# unfoldingWord Greek Grammar

## *Release 1-alpha*

**unfoldingWord**

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## unfoldingWord Greek Grammar

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Adjective

## 2.1 Glossary

An adjective is a part of speech which describes a noun or pronoun (or a word functioning as a noun or pronoun).

| John 10:11 | | | | | |
|---|---|---|---|---|---|
| $\gamma$ | $\epsilon\mu\iota$ | | $\pi o\iota\mu\nu$ | | $\kappa\alpha\lambda$ |
| egō | eimi | ho | poimēn | ho | **kalos** |
| I | I am | the | shepherd | the | **good** |

*I am the* **good** *shepherd...*

## 2.2 Article

### 2.2.1 Overview

Adjectives describe (or modify) a noun or a pronoun. Adjectives function (or are used) in four distinct ways;

1. Attributive – giving information about the noun. It tells of an attribute or a quality of the word it modifies.

2. Substantive – taking the place of a noun (or pronoun), acts like a noun

3. Predicate Nominative – asserting something about the subject of the sentence

4. Adverbial – used to modify (or give information) about a verb

Often the final determination as to how an adjective is being used (or its function in the sentence) must be based on context after taking into account the form of the adjective.

Adjectives may also be used as a comparative .

### 2.2.2 Form

Greek adjectives must match the noun they modify in, *number* , and *gender* . Because of this, they can take the form of all three genders: *masculine* , *feminine* , and *neuter* . If the adjective is functioning as an attributive, it will also agree with the noun it modifies in *case* . An adjective is listed in a lexicon in its nominative, singular, masculine form.

Adjectives will show these these various forms by using the same endings as nouns. See Master Table 1 and Master Table 2 *Master Tables* . (The set of suffixes used by each adjective is determined by its stem, just as is true with nouns. See adjective_paradigms .

**Adjectives will decline according to the stem of the adjective, NOT THE STEM OF THE NOUN THEY ARE MODIFYING.** In other words, the feminine dative singular for the adjective $\pi$ will always be $\pi$. It will not change when modifying any other dative feminine noun.

**Example:** The final vowel ($\alpha$) in the feminine declension for the adjective $\pi$, $\pi\sigma\alpha$, $\pi\nu$ ( \*all, each, every \*) changes to an ($\eta$) in the dative singular.

> See Table_A7

The first declension noun $\epsilon\lambda o\gamma\alpha$ does not undergo the same vowel change. As long as the adjective agrees with its noun in number, and gender, the specific form of its endings makes no difference to translation.

| Ephesians 1:3 | | | | | | |
|---|---|---|---|---|---|---|
| | $\epsilon\lambda o\gamma\sigma\alpha$ | $\mu$ | $\nu$ | $\pi\sigma$ | $\epsilon\lambda \mathbf{o}\gamma$ | $\pi\nu\epsilon\upsilon\mu\alpha\tau\iota\kappa$ |
| ho | eulogēsas | hēmas | en | **pasē** | **eulogia** | **pneumatikē** |
| who | has blessed | us | with | **every** | **blessing** | **spiritual** |

*who has blessed us with* **every spiritual blessing**

In this example the adjectives $\pi$ and $\pi\nu\epsilon\upsilon\mu\alpha\tau\iota\kappa$ are feminine singular and agree with the noun $\epsilon\lambda o\gamma\iota$ in gender and number. They also agree in case because they are functioning as an attributive adjective (see below).

Most first declension nouns are feminine (but some are masculine). Most second declension nouns are masculine (but some are feminine or neuter). Third declension nouns may be masculine, feminine, or neuter.

The entry in the lexicon will identify the gender of each noun. However, if the definite article is present in the text, the definite article always agrees with the noun it is modifying in case, number and gender. The definite article (if present) in the text may also serve as an indicator of the gender of the noun.

The adjective (like the article) will always take the form that represents the true gender of the noun. In the example below $\pi o\mu\eta\nu$ may look like it is feminine because it ends with "$\eta\nu$", but it is a third declension masculine noun. An adjective modifying $\pi o\mu\eta\nu$ must therefore decline in the masculine form. In this example both $\pi o\iota\mu\nu$ and $\kappa\alpha\lambda$ are nominative masculine singular.

| John 10:11 | | | | | |
|---|---|---|---|---|---|
| $\gamma$ | $\epsilon\mu\iota$ | | $\pi\mathbf{o}\iota\mu\nu$ | | $\kappa\alpha\lambda.$ |
| Egō | eimi | ho | **poimēn** | ho | **kalos.** |
| I | I am | the | **shepherd** | the | **good** |

*I am the* **good shepherd.**

### 2.2.3 Function

## Attributive function

This is the most common use of an adjective. Both *restrictive adjectives* and *ascriptive adjectives* may have an *attributive* function.

1. Restrictive adjectives follow a pattern of **noun- definite article- adjective** or (**definite article-noun-definite article-adjective**)

2. Ascriptive adjectives follow one of four patterns:

   - **Definite article- adjective- noun** or

   - **Definite Article- noun- adjective** or

   - **noun- adjective** or

   - **adjective- noun**

An attributive adjective may come before or after the noun it modifies. An attributive adjective will usually have an article. Attributive adjectives must agree with the noun they modify in case, number, and gender. As stated above attributive adjectives will occur in one of several patterns. One of the most common patterns is **noun- definite article-adjective** (which may also include a definite article in front of the noun). Attributive adjectives following this pattern are restrictive.

| John 2:1 | | | | | | |
|----------|---------|-----------|--------|----------|---------|-------------|
| Κα | $\tau$ | $\mu\rho$ | $\tau$ | $\tau\rho\tau$ | $\gamma\mu$o | $\gamma\nu\epsilon\tau$o |
| Kai | **tē** | **hēmera** | **tē** | **trite** | gamos | egeneto |
| And | **on the** | **day** | **the** | **third** | wedding | there was |

*and there was a wedding on* **the third day**

Another pattern for attributive adjectives is: **definite article – adjective- noun**.

| Matthew 12:35 | | | | | | |
|---------------|-----------|-------------|------|------|-----------|-------------|
| | $\gamma\alpha\theta$ | $\nu\theta\rho\omega\pi$**o** | $\kappa$ | $\tau$o | $\gamma\alpha\theta$**o** | $\theta\eta\sigma\alpha\upsilon\rho$o |
| ho | **agathos** | **anthrōpos** | ek | tou | **agathou** | **thēsaurou** |
| the | **good** | **man** | out | of the | **good** | **treasure** |

*The* **good man** *from the* **good treasure..**

Attributive adjectives may also occur with no definite article. The pattern for attributive adjectives without an article is generally: **noun-adjective**

| 1 John 2:7 | | | | | | | | | |
|------------|---|---------------------------|-------------------------|---------------------|--------------|---------------|----|---------------------------|-------------------------|
| oκ | | $\nu\tau$**o**$\lambda\nu$ | $\kappa\alpha\iota\nu\nu$ | $\gamma\rho\phi\omega$ | $\mu\nu$ | $\lambda\lambda$' | | $\nu\tau$**o**$\lambda\nu$ | $\pi\alpha\lambda\alpha\iota\nu$ |
| ouk | | **entolēn** | **kainēn** | graphō | hymin | all' | | **entolēn** | **palaian** |
| not | a | **commandment** | **new** | I am writing | to you | but | an | **commandment** | **old** |

*I am not writing a* **new commandment** *to you, but an* **old commandment. . .**

Note: if there is NO article, the adjective could be functioning as a predicate nominative. See *Predicate Function* below.

## Substantive Function

Adjectives functioning as a Substantive are parsed as a **Noun Substantive** in the Unfolding_Word_Greek_New_Testament

Sometimes, an adjective is used, but there is no noun nearby that it agrees with in case, number, and gender. There is therefore no noun that it could be modifying. When this occurs the adjective is functioning as a noun. In this case, the reader understands that the writer is referring to some unnamed person or object in the sentence. The unnamed person or object is simply identified by the adjective. An adjective functioning in this way is called a **substantive** (because the substance of a noun is implied by the adjective). A substantive adjective will **usually** have an article immediately preceding the adjective.

If an adjective is functioning as a **substantive** , its **case** will be determined by its function within the clause. Its **number** and **gender** will be determined by the person or thing it represents.

| Romans 1:17 | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| $\kappa\alpha\theta$ | $\gamma\gamma\rho\alpha\pi\tau\alpha\iota$ | | $\delta$ | $\delta\kappa\alpha\iota$o | | $\kappa$ | $\pi\sigma\tau\epsilon\omega$ | $\zeta\sigma\epsilon\tau\alpha\iota$ |
| kathōs | gegraptai | ho | de | **dikaios** | | ek | pisteōs | zēsetai |
| as | it has been written | the | but | **righteous** | [man/person] | from | faith | he will live |

*as it has been written, "But, the **righteous** will live by faith."*

## Predicate Function

Adjectives functioning as a Predicate are parsed as a **Noun Predicate** in the Unfolding_Word_Greek_New_Testament

If an adjective does not have an article, but the modified noun does have an article, the adjective is *probably* functioning as a **predicate**. Predicate adjectives are adjectives that describe nouns using a linking verb. Often the linking verb is not present in the Greek text and must be supplied when translating in English. Predicte adjectives must agree with the noun they are modifying in *gender* and *number*. Some languages need a verb in every sentence, so the understood verb may be added to the translation in order to make the sentence grammatically correct in the target language.

Predicate adjectives **never** have the article preceding them. The absence of the article is a big clue that an adjective is a predicate adjective. However, a final determination must be based on context. If the noun has an article, and the adjective does not have an article, then the adjective is functioning as a predicate adjective. If there is no article before the noun or the adjective, the function of the adjective must be determined based on context. Predicate adjectives occur in three basic patterns.

*The first pattern is:* **adjective-definite article-noun**

| Matthew 5:3 | | | | | |
|---|---|---|---|---|---|
| **M**$\alpha\kappa\rho\iota o\iota$ | | o | $\pi\tau\omega\chi$o | $\tau$ | $\pi\nu\epsilon\mu\alpha\tau\iota$ |
| **makarioi** | | hoi | ptōchoi | tō | pneumati |
| **Blessed** | **are** | the | poor | in the | spirit |

**Blessed are** *the poor in spirit*

*A second pattern is:* **definite article-noun-adjective**

| John 3:33 | | | |
|---|---|---|---|
| | $\theta\epsilon$ | $\lambda\eta\theta$ | $\sigma\tau\iota\nu$ |
| ho | Theos | **alēthēs** | estin |
| the | God | **true** | he is |

*God is* **true**

**A third pattern occurs when no article is present**

| James 1:12 | | | | | |
|---|---|---|---|---|---|
| **M**$\alpha\kappa\rho\iota$**o** | | $\nu\rho$ | | $\pi o\mu\nu\epsilon\iota$ | $\pi\epsilon\iota\rho\alpha\sigma\mu\nu$ |
| **makarios** | | anēr | hos | hypomenei | peirasmon |
| **Blessed** | is the | man | who | he endures | a trial |

**Blessed** *is the man who endures testing.*

## Adverbial Function

Some adjectives can be used as an adverb. In this case the adjective will usually be in the neuter gender and accusative (or dative) case. The most common adjectives used as an adverb are: $\beta\rho\alpha\chi$ (short), $\delta\iota o\nu$ (one's own), $\mu\kappa\rho o\nu$ (small), $\lambda\gamma o\nu$ (little), $\mu\nu o\nu$ (alone), $\pi o\lambda$ (many), $\pi\rho\tau o\nu$ (first), $\sigma\tau\epsilon\rho o\nu$ (second).

| Matthew 6:33 | | | | |
|---|---|---|---|---|
| $\zeta\eta\tau\epsilon\tau\epsilon$ | $\delta$ | $\pi\rho\tau$**o**$\nu$ | $\tau\nu$ | $\beta\alpha\sigma\iota\lambda\epsilon\alpha\nu$ |
| zēteite | de | **proton** | tēn | basileian |
| you seek | but | **first** | the | kingdom |

*But seek* **first** *his kingdom*

## Comparisons

**Adjectives may be used to make a comparison between two nouns.**

- The *positive degree* of an adjective makes a simple assertion about the kind or quality of an object.

- The *comparative degree* asserts that the person or thing described by it has this quality in a higher degree than some other person or thing.

- The *superlative degree* asserts that the person or thing described by it has the highest degree or more of the stated quality than all the others in a group.

**Comparative degree form**

When an adjective is used to compare its noun to another noun, it is functioning as a **comparative** adjective. Comparatives are formed by adding -$\tau\epsilon\rho o$ (masc.), -$\tau\epsilon\rho\alpha$ (fem.), or -$\tau\epsilon\rho o\nu$ (neut.) to the end of the adjective. (Some irregular adjectives take the suffixes -$(\iota)\omega\nu$ or -o$\nu$ instead.)

**Caution:**

- Some adjectives use the *positive form* to indicate a comparative degree.

- Some adjectives use a *comparative form* to indicate a superlative degree.

*Therefore the translator must be observant of the context and take the context into account when translating the text.*

| John 13:16 | | | | | | |
|---|---|---|---|---|---|---|
| o$\kappa$ | $\sigma\tau\iota\nu$ | $\delta$o$\lambda$o | $\mu\epsilon\zeta\omega\nu$ | $\tau$o | $\kappa\upsilon\rho$o$\upsilon$ | $\alpha\tau$o |
| ouk | estin | doulos | **meizōn** | tou | kyriou | autou |
| not | he is | a slave | **greater** | than | master | his |

*a servant is not* **greater** *than his master*

**Superlative degree form**

An adjective that compares a noun to two or more other nouns is a **superlative** adjective. The suffixes that show the superlative form are: -ταto (masculine), -τατη (feminine), and -τατον (neuter), or -ιστο (masculine), -ιστη (feminine), and -ιστον (neuter).

Caution:

- Sometimes adjectives use the *comparative form* of an adjective to express a superlative quality.

- At other times the *superlative form* may be used to simply make a comparison

| 1 Corinthians 15:9 | | | | | | |
|---|---|---|---|---|---|---|
| γ | γρ | εμι | | λχιστο | τν | ποστλων |
| egō | gar | eimi | ho | **elachistos** | tōn | apostolōn |
| I | for | I am | the | **least** | of the | apostles |

*For I am the* **least** *of the apostles.*

## Elative

Both comparative and superlative adjectives may be used with an *elative* sense. When an adjective is used as an *elative* the quality expressed by the adjective is intensified, but no comparison is intended.

| Mark 4:1 | | | | | |
|---|---|---|---|---|---|
| κα | συνγεται | πρ | ατν | χλo | πλεστο |
| kai | synagetai | pros | auton | ochlos | **pleistos** |
| and | it is gathered | to | him | crowd | **very large** |

*and a* **large** *crowd gathered around him*

| Luke 1:3 | |
|---|---|
| κρτιστε | Θεφιλε |
| **kratiste** | Theophile |
| **most excellent** | Theophilus |

**most excellent** *Theophilus*

# Adjective ascriptive

## 3.1 Glossary

For the Unlocked Greek Grammar and Unfolding_Word_Greek_New_Testament, Ascriptive Adjectives are adjectives that (1) are NOT classified as a noun, and (2) DO NOT follow the pattern **Noun-Article-Adjective**.

## 3.2 Article

Adjectives occur in five basic patterns when modifying a noun:

1. Noun-article adjective or with an article before the noun (article-noun-article-adjective)

2. Article-adjective-noun

3. Article-noun-adjective

4. Adjective-noun

5. Noun-adjective

Patterns 2, 3, 4, and 5, are classified as ascriptive in the Unlocked Greek Grammar.

INCORRECT DEFINITION OF ASCRIPTIVE ADJECTIVE **FOR UNLOCKED GREEK GRAMMAR** Some resources will describe an adjectival clause as restrictive if it narrows down (or identifies) the noun it is modifying. In other words it directs the reader to a specific person or thing (or persons or things) from a larger group. In contrast an ascriptive adjective provides additional information about a person or thing that has already been clearly identified. For the purposes of the Unlocked Greek Grammar, the terms "ascriptive" and "restrictive" are NOT being used in this manner. Restrictive adjectives are adjectives that are not functioning as a noun and follow the pattern **Noun-Article-Adjective**, or (article-noun-article-adjective). All other adjectives are classified as ascriptive if they are not functioning as a noun.

# Adjective restrictive

## 4.1 Glossary

For the Unlocked Greek Grammar, Restrictive Adjectives are adjectives that are NOT classified as a noun, and DO follow the pattern **Noun-Article-Adjective**.

## 4.2 Article

**Adjectives occur in five basic patterns when modifying a noun:**

1. Noun-article-adjective or with the article before the noun (article-noun-article-adjective)

2. Article-adjective-noun

3. Article-noun-adjective

4. Adjective-noun

5. Noun-adjective

**Pattern 1 is classified as restrictive in the Unlocked Greek Grammar and the** Unfolding_Word_Greek_New_Testament.

Patterns 2, 3, 4, and 5, are classified as ascriptive in the Unlocked Greek Grammar and the Unfolding Word Greek New Testament.

INCORRECT DEFINITION OF RESTRICTIVE ADJECTIVE **FOR UNLOCKED GREEK GRAMMAR** Some resources will describe an adjectival clause as restrictive if it narrows down (or identifies) the noun it is modifying. In other words it directs the reader to a specific person or thing (or persons or things) from a larger group. In contrast an ascriptive adjective provides additional information about a person or thing that has already been clearly identified. For the purposes of the Unlocked Greek Grammar, the terms "ascriptive" and "restrictive" are NOT being used in this manner. Restrictive adjectives are adjectives that are not functioning as a noun and follow the pattern **Noun-Article-Adjective** or with an article before the noun (article-noun-article-adjective) .

Adverb

## 5.1 Glossary

An **adverb** is a part of speech which modifies a verb, an adjective or another adverb. It often answers the question of *how* something is done (and may refer to the time, intensity, or manner).

Table 1: Example: PHP 4:10

| χρην δ ν κυρ μεγλω |
| --- |
| Echarēn de en kyriō megalōs |
| I rejoice but in (the) Lord greatly |
| I greatly rejoice in the Lord |

## 5.2 Article

# Adverb correlative

## 6.1 Glossary

Correlative adverbs modify a verb by correlating (or corresponding) two or more aspects or descriptors of the verb. The correlative adverb is followed by a correlative conjunction or conjunctions. Example: "**whether** we are awake **or** asleep"; "**either** of Sin... **or** of death"

Table 1: Example: 1 Thessalonians 5:10

| |
|---|
| ..ετε γρηγορμεν ετε καθεδωμεν μα σν ατ ζσωμεν |
| ..eite grēgorōmen eite katheudōmen hama syn autō zēsōmen |
| **..whether we are awake or we are asleep together with him we will** live |
| ..whether we are awake or asleep, we may live together with him. |

## 6.2 Article

CHAPTER 7

Attic

## 7.1 Glossary

**Attic** is the Greek dialect spoken by Athenians in the fifth and fourth centuries B.C. It differs from the Hellenistic (or Koine) Greek in which the New Testament was written.

## 7.2 Article

CHAPTER 8

# Case

## 8.1 Glossary

The Greek language uses a system called **Case** to indicate the function or relationship of nouns, pronouns, adjectives, articles, and participles to other words in the sentence. Case endings (or suffixes) are added to the end of the noun, pronoun, adjective, article, or participle to indicate its function or relationship to the other words in the sentence. There are five cases in the Greek language; Nominative, Vocative, Genitive, Dative, and Accusative.

## 8.2 Article

Languages such as Greek, Japanese, German, and Russian have a case system. English for the most part does not use a case system except for pronouns. Instead English mostly uses word order to indicate the function of nouns, pronouns, and adjectives within a sentence. In the example below, the first person singular pronoun changes depending on its function in the sentence.

| Subject case | | **I** am speaking |
| Possessive case | | It is **my** ball |
| Object case | | The ball hit **me**. |

Other languages, such as Hebrew, do not use a case system.

The **Nominative case** is used to indicate the subject of the sentence, but it can also indicate a predicate nominative, and can be used to indicate apposition. It is also used for adjectives and participles modifying the subject of the sentence. See *Nominative case* for more detail.

The **Vocative case** is the case of Direct Address. See *Vocative Case* for more detail.

The **Genitive case** indicates possession, but can also be used to indicate separation or relation. In limited situations, it can also indicate the subject or the object of the verb in the sentence among other uses. Adjectives and participles modifying an object in the genitive case will also be in the genitive case. Some prepositions take their object in the genitive case. See *Genitive case* for more details.

The **Dative case** is used to indicate, location, means, agency, or the indirect object. Adjectives and participles modifying an object in the dative case will also be in the dative case. Some prepositions take their object in the dative case. See *Dative Case* for more details.

The **Accusative case** is the case for the Direct Object among other uses. Adjectives and participles modifying an object in the accusative case will also be in the accusative case. Some prepositions take their object in the accusative case. See *Accusative case* for more details.

### 8.2.1 Form

The case of a noun, pronoun, adjective, article, or participle is indicated by the case ending (or suffix) attached to the end of the word. These changes follow three basic patterns called *"First declension," "Second declension,"* and *"Third declension."*

First declension nouns have a feminine gender for the most part and in the nominative singular end in an alpha or an eta. See First Declension . A few masculine nouns end in an -$\alpha$ or –$\eta$. These words also follow a first declension pattern.

Second declension nouns end in –o or –o$\nu$ in the nominative singular. Almost all words ending in –o in the nominative singular are masculine gender. All words that end in –o$\nu$ in the nominative singular are neuter gender. See Second Declension .

Third declension nouns have stems that end in a consonant or the vowels ($\iota$, $\upsilon$, $\epsilon\upsilon$). They are made up of all three genders. See Third Declension .

Adjectives and pronouns agree in case and number with the noun they are modifying (or to which they are referring). Sometimes, the changes may be more significant. [for example the first person singular pronoun $\gamma$ in the nominative case changes to $\mu$**o**$\upsilon$ when it is in the genitive case] See Adjective_paradigm or Pronoun_paradigm .

### 8.2.2 Order of Words

Because the Greek language has a case system, the order of the words in a sentence can be changed to place an emphasis on a particular word or clause. The normal word order is **conjunction – verb – subject – object**. When this order is changed there is probably a slight emphasis being made on the words that are moved forward.

Table 1: Example: Satan tempting Jesus

| Matthew 4:3 | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| E | $\upsilon$ | $\epsilon$ | $\tau$o | $\theta\epsilon$o | $\epsilon\pi$ | $\nu\alpha$ | o | $\lambda\theta o\iota$ | o$\tau o\iota$ | $\rho\tau o\iota$ | $\gamma\nu\omega\nu\tau\alpha\iota$. |
| Ei | huios | ei | tou | theou | eipe | hina | hoi | lithoi | houtoi | artoi | genōntai. |
| If | son | you are | of | God | order | that | the | stones | these | bread | they become. |

**If you are the son of God**, *order that these stones become bread.*

Note: In this sentence the phrase "if you are the son of god" has been moved to the first position in the sentence. The movement of the phrase to the front of the sentence places a slight emphasis or stress on the condition.

# Case accusative

## 9.1 Glossary

**Accusative** is the case used to indicate the object of a verb (including participles) and of some prepositions. It also is used to indicate the subject of infinitives.

Table 1: Example Mark 1:3

| $\tau o\iota\mu\sigma\alpha\tau\epsilon$ | $\tau\nu$ | $\delta\nu$ | $K\upsilon\rho o\upsilon$ |
|---|---|---|---|
| hetoimasate | tēn | **hodon** | Kyriou |
| prepare | the | **way** | of the Lord |

*make ready the* **way** *of the Lord*

## 9.2 Article

The accusative case is sometimes referred to as the case of "limitation." It limits the verb as to extent, direction, or end (the goal) of an action. The principle uses of the accusative case are to:

1. Indicate the direct object of a verb (or participle) [see Accusative_Direct_Object ]

2. Indicate the object of certain prepositions [See Object_of_Prepositions ]

3. Indicate the subject of an infinitive [See Subject_of_Infinitive ]

4. Adverbial accusative [See Adverbial_Accusative ]

### 9.2.1 Form

The Accusative case is formed by adding the accusative case ending to the stem of a word (often with a connecting vowel).

Note: The hyphen (-) indicates that there is no case ending for the third declension accusative singular neuter nouns and adjectives.

See NounParadigm for a complete listing of the noun paradigms and AdjectiveParadigm for the adjective paradigms.

## Accusative_Direct Object

The accusative case is used to indicate the direct object of the transitive verb. A direct object is the person(s) or thing(s) which receive the action of transitive verbs. Because most verbs are transitive almost every sentence will have the object of the verb in the accusative case. However, there are a few verbs that can take their object in the Genitive Case [see Genitive Case ] or Dative_Direct_Object .]

Table 2: Example: John 3:16

| oτω | γρ | γπησεν | | Θε | τν | κσμ**ο**ν |
|---|---|---|---|---|---|---|
| houtōs | gar | ēgapēsen | ho | Theos | ton | **kosmon** |
| thus/so | for | he loved | the | God | the | **world** |

*For God so loved the* **world**

Table 3: Example: Matthew 11:10

| ποστλλω | τν | γγελν | μου |
|---|---|---|---|
| apostellō | ton | **angelon** | mou |
| I am sending | the | **messenger** | my |

*I am sending my* **messenger**

Table 4: Example John 1:29

| δε | | μν | το | Θεο | | αρων | τν | μαρταν | το | κσμου |
|---|---|---|---|---|---|---|---|---|---|---|
| ide | ho | Amnos | tou | Theou | ho | airōn | tēn | **hamartian** | tou | kosmou |
| Behold | the | Lamb | of | God | who | is taking away | the | **sin** | of the | world |

*Look, there is the Lamb of God, who takes away the* **sin** *of the world!*

Note: In this example, μαρταν * is the dirct object of the participle *αρων.

## Double Accusative

Some verbs may require two or more objects to complete their meaning. These verbs will require two or more objects, a person (or persons) and/or a thing (or things)in the accusative case to complete their thought. In this case, the translator may wish to use an implied preposition in their translation in order to make a smoother translation.

Table 5: Matthew 1:21

| κα | καλσει | τ | νο**μ**α | ατο | ησ**ο**ν |
|---|---|---|---|---|---|
| kai | kaleseis | to | **onoma** | autou | **Iēsoun** |
| and | you will call | the | **name** | of him | **Jesus** |

*and you will call his* **name Jesus**

[In this instance the two objects are νομα and ησον]

Table 6: Example: John 14:26

| κενο | μ | διδξει | πντα |
|------|-----|--------|------|
| ekeinos | **hymas** | didaxei | **panta** |
| That one | **you** | he will teach | **all things** |

*he will teach* **you everything**

[This could be translated with the implied preposition; " He will teach **to you** everything."

Another example of a double accusative is the accusative that is used with an oath. The preposition "by" may be used to assist in the translation.

Table 7: Example: Mark 5:7

| ρκζω | σε | τν | Θεν | μ | με | βασανσ |
|------|-----|-----|------|-----|-----|--------|
| horkizō | se | ton | **Theon** | mē | me | basanisēs |
| I implore/beg | you | by | **God** | not | me | torment |

*I beg you* **by God**, *do not torment me*

Note: In this example, σε and με are Accusative Direct Objects.

## Object of Certain Prepositions

Certain prepositions take their object in the accusative case such as ε, δα, πρ, and π. **Caution:** Use the lexicon to determine the meaning of a preposition when it is followed by a word in a particular case.

Often the meaning of the preposition is specific first to the preposition itself and then to the case of the noun it is used with. Therefore, the basic meaning of the case cannot be trusted to arrive at a proper understanding of the meaning of the preposistion and a lexicon must be consulted. In some cases the meaning of the preposition will conform to the basic meaning of the case such as π with the Genitive case (from, out from) but in other cases such as when π is used with the accusative case it has the basic meaning of "below" or "under" and when used with the genitive case AND AN ACTIVE VERB π has the basic meaning of "with" or "by" .

Therefore, a lexicon must be consulted to arrive at the meaning of the preposition. [See - *Preposition* _.]

## Subject of Infinitives

The subject of an infinitive may also be the subject of the sentence. If this is the case, the subject of the sentence (and of the infinitive) will be in the nominative case. If the subject of the infinitive is not the subject of the sentence, it will almost always be in the accusative case. Therefore, the accusative case is considered to be the case for the subject of an infinitive.

Infinitives can have both a subject and an object. If this is the case both will be in the accusative case. In this instance, usually word order and context will clarify which word is the subject and which is the object of the infinitive.

If there are two words in the accusative case, and context by itself does make clear (1) which word is the subject of the infinitive, and (2) which word is the object of the infinitive, then the reader may use the following rule as a helpful guideline.

If one of the two words is a pronoun, proper name, or has the definite article, then it will probably be the subject.

This same basic principle may also be used to help identify the subject from the predicate nominative. [see Nominative-Predicate ].

Table 8: Example: John 1:12

| δωκεν | ατο | ξουσαν | τκνα | Θεο | γενσθαι |
|-------|-----|--------|------|-----|---------|
| edōken | autois | exousian | **tekna** | Theou | genesthai |
| He gave | to them | authority | **children** | of God | to be |

*he gave them the right to become* **children** *of God.*

[Note: The subject of the infinitive γενσθαι is τκνα.]

In the following example a single word serves as the object of a participle and at the same time as the subject of the infinitive. με serves as the object of the participle clause πμψα με , and at the same time serves as the subject of the infinitive βαπτζειν.

Table 9: Example: John 1:33

| | πμψα | με | βαπτζειν | ν | δατι |
|---|------|-----|----------|---|------|
| ho | pempsas | **me** | baptizein | en | hydati |
| he | who sent | **me** | to baptize | in | water |

*he who sent* **me** *to baptize in water*

Table 10: Example: Luke 9:2

| κα | πστειλεν | ατο | κηρσσειν | τν | Βασιλεαν | το | Θεο |
|----|----------|-----|----------|----|----------|----|-----|
| kai | apesteilen | **autous** | kēryssein | tēn | Basileian | tou | Theou |
| and | he sent | **them** | to preach | the | kingdom | of | God |

*he sent* **them** *out to proclaim the kingdom of God*

[Note: ατο is the subject of the infinitive (κηρσσειν) and the accusative-direct object for the verb πστειλεν. Note also that τν Βασιλεαν is the object of the infinitive (κηρσσειν).]

Table 11: Example: John 5:18

| μλλον | ζτουν | ατν | o | ουδαοι | ποκτεναι |
|--------|-------|-----|---|--------|----------|
| mallon | ezētoun | auton | hoi | **Ioudaioi** | apokteinai |
| even more | they were seeking | him | the | **Jews** | to kill |

*the* **Jews** *sought even more to kill him*

[Note: o ουδαοι is the subject of the sentence and serves at the subject of the infinitive. It is in the nominative case because it is the subject of the sentence.]

## Adverbial Accusative

An Adverbial Accusative occurs when an adjective or number in the accusative case is used to quantify (or limit) the action of a verb. Some words such as μλλον and σχεδν have become adverbs because of their exclusive use in this manner. An adverbial accusative may be used to express a limitation by indicating:

- the measure or distance of an action (How long? or How far?)

- the time of an action

- the manner of an action

- to indicate a reference point for the action.

Table 12: Example: Mark 12:34 **Adverbial Accusative of Measure**

| ἐπεν | ατ | ο | μακρν | ε | π | τ | Βασιλεα | το | Θεο |
|------|------|------|--------|------|------|------|----------|------|------|
| eipen | autō | ou | **makran** | ei | apo | tēs | Basileias | tou | Theou |
| he said | to him | not | **far** | you are | from | the | Kingdom | of | God |

*he said to him, "You are not* **far** *from the kingdom of God."*

Table 13: Example: Matthew 20:6 **Adverbial Accusative of time**

| τ | δε | στκατε | λην | τν | μραν | ργο? |
|------|------|---------------|--------|------|---------|--------|
| ti | hōde | hestēkate | **holēn** | tēn | hēmeran | argoi? |
| Why | here | are you standing | **whole** | the | day | idle? |

*'Why do you stand here idle* **all** *the day long?'*

Table 14: Example: Matt 10:8 **Adverbial Accusative of Manner**

| δωρεν | λβετε | δωρεν | δτε |
|--------|---------|---------|------|
| dōrean | elabete | **dōrean** | dote |
| freely | you received | **freely** | you give |

*Freely you have received,* **freely** *give.*

Table 15: Example: Romans 10:5 **Adverbial Accusative of Reference**

| Μωσ | γρ | γρφει | τν | δικαιοσνην | τν | κ | νμου |
|------|------|--------|------|------------------------------|------|------|-------|
| Mōusēs | gar | graphei | tēn | **dikaiosynēn** | tēn | ek | nomou |
| Moses | for | he writes | the | **with reference to righteousness** | the | from | law |

*For Moses writes* **about the righteousness** *that comes from the law:*

Case dative

## 10.1 Glossary

**Dative** is a case which has a wide range of uses. It can indicate the *recipient* or *reference* of a verbal action. The dative case also is used to indicate the *location, instrument, relation, or manner* in which something occurs. Some verbs take their object in the dative case.

Table 1: Example: Luke 24:42

| o | $\delta$ | $\pi\delta\omega\kappa\alpha\nu$ | $\alpha\tau$ | $\chi\theta$o | $\pi\tau$o | $\mu\rho$o |
|------|-----|-----------|---------|-----------|---------|-------|
| hoi | de | epedōkan | **autō** | ichthyos | optou | meros |
| They | and | they gave | **to him** | of a fish | broiled | part |

*They gave* **him** *a piece of a broiled fish*

## 10.2 Article

The Dative case serves three primary functions. It may also indicate the direct object for some verbs

1. **Indirect object** or **personal interest** - It serves as the case of personal interest by indicating the indirect object of the verb. It points to whom something was done or for whom something was done. It can also be used to indicate someone or something that is being referred to by the verb, including possession. [See Dative_Indirect Object]

2. **Location** - It may indicate the location (in place, sphere, or time) of an event. [See Dative_location]

3. **Instrumental** - It may indicate the means, cause, manner, agent of an action. [See Dative_Instrumental]

4. **Direct object**- Some verbs take their direct object in the dative case. [See Dative_Direct_Object]

*Note:* An indirect object is the person(s) or thing(s) toward which the verbal action of a verb or verb form is directed.

## 10.2.1 Form

The Dative case is formed by adding the Dative case ending to the stem of a word (often with a connecting vowel).

**[Note]**

- The iota ($\iota$) in the first and second singular declension will often subscript because it is a short vowel.

- The Nu ($\nu$) in the third declension plural is a movable Nu and may or may not be present.

The movable Nu may be present when (1) it appears at the end of a sentence or (2) when the following word begins with a vowel. However, sometimes it appears when the following word begins with a consonant. **There is no fixed rule that determines when a moveable Nu will be present. The reader/translator must be aware that it may or may not be present.** [ For example there are early Greek manuscripts that include or exclude the moveable Nu for Acts 20:34 "$\kappa\alpha\ \tau$o **o**$\sigma\iota\ \mu\epsilon\tau$' $\mu$o or $\kappa\alpha\ \tau$o **o**$\sigma\iota\nu\ \mu\epsilon\tau$' $\mu$o."

See NounParadigm for a complete listing of the noun paradigms and AdjectiveParadigm for the adjective paradigms.

## 10.2.2 Dative – Indirect object /personal interest

The *Dative- Indirect object* will only occur with a transitive verb. The noun or pronoun in the dative case receives the object of the verb. Example: *He hit the ball to Tom.* In this example, "ball" is the object of the verb. "Tom" would be in the dative case and receives the object of the verb.

However, if the verb is passive, the word in the dative case will receive the subject of the verb. [See the second example below for further explaination.]

The *Dative-Indirect Object/personal Interest* is the most common use of the dative case when a preposition is not used. Often, the translator will use the key words *"to"* or *"for"* in the translation. As an indirect object, the dative case is used to point out the person *"to whom"* or *"for whom"* something is done. If the dative case is treating an object as if it were a person, then the dative case is used to point out the thing *"to which"* or *"for which"* something is done.

Table 2: Example: John 6:29

|  | $\eta\sigma$o | $\kappa\alpha$ | $\epsilon\pi\epsilon\nu$ | $\alpha\tau$**o** |
|---|---|---|---|---|
| ho | Iēsous | kai | eipen | **autois** |
| The | Jesus | and | he said | **to them** |

*and Jesus said* **to them**,

Table 3: Example: 2 Corinthians 12:7

| $\delta\theta\eta$ | $\mu$**o**$\iota$ | $\sigma\kappa\lambda$**o**$\psi$ | $\tau$ | $\sigma\alpha\rho\kappa$ |
|---|---|---|---|---|
| edothē | **moi** | **skolops** | tē | sarki |
| it was given | **to me** | **thorn** | in the | flesh |

a thorn in the flesh was given to me

**Note:** In this example the verb ($\delta\theta\eta$) is in the passive voice. $\Sigma\kappa\lambda$**o**$\psi$ is in the nominative case and is the subject of the sentence. $\mu$**o**$\iota$ is in the dative case. The word in the dative case $\mu$o$\iota$ receives the subject of the clause ($\sigma\kappa\lambda$o$\psi$) which is in the nominative case. "$\tau\ \sigma\alpha\rho\kappa$" is an example of Dative_Locative which is described below. In 2 Corinthians 12:7, Paul receives the "thorn" in his body

### Indirect Object of Advantage (or Disadvantage)

A sub-category of the Dative of Indirect Object is the *Indirect Object of Advantage* or (*Disadvantage*). It may be to the advantage (or disadvantage) of the person who receives the object. If it is to the persons advantage, it is referred

to as the *Indirect Object of Advantage*. If it is to their disadvantage (or harm), it is referred to as the *Indirect Object of Disadvantage.*

Example: Indirect Object of Advantage

Table 4: Example John 4:5

| πλησον | το | χωρου | | δωκεν | ακβ | τ | ωσφ |
|---|---|---|---|---|---|---|---|
| plēsion | tou | chōriou | ho | edōken | Iakōb | **tō** | **Iōsēph** |
| near | the | land | that | he gave | Jacob | **to** | **Joseph** |

*near the piece of land that Jacob had given* **to Joseph**

Example: Indirect object of Disadvantage

Table 5: Example: 1 Corinthians 11:29

| | γρ | σθων | κα | πνων | κρμα | αυτ | σθει | κα | πνει |
|---|---|---|---|---|---|---|---|---|---|
| ho | gar | esthiōn | kai | pinōn | krima | **heautō** | esthiei | kai | pinei |
| the | for | he who is eat-ing | and | he who is drink-ing | judg-ment | **to him-self** | he is eat-ing | and | he is drink-ing |

*For he who eats and drinks . . . , eats and drinks judgment* **to himself.**

## Dative of Reference

The Dative of Reference is a subcategory of the Indirect Object of Personal Interest. Sometimes the meaning is better conveyed with a key word; "concerning", "about", "in regard to", "with reference to", or "in respect to". The Dative of Reference is often used when describing the effect of the action on a thing or a personification of something.

Table 6: Example: Romans 6:2

| οτινε | πεθνομεν | τ | μαρτ | π | τι | ζσομεν | ν | ατ? |
|---|---|---|---|---|---|---|---|---|
| hoitines | apethanomen | **tē** | **hamartia** | pōs | eti | zēsomen | en | autē? |
| We | we have died | **to** | **sin** | how | still | will we live | in | it |

*We who died* **to sin**, *how can we still live in it?*

Note: This verse could easily be translated "With reference to sin, we have died." or "in respect to sin"

See also:

Table 7: Romans 6:11

| λογζεσθε | αυτο | εναι | νεκρο | μν | τ | μαρτ | ζντα | δ | τ | Θε |
|---|---|---|---|---|---|---|---|---|---|---|
| logizesthe | heautous | einai | nekrous | men | **tē** | **hamartia** | zōntas | de | **tō** | **Theō** |
| You reckon | yourselves | to be | dead | on the one hand | **to** | **to sin** | alive | but | **to** | **to God** |

*you also must consider yourselves to be dead* **to sin**, *but alive* **to God**.

## Dative of Possession

Possession is a form of personal interest. Therefore, the dative case, in some instances, is used to indicate possession. Possession is generally indicated by use of the genitive case, but in some instances the dative case is used.

Table 8: Example: Luke 1:7

| κα | οκ | ν | ατο | τκνον... |
|------|------|-------------|------------|----------|
| kai | ouk | ēn | **autois** | teknon |
| and | not | it/there was | **to them** | a child |

*But they had no child*

> **Note:** In this instance, our smooth translation drops the indirect object of possession. It is awkward to say "And there was not to them a child." The sentence is entirely rephrased to result in a smooth translation.

### 10.2.3 Dative -Locative (location)

- Locative of place - The dative case may be used to indicate the location (or place) of an object in the physical world.

- Locative of Sphere - When the place is more metaphorical or logical, it is referred to as the Locative of Sphere

- Locative of Time - The dative case may also be used to indicate the location of an object in time.

Example for Locative of place (Note: the place is a physical location - "in a boat")

Table 9: Example: John 21:8

| o | δ | λλοι | μαθητα | τ | πλοιαρ | λθον |
|-----|-----|-------|----------|--------|-------------|-----------|
| hoi | de | alloi | mathētai | **tō** | **ploiariō** | ēlthon |
| the | but | other | disciples | **in** | **a boat** | they came |

*The other disciples came* **in the boat**

Example for Locative of Sphere (Note: the location is metaphorical or logical in nature)

Table 10: Example: Matthew 5:3

| μακριοι | o | πτωχο | τ | πνεματι |
|---------|-----|---------|--------|-----------|
| makarioi | hoi | ptōchoi | **tō** | **pneumatic** |
| Blessed | the | poor | **in** | **spirit** |

*Blessed are the poor* **in spirit.**

Example for Locative of time

Table 11: John 2:1

| κα | τ | μρ | τ | τρτ | γμο | γνετο | ν | Καν |
|-----|-------|---------|--------|---------|---------|---------|-----|------|
| kai | **tē** | **hēmera** | **tē** | **tritē** | gamos | egeneto | en | Kana |
| and | **the** | **day** | **the** | **third** | a wedding | there was | in | Cana |

*Three days later, there was a wedding in Cana*

Note: In this instance "**on the third day**" is translated "Three days later..."

### 10.2.4 Dative – Instrumental

The *Dative-Instrumental* may be used to indicate the **Means, Cause, Manner, or Agent** by which an event occurs. The *Dative-Instrumental* may also be used to indicate an association with the main subject of the action. Making

distinctions between Means, Cause, Manner, Agent, or Association can be very difficult and often the choice between one category and another is a matter of personal interpretation.

### Instrumental of Means

The *Instrumental of Means* is used to indicate the means (or the process or method) by which the action of the verb is accomplished.

Table 12: Example: Matthew 8:16

| κα | ξβαλεν | τ | πνεματα | λγ |
|----|--------|----|---------|----|
| kai | exebalen | ta | pneumata | **logo** |
| and | he cast out | the | spirit | **with a word** |

*He drove out the spirits* **with a word**

### Instrumental of Cause

The *Instrumental of Cause* is used to indicate the cause, the motivating event, or reason something occurred. Therefore, the key word "because" may help in translation.

Table 13: Example: Romans 11:20

| τ | πιστ | ξεκλσθησαν |
|---|------|-----------|
| **tē** | **apistia** | exeklasthēsan |
| **because (of)** | **unbelief** | they were broken off |

**Because of their unbelief** *they were broken off*

### Instrumental of Manner

The *Instrumental of Manner* is used to indicate the method or manner used to accomplish something. This is very closely related to the *Instrumental of Means*.

Table 14: Example: 1 Corinthians 11:5

| πσα | δ | γυν | προσευχομνη | | προφητεουσα | κατακαλπτ | τ | κεφαλ |
|-----|---|-----|-------------|---|-------------|-----------|---|-------|
| pasa | de | gynē | proseuchomenē | ē | prophēteuousa | **akatakalyptō** | **tē** | **kephalē** |
| every | but | woman | who prays | or | who prophecies | **with uncovered** | **the** | **head** |

*But every woman who prays or prophesies* **with her head uncovered**

### Instrumental of Agent

The *Instrumental of Agent* is used with a verb in the middle or passive voice to express the agent or person by which an action is accomplished. Agency may also be expressed by using the preposition π with the genitive case or δα with the accusative case.

Table 15: Example: Galatians 5:18

| ε | δ | Πνεματι | γεσθε |
|---|---|---------|-------|
| ei | de | **Pneumati** | agesthe |
| if | but | **by Spirit** | you are led |

*But if you are led* **by the Spirit**

### Instrumental of Association

The *Instrumental of Association* is used to indicate an association, relation, or affiliation of some kind with the subject carrying out the action of the verb.

Table 16: Example: Mark 2:15

| πολλο | τελναι | κα | μαρτωλο | συνανκειντο | τ | ησο | κα | το | μαθητα | ατο |
|---|---|---|---|---|---|---|---|---|---|---|
| polloi | telōnai | kai | hamartōloi | synanekeinto | **tō** | **Iēsou** | kai | **tois** | **mathētais** | autou |
| many | tax collectors | and | sinners | they were reclining at table | **with** | **Je-sus** | and | **with** | **disci-ples** | of him |

*many tax collectors and sinners were dining* **with Jesus** *and* **his disciples**

## 10.2.5 Dative-Direct object

Certain verbs take their object in the dative case. This often happens with verbs that indicate some sort of personal relation to the action.

The following is a list of 47 verbs that may take their object in the dative case:

Table 17: Verbs that use Dative case for Direct Object

| κολοθω (to follow) | νθομολογομαι (to praise) | νστημι (to resist) |
|---|---|---|
| ντιπιπτω (to resist) | ντιτσσω (to resist) | πιστω (to disbelieve) |
| ρσκω (to please) | βοηθω (to help) | διακατελγχομαι (to refute) |
| διακονω (to serve) | διαμαρτρομαι (to warn) | διαστλλω (to order) |
| διατσσω (to instruct) | διδσκω (to teach) | δουλεω (to serve) |
| γκαλω (to accuse) | μβριμομαι (to rebuke) | ξακολουθω (to follow) |
| ξομολογω (to praise) | πιπλσσω (to rebuke) | πιτσσω (to command) |
| πιτιμω (to warn) | πισκιζω (to cover) | εχαριστω (to thank) |
| κοινωνω (to share) | λατρεω (to serve) | μετριοπαθω (to deal gently) |
| μολογω (to profess) | ργιζω (to be angry at) | παραγγλλω (to command) |
| παρακολολουθω (to follow) | παρενοχλω (to trouble) | πεθω (to obey) |
| πιστεω (to believe) | προσκυνω (to worship) | προστσσω (to command) |
| προσψαω (to touch) | συλλαμβννω (to help) | συμβουλεω (to advise) |
| συνακολουθω (to follow) | συνεργω (to assist) | συνευδοκω (to approve) |
| πακοω (to obey) | πηρετω (to serve) | χαρζομαι (to forgive) |
| χρομαι (to make use of) | ψλλω (to sing praise to) | |

Table 18: Example: Luke 16:28

| πω | διαμαρτρηται | ατο |
|---|---|---|
| hopōs | diamartyrētai | **autois** |
| so that | he could warn | **them** |

*in order that he might warn* **them**

## Case genitive

## 11.1 Glossary

**Genitive** is a case which has many uses. It expresses a relationship with the substantive it modifies by indicating a *description*, *kinship*, *possession*, *apposition*, *a part of a whole*, *separation from the substantive it modifies*, *or the subject (or object) of a verbal idea implied by the noun*.

| John 1:19 | | | | | | |
|-----------|-------|-------|-----|----------|--------|---------|
| κα | ατη | στν | | μαρτυρα | το | ωννου |
| kai | hautē | estin | hē | martyria | **tou** | **Iōannou** |
| and | this | it is | the | testimony | **of the** | **John** |

*This is the testimony of John*; or *This is* **John's** *testimony*

In this example, the relationship expressed is that of possession and/or source.

## 11.2 Article

The **Genitive case** is primarily the case of description.

1. The Genitive case may be used to attribute

    - a basic quality to the noun, or [see Genitive-Attributive ]

    - to show the material from which it was formed or material that it contains. [see Genitive_Material]

2. The Genitive case may also express a relationship to the subject noun (or substantive-a substantive is a noun or any word or group of words functioning like a noun)

    - of kinship, [see Genitive_Kinship]

    - possession, [see Genitive_Possession]

    - apposition, or [see Genitive_Apposition]

- separation (or source). [see Genitive_Separation]

3. A word in the genitive case may also serve as the subject or object of the head noun. [see Genitive_Subject/Object]

The translator may observe that sometimes a specific word in the Genitive case may seem to fit into more than one of the above categories. There is often no clear single category and the final determination by the translator must be based upon context.

## 11.2.1 Form

The Genitive case is formed by adding the *Genitive case ending* to the stem of a word (often with a connecting vowel). The word in the Genitive case usually follows the word that it is modifying. When the word in the Genitive case occurs before the word it is modifying, the word in the Genitive case is being given more attention by the author.

See NounParadigm for a complete listing of the noun paradigms and AdjectiveParadigm for the adjective paradigms.

### Genitive – Attributive

The Genitive case restricts (or limits) the head noun (or substantive) by describing the head noun. The limitation is generally as to "kind" and not to "extent or result." The effect of the description is that it separates the head noun from other similar items that do not possess the described attribute. For example if I were to say a "book of the law;" the phrase *"of the law"* describes the book. The phrase also separates this book from all the other books which are not law books.

The **Genitive-attributive** functions like an adjective and gives a general attribute (or description) of the head noun. If none of the other categories for the Genitive case make sense, then this overall "Basic Attributive" serves to describe the overall function for the Genitive case.

The keyword "**of**" is often included in the translation.

| Mark 1:4 | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| $\gamma\nu\epsilon\tau o$ | $\omega\nu\nu\eta$ | ... | $\kappa\eta\rho\sigma\sigma\omega\nu$ | $\beta\pi\tau\iota\sigma\mu\alpha$ | $\mu\epsilon\tau\alpha\nu\mathbf{o}\alpha$ | $\epsilon$ | $\phi\epsilon\sigma\iota\nu$ | $\mu\alpha\rho\tau\iota\nu$ |
| egeneto | Iōannēs | ... | kēryssōn | baptisma | **metanoias** | eis | aphesin | hamartiōn |
| he came | John | | preaching | a baptism | **of repentance** | into/for | forgiveness | of sin |

*John came, ... preaching a baptism* **of repentance** *for the forgiveness of sins.*

### Genitive – of Material

The **Genitive of Material** describes an object that is *"made from, consisting of, or containing"* something. The Genitive of Material may be used to:

1. describe an object "made from a certain material or thing", or

2. may be used to describe something the object "contains".

In this instance the *item (or thing) that is used to create the object* or *that the object contains* will be in the Genitive case.

| Acts 2:4 | | | | |
|---|---|---|---|---|
| $\kappa\alpha$ | $\pi\lambda\sigma\theta\eta\sigma\alpha\nu$ | $\pi\nu\tau\epsilon$ | $\Pi\nu\epsilon\mu\alpha\tau\mathbf{o}$ | $\gamma o\upsilon$ |
| kai | eplēsthēsan | pantes | **Pneumatos** | Hagiou |
| and | they were filled | all | **with Spirit** | Holy |

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*They were all filled* **with** *the Holy* **Spirit**

Note: The preposition *with* is used because it better conveys the concept of the "content an object contains." If the translator interpreted this passage as a Genitive of separation they would use the preposition "from" or if they interpreted it as a Genitive of source, they would use the preposition "by". These determinations are being made based on context in order to accurately convey the concept intended by the text.

## Genitive – of Kinship

The Genitive Case may be used to describe a kinship relationship. In most cases The Genitive of Kinship is used to describe someone who is the physical descendent (son or daughter) of someone. However, it can be used to refer to anyone who is a descendent in a "spiritual sense" or someone who is a descendent several generations later in time. Therefore in Luke 13:16 the woman is called a daughter of Abraham even though over a thousand years had passed. The woman is still considered to be a daughter of Abraham. The Genitive of Kinship may also be used to describe the parent of someone or a relationship by marriage to someone.

*Note:* Some grammars make a distinction between when the noun describing the kinship relationship ("Son") is present and when it is absent. In this grammar we are not making that fine of a distinction. When the noun that describes the kinship relationship is absent, the "kinship relationship" is implied by the Genitive of Kinship. The definite article may (or may not) be present. This implied relationship is then included in the translation.

The key word "of" may be used in the translation.

| Matthew 4:21 | | | | |
|---|---|---|---|---|
| κωβον | τν | | το | **Ζεβεδαου** |
| Iakōbon | ton | | **tou** | Zebedaiou |
| James | the | (son) | **of** | **Zebedee** |

*James the* **son of Zebedee**

In the following example the "kinship relationship" (mother of) is implied by the Genitive of Kinship.

| Luke 24:10 | | | | |
|---|---|---|---|---|
| κα | Μαρα | | | ακβου |
| kai | Maria | hē | | **Iakōbou** |
| and | Mary | the | **(mother of)** | **James** |

*and Mary the* **mother of James**

## Genitive – of Possession

The Genitive of Possession is used to indicate ownership or possession of the object that it is modifying. The ownership may be an indication of a legal right to ownership or physical possession of an item.

It may also refer to an emotional attachment to the object. When referring to an emotional attachment the ownership is like that of a child to his father, a dog to his master, or a person to his church. This is my father. This is my master. This is my church. In each of these cases an emotional attachment is being expressed.

Possessive pronouns such as $μ$ (my), $σ$ (your), $μτερο$ (our), $μτερο$ (your), or $διο$ (his) are sometimes used instead of the Genitive-of-Possession. When this occurs the possessive pronouns will decline like any other adjective and will agree with the noun they are modifying in case and gender. In Biblical Greek the most common way a speaker/writer shows possession is by using a personal pronoun in the genitive Case.

| John 20:28 | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| $\pi\epsilon\kappa\rho\theta\eta$ | $\Theta\omega\mu$ | $\kappa\alpha$ | $\epsilon\pi\epsilon\nu$ | $\alpha\tau$ | | $K\rho\iota$ | $\mu o\nu$ | $\kappa\alpha$ | | $\Theta\epsilon$ | $\mu o\nu!$ |
| apekrithē | Thōmas | kai | eipen | autō | ho | Kyrios | **mou** | kai | ho | Theos | **mou!** |
| he answered | Thomas | and | he said | to him | the | Lord | **my** | and | the | God | **my** |

*Thomas answered and said to him, "**My** Lord and **my** God."*

## Genitive of Apposition

Apposition means *"next to"* or *"beside."* Sometimes a second noun is placed next to a noun to add additional information (to further describe the head noun). The noun in apposition may be in the nominative case (Nominative of Apposition) or may be in the Genitive case (Genitive of Apposition). A word is probably standing in apposition to another noun if the translator could use the phrase "who is," or the phrase "which is," or the phrase "namely" followed by the noun in apposition. In the example below, "his mother" is in apposition to Mary. The phrase could be translated "They saw the young child with Mary (who is his mother).

| Matthew 2:11 | | | | | | | |
|---|---|---|---|---|---|---|---|
| $\epsilon\delta o\nu$ | $\tau$ | $\pi\alpha\iota\delta o\nu$ | $\mu\epsilon\tau$ | $M\alpha\rho\alpha$ | $\tau$ | $\mu\eta\tau\rho$ | $\alpha\tau o$ |
| eidon | to | paidion | meta | Marias | **tēs** | **mētros** | autou |
| they saw | the | child | with | Mary | **the** | **mother** | of him. |

*They saw the young child with **Mary his mother**.*

## Genitive – Separation (or Source)

The Genitive Case may be used to indicate separation from or the source of an object. Therefore, the prepositions $\kappa$ and $\pi$ naturally take their object in the Genitive case.

Some grammars describe eight cases and refer to this usage as "Ablative case." There is no difference in form for a word in the Genitive Case and a word in the Ablative Case. Both terms ( the Genitive – Separation and Ablative) case refer to the same function indicating separation, or source. The Genitive Case may also be used for comparison, because a comparison of two objects indicates a separation of the two objects.

| 2 Corinthians 3:3 | | | |
|---|---|---|---|
| $\tau\iota$ | $\sigma\tau$ | $\pi\iota\sigma\tau o\lambda$ | **X**$\rho\iota\sigma\tau$**o** |
| hoti | este | epistolē | **Christou** |
| because | you are | a letter | **from Christ** |

*that you are a letter **from Christ***

| Matthew 2:1 | | | | | |
|---|---|---|---|---|---|
| $\mu\gamma o\iota$ | $\pi$ | $\nu\alpha\tau$**o**$\lambda\nu$ | $\pi\alpha\rho\epsilon\gamma\nu o\nu\tau o$ | $\epsilon$ | $\epsilon\rho o\sigma\lambda\nu\mu\alpha$ |
| magoi | **apo** | anatolōn | paregenonto | eis | Hierosolyma |
| Magi | **from** | (the) **east** | they came | into | Jerusalem |

*learned men **from the east** arrived in Jerusalem*

| Luke 19:8 | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| $\tau$ | $\mu\sigma\iota$ | $\mu o\nu$ | $\tau\nu$ | $\pi\alpha\rho\chi\nu\tau\omega\nu$ | $K\rho\iota\epsilon$ | $\tau o$ | $\pi\tau\omega\chi o$ | $\delta\delta\omega\mu\iota$ |
| ta | hēmisia | mou | **tōn** | **hyparchontōn** | Kyrie | tois | ptōchois | didōmi |
| the | half | of my | **of** | **possessions/goods** | Lord | to the | poor | I give |

*Lord, the half of my* **goods** *I give to the poor*

Note: In this example "of goods" is a Genitive of Source. "My" is a Genitive of possession.

| John 13:16 | | | | | | |
|---|---|---|---|---|---|---|
| ο*κ* | *στιν* | *δολο* | *μεζων* | *τ***o** | *κυρου* | *ατο* |
| ouk | estin | doulos | meizōn | **tou** | **kyriou** | autou |
| not | he is | a slave | greater | **than** | **lord** | his |

*a servant is not greater* **than his master** Note: In this example we see the comparative function for the Genitive of Separation.

### Genitive – Subject/Object

A word in the genitive case may also serve as the subject or object of the head noun. This can occur when the head noun contains a verbal idea such as witness, love, or hope.

Some verbs that involve the senses ($\kappa$o$\omega$), feelings ($\pi\iota\mu\omega$), memory ($\mu\nu\eta\mu$o$\nu\epsilon\omega$), and verbs prefixed with $\pi$, $\kappa$, or $\kappa\alpha\tau$ will take their object in the Genitive case.

| Matthew 24:27 | | | | | | | |
|---|---|---|---|---|---|---|---|
| ο*τω* | *σται* | | *παρουσα* | *τ***o** | ϒ**o** | *τ*o | *νθρπου* |
| houtōs | estai | hē | parousia | **tou** | **Huiou** | tou | Anthrōpou |
| thus | it will be | the | coming | **of the** | **Son** | of | Man |

*so will be the coming* **of the Son** *of Man*

[In this example, the word $\pi\alpha\rho$o$\upsilon\sigma\alpha$ (or coming) contains a verbal idea. The subject of this verbal idea is $\tau$o ϒo. It is referring to the Son's coming. The writer could have said, "The son will come just like.."]

| 1 Corinthians 1:6 | | | | | | | |
|---|---|---|---|---|---|---|---|
| $\kappa\alpha\theta$ | $\tau$ | $\mu\alpha\rho\tau\rho\iota$o$\nu$ | $\tau$**o** | **X**$\rho\iota\sigma\tau$**o** | $\beta\epsilon\beta\alpha\iota\theta\eta$ | $\nu$ | $\mu\nu$ |
| kathōs | to | martyrion | **tou** | **Christou** | ebebaiōthē | en | hymin |
| just as | the | testimony | **of** | **Christ** | has been confirmed | in | you |

*just as the testimony* **about Christ** *has been confirmed [as true] among you*

**Note: In this case "Christ" is the recipient of the testimony. Therefore the smooth translation uses the term "about Christ."** We have placed the words "as true" in brackets because these words are not in the Greek text, but they are implied by $\beta\epsilon\beta\alpha\iota\theta\eta$.

# Case nominative

## 12.1 Glossary

Nominative is the case used to identify the subject. Because verbs include the subject, the nominative case is used in apposition (or placed next) to the subject of the verb to add further identification. The nominative case is also used as a predicate nominative to **equate or describe** the subject when used with a linking verb. The **nominative** is normally the form listed as the headword in a dictionary entry (as the lemma).

| John 11:35 | | |
|---|---|---|
| $δκρυσεν$ | | $ησ\mathbf{o}$ |
| edakrysen | **ho** | **Iēsous** |
| he wept | the | **Jesus** |

**Jesus** *wept.*

## 12.2 Article

The nominative case is the case of designation or identity. It is used to:

1. identify, designate or name the subject of the sentence,

2. used in apposition to the subject of the sentence or another noun,

3. used as a predicate nominative, or

4. may stand alone without a verb for emphasis.

### 12.2.1 Form

The nominative case is formed by adding the nominative case ending to the stem of a word (often with a connecting vowel).

Note:

- The hyphen (-) indicates there is no case ending for feminine singular first and second declension nouns.

- There is no case ending for third declension neuter singular nouns, but the final stem letter may undergo changes.

See NounParadigm for a complete listing of the noun paradigms and AdjectiveParadigm for the adjective paradigms.

## Nominative-Subject

The primary use of the nominative case is to identify the subject of the sentence. The definite article will also be in the nominative case when it is modifying the subject of the sentence as can be seen in the example below.

| John 3:35 | | | | |
|-----------|-----------|--------|-----|------|
| | $\Pi\alpha\tau\rho$ | $\gamma\alpha\pi$ | $\tau\nu$ | $\Upsilon\nu$ |
| **ho** | **Patēr** | agapa | ton | huion |
| **the** | **Father** | he loves | the | Son |

**The Father** *loves the Son.*

The reader will notice that the verb includes the subject of the sentence "he" as part of a third person singular verb. $\Pi\alpha\tau\rho$ identifies the subject by pointing specifically to the Father. Therefore the nominative-subject also stands in *apposition* (or next to) the subject that is included as a part of the verb, but helps to clarify the subject of the verb with the additional information.

The **nominative case** is also used for *adjectives* and *participles* modifying the subject. This is because adjectives and participles use the same case of the noun they are modifying. (They also have the same *gender* and *number* as the word they are modifying) See *Adjectives* .

Example – The adjective ($\kappa\alpha\lambda$) and the noun ($\pi$o$\iota\mu\nu$) are both in the nominative case.

| John 10:11 | | | | | | | | | | |
|-----------|-----------|------|--------|-----|----------|------|---------|------|-----|-----------|
| | $\pi$o$\iota\mu\nu$ | | $\kappa\alpha\lambda$ | $\tau\nu$ | $\psi\upsilon\chi\nu$ | $\alpha\tau$o | $\tau\theta\eta\sigma\iota\nu$ | $\pi\rho$ | $\tau\nu$ | $\pi\rho$o$\beta\tau\omega\nu$ |
| ho | poimēn | **ho** | **ka-los** | tēn | psychēn | autou | tithēsin | hyper | tōn | probatōn |
| the | shep-herd | **the** | **good** | the | life | of him | he lays down | in behalf of | the | sheep |

**The good** *shepherd lays down his life for the sheep.*

Example – The participle ($\beta\lambda\pi\omega\nu$) and the noun ($\Pi\alpha\tau\rho$) being modified are both in the nominative case. (Like adjectives, participles agree with the noun they modify in case, number, and gender). See Participles.

| Matthew 6:6 | | | | | | | | | |
|-------------|-----------|--------|--------|----------|-----|-----|----------|-----------|--------|
| | $\Pi\alpha\tau\rho$ | $\sigma$o$\upsilon$ | | $\beta\lambda\pi\omega\nu$ | $\nu$ | $\tau$ | $\kappa\rho\upsilon\pi\tau$ | $\pi$o$\delta\sigma\epsilon\iota$ | $\sigma$o$\iota$. |
| ho | patēr | sou | **ho** | **blepōn** | en | tō | kryptō | apodōsei | soi. |
| the | Father | of you | **who** | **is seeing** | in | the | secret | he will reward | to you |

*your Father* **who sees** *in secret will reward you*

If an adjective or participle is serving as the subject of the sentence, they will be in the nominative case.

| Romans 1:17 | | | | | |
|-------------|-----|----------|-----|----------|--------------|
| | $\delta$ | $\delta\kappa\alpha\iota$o | $\kappa$ | $\pi\sigma\tau\epsilon\omega$ | $\zeta\sigma\epsilon\tau\alpha\iota$. |
| ho | de | **dikaios** | ek | pisteōs | zēsetai. |
| the | indeed | **righteous** | by | faith | he will live. |

*But, the* **righteous** *will live by faith.*

## Nominative – Apposition

Apposition means "*next to*" or "*beside*." Sometimes a second noun is placed next to the subject of the sentence (or clause) to add additional information (to further describe the subject of the sentence). This is the Nominative of Apposition. The **Nominative-Apposition** sometimes will modify the subject of the sentence, or it may modify a noun that is not the subject and is not in the nominative case. However, the Nominative-Apposition will still be in the nominative case because it is **identifying or designating the noun**. In the example below $\mu\rho\tau\upsilon$ and $\pi\rho o\tau\tau o\kappa o$ are both in the nominative case and are in apposition to $\eta\sigma o\ \chi\rho\iota\sigma\tau o$ which is in the genitive case.

Example:

| Revelation 1:5 | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| $\kappa\alpha$ | $\pi$ | $\eta\sigma o$ | $\Chi\rho\iota\sigma\tau o$ | | $\mu\rho\tau\upsilon$ | | $\pi\iota\sigma\tau$ | | $\pi\rho\omega\tau\tau$**o**$\kappa$**o** | $\tau\nu$ | $\nu\epsilon\kappa\rho\nu\ldots$ |
| kai | apo | Iēsou | Chris-tou | **ho** | **mar-tys** | ho | pistos | **ho** | **prōtotokos** | tōn | nekrōn... |
| and | from | Je-sus | Christ | the | **wit-ness** | the | faith-ful | the | **firstborn** | from the | dead... |

*and from Jesus Christ, the faithful* **witness***, the* **firstborn** *from the dead. . .*

## Nominative-Predicate

Linking verbs such as $\epsilon\mu$**,** $\gamma\nu$**o**$\mu\alpha\iota$**, and** $\pi\rho\chi\omega$ are completed with an object in nominative case. The **Nominative-Predicate** (also referred to as Predicate Nominative) construction can take different forms but consists of a **subject + a linking verb + an object in the nominative case.** [The linking verb may be implied and not actually present in the text.] Care must be used in the translation of a *Nominative-Predicate* because the object may not be in the last position and is often not an exact equivalent of the subject. The Predicate Nominative is generally the larger class of objects, while the subject is the smaller class. Therefore, the translator must clearly understand which word (or phrase) is the subject of the sentence and which word (or phrase) is the predicate nominative. The translator must use equal care in the translation so that the reader will be able to distinguish between the subject and the predicate nominative.

> Consider the sentence, "Paul is a man." "Paul" is the subject and "man" is the Nominative-Predicate. The translator must be careful to first understand the passage and then take equal care in the translation to make sure the reader understands that Paul is the subject and man is the Nominative-Predicate. English uses word order to indicate which word is the subject and which word is the Predicate Nominative. Therefore reversing the word order in English to say "a man is Paul" would lead the reader to think that all men are "Paul" which is not true. The more definite of the two words (or clauses) in the nominative case will be the subject of the sentence.

Greek, for the most part, does not use position to distinguish between subject and the predicate nominative. In Greek the predicate nominative may be moved in front of the subject to place an emphasis on the predicate nominative.

**The following basic rules will help to clarify which word (or clause) is the subject of the sentence and which word (or clause) is the predicate nominative for the sentence in Koine Greek.**

NOTE: In Koine Greek, the linking verb may be omitted entirely, and may have to be supplied by the reader (or translator) to complete the sentence. (an example of this will be given below.)

As stated above, the more definite of the two nominatives will be the subject of the sentence. Therefore. . .

1) if only one of the words in the nominative case is a pronoun, then the pronoun will be the subject. The pronoun may be included as a part of the verb.

| Matthew 5:14 | | | | | |
|---|---|---|---|---|---|
| $\mu\epsilon$ | $\sigma\tau\epsilon$ | $\tau$ | $\phi$ | $\tau$o | $\kappa\sigma\mu o\upsilon.$ |
| **hymeis** | este | to | phōs | tou | kosmou. |
| **you** | you are | the | light | of the | world. |

**You** *are the light of the world.*

When Jesus spoke to the crowd and said "you", they had a clear understanding of who the "you" was referring to. It was referring to them. "You" is the subject. "The light" is the predicate nominative.

| Matthew 14:33 | | | |
|---|---|---|---|
| $\lambda\eta\theta$ | $\Theta\epsilon$o | $\Upsilon$ | $\epsilon$ |
| alēthōs | theou | huios | **ei** |
| truly | of God | Son | **you** are |

*Truly* **you** *are the Son of God.*

In this sentence, the subject "you" is included in the verb $\epsilon$. $\Upsilon$ is the predicate nominative.

2) If only one of the words in the nominative case is preceded with the article, the word with the article is the subject.

| John 1:1 | | | | |
|---|---|---|---|---|
| $\kappa\alpha$ | $\Theta\epsilon$ | $\nu$ | | $\lambda\gamma$**o** |
| kai | theos | ēn | ho | **logos** |
| and | God | was | the | **word** |

*and the* **Word** *was God*

| John 1:14 | | | | |
|---|---|---|---|---|
| $\kappa\alpha$ | | $\lambda\gamma$**o** | $\sigma\rho\xi$ | $\gamma\nu\epsilon\tau$o |
| kai | ho | **logos** | sarx | egeneto |
| and | the | **word** | flesh | it became |

*The* **Word** *became flesh*

3) If only one of the words in the nominative case is a proper name, the proper name will be the subject.

| James 5:17 | | | | |
|---|---|---|---|---|
| $\lambda\epsilon\alpha$ | $\nu\theta\rho\omega\pi$o | $\nu$ | $\mu$o$\iota$o$\pi\alpha\theta$ | $\mu\nu$ |
| **Ēleias** | anthrōpos | ēn | homoiopathēs | hemin |
| **Elijah** | a man | he was | like/or with a nature like | us |

**Elijah** *was a man just like us.*

Notice that in this example both the subject ($\lambda\epsilon\alpha$) and the predicate nominative ($\nu\theta\rho\pi$o) come before the verb.

4) If one of the nouns in the nominative case is a pronoun and one is a proper name, the pronoun will be the subject and the proper name will be the predicate nominative.

| Matthew 16:20 | | | |
|---|---|---|---|
| $\alpha\tau$ | $\sigma\tau\iota\nu$ | | $X\rho\iota\sigma\tau$ |
| **autos** | estin | ho | Christos |
| **he** | he is | the | Christ |

**He** *is the Christ.*

| Matthew 11:14 | | |
|---|---|---|
| $\alpha\tau$ | $\sigma\tau\iota\nu$ | $\lambda\epsilon\alpha$ |
| **autos** | estin | Ēleias |
| **he** | he is | Elijah |

**He** *is Elijah*

5) If...

    a. both have the article or

    b. both are proper names or

    c. one has the article and the other is a proper name,

       ...then the one that comes first is the subject.

| John 15:1 | | | | | |
|---|---|---|---|---|---|
| | $\Pi\alpha\tau\rho$ | $\mu o\upsilon$ | | $\gamma\epsilon\omega\rho\gamma$ | $\sigma\tau\iota\nu.$ |
| ho | **Patēr** | mou | ho | geōrgos | estin |
| the | **Father** | my | the | farmer/gardener | he is |

*My* **Father** *is the gardener*

6) Some times $\epsilon\iota$ **+ accusative** is used for the predicate nominative. This may occur with $\gamma\nu o\mu\alpha\iota$, $\epsilon\mu$, or $\lambda o\gamma\zeta o\mu\alpha\iota$. This portrays a process of something "changing into" something else. In English, it is translated with a predicate nominative and the $\epsilon$ is not translated. [D R A F T]

| Mark 10:8 | | | | | | |
|---|---|---|---|---|---|---|
| $\kappa\alpha$ | $\sigma o\nu\tau\alpha\iota$ | o | $\delta o$ | **$\epsilon$ | $\sigma\rho\kappa\alpha$** | $\mu\alpha\nu$ |
| kai | esontai | hoi | dyo | **eis | sarka** | mian |
| and | they will become | the | two | | **flesh** | one |

*and the two will become one* **flesh**

## Nominative–Stand_alone

A word or clause may appear in the nominative case without a verb or a direct object. This may occur in the greeting of a letter, titles, headings, or to make something a heading by giving it special emphasis. A word or clause may also appear in the nominative case to express the emotion of the writer. In these cases, there is no intent of the writer to form a complete sentence.

For example see the greeting of the book of Jude.

| Jude 1 | | | | | | |
|---|---|---|---|---|---|---|
| $o\delta\alpha$ | $\eta\sigma o$ | $X\rho\iota\sigma\tau o$ | $\delta o\lambda o$ | $\delta\epsilon\lambda\phi$ | $\delta$ | $\alpha\kappa\beta o\upsilon$ |
| Ioudas | Iēsou | Christou | doulos | adelphos | de | Iakōbou |
| Jude | of Jesus | of Christ | a slave | brother | and | of James |

**Jude**, *a servant of Jesus Christ, and brother of James*

In Romans 11:33, Paul cries out with emotion

| Romans 11:33 | | | | | | | |
|---|---|---|---|---|---|---|---|
| | $\beta\theta$**o** | $\pi\lambda o\tau o\upsilon$ | $\kappa\alpha$ | $\sigma o\phi\alpha$ | $\kappa\alpha$ | $\gamma\nu\sigma\epsilon\omega$ | $\Theta\epsilon$o |
| ō | **bathos** | ploutou | kai | sophias | kai | gnōseōs | theou |
| Oh | **depth** | of riches | both | of wisdom | and | of knowledge | of God |

*Oh*, **the depth** *of the riches both of the wisdom and the knowledge of God!*

Case vocative

## 13.1 Glossary

**Vocative** is the case used when addressing (speaking directly to) someone.

Table 1: Example: MAT 8:2

| K$\rho\iota\epsilon$ | $\nu$ | $\theta\lambda$ | $\delta\nu\alpha\sigma\alpha$ | $\mu\epsilon$ | $\kappa\alpha\theta\alpha\rho\sigma\alpha\iota$ |
|---|---|---|---|---|---|
| **Kyrie** | ean | thelēs | dynasai | me | katharisai |
| **Lord** | if | willing | you are able | me | to make clean |

**Lord**, *if you are willing, you can make me clean*

## 13.2 Article

**The vocative case is the case of direct address.**

- However, a noun in the vocative case preceded by the particle  is used to add emphasis or to express emotion.
- Caution: Do not confuse  (the particle) with  -the dative case relative pronoun, or with  - the first person singular subjunctive form of $\epsilon\mu$ (which is identical to the particle  in form).

Only 2.1% of the 28,599 nouns in the New Testament are in the vocative case.

### 13.2.1 Form

1. Often it is easy to identify nouns in the vocative case by the context.

2. The vocative case is identical to the nominative case in the plural.

3. The vocative case is identical to the nominative case in the first declension (singular and plural).

4. The vocative case of the singular second declension usually ends in an epsilon.

5. The vocative case of the singular third declension is usually the bare stem of the word. However, the stem vowel may shorten, lengthen, or drop out entirely. This is known as *ablaut*.

### 13.2.2 Vocative – Direct Address

The **vocative of direct address** is the most frequent use of the vocative case.

| Matthew 7:21 | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| ο | π | | λγων | μοι | **Κριε** | **Κριε** | εσελεσεται ε | τν | Βασιλεαν | τν | Ορανν |
| ou | pas | ho | legōn | moi | **Kyrie** | **Kyrie** | eiseleuse-tai | eis | tēn | Basileian | tōn | Ouranōn |
| not | every-one | who | says | to me | **Lord** | **Lord** | he will enter | into | the | kingdom | of | heaven |

*Not everyone who says to me,* **'Lord, Lord'**, *will enter into the kingdom of heaven*

| Matthew 8:2 | | | | | |
|---|---|---|---|---|---|
| **Κριε** | ν | θλ | δνασα | με | καθαρσαι. |
| **Kyrie** | ean | thelēs | dynasai | me | katharisai. |
| **Lord** | if | you are willing | you are able | me | to (make) clean |

**"Lord"**, *if you are willing, you can make me clean.*

### 13.2.3 Vocative – Emphasis/Emotion

The vocative case can also be used **to express emotion or emphasis**. The particle  is used when the vocative case is used to add additional emphasis or emotion to the basic function of direct address.  followed by a word in the vocative case only occurs 14 times in the New Testament.

Example of  **+ vocative** to add an *emotional emphasis*.

| Mark 9:19 | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| ατο | λγει | | γενε | πιστο! | ω | πτε | πρ | μ | σομαι? |
| autois | legei | **ō** | **genea** | apistos! | heōs | pote | pros | hymas | esomai? |
| to them | he says | **Oh** | **generation** | unbelieving | until | when | with | you | will I be? |

*and he said to them*, "You unbelieving **generation!** *How long will I be with you?"*

Note: The emotional emphasis can be difficult to reflect in a translation. The exclaimation mark is used in this example to reflect the emotion.

Example of  **+ vocative** *to add emphasis.*

| I Timothy 6:11 | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| σ | δ | | νθρωπε | Θεο | τατα | φεγε | δωκε | δ | δικαιοσνην… |
| sy | de | **ō** | **an-thrōpe** | Theou | tauta | pheuge | diōke | de | dikaiosynēn… |
| you | but | **o** | **man** | of God | these things | you flee | you pur-sue | but (in-stead) | righteousness |

*But you*, **man** *of God, flee from these things. Instead, pursue righteousness. . .*

Note: The emphasis is lost in the English text.

Comparative

## 14.1 Glossary

Adjectives can have three degrees, called *positive* (e.g., *good*), **comparative** (e.g., *better*) and *superlative* (e.g., *best*).

**Better** is in the ** degree** since it is making a comparison between two things.

Table 1: Example: LUK 5:39

| $\pi\alpha\lambda\alpha\iota\ \chi\rho\eta\sigma\tau\ \sigma\tau\iota\nu$ |
| --- |
| ho palaios chrēstos estin |
| the old better it is |
| the old is better |

## 14.2 Article

Conjunction

## 15.1 Glossary

A **conjunction** is a word which indicates a connection between words, phrases, clauses or paragraphs, such as *and*, *but*, or *however*.

Table 1: Example: ROM 15:25

| $\nu\nu\nu \ \delta \ \pi o \rho \epsilon o \mu \alpha \iota \ \epsilon \ \epsilon \rho o \upsilon \sigma \alpha \lambda \mu$ |
| --- |
| nyni de poreuomai eis Ierousalēm |
| now but I am going into Jerusalem |
| but now I am going to Jerusalem |

## 15.2 Article

# Conjunction coordinating

## 16.1 Glossary

Coordinating conjunctions connect two words, two phrases, or two clauses of equal grammatical emphasis. [Examples: "I like apples **and** bananas"; or "He went to the store **and** to the library."]

Table 1: Example: Matthew 2:13

| $\gamma\epsilon\rho\theta\epsilon\ \pi\alpha\rho\lambda\alpha\beta\epsilon\ \tau\ \pi\alpha\iota\delta\mathbf{o}\nu\ \kappa\alpha\ \tau\nu\ \mu\eta\tau\rho\alpha\ \alpha\tau\mathbf{o}\ \kappa\alpha\ \phi\epsilon\gamma\epsilon\ \epsilon\ \mathrm{A}\gamma\upsilon\pi\tau o\nu$ |
|---|
| **egertheis paralabe to paidion kai tēn mētera autou kai pheuge eis** Aigypton |
| Arise you take the child and the mother of him and flee into Egypt |
| Get up, take the young child and his mother, and flee to Egypt. |

## 16.2 Article

# Conjunction correlative

## 17.1 Glossary

Correlative conjunctions consist of *two particles used as a pair* to join different words or clauses together. The first particle is a *correlative adverb*. The second particle is a **correlative conjunction**. [example: "You may *either* choose this book **or** that book."

Table 1: Example: Matthew 4:4

| |
|---|
| *γγραπται* **ο**κ**>** *π' ρτ μν ζσεται νθρωπ***ο** *λλ' π παντ ματι κπορευομν δι στματ*ο Θεο |
| **gegraptai ouk ep' artō monō zēsetai ho anthrōpos all' epi panti** rhēmati ekporeuomenō dia stomatos Theou |
| **It is written not by bread alone he will live the man, but by every** word which comes out of mouth of God |
| **"It is written, 'Man shall not live on bread alone, but by every word** that comes out of the mouth of God.'"** |

## 17.2 Article

Conjunction subordinating

## 18.1 Glossary

A subordinating conjunction is a conjunction that combines an independent clause with a dependent clause. A dependent clause cannot stand on its own. [example: The boy received a present **because** it was his birthday.] Typical subordinating conjunctions are **since**, **because**, **before**, and **until**.

Table 1: Example: Mark 12:34

| |
|---|
| *ησο δν ατν τι νουνεχ πεκρθη επεν ατ ο μακρν ε π τ Βασιλεα το Θεο* |
| **ho Iēsous idōn auton hoti nounechōs apekrithē eipen autō ou makran ei** apo tēs Basileias tou Theou |
| **The Jesus when he saw that wisely he had answered he said to him not** far you are from the kingdom of God |
| **When Jesus saw that he had given a wise answer, he said to him, "You** are not far from the kingdom of God." |

## 18.2 Article

# Crasis

## 19.1 Glossary

**Crasis** is when two words are contracted into one word (e.g. where the two words, $\kappa\alpha$ [*and*] and $\gamma$ [*I*] are combined into $\kappa\gamma$ [*and I*])

Table 1: Example: ICO 10:33

| $\kappa\alpha\theta$ $\kappa\gamma$ $\pi\nu\tau\alpha$ $\pi\sigma\iota\nu$ $\rho\sigma\kappa\omega$ |
|---|
| kathōs kagō panta pasin areskō |
| as I also all in all things I please |
| I try to please all people in all things |

## 19.2 Article

**Crasis** is the combination of two words (one of which is usually $\kappa\alpha$ [*and*]) into one word by contraction. Examples include $\kappa\alpha$ $\gamma$ (*and I*) becoming $\kappa\gamma$ (*and I*).

Table 2: Example: JHN 20:21

| $\kappa\gamma$ $\pi\mu\pi\omega$ $\mu$ |
|---|
| kagō pempō hymas |
| and I send you |
| I also send you |

# Determiner

Determiners are words that identify or point to the object of a noun by *pointing to*, *talking about*, *referring to*, or *quantifying* the noun.

Table 1: Example: John 6:44

| κγ ναστσω ατν ν τ σχτ μρ |
|---|
| kagō anastēsō auton en tē eschatē hēmera |
| and I will raise him on the last day |
| and I will raise him up on the last day |

## 20.1 Article

# Determiner article

Determiners are words that identify or quantify a noun. The definite article quantifies the noun by making it distinct from others of its kind. The object of the article is definite whenever the article is used. [e.g. *the* book as opposed to any book]. The absence of the definite article stresses the basic quality or character of the object as opposed to any particular object. . The object may still be definite even though the definite article is absence.

Table 1: Example: Matthew 1:2

| |
|---|
| *βραμ γννησεν τν σακ σακ δ γννησεν τν ακβ* |
| Abraam egennēsen ton Isaak Isaak de egennēsen ton Iakōb |
| **Abraham became parent of the Issac, Isaac and became parent of the** Jacob |
| Abraham was the father of Isaac, and Isaac the father of Jacob |
| |
| [Note: In this example the definite article before the names Isaac |
| and Jacob are omitted in the smooth translation as the name of an |
| individual is already definite in English.] |

## 21.1 Article

### 21.1.1 Beginner's

The article must always agree in case, number and gender with the noun it modifies.

The **article** can have the following functions:

1. It can indicate that the noun is *definite* or *specific*.

   *δ μελλον α πτ μραι συντελεσθαι,* (Act 21:27)

   Now when **the** seven days were almost over

2. It can indicate a *category*, rather than a specific person or item.

   ξιο γρ  ργτη το μισθο ατο (Luk 10:7)

   for **the laborer** is worthy of his wages (This is a general principle applying to *all* laborers [the entire category].)

3. An adjective can have an article to show that it functions nominally (i.e., as a noun)

   σν τ**ο** γ**ο**ι πσιν (2Co 1:1)

   with all **the saints** (lit., "the holy)

4. A participle can have an article to show that it functions nominally (i.e., as a noun).

   ρχεται  σχυρτερ μου πσω μου, (Mrk 1:7)

   **one who is stronger** than me is coming after me,

5. The article can be used alone like a personal pronoun.

   **ο** δ ξ ριθεα °τν Χριστν καταγγλλουσιν (Php 1:17)

   But **they** from envy preach Christ.

6. The article can be used like a possessive pronoun.

   τ γρ οδα, γναι, ε τν νδρα σσει; (1Co 7:16)

   For how do you know, woman, if you will save **your** husband?

7. The article can be used like a relative pronoun.

   οτω γρ δωξαν τ**ο** προφτα τ**ο** πρ μν (Mat 5:12)

   For thus they persecuted the prophets **who** were before you

8. *Personal names* often have the article (which often will not be translated).

   Ττε παραγνεται  ησ**ο** π τ Γαλιλαα π τν **ο**ρδνην πρ τν ωννην (Mat 3:13)

   Then **Jesus** came from **Galilee** to **the Jordan** to **John**

9. The article can be used with infinitives and indicate temporality.

   κα γνετ**ο** ν τ σπερειν  μν πεσεν παρ τν δν (Mar 4:4)

   and it happened **when he sowed** (lit. in **the** to sow), some fell by the roadside

10. The article can be used with infinitives to indicate the subject of the action which is given in the accusative. (It is sometimes called an *accusative of general reference*).

    πεθμησα τοτο τ πσχα φαγεν μεθ μν πρ τ**ο** με παθεν· (Luk 22:15)

    I desired to eat this Passover with you before **I suffer** (lit. before **the** me to suffer). (The idea is that the suffering has reference to "me", i.e. Christ).

11. If two substantives are joined by the verb εμ (*to be*), the one with the article is the subject and the one without the article is the predicate.

    κα θε ν  λγ**ο** (Jhn 1:1)

    and **the Word** was God

### Intermediate

12. The article can be used to refer back to something previously referenced. This is called *anaphoric* (meaning "refers to again").

    πθεν oν χει τ δωρ τ ζν; (Jhn 4:11)

    Where, then, do you get **that** living water? (referring back to δωρ ζν in 4:10)

13. The article can be used like a demonstrative pronoun. This is called *deictic* (meaning "pointing").

    δο νθρωπo. (Jhn 19:5)

    "Behold, **the** man! (meaning "this man", standing here)

14. The article can be used to indicate that a substantive is the very best (or worst) of its kind, or *"in a class by itself"*. This is called *par excellence*.

    προφτη ε σ; (Jhn 1:21)

    Are you **the** Prophet? (referring to the prophet which Moses said would come after him [Deu 18:15, 18])

15. The article can be used to indicate that a substantive is *unique*. This is called *monadic* (meaning "one of a kind"). (This is very similar to the previous usage and thus there is debate over which usages are *par excellence* and which are *monadic*.)

    κα κριβστερoν ατ ξθεντo τν δν τo θεo (Act 18:26)

    and more clearly explained to him **the** way of God

### Advanced

16. In the construction δ or μν … δ, the article indicates a change of subject and is used as a third person personal pronoun in the nominative (e.g., *he*, *she*, *they*).

    δ φη ατo χθρ νθρωπo τoτo ποησεν. **o** δ ατ λγουσιν … δ φησιν· (Matt. 13:28-29)

    **and he** said to them, "An enemy has done this." **And they** said to him … **and he** said

17. Similarly, in the construction μν … δ when the article is nominative, a contrast is indicated between groups.

    σχσθη δ τ πλθo τ πλεω, κα **o** μν σαν σν τo ουδαοι **o** δ σν τo ποστλοι. (Act 14:4)

    and the crowd of the city was divided, and **some** were with the Jews **but others** were with the apostles

18. When two singular nouns are joined by κα (*and*):

    a. If both have the article, the reference is to two separate people.

    πoυ κα τ θηρoν κα ψευδoπροφτη (Rev 20:10)

    where also [are] **the** beast and **the** false prophet.

    b. If only the first of two singular nouns has the article, they are referring to the same person. (This is called the *Granville Sharp rule*.)

    Τχικo γαπητ δελφ κα πιστ δικoνo ν κυρ (Eph 6:21)

    Tychichus, **the** beloved brother and faithful servant in the Lord

    c. Some passages where the Granville Sharp rule applies are theologically important and often debated.

    κα πιφνειαν τ δξη τo **μεγ**λου θεo κα σωτρo μν ησo Χριστo, (Tit 2:13)

    and the appearing of the glory of our great God and Savior, Jesus Christ

19. The article is absent in NT Greek in many places where it is required in other languages, especially in prepositional phrases.***

# Determiner demonstrative

## 22.1 Glossary

Determiners are words that identify or quantify a noun. Demonstrative Determiners point to a specific object by identifying it as "*this one*", "*that one*", or "*one of this kind*".

Table 1: Example: John 2:19

| |
|---|
| *πεκρθη ησο κα επεν ατ**o** λσατε τν ναν τ**o**τ**o**ν κα ν τρισν μραι γερ ατν* |
| **apekrithē Iēsous kai eipen autois lysate ton naon touton kai en** trisin hēmerais egerō auton |
| **answered Jesus and he said to them destroy the temple this and in** three days I will raise it |
| **Jesus replied, "Destroy this temple, and in three days I will raise** it up." |

## 22.2 Article

# Determiner differential

## 23.1 Glossary

Determiners are words that identify or quantify a noun. Differential determiners identify a noun by distinguishing (or differentiating) between nouns by indicating "*another of the same kind*", "*another of a different kind*", "*alone*", "*pertaining to oneself*", or "*belonging to another*".

Table 1: Example: John 14:16

| κγ ρωτσω τν πατρα κα λλον παρκλητον δσει μν |
|---|
| kagō erōtēsō ton patera kai allon paraklēton dōsei hymin |
| and I I will ask the father and another comforter he will give to you |
| and I will pray to the Father, and he will give you another Comforter |

## 23.2 Article

# Determiner interrogative

## 24.1 Glossary

Determiners are words that identify or quantify a noun. Interrogative determiners ask a question to identify or quantify the object. (example: "*How large?*", "*of what kind?*" , "*How many?*" )

Table 1: Example: John 12:33

| |
|---|
| *τοτο δ λεγεν σημανων πο θαντ μελλεν ποθνσκειν* |
| touto de elegen sēmainōn poiō thanatō ēmellen apothnēskein |
| This but he said signifying what kind of death he was destined to die |
| He said this to indicate what kind of death he would die |

## 24.2 Article

Determiner number

## 25.1 Glossary

Determiners are words that identify or quantify a noun. Number determiners are cardinal numbers which quantify or say how many there are of something. (for example "*five*" books)

Table 1: Example: Matthew 4:18

| $\epsilon\delta\epsilon\nu$ $\delta$o $\delta\epsilon\lambda\phi$o |
| --- |
| eiden dyo adelphous |
| he saw two brothers |
| he saw two brothers |

## 25.2 Article

# Determiner ordinal

## 26.1 Glossary

Determiners are words that identify or quantify a noun. Ordinal determiners identify a noun by giving the position of an item in a list. (for example "first", "second", "third"... )

Table 1: Example: Matthew 20:3

| |
| --- |
| *κα ξελθν περ τρτην ραν εδεν λλου σττα ν τ γορ ργο* |
| **kai exelthōn peri tritēn hōran eiden allous hestōtas en tē agora**  argous |
| **and going out about third hour he saw others standing in the**  marketplace idle |
| **He went out again about the third hour and saw other workers standing**  idle in the marketplace. |

## 26.2 Article

Determiner possessive

## 27.1 Glossary

Determiners are words that identify or quantify a noun. Possessive determiners identify an object by indicating a possessive relationship between the object and another entity. (example: "my book", "their book")

Table 1: Example: John 10:27

| τ πρβατα τ μ τ φων μου κοουσιν |
|---|
| ta probate ta ema tēs phōnēs mou akouousin |
| sheepmy voice my they hear |
| My sheep hear my voice |

## 27.2 Article

# Determiner quantifier

## 28.1 Glossary

i. Determiners are words that identify or quantify a noun. Quantifier determiners are words that express a general quantity of the object of reference. (example: both, all, double, remaining, few, every, nobody, entire, many)

Table 1: Example: John 2:10

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| *κα λγει ατ π νθρωπο πρτον τν καλν* ονον *τθησιν* | | | | | | | | |
| kai legei auto Pas anthrōpos prōton ton kalon oinon tithēsin | | | | | | | | |
| and he says to him every man first the good wine he serves | | | | | | | | |
| and said to him,"Every man serves the good wine first." | | | | | | | | |

### 28.1.1 Article

Determiner relative

## 29.1 Glossary

Determiners are words that identify or quantify a noun. Relative determiners **express a relationship** or **quantify the noun** by comparing the noun with another object. (example: "of what sort", "as great as" , "as far as", "who", "which"

*ν δ σββατον ν μρ τν πηλν ποησεν ησο κα νξεν ατο το φθαλμο*. John 9:14

ēn de sabbaton en **hē** hēmera ton pēlon epoiēsen ho Iēsous kai aneōxen autou tous ophthalmous.

it was now sabboth in **which** day the clay he made the Jesus and he opened of him the eyes.

Now it was the Sabbath day **when** Jesus made the mud and opened his eyes.

 is a relative personal pronoun that is a determiner. It determines or identifies the day in which Jesus opened the blind man's eyes. It was the Sabbath day.

## 29.2 Article

Gender

## 30.1 Glossary

Substantives will have one of three *grammatical* **genders**: *masculine*, *feminine*, or *neuter*.

Table 1: Example: ITH 5:23

| μν τ πνεμα κα  ψυχ κα τ σμα |
| --- |
| hymōn to pneuma kai hē psychē kai to sōma |
| your spirit and soul and body |
| your spirit, soul, and body |

## 30.2 Article

Gender feminine

## 31.1 Glossary

Nominals are marked for *grammatical* **gender**, one of which is *feminine*.

## 31.2 Article

Gender masculine

## 32.1 Glossary

Nominals are marked for *grammatical* **gender**, one of which is *masculine*.

## 32.2 Article

Gender neuter

## 33.1 Glossary

Nominals are marked for *grammatical* **gender**, one of which is *neuter*.

## 33.2 Article

Interjection

## 34.1 Glossary

An **interjection** is an exclamation, added to a sentence for emphasis (e.g., *o!*, *woe!*)

*βθο πλοτου κα σοφα κα γνσεω θεο* (Rom 11:33) **Ō** **\*\*bathos ploutou kai sophias kai gnōseōs theou Oh depth of riches/wealth and wisdom and knowledge of God \*\*Oh**, the depth of the riches and wisdom and knowledge of God!

## 34.2 Article

# Interjection directive

## 35.1 Glossary

Interjections are short expressions of emotion. A *directive interjection* includes a directive such as "look!", "come!"
John 1:29

```
δε                    μν  το    θεο          αρων        τν μαρταν  το   κσμου
Ide              ho amnos tou    theou  ho     airōn         tēn hamartian tou   ␣
↪kosmou
See              the  lamb of    the God  who  is taking away the   sin      of the␣
↪world
Look (there is) the  lamb of      God    who    takes  away the   sin      of the␣
↪world
```

## 35.2 Article

# Interjection exclamation

## 36.1 Glossary

Interjections are short expressions of emotions (e.g. "woe!", "Amen", "Hosanna")

```
    **μν**    γρ   λγω    μν              Matthew 5:18
    **amēn**  gar  legō   hymin
    **truy**  for  I say  to you
for **truly**      I say  to you
```

## 36.2 Article

Interjection response

## 37.1 Glossary

Interjections are short expressions of emotion. A response interjection is in reply to a question (e.g. "yes", "no").

```
   δ    επεν     **Nα**, κριε       Matthew 15:27
hē  de   eipen    **Nai**, kyrie
she but  she said **yes**  Lord
         she said **yes**  Lord
```

## 37.2 Article

Interrogative

## 38.1 Glossary

**Interrogative** is a grammatical feature used to form a question.

## 38.2 Article

CHAPTER 39

Mood

## 39.1 Glossary

**Mood** is a feature of the verb which indicates the speaker's viewpoint of the verbal action in relation to reality. Greek has four **moods**: *indicative*, *imperative*, *subjunctive*, and *optative*.

The two remaining verb forms, the *infinitive* and the *participle*, technically do not have mood, but are often discussed alongside in Greek grammars.

## 39.2 Article

Mood imperative

## 40.1 Glossary

The **imperative mood** is used in giving a command (e.g. *Eat your food*).

Λβετε φγετε, τοτ στιν τ σμ μου. (Mat 26:26)

Take. **Eat**. This is my body.

## 40.2 Article

Mood imperative_participle

## 41.1 Glossary

A **participle** can sometimes be used to express a *command*. This usage is quite rare and some grammarians even debate whether it actually occurs in the NT.

$\pi$o$\sigma\tau\upsilon\gamma$o$\nu\tau\epsilon$ $\tau$ $\pi o\nu\eta\rho\nu$, $\kappa$o$\lambda\lambda\mu\epsilon\nu$o$\iota$ $\tau$ $\gamma\alpha\theta\cdot$ (Rom 12:9)

**abhor** what is evil, **cling** to what is good

## 41.2 Article

Mood indicative

## 42.1 Glossary

The **indicative mood** indicates that the speaker assumes that the verbal action he is referring to is real (rather than only potential) (e.g., *he is eating*). It is the *default* mood when there is no reason to use one of the other moods.

$\mu\epsilon\tau$ $\tau\nu$ $\tau\epsilon\lambda\omega\nu\nu$ $\kappa\alpha$ $\mu\alpha\rho\tau\omega\lambda\nu$ $\sigma\theta\epsilon\iota$ (Mrk 2:16)

**he is eating** with tax collectors and sinners

## 42.2 Article

## Mood infinitive

## 43.1 Glossary

An **infinitive** is a verbal noun (e.g., *to eat*, *to run*, *to go*). It expresses aspect and voice like other (finite) verbs, but does not indicate person or number. It can take an object, but usually does not explicitly express a subject.

ο οκ ξεστιν φαγεν ε μ το ερεσιν, (Mrk 2:26)

it is not lawful for anyone **to eat** except the priests

## 43.2 Article

Mood optative

## 44.1 Glossary

The **optative mood** indicates that the speaker is referring to the verbal action as a contingent possibility (even less assured than the subjunctive mood) (e.g., *he might eat*).

Μηκτι κ σο ε τν ανα μηδε καρπν φγ**ο**ι. (Mrk 11:14)

**May** no one ever again **eat** fruit from you!

## 44.2 Article

CHAPTER 45

## Mood participle

## 45.1 Glossary

A **participle** is a verbal adjective (e.g. *eating*, *going*, *running*). It has properties of a verb in that it expresses aspect and voice. It has properties of an adjective in that it expresses case, gender and number.

*κα νακειμνων ατν κα σθιντων ησο επεν μν λγω μν τι ε ξ μν παραδσει με σθων μετ μ*o. (Mrk 14:18)

And **as** they were reclining and **eating** [*verbal usage*], Jesus said, "Truly I say to you that one of you will betray me, **the one eating** [*nominal usage*] with me.

## 45.2 Article

# Mood subjunctive

## 46.1 Glossary

The **subjunctive mood** indicates that the speaker is referring to the verbal action as a possibility (e.g., *he may eat*, *he should eat*, *he could eat*, *let's eat*).

πο στιν τ κατλυμ μου που τ πσχα μετ τν μαθητν μου φγω; (Mrk 14:14)

Where is the guest room where **I may eat** the Passover with my disciples?

## 46.2 Article

# Negative

## 47.1 Glossary

A **negative** is a grammatical feature used to indicate that something is false (i.e., the opposite of affirmative).

*κα μ λυπετε τ πνεμα τ γιον το θεο* (Eph 4:30)

and do **not** grieve the Holy Spirit of God

## 47.2 Article

Noun

## 48.1 Glossary

A **noun** is a part of speech which refers to a living being (e.g., *man*), place (*Jerusalem*), thing (*water*) or quality (*goodness*). A **noun** can be the subject or object of a verb or object of a preposition (e.g., The *man* drank *water* from *Jerusalem*).

## 48.2 Article

Example image inclue:

| **Master Case Endings** | | | | | | | |
|---|---|---|---|---|---|---|---|
| **First and Second Declension** | | | | | | | |
| | 2nd declension | | 1st declension | | | 2nd declension | |
| *Singular* | Masculine | | Feminine | | | Neuter | |
| Nominative | ος | ς | α | η | - | ον | ν |
| Genitive | ου | υ | ας | ης | ς | ου | υ |
| Dative | ῳ | ι | ᾳ | ῃ | ι | ῳ | ι |
| Accusative | ον | ν | αν | ην | ν | ον | ν |
| *Plural* | | | | | | | |
| Nominative | οι | ι | αι | αι | ι | α | α |
| Genitive | ων | ων | ων | ων | ων | ων | ων |
| Dative | οις | ις | αις | αις | ις | οις | ις |
| Accusative | ους | υς | ας | ας | ς | α | α |

Noun predicate_adj

## 49.1 Glossary

A predicate adjective describes the subject of the sentence. It can exist with or without a linking verb. A predicate adjective is never immediately preceded by an article.

## 49.2 Article

Noun substantive_adj

## 50.1 Glossary

A substantive adjective is an adjective that functions as a noun. If an article is used, it will immediately precede the adjective.

## 50.2 Article

Proper Noun

## 51.1 Glossary

A **proper noun** is a noun that names or references a specific object. In the New Testament *proper nouns* are nouns that name a specific person or place.

## 51.2 Article

**Peter** and **Jerusalem** are both *proper* nouns. **Peter** is a *proper* noun because it is the name of a specific person, and **Jerusalem** is a *proper* noun because it names a specific city. The opposite of a *proper* noun is a *common* noun. The nouns *man* and *city* are both *common* nouns because they are both general and do not name a specific man or specific city.

Table 1: Example: JHN 1:42

| σ | κληθσ | **Κηφ** | | ρμηνεεται | Πτρo |
|-----|----------------|-------------|-------|---------------|-----------|
| sy | klēthēsē | **Kēphas** | ho | hermēneuetai | **Petros** |
| you | will be called | **Cephas** | which | is translated | **Peter** |

*you will be called* **Cephas,** *which is translated as* **Peter**

Note: Both Cephas and Peter are *proper nouns* because they are names for a specific person. (Cephas is Peter's name in Aramaic and means "rock." Peter is the Greek translation of the name Cephas and also means "rock.")

CHAPTER 52

## Proper Noun indeclinable

## 52.1 Glossary

An indeclinable proper noun is a proper noun that does not "decline" (change its spelling) to indicate how it is functioning in a sentence. An indeclinable proper noun will normally have the same spelling each time it occurs in the New Testament.

## 52.2 Article

The term "decline" refers to the changes in form (spelling) that most Greek words undergo in order to show how they are functioning in a sentence. If a word is "declinable" it means that the word has different forms to indicate how it is being used in a sentence. Most Greek nouns have different forms to indicate gender, number, and case. Not all Greek words change forms to show how they are functioning in a sentence. Words that do not change forms to indicate their usage are called "indeclinable" words. An "indeclinable proper noun" is a proper noun that does not change forms to indicate how the author is using it in a sentence.

**Note:** Sometimes an indeclinable proper noun will be spelled differently due to having one or more variant spellings but these differences in spelling are not meant to communicate a difference of function. For example, the indeclinable proper noun Boaz is spelled as Bo in Matthew 1:5 and is spelled as Bo in Luke 3:32.

Indeclinable proper nouns, in the Greek New Testament, are proper nouns that do not change form. Most often indeclinable proper nouns are words that were borrowed from other languages, such as Hebrew, Latin, and Aramaic. The indeclinable proper noun $\beta\rho\alpha\mu$ (Abraham) occurs 73 times in the Greek New Testament and always with the exact same spelling. It is borrowed from Hebrew. An example of an indeclinable proper noun that is the name of a location is $B\eta\theta\sigma\alpha\delta$ (Bethsaida). An example of an indeclinable proper noun that is the name of a being is $B\epsilon\epsilon\lambda\zeta\epsilon\beta$ο$\lambda$ ("Beelzebul" which is a name for Satan).

# Number

## 53.1 Glossary

**Number** is the grammatical feature which signifies whether one (*singular*) or more (*plural*) participants are indicated by a word.

## 53.2 Article

1. If a word's grammatical **number** is **singular**, it denotes one participant.

2. If a word's grammatical **number** is **plural**, it denotes more than one participant.

3. A **collective** noun has the grammatical feature of **singular** yet refers to a group.

4. The grammatical **number** of a verb usually agrees with the **number** of it's subject.

# Number plural

## 54.1 Glossary

**Plural number** is the grammatical feature which signifies that more than one participant is indicated by a word.

## 54.2 Article

Number singular

## 55.1 Glossary

**Singular number** is the grammatical feature which signifies that one participant is indicated by a word.

## 55.2 Article

Numeral indeclinable

## 56.1 Glossary

This is a **numeral** which does **not decline**, i.e., whose form does not change to indicate its function in a sentence.

## 56.2 Article

Paradigms

## 57.1 Master

### 57.1.1 Case Endings

- Table 1 - First and Second Declension
- Table 2 - Third Declension

**Table 1** First and Second Declension

> **Note: -The columns shaded in grey show the case ending WITH the final stem vowel.**
>
> The unshaded columns show the true case ending.
>
> **-The cells with a hyphen (-) indicate that there is no case ending.** The word ends with the theme vowel (or in some cases the theme vowel is lengthened).

**Table 2** Third Declension

**Note: The columns shaded in grey and the unshaded columns are the same.** This is because Third Declension nouns (or adjectives) end in a consonant and do not have a final stem vowel as in Table 1.

- The cells with a hyphen (-) indicate that there is no case ending.
- Both the Masculine and the Feminine forms are identical for the Third Declension

### 57.1.2 Verbs

- **Table 3** Examples of Verb Tenses in English and Greek
- **Table 4** Primary and Secondary Endings of Verbs
- **Table 5** Master Verb Tense Chart - Present and Imperfect Tenses
- **Table 6** Master Verb Tense Chart - The Future Tenses
- **Table 7** Master Verb Tense Chart - The Aorist Tenses

- **Table 8** Master Verb Tense Chart - The Perfect Tenses

**Table 3** - Examples of Verb Tenses in English and Greek

- **Active voice** – The subject does the action of the Verb

- **Middle Voice** – The subject does the action of the verb but also is somehow affected by the action of the verb or is participating in the action of the verb (middle voice). Deponent verbs are verbs whose stem is middle or passive in form, but active in meaning. The definitions of many verbs that are classified as deponent have a meaning that implies the participation of the person doing the action.

- **Passive Voice** – The subject receives the action of the verb.

**Table 4** Primary and Secondary Endings of Verbs

**[Note]**

- The "-" indicates there is no personal ending.

- The omega ($\omega$) at the end of the first person singular verb is the lengthened connecting vowel "o" which lengthens to an "$\omega$".

- Third person plural ending - the "$\nu$" drops out because it is followed by a sigma and the connecting vowel "o" lengthens to compensate for the missing "v". Therefore, $\lambda\upsilon + o + \nu\sigma\iota$ becomes $\lambda\upsilon + \mathbf{o}\upsilon + \sigma\iota$ -> $\lambda o\upsilon\sigma\iota$

**Table 5** - Master Verb Tense Chart - Present and Imperfect Tenses

**Table 6** - Master Verb Tense Chart - Future Tenses

**Table 7** Master Verb Tense Chart - The Aorist Tenses

**Table 8** - The Perfect Tenses

**[Note]:** Perfect tenses do not have an augment, but do experience reduplication of the initial consonant at the beginning of the word. The initial consonant is then followed by an epsilon.

### 57.1.3 Contractions and Stops

- Table 9 - Contractions of Single Vowels

- Table 10 - Contractions of Vowels with Dipthongs

- Table 11 - Square of Stops

**Table 9** - Contractions of Single Vowels

**Table 10** - Contractions of Vowels with Diphthongs

[Note: the shaded rows are for diphthongs that were formed by a contraction] The rules for combining a vowel with a dipthong are as follows:

1) a vowel disappears by absorbtion before a diphthong that begins with the same vowel.

2) When a vowel comes before a diphthong that does not begin with the same vowel, it is contracted with the dipthong's first vowel. The dipthong's second vowel disappears, unless it is an iota ($\iota$) in which case it becomes a subscript.

3) Any vowel (except o) combining with  will result in

4) o $+\epsilon\iota$ and $\epsilon + o\iota$(If they are not formed from a contraction) and o +  make o$\iota$

5) o $+\epsilon\iota$ and $\epsilon + o\upsilon$ (if they are formed from a contraction) make o$\upsilon$

**Table 11** Square of Stops

The following table shows common contractions that occur when the stem of a word ends in a **"stop"**. A stop is a consonant whose sound is formed by stopping or slowing down the flow of air through the mouth. Stops are classified as Labial (formed by the lips), Velar (formed by pushing the tongue against the roof of the mouth), of Dental (formed by the tongue against the teeth).

The following chart shows what will happen when the stop is followed by either a sigma ($\sigma$) or a theta ($\theta$).

## 57.2 Nouns

### 57.2.1 First Declension

**N-1** Nouns of the first declension ending in $\alpha$ or $\eta$ in the nominative singular are declined as follows:

| single | beginning_ruler | day |
|---|---|---|
| Nominative_Vocative | ρχ | μρα |
| Genitive | ρχ | μρα |
| Dative | ρχ | μρ |
| Accusative | ρχν | μραν |
| | | |
| *plural* | | |
| Nominative_Vocative | ρχα | μραι |
| Genitive | ρχν | μερν |
| Dative | ρχα | μραι |
| Accusative | ρχ | μρα |

**N-2** Nouns of the first declension ending in an $\eta$ or $\alpha$ in the nominative singular are masculine and are declined as follows:

| single | prophet | young man |
|---|---|---|
| Nominative | προφτη | νεανα |
| Vocative | προφτα | νεανα |
| Genitive | προφτου | νεανου |
| Dative | προφτ | νεαν |
| Accusative | προφτην | νεαναν |
| | | |
| *plural* | | |
| Nominative | προφται | νεαναι |
| Vocative | προφται | νεαναι |
| Genitive | προφητν | νεανιν |
| Dative | προφται | νεαναι |
| Accusative | προφτα | νεανα |

**N-3** Nouns of the first declension ending in an $\alpha$ in the Nominative singular not preceded by a vowel or the letter $\rho$ are declined as follows:

| single | glory |
|---|---|
| Nominative_Vocative | $\delta\xi\alpha$ |
| Genitive | $\delta\xi\eta$ |
| Dative | $\delta\xi$ |
| Accusative | $\delta\xi\alpha\nu$ |
| | |
| plural | |
| Nominative_Vocative | $\delta\xi\alpha\iota$ |
| Genitive | $\delta o\xi\nu$ |
| Dative | $\delta\xi\alpha\iota$ |
| Accusative | $\delta\xi\alpha$ |

## 57.2.2 N-4 Second Declension

Nouns of the second declension ending in **o** in the Nominative singular are *almost* always masculine. *All* nouns ending in **o**$\nu$ in the Nominative singuar are Neuter. Note that the Nominative, Accussative, and Vocative case of neuter nouns are the same. Note that the case endings for masculine and neuter nouns in the second declensions are the same in the Genitive case and the Dative case.

| Single | o | <span style="color:red">*</span>o$\nu$ |
|---|---|---|
| | word | work_deed |
| Nominative | $\lambda\gamma$o | $\rho\gamma$o$\nu$ |
| Vocative | $\lambda\gamma\epsilon$ | $\rho\gamma$o$\nu$ |
| Genitive | $\lambda\gamma$o$\upsilon$ | $\rho\gamma$o$\upsilon$ |
| Dative | $\lambda\gamma$ | $\rho\gamma$ |
| Accusative | $\lambda\gamma$o$\nu$ | $\rho\gamma$o$\nu$ |
| | | |
| plural | | |
| Nominative_Vocative | $\lambda\gamma$o$\iota$ | $\rho\gamma\alpha$ |
| Genitive | $\lambda\gamma\omega\nu$ | $\rho\gamma\omega\nu$ |
| Dative | $\lambda\gamma$o$\iota$ | $\rho\gamma$o$\iota$ |
| Accusative | $\lambda\gamma$o$\upsilon$ | $\rho\gamma\alpha$ |

## 57.2.3 Third Declension

Third declension nouns have stems that end (1) in a consonant or (2) in a vowel, generally $\iota$, $\upsilon$, or $\epsilon\upsilon$.

**Notes on the formation of the vocative singular**

- if the stem ends in a mute letter such as $\phi\lambda\alpha\xi$ or a liquid letter ($\lambda,\mu,\nu,\rho$) AND IS ACCENTED ON THE FINAL SYLLABLE, then the vocative is the same as the nominative.

-Nouns not accented on the last syllable, and all other nouns in the third declension have the vocative like the stem. *-exception* Nouns with stems ending in $\iota\delta$ ($\lambda\iota\pi$) form the vocative by dropping the final consonant *-exception* The vocative for $\sigma\omega\tau\rho$ is $\sigma\tau\epsilon\rho$.

*Dative plural* - When $\sigma\iota$ is added to the dative plural the same consonantal changes occur that happened in the nominative singular.

**N-5 Stems ending with a consonant** (can be masculine or feminine) are declined as follows:

| stem | ending | $\gamma\upsilon\nu$ |
|------|--------|---------------------|
| *single* | | *woman_wife* |
| Nominative | various | $\gamma\upsilon\nu$ |
| Vocative | generally same as nominative or stem | $\gamma\nu\alpha\iota$ |
| Genitive | o | $\gamma\upsilon\nu\alpha\iota\kappa$ |
| Dative | $\iota$ | $\gamma\upsilon\nu\alpha\iota\kappa$ |
| Accusative | $\alpha$ | $\gamma\upsilon\nu\alpha\kappa\alpha$ |
| | | |
| *Plural* | | |
| Nominative | $\epsilon$ | $\gamma\upsilon\nu\alpha\kappa\epsilon$ |
| Vocative | $\epsilon$ | $\gamma\upsilon\nu\alpha\kappa\epsilon$ |
| Genitive | $\omega\nu$ | $\gamma\upsilon\nu\alpha\iota\kappa\nu$ |
| Dative | $\sigma\iota(\nu)$ | $\gamma\upsilon\nu\alpha\iota\xi(\nu)$ |
| Accusative | $\alpha$ | $\gamma\upsilon\nu\alpha\kappa\alpha$ |

Note: in this example for the dative plural the $\kappa$ and the contract to form $\xi$ ($\gamma\upsilon\nu\alpha\iota\kappa + \iota$ -> $\gamma\upsilon\nu\alpha\iota\xi$)

**N-6 Stems ending in a mute (or silent) letter** are declined as follows:

| stem | $\phi\upsilon\lambda\alpha\kappa$ | $\sigma\alpha\lambda\pi\iota\gamma\gamma$ | $\delta$o$\nu\tau$ | $\lambda\pi\iota\delta$ |
|------|------|------|------|------|
| | | | | |
| *single* | *guard* | *trumpet* | *tooth* | *hope* |
| Nominative | $\phi\lambda\alpha\xi$ | $\sigma\lambda\pi\iota\gamma\xi$ | $\delta$o | $\lambda\pi$ |
| Vocative | $\phi\lambda\alpha\xi$ | $\sigma\lambda\pi\iota\gamma\xi$ | $\delta$o | $\lambda\pi$ |
| Genitive | $\phi\lambda\alpha\kappa$o | $\sigma\lambda\pi\iota\gamma\gamma$o | $\delta\nu\tau$o | $\lambda\pi\delta$o |
| Dative | $\phi\lambda\alpha\kappa\iota$ | $\sigma\lambda\pi\iota\gamma\gamma\iota$ | $\delta\nu\tau\iota$ | $\lambda\pi\delta\iota$ |
| Accusative | $\phi\lambda\alpha\kappa\alpha$ | $\sigma\lambda\pi\iota\gamma\gamma\alpha$ | $\delta\nu\tau\alpha$ | $\lambda\pi\delta\alpha$ |
| | | | | |
| *Plural* | | | | |
| Nominative | $\phi\lambda\alpha\kappa\epsilon$ | $\sigma\lambda\pi\iota\gamma\gamma\epsilon$ | $\delta\nu\tau\epsilon$ | $\lambda\pi\delta\epsilon$ |
| Vocative | $\phi\lambda\alpha\kappa\epsilon$ | $\sigma\lambda\pi\iota\gamma\gamma\epsilon$ | $\delta\nu\tau\epsilon$ | $\lambda\pi\delta\epsilon$ |
| Genitive | $\phi\upsilon\lambda\kappa\omega\nu$ | $\sigma\alpha\lambda\pi\gamma\gamma\omega\nu$ | $\delta\nu\tau\omega\nu$ | $\lambda\pi\delta\omega\nu$ |
| Dative | $\phi\lambda\alpha\xi\iota$ | $\sigma\lambda\pi\iota\gamma\xi\iota$ | $\delta$o$\sigma\iota$ | $\lambda\pi\sigma\iota$ |
| Accusative | $\phi\lambda\alpha\kappa\alpha$ | $\sigma\lambda\pi\iota\gamma\gamma\alpha$ | $\delta\nu\tau\alpha$ | $\lambda\pi\delta\alpha$ |

**N-7 Stems ending in a liquid letter** ($\lambda,\mu,\nu,\rho$)

| stem | $\pi$o$\iota\mu\epsilon\nu$ | $\alpha\omega\nu$ | $\gamma\epsilon\mu$o$\nu$ | $\sigma\omega\tau\epsilon\rho$ | $\kappa\upsilon\nu$ |
|------|------|------|------|------|------|
| | *shepherd* | *age* | *leader* | *saviour* | *dog* |
| *single* | | | | | |
| Nominative | $\pi$o$\iota\mu\nu$ | $\alpha\nu$ | $\gamma\epsilon\mu\nu$ | $\sigma\omega\tau\rho$ | $\kappa\omega\nu$ |
| Vocative | $\pi$o$\iota\mu\nu$ | $\alpha\nu$ | $\gamma\epsilon\mu\nu$ | $\sigma\omega\tau\rho$ | $\kappa\omega\nu$ |
| Genitive | $\pi$o$\iota\mu\nu$o | $\alpha\nu$o | $\gamma\epsilon\mu\nu$o | $\sigma\omega\tau\rho$o | $\kappa\upsilon\nu$ |
| Dative | $\pi$o$\iota\mu\nu\iota$ | $\alpha\nu\iota$ | $\gamma\epsilon\mu\nu\iota$ | $\sigma\omega\tau\rho\iota$ | $\kappa\upsilon\nu$ |
| Accusative | $\pi$o$\iota\mu\nu\alpha$ | $\alpha\nu\alpha$ | $\gamma\epsilon\mu\nu\alpha$ | $\sigma\omega\tau\rho\alpha$ | $\kappa\upsilon\nu$ |
| | | | | | |
| *Plural* | | | | | |
| Nominative | $\pi$o$\iota\mu\nu\epsilon$ | $\alpha\nu\epsilon$ | $\gamma\epsilon\mu\nu\epsilon$ | $\sigma\omega\tau\rho\epsilon$ | $\kappa\nu\epsilon$ |
| Vocative | $\pi$o$\iota\mu\nu\epsilon$ | $\alpha\nu\epsilon$ | $\gamma\epsilon\mu\nu\epsilon$ | $\sigma\omega\tau\rho\epsilon$ | $\kappa\nu\epsilon$ |
| Genitive | $\pi$o$\iota\mu\nu\omega\nu$ | $\alpha\nu\omega\nu$ | $\gamma\epsilon\mu\nu\omega\nu$ | $\sigma\omega\tau\rho\omega\nu$ | $\kappa\upsilon\nu\nu$ |
| Dative | $\pi$o$\iota\mu\sigma\iota(\nu)$ | $\alpha\sigma\iota(\nu)$ | $\gamma\epsilon\mu\sigma\iota(\nu)$ | $\sigma\omega\tau\rho\sigma\iota(\nu)$ | $\kappa\upsilon\sigma(\nu)$ |
| Accusative | $\pi$o$\iota\mu\nu\alpha$ | $\alpha\nu\alpha$ | $\gamma\epsilon\mu\nu\alpha$ | $\sigma\omega\tau\rho\alpha$ | $\kappa\nu\alpha$ |

**N-8 Stems ending in a vowel** ($\iota,\upsilon,\epsilon\upsilon$)

| stem | $\pi o\lambda\iota$ | $\iota\chi\theta\upsilon$ | $\beta\alpha\sigma\iota\lambda\epsilon\upsilon$ |
|---|---|---|---|
| | *city* | *fish* | *king* |
| *single* | | | |
| Nominative | $\pi\lambda\iota$ | $\chi\theta$ | $\beta\alpha\sigma\iota\lambda\epsilon$ |
| Vocative | $\pi\lambda\iota$ | $\chi\theta$ | $\beta\alpha\sigma\iota\lambda\epsilon$ |
| Genitive | $\pi\lambda\epsilon\omega$ | $\chi\theta$o | $\beta\alpha\sigma\iota\lambda\omega$ |
| Dative | $\pi\lambda\epsilon\iota$ | $\chi\theta\iota$ | $\beta\alpha\sigma\iota\lambda\epsilon$ |
| Accusative | $\pi\lambda\iota\nu$ | $\chi\theta\nu$ | $\beta\alpha\sigma\iota\lambda\alpha$ |
| | | | |
| *Plural* | | | |
| Nominative | $\pi\lambda\epsilon\iota$ | $\chi\theta\epsilon$ | $\beta\alpha\sigma\iota\lambda\epsilon$ |
| Vocative | $\pi\lambda\epsilon\iota$ | $\chi\theta\epsilon$ | $\beta\alpha\sigma\iota\lambda\epsilon$ |
| Genitive | $\pi\lambda\epsilon\omega\nu$ | $\chi\theta\omega\nu$ | $\beta\alpha\sigma\iota\lambda\omega\nu$ |
| Dative | $\pi\lambda\epsilon\sigma\iota$ | $\chi\theta\sigma\iota$ | $\beta\alpha\sigma\iota\lambda\epsilon\sigma\iota$ |
| Accusative | $\pi\lambda\epsilon\iota$ | $\iota\chi\theta\alpha$ | $\beta\alpha\sigma\iota\lambda\epsilon$ (or $\beta\alpha\sigma\iota\lambda\alpha$) |

**N-8 Neuter Nouns of the third declension** -Note: All nouns with a stem ending in $\mu\alpha\tau$ are neuter nouns -Note: Third declension Neuter nouns (like the second declension) have the same ending in the Nominative, Vocative, and accusative singular. -Note: Third declension Neuter nouns in the nominative, vocative, and accusative plural end in $\alpha$ except neuter nouns with stems ending in $\epsilon$.

| stem | $\gamma\rho\alpha\mu\mu\alpha\tau$ | $\phi\omega\tau$ | $\gamma\epsilon\nu\epsilon$ | |
|---|---|---|---|---|
| | | | | |
| *single* | *letter* | *light* | *race_people* | |
| Nominative_vocative | $\gamma\rho\mu\mu\alpha$ | $\phi$ | $\gamma\nu$o | |
| Genitive | $\gamma\rho\mu\mu\alpha\tau$o | $\phi\omega\tau$ | $\gamma\nu$ou | |
| Dative | $\gamma\rho\mu\mu\alpha\tau\iota$ | $\phi\omega\tau$ | $\gamma\nu\epsilon\iota$ | |
| Accusative | $\gamma\rho\mu\mu\alpha$ | $\phi$ | $\gamma\nu$o | |
| | | | | |
| *Plural* | | | | |
| Nominative_Vocative | $\gamma\rho\mu\mu\alpha\tau\alpha$ | $\phi\tau\alpha$ | $\gamma\nu\eta$ | |
| Genitive | $\gamma\rho\alpha\mu\mu\tau\omega\nu$ | $\phi\tau\omega\nu$ | $\gamma\epsilon\nu\omega\nu$ (or $\gamma\epsilon\nu\nu$) | |
| Dative | $\gamma\rho\mu\mu\alpha\sigma\iota$ | $\bullet$ | $\gamma\nu\epsilon\sigma\iota$ | |
| Accusative | $\gamma\rho\mu\mu\alpha\tau\alpha$ | $\phi\tau\alpha$ | $\gamma\nu\eta$ | |

**N-9 Irregular nouns** of the third declension

| stem | $\pi\alpha\tau\rho$ | $\alpha\nu\delta\rho$ |
|------|------|------|
| | | |
| *single* | *father* | *man_husband* |
| Nominative | $\pi\alpha\tau\rho$ | $\nu\rho$ |
| Vocative | $\pi\tau\epsilon\rho$ | $\nu\epsilon\rho$ |
| Genitive | $\pi\alpha\tau\rho$ | $\nu\delta\rho$ |
| Dative | $\pi\alpha\tau\rho$ | $\nu\delta\rho$ |
| Accusative | $\pi\alpha\tau\rho\alpha$ | $\nu\delta\rho\alpha$ |
| | | |
| *Plural* | | |
| Nominative | $\pi\alpha\tau\rho\epsilon$ | $\nu\delta\rho\epsilon$ |
| Vocative | $\pi\alpha\tau\rho\epsilon$ | $\nu\delta\rho\epsilon$ |
| Genitive | $\pi\alpha\tau\rho\omega\nu$ | $\nu\delta\rho\nu$ |
| Dative | $\pi\alpha\tau\rho\sigma\iota$ | $\nu\delta\rho\sigma\iota$ |
| Accusative | $\pi\alpha\tau\rho\alpha$ | $\nu\delta\rho\alpha$ |

# 57.3 Pronouns

paradigm_pronoun

## 57.3.1 Table r1 - The Article - *(,,$\tau$)*

The article appears approximately 19,723 times in the Greek New Testament. It functions as a pronoun in 16% of the occurrences. 84% of the time it functions as the definite article.

Table 1: r1 (2-1-2) ( *the/he,she,it*)

| | Masculine | Feminine | Neuter |
|------|------|------|------|
| *Singular* | | | |
| Nominative | | | $\tau$ |
| Genitive | $\tau$o | $\tau$ | $\tau$o |
| Dative | $\tau$ | $\tau$ | $\tau$ |
| Accusative | $\tau\nu$ | $\tau\nu$ | $\tau$ |
| *Plural* | | | |
| Nominative | o | $\alpha$ | $\tau$ |
| Genitive | $\tau\nu$ | $\tau\nu$ | $\tau\nu$ |
| Dative | $\tau$o | $\tau\alpha$ | $\tau$o |
| Accusative | $\tau$o | $\tau$ | $\tau$ |

## 57.3.2 The relative pronoun (2-1-2) (*neuter in "o"*)

Table 2: r2 (2-1-2) ( *who,which*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative |  |  |  |
| Genitive | o |  | o |
| Dative |  |  |  |
| Accusative | $\nu$ | $\nu$ |  |
| *Plural* |  |  |  |
| Nominative | o | $\alpha$ |  |
| Genitive | $\nu$ | $\nu$ | $\nu$ |
| Dative | o | $\alpha$ | o |
| Accusative | o |  |  |

## 57.3.3 Personal Pronouns

Table r3 - ($\gamma$, $\sigma$) Table r4 - ($\alpha\tau$)

Note: $\gamma$ and $\sigma$ do not have gender

**Table r3** - ($\gamma$, $\sigma$)

Table 3: r3 -$\gamma$ (*I*) $\sigma$ (*you*)

| *Singular* | 1st person | 2nd person |
|---|---|---|
| Nominative | $\gamma$ | $\sigma$ |
| Genitive | $\mu o\upsilon$ ($\mu o$) | $\sigma o$ ($\sigma o\upsilon$) |
| Dative | $\mu o\iota$ ($\mu o$) | $\sigma o$ ($\sigma o\iota$) |
| Accusative | $\mu\epsilon$ ($\mu$) | $\sigma$ ($\sigma\epsilon$) |
| *Plural* |  |  |
| Nominative | $\mu\epsilon$ | $\mu\epsilon$ |
| Genitive | $\mu\nu$ | $\mu\nu$ |
| Dative | $\mu\nu$ | $\mu\nu$ |
| Accusative | $\mu$ | $\mu$ |

**Table r4** $\alpha\tau$

Table 4: r4 (2-1-2) $\alpha\tau$ (he,she,it,they)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | $\alpha\tau$ | $\alpha\tau$ | $\alpha\tau$ |
| Genitive | $\alpha\tau o$ | $\alpha\tau$ | $\alpha\tau o$ |
| Dative | $\alpha\tau$ | $\alpha\tau$ | $\alpha\tau$ |
| Accusative | $\alpha\tau\nu$ | $\alpha\tau\nu$ | $\alpha\tau$ |
| *Plural* |  |  |  |
| Nominative | $\alpha\tau o$ | $\alpha\tau\alpha$ | $\alpha\tau$ |
| Genitive | $\alpha\tau\nu$ | $\alpha\tau\nu$ | $\alpha\tau\nu$ |
| Dative | $\alpha\tau o$ | $\alpha\tau\alpha$ | $\alpha\tau o$ |
| Accusative | $\alpha\tau o$ | $\alpha\tau$ | $\alpha\tau$ |

### 57.3.4 Demonstrative pronoun – οτο,κενο

Table r5 - οτο Table r6 - κενο

**Table r5** - οτο

Table 5: r5 (2-1-2) (οτο - *this*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | οτο | ατη | τοτο |
| Genitive | τοτου | τατη | τοτου |
| Dative | τοτ | τατ | τοτ |
| Accusative | τοτον | τατην | τοτο |
| *Plural* |  |  |  |
| Nominative | οτοι | αται | τατα |
| Genitive | τοτων | τοτων | τοτων |
| Dative | τοτοι | ταται | τοτοι |
| Accusative | τοτου | τατα | τατα |

**Table r6** - κενο

Table 6: r6 (2-1-2) (κενο *that*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | κενο | κενη | κενο |
| Genitive | κενου | κενη | κενου |
| Dative | κεν | κεν | κεν |
| Accusative | κενον | κενην | κενο |
| *Plural* |  |  |  |
| Nominative | κενοι | κεναι | κενα |
| Genitive | κενων | κενων | κενων |
| Dative | κενοι | κεναι | κενοι |
| Accusative | κενου | κενα | κενα |

### 57.3.5 Interrogative pronoun – τ

**Table r7** -stems ending in a nu NOTE: *The masculine and feminine declensions are identical.*

Table 7: r7 (3-3-3) (τ *Who?What?Which?Why?*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | τ | τ | τ |
| Genitive | τνο | τνο | τνο |
| Dative | τνι | τνι | τνι |
| Accusative | τνα | τνα | τ |
| *Plural* |  |  |  |
| Nominative | τνε | τνε | τνα |
| Genitive | τνων | τνων | τνων |
| Dative | τσι(ν) | τσι(ν) | τσι(ν) |
| Accusative | τνα | τνα | τνα |

### 57.3.6 Reflexive Pronouns - $\mu\alpha\upsilon\tau$o, $\sigma\epsilon\alpha\upsilon\tau$o

**\*\***Table R8 ($\mu\alpha\theta\tau$o, $\sigma\epsilon\alpha\upsilon\tau$o)

Note: - Reflexive pronouns do not appear in the nominative case because they reflect back on the subject of the sentence. - Reflexive pronouns do not occur in the neuter, only in masculine or feminine. - $\sigma\epsilon\alpha\upsilon\tau$o does not occur in the New Testament in the plural, but we have included it here for completeness.

Table 8: r8 (2-1) ($\mu\alpha\upsilon\tau$o - *of myself*, $\sigma\epsilon\alpha\upsilon\tau$o - *of yourself* )

|  | Masculine | Feminine |  | Masculine | Feminine |
|---|---|---|---|---|---|
| *Singular* | $\mu\alpha\upsilon\tau\alpha$ |  |  | $\sigma\epsilon\alpha\upsilon\tau$o |  |
| Genitive | $\mu\alpha\upsilon\tau$o | $\mu\alpha\upsilon\tau$ |  | $\sigma\epsilon\alpha\upsilon\tau$o | $\sigma\epsilon\alpha\upsilon\tau$ |
| Dative | $\mu\alpha\upsilon\tau$ | $\mu\alpha\upsilon\tau$ |  | $\sigma\epsilon\alpha\upsilon\tau$ | $\sigma\epsilon\alpha\upsilon\tau$ |
| Accusative | $\mu\alpha\upsilon\tau\nu$ | $\mu\alpha\upsilon\tau\nu$ |  | $\sigma\epsilon\alpha\upsilon\tau\nu$ | $\sigma\epsilon\alpha\upsilon\tau\nu$ |
| *Plural* |  |  |  |  |  |
| Genitive | $\alpha\upsilon\tau\nu$ | $\alpha\upsilon\tau\nu$ |  | $\sigma\epsilon\alpha\upsilon\tau\nu$ | $\sigma\epsilon\alpha\upsilon\tau\nu$ |
| Dative | $\alpha\upsilon\tau$o | $\alpha\upsilon\tau\alpha$ |  | $\sigma\epsilon\alpha\upsilon\tau$o | $\sigma\epsilon\alpha\upsilon\tau\alpha$ |
| Accusative | $\alpha\upsilon\tau$o | $\alpha\upsilon\tau$ |  | $\sigma\epsilon\alpha\upsilon\tau$o | $\sigma\epsilon\alpha\upsilon\tau$ |

## 57.4 Adjectives

paradigm_adjective

Adjectives are described by a three number combination that describes the way they are declined. (2-1-2) or (3-1-3), and so on. The three numbers correspond to masculine, feminine, and neuter in that order. The number describes the declension pattern of adjective (1-first declension, 2-second declension, and 3-third declension). Therefore a 2-1-2 pattern will follow the second declension for masculine adjectives, the first declension for feminine adjectives, and the second declension for neuter adjectives.

### 57.4.1 2-1-2 uncontracted adjectives

Tables a1 through a3 give the paradigms for uncontracted 2-1-2 adjectives.

- Table a1 - *uncontracted adjectives without a vowel shift in the feminine*

- Table a2 - *uncontracted adjectives with a vowel shift in the feminine*

- Table a3 - *uncontracted with an omicron in the neuter.*

**Table a1** - *uncontracted adjectives without a vowel shift in the feminine*

In the feminine declension, the final vowel will remain an alpha, and not lengthen to an eta, for adjectives that have **a vowel or the letter rho** ($\rho$) immediately preceding the case ending.

Table 9: a1 (2-1-2) ($\gamma$io *holy*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | $\gamma\iota$o | $\gamma\alpha$ | $\gamma\iota$o$\nu$ |
| Vocative | $\gamma\iota\epsilon$ | $\gamma\alpha$ | $\gamma\iota$o$\nu$ |
| Genitive | $\gamma$o$\upsilon$ | $\gamma\iota$ | $\gamma$o$\upsilon$ |
| Dative | $\gamma$ | $\gamma$ | $\gamma$ |
| Accusative | $\gamma\iota$o$\nu$ | $\gamma\alpha\nu$ | $\gamma\iota$o$\nu$ |
| *Plural* |  |  |  |
| Nominative_Vocative | $\gamma\iota$o$\iota$ | $\gamma\iota\alpha\iota$ | $\gamma\iota\alpha$ |
| Genitive | $\gamma\omega\nu$ | $\gamma\omega\nu$ | $\gamma\omega\nu$ |
| Dative | $\gamma$o$\iota$ | $\gamma\alpha\iota$ | $\gamma$o$\iota$ |
| Accusative | $\gamma$o$\upsilon$ | $\gamma\alpha$ | $\gamma\iota\alpha$ |

**Table a2** - *uncontracted with a vowel shift in the feminine*

When the letter **immediately preceding the case ending for an adjective is not a vowel or the letter "$\rho$"** the final vowel lengthens in the feminine declension.

Table 10: a2 (2-1-2) ($\gamma\alpha\theta$ *good*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | $\gamma\alpha\theta$ | $\gamma\alpha\theta$ | $\gamma\alpha\theta\nu$ |
| Vocative | $\gamma\alpha\theta$ | $\gamma\alpha\theta$ | $\gamma\alpha\theta\nu$ |
| Genitive | $\gamma\alpha\theta$o | $\gamma\alpha\theta$ | $\gamma\alpha\theta$o |
| Dative | $\gamma\alpha\theta$ | $\gamma\alpha\theta$ | $\gamma\alpha\theta$ |
| Accusative | $\gamma\alpha\theta\nu$ | $\gamma\alpha\theta\nu$ | $\gamma\alpha\theta\nu$ |
| *Plural* |  |  |  |
| Nominative_Vocative | $\gamma\alpha\theta$o | $\gamma\alpha\theta\alpha$ | $\gamma\alpha\theta$ |
| Genitive | $\gamma\alpha\theta\nu$ | $\gamma\alpha\theta\nu$ | $\gamma\alpha\theta\nu$ |
| Dative | $\gamma\alpha\theta$o | $\gamma\alpha\theta\alpha$ | $\gamma\alpha\theta$o |
| Accusative | $\gamma\alpha\theta$o | $\gamma\alpha\theta$ | $\gamma\alpha\theta$ |

**Table a3** - *uncontracted with an omicron in the neuter*

Table 11: a3 (2-1-2) ($\lambda\lambda$o *other, another*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | $\lambda\lambda$o | $\lambda\lambda\eta$ | $\lambda\lambda$o |
| Genitive | $\lambda\lambda$o$\upsilon$ | $\lambda\lambda\eta$ | $\lambda\lambda$o$\upsilon$ |
| Dative | $\lambda\lambda$ | $\lambda\lambda$ | $\lambda\lambda$ |
| Accusative | $\lambda\lambda$o$\nu$ | $\lambda\lambda\eta\nu$ | $\lambda\lambda$o |
| *Plural* |  |  |  |
| Nominative | $\lambda\lambda$o$\iota$ | $\lambda\lambda\alpha\iota$ | $\lambda\lambda\alpha$ |
| Genitive | $\lambda\lambda\omega\nu$ | $\lambda\lambda\omega\nu$ | $\lambda\lambda\omega\nu$ |
| Dative | $\lambda\lambda$o$\iota$ | $\lambda\lambda\alpha\iota$ | $\lambda\lambda$o$\iota$ |
| Accusative | $\lambda\lambda$o$\upsilon$ | $\lambda\lambda\alpha$ | $\lambda\lambda\alpha$ |

### 57.4.2 2-1-2 contract adjectives

**Note:** The circumflex accent should help the reader to recognize the contraction.

Table 12: a4 (2-1-2) ($\pi\lambda$o *single, sincere*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | $\pi\lambda$o | $\pi\lambda$ | $\pi\lambda$o$\nu$ |
| Genitive | $\pi\lambda$o | $\pi\lambda$ | $\pi\lambda$o |
| Dative | $\pi\lambda$ | $\pi\lambda$ | $\pi\lambda$ |
| Accusative | $\pi\lambda$o$\nu$ | $\pi\lambda\nu$ | $\pi\lambda$o$\nu$ |
| *Plural* |  |  |  |
| Nominative | $\pi\lambda$o | $\pi\lambda\alpha$ | $\pi\lambda$ |
| Genitive | $\pi\lambda\nu$ | $\pi\lambda\nu$ | $\pi\lambda\nu$ |
| Dative | $\pi\lambda$o | $\pi\lambda\alpha$ | $\pi\lambda$o |
| Accusative | $\pi\lambda$o | $\pi\lambda$ | $\pi\lambda$ |

### 57.4.3 2-1-2 special paradigms

The stem for $\mu\gamma\alpha$ is $\mu\epsilon\gamma\alpha\lambda$ and the stem for $\pi$o$\lambda$ is $\pi$**o**$\lambda\lambda$. Note that in the nominative and accusative masculine and neuter in the singular, the stem drops a lambda.

- Table a5 - $\mu\gamma\alpha$

- Table a6 - $\pi$o$\lambda$

**Table a5** - $\mu\gamma\alpha$

Table 13: a5 (2-1-2) ($\mu\gamma\alpha$ *great*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | $\mu\gamma\alpha$ | $\mu\epsilon\gamma\lambda\eta$ | $\mu\gamma\alpha$ |
| Genitive | $\mu\epsilon\gamma\lambda$o$\upsilon$ | $\mu\epsilon\gamma\lambda\eta$ | $\mu\epsilon\gamma\lambda$o$\upsilon$ |
| Dative | $\mu\epsilon\gamma\lambda$ | $\mu\epsilon\gamma\lambda$ | $\mu\epsilon\gamma\lambda$ |
| Accusative | $\mu\gamma\alpha\nu$ | $\mu\epsilon\gamma\lambda\eta\nu$ | $\mu\gamma\alpha$ |
| *Plural* |  |  |  |
| Nominative | $\mu\epsilon\gamma\lambda$o$\iota$ | $\mu\epsilon\gamma\lambda\alpha\iota$ | $\mu\epsilon\gamma\lambda\alpha$ |
| Genitive | $\mu\epsilon\gamma\lambda\omega\nu$ | $\mu\epsilon\gamma\lambda\omega\nu$ | $\mu\epsilon\gamma\lambda\omega\nu$ |
| Dative | $\mu\epsilon\gamma\lambda$o$\iota$ | $\mu\epsilon\gamma\lambda\alpha\iota$ | $\mu\epsilon\gamma\lambda$o$\iota$ |
| Accusative | $\mu\epsilon\gamma\lambda$o$\upsilon$ | $\mu\epsilon\gamma\lambda\alpha$ | $\mu\epsilon\gamma\lambda\alpha$ |

**Table a6** -$\pi$o$\lambda$

Table 14: a6 (2-1-2) (πολ *much, great*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | πολ | πολλ | πολ |
| Genitive | πολλο | πολλ | πολλο |
| Dative | πολλ | πολλ | πολλ |
| Accusative | πολν | πολλν | πολ |
| *Plural* |  |  |  |
| Nominative | πολλο | πολλα | πολλ |
| Genitive | πολλν | πολλν | πολλν |
| Dative | πολλο | πολλα | πολλο |
| Accusative | πολλο | πολλ | πολλ |

### 57.4.4 3-1-3 Adjectives

The 3-1-3 adjectives (tables a7 and a8) are divided into two groups:

- Table a7 is the paradigm for π *(all, every)*.

- Table a8 is the paradigm for ταχ *(quick, speedy)*.

The paradigm for the number one also follows a 3-1-3 pattern but is listed with the cardinals in table a12 below.

**Table a7** - π π (3-1-3) adjective

The root for π is παντ This is a very important paradigm to know because it also serves as a model for active and aorist passive participles.

Table 15: a7 (3-1-3) (π *all, every*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | π | πσα | πν |
| Genitive | παντ | πση | παντ |
| Dative | παντ | πσ | παντ |
| Accusative | πντα | πσαν | πν |
| *Plural* |  |  |  |
| Nominative | πντε | πσαι | πντα |
| Genitive | πντων | πασν | πντων |
| Dative | πσι(ν) | πσαι | πσι(ν) |
| Accusative | πντα | πσα | πντα |

**Table a8** - ταχ

Table 16: a8 (3-1-3) ($\tau\alpha\chi$ *quick, speedy*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | $\tau\alpha\chi$ | $\tau\alpha\chi\epsilon\alpha$ | $\tau\alpha\chi$ |
| Genitive | $\tau\alpha\chi\omega$ | $\tau\alpha\chi\epsilon\alpha$ | $\tau\alpha\chi\omega$ |
| Dative | $\tau\alpha\chi\epsilon$ | $\tau\alpha\chi\epsilon$ | $\tau\alpha\chi\epsilon$ |
| Accusative | $\tau\alpha\chi\nu$ | $\tau\alpha\chi\epsilon\alpha\nu$ | $\tau\alpha\chi$ |
| *Plural* |  |  |  |
| Nominative | $\tau\alpha\chi\epsilon$ | $\tau\alpha\chi\epsilon\alpha\iota$ | $\tau\alpha\chi\alpha$ |
| Genitive | $\tau\alpha\chi\omega\nu$ | $\tau\alpha\chi\epsilon\iota\nu$ | $\tau\alpha\chi\omega\nu$ |
| Dative | $\tau\alpha\chi\sigma\iota(\nu)$ | $\tau\alpha\chi\epsilon\alpha\iota$ | $\tau\alpha\chi\sigma\iota(\nu)$ |
| Accusative | $\tau\alpha\chi\epsilon$ | $\tau\alpha\chi\epsilon\alpha$ | $\tau\alpha\chi\alpha$ |

### 57.4.5 (2-2-2) $\mu\alpha\rho\tau\omega\lambda$

In this category there are eight adjectives that will sometimes follow the 2-2-2 pattern and sometimes their respective 2-1-2 pattern with a feminine ending of alpha or eta.

**Note that the masculine and feminine declensions are identical in the 2-2-2 pattern.**

**Table a9** - $\mu\alpha\rho\tau\omega\lambda$

Table 17: a9 (2-2-2) ($\mu\alpha\rho\tau\omega\lambda$ *sinful*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | $\mu\alpha\rho\tau\omega\lambda$ | $\mu\alpha\rho\tau\omega\lambda$ | $\mu\alpha\rho\tau\omega\lambda\nu$ |
| Vocative | $\mu\alpha\rho\tau\omega\lambda$ | $\mu\alpha\rho\tau\omega\lambda$ | $\mu\alpha\rho\tau\omega\lambda\nu$ |
| Genitive | $\mu\alpha\rho\tau\omega\lambda$o | $\mu\alpha\rho\tau\omega\lambda$o | $\mu\alpha\rho\tau\omega\lambda$o |
| Dative | $\mu\alpha\rho\tau\omega\lambda$ | $\mu\alpha\rho\tau\omega\lambda$ | $\mu\alpha\rho\tau\omega\lambda$ |
| Accusative | $\mu\alpha\rho\tau\omega\lambda\nu$ | $\mu\alpha\rho\tau\omega\lambda\nu$ | $\mu\alpha\rho\tau\omega\lambda\nu$ |
| *Plural* |  |  |  |
| Nominative_vocative | $\mu\alpha\rho\tau\omega\lambda$o | $\mu\alpha\rho\tau\omega\lambda$o | $\mu\alpha\rho\tau\omega\lambda$ |
| Genitive | $\mu\alpha\tau\omega\lambda\nu$ | $\mu\alpha\rho\tau\omega\lambda\nu$ | $\mu\alpha\rho\tau\omega\lambda\nu$ |
| Dative | $\mu\alpha\rho\tau\omega\lambda$o | $\mu\alpha\rho\tau\omega\lambda$o | $\mu\alpha\rho\tau\omega\lambda$o |
| Accusative | $\mu\alpha\rho\tau\omega\lambda$o | $\mu\alpha\rho\tau\omega\lambda$o | $\mu\alpha\rho\tau\omega\lambda$ |

### 57.4.6 (3-3-3) adjectives

3-3-3 adjectives are divided into two groups.

- Table a10 is the paradigm for stems ending in $\epsilon$.
- Table a11 is the paradigm for stems ending in **o**$\nu$

**Note that the masculine and feminine conjugations are the same for 3-3-3 adjectives.**

**Table a10** - $\alpha\lambda\eta\theta$

Table 18: a10 (3-3-3) (*λῃθ true*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | λῃθ | λῃθ | λῃθ |
| Genitive | λῃθο | λῃθο | λῃθο |
| Dative | λῃθε | λῃθε | λῃθε |
| Accusative | λῃθ | λῃθ | λῃθ |
| *Plural* |  |  |  |
| Nominative | λῃθε | λῃθε | λῃθ |
| Genitive | λῃθν | λῃθν | λῃθν |
| Dative | λῃθσι(ν) | λῃθσι(ν) | λῃθσι(ν) |
| Accusative | λῃθε | λῃθε | λῃθ |

**Table a11** - μεζων

Table 19: a11 (3-3-3) (*μεζων greater*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | μεζων | μεζων | μεζον |
| Genitive | μεζονο | μεζονο | μεζονο |
| Dative | μεζονι | μεζονι | μεζονι |
| Accusative | μεζονα (μεζω) | μεζονα (μεζω) | μεζον |
| *Plural* |  |  |  |
| Nominative | μεζονε (μεζου) | μεζονε (μεζου) | μεζονα (μεζω) |
| Genitive | μειζνων | μειζνων | μειζνων |
| Dative | μεζοσι(ν) | μεζοσι(ν) | μεζοσι(ν) |
| Accusative | μεζονα (μεζου) | μεζονα (μεζου) | μεζονα (μεζω) |

*μεζω is an alternative form for μεζονα in the masculine and feminine accusative singular, and in the nominative and accusative neuter plural.*

*μεζου is an alternative form for μεζονε in the masculine and feminine nominative plural,* **\*** *and for μεζονα in the masculine and feminine accustive plural.*

### 57.4.7 Cardinals (numerals)

The following four tables are for the declension of the cardinal numbers one through four. One follows a 3-1-3 pattern but only occurs in the singular. The numbers two through four only occur in the plural. Two is the same in the nominative, genetive, and accusative cases.

- Table a12 - ε (one)

- Table a13 - δο (two)

- Table a14 - τρε (three)

- Table a15 - τσσαρε (four)

**Table a12** - ε

Table 20: a12 (3-1-3) ($\epsilon$ *one*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Singular* |  |  |  |
| Nominative | $\epsilon$ | $\mu\alpha$ | $\nu$ |
| Genitive | $\nu$ | $\mu\iota$ | $\nu$ |
| Dative | $\nu$ | $\mu\iota$ | $\nu$ |
| Accusative | $\nu$ | $\mu\alpha\nu$ | $\nu$ |

**Table a13** - $\delta o$

Table 21: a13 ($\delta o$ *two*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Plural* |  |  |  |
| Nominative | $\delta o$ | $\delta o$ | $\delta o$ |
| Genitive | $\delta o$ | $\delta o$ | $\delta o$ |
| Dative | $\delta\upsilon\sigma$ | $\delta\upsilon\sigma$ | $\delta\upsilon\sigma$ |
| Accusative | $\delta o$ | $\delta o$ | $\delta o$ |

**Table a14 -** $\tau\rho\epsilon$ Note that the masculine and feminine declension is identical.

Table 22: a14 (3-3-3) ($\tau\rho\epsilon$ *three*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Plural* |  |  |  |
| Nominative | $\tau\rho\epsilon$ | $\tau\rho\epsilon$ | $\tau\rho\alpha$ |
| Genitive | $\tau\rho\iota\nu$ | $\tau\rho\iota\nu$ | $\tau\rho\iota\nu$ |
| Dative | $\tau\rho\iota\sigma(\nu)$ | $\tau\rho\iota\sigma(\nu)$ | $\tau\rho\iota\sigma(\nu)$ |
| Accusative | $\tau\rho\epsilon$ | $\tau\rho\epsilon$ | $\tau\rho\alpha$ |

**Table a15** - $\tau\sigma\sigma\alpha\rho\epsilon$

Table 23: a15 (3-3-3) ($\tau\sigma\sigma\alpha\rho\epsilon$ *four*)

|  | Masculine | Feminine | Neuter |
|---|---|---|---|
| *Plural* |  |  |  |
| Nominative | $\tau\sigma\sigma\alpha\rho\epsilon$ | $\tau\sigma\sigma\alpha\rho\epsilon$ | $\tau\sigma\sigma\alpha\rho\alpha$ |
| Genitive | $\tau\epsilon\sigma\sigma\rho\omega\nu$ | $\tau\epsilon\sigma\sigma\rho\omega\nu$ | $\tau\epsilon\sigma\sigma\rho\omega\nu$ |
| Dative | $\tau\sigma\sigma\alpha\rho\sigma\iota(\nu)$ | $\tau\sigma\sigma\alpha\rho\sigma\iota(\nu)$ | $\tau\sigma\sigma\alpha\rho\sigma\iota(\nu)$ |
| Accusative | $\tau\sigma\sigma\alpha\rho\alpha$ ($\tau\sigma\sigma\alpha\rho\epsilon$) | $\tau\sigma\sigma\alpha\rho\alpha$ ($\tau\sigma\sigma\alpha\rho\epsilon$) | $\tau\sigma\sigma\alpha\rho\alpha$ |

## 57.5 Verbs Indicative Thematic

paradigm_verbs_indicative_thematic

**Table V-IT-1a** Indicative Thematic Present Tense verbs

[Note] - The middle and passive voices are presented together because they are identical in form. The reader (or translator) will have to make their decision as to the intended voice based on context.

[Note] Thematic verbs are verbs that use a "theme" vowel (or "connecting vowel") between the verbal stem and the personal ending in the present indicative. The theme vowel is always an omicron (o) or an epsilon ($\epsilon$). [See Verbal_Parts ]

**Table V-IT-1b** Indicative Thematic Imperfect Tense verbs

[Note] - The middle and passive voices are presented together because they are identical in form. The reader (or translator) will have to make their decision as to the intended voice based on context.

[Note] Thematic verbs are verbs that use a "theme" vowel (or "connecting vowel") between the verbal stem and the personal ending in the present indicative. The theme vowel is always an omicron (o) or an epsilon ($\epsilon$). [See Verbal_Parts ]

**Table V-IT-2** Indicative Thematic Verbs built on Future tense Stem [Note] The passive voice is omitted in this table because it is based upon the Aorist Passive Stem.

**Table V-IT-3** Indicative Verbs built on the Aorist Active Stem

[Note] The passive voice is omitted from this table because it is built on the Aorist Passive Stem.

# 57.6 Verbs Indicative Athematic

# 57.7 Verbs Subjunctive

# 57.8 Verbs Imperative

# 57.9 Verbs Infinitive

# 57.10 Participles

paradigm_participles

Particle

## 58.1 Glossary

**Particles** are small words which do not fit into any other category of parts of speech and do not decline. They typically lacking conceptual content but rather express an emotion or way of thinking. They are often used for negation (*not*) or emphasis (*amen* or to indicate a transition in topic (sometimes not translated).

## 58.2 Article

Particle error

## 59.1 Glossary

## 59.2 Article

Particle foreign

## 60.1 Glossary

## 60.2 Article

Person

## 61.1 Glossary

Verbs and pronouns can be in **first person**, **second person**, or **third person**. a verb or pronoun is in the **first person** if it refers to the speaking. It is in the **second person** if it refers to the being addressed by the speaker. It is in the **third person** if it refers to anyone or anything other that the speaker or the being addressed by the speaker.

| First Person | Second Person | Third Person |
|---|---|---|
| $\lambda\gamma\omega$ | $\lambda\gamma\epsilon\iota$ | $\lambda\gamma\epsilon\iota$ |
| legō | legeis | legei |
| I say or I am saying | You say or You are saying | He/she/it says or he/she/it is saying |

Table 1: Example: MAT 6:16

| $\mu\nu$ | $\lambda\gamma\omega$ | $\mu\nu$ |
|---|---|---|
| amēn | legō | hymin |
| Truly | I am saying | to you |
| Truly I say to you | | |

$\lambda\gamma\omega$ is first person; $\mu\nu$ is second person.

## 61.2 Article

See the individual articles for *First_Person*, *Second Person*, and *Third_Person*.

Paradigms are located at *Paradigm*.

Person first

## 62.1 Glossary

**First person** is a grammatical feature indicating that the speaker is the subject of the verbal action, is speaking about themselves, or is the object of an action or phrase (e.g., *I ran*, *we ran*).

| Mark 9:24 | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| $\kappa\alpha$ | $\epsilon\theta$ | $\kappa\rho\xi\alpha$ | | $\pi\alpha\tau\rho$ | $\tau$o | $\pi\alpha\iota\delta$o$\upsilon$ | $\lambda\epsilon\gamma\epsilon\nu$ | $\pi\iota\sigma\tau\epsilon\omega$ | $\beta$o$\theta\epsilon\iota$ | $\mu$**o**$\upsilon$ | $\tau$ | $\pi\iota\sigma\tau$ |
| kai | euthys | kraxas | ho | patēr | tou | paid-iou | ele-gen | **pis-teuō** | boēthei | **mou** | tē | apis-tia |
| and | immedi-ately | he cried out | the | fa-ther | of the | child | he said | **I be-lieve** | help | **my** | the | unbe-lief |

*Immediately the father of the child cried out and said, "**I*believe! Help **my** unbelief!"*

In this example, we have a first person, singular, present active indicative verb and a first person, genitive, singular personal pronoun.

## 62.2 Article

' The first person is the person or persons that are speaking. If it is a single person, it is "I", "me", or "my", if it is a group of people it is "we", "us", or "our".

The first person can be found in *Verb* forms, and *Pronoun_Personal* forms.

**Note** The first person is only used in direct speech.

## 62.2.1 Form

When a word is in the first person, it can be recognized by a variety of changes to the form. These changes differ greatly from each other and are hard to sum up in a simple, helpful way. These changes can be classified into Verbal Conjugation forms and Personal Pronouns.

Some languages use an inclusive we (which includes the person being spoken to in the "we") and an exclusive we (which excludes the person being spoken to from the "we"). Neither English nor Biblical Greek distinguishes between the inclusive and the exclusive "we". The context will determine which one is meant. See also translationAcademy and translationNotes for help if the context is not clear.

Greek distinguishs between *Number_Singular* and *Number_Plural*, but not between *Gender_Masculine* and *Gender_Feminine* or *Gender_Neuter* or in the first person.

The first person can be found in *Verb* forms and as a *Pronoun*.

The first person of a verb is formed by adding a first person personal ending (or sufformative) to the verb stem. These endings can be divided into eight basict types: primary active, secondary active, primary middle/passive, and secondary middle/passive. The present tense uses the primary endings. The aorist tense uses the secondary endings.There are also singular and plural endings.

The paradigm below shows a sample of the kinds of changes that signal a first person.

### Paradigm

**Six Common First Person Verbal Conjugation Forms**

| Parsing | Greek | Transliteration | Gloss |
|---|---|---|---|
| First person present active indicative singular | λω | lyō | I am loosing/I loose |
| First person present active indicative plural | λομεν | lyomen | We are loosing/We loose |
| First person present passive indicative singular | λομαι | lyomai | I am being loosed |
| First person present passive indicative plural | λυμεθε | lyometha | We are being loosed |
| First person aorist active indicative singular | λυον | elyon | I loosed |
| First person aorist active indicative plural | λομεν | elyomen | We loosed |
| First person aorist passive indicative singular | λυμην | elyomēn | I was loosed |

**Personal pronouns also have person and appear in various forms**

Greek distinguishes between *Number_Singular* and *Number Plural*, but not between *Gender Masculine*, *Gender Feminine*, and *Gender Neuter* in the first person.

**First Person Personal Pronoun Forms**

| Parsing | Greek | Transliteration | Gloss |
|---|---|---|---|
| first person nominative singular | γ | egō | I |
| first person nominative plural | με | hēmeis | we |
| first person genitive singular | μο | mou | my |
| first person genitive plural | μν | hēmōn | our |
| first person dative singular | μο | moi | to me |
| first person dative plural | μν | hēmin | to us |
| first person accusative singular | μ | me | me |
| first person accusative plural | μ | hēmas | us |

### 62.2.2 Function

#### Verb Forms

A first person can be used in a sentence (or a clause) as the subject, an object, or to indicate possession. Personal pronouns may also be the object of a preposition. The number (singular or plural) will agree with its antecedent. However, the case will depend on its function in the sentence (or clause).

#### Subject

The subject in a sentence is usually the person or thing which does the action of the verb. However, if the verb is in the passive voice, the subject receives the action of the verb.

| John 3:11 | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| $\mu\nu$ | $\mu\nu$ | $\lambda\gamma\omega$ | $\sigma o\iota$ | $\tau\iota$ | | $o\delta\alpha\mu\epsilon\nu$ | $\lambda\alpha\lambda o\mu\epsilon\nu$ | $\kappa\alpha$ | | $\omega\rho\kappa\alpha\mu\epsilon\nu$ | $\mu\alpha\rho\tau\upsilon\rho o\mu\epsilon\nu$ |
| amēn | amēn | **legō** | soi | hoti | ho | oidamen | laloumen | kai | ho | heōrakamen | marty-roumen |
| Truly | truly | **I say** | to you | that | what | we know | we are speaking | and | what | we have seen | we are testifying |

*Truly, truly, **\*I\*** say to you, we speak what we know, and we testify about what we have seen\**

The personal ending of the verb is generally sufficient to show the person and number of the subject of the sentence. Therefore an emphasis is being made when the nominative case of the personal pronoun is used in conjunction with the verb.

| John 14:6 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| $\gamma$ | $\epsilon\mu\iota$ | | $\delta$ | $\kappa\alpha$ | | $\lambda\theta\epsilon\iota\alpha$ | $\kappa\alpha$ | | $\zeta\omega$ |
| **egō** | **eimi** | hē | hodos | kai | hē | alētheia | kai | hē | zōē |
| **I** | **I am** | the | way | and | the | truth | and | the | life |

**I** am the way and the truth and the life

$\epsilon\mu$ is a first person singular present active indicative verb and indicates the number and subject of the sentence. Therefore the addition of the personal pronoun $\gamma$ places a slight emphasis on the pronoun.

#### As stated at Pronoun Personal, the personal pronoun can be used in all cases.

### 62.2.3 Prepositions

First person personal pronouns can be the object of a preposition. They therefore can occur in the Genitive, Dative, or Accusative case depending upon the preposition.

**First person personal pronoun - preposition**

| JHN 6:44 | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| οδε | δναται | λθεν | πρ | με | ν | μ | | Πατρ | | πμψα | με | λκσ | ατν |
| oudeis | dynatai | elthein | pros | me | ean | mē | ho | Patēr | ho | pemp-sas | me | helkysē | au-ton |
| no one | is able | to come | to | me | if | not | the | fa-ther | who | sent | me | draws | him |

*No one can come to me unless the Father who sent me draws him*

## Subject of a sentence or clause (including predicate nominative)

**First person personal pronoun - nominative case** $\gamma$**,** $\mu\epsilon$

| 2 Corinthians 4:13 | | | | |
|---|---|---|---|---|
| με | πιστεομεν | δι | κα | λαλομεν |
| **hēmeis** | pisteuomen | dio | kai | laloumen |
| **We** | we believe | therefore | also | we speak |

**We** believe, and so we also speak

The personal ending of the verb is generally sufficient to show the person and number of the subject of the sentence. Therefore an emphasis is being made when the nominative case of the personal pronoun is used in conjunction with the verb.

## Possession

**First Person personal pronoun – Genitive case** $\mu$**o,** $\mu$**o,** $\mu\nu$

| Mark 1:11 | | | | | | |
|---|---|---|---|---|---|---|
| σ | ε | | Υ | μ**o**υ | | γαπητ |
| sy | ei | ho | Huios | **mou** | ho | agapētos |
| you | are | the | son | **my** | the | beloved |

*You are ***my* beloved Son**

Note: Some prepositions take their object in the Genitive case.

## Objective Cases

The object in a sentence is the person (or object) that receives the direct (or indirect) action of the verb. This is done by adding an object in either the dative or the accusative case.

## Dative

**First person personal pronoun - dative case** $\mu$**o,** $\mu$**o,** $\mu\nu$

| John 2:18 | | | | | | |
|---|---|---|---|---|---|---|
| $\tau$ | $\sigma\eta\mu\epsilon o\nu$ | $\delta\epsilon\iota\kappa\nu\epsilon\iota$ | $\mu\nu$ | $\tau\iota$ | $\tau\alpha\tau\alpha$ | $\pi o\iota\epsilon$ |
| ti | sēmeion | deiknyeis | **hēmin** | hoti | tauta | poieis |
| What | sign | do you show | **to us** | because | these things | you do |

_"What sign will you show **us*, since you are doing these things?*

## Accusative

**First person personal pronoun - accusative case**

Table 1: Mark 9:19

| $\phi\rho\epsilon\tau\epsilon$ | $\alpha\tau\nu$ | $\pi\rho$ | $\mu\epsilon$ |
|---|---|---|---|
| pherete | auton | pros | **me** |
| You bring | him | to | **me** |

*Bring him to **me* **

## Reflexive use of the first person personal pronoun

$\mu\alpha\upsilon\tau$o, $\mu\alpha\upsilon\tau$, $\mu\alpha\upsilon\tau\nu$ or $\alpha\tau$, $\alpha\tau$o, $\alpha\tau$, $\alpha\tau$o, $\alpha\tau$o

The first person reflexive personal pronoun $\mu\alpha\upsilon\tau$**o** occurs 37 times in the New Testament in the Genetive, Dative and Accusative cases but occurs only in the masculine singular form.

$\alpha\tau$ is used as a first person reflexive pronoun 22 times in the New Testament. It occurs in both the singular and plural forms.

One time (at 2 Cor 1:9) in the New Testament the third person reflexive personal pronoun $\alpha\upsilon\tau$o is used as a first person reflexive personal pronoun.

Table 2: John 12:32

| $\kappa\gamma$ | $\nu$ | $\psi\omega\theta$ | $\kappa$ | $\tau$ | $\gamma$ | $\pi\nu\tau\alpha$ | $\lambda\kappa\sigma\omega$ | $\pi\rho$ | $\mu\alpha\upsilon\tau\nu$ |
|---|---|---|---|---|---|---|---|---|---|
| kagō | ean | hypsōthō | ek | tēs | gēs | pantas | helkysō | pros | **emauton** |
| and I | when | I am lifted up | from | the | earth | all (people) | I will draw | to | **me** |

- When I am lifted up from the earth, I will draw everyone to **myself** *

Person second

## 63.1 Glossary

**Second person** is a grammatical feature indicating that the speaker is addressing or speaking to another person (e.g., *you ran*).

## 63.2 Article

# Person third

## 64.1 Glossary

**Third person** is a grammatical feature indicating that the speaker is talking about a person (or thing) other than the speaker or writer or the person being addressed (the reader or listener) (e.g., he ran, she ran, they ran).

| Mark 1:8 | | | | | | |
|---|---|---|---|---|---|---|
| $\alpha\tau$ | $\delta$ | $\beta\alpha\pi\tau\sigma\epsilon\iota$ | $\mu$ | $\nu$ | $\Pi\nu\epsilon\mu\alpha\tau\iota$ | $\gamma$ |
| autos | de | **baptisei** | hymas | en | Pneumati | Hagiō |
| he | but | **he** will baptize | you | with | Spirit | Holy |

*. . . but* **he** *will baptize you with the Holy Spirit.*

## 64.2 Summary

Third person is used when the narrator or speaker refers to someone besides himself or the listener (or reader).

## 64.3 Article

The third person is used when the person or thing referred to does not include either the speaker(or writer) or the person (or people) being addressed. Pronouns in the third person (*he*, *him*, *his*, *she*, *her*, or *it* or group of people/things *they*, *them*, or *their*) refer to someone or something that is spoken about.

The third person can be used in both direct and indirect speech.

Third person references appear in both *Verb* forms, and *Pronoun_Personal* forms.

## 64.4 Form

When a word is in the third person, it can be recognized by a variety of changes to the form. These changes differ greatly from each other and are hard to sum up in a simple, helpful way. These changes can be classified into Verbal Conjugation forms and Personal Pronouns.

The third person of a verb is formed by adding a third person personal ending (or sufformative) to the verb stem. These endings can be divided into eight basic types: primary active, secondary active, primary middle/passive and secondary middle/passive. There are also singular and plural endings. The paradigm below shows a sample of the kinds of changes that indicate a third person verbal form.

### 64.4.1 Paradigm

**Eight common Third Person Verbal Conjugation Forms**

| Parsing | Greek | Transliteration | Gloss |
| --- | --- | --- | --- |
| Third person present active indicative singular | λει | lyei | He/she/it is loosing |
| Third person present active indicative plural | λουσι(ν) | lyousi(n) | They are loosing |
| Third person present passive indicative singular | λεται | lyetai | He/she/it is being loosed |
| Third person present passive indicative plural | λονται | lyontai | They are being loosed |
| Third person imperfect active indicative singular | λυε(ν) | elye(n) | He/she/it was loosing |
| Third person imperfect active indicative plural | λυον | elyon | They were loosing |
| Third person imperfect passive indicative singular | λετο | elyeto | He/she/it was being loosed |
| Third person imperfect passive indicative plural | λοντο | elyonto | They were being loosed |

**Personal pronouns also have person and appear in various forms.** Greek distinguishes between *Number Singular* and *Number Plural* , AND between *Gender Masculine* , *Gender Feminine* ,and *Gender Neuter* in the third person.

**Third Person Independent Personal Pronoun Forms**

| *Masculine* | | | |
| --- | --- | --- | --- |
| Parsing | Greek | Transliteration | Gloss |
| Third person nominative singular | ατ | autos | he |
| Third person nominative plural | ατο | autoi | they |
| Third person genitive singular | ατο | autou | his |
| Third person genitive plural | ατν | autōn | their |
| Third person dative singular | ατ | auto | him |
| Third person dative plural | ατο | autois | them |
| Third person accusative singular | ατν | auton | him (or it) |
| Third person accusative plural | ατο | autous | them |
| | | | |
| *Feminine* | | | |
| Parsing | Greek | Transliteration | Gloss |
| Third person nominative singular | ατ | autē | she |
| Third person nominative plural | ατα | autai | they |
| Third person genitive singular | ατ | autēs | her |
| Third person genitive plural | ατν | autōn | their |
| Third person dative singular | ατ | autē | her |
| Third person dative plural | ατα | autais | them |
| Third person accusative singular | ατν | autēn | her (or it) |
| Third person accusative plural | ατ | autas | them |

Continued on next page

Table 1 – continued from previous page

| | Greek | Transliteration | Gloss |
|---|---|---|---|
| *Neuter* | | | |
| Parsing | Greek | Transliteration | Gloss |
| Third person nominative singular | $\alpha\tau$ | auto | it |
| Third person nominative plural | $\alpha\tau$ | aut$\alpha$ | they |
| Third person genitive singular | $\alpha\tau$o | autou | its |
| Third person genitive plural | $\alpha\tau\nu$ | autōn | their |
| Third person dative singular | $\alpha\tau$ | auto | it |
| Third person dative plural | $\alpha\tau$o | autois | them |
| Third person accusative singular | $\alpha\tau$ | auto | it |
| Third person accusative plural | $\alpha\tau$ | aut$\alpha$ | them |

The third person can be found in *verb* forms, and in *Pronoun_Personal* forms.

## 64.5 Function

As stated above a suffix is added to the verb stem to indicate the person and number for the subject of the verb. The subject in a sentence is the person or thing that does the action of the verb. However, if the verb is in the *passive voice*, the subject of the sentence receives the action of the verb.

| John 1:14 | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| $\kappa\alpha$ | | $\lambda\gamma$o | $\sigma\rho\xi$ | $\gamma\nu\epsilon\tau$o | $\kappa\alpha$ | $\sigma\kappa\nu\omega\sigma\epsilon\nu$ | $\nu$ | $\mu\nu$ |
| kai | ho | logos | sarx | egeneto | kai | eskēnōsen | en | hemin |
| and | the | word | flesh | **it** became | and | **it** lived | among | us |

*The Word became flesh and lived among us.*

The personal ending of the verb is generally sufficient to show the person and number of the subject of the sentence. Therefore, an emphasis is being made when the nominative case of the personal pronoun is used in conjunction with the verb.

| Ephesians 4:11 | | | | | | |
|---|---|---|---|---|---|---|
| $\kappa\alpha$ | $\alpha\tau$ | $\delta\omega\kappa\epsilon\nu$ | $\tau$o | $\mu\nu$ | | $\pi$o$\sigma\tau\lambda$ou |
| kai | **autos** | edōken | tous | men | | apostolous |
| and | **he** | he gave | some | | (to be) | apostles |

**He** *gave some to be apostles*

The third person *Personal Pronoun* can be used as a subject, an object, or to indicate possession. Personal pronouns may also be used as the object of a preposition. The *number* (singular or plural) and the *gender* (masculine, feminine, or neuter) will agree with its antecedent. However, the *case* will depend on its function in the sentence.

**Prepositions** Third person personal pronouns can be the object of a preposition. They therefore can occur in the Genitive, Dative, or Accusative case depending upon the preposition.

*Third person personal pronoun - preposition*

| Romans 1:17 | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| $\delta\iota\kappa\alpha\iota o\sigma\nu\eta$ | $\gamma\rho$ | $\Theta\epsilon$o | $\nu$ | $\alpha\tau$ | $\pi$o$\kappa\alpha\lambda\pi\tau\epsilon\tau\alpha\iota$ | $\kappa$ | $\pi\sigma\tau\epsilon\omega$ | $\epsilon$ | $\pi\sigma\tau\iota\nu$ |
| dikaiosynē | gar | Theou | en | **autō** | apokalyptetai | ek | pisteōs | eis | pistin |
| righteousness | for | of God | in | **it** | it is being revealed | from | faith | into | faith |

*For in* **it** *God's righteousness is revealed from faith to faith*

**Subject of a sentence or clause (including predicate nominative)** Third person personal pronoun – nominative case $\alpha\tau$, $\alpha\tau$, $\alpha\tau$, $\alpha\tau$o, $\alpha\tau\alpha$, $\alpha\tau$

As stated above, the personal ending of the verb is generally sufficient to show the person and number of the subject of the sentence. Therefore, an emphasis is being made when the nominative case of the personal pronoun is used in conjunction with the verb.

| Matthew 5:8 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| $M\alpha\kappa\rho\iota o\iota$ | | o | $\kappa\alpha\theta\alpha\rho$o | $\tau$ | $\kappa\alpha\rho\delta$ | $\tau\iota$ | $\alpha\tau$**o** | $\tau\nu$ | $\Theta\epsilon\nu$ | $\psi o\nu\tau\alpha\iota$ |
| Makarioi | | hoi | katharoi | tē | kardia | hoti | **autoi** | ton | Theon | opsontai |
| Blessed | (are) | the | pure | in the | heart | because | **they** | the | God | **they** will see |

*Blessed are the pure in heart, for* **they** *will see God.*

## 64.5.1 Possession

Third Person personal pronoun – Genitive case $\alpha\tau$o, $\alpha\tau$, $\alpha\tau$o, $\alpha\tau\nu$, $\alpha\tau\nu$, $\alpha\tau\nu$

Table 2: Example: Matthew 5:2

| $\kappa\alpha$ | $\nu o\xi\alpha$ | $\tau$ | $\sigma\tau\mu\alpha$ | $\alpha\tau$**o** | $\delta\delta\alpha\sigma\kappa\epsilon\nu$ | $\alpha\tau$o |
|---|---|---|---|---|---|---|
| kai | anoixas | to | stoma | **autou** | edidasken | autous |
| and | he opened | the | mouth | **his** | he was teaching | them |

*He opened* **his** *mouth and taught them*

## 64.5.2 Objective Cases

Third person personal pronoun – Dative case $\alpha\tau$, $\alpha\tau$, $\alpha\tau$, $\alpha\tau$o, $\alpha\tau\alpha$, $\alpha\tau$o

| Matthew 8:20 | | | | |
|---|---|---|---|---|
| $\kappa\alpha$ | $\lambda\gamma\epsilon\iota$ | $\alpha\tau$ | | $\eta\sigma$o |
| kai | legei | **autō** | ho | Iēsous |
| and | he says | **to him** | the | Jesus |

*Jesus said* **to him**

Third person personal pronoun – Accusative case $\alpha\tau\nu$, $\alpha\tau\nu$, $\alpha\tau$, $\alpha\tau$o, $\alpha\tau$, $\alpha\tau$

| Mark 1:37 | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| $\kappa\alpha$ | $\epsilon\rho o\nu$ | $\alpha\tau\nu$ | $\kappa\alpha$ | $\lambda\gamma o\upsilon\sigma\iota\nu$ | $\alpha\tau$ | $\tau\iota$ | $\pi\nu\tau\epsilon$ | $\zeta\eta\tau o\sigma\nu$ | $\sigma\epsilon$ |
| kai | heuron | **auton** | kai | legousin | autō | hoti | pantes | zētousin | se |
| and | they found | **him** | and | they said | to him | that | everyone | is seeking | you |

*They found* **him** *and they said to him, "Everyone is looking for you."*

Reflexive use of the third person personal pronoun – $\epsilon\upsilon\tau$o, $\epsilon\upsilon\tau$, $\epsilon\upsilon\tau$o The third person reflexive pronoun occurs 317 times in the New Testament. It occurs in the Genitive, Dative, and Accusative forms. $\alpha\tau$, $\alpha\tau$, and $\alpha\tau$ are used as a reflexive pronoun 119 times.

| Romans 14:7 | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| οδϵ | γρ | μν | αυτ | ζ | κα | οδϵ | αυτ | πoθνσκϵι |
| oudeis | gar | hēmōn | **heautō** | zē | kai | oudeis | **heautō** | apothnēskei |
| no one | for | of us | **to himself** | he lives | and | no one | **to himself** | he dies |

*For none of us lives for* **himself**, and none dies for* **himself.**

Preposition

## 65.1 Glossary

A **preposition** is a part of speech which expresses a relationship to a noun, pronoun or noun phrase, often spatial (*in*, *under*, *out*) or temporal (*before*, *after*, *during*).

## 65.2 Article

Preposition improper

## 66.1 Glossary

An adverb used as a preposition with nouns and pronouns, but never with verbs.

## 66.2 Article

# Pronoun

## 67.1 Glossary

A is a word that takes the place of (or represents) a noun. It can do anything a noun can do. For example, it can be the subject of a sentence (or the direct object, the indirect object, or the object of a preposition).

Examples: "he", "she", "me", "those"

*ν ατ ζω ν* John 1:3

en **autō** zōē ēn

in **him** life it was

In **him** was life

** *ατ* ** is a taking the place of the noun "λγο".

## 67.2 Article

Pronoun demonstrative

## 68.1 Glossary

A **demonstrative pronoun** points to another noun (e.g., *this*, *that*, *those*).

## 68.2 Article

1. A **demonstrative pronoun** can refer to a noun which is *near* (oτo, *this*).

   **o**τ**o** *γρ στιν  ηθε* (Mat 3:3)

   for **this** is what was spoken

2. A **demonstrative pronoun** can refer to a noun which is *far away* (κενο, *that*).

   *κεν***o** *κλπτη στν κα λστ* (Jhn 10:1)

   **That one** is a thief and a robber.

Pronoun indefinite

## 69.1 Glossary

An **indefinite pronoun** refers to a noun which is unspecified (e.g., $\tau\iota$, *a certain one*, *someone*, *anyone*).

$\epsilon\pi\nu\ \tau\iota\ \xi\ \alpha\tau\nu$ (Tit 1:12)

**a certain one** of them said

## 69.2 Article

Pronoun interrogative

## 70.1 Glossary

An **interrogative pronoun** is a part of speech which stands for a noun and asks a questions (e.g., *what*, *who*, *what kind*, *how many?*; $\tau$, $\pi oo$, $\pi o\tau\alpha\pi$, $\pi\sigma o\upsilon$).

$\tau$ $\pi\delta\epsilon\iota\xi\epsilon\nu$ $\mu\nu$ (Mat 3:7)

**who** warned you?

## 70.2 Article

Pronoun personal

## 71.1 Glossary

A **personal pronoun** stands for a personal noun indicating grammatical purpose: first person (*I*, *we*), second person (*you*), third person (*he*, *she*, *they*).

## 71.2 Article

Pronoun reciprocal

## 72.1 Glossary

A **reciprocal pronoun** stands for a noun and indicates that two or more people are interacting by performing an action and receiving the results of the action. It is often translated *one another*.

## 72.2 Article

A **reciprocal pronoun** indicates that two or more people are interacting with one another, both doing and receiving the action. In the NT, there is only one **reciprocal pronoun**, λλλων. It is always in the plural, and only in the accusative, genitive or dative. It never appears in the nominative or singular, so the lemma is the genitive plural.

κα λεγον πρ λλλου (Mrk 4:41)

and they said **to one another**

# Pronoun reflexive

## 73.1 Glossary

A **reflexive pronoun** stands in place of a noun and indicates that the subject itself is affected by the verbal action.

## 73.2 Article

$\delta\omega\kappa\epsilon\nu$ $\alpha\upsilon\tau\nu$ $\pi\rho$ $\mu\nu$ (Tit 2:14)

who gave **himself** for us

It is found in the NT in the following forms:

$\mu\alpha\upsilon\tau\nu$ myself

$\sigma\epsilon\alpha\upsilon\tau\nu$ yourself

$\alpha\upsilon\tau\nu$ ($\alpha\tau\nu$) himself

$\alpha\upsilon\tau\nu$ ($\alpha\tau\nu$) herself

$\alpha\upsilon\tau$ ($\alpha\tau$) itself

$\alpha\upsilon\tau$o ourselves, yourselves, themselves

## Pronoun relative

## 74.1 Glossary

A **relative pronoun** introduces a relative clause and refers back to another nominal as its antecedent. Common **relative pronouns** are *who*, *whom*, *which* and *what*.

## 74.2 Article

A **relative pronoun** refers back to another nominal as it's antecedent and introduces a relative clause. *Who*, *whom*,*what* and *which* are common relative pronouns.

*πστευσαν τ γραφ και τ λγ ν επεν ησο.* (Jhn 2:22)

they believed the Scripture and the word **which** Jesus said

A **relative pronoun** always agrees with its antecedent in *gender* and *number*, but not in *case*. The *case* is determined by its function in the relative clause (see ###advanced).

A *relative pronoun* sometimes takes on the same case as its antecedent, 1) when it is in close proximity to its antecedent and 2) when the *relative pronoun* would normally be *accusative* but has been changed to match a *genitive* or *dative* antecedent.

*με στ ο υο τν προφητν και τ διαθκη θε διθετο πρ το πατρα μν* (Act 3:25)

you are the sons of the prophets and of the covenant **which** God gave to our fathers

In this verse, the **relative pronoun** *(of which)* is genitive, to match its antecedent, *τ διαθκη (of the covenant)*, though it should be accusative *ν (which)* since it is the direct object of the verb (*διθετο, [God] gave*).

***The case of the *relative pronoun* is determined by its function in the relative clause which may be

(***need to finish and provide examples). 1. object of the relative clause: *accusative* 1. subject of the relative clause: *nominative* 1. *dative* 1. *genitive*

Punctuation

## 75.1 Glossary

There are four marks as reflected in the following table.

| Character | English | Greek |
|---|---|---|
| $\lambda\gamma$o. | period | period |
| $\lambda\gamma$o, | comma | comma |
| $\lambda\gamma$o | dot above the line | colon or semiolon |
| $\lambda\gamma$o; | semicolon | question mark |

## 75.2 Article

Superlative

## 76.1 Glossary

*Superlative* is a degree, expressed by an adjective, indicating that something is the *most* or *greatest* in comparison with other entities.

## 76.2 Article

**Best** is in the **superlative** degree and shows what is the greatest or "most" when comparing three or more things.

*ξενγκατε στο λν τν πρτην* (Luk 15:22)

bring out the **best** robe

# Tense

## 77.1 Glossary

**Tense** is a form of a verb which indicates the speaker's perspective or viewpoint of the *time of action* and the *kind of action* of the verb.

## 77.2 Article

The *time of action* can be *past*, *present* or *future*. The *kind of action* can be *mere occurrence*, *duration* or *completion*.

Greek has 10 * forms*:

1. **present tense** generally refers to present time and durative action

2. **imperfect tense** generally refers to past time and durative action

3. **aorist tense** generally refers to past time and mere occurrence

4. **2nd aorist** is different in form but has the same meaning as *aorist*

5. **perfect tense** generally refers to past time and completed action

6. **2nd perfect** is different in form but has the same meaning as *perfect*

7. **pluperfect tense** generally refers to (more remote) past time and completed action

8. **2nd pluperfect** is different in form but has the same meaning as *pluperfect*

9. **future tense** refers to future time and any of the kinds of action

10. **2nd future** is different in from but has the same meaning as *future*

Older Greek grammars often refer to **tense** while some newer grammars call this ** form** in order to emphasis *verbal aspect*. A modern approach is to refer to the *form* (or morphological encoding) as **tense form**, while referring to the concept of the *viewpoint of the action * as *aspect.*

Tense aorist

## 78.1 Glossary

**Aorist** is a verb tense-form used to express an unspecified kind of action (merely that it has occurred or occurs), usually in the past. The action is described as a whole (e.g., *he wrote*).

## 78.2 Article

Tense future

## 79.1 Glossary

**Future** is a verb **tense-form** the speaker uses to refer to an action which will take place at a point future from when he is speaking (e.g., *she will sleep*, *I will run*, *they will eat*). It can also be used also to give a command (e.g., *you will obey me!*)

## 79.2 Article

Tense imperfect

## 80.1 Glossary

**Imperfect** is a verb **tense-form** which the speaker can use to describe an action as *imperfective*, describing the action as a process, and usually describes actions which took place in the past (e.g., *he was eating*, *they were sleeping*, *she was running*).

## 80.2 Article

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Tense no_tense_stated

## 81.1 Glossary

## 81.2 Article

Tense perfect

## 82.1 Glossary

**Perfect** is the verb **tense-form** a speaker can use to describe an action which either describes a present state (e.g., *you are forgiven*) or which took place in the past (e.g., *we have eaten*, *they have traveled*). It is often thought of as a completed action where the results continue on to the present.

## 82.2 Article

Tense pluperfect

## 83.1 Glossary

**Pluperfect** is the verb **tense-form** a speaker can use to describe an action which took place in the more remote past (e.g., *we had eaten*, *they had traveled*).

## 83.2 Article

Tense present

## 84.1 Glossary

**Present** is a verb **tense-form** which a speaker uses to describe an action as imperfective, and is often used to depict an action is being in process (e.g., *I am running*, *she is reading*, *they are sleeping*).

## 84.2 Article

Tense second_aorist

## 85.1 Glossary

**Second aorist** is a verb **tense-form** with the same meaning as the *aorist* but which is formed on a different stem and without adding $\sigma$.

## 85.2 Article

# Tense second_future

## 86.1 Glossary

The **second future** is a verb **tense-form** with the same meaning as the **future** but it only occurs in the passive and is called **second** to indicate that it is similar in form to the *second aorist passive*.

## 86.2 Article

Tense second_perfect

## 87.1 Glossary

**Second perfect** is a verb **tense form** which has the same meaning as the *perfect*, but is built on the tense formative $\alpha$ rather than $\kappa\alpha$.

## 87.2 Article

**Second perfect** only occurs in the active voice and is very rare in the NT.

Tense second_pluperfect

## 88.1 Glossary

**Second pluperfect** is a verb **tense form** with the same meaning as the *pluperfect*, but is formed without the $\kappa$ tense formative used in the (first) pluperfect.

## 88.2 Article

The **second pluperfect** is very rare in the NT.

Verb

## 89.1 Glossary

A **verb** is a word used to describe an action, event, or state of being. It is the main part of the predicate of a sentence.

## 89.2 Article

As stated in the Glossary, a verb is a word used to describe an action, event, or state of being.

The action of the verb may require an object to complete the action of the verb. Verbs that require a direct object to complete the action are *Transitive_Verbs* . Verbs that do not require a direct object to complete the action are *Intransitive_Verbs* . A few verbs can be used both as a transitive verb and as an intransitive verb.

A *Linking_Verb* does not express an action but connects the subject of the verb to additional information in the predicate.

### 89.2.1 Components of Verbs

Verbs are made up of six basic components:

- The **root** which carries the basic meaning of the verb.

- The *Tense* which indicates the speaker's perspective or viewpoint *of the time of action* and the *kind of action* of the verb. The kind of action may be *continuous*, *completed*, or *completed with an ongoing effect.*

- The *Voice* which indicates whether the subject performs the action (active voice), whether the action is performed on the subject (passive voice), or indicates that the subject does the action of the verb but also is somehow affected by the action of the verb or is participating in the action of the verb (middle voice). Many verbs are said to be deponent. A deponent verb is a verb whose stem is middle or passive in form, but active in meaning. The definitions of many verbs that are classified as deponent have a meaning that implies the participation of the person doing the action.

- The *Mood* which indicates the speaker's viewpoint of the verbal action in relation to reality. Greek has four moods: indicative, imperative, subjunctive, and optative.

- *Number* which signifies whether one (singular) or more (plural) participants are indicated by a word.

- *Gender* which indicates if the subject of the verb is masculine, feminine, or neuter.

Verbs must agree with the subject of the verb in both number and person. Therefore, the pronoun (I, you, he, she, or it) is included in the verb itself and it is not necessary for it to be restated as a separate word.

### 89.2.2 Parts

**Verbs are made up of :**

1. The *root* is the most basic part of a word. The root conveys the basic meaning of the word. The root may be modified to make the word a noun, an adjective, a verb, or to indicate the tense of the verb.

2. The *stem* is the form of the root in a particular verbal tense. For some verbs, the present tense stem is identical to the root, but this is not always the case.

3. *Prefix* - A prefix may be added to the stem of a verb to change its tense or the meaning of the root.

4. *Suffixes* and connecting vowels (and sometimes with a prefix) are added to the end of the stem to change the person, number, tense, mood, or voice of a verb.

5. *Connecting vowels* are often added before the suffix to aid in pronunciation, but may also be used to change the mood of the verb.

Table 1: **Example:** $\pi\iota\gamma\nu\sigma o\mu\alpha\iota$

| prefix | stem | tense formative | connecting vowel | personal ending |
|--------|------|-----------------|------------------|-----------------|
| $\epsilon\pi\iota$ | $\gamma\nu\omega$ | $\sigma$ | o | $\mu\alpha\iota$ |

Note: In this example, $\epsilon\pi\iota$ is a prefix that serves to intensify the meaning of the verb $\gamma\iota\nu\sigma\kappa\omega$ (to know). It therefore changes the meaning from "to know" to "to really know", or "to know completely".

# Verb intransitive

## 90.1 Glossary

Intransitive verbs are verbs that do not have a direct object. Therefore verbs that take their object in the predicate nominative are intransitive. Most verbs in the passive tense will be intransitive. (There are a few exceptions). [ example: I **stand**. My name **is** Joe. "stand" and "is" are intransitive.]

```
πο...    χριστ **γενναι **      Matthew 2:4

pou... ho christos **gennatai**

where the christ  **to be born**

Where is the Christ **to be born**?
```

The passive verb $\gamma\epsilon\nu\nu\tau\alpha\iota$ is intransitive.

## 90.2 Article

# Verb linking

## 91.1 Glossary

Linking verbs "*link*" the subject of the sentence by showing a relationship with another noun, pronoun, or adjective. Most verbs show action. Linking verbs show relationship. [Example: David **\*is\*** King of Israel. The linking verb "is" shows a relationship between **David** and **King of Israel**.

- $\lambda \chi \nu$ο $\tau$ο $\sigma \mu \alpha \tau$ $\sigma \tau \iota \nu$ $\phi \theta \alpha \lambda \mu$. (Matthew 6:22)

- HO lychnos tou sōmatos **estin** ho ophthalmos.

- The lamp of the body **is** the eye.

- ```
  The eye **is** the lamp of the body.
  ```

## 91.2 Article

Verb transitive

## 92.1 Glossary

A **verb** which can take a direct object is **transitive** (e.g. *He ate the bread*).

## 92.2 Article

Voice

## 93.1 Glossary

**Voice** is an attribute of a *verb* indicating whether the subject performs the action (*active voice*), whether the action is performed on the subject (*passive voice*), or whether the subject performs the action on itself (*middle voice*). Examples are: *He washed the baby* (*active voice*); *The baby was washed by the mom* (*passive voice*); *The girl washed herself* (*middle voice*).

## 93.2 Article

Voice active

## 94.1 Glossary

A verb in the **active voice** indicates that the subject performs the action (e.g., *He washed the baby*).

## 94.2 Article

Voice middle

## 95.1 Glossary

**Middle voice** indicates that the action of a verb is done by the subject to itself, or for its benefit (e.g., *He washed himself*).

## 95.2 Article

Voice passive

## 96.1 Glossary

A verb in the **passive voice** indicates that the action of the verbs is performed on the subject (e.g., *The baby was washed by the mother.*)

## 96.2 Article

CHAPTER 97

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