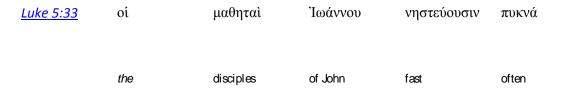# Chapter 23

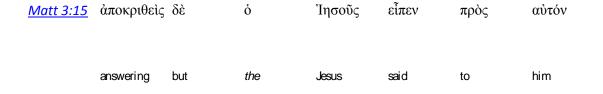# Definite Article, and Odds 'n Ends

23.1   ὁ, which we usually call the Greek "definite article" or just the "article," is much more than the word "the." It actually has one of the widest ranges of meaning of all Greek words.

23.2   The function of ὁ is *not* to make something definite that would otherwise be indefinite. This is a common mistake in exegesis. We have already seen ὁ used in the first three situations below.

23.3   ὁ can function as the definite article.

Luke 5:33	οἱ	μαθηταὶ	Ἰωάννου	νηστεύουσιν	πυκνά
	the	disciples	of John	fast	often

The disciples of John often fast.

23.4   Greek uses ὁ when English does not use the definite article, such as with proper names.

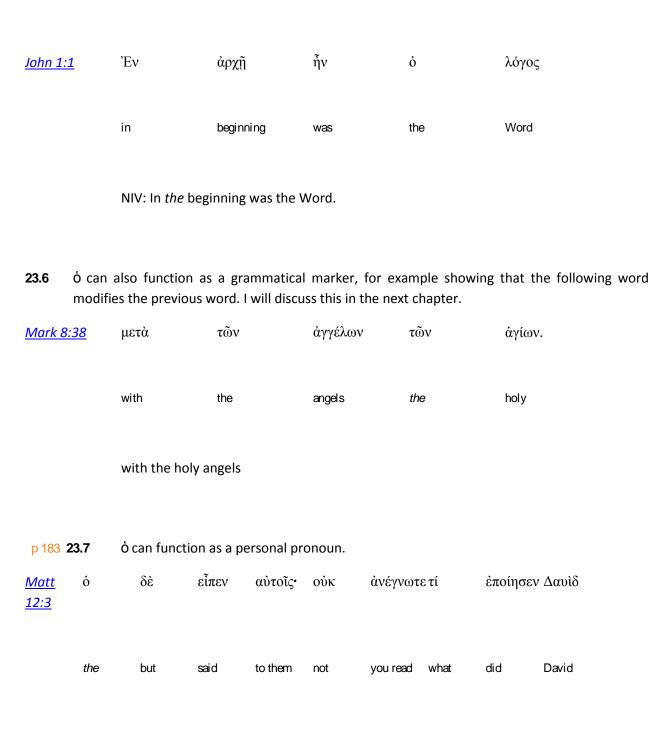| *Matt 3:15*	ἀποκριθεὶς	δὲ	ὁ	Ἰησοῦς	εἶπεν	πρὸς	αὐτόν
	answering	but	*the*	Jesus	said	to	him

NASB: But Jesus answering said to him

23.5   Greek doesn't use ὁ when English requires the definite article, in which case the translator can add it back in. This is especially true in prepositional phrases.

John 1:1	Ἐν	ἀρχῇ	ἦν	ὁ	λόγος
	in	beginning	was	the	Word

NIV: In *the* beginning was the Word.

23.6 ὁ can also function as a grammatical marker, for example showing that the following word modifies the previous word. I will discuss this in the next chapter.

Mark 8:38	μετὰ	τῶν	ἀγγέλων	τῶν	ἁγίων.
	with	the	angels	*the*	holy

with the holy angels

23.7 ὁ can function as a personal pronoun.

Matt 12:3	ὁ	δὲ	εἶπεν	αὐτοῖς·	οὐκ	ἀνέγνωτε τί	ἐποίησεν Δαυὶδ
	the	but	said	to them	not	you read what	did David

But *he* said to them, "Have you not read what David did?"

Luke 5:33	Οἱ	δὲ	εἶπαν	πρὸς	αὐτόν

Mounce, W. D. (2013). *Greek for the Rest of Us: The Essentials of Biblical Greek, Second Edition*. Grand Rapids, MI: Zondervan.

	the	and	said	to	him

NASB: And *they* said to Him

23.8   ὁ can function as a possessive pronoun.

Eph 5:25	Οἱ	ἄνδρες,	ἀγαπᾶτε	τὰς	γυναῖκας
	the	men	love!	*the*	wives

NASB: Husbands, love *your* wives.

23.9   Sometimes ὁ functions with a word or phrase, in essence turning the construction into a substantive or a modifier.

Matt 5:3	Μακάριοι	οἱ	πτωχοὶ	τῷ πνεύματι
	blessed	*the*	poor	*in spirit*

Blessed are *the poor in spirit*.

πτωχοί is an adjective functioning with οἱ as a noun.

Matt 2:2	ποῦ	ἐστιν	ὁ	τεχθεὶς	βασιλεὺς	τῶν Ἰουδαίων;
	where	is	*the*	*being born*	*king*	*of the Jews*

Where is *the one who is born King of the Jews*?

τεχθείς is a participle functioning with ὁ as a noun.

Luke 7:32	ὅμοιοί	εἰσιν	παιδίοις	τοῖς	ἐν	ἀγορᾷ	καθημένοις
	like	they are	children	*who*	*in*	*marketplace*	*sitting*

NASB: They are like children *who sit in the market place*.

NIV: They are like children *sitting in the marketplace*.

τοῖς **...** καθημένοις is functioning as a noun, and is modified by the prepositional phrase ἐν ἀγορᾷ.

As I have said before, don't be surprised to find a lot of flexibility in translating ὁ.

Subject and Predicate

23.16   A sentence can be broken into two basic parts, the subject and the predicate. (I am sorry we don't have a different word than "subject" since it gets confused with the "subject" of the verb, but nobody checked with me when these grammatical terms were created!)

23.17   The **subject** is the subject of the main verb and anything that modifies it. Consider this sentence.

The great big dog lying under the table is licking my toes.

"Dog" is the subject of the verb "is licking," and "The great big dog lying under the table" is considered the subject of the entire sentence.

23.18   The **predicate** is everything else, including the main verb. In the sentence above, "is licking my toes" is the predicate. It contains the verb "is licking," the direct object "toes," and an adjectival modifier "my."

Types of Sentences

23.19   There are different types of sentences, grammatically. A **simple** sentence has one subject and one verb.

> I love Greek!

The subject and/or the verb can be compound.

> Kiersten and I love Greek and Hebrew.

23.20   A **compound** sentence has two or more independent clauses connected with a coordinating conjunction or punctuation.

> Kiersten loves Greek and Tyler loves Hebrew.

> Kiersten loves Greek; Tyler loves Hebrew.

23.21   A **complex** sentence has one independent clauses and one (or more) dependent clauses.

> Whenever I think back to Hebrew class, I start to sweat.

23.22   A **compound-complex** sentence has two (or more) independent clauses and one (or more) dependent clauses.

> I went to class and Hayden went home because he was tired.

23.23   Greek is a **hypotactic** language. This means that it tends toward having a main clause with a series of dependent clauses or participial phrases modifying it. This is opposed to a language like English and to a greater degree Hebrew, which are **paratactic**. These languages are more linear, tending to link one independent clause to the next with coordinating conjunctions such as "and" and "but." Greek narrative tends to be more paratactic, especially John, but not Paul.

This is why understanding clauses and phrases and how they relate to each other is so important; it is a reflection of the way the language is written.

Word order

23.24   It is difficult to speak of "normal" Greek word order, since most Greek sentences do not follow it. But in a general sense, the normal word order is conjunction, verb, subject, object.

23.25   Why would a Greek speaker alter the order? Mostly for emphasis. If they wanted to emphasize a word, they would tend to move it to an "unusual" location, normally forward in the sentence. Sometimes English can translate the nuance of the word order, but normally not. What is the point of the word order here?

1 Tim 2:4	πάντας	ἀνθρώπους	θέλει	σωθῆναι
	all	people	he wishes	to be saved

ESV: [God] desires *all* people to be saved.

p 187 *Eph 2:8*	Τῇ	γὰρ	χάριτί	ἐστε	σεσῳσμένοι
	by	for	*grace*	you are	having been saved

NASB: For *by grace* you have been saved.

NIV: For *it is by grace* you have been saved.

Greek Adjective

24.4   Greek adjectives are not always right before the noun as in English. Because reverse interlinears follow English order, this has not been an issue for you. But because Functional Greek uses Greek-English interlinears, you need to understand the basics of what is happening with Greek adjectives.

24.5   There are two grammatical terms you need to know.

■   If a word is preceded by ὁ, we say the word is *articular*.

■   If a word is not preceded by ὁ, we say the word is *anarthrous*.

Attributive adjectives tend to be articular; predicate adjectives are anarthrous.

24.6   **First Attributive Postion**. Greek can use adjectives in the order article–modifier–substantive.

Phil 1:15	ἀπὸ	τῆς	πρώτης	ἡμέρας	ἄχρι	τοῦ	νῦν
	from	the	*first*	day	until	the	now

from the *first* day until now

It is easy to see that τῆς πρώτης ἡμέρας means "the first day," with τῆς meaning "the," πρώτης being the adjective, and ἡμέρας the noun. It is easy because this is how English does it.

24.7   **Second Attributive Postion**. Greek often lists the adjective in the order article–noun–article–adjective.

Eph 4:30	τὸ	πνεῦμα	τὸ	ἅγιον
	the	spirit	the	*holy*

The *Holy* Spirit

Mounce, W. D. (2013). *Greek for the Rest of Us: The Essentials of Biblical Greek, Second Edition*. Grand Rapids, MI: Zondervan.

Greek could write "the Holy Spirit" or "the Spirit the Holy" with no significant difference in meaning. In *IRU* these two phrases have been listed like this.

the	Holy	Spirit
τὸ	⸢τὸ ἅγιον⸣	πνεῦμα
	a.asn	n.asn
	41	4460

As you can see, I kept the second article with its adjective. But from now on you will see the Greek word order.

What these two attributive positions have in common is that the attributive adjective is articular in both.

24.8 **Predicate Position**. As in English, the Greek anarthrous adjective can be in the predicate, and there does not have to be an explicit verb in the Greek sentence (although there may be). The translator will have added the verb, normally a form of the verb "to be."

Matt 7:13	πλατεῖα	ἡ πύλη	καὶ	εὐρύχωρος	ἡ ὁδὸς
	wide	the gate	and	easy	the way

The gate *is* wide and the way *is* easy.

The **first predicate position** is adjective-article-noun.

Matt 5:9	μακάριοι	οἱ εἰρηνοποιοί
	blessed	the peacemakers

Blessed *are* the peacemakers.

The **second predicate position** is article–noun–adjective.

Matt 5:12	χαίρετε	καὶ	ἀγαλλιᾶσθε ὅτι,	ὁ μισθὸς	ὑμῶν	πολὺς
	rejoice	and	be glad for	the reward	your	*great*

Rejoice and be glad, for your reward *is great*.

John 3:33	ὁ θεὸς	ἀληθής	ἐστιν.
	God	is	*true*

God is *true*.

Substantival

24.9 Greek adjectives can function substantivally. Their gender and number are determined by the word they stand for; their case is determined by their function in the sentence.

It is often necessary to add a word to the translation to make sense of this usage, and it is usually clear from context what word needs to be added. In Matthew 1:19, δίκαιος is an

adjective meaning "righteous." If the translator's sense of English wants to treat the adjective substantivally, you need to add a word like "man."

Matt 1:19	Ἰωσὴφ	δὲ	ὁ	ἀνὴρ	αὐτῆς,	δίκαιος	ὢν
	Joseph	but	the	husband	of her	righteous	being

NIV 1984: Because Joseph her husband was a righteous *man*

NLT: Joseph, her fiancé, was a good *man*.

24.10 The most famous example of a possible substantival adjective is from the Lord's Prayer. The question is, are we to pray that we be delivered from evil, or from the evil one, i.e., Satan? πονηροῦ is an adjective meaning "evil."

Matt 6:13	ῥῦσαι	ἡμᾶς	ἀπὸ	τοῦ	πονηροῦ
	deliver	us	from	the	*evil*

NASB: Deliver us from evil.

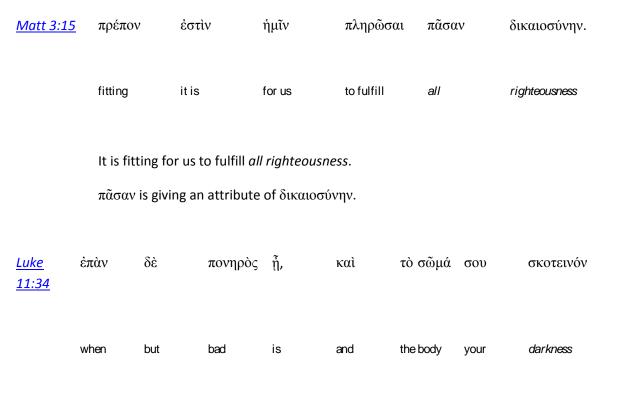NIV: Deliver us from the evil *one*.

In adding "one," the NIV is not adding to Scripture. This is simply how language functions, and these words are often necessary if you are going to say in one language what was said in another.

Anarthrous

24.11 Sometimes both the noun and the adjective will be anarthrous; there will be no article helping you see if the adjective is functioning as an attributive, substantive, or predicate. In this situation, let context be your guide. What fits the context?

Matt 3:15	πρέπον	ἐστὶν	ἡμῖν	πληρῶσαι	πᾶσαν	δικαιοσύνην.
	fitting	it is	for us	to fulfill	*all*	*righteousness*

It is fitting for us to fulfill *all righteousness*.

πᾶσαν is giving an attribute of δικαιοσύνην.

Luke 11:34	ἐπὰν	δὲ	πονηρὸς	ᾖ,	καὶ	τὸ σῶμά	σου	σκοτεινόν
	when	but	bad	is	and	the body	your	*darkness*

ESV: But when it is bad, your body *is full of darkness*.

Context shows that σκοτεινόν is in the predicate, with σῶμά as the subject.

Morphology

27.1   "Morphology" refers to how Greek actually forms a word. In our approach, you have not needed to memorize all these rules and paradigms, but in Functional Greek I thought it would be helpful to at least show you some of the patterns so you could theoretically understand what is happening. These rules and paradigms do not need to be memorized, and there is more morphological information that you can download from the online class.

27.2   A **morpheme** is the smallest amount of information in a word. For a noun, the root (e.g., λογο) and the case ending (e.g., ν) are two morphemes that together form the inflected form λόγον.

27.3   A **declension** is a basic pattern for inflecting a noun or adjective. There are three basic patterns for nouns, with many subpatterns of each. Declensions have only to do with form; they have no effect on meaning. Here are some sample paradigms of nouns.

nom sg	ὥρα	λόγος	σάρξ	ὄνομα
gen sg	ὥρας	λόγου	σαρκός	ὀνόματος
dat sg	ὥρᾳ	λόγῳ	σαρκί	ὀνόματι
acc sg	ὥραν	λόγον	σάρκα	ὄνομα
n/v pl	ὧραι	λόγοι	σάρκες	ὀνόματα
gen pl	ὡρῶν	λόγων	σαρκῶν	ὀνομάτων
dat pl	ὥραις	λόγοις	σαρξίν	ὀνόμασι(ν)
acc pl	ὥρας	λόγους	σάρκας	ὀνόματα

Mounce, W. D. (2013). *Greek for the Rest of Us: The Essentials of Biblical Greek, Second Edition*. Grand Rapids, MI: Zondervan.

Four or Eight Cases

27.4   In years past there has been a debate as to whether there are four or eight cases in Greek. You may see remnants of this discussion in the commentaries so I thought I should summarize the issues.

27.5   There are four distinct forms of words in the Greek noun system, and the argument (among others) is that form should be the deciding factor: nominative, accusative, dative, and genitive.

27.6   Others have argued that there are eight distinct ideas, and form should take a back seat to meaning. In this arrangement, the genitive and ablative have the same form (e.g., θεοῦ), but the genitive is the basic idea of "of," and the basic idea of the ablative is "from." "Of God" and "from God."

Likewise, what we have been calling the dative can actually be broken down into three basic ideas: "to" (*dative*, indicating personal interest or reference/respect), "in" (*locative*), and "by" (*instrumental*).

27.7   The four case system has won the day, partially because there are many more uses of the case system than eight. Form wins over function, and I think in this case that is a good decision (pun intended).

Vocative

27.8   In the four case system, there technically is a fifth case, although it is so similar to the nominative in form (and in some ways, in function) that we still speak of the "four" cases in Greek. The vocative is the case of *direct address*. When speaking directly to a person, the word used is in the vocative (*simple address*). In the eight case system, the vocative is the eighth case.

Rev 22:20	ἔρχου	κύριε	Ἰησοῦ.
	come	*Lord*	*Jesus*

Come, *Lord Jesus*!

κύριε represents one of the few forms (second declension singular) in which the vocative is distinctly different from the nominative, which

would be κύριος.

27.9   ὦ may be included if there is deep emotion or emphasis (*emphatic address*).

Matt 15:28	ὁ Ἰησοῦς	εἶπεν	αὐτῇ,	ὦ	γύναι,	μεγάλη	σου	ἡ πίστις
	Jesus	said	to her	O	*woman*	great	your	the faith

ESV: Then Jesus answered her, "*O woman*, great is your faith!"

NET: Then Jesus answered her, "*Woman*, your faith is great!"

p 216 Nominative

27.10   In most instances, the nominative is used in place of the vocative (*nominative for vocative*).

Luke 8:54	ἡ παῖς,	ἔγειρε
	Child	arise

NIV: My child, get up!

Accusative

27.11   It is common for Greek to drop a verb's direct object, and English translators must add them back in (since English doesn't allow this, for the most part).

1 Pet 1:8	ὃν	οὐκ	ἰδόντες	ἀγαπᾶτε
	whom	not	seeing	you love

NIV: Though you have not seen him, you love *him*.

KJV: Whom having not seen, ye love.

The implied direct object of "you love" is the "whom" in the first part of the sentence.

Translations rarely (if ever) indicate in the footnotes when they add in the direct object; it is too common of an occurrence. It often happens when there is a parallelism in the sentence, and words from the first half are assumed in the second.

You have not seen *him*.

You love him.

27.12 The accusative can behave as an adverb, modifying the verb (*measure, adverbial, manner*).

Matt 6:33	ζητεῖτε	πρῶτον	τὴν βασιλείαν	τοῦ	θεοῦ
	seek	*first*	the kingdom	of	God

Seek *first* the kingdom of God.

πρῶτον is technically an adjective, but here it is functioning as an adverb.

27.13 When used with time designations, the accusative is used to indicate length of time (*accusative of time how long*). This is a subcategory of the adverbial accusative.

ἦν	ἐν	τῇ ἐρήμῳ	τεσσεράκοήμέραςντα	πειραζόμενος ὑπὸ	τοῦ σατανᾶ	
he was	in	the desert	*forty* *days*	being tempted	by	Satan

He was in the wilderness *forty days*, tempted by Satan.

τί	ὧδε	ἑστήκατε	ὅλην	τὴν	ἡμέραν	ἀργοί;
why	here	stand	*entire*	*the*	*day*	idle

Why are you standing here idle *all day*?

When I was learning Greek, we called this the "accusative of time how long," to keep it separate from the "dative of time when."

Dative

27.14 Some verbs take a *direct object* in the dative. If you think through the meaning of the verb, you will often see why this makes sense.

ἔπεσεν	ἐπὶ	πρόσωπον	παρὰ	τοὺς πόδας	αὐτοῦ	εὐχαριστῶν	αὐτῷ
falling	on	face	at	feet	his	thanking	*to him*

NIV: He threw himself at Jesus' feet and thanked *him*.

You can see that εὐχαριστῶν (εὐχαριστέω) means "give thanks to," and hence is

followed by the dative.

27.15 A time designation in the dative specifies when something occurs (*locative of time*).

Matt 17:23	τῇ	τρίτῃ	ἡμέρᾳ	ἐγερθήσεται
	to the	*third*	*day*	*he will be raised.*

NET: *On the third day* he will be raised.

NLT: *Three days later* he will be raised from the dead.

When I was learning Greek, we called this the "dative of time when" to keep it separate from the related use of the accusative.

27.16 The dative can indicate the idea of "with" (*instrumental of association*).

2 Cor 6:14	μὴ	γίνεσθε	ἑτεροζυγοῦντες	ἀπίστοις
	Not	you become	unequally yoked	*to unbelievers*

ESV: Do not be unequally yoked *with unbelievers*.

Believers are not to be yoked in association with nonbelievers.

p 218 **27.17** The dative can indicate the *cause* of an action (*instrumental of cause*).

Luke 15:17	ἐγὼ	δὲ	λιμῷ	ὧδε	ἀπόλλυμαι.

	I	but	*to famine*	here	I perish

But I am perishing here *due to the famine*.

ESV: I perish here *with hunger*.

NIV: Here I am starving *to death*!

The prodigal son was perishing, and the cause of his perishing was the famine.

27.18 The dative can indicate the manner in which something is done (*instrumental of manner*).

John 7:26 παρρησίᾳ λαλεῖ

in boldness he speaks

NKJ: He speaks *boldly*.

The manner in which he was speaking was boldness.

Genitive

27.19 Sometimes the noun in the genitive is a larger unit, while its head noun represents a smaller portion of it (*partitive*).

Rom 11:17 τινες τῶν κλάδων

some *of the branches*

Mounce, W. D. (2013). *Greek for the Rest of Us: The Essentials of Biblical Greek, Second Edition*. Grand
Rapids, MI: Zondervan.
Page 18. Exported from Logos Bible Software, 5:26 PM March 07, 2018.

some *of the branches*

The branches comprise the larger group, and τινες represents a part of that group.

27.20 The substantive in the genitive gives an attribute of the head noun (*attributive*). As such, it is similar to a simple adjective; however, it uses a substantive to in effect modify another substantive, and it is more emphatic in its force than an adjective. This is a common contruction and is sometimes called a *Hebraic genitive* as it reflects a Hebraic way of thinking. "Body of sin" becomes "sinful body."

Rom 6:6   καταργηθῇ   τὸ σῶμα   τῆς ἁμαρτίας

                  abolished   the body   *of sin*

ESV: the body *of sin* might be brought to nothing

NIV: the body *ruled by sin* might be done away with

p 219 Some of these constructions can be tricky, since the translator must make up his or her mind whether to use the "of" construction or to translate as an attributive. English does not have the same ambiguity as the Greek genitive in this case.

1 Tim 1:11 κατὰ   τὸ εὐαγγέλιον   τῆς δόξης   τοῦ   μακαρίου   θεοῦ

              according to   the gospel   *of the glory*   of the   blessed   God

ESV: in accordance with the gospel *of the glory* of the blessed God

NASB: according to the *glorious* gospel of the blessed God

NRSV: that conforms to the *glorious* gospel of the blessed God

Is Paul saying that the gospel is glorious, or that the gospel is about the glory of God? The first printings of the ESV read, "in accordance with the glorious gospel of the blessed God."

27.21 After comparative adjectives (πολύς, ἰσχυρός, etc.) you will often find a word in the genitive (*comparison*).

Matt 6:25	οὐχὶ	ἡ ψυχὴ	πλεῖόν	ἐστιν	τῆς τροφῆς
	not	life	more than	is	*food*

Is not life worth more than *food*?

27.22 The genitive can describe the content of the head term (*content*).

Col 2:3	πάντες	οἱ θησαυροὶ	τῆς σοφίας	καὶ	γνώσεως
	all	the treasures	*of wisdom*	and	*of knowledge*

All the treasures of *wisdom* and *knowledge*

The treasures are comprised of wisdom and knowledge; they are the content of the treasures.

27.23   The word in the genitive can indicate something that is separate from the head noun. It will often use the helping word "from" (*separation*).

Eph 2:12	ἀπηλλοτριωμένοι	τῆς πολιτείας	τοῦ Ἰσραὴλ
	being alienated	*of the commonwealth*	of the Israel

ESV: alienated *from the commonwealth* of Israel

27.24   The genitive can describe the kind of time, or the time within which, the head noun takes place (*time*).

John 3:2	οὗτος	ἦλθεν	πρὸς	αὐτὸν	νυκτός.
	he	came	to	him	of night

He came to him at night.

Nicodemus came to Jesus as one who comes in the night, either because Pharisees studied at night or else Nicodemus did not want to be seen with Jesus (hence, secretly).

Luke 18:12	νηστεύω	δὶς	τοῦ σαββάτου
	I fast	*twice*	week

I fast twice a week.

The Pharisee fasts two times within the week.

27.25 Some verbs take a *direct object* in the genitive. If you think through the meaning of the verb, you will often see why this makes sense.

Εἴ   τις   ἐπισκοπῆς ὀρέγεται,   καλοῦ   ἔργου   ἐπιθυμεῖ.

if   anyone   office   of aspires   *good*   *work*   he desires
             overseer

If anyone aspires to the office of overseer, he desires *a good thing*.

NLT: If someone aspires to be an elder, he desires *an honorable position*.

You can see that ἐπιθυμεῖ (ἐπιθυμέω) means "to be desirous of," and hence is followed by the genitive.

27.26 The next three categories are extremely important. They occur with a head noun that expresses a verbal idea (i.e., the root of the noun can also occur as a verb). These three categories often present the translator with significantly different interpretations.

27.27 Sometimes the word in the genitive functions as if it were the subject of the verbal idea implicit in the head noun (*subjective*). In other words, if you can turn the head noun into a verb, the word in the genitive would become its subject. You can use the helping word "produced" to help identify this usage. The ambiguous "the love of Christ" becomes "The love produced by Christ," which means Christ's love for us.

τίς   ἡμᾶς   χωρίσει   ἀπὸ   τῆς ἀγάπης τοῦ Χριστοῦ;

who   us   will separate   from   the love   *of Christ*

NIV: Who shall separate us from the love *of Christ*?

NLT: Can anything ever separate us from *Christ's* love?

27.28 The word in the genitive can function as the direct object of the verbal idea implicit in the head noun (*objective*). This is the opposite of the subjective genitive. You can use the key word "receives." "The blasphemy received by the Spirit," which would mean our blasphemy of the Spirit.

Matt 12:31	ἡ	τοῦ πνεύματος	βλασφημία	οὐκ	ἀφεθήσεται
	The	*of the Spirit*	blasphemy	not	will be forgiven

The blasphemy *of the Spirit* will not be forgiven.

NIV: Blasphemy *against the Spirit* will not be forgiven.

27.29 Sometimes it appears that the word in the genitive is a combination of both the objective and subjective genitive (*plenary*).

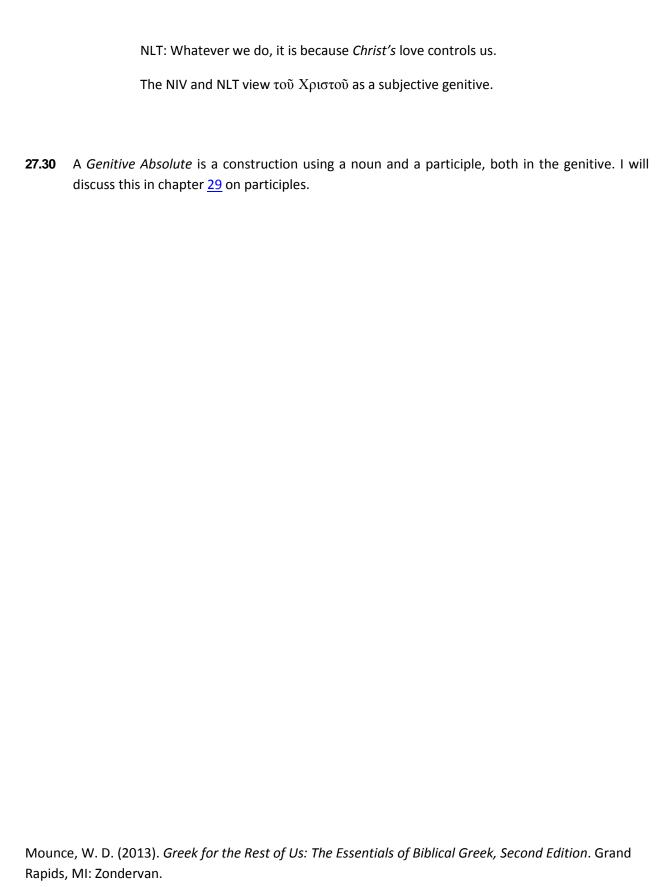| *2 Cor 5:14*	ἡ ἀγάπη	τοῦ Χριστοῦ	συνέχει	ἡμᾶς
	the love	*of Christ*	constrains	us

NASB: The love *of Christ* controls us (i.e., both my love for Christ and his love for me).

NIV: For *Christ's* love compels us.

Mounce, W. D. (2013). *Greek for the Rest of Us: The Essentials of Biblical Greek, Second Edition*. Grand Rapids, MI: Zondervan.

NLT: Whatever we do, it is because *Christ's* love controls us.

The NIV and NLT view τοῦ Χριστοῦ as a subjective genitive.

27.30 A *Genitive Absolute* is a construction using a noun and a participle, both in the genitive. I will discuss this in chapter 29 on participles.

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Morphology

28.1   Although our approach does not require you to be able to identify the parts of the Greek verb, it can be helpful to understand the concepts.

28.2   The **stem** of a verb is the part of the verb that carries its basic meaning. The form λύομεν means "we destroy." The stem is *λυ (I put an asterisk in front of a stem). While it is possible for the stem of a verb to undergo some changes, most of the changes are to the beginning and the ending of the verb.

28.3   Greek often adds a **connecting vowel** between the stem of a verb and its personal ending. This is to aid in pronunciation. For example, λέγετε means "You say." The stem is *λεγ, the connecting vowel is the second ε, and τε is the second person plural personal ending.

28.4   In order to mark a verb as indicating a past event, an **augment** is added to the beginning of the word. If the word begins with a consonant, the augment is an ε, such as in λέγω → ἔλεγεν, "I lose → I was loosing."

28.5   Some tenses use a **tense formative** like a σ or a κ that is placed between the word's stem and the connecting vowel/personal ending. ἀγαπάω (I love) → ἀγαπήσω (I will love) → ἠγάπησα (I loved) → ἠγάπησα (I have loved).

28.6   Some of the more common verbs use totally different stems to form their different tense forms. ἔρχομαι (I go) → ἐλεύσομαι (I will go) → ἦλθον (I went) → ἐλήλυθα (I have gone). The software will parse these confusing forms properly, but you may notice they are significantly different.

28.7   There are many examples of verbal paradigms available for download from the online class. Here is the present active indicative.

1 sg	λύω	I loose
2 sg	λύεις	You loose
3 sg	λύει	He/she/it looses
1 pl	λύομεν	We loose

2 pl	λύετε	You loose
3 pl	λύουσι(ν)	They loose

Present

28.8   The present tense can refer to a future event, and the fact that it is present tense emphasizes the immediacy or certainty of the event (*futuristic*).

Rom 6:9

Χριστὸς	ἐγερθεὶς	ἐκ	νεκρῶν	οὐκέτι	ἀποθνῄσκει
Christ	having been raised	from	dead	never	*dies*

NASB: Christ, having been raised from the dead, *is* never *to die* again.

NRSV: We know that Christ, being raised from the dead, *will* never *die* again.

Paul is convinced that Christ will never die, not now and not in the future.

Matt 26:45

ἤγγικεν	ἡ ὥρα	καὶ	ὁ υἱὸς	τοῦ ἀνθρώπου	παραδίδοται
has come	the hour	and	the son	of man	*is betrayed*

HCSB: The time is near. The Son of Man *is being betrayed* into the hands of sinners.

NRSV: The hour is at hand, and the Son of Man *is betrayed*.

Judas was on his way, and so technically the betrayal is still in the future when Jesus says this, but the betrayal is certain.

Future

28.9 The future can state that a generic event will occur. It does not say that a particular occurrence is in mind, but that such events do occur (*gnomic*).

Matt 4:4	οὐκ	ἐπ᾽	ἄρτῳ	μόνῳ	ζήσεται	ὁ ἄνθρωπος
	not	on	bread	alone	*will live*	man

NASB: Man *shall* not *live* on bread alone.

NRSV: One *does* not *live* by bread alone.

Jesus is not thinking of one particular meal, but of how life should be.

Imperfect

28.10 The imperfect can describe what a person wishes to do (*voluntative*), tries to do (*conative*), or almost does (*tendential*). Often it is difficult to tell the difference between these three, and, as always, context is the guide.

Rom 9:3	ηὐχόμην	γὰρ	ἀνάθεμα	εἶναι	αὐτὸς	ἐγώ
	I was wishing	for	curse	to be	myself	I

Mounce, W. D. (2013). *Greek for the Rest of Us: The Essentials of Biblical Greek, Second Edition*. Grand Rapids, MI: Zondervan.

NASB: For *I could wish* that I myself were accursed.

NLT: *I would be willing* to be forever cursed.

Gal 1:13	ἐδίωκον	τὴν τοῦ θεοῦ ἐκκλησίαν	καὶ	ἐπόρθουν	αὐτήν

I was persecuting	*was* the church	of God	and	*I was destroying* it

NASB: I *used to persecute* the church of God … and *tried to destroy* it.

ESV: I *persecuted* the church of God … and *tried to destroy* it.

NET: I *was persecuting* the church of God … and *trying to destroy* it.

Matt 3:14	ὁ	δὲ	Ἰωάννης	διεκώλυεν	αὐτόν

the	but	John	*he was preventing*	him

NIV: But John *tried to deter* him.

ESV: John *would have prevented* him.

Aorist

28.11   **Punctiliar**. One of the primary areas of confusion in Greek exegesis comes when people confuse the Greek aorist with the English punctiliar aspect. The English punctiliar describes an action that occurs in a single point of time. "The tidal wave *hit* the boat." However, the Greek aorist is not necessarily punctiliar. It tells you nothing about the action of the verb other than it happened.

It is interesting that Luke's version of Jesus' statement on discipleship is a little different from Mark's. He says,
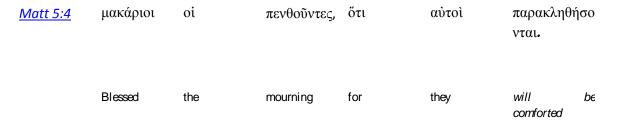
> If anyone wishes to come after me, let him deny himself and *take up* his cross *daily*, and follow me. (Luke 9:23)

Luke includes the adverb "daily" to emphasize that the action of "taking up" occurs every day. Does this contradict the Markan account (Mark 8:34) that simply says, "take up"? No. Both Mark and Luke use the same undefined aspect—the aorist—when saying "take up." The verb does not specify the nature of the action; it merely says that it should occur. But Luke includes the adverb "daily" to clarify that this action is a daily action. He could have just as easily used the continuous aspect for "take up" and arrived at the same meaning.

p 225   Part of the misconception surrounding the aorist and its aspect is because it can be used to describe a punctiliar action. However, such a verb is punctiliar not because it is an aorist but because of the context and the meaning of the word. You will find this mistake in many commentaries, so be careful.

Greek Passive

28.12   Sometimes context shows that when a verb is passive, God is doing the action of the verb (*divine passive)*.

Matt 5:4	μακάριοι	οἱ	πενθοῦντες,	ὅτι	αὐτοὶ	παρακληθήσονται.
	Blessed	the	mourning	for	they	*will be comforted*

Blessed are those who mourn, for they *will be comforted*.

Comforted by whom? God.

28.13 English style, however, prefers active verbs, and so many Greek passives are changed to actives in the standard translations.

Matt 27:63	μετὰ	τρεῖς	ἡμέρας	ἐγείρομαι.
	after	three	days	*I will be raised*

After three days *I will be raised*.

ESV: After three days *I will arise*.

When it comes to the resurrection, it is unfortunate that the theologically rich passive is set aside for English style.

Neuter plural

28.14 A subject that is neuter plural can have a singular verb when the subject is being viewed as a collective whole.

2 Cor 5:17	τὰ	ἀρχαῖα	παρῆλθεν,	ἰδοὺ	γέγονεν	καινά.
	the	*old*	passed away	behold	has become	*new*

NASB: *The old things* passed away; behold, *new things* have come.

ESV: *The old* has passed away; behold, *the new* has come.

The "old" are the "old things" (plural) that all have passed away (singular).

Imperative

29.13   There are three ways to state a command. The *future indicative*.

ἅγιοι   ἔσεσθε,   ὅτι   ἐγὼ   ἅγιός

holy   *you will be*   because   I   holy

NRSV: *You shall be* holy, for I am holy.

NIV: *Be* holy, because I am holy.

29.14   The *present imperative* commands an ongoing action.

μετανοεῖτε·   ἤγγικεν   γὰρ   ἡ βασιλεία   τῶν οὐρανῶν.

repent   has come near   for   the kingdom   of heaven

Repent, for the kingdom of heaven is at hand.

29.15   The *aorist imperative* commands an undefined action.

μετανοήσκαὶ   βαπτισθή ἕκαστος ὑμῶν   ἐπὶ   τῷ   ὀνόματι Ἰησοῦ
ατε,   τω

repent   and   *be baptized* each   of you   in   the   name   of Jesus

Repent and *be baptized*, each of you, in the name of Jesus.

29.16 Sometimes the indicative and imperative are identical in form in the second person plural. In John 14:1 Jesus says,

John 14:1 πιστεύετε   εἰς   τὸν θεὸν   καὶ   εἰς   ἐμὲ   πιστεύετε.

         you believe   in   God   and   in   me   *you believe*

NRSV: *Believe* in God; believe also in me.

NIV: *You believe* in God; believe also in me.

πιστεύετε can be either indicative or imperative. The translator will have made a decision, but you can see how difficult this passage is to exegete, especially when you add in that the indicative is used for statements and questions ("Do you believe in God?").

Other examples are 1 Cor 12:31 and 14:1, but these are most likely imperatives. This does not happen frequently; it was just fun to point it out.

p 230 Infinitive

29.17 The infinitive is always indeclinable. When it is preceded by the article, it is neuter singular and is declined according to the function of the infinitive. For example, if the infinitive is the subject, the article will be in the nominative case.

2 Cor 9:1   περισσόν   μοί   ἐστιν   τὸ γράφειν   ὑμῖν.

         superfulous   to me   is   *to write*   to you

To write to you is unnecessary for me.

NIV: There is no need for me *to write* to you.

29.18 **Articular infinitive and preposition**. When the infinitive is preceded by a preposition and the article, there are specific rules of translation. This is the most difficult use of the infinitive and the most idiomatic. Any attempt to translate word for word must be abandoned because we have no construction like it in English. The translator sees what the phrase means in Greek and then says the same thing in English.

Below I have listed the preposition and have italicized the word in the translation that translates the preposition. All of the pronouns below that act as the subject of the infinitive are accusative. Remember: the infinitive uses an accusative word as if it were the subject (although the word in the accusative is optional).

μετά indicating *antecedent time* (i.e., the infinitive happened *before* the main verb)

> μετὰ τὸ βλέψαι τὸν Ἰησοῦν τοὺς ἁμαρτωλούς, ἔκλαυσεν.
>
> *After Jesus saw* the sinners, he wept.

ἐν indicating *contemporaneous time*

> ὁ κύριος κρινεῖ ἡμᾶς ἐν τῷ ἔρχεσθαι αὐτὸν πάλιν.
>
> The Lord will judge us *when he comes* again.

πρό indicating *prior time* (i.e., the infinitive happened *after* the main verb)

> ὁ Ἰησοῦς ἠγάπησεν ἡμᾶς πρὸ τοῦ γνῶναι ἡμᾶς αὐτόν.
>
> Jesus loved us *before we knew* him.

διά indicating *reason* or *cause*

> ὁ Ἰησοῦς χαρήσεται διὰ τὸ βλέπειν αὐτὸν ὅτι ἀγαπῶμεν αὐτόν.
>
> Jesus will rejoice *because he sees* that we love him.

p 231 εἰς indicating *purpose*

> καθίζω ἐν τῷ ναῷ εἰς τὸ ἀκούειν με τὸν λόγον τοῦ θεοῦ.
>
> I sit in the temple *in order that I might hear* the word of God.

πρός indicating *purpose*

> κηρύσσομεν τὸν εὐαγγέλιον πρὸς τὸ βλέψαι ὑμᾶς τὴν ἀλήθειαν.

> We proclaim the gospel *so that you may see* the truth.

29.19 There are multiple ways to express purpose using the infinitive.

■ The simple infinitive

Matt 5:17	Μὴ	νομίσητε	ὅτι	ἦλθον	καταλῦσαι	τὸν νόμον	ἢ	τοὺς προφήτας
	not	think	that	I came	*to abolish*	the law	or	the prophets

Do not think that I have come *to abolish* the Law or the Prophets.

The purpose of Jesus' coming was not to abolish the Hebrew Scriptures.

■ The articular infinitive with the article in the genitive case (τοῦ).

Acts 3:2	ἐτίθουν	καθ᾽	ἡμέραν	πρὸς	τὴν θύραν	τοῦ ἱεροῦ ...	τοῦ αἰτεῖν	ἐλεημοσύνην
	he placed	was	every	day	at	the door	of the temple ...	*to ask for*	alms

NRSV: People would lay him daily at the gate of the temple … *so that he could ask* for alms.

The lame man was placed by the gate for the purpose of asking for alms.

■ εἰς τό and the infinitive

Matt 20:19	παραδώσουσιν	αὐτὸν	τοῖς ἔθνεσιν	εἰς	τὸ	ἐμπαῖξαι	καὶ	μαστιγῶσαι
	hand over	him	to the Gentiles	to the	*into*	*the*	*mocked*	and	*flogged*

NRSV: They will hand him over to the Gentiles *to be mocked* and *flogged*.

Jesus was handed over for the purpose of being mocked and flogged.

■ πρὸς τό and the infinitive

Matt 5:28	ὁ βλέπων	γυναῖκα	πρὸς	τὸ	ἐπιθυμῆσαι αὐτὴν	ἤδη	ἐμοίχευσεν
	the one looking at	woman	*to*	*the*	*lust*	her	already	committed adultery

ESV: Everyone who looks at a woman *with lustful intent* has already committed adultery with her.

It is looking with intent that constitutes sin.

p 232 **29.20** An infinitive can stand in apposition to a substantive (*appositional*). The infinitive usually gives a specific example of the broader category expressed by the head noun.

James 1:27	θρησκεία …	αὕτη	ἐστίν,	ἐπισκέπτεσθαι	ὀρφανοὺς	καὶ	χήρας
	religion …	this	is	*to visit*	orphans	and	widows

This is pure and undefiled religion, *to visit* orphans and widows.

True religion shows itself in many ways. One way is to visit those rejected by society.

29.21 A similar use of the infinitive is the *epexegetical*. Instead of defining the head noun (appositional), the epexegetical infinitive "clarifies, explains, or qualifies a noun or adjective" (*BNTS*, 263). The epexegetical infinitive cannot stand on its own as a substitute for the head noun; the appositional can.

1 Cor 7:39	ἐλευθέρα	ἐστὶν	ᾧ	θέλει	γαμηθῆναι	μόνον	ἐν	κυρίῳ.
					'			
	free	she is	to whom	she wishes	*to marry*	only	in	Lord

NIV: She is free *to marry* anyone she wishes, but he must belong to the Lord.

She is free in respect to marriage.