν)	λυ--θε--ίσ--αις	λυ--θε--ῖσ--ι(ν)
A.	λυ--θέ--ντ--ας	λυ--θε--ίσ--ας	λυ--θέ--ντ--α

	M.	F.	N.
N.	λυθείς	λυθεῖσα	λυθέν
G.	λυθέντος	λυθείσης	λυθέντος
D.	λυθέντι	λυθείσῃ	λυθέντι
A.	λυθέντα	λυθεῖσαν	λυθέν

N.	λυθέντες	λυθεῖσαι	λυθέντα
G.	λυθέντων	λυθεισῶν	λυθέντων
D.	λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)
A.	λυθέντας	λυθείσας	λυθέντα

Participle Exercises

1. Compile a list of all the major participle infixes learned so far. Variations (as in the nominative singular) should not be included.
   (Tip: a participle infix is the part that identifies that the word is a participle. This is distinct from the tense infix. Example: ἀκούσαντες, the ντ in the participle is the participle infix but the σα is the participle tense infix.)

2. Compile a list of all the participle tense infixes learned so far.

THE RELATIVE PRONOUNS (ὅς, ἥ, ὅ)

"WHO, WHICH, WHAT"

Introduction

Unlike personal pronouns (such as "he," "she," and "it" in English) the **relative pronouns** (such as "who" and "which") **introduce clauses**. So, while a personal pronoun stands in the place of a person, thing, or idea, a relative pronoun simply modifies the same by means of an entire thought. So, a relative pronoun enables the use of larger or more complicated descriptions of something than a simple adjective is capable of. A relative pronoun, then, is simply a functional word which connects an entire clause to another word to describe or define it further. And if you noticed it, that last sentence used a relative clause to describe a relative clause. Let's pause and examine it.

"A relative pronoun, then, is simply a functional word **<u>which</u>** <u>connects an entire clause to another word to describe or define it further.</u>"

The relative pronoun "which" introduces this entire clause: "which connects an entire clause to another word to describe or define it further." The entire clause modifies the word "word" in "a functional word which." Which word is this word? It is the "word which...." Consider what takes place by removing the relative clause. "A relative pronoun, then, is simply a functional word ~~which connects an entire clause to another word to describe or define it further~~." By removing this modifier, the central structure of the sentence becomes more clear. By removing other modifiers, the kernel of the whole sentence becomes plain: "~~A relative~~ pronoun, ~~then,~~ is simply a functional word ~~which connects an entire clause to another word to describe or define it further~~." The frame of this entire sentence can be stated this way: "(a) pronoun is (a) word." This is the framework that the rest of the sentence hangs on. All the other words merely develop this basic thought by clarifying it in one way or another. (All sentences can be broken down like this into their kernel structure.)

Consider this example: "Bill is coming. He is almost here." In these two clauses, the word "he" is a personal pronoun referring back to "Bill." So, "he" and "Bill" are equivalent. Where the word "Bill" can be used and in the same way that it can be used so the personal pronoun can be used.
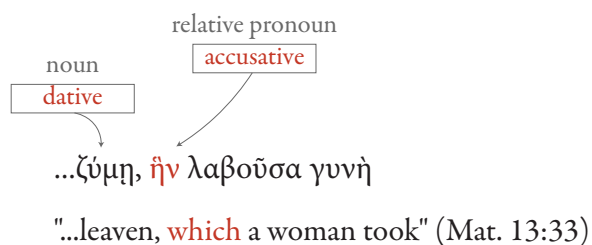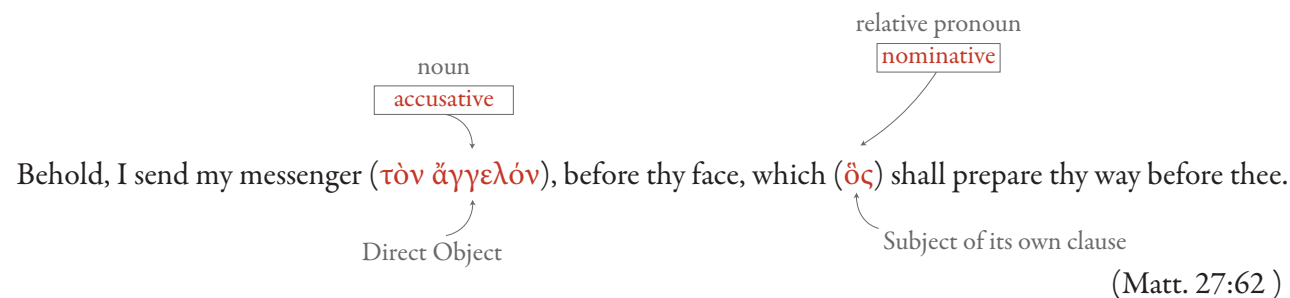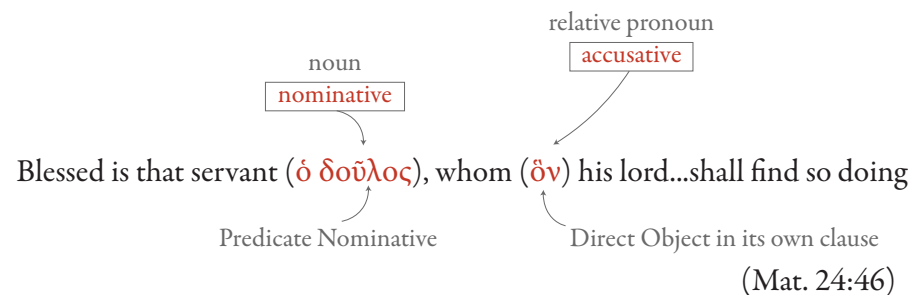
Now consider this example: "Bill, who is a builder, is coming." In this clause, the relative pronoun "who" modifies Bill. Notice that the relative pronoun forms an entire clause (a subordinate clause), with its own subject and verb: "who [*subject*] is [*verb*] a builder".

Syntax & Function

Relative pronouns must agree with their antecedents in gender and number, but <u>case</u> is NOT required to agree. This is due to this fact: *relative pronouns have a function within the clause they introduce* (the relative clause). **So they receive their case from their function within their own clause, the clause they introduce.**

For example, if a relative pronoun is functioning as an object in its own clause but its antecedent is in the nominative case, the relative pronoun will (usually)take the accusative case in order to fulfill its own function. (Rarely, the relative will be "attracted" to the case of its antecedent and take on its case.)

Examples:

relative pronoun
noun | accusative
nominative

Blessed is that servant (ὁ δοῦλος), whom (ὅν) his lord...shall find so doing

Predicate Nominative   Direct Object in its own clause

(Mat. 24:46)

relative pronoun
noun | nominative
accusative

Behold, I send my messenger (τὸν ἄγγελόν), before thy face, which (ὅς) shall prepare thy way before thee.

Direct Object   Subject of its own clause

(Matt. 27:62)

relative pronoun
noun | accusative
dative

...ζύμῃ, ἣν λαβοῦσα γυνὴ

"...leaven, which a woman took" (Mat. 13:33)

Morphology

The forms of the relative pronoun in Greek are identical to the case endings, with the addition of two diacritical marks. The relative pronouns in Greek are ὅς, ἥ, ὅ (masculine, feminine, neuter). They follow the 2-1-2 declension pattern.

Masculine

	Singular	Plural
Nom	ὅς	οἵ
Gen	οὗ	ὧν
Dat	ᾧ	οἷς
Acc	ὅν	οὕς

Feminine

	Singular	Plural
Nom	ἥ	αἵ
Gen	ἧς	ὧν
Dat	ᾗ	αἷς
Acc	ἥν	ἅς

Neuter

	Singular	Plural
Nom	ὅ	ἅ
Gen	οὗ	ὧν
Dat	ᾧ	οἷς
Acc	ὅ	ἅ

Key Distinguishing Points

Feminine singular uses η, not α
Neuter singular nominative and accusative (ὅ) is

Rule for distinguishing articles from relative pronouns

The article will have one diacritical mark, while the relative pronoun will have two.

Article compared to relative pronoun

article diacritical marks	pronoun diacritical marks
1	2
↓	∧
αἱ	αἵ
fem. pl. Nom.	fem. pl. Nom.

this rule applies
in every case

both have a rough
breathing mark: ‘
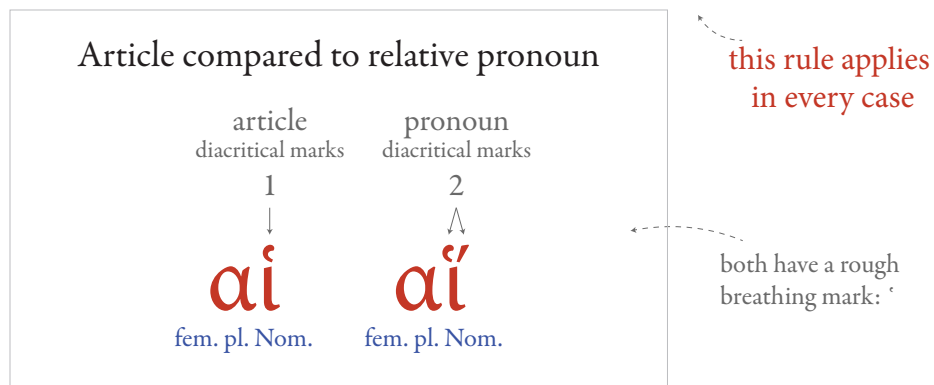
One mark = article ----------→ τῶν   αἱ   οἱ
Two marks = relative pronoun --→ ὧν   αἵ   οἵ

Comparison of articles with relative pronouns

		M.		**F.**		**N.**	
		art.	pro.	art.	pro.	art.	pro.
Singular	Nom	ὁ	ὅς	ἡ	ἥ	τό	ὅ
	Gen	τοῦ	οὗ	τῆς	ἧς	τοῦ	οὗ
	Dat	τῳ	ᾧ	τῇ	ᾗ	τῷ	ᾧ
	Acc	τόν	ὅν	τήν	ἥν	τό	ὅ
Plural	Nom	οἱ	οἵ	αἱ	αἵ	τά	ἅ
	Gen	τῶν	ὧν	τῶν	ὧν	τῶν	ὧν
	Dat	τοῖς	οἷς	ταῖς	αἷς	τοῖς	οἷς
	Acc	τοῦς	οὕς	τᾶς	ἅς	τά	ἅ

Personal Pronouns:

ἐγώ, σύ, αὐτός

I, you, he/she/it

Demonstrative Pronouns

οὗτος (near) & ἐκεῖνος (far)

this, that

[memory tip: the word ἐκεῖνος begins with the two letters ε and κ, which look like the prepositions ἐκ. So, think εκ "from," helping to remember the idea of "far"]

Relative Pronouns

ὅς, ἥ, ὅ

who, which, what

THE PRONOUN αυτος

3ʀᴅ ᴘᴇʀsᴏɴ ᴘᴇʀsᴏɴᴀʟ ᴘʀᴏɴᴏᴜɴ

"αὐτός, -ή, -ό, means 'he, she, it' when it stands alone, and 'self' when it is joined to a noun or pronoun."[54] When it is used as the subject of a verb, it is often used emphatically, for in Greek the subject is built into the verb itself, so the pronoun is extra and, therefore, emphatic. Likewise, its use as an emphatic form, as in "self"—such as in "selfsame"—or "very" or "exact," was used to emphasize that the person or thing referred to was the "very thing" or "very person" or "exact thing" or "selfsame thing" referred to.

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54   Nunn, H. P. V. (1923). The elements of New Testament Greek (p. 45). Cambridge University Press.

Once again (like the relative pronoun), the personal pronoun will agree in gender and number but will receive its case from its own function. Also like the relative, the neuter singular Nominative and Accusative ends in ο rather than ον.

αὐτός follows the 2-1-2 declension pattern.

		2 Masculine	1 Feminine	2 Neuter
Singular	Nom	αὐτός	αὐτή	αὐτό
	Gen	αὐτοῦ	αὐτῆς	αὐτοῦ
	Dat	αὐτῷ	αὐτῇ	αὐτῷ
	Acc	αὐτόν	αὐτήν	αὐτό
Plural	Nom	αὐτοί	αὐταί	αὐτά
	Gen	αὐτῶν	αὐτῶν	αὐτῶν
	Dat	αὐτοῖς	αὐταῖς	αὐτοῖς
	Acc	αὐτούς	αὐτάς	αὐτά

Brief Examples

τοὺς ἀδελφοὺς αὐτοῦ	the brothers of him	Possessive
ὁ ἀνὴρ αὐτῆς	the man of her	Possessive
αὐτὸς καὶ ἡ μήτηρ αὐτοῦ	he and the mother of him	
αὐτὸς ἐπίστευσε	he himself believed	special emphasis

...Σίμων καὶ αὐτὸς ἐπίστευσε   ...Simon himself believed also   special emphasis

Longer Examples

neuter plural

neuter plural

Behold **the fowls** (τὰ πετεινὰ) of the air...yet your heavenly Father feedeth **them**(αὐτά).
noun   3rd person
                                                        personal pronoun

(Matt. 6:26)

Emphatic

οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός,
        Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου,
                Κάθου ἐκ δεξιῶν μου,

                                        λέγει δὲ **αὐτός**

For David is not ascended into the heavens: but he saith **himself**,
        The LORD said unto my Lord,
                Sit thou on my right hand   (Acts 2:34)

98

αὐτὸς δὲ σωθήσεται

but he **himself** shall be saved

(1 Cor. 3:15)

Identifying "sameness"

οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι
do not even the publicans the same? Mat. 5:46

τὸν αὐτὸν λόγον
"the same words" Mat. 26:44

τῷ αὐτῷ κρίματι
"the same condemnation" Luke 23:40

DIAGRAMMING

FOUNDATION

Diagrams visualize the structure that God inherently placed in grammar. Importantly, diagrams do not create the structure of grammar but only visualize the structure, the structure of meaning which God Himself produced out of His own nature.

The foundation of a diagram is the clausal subject and verb.

subject	verb	direct object

The subject-verb combination are the bedrock of sentence structure and, therefore, of the

communication of meaning and truth.

STRUCTURE

The starting point for modifiers is to place them under the word they modify. The angle of the connecting line signifies what type of modifier it is.

Non-verbal

Adjectives
Adverbs
Nouns
Prepositional phrases
Etc.

Verbal

Participles
Infinitives

Full Verb

Subordinate Clauses

Examples

Non-verbal

the Word of God

ὁ λόγος

τοῦ Θεοῦ

non-verbal
modifier
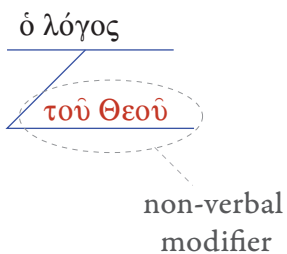
Verbal

The men marvelled, saying

οἱ...ἄνθρωποι | ἐθαύμασαν

λέγοντες

verbal
modifier
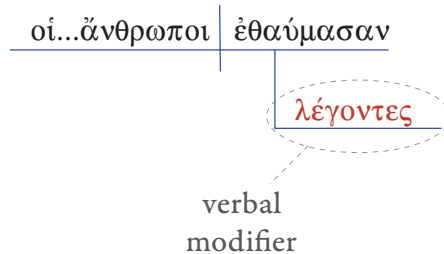
Full Verb

We love him, because he first loved us

ἡμεῖς | ἀγαπῶμεν | αὐτόν

ὅτι

αὐτὸς | ἠγάπησεν | ἡμᾶς

πρῶτος

finite verb
modifier

Prepositional phrase

ἐκ | τοῦ πατρός

preposition   object
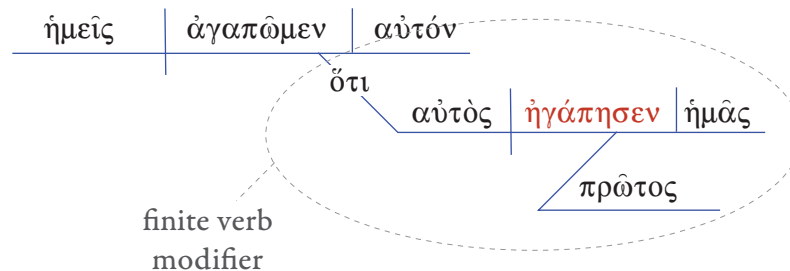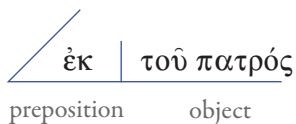
Compound modifiers are typically grouped together by the use of an angled line as seen here:

conjunction
goes here

(James and John)

Ἰάκωβον

καὶ

Ἰωάννην
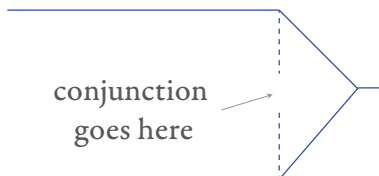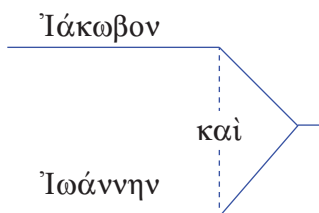
Here are the three nouns in the Greek phrase "lust...and lust...and pride" in 1 John 2:16.

ἡ ἐπιθυμία

καὶ

ἡ ἐπιθυμία

καὶ

ἡ ἀλαζονεία
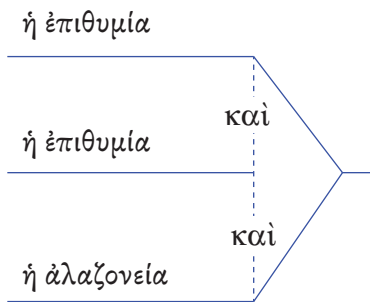
Now here is the same, with the modifiers added in for "lust of the flesh and lust of the eyes and pride of life":

ἡ ἐπιθυμία

τῆς σαρκός

καὶ

ἡ ἐπιθυμία

τῶν ὀφθαλμῶν

καὶ

ἡ ἀλαζονεία

τοῦ βίου
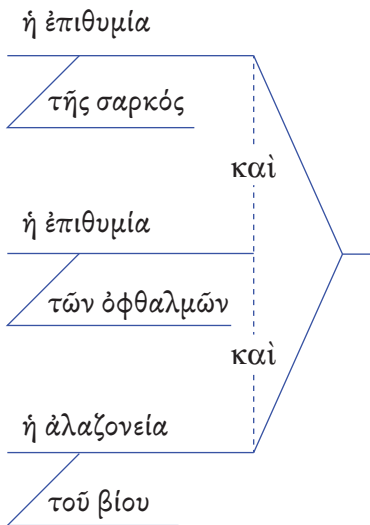
And here are the same words with the rest of their clause:

ἡ ἐπιθυμία

τῆς σαρκός

καὶ

ἡ ἐπιθυμία

τῶν ὀφθαλμῶν

καὶ

ἡ ἀλαζονεία

τοῦ βίου

exists
ἔστιν

not
οὐκ

from
ἐκ

the Father
τοῦ πατρός

"the lust of the flesh,
and the lust of the eyes,
and the pride of life,
is not of the Father"
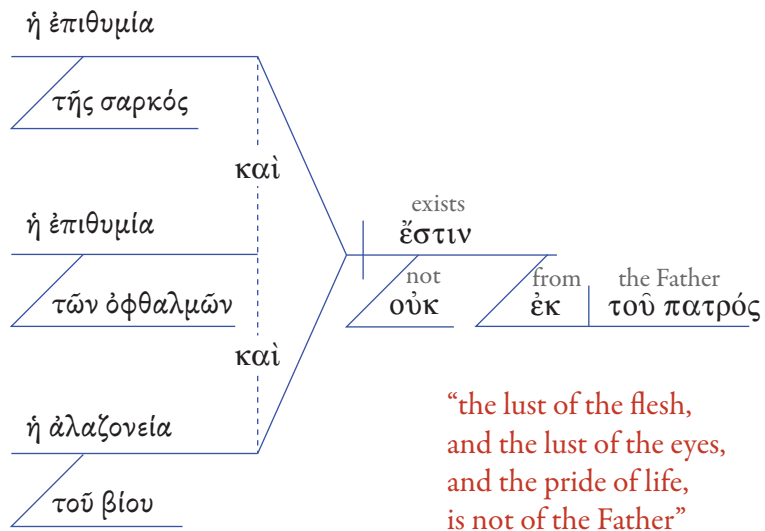
Understood (unstated) elements are visualized by an "x" in brackets: [x]

For example, the verb ἠκούσατε in Greek has a built-in subject ("you all"). Here is how it would be diagrammed:

[x] | ἠκούσατε

understood
subject
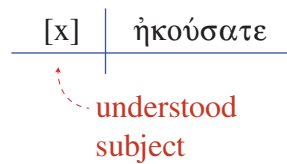
One way of diagramming coordinating conjunctions that introduce a new, independent clause:

conjunction

καί

[subject] | [verb]
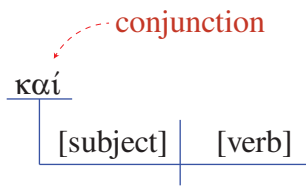
Indirect Objects are diagrammed as non-verbal modifiers, with the addition of a small line:

[subject] | [verb]

extra
line   Indirect Object
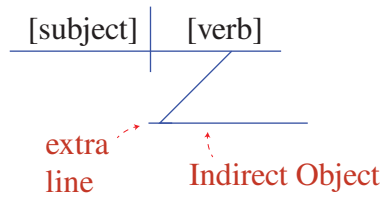
Relative clauses stand alone and connect back to the main clause through the antecedent.

[x] | ἐφώνησαν | τὸν ἄνθρωπον
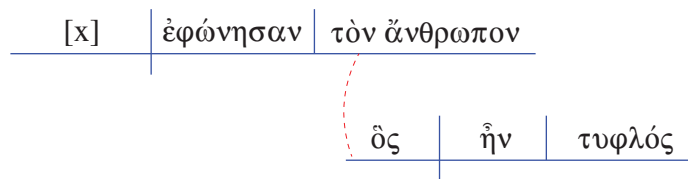
ὃς | ἦν | τυφλός

John 9:24
ἐφώνησαν οὖν ἐκ δευτέρου [not diagrammed] τὸν ἄνθρωπον ὃς ἦν τυφλός

ὁ κόσμος | γινώσκει | ἡμᾶς
ὅτι
οὐ
ἔγνω | αὐτόν
οὐκ
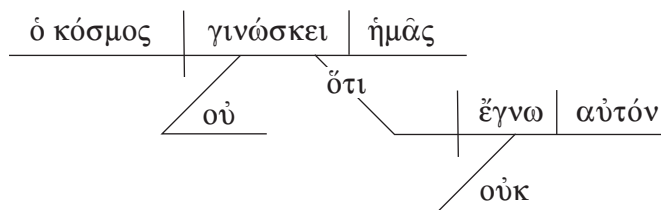
1 John 3:1

IMPERATIVES

OVERVIEW

An imperative was used in Greek to express a *requirement* for the will of another. While it was certainly used with the lessened force of a *firm desire* for the will of another (such as when humans used imperatives in relation to God), its central focus was *requirement*, that is, **it expressed non-optional compliance** *on the part of the one commanded*.

As an expression of *firm desire* it was expressed from an inferior to a superior, forming a strong request on the part of the inferior.

Only two tenses are used in imperatives: present and aorist.[55] One tense to communicate duration (present) and another to communicate without focus on duration (aorist). (This will be further developed below.)

That means that the following tenses do not occur in the imperative mood[56]:

---

55 This statement has three exceptions: *three "perfect" imperatives* (Mark 4:39 Christ to the waves: "Be still!" πεφίμωσο, and two "Farewells!" Acts 15:29 & 23:30)

56 The reason these tenses do not occur in the imperative mood appears obvious in that an imperative is automatically future, eliminating the need for a future tense. Also, the present communicates ongoing activity (thus, no need for an imperfect). The perfect is a present completed action, which does not suit it to being expressed as a command, the same being said for the pluperfect.

- ~~future~~
- ~~imperfect~~
- ~~perfect~~
- ~~pluperfect~~

The imperatives are negated by μή, not οὐ.

The imperatives are found in both 2ⁿᵈ and 3ʳᵈ persons (singular and plural of each, of course). A third person imperative is one such as "He [3rd person pronoun] must go to Jerusalem."

Sometimes a future indicative is used with the force of a strong imperative.

> **Romans 13:9** "thou shalt not kill" = οὐ φονεύσεις
>
> > (φονεύσεις = future active indicative 2nd singular negated by οὐ)
> > (Literally, "You will not kill.")

THE MEANING OF THE TENSES IN THE IMPERATIVE

Since the Aorist did not communicate duration but viewed an action as simply taking place (looking at the whole of the action), **the Aorist Imperative could communicate a one-time action, in which something would be fulfilled in what could be viewed as a single act.** ("Do it." As in, "Do it now and get it done"; for it could communicate the whole of an action as taking place all at once, no concern for duration)

Thus, an act that could be accomplished in **one go** would typically be in the Aorist. An act that was to be immediately accomplished (without duration) would typically be in the Aorist. **This included those commands which were urgent and immediate one-time actions.** Peter's cry for help while sinking into the water is an example of an Aorist imperative. Peter was not requesting ongoing help at that moment, only a single act of help that could be completed then and there.

> Matt. 14:30 ~ Aorist
> βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων, Κύριε, **σῶσόν** με.
> But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, **save** me.

The Present imperatives, on the other hand, communicated actions with some kind of continuation in focus, such as:

- **Be doing**
- **Do with duration**
- **Be about it**
- **Go on doing**

When negating an action, the present imperative could be used to stop an *ongoing* action.

Now, the following illustrations are illustrations concerning the above points.

Gun illustration 1:
Sergeant says, "Shoot!" (aorist) a**nd man shoots a bullet.**
Sergeant says, "Shoot!" (present) **and man shoots one bullet after another.**

Gun illustration 2:

Sergeant says, "Shoot!" (*aorist*) **and man starts shooting machine gun.**
Sergeant says, "Shoot!" (*present*) **and man starts shooting machine gun.**

> AORIST: meaning, "Shoot!"; focus on immediacy of action, because the action is viewed as the act of pulling the trigger, a single action, or the event of shooting is viewed as a whole.
> PRESENT: meaning, "Shoot and keep shooting!" Focus on duration of the action: keep the trigger pulled; looking at the action as it progresses.

ILLUSTRATIONS OF TENSE MEANING IN THE AORIST AND PRESENT

AORIST

The verb ἀκολουθέω means "I follow." This verb is used 18 times in the imperative in the New Testament. Understandably, it is most often used of following Christ. What tense would you guess that it is most often found in?

Matt. 13:18 ~ Aorist

ὑμεῖς οὖν **ἀκούσατε** τὴν παραβολὴν τοῦ σπείροντος.
Hear ye therefore the parable of the sower.
(listen to me right now, this once)

Acts 2:22 ~ Aorist

ἄνδρες Ἰσραηλῖται, **ἀκούσατε** τοὺς λόγους τούτους·
Ye men of Israel, **hear** these words
(listen to me right now, this once, without a focus on the future)

John 6:10 ~ Aorist

εἶπε δὲ ὁ Ἰησοῦς, **Ποιήσατε** τοὺς ἀνθρώπους ἀναπεσεῖν.
And Jesus said, **Make** the men sit down.
(Have them sit now, fulfilled in a single act)

John 13:27 ~ Aorist

λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὃ ποιεῖς, **ποίησον** τάχιον.
And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, **do**
quickly.
(Fulfilled in a single, immediate act)

Matthew 8:9b ~ Aorist

τῷ δούλῳ μου, **Ποίησον** τοῦτο, καὶ ποιεῖ.
to my servant [I say], **Do** this, and he doeth it.
(Speaking of individual acts)

PRESENT

Luke 10:28 ~ Present

εἶπε δὲ αὐτῷ, Ὀρθῶς ἀπεκρίθης· τοῦτο **ποίει**, καὶ ζήσῃ.
And he said unto him, Thou hast answered right: this **do**, and thou shalt live.
(Do not do this one time and be done but do it in an ongoing way; ongoing time is more a
part of this command than if He had used the Aorist)

Luke 22:19 ~ Present

καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστι τὸ σῶμά μου, τὸ

ὑπὲρ ὑμῶν διδόμενον· τοῦτο **ποιεῖτε** εἰς τὴν ἐμὴν ἀνάμνησιν.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this **do** in **remembrance** of me.

(Do ongoingly)

Phil. 2:14 ~ Present

Do all things without murmurings and disputings:

πάντα **ποιεῖτε** χωρὶς γογγυσμῶν καὶ διαλογισμῶν,

(Ongoing action)

John 7:37 ~ Present

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς καὶ ἔκραξε, λέγων, Ἐάν τις διψᾷ, **ἐρχέσθω** πρός με καὶ **πινέτω**.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, **let him come** unto me, and **drink**.

CLARIFIERS

"Let" and "must"

Often, imperatives are translated into English (in the KJV as well as modern translations) by the word "let." Without knowing it, then, English speakers can take imperatives as permissives. When translated with a form of the word "let," the Greek imperative as not giving permission, per se. It was communicating a binding condition, a requirement placed upon the life of the recipient.

1 Timothy 3:10 was translated as "let the deacons be first proved." As seen below, the verb **δοκιμαζέσθωσαν** is an imperative (present middle/passive), bringing the deacons and all others involved in the situation into a binding condition to assure that those serving in an official capacity of assistance in the assembly are truly documented to be what God requires them to be.

1 Timothy 3:10

καὶ οὗτοι δὲ **δοκιμαζέσθωσαν** πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες.

Likewise, the command in Philippians 2:5 can appear to be a passive or permissive to the English reader who is untaught: "Let this mind be in you...." Yet, they must learn the force of this word, not as giving mere permission or room to accomplish an action, but as totally binding a human to the action, "this mind ***must*** be in you...."
Phil. 2:5
τοῦτο γὰρ **φρονείσθω** ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ·

MORPHOLOGY

The *present imperative* is the only one whose ending is preceded by an epsilon (-ε-) as in λυετω vs λυσατω (-σα- Aorist).

Memory Cues

All 3rd person's have an omega in them.

The last letter of all forms (3rd singular with 3rd singular, 2nd plural with 2nd plural, etc.) except 2nd singular are identical.

Imperative Master Chart

	singular	plural
2nd		-τε
3rd	-τω	-τωσαν

Tense Infix Chart

3rd Person Singular
Imperatives

present	- ε - - ες -		λυ **έ** τω λυ **έσ** θω		λυ**έ**τω λυ**έσ**θω
aorist	- σα - - σασ - - θη -		λυ **σά** τω λυ **σάσ** θω λυ **θή** τω		λυ**σά**τω λυ**σάσ**θω λυ**θή**τω

Pres. Act.

	singular	plural
2nd	λῦε	λύετε
3rd	λυέτω	λυέτωσαν

Pres. M/P

	singular	plural
2nd	λύου	λύεσθε
3rd	λυέσθω	λυέσθωσαν

Aor. Act

	singular	plural
2nd	λῦσον	λύσατε
3rd	λυσάτω	λυσάτωσαν

Aor. Mid

	singular	plural
2nd	λῦσαι	λύσασθε
3rd	λυσάσθω	λυσάσθωσαν

Aor. Pass

	singular	plural
2nd	λύθητι	λύθητε
3rd	λυθήτω	λυθήτωσαν

		Pres. Act.	Pres. M/P	Aor. Act	Aor. Mid	Aor. Pass
Singular	2nd	λῦε	λύου	λῦσον	λῦσαι	λύθητι
	3rd	λυέτω	λυέσθω	λυσάτω	λυσάσθω	λυθήτω
Plural	2nd	λύετε	λύεσθε	λύσατε	λύσασθε	λύθητε
	3rd	λυέτωσαν	λυέσθωσαν	λυσάτωσαν	λυσάσθωσαν	λυθήτωσαν

		Pres. Act.	Pres. M/P	Aor. Act	Aor. Mid	Aor. Pass
Singular	2nd	-ε	-ου	-σον	-σαι	-θητι
	3rd	-έτω	-έσθω	-σάτω	-σάσθω	-θήτω
Plural	2nd	-ετε	-εσθε	-σατε	-σασθε	-θητε
	3rd	-έτωσαν	-έσθωσαν	-σάτωσαν	-σάσθωσαν	-θήτωσαν
		|	|	|	|	|
Infixes		-ε-	-εσθ-	-σα-	-σασθ-	-θη-

NEAR DEMONSTRATIVES

	Masculine	Feminine	Neuter
	↓	↓	↓
	οὗτος	αὕτη	τοῦτο
	"this"	"this"	"this"

		Masculine 2nd	Feminine 1st	Neuter 2nd
Singular	nom	οὗτος	αὕτη	τοῦτο
	gen	τούτου	ταύτης	τούτου
	dat	τούτῳ	ταύτῃ	τούτῳ
	acc	τοῦτον	ταύτην	τοῦτο
Plural	nom	οὗτοι	αὗται	ταῦτα
	gen	τούτων	τούτων	τούτων
	dat	τούτοις	ταύταις	τούτοις
	acc	τούτους	ταύτας	ταῦτα

113

SUBJUNCTIVE MOOD

The subjunctive speaks of an action that is future in relation to the moment of communication. How, then, does it differ from the simple future tense? In the broadest sense, the subjunctive is a *contingent future*. It is contingent or dependent on such things as the activity defined in the main clause (that is, by the controlling verb) or the volition of those addressed (such as in the "hortatory subjunctive").

So, the subjunctive differs from the simple future indicative in that it inherently speaks of an activity that is conditional. **Some condition must be met for the action expressed in the subjunctive to occur.** As stated in an older grammar, "A subjunctive clause, it is evident, requires another to complete its meaning; hence, the name of the mood, the 'subjoined' mood."[57] In other words, the subjunctive action is made possible by another action or situation, and its possiblity is inherently joined to that other action or situation.

Now, the subjunctive must not be confused with "subjective" or "uncertain." That a verb is in the subjunctive mood may introduce uncertainty, as it often does, but the action expressed by the subjunctive is not necessarily uncertain. **Its certainty is a dependent certainty. If the thing upon which it depends is certain then the subjunctive is certain as well.**

Subjunctive compared to imperative

The subjunctive mood and imperative ("command") mood share some characteristics. Two points of overlap between the subjunctive and imperative are the following:

1. They both express actions *not yet accomplished*, actions that are <u>unfilfilled at the moment of communication</u>.

2. They both express actions that are *conditional*. So, both are future and both depend upon another action or condition for their fulfillment.

The fulfillment of the imperative depends upon the willingness and ability of the one addressed to submit to the will and design of the other. Authority or the expression of the will is always of interest in the imperative forms, while it is not an inherent aspect of the subjunctive. *Rather, dependency (or contingency) appears to be the main focus of the subjunctive.*

---

57 *Handbook to the Grammar of the Greek Testament With a Complete Vocabulary, and an Examination of the Chief New Testament Synonyms*
By Samuel Gosnell Green, p. 59, published 1870

Only two sets of endings are used throughout the Subjunctive mood:

ω, ης, η, ωμεν, ητε, ωσι & μαι, η/σαι, ται, μεθα, σθε, νται

Key Markers for all voices (active, middle, and passive)

Tense-Voice Info	→	**Marker**
Present Marker:	→	none
1st Aorist Active:	→	sigma σ
1st Aorist Passive:	→	θ
2nd Aorist:	→	stem change (3.g., λαμβαν- to λαβ-)
Perfect Marker:	→	duplication λέλυ-

The subjunctive has no past-tense ε augment

The connecting vowel changes from ε to η or ο to ω

The subjunctive is only found in the present and aorist tenses (+ a few perfects)

MORPHOLOGY OF THE SUBJUNCTIVE

The following succinct points summarize key morphological information about the subjunctive mood in ancient Greek.

"Formation of the subjunctive is the most regular of all moods."[58]

Further, as mentioned above, the subjunctive is almost entirely limited to **present** and **aorist** tenses.[59]

---

58 Summers, R., & Sawyer, T. (1995). Essentials of New Testament Greek (Rev. ed., p. 118). Nashville, TN: Broadman & Holman.

59 The 10 or so exceptions to this are in the perfect tense, and each of them is used with the verb οἶδα.
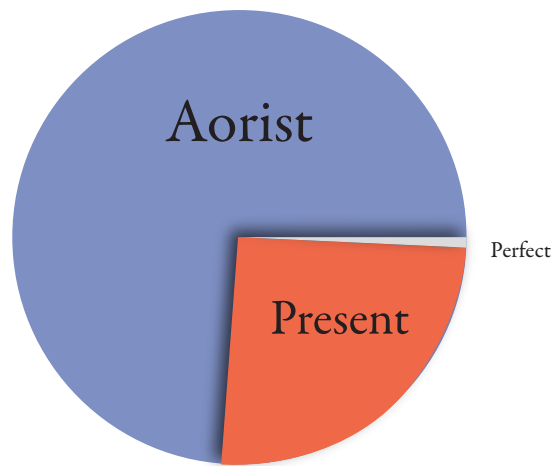
Concerning its regularity of form, the Subjunctive Mood only employs two sets of endings, namely the following two:

Active Endings*	Mid/Pass. Endings
ω	μαι
ης	σαι/η
η	ται
ωμεν	μεθα
ητε	σθε
ωσι	νται

*Also used for Aorist passive

The subjunctive uses no ε augment, for the ε augment signifies past time, and the subjunctive is not inherently a past-tense mood. So...

ἐπλήρωσε (aorist indicative)

πληρώσῃ (aorist subjunctive)

The subjunctive forms build off of the indicative forms of the verb. The most basic explanation of the change of form from indicative to subjunctive is that the connecting vowel lengthens from ε to η or o to ω.

Subjunctive Key

ε → η
o → ω

All Active Subjunctives (plus Aorist Passive)

ω, ης, η, ωμεν, ητε, ωσι endings

Pres. Act. Subj.	λύ
1st Aor. Act. Subj.	λυσ
2nd Aor. Act. Subj.	λαβ
Perf. Act. Subj.	λελυκ
1st Aor. Pass. Subj.	λυθ
Pres. Act. Subj. of εἰμί	ʼ

λύ	λυσ	λαβ	λελυκ	λυθ	εἰμί
λύω	λυσω	λαβω	λελυκω	λυθω	ὦ
λύης	λυσης	λαβης	λελυκης	λυθης	ἦς
λύη	λυση	λαβη	λελυκη	λυθη	ἦ
λύωμεν	λυσωμεν	λαβωμεν	λελυκωμεν	λυθωμεν	ὦμεν
λύητε	λυσητε	λαβητε	λελυκητε	λυθητε	ἦτε
λύωσι	λυσωσι	λαβωσι	λελυκωσι	λυθωσι	ὦσι

Middle Subjunctive

λύ ωμαι	
λύ η	
λύ ηται	Present Middle/Passive Subjunctive
λυ ώμεθα	
λύ ησθε	
λύ ωνται	

Present Mid/Pass Subj. λυ + η/ω
1ˢᵗAorist Middle Subj. λυσ + η/ω +
2ⁿᵈ Aorist Middle Subj. λιπ + η/ω

μαι
σαι/η
ται
μεθα
σθε
νται

λύσ ωμαι	
λύσ η	
λύσ ηται	1ˢᵗ Aorist Middle Subjunctive
λυσ ώμεθα	
λύσ ησθε	
λύσ ωνται	

λιπ ωμαι	
λιπ η	
λιπ ηται	2ⁿᵈ Aorist Middle Subjunctive
λιπ ώμεθα	
λιπ ησθε	
λιπ ωνται	

DATIVE CASE
Δοτική

the "together" case

1. Nearness or Proximity - "with"
2. Stationary - "with"
3. Moving into association - "to"
4. Accomplishing with the aid of - "by"/"with"
       └ "instrumental"

TOGETHER

MOVING INTO ASSOCIATION
"TO"

STATIONARY
"WITH"

NEARNESS OR PROXIMITY
"IN" "WITHIN"

ACCOMPLISHING WITH THE AID OF
"BY" OR "WITH"

NEARNESS OR PROXIMITY
"IN" "WITHIN"
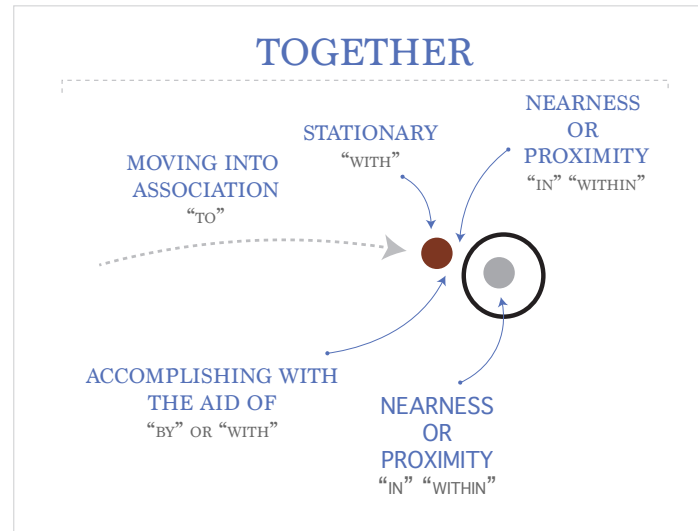
The dative is the "joining" case, for it associates and connects things either in physical or immaterial ways into "togetherness." The dative could also be called "the case of association." It joins one thing together with another thing, in association with it, or in relation to it. Descriptive synonyms for this case would also include the terms *bonding, linking, connecting,* and *correlating.*

This is the dative's raw material and from this raw material a number of uses arise. Due to this inherent "material of meaning," the dative naturally has the potential to express ideas related to nearness, proximity, comparison, and so forth. Further, the idea of "joined" can readily communicate that something is at rest or stationary, *at least in relation to the thing to which it is joined.*

If the dative expresses movement, it does so to express the idea of something moving into relationship with another thing. When one thing is done "for" someone else, a relationship of motive or action is formed between the doer and receiver. That is, it is joined to them, physically or mentally. The action is done *in relation to* or *in association with* that other person. Thus, the dative case provides the material for the indirect objects of Greek sentences, one of its common functions, and it does so out of its own *native* resources.

So, the dative is the "joining together" case, providing material for such Greek ideas that relate to bringing together, associating, or joining something in relation to another.

In this way, it is the case of *addition*,[60] one thing being added to another, while the genitive can act as its opposite.[61] The genitive has the potential to act as a *subtracter*, since it can communicate that one thing is "from" or "away from" or "out of" another, making it no longer "together with" it.

This same raw material of the dative influences its use with the prepositions, such as its use with ἐπί.[62] (See below.)

The *joined* or *together* idea of the dative can express the following relationships and ideas:

> *joined as one thing together with another but within it*
> *joined together, as side by side or in conjunction*
> *joined in means, one thing acting together with the means provided by another thing*
> *the movement involved in joining together*
> *the motivation for an action can be the instrument of joining together the action and the one for whom it was accomplished: it was done "for" someone.*

The main English prepositions that find association with the dative case are *in, with, by, to,* and *for.* The above relationships explain these English prepositions and their relationship to the dative.

> *joined together one within another*   "in"
> *joined together with*   "with"
> *joined together in means*   "by" or "with"

---

60   The very word "dative" comes from the Latin *dativus* which means "pertaining to giving." https://www.etymonline.com/search?q=dative, accessed 2021-07-14

61   *A Complete Greek Grammar* by John William Donaldson p. 187 published 1848

62   See the following section on dative and prepositions

|	
movement of joining together	"to"
joined together in intention	"for"

The dative receives its "to" idea from being the case of addition, one thing being joined to another thing in some way, just as the genitive gets its "from" idea from being the case of source, whereas the accusative gets its "to" idea from being the case of extent, expressing the idea of "to the limitations" of what is specified. That is, the accusative answers the question, "To what extent or limitation or objective?" Thus, the accusative would readily express the idea of "all the way **to**" while the dative would lend itself to "in relation **to**."
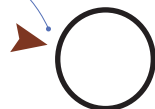
TOGETHER WITHIN
"in"

Matthew 5:2

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι

"blessed are the poor in spirit"
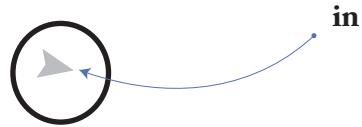
TOGETHER WITH
"with"

1 Cor. 13:5
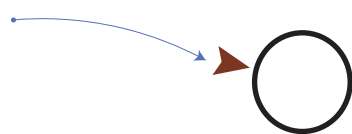"rejoices-together with the truth"
συγχαίρει δὲ τῇ ἀληθείᾳ

togetherness with

MOVEMENT INTO TOGETHERNESS
"to" "unto"

Luke 18:32
παραδοθήσεται γὰρ τοῖς ἔθνεσι
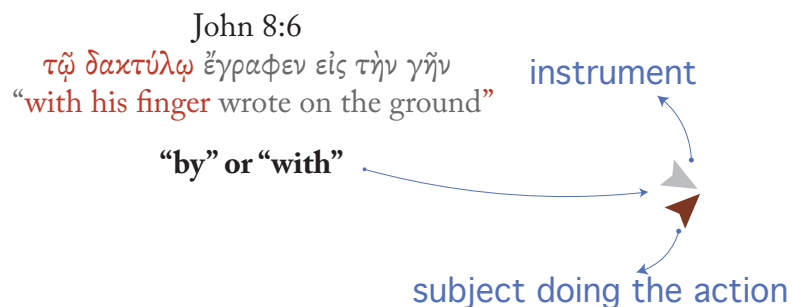For he shall be delivered unto the Gentiles

unto

The dative & the instrumental

John 8:6
τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν
"with his finger wrote on the ground"

instrument

"by" or "with"

subject doing the action

This last picture illustrates the traditional instrumental use of the dative. The two arrows represent the subject doing the action and the instrument by which he does the action working *together* to accomplish the action. Did Christ write or did His finger write on the ground that day in the treasury yard of the Temple? Both wrote, together.

In every instrumental use is a "together" use, for the subject does not accomplish the work alone but does so in conjunction ("together with") the help of some means (the instrument).

Instrumentality expresses association because the instrument is so associated with the work as to be the instrument by which that work is accomplished. The association or "togetherness" between the act of accomplishing something and the instrument or means by which the act is accomplished is naturally dative.

In Greek, the dative instrumental use was not "*through* the means of" (as διά expressed) but "*with* or *within* the means of" something. A number of instrumental ideas can be expressed by the preposition "with." These are inherently dative ideas. Using a more formal level of English syntax, it could be said that "he ate *by means of* a spoon." This same action could be stated as "he ate *with* a spoon," using everyday syntax. Notice that the ideas are the same, though. "With" and "by means of" overlap in that the means acts together "with" the action to accomplish it. **So, the dative's raw material provides what is needed to express instrumentality.**

The dative and possession

The dative can express possession, just as the genitive is capable of doing, only it does so by means of its inherent idea of "togetherness."

Luke 21:4

ἅπαντες γὰρ οὗτοι **ἐκ τοῦ περισσεύοντος αὐτοῖς** ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, αὕτη δὲ **ἐκ τοῦ ὑστερήματος αὐτῆς**

For all these have **of their abundance** cast in unto the offerings of God: but she **of her penury** hath cast in all the living that she had.

"from the abundance"	"to them" DATIVE
ἐκ τοῦ περισσεύοντος	αὐτοῖς
"from the lack"	"of her" GENITIVE
ἐκ τοῦ ὑστερήματος	αὐτῆς

The first uses a dative (αὐτοῖς) to show possession, while the second uses a genitive (αὐτῆς). The dative is the "together" case and, therefore, is suited to communicating the "togetherness" of what was abounding to the rich men, while the genitive, the case suited for communicating "awayness," was used to communicate the lack.
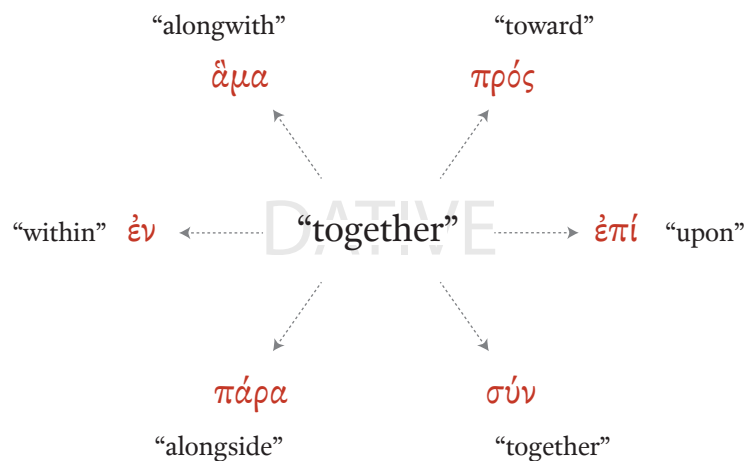
The dative with prepositions

The basic idea of the dative shows through in its use with verbs as well as with prepositions. One preposition that takes the dative exclusively is the preposition σύν. True to the dative's underlying idea, σύν means "*together with*" (cooperation-focus).[63] Likewise, the adverbial preposition ἅμα is found in the dative and, just like σύν, it means "together with," but in a temporal sense, "together, at the same time." This is further significant in light of the fact that of the over 40 "adverbial prepositions," ἅμα **is the only one used in the dative and *is only* used in the dative**.

Now, the basic meaning of the dative is ***combined*** with prepositions and, in a sense, its meaning is pulled or narrowed in the direction of the meaning of the particular preposition combined with it.

The following graphical illustration contains all prepositions that use the dative in Scripture.

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63   Green, 1907, p. 132

"alongwith"   "toward"

ἅμα   πρός

"within" ἐν ←---- "together" ----→ ἐπί "upon"

πάρα   σύν

"alongside"   "together"

The dative gets "pulled" in a definite direction
        by the preposition combined with it.

The dative + ἐπί

The preposition ἐπί can simply mean "upon" and can mean this when used with the genitive,
dative, and accusative alike.

ἐπί + *genitive*   =   "upon"
ἐπί + *dative*   =   "upon"
ἐπί + *accusative*   =   "upon"

Thus, for an English speaker, discerning any difference between these three different uses
of ἐπί is difficult. So, as an aid to doing so, consider that the English words "him," "he," and
"his" represent three different cases.

he   =   nominative
his   =   possessive
him   =   accusative

To give an English analogy, the difference that cases can make when combined with a single preposition is seen in the difference between the phrases "upon his" and "upon him." Though "upon his" and "upon him" are identical phrases except for a change of case in the object, no true English speaker would confuse the two or think that they are communicating identical ideas. Though this will give the English speaker a general sense of how the cases can affect the meaning of a noun or substantive joined to a preposition, the learner must keep in mind that the Greek cases tend to be significantly richer than the sparse cases in English.

Since ἐπί is used with all three cases, what significance does it carry when used with the dative? The differences is often one of *accentuation*. The dative, it can communicate the idea of not only location "upon" but can *accentuate* the additional idea of *rest*—"rest upon"—as well as *proximity* or *nearness*.

The way the case materials distinguish themselves from one another is analogous to soldiers in a special platoon who are each fully trained soldiers, overlapping in most skills but specialists in certain areas. In general, the entire team works together fluidly, but the team member who specializes in a given task will step forward to accomplish that task for the team when it matches his specialty.

Likewise, **when the need arises to express "upon" with a nuance of *close proximity* or *contact* or *rest*, the dative is prepared for this task above either the genitive or the accusative.**

Thus, even though great overlap can exist between all three cases when used with ἐπί, when there needs to be a difference expressed, **the groundwork for the distinction has already been laid in the cases.**

2ᴺᴰ AORIST

2ⁿᵈ Aorist Active Indicative

	Singular			Plural	
1	ἔλαβον	I took		ἐλάβομεν	we took
2	ἔλαβες	you took		ἐλάβετε	you "all" took
3	ἔλαβε(ν)	he/she/it took		ἔλαβον	they/these/those t

Trunk-Level Information

- 2nd Aorists take the prefix (ε- augment) and suffixes (endings) as the Imperfect

- The stems (the forms of the verb root itself) change between Present and Aorist of a verb that is formed in the 2nd Aorist

The 2ⁿᵈ Aorists do not follow the endings of the regular Aorist (1ˢᵗ Aorist). Rather, they use the forms of the Imperfect. The way to tell the difference between a 2ⁿᵈ Aorist and an Imperfect of the same is by the stem. The 2ⁿᵈ Aorist uses a different stem from the Imperfect, while using the same ε augment and endings, as illustrated below.

The verb λαμβάνω in the Aorist takes the 2ⁿᵈ Aorist form. Rather than being ελαμβάσα in the Aorist (1ˢᵗ Aorist), the 1ˢᵗ person singular form is ἔλαβον. The Imperfect form is ἐλάμβανον. The differences between the two are the stems, λαβ for the Aorist and λαμβαν for the imperfect. The prefix and endings are the same: ε_____ον.

These stem changes could be likened to English verbs that change form when changing from present to past tenses. For example, the past of "took" is not "tooked" but "take." The past of

"go" is not "goed" but "went." The difference in form between "go" and "went" is drastic, but an English speaker has these forms connected with one another grammatically in his mind.[64]

Here are the Aorist and Imperfects of the verb ἔχω. Note carefully the stem changes.

εἶχεν[65]   imperfect active indicative 3S

ἔσχεν   aorist active indicative 3S

same augment
ε ἶχ εν   imperfect
ἔ σχ εν   aorist
same ending

Likewise, the stem difference is seen in the word λέγω below:

ἔλεγεν   imperfect active indicative 3S

εἶπεν   aorist active indicative 3S

same augment
ἔ λεγ εν   imperfect
ε ἶπ εν   aorist
same ending

Extra Information:

Like the 1st Aorist, the 2nd Aorist has distinct forms for middle and passive.

The verb εἰμί **has no aorist.**

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64   "Many second aorist forms are entirely different from the present stems. Some of these were originally from older verbs and were used later as the aorist forms of other prominent verbs in the New Testament. For example, εἶπον is related to an obsolete verb ἔπω (I say), but it is used as the aorist of λέγω . Also, εἶδον is used for βλέπω and ὁράω (I see), though it may be from an older verb εἴδω (I see). Note that ἔγνων , the second aorist of γινώσκω , uses ω as the connecting vowel. You must always look up the aorist form and, if is different from the present stem, learn it as a separate form. You will find it as the third form in the list of principal parts of verbs." Summers, Ray. Essentials of New Testament Greek (Kindle Locations 2721-2727). B&H Publishing Group. Kindle Edition.

65 εἶχε (8x), εἶχέ (1x), εἶχέν (1x)

The 2nd Aorist infinitive does not derive from the imperfect, which has no infinitive.

More Examples:

<u>βάλλω</u>

ἔβαλλον   <u>imperfect</u> active indicative 3P

ἔβαλον   <u>aorist</u> active indicative 3P

<u>γράφω</u>

ἔγραφεν   <u>imperfect</u> active indicative 3S

ἔγραψεν   <u>aorist</u> active indicative 3S

<u>λαμβάνω</u>

ἐλάμβανεν   <u>imperfect</u> active indicative 3S

ἔλαβον   <u>aorist</u> active indicative 3S (or 1S or 3S)

<u>ἔχω</u>

εἶχεν[66]   <u>imperfect</u> active indicative 3S

ἔσχεν   <u>aorist</u> active indicative 3S

εἶχον   <u>imperfect</u> active indicative 3P

ἔσχον   <u>aorist</u> active indicative 3P[(7x, 3S 2x)]

<u>λέγω</u>

ἔλεγεν   <u>imperfect</u> active indicative 3S

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66 εἶχε (8x), εἶχέ (1x), εἶχέν (1x)

εἶπεν   aorist active indicative 3S

φέρω

ἔφερεν   imperfect active indicative 3S

ἤνεγκεν   aorist active indicative 3S

ἔφερον   imperfect active indicative 3P

ἤνεγκαν   aorist active indicative 3P

ἀποθνήσκω

ἀπέθνησκον imperfect active indicative 3P

ἀπέθανον   aorist active indicative 3P

γινώσκω

ἐγίνωσκεν imperfect active indicative 3S

ἔγνω   aorist active indicative 3S

The following is a list of all the 2nd Aorist verbs in the New Testament:[67]

ἄγω	ἤγαγον	*αγ	v-1b(2)
αἱρέω	εἱλόμην17	*ϝελ	v-1d(2a)
αἰσθάνομαι	ἠσθόμην	*αισθ	v-3a(2a)
ἅλλομαι	ἡλόμην18	*αλ	v-2d(1)

ἁμαρτάνω	ἥμαρτον19	*ἁμαρτ	v-3a(2a)
ἀναθάλλω	ἀνέθαλον	ἀνά + *θαλ	cv-2d(1)
ἀνακράζω	ἀνέκραγον20	ἀνά + *κραγ	cv-2a(2)
ἀποθνήσκω	ἀπέθανον21	ἀπό + *θαν	cv-5a
ἀπόλλυμι	ἀπωλόμην22	*ἀπ +ολ	cv-3c(2)
βάλλω	ἔβαλον	*βαλ	v-2d(1)
γίνομαι	ἐγενόμην	*γεν	v-1c(2)
ἔρχομαι	ἦλθον	*ελθ	v-1b(2)
ἐσθίω	ἔφαγον	*φαγ	v-1b(3)
εὑρίσκω	εὗρον	*ευρ	v-5b
ἔχω	ἔσχον	*σεχ	v-1b(2)
θιγγάνω	ἔθιγον	*θιγ	v-3a(2b)
ἱκνέομαι	ἱκόμην	*ἱκ	v-3b
κάμνω	ἔκαμον	*καμ	v-3a(1)
λαγχάνω	ἔλαχον	*λαχ	v-3a(2b)
λαμβάνω	ἔλαβον	*λαβ	v-3a(2b)
λανθάνω	ἔλαθον	*λαθ	v-3a(2b)
λέγω	εἶπον	ϝιπ	v-1b(2)
λείπω	ἔλιπον	*λιπ	v-1b(1)
μανθάνω	ἔμαθον	*μαθ	v-3a(2b)
ὁράω	εἶδον	*ϝιδ	v-1d(1a)
ὀφείλω	ὤφελον	*οφ	v-2d(1)
πάσχω	ἔπαθον	*παθ	v-5a

περιτέμνω	περιέτεμον	περι + *τεμ	cv-3a(1)
πέτομαι	ἐπτόμην23	*πετ	v-1b(3)
πίνω	ἔπιον	*πι	v-3a(1)
πίπτω	ἔπεσον	*πετ	v-1b(3)
πυνθάνομαι	ἐπυθόμην	*πυθ	v-3a(2b)
τέμνω	ἔτεμον	*τεμ	v-3a(1)
τίκτω	ἔτεκον	*τεκ	v-1b(2)
τρέχω	ἔδραμον	*δραμ	v-1a(2)
τυγχάνω	ἔτυχον	*τυχ	v-3a(2b)
φεύγω	ἔφυγον	*φυγ	v-1b(2)

1ˢᵀ AORIST

Passive Indicative

1ˢᵗ Aorist Passive Indicative

Singular   Plural

	Singular			Plural	
1	ἐλύθην	I was loosed	ἐλύθημεν	we were loosed
2	ἐλύθης	you were loosed	ἐλύθητε	you "all" were loosed
3	ἐλύθη	he/she/it was loosed	ἐλύθησαν	they/these/those were loosed

The aorist passive indicative chart builds off of the -θη- infix .

$$ἐλύ\textbf{θη}ν$$

aorist passive infix

This infix appears also in the future passive.

The future middle indicative learned earlier (σ + μαι endings) is used to form the future passive indicative, with the addition of -θη- infix before the endings.

λύσομαι   Future *Middle*
λυθήσομαι Future *Passive*

CORRELATIONS (θη/θε)

θε aorist passive participle infix
θησ future passive indicative marker
θη aorist passive *indicative* & *imperative*
θ aorist passive *subjunctive*
θ present mid/pass imperative (all but 2nd singular)

Learned passive forms

λυομαι   **present** mid/passive indicative

λυθησομαι   **future** passive indicative

λελυμαι   **perfect** mid/passive indicative