

## Chapter 1

History of the Greek Language	
Form of Language	Dates
Proto Indo-European	Prior to 1500 BC
Linear B or Mycenaean	1500–1000 BC
Dialects and Classical Greek	1000–300 BC
Koine Greek	300 BC–AD 330
Byzantine Greek	AD 330–AD 1453
Modern Greek	AD 1453–present

Common Changes in Greek from Classical to Koine Period	
Change	Example from GNT
First aorist endings appear on second aorist verb stems	ἐγὼ δὲ <u>εἶπα</u> · τίς εἶ, κύριε; (Acts 26:15).
Less common use of optative mood	ἐμοὶ δὲ <u>μὴ γένοιτο</u> καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (Gal 6:14).
Increased use of prepositions	εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς <u>ἐν</u> πάσῃ εὐλογίᾳ πνευματικῇ <u>ἐν</u> τοῖς ἐπουρανίοις <u>ἐν</u> Χριστῷ (Eph 1:3).
-μι verbs appear with omega verb endings	τὰ πτώματα αὐτῶν οὐκ <u>ἀφίουσιν</u> τεθῆναι εἰς μῆμα (Rev 11:9).
Disappearance of ϝ and ϝ	<u>καλέσω</u> τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην (Rom 9:25).
Greater use of paratactic style	Cf. 1 John and James.
Change in meaning of comparative and superlative forms	μετάγεται ὑπὸ <u>ἐλαχίστου</u> πηδαλίου ὅπου ἡ ὁρμὴ τοῦ εὐθύνοντος βούλεται (Jas 3:4).
Semantic shifts in specific words	σὺ δὲ <u>λάλει</u> ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ. (Titus 2:1).

<b>Text Critical Criteria</b>	
<b>External Criteria</b>	<b>Internal Criteria</b>
Favor the older manuscripts.	Favor the reading that best fits the literary context.
Favor the reading supported by the majority of manuscripts.	Favor the reading that corresponds best with writings by the same author.
Favor the reading best attested across manuscript families.	Favor the reading that best explains the origin of the other variants.
	Favor the shorter reading.
	Favor the more difficult reading.

<b>Errors in the GNT</b>	
<b>Unintentional Errors</b>	
<b>Type</b>	<b>Explanation</b>
Errors of sight	Scribe glancing back and forth between manuscripts makes an error.
Errors of hearing	Scribe listening to dictated manuscript makes an error.
Errors of writing	Scribe makes an error in writing that cannot be attributed to a mistake in copying by sight or listening.
Errors of judgment	Scribe wrongly judges what to copy—incorporating a marginal note into the text, for example.
<b>Intentional Errors</b>	
<b>Type</b>	<b>Explanation</b>
Revision of grammar and spelling	Orthographic or grammatical correction by a scribe.
Harmonization of passages	Deleting or incorporating material so that the passage corresponds with a parallel text (in the Synoptic Gospels, for example).
Elimination of difficulties	Deletion or revision of a perceived error.
Conflation of texts	Scribe incorporated two or more variant readings into his manuscript.
Adaption of liturgical tradition	Addition of liturgical material to text.
Theological or doctrinal change	Scribes omits or adds material to avoid perceived theological difficulty.

<b>Critical Editions of the GNT</b>	
<b>Text</b>	<b>Characteristics</b>
United Bible Society, 5th edition (UBS <sup>5</sup> )	Eclectic critical text. Notes only significant variants, but provides extensive textual data and an A, B, C, or D ranking. Edition primarily intended for pastors and translators.
<i>Novum Testamentum Graece</i> , 28th edition (Nestle-Aland <sup>28</sup> or NA <sup>28</sup> )	Same NT text as UBS, but noting many more variants through a system of symbols incorporated into the text. Fewer textual witnesses provided than in the UBS. Aimed at the academic community.
<i>Editio Critica Maior (ECM)</i>	Eclectic critical text of the NT that provides comprehensive manuscript data for the first thousand years of the church. Only the Catholic Epistles and a short volume on parallel Gospel pericopes have been completed. Material from <i>ECM</i> gradually being incorporated into Nestle-Aland and UBS.
International Greek New Testament Project (IGNTP)	Using the <i>textus receptus</i> as a base, the IGNTP provides nearly exhaustive manuscript evidence for all ancient witnesses. Only the Gospel of Luke has been completed. Two volumes on the Gospel of John (papyri and majuscules) have been published.

## Chapter 2

Major Uses of the Nominative		
<b>Subject</b>	The subject of a finite verb.	<b>Ἰωάννης</b> μαρτυρεῖ περὶ αὐτοῦ (“John testified about Him”; John 1:15 NASB).
<b>Predicate Nominative</b>	Provides further information about the subject as a complement of a copulative verb (expressing a state of being).	ὁ λόγος <b>σὰρξ</b> ἐγένετο (“the Word became <b>flesh</b> ”; John 1:14).
<b>Apposition</b>	Further explains the subject by clarification, description, or identification.	Παῦλος <b>δοῦλος</b> Χριστοῦ Ἰησοῦ (“Paul, a <b>bond-servant</b> of Christ Jesus”; Rom 1:1 NASB).
Other Uses of the Nominative		
<b>Address</b>	Used in the place of a vocative in direct address.	<b>οἱ ἄνδρες</b> , ἀγαπᾶτε τὰς γυναῖκας (“ <b>Husbands</b> , love your wives”; Eph 5:25).
<b>Appellation</b>	Used in conjunction with an address or title where a case other than the nominative would be expected.	οὐκέτι εἰμὶ ἄξιος κληθῆναι <b>υἱός</b> σου (“I’m no longer worthy to be called your <b>son</b> ”; Luke 15:21).
<b>Absolute</b>	Grammatically independent use of the nominative in introductory material (such as titles, headings, salutations, or addresses).	<b>Παῦλος</b> δοῦλος θεοῦ (“ <b>Paul</b> , a bond-servant of God”; Titus 1:1).
<b>Hanging Nominative</b>	The logical rather than syntactical subject at the beginning of a sentence.	<b>ὁ νικῶν</b> ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου (“ <b>The victor</b> : I will make him a pillar in the sanctuary of My God”; Rev 3:12).

Uses of the Vocative		
<b>Direct Address</b>	The use of the articular or non-articular vocative to designate the person or thing being addressed.	<b>Λάζαρε</b> , δεῦρο ἕξω (“ <b>Lazarus</b> , come out!”; John 11:43).

Substantival Uses of the Accusative		
<b>Direct Object</b>	Serves as the recipient of the action.	οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ("For God so loved <b>the world</b> "; John 3:16 ESV).
<b>Cognate Accusative</b>	Aligned with the verb either with regard to the lexical root or the idea conveyed.	τὸν καλὸν ἀγῶνα ἠγωνίσμαι ("I have <b>fought</b> the good <b>fight</b> "; 2 Tim 4:7).
<b>Double Accusative</b>	A verb requires more than one accusative object to complete the thought, taking either (1) a personal and impersonal object or (2) a direct and predicate object.	(1) ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον ("if his son asks <b>him</b> for <u>bread</u> "; Matt 7:9 ESV).  (2) ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων ("who gave <b>Himself</b> —a <b>ransom</b> for all"; 1 Tim 2:6).
<b>Subject of Infinitive</b>	Functions as the subject of an infinitive, indicating the agent performing the action conveyed by the infinitive.	πρὸ τοῦ σε Φίλιππον φωνῆσαι . . . εἶδόν σε ("Before <b>Philip</b> called you . . . I saw you"; John 1:48).
<b>Apposition</b>	Two accusatives are juxtaposed, both referring to the same person or thing, with the second accusative further specifying the first accusative.	καὶ ἐπὶ πῶλον υἷον ὑπόζυγιου ("even on a <b>colt</b> , <u>the foal</u> of a beast of burden"; Matt 21:5).
Adverbial Uses of the Accusative		
<b>Measure</b>	Functions in essence like an adverb in that it specifies measure (time or space).	καὶ προσελθὼν μικρόν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ ("And going a <b>little farther</b> he fell on his face"; Matt 26:39 ESV).
<b>Manner</b>	Functions in essence like an adverb in that it specifies manner.	δικαιούμενοι δωρεὰν τῆ αὐτοῦ χάριτι ("They are justified <b>freely</b> by His grace"; Rom 3:24).
<b>Respect</b>	Restricts the reference of the verbal action, indicating in what regard an action is represented as true.	κατενύγησαν τὴν καρδίαν ("they were pierced <b>to the heart</b> "; Acts 2:37).

## Chapter 3

Adjectival Uses of the Genitive		
<b>Description</b>	Further limits or describes the head noun, but other common genitival categories do not capture the specific nuance.	βάπτισμα <b>μετανοίας</b> (“a baptism of <b>repentance</b> ”; Mark 1:4).
<b>Attributive</b>	Denotes an attribute or innate quality of the head term, conveying an emphatic adjectival idea.	τῷ ῥήματι <b>τῆς δυνάμεως</b> αὐτοῦ (“by His <b>powerful</b> word”; Heb 1:3).
<b>Possession</b>	Identifies ownership with regard to the noun it modifies, often employing the use of a possessive pronoun.	καὶ εἰσελθόντες εἰς τὸν οἶκον <b>Φιλίππου</b> (“we entered the house of <b>Philip</b> ”; Acts 21:8).
<b>Relationship</b>	Denotes a family relationship such as a person’s parent or spouse. The word indicating the relationship is often omitted and must be inferred.	Ἰάκωβον τὸν <b>τοῦ Ζεβεδαίου</b> (“James the <b>son of Zebedee</b> ”; Matt 4:21 NASB).
<b>Source</b>	Indicates the origin of the head noun (“from”).	τὴν <b>τοῦ θεοῦ</b> δικαιοσύνην (“the righteousness <b>from God</b> ”; Rom 10:3).
<b>Material or Content</b>	Indicates the material of which the head term is made or specifies the content of an object or abstract noun.	<b>Material:</b> γόμον χρυσοῦ (“merchandise of <b>gold</b> ”; Rev 18:12).
		<b>Content:</b> ποτήριον ὕδατος (“a cup of <b>water</b> ”; Mark 9:41).
<b>Partitive</b>	Whether by itself or in conjunction with the preposition ἀπό or ἐκ, the articular noun in the genitive denotes the whole of which the head noun is a part.	ἐν <b>τῶν πλοίων</b> (“one of the <b>boats</b> ”; Luke 5:3).
Verbal Uses of the Genitive		
<b>Subjective</b>	Functions semantically as the subject of the verbal idea implied in the head noun, producing the action.	τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης <b>τοῦ Χριστοῦ</b> ; (“Who can separate us from the love of <b>Christ</b> ?”; Rom 8:35).
<b>Objective</b>	Functions semantically as the direct object of the verbal idea implicit in the head noun, receiving the action.	ἔχετε πίστιν <b>θεοῦ</b> (“Have faith <b>in God</b> ”; Mark 11:22).
Adverbial Uses of the Genitive		
<b>Time or Place</b>	Indicates the location in time or space where an action occurs. The focus is on kind or quality.	<b>Time:</b> λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ <b>νυκτὸς</b> (“but his disciples took him <b>by night</b> ”; Acts 9:25).
		<b>Place:</b> μετὰ δὲ τὴν μετοικεσίαν <b>Βαβυλῶνος</b> (“After the exile to <b>Babylon</b> ”; Matt 1:12 NIV).

<b>Separation</b>	Indicates motion away from or distance, whether literally or figuratively (“from”).	ἀποστήσονται τινες τῆς πίστεως (“some will depart <b>from the faith</b> ”; 1 Tim 4:1).
<b>Means or Agency</b>	Conveys the impersonal means or personal agent by which a given action is carried out (“by”).	<i>Means:</i> ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν (“For God is not tempted <b>by evil</b> ”; Jas 1:13).
		<i>Agency:</i> δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου (“Come, you who are blessed <b>by my Father</b> ”; Matt 25:34).
<b>Comparison</b>	Used to denote comparison in conjunction with a comparative adverb (“than”).	μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν (“God is greater <b>than our conscience</b> ”; 1 John 3:20).
<b>Price</b>	Indicates the price that is paid or the value that attaches to a given item.	ἠγοράσθητε . . . τιμῆς (“you have been bought <b>with a price</b> ”; 1 Cor 6:20 NASB).
<b>Other Uses of the Genitive</b>		
<b>Apposition</b>	The genitive of apposition provides an alternate designation (simple) of a genitive head noun or provides an explanatory (epexegetical) restatement of a head noun in any case.	<i>Simple:</i> διὰ Ἰερεμίου τοῦ προφήτου (“through Jeremiah <b>the prophet</b> ”; Matt 2:17).
		<i>Epexegetical:</i> τὴν δωρεὰν τοῦ ἁγίου πνεύματος (“the gift <b>of the Holy Spirit</b> ”; Acts 2:38).
<b>Direct Object</b>	Verbs of sensation, emotion or volition, sharing, ruling, or separation, take their direct object in the genitive case (instead of the accusative case).	μὴ <b>τινος</b> ὑστερήσατε (“you did not lack <b>anything</b> , did you?”; Luke 22:35).

## Chapter 4

Pure Dative		
<b>Indirect Object</b>	Indicates the one for whom or in whose interest an act is performed.	δοῦς δόξαν <b>τῷ θεῷ</b> (“Give glory <b>to God</b> ”; John 9:24).
<b>Personal Interest (Advantage or Disadvantage)</b>	Denotes the person (or rarely, the thing) to whose benefit or detriment a verbal action occurs.	<b>Advantage:</b> ὡς νύμφην κεκοσμημένην <b>τῷ ἀνδρὶ</b> αὐτῆς (“like a bride adorned <b>for her husband</b> ”; Rev 21:2).
		<b>Disadvantage:</b> ἡ δὲ Ἡρωδιάς ἐνείχευ <b>αὐτῷ</b> (“So Herodias held a grudge <b>against him</b> ”; Mark 6:19).
<b>Reference or Respect</b>	Limits the extent to which something is presented as true, qualifying a statement that would otherwise not be true.	<b>τῇ ἁμαρτίᾳ</b> ἀπέθανεν ἐφάπαξ (“he died <b>to sin</b> once for all”; Rom 6:10).
<b>Possession</b>	Unique construction in which the dative possesses the subject of an equative verb (such as εἶμι or γίνομαι).	<b>ὑμῖν</b> γάρ ἐστιν ἡ ἐπαγγελία (“For the promise is <b>for you</b> ”; Acts 2:39).
Locative Dative		
<b>Place</b>	Pinpoints the literal physical location of a noun in the dative case.	τοὺς περὶ αὐτὸν <b>κύκλῳ</b> καθημένους (“those who were sitting <b>in a circle</b> around Him”; Mark 3:34).
<b>Sphere</b>	Identifies the figurative or metaphorical location (i.e., sphere or realm) of a noun in the dative case.	ἀναστενάξας <b>τῷ πνεύματι</b> αὐτοῦ (“sighing deeply <b>in His spirit</b> ” Mark 8:12).
<b>Time</b>	Indicates the point in time (location in time) at which the action of a verb is accomplished.	καὶ <b>τῇ ἡμέρᾳ τῇ τρίτῃ</b> γάμος ἐγένετο (“On the third day a wedding took place”; John 2:1).
Instrumental Dative		
<b>Means</b>	Denotes the impersonal means by which the action of a given verb is accomplished.	κατακόπτων ἑαυτὸν <b>λίθοις</b> (“cutting himself <b>with stones</b> ”; Mark 5:5).
<b>Manner</b>	Denotes the manner in which the action of a given verb is accomplished.	<b>παρρησίᾳ</b> τὸν λόγον ἐλάλει (“He was <b>openly</b> talking about this”; Mark 8:32).
<b>Agency</b>	Denotes the personal agency by which the action of a given verb is accomplished.	εἰ δὲ <b>πνεύματι</b> ἄγεσθε (“But if you are led <b>by the Spirit</b> ”; Gal 5:18).
<b>Association</b>	Denotes the person or thing with which a person is associated or by which a person is accompanied.	<u>συνταφέντες</u> <b>αὐτῷ</b> ἐν τῷ βαπτισμῷ (“Having been buried <b>with Him</b> in baptism”; Col 2:12).

Other Uses		
<b>Cause</b>	Indicates the basis or reason of the action of a given verb, whether external (occasion) or internal (motivation).	ἐγὼ δὲ λιμῶ ὥδε ἀπόλλυμαι (“here I am dying [ <b>because</b> ] <b>of hunger!</b> ”; Luke 15:17).
<b>Cognate Dative</b>	Use of a dative noun that is a cognate (of the same stem) to the verb it modifies either formally or conceptually.	ἐξέστησαν ἐκστάσει μεγάλῃ (“ <u>they were utterly astonished</u> ”; Mark 5:42).
<b>Apposition</b>	Two related substantives refer to the same person or thing.	ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων (“by Beelzebul, <b>the ruler</b> of the demons”; Matt 12:24).
<b>Direct Object</b>	The dative occurs after certain verbs of trusting, obeying, serving, worshiping, thanksgiving, or following and functions as the direct object.	εὐχαριστοῦμεν τῷ θεῷ . . . πάντοτε (“We always thank <b>God</b> ”; Col 1:3).

## Chapter 5

		Uses of the Article	
With Substantives	The use of the article <i>par excellence</i> in which the article particularizes a substantive or uses it generically.	Particular	<b>Identification:</b> ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων (“Where is He who has been born King of the Jews?”; Matt 2:2).
			<b>Par excellence:</b> ὁ προφήτης εἶ σύ; (“Are you <b>the</b> Prophet?”; John 1:21).
			<b>Monadic (one-of-a-kind):</b> οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν (“For God so loved the world, that he gave <b>his</b> only Son”; John 3:16 ESV).
			<b>With Abstract Nouns:</b> ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν (“salvation is from the Jews”; John 4:22).
			<b>Previous reference (anaphoric):</b> πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν (“So where do You get <b>that</b> ‘living water’?”; John 4:11 ESV).
			<b>Generic:</b> Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν (“Beware of false prophets”; Matt 7:15).
As a Pronoun	The article functions as a personal, relative, possessive, demonstrative, or alternate pronoun.		<b>As Personal Pronoun:</b> οἱ δὲ εἶπαν αὐτῷ (“ <b>They</b> told him”; Matt 2:5).
			<b>As Relative pronoun:</b> δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς (“give glory to your Father <b>who is</b> in heaven”; Matt 5:16 ESV).
			<b>As Possessive Pronoun:</b> ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον (“And he divided <b>his</b> property between them”; Luke 15:12 ESV).
			<b>As Demonstrative Pronoun:</b> οἱ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ (“ <b>those</b> in the boat worshiped Him”; Matt 14:33).
			<b>As Alternate Pronoun:</b> αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους (“He gave <b>some as</b> apostles”; Eph 4:11 NASB).

<b>Absence of Article</b>	The absence of the article may convey that a given substantive is non-particular (indefinite or qualitative) or definite. If definite, this may be in conjunction with a proper name, a prepositional object, ordinal numbers, in predicate nominatives, as the complement in an object, complement construction, with monadic (one-of-a-kind) nouns, with abstract or generic nouns, with a pronominal adjective, or with technical expressions.	<b>Non-Particular</b>	<p><b>Indefinite:</b> καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα <b>πλοῖάριον</b> προσκαρτερῇ αὐτῷ (“Then He told His disciples to have a <b>a</b> small boat ready for Him”; Mark 3:9).</p> <p><b>Qualitative:</b> πλήρης <b>χάριτος</b> καὶ <b>ἀληθείας</b> (“full of <b>g</b>race and <b>t</b>ruth”; John 1:14).</p>
		<p><b>Definite:</b></p> <p><i>Proper Name:</i> <b>Παῦλος</b> καὶ <b>Σιλᾶς</b> προσευχόμενοι (“Paul and Silas were praying”; Acts 16:25).</p> <p><i>Prepositional Object:</i> Χαίρετε ἐν <b>κυρίῳ</b> (“Rejoice in <b>the</b> Lord”; Phil 4:4).</p> <p><i>Predicate nominative:</i> θεοῦ εἰμι <b>υἱός</b> (“I am the <b>Son</b> of God!”; Matt 27:43 ESV).</p>	
<b>Special Rules</b>	<b>Granville Sharp Rule:</b> When a single article governs two singular, personal, non-proper substantives of the same case that are joined by <i>καί</i> , they frequently refer to the same person.	<b>τοῦ</b> μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (“our great God and Savior, Jesus Christ”; Titus 2:13).	
	<b>Colwell’s Rule:</b> A definite predicate nominative does not usually take the article when preceding the copula (linking verb).	<b>θεός</b> ἦν ὁ λόγος (“the Word was <b>G</b> od”; John 1:1).	
	<b>Apollonius’s Canon:</b> When two nouns are in a genitive construction, both the head noun and the noun in the genitive case either have or lack the article.	<b>ὁ</b> λόγος <b>τοῦ</b> θεοῦ = “the Word of God” (John 10:34) or λόγος θεοῦ (1 Pet 1:23).	

General Use of the Adjective		
<b>Predicate</b>	An adjective that predicates a certain quality to the subject, frequently by way of a copulative (linking) verb.	<b>With Article:</b> πιστός ὁ θεός (“God is <b>faithful</b> ”; 1 Cor 1:9).
		<b>Without Article:</b> μακάριος ἄνθρωπος οὗ οὐ μὴ λογίσῃται κύριος ἁμαρτίαν (“blessed is the man against whom the Lord will not count his sin”; Rom 4:8 ESV)
<b>Attributive</b>	An adjective that ascribes a particular quality to a noun or substantive.	<b>With Article:</b> ὁ ἀληθινὸς θεός (“the <b>true</b> God”; 1 John 5:20).
		<b>Without Article:</b> πολλῶν στρουθίων διαφέρετε ὑμεῖς (“you are worth more than <b>many sparrows</b> ”; Matt 10:31).
<b>Substantival</b>	The adjective normally takes on the characteristics of a noun (e.g., the article) and functions as a noun or substantive in a given phrase.	σὺ εἶ ὁ ἅγιος (“You are <b>the Holy One</b> ”; John 6:69 NASB).
<b>Adverbial</b>	Use of an adjective (usually in the neuter accusative singular) to modify a verb rather than noun.	καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ (“Going <b>a little farther</b> , He fell facedown”; Matt 26:39).
Use of the Adjective to Show Kind/Degree		
<b>Positive</b>	Focuses on the properties of a noun in terms of kind rather than degree.	ὁ νόμος πνευματικὸς ἐστίν (“the law is <b>spiritual</b> ”; Rom 7:14).
<b>Comparative</b>	Focuses on the properties of a noun in terms of degree rather than kind.	ἔρχεται ὁ <b>ισχυρότερός</b> μου ὀπίσω μου (“Someone <b>more powerful</b> than I will come after me”; Mark 1:7).
<b>Superlative</b>	Compares the qualities of three or more entities.	τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ <b>ὑψίστου</b> ; (“What do You have to do with me, Jesus, You Son of the <b>Most High</b> God?”; Luke 8:28).
<b>Elative</b>	Use of the comparative or superlative adjective to describe an intensification of the positive notion.	<b>Comparative for Elative:</b> σπουδαιότερος . . . ἐξῆλθεν (“[he] <b>being very diligent</b> , went out”; 2 Cor 8:17).
		<b>Superlative for Elative:</b> ὄχλος πλείστος (“a <b>very large crowd</b> ”; Mark 4:1).
<b>Special Cases</b>	Instances where popular speech and/or Semitic influence affected the use of the positive, comparative and superlative for one another.	<b>Positive for Comparative:</b> καλὸν σοί ἐστίν (“It is <b>better</b> for you”; Matt 18:8).
		<b>Positive for Superlative:</b> ἡ <b>μεγάλῃ</b> καὶ πρώτη ἐντολή (“the <b>greatest</b> and most important command”; Matt 22:38).
		<b>Comparative for Superlative:</b> μείζων δὲ τούτων ἡ ἀγάπη (“but the <b>greatest</b> of these is love”; 1 Cor 13:13).

## Chapter 6

Person and Number		
	Singular	Plural
First	ἐγώ (“I”)	ἡμεῖς (“we”)
Second	σύ (“you” <i>sg</i> )	ὕμεῖς (“you” <i>pl</i> )
Third	αὐτός, -ή, -ό (“he,” “she,” “it”)	αὐτοί, -αί, -ά (they)

Active Voice		
Simple	The subject directly performs the action of the verb.	ἠγάπησεν ὁ θεὸς τὸν κόσμον (“God <b>loved</b> the world”; John 3:16).
Causative	The subject is the cause behind the action of the verb.	τὸν ἥλιον αὐτοῦ <b>ἀνατέλλει</b> (God “ <b>causes</b> His sun <b>to rise</b> ”; Matt 5:45).
Reflexive	The subject performs the action to himself.	γύμναζε <u>σεαυτὸν</u> πρὸς εὐσέβειαν (“ <b>Train yourself</b> in godliness”; 1 Tim 4:7).
Middle Voice		
Reflexive	The subject performs the action <i>to</i> himself.	ἀπελθὼν <b>ἀπήγγεστο</b> (Judas “went out and <b>hanged himself</b> ”; Matt 27:5).
Special Interest	The subject performs the action <i>for</i> himself.	Μαριὰμ τὴν ἀγαθὴν μερίδα <b>ἐξελέξατο</b> (“Mary <b>has chosen</b> the good portion”; Luke 10:42).
Permissive	The subject allows something to be done to or for himself.	ἀναστὰς <b>βάπτισαι</b> καὶ <b>ἀπόλουσαι</b> τὰς ἁμαρτίας σου (“Get up and <b>be baptized</b> and <b>wash away</b> your sins”; Acts 22:16).
Passive Voice		
Simple	The subject receives the action of the verb.	δικαιοσύνη θεοῦ . . . <b>ἀποκαλύπτεται</b> (“The righteousness of God <b>is revealed</b> ”; Rom 1:17).
Permissive	The subject gives consent or permission regarding the action of the verb.	<b>πληροῦσθε</b> ἐν πνεύματι (“ <b>Be filled</b> with the Spirit”; Eph 5:18).

Indicative Mood		
<b>Declarative</b>	An unqualified assertion or statement.	ἐν ἀρχῇ ἦν ὁ λόγος (“In the beginning <b>was</b> the Word”; John 1:1).
<b>Interrogative</b>	A question that will also be answered in the indicative mood.	Σὺ τίς εἶ; (“Who <b>are</b> you?”; John 1:19).
<b>Conditional</b>	<i>First Class:</i> The protasis (“if” clause) of a first class conditional sentence.	εἰ οὖν <b>συνηγέρθητε</b> τῷ Χριστῷ, τὰ ἄνω ζητεῖτε (“So if <b>you have been raised with</b> the Messiah, seek what is above”; Col 3:1).
	<i>Second Class:</i> The protasis of a second class conditional sentence.	εἰ γὰρ <b>ἐπιστεύετε</b> Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν (“For if <b>you believed</b> Moses, you would believe Me, because he wrote about Me”; John 5:46).
<b>Cohortative</b>	A future indicative that is used as a command.	<b>ἀγαπήσεις</b> τὸν πλησίον σου (“ <b>You shall love</b> your neighbor”; Jas 2:8).
<b>Potential</b>	Used with verbs of obligation, wish, or desire, followed by a complementary infinitive.	<b>βούλομαι</b> οὖν νεωτέρας γαμεῖν (“ <b>I want</b> younger women to marry”; 1 Tim 5:14).
Subjunctive Mood		
<b>Purpose</b>	Follows the particle ἵνα (or ὅπως) and expresses purpose (intended result).	<u>ἵνα</u> <b>μαρτυρήσῃ</b> περὶ τοῦ φωτός (“[John the Baptist came] <u>in order that</u> <b>he might testify</b> concerning the light”; John 1:7).
<b>Result</b>	Follows the particle ἵνα (or ὅπως) and expresses result (actual result).	τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, <u>ἵνα</u> τυφλὸς <b>γεννηθῆ</b> ; (“Who sinned, this man or his parents, <u>that [as a result]</u> <b>he was born</b> blind?”; John 9:2).
<b>Conditional</b>	Follows the particle εἰάν or εἰάν μή and is used in the protasis of a third class conditional sentence.	<u>εἰάν</u> τις τὸν ἐμὸν λόγον <b>τηρήσῃ</b> (“If anyone <b>keeps</b> My word”; John 8:51).
<b>Indefinite Relative</b>	Used after the indefinite relative pronouns ὅστις (ἂν/εἰάν) or ὅς (δ’) ἂν.	ὅς ἂν <b>ἐπικαλέσῃται</b> τὸ ὄνομα κυρίου σωθήσεται (“ <b>whoever calls</b> on the name of the Lord will be saved”; Acts 2:21).
<b>Indefinite Temporal</b>	Used after the temporal conjunction ὅταν or after a temporal adverb or preposition (e.g., ἕως, ἄχρι, μέχρι).	<u>ὅταν</u> γὰρ <b>λέγῃ</b> τις (“For <b>whenever</b> someone <b>says</b> ”; 1 Cor 3:4).
<b>Hortatory</b>	The author commands his audience but also includes himself in the command.	<b>ἐργαζώμεθα</b> τὸ ἀγαθὸν πρὸς πάντας (“ <b>Let us do</b> good to everyone”; Gal 6:10 ESV).
<b>Deliberative</b>	Asks a real or rhetorical question.	<b>ἐπιμένωμεν</b> τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις

		πλεονάση (“ <b>Should we continue</b> in sin in order that grace may multiply?”; Rom 6:1).
<b>Emphatic Negation</b>	Expressed by the double negative οὐ μὴ, it strongly denies that something will happen.	οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν (“ <b>you will never enter</b> the kingdom of heaven”; Matt 5:20).
<b>Prohibitory</b>	Used when two conditions are met: (1) the command is negated, and (2) the subjunctive uses the aorist tense-form.	μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας (“ <b>Do not think</b> that I have come to abolish the Law or the Prophets”; Matt 5:17 ESV).
<b>Optative Mood</b>		
<b>Voluntative</b>	Expresses a prayer, benediction, blessing, or wish.	χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη (“ <b>May</b> grace and peace <b>be multiplied</b> to you”; 1 Pet 1:2).
<b>Deliberative</b>	Used with indirect (rhetorical) questions.	ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἶη ἡ παραβολή (“And His disciples began questioning Him as to what this parable <b>might be</b> ”; Luke 8:9 NASB).
<b>Potential</b>	Involves a fourth class conditional clause.	εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι (“Even if <b>you should suffer</b> for righteousness, you are blessed”; 1 Pet 3:14).
<b>Imperative Mood</b>		
<b>Command</b>	An exhortation or charge.	πάντοτε χαίrete (“ <b>Rejoice</b> always!”; 1 Thess 5:16).
<b>Prohibition</b>	A negative command that forbids an action.	μὴ ἀγαπάτε τὸν κόσμον (“ <b>Do not love</b> the world”; 1 John 2:15).
<b>Request</b>	A command that is given to a superior and is thus weakened to a request.	εἴ τι δύνη, βοήθησον ἡμῖν (“If You can do anything . . . <b>help</b> us”; Mark 9:22).
<b>Permission</b>	Used to convey permission, allowance, or toleration.	εἰ ὁ ἄπιστος χωρίζεται, χωριζέσθω (“If the unbeliever leaves, <b>let him leave</b> ”; 1 Cor 7:15).
<b>Conditional</b>	Like the subjunctive, an imperative can be used to state a condition.	ἔρχου καὶ ἴδε (“ <b>Come</b> and see” = “If you come, you will see”; John 1:46).
<b>Greeting</b>	Greetings are often expressed with a stereotyped imperative.	Χαῖρε, ῥαββί (“ <b>Greetings</b> , Rabbi!”; Matt 26:49).

## Chapter 7

Verbal Aspect		
Aspect	Definition	Tense-Form
Imperfective	Action viewed as in process, ongoing	Present/Imperfective
Perfective	Action viewed as complete, as a whole	Aorist
Stative	State of affairs resulting from a previous action	Perfect/Pluperfect

Aspectal Category	Past-time Indicator	Aspect Prefix	Lexical Core	Aspect Suffix	Personal ending
Perfective (past)	ε	—	λυ	σ	αμεν
Perfective (non-past)	—	—	λυ	σ	ομεν
Imperfective (past)	ε	—	λυ	—	ομεν
Imperfective (non-past)	—	—	λυ	—	ομεν
Stative (past)	ε	λε	λυ	κ	ειμεν
Stative (non-past)	—	λε	λυ	κ	αμεν

Mood	Imperfective	Perfective	Stative
Indicative	λύω / <u>ἔ</u> λυον	(λύσω) <u>ἔ</u> λυσα	λέλυκα / <u>ἔ</u> λελύκειν
Infinitive	λύειν	(λύσειν) λύσαι	λελυκέναι
Subjunctive	λύω	λύσω	λελύκω
Imperative	λύε	λύσον	λέλυκε
Participle	λύων	(λύσων) λύσας	λελυκώς

<b>Telic</b>	Performance	Bounded actions with perceived duration	<i>Prefers</i> <b>Aorist</b>
	Punctual	Bounded actions with little perceived duration	
<b>Atelic</b>	Stative	States and relationships	<i>Prefers</i> <b>Present/Imperfect</b>
	Activity	Actions with no inherent termination	

<b>Interpreting Imperatives</b>		
<b>Lexical</b>	Determination	When a verb is limited to a particular tense-form (e.g., εἰμί and οἶδα = present; ἴδε and ἰδοῦ = aorist) or is almost always found in a particular tense-form (e.g., verbs of motion occurring in the present tense-form).
	Influence	The impact of a verb's inherent meaning on its usage in various tense forms. Verbs that convey specific commands prefer the aorist whereas verbs that denote general instructions prefer the present.
<b>Grammatical</b>	Telic verbs (which naturally prefer the aorist tense) were often used to command or forbid an action on a specific occasion, whereas atelic verb (which naturally prefer the present tense) were often used to command or forbid a general behavior.	
<b>Contextual</b>	Aorist imperatives are preferred in prayers and historical narratives whereas present imperatives are preferred in epistles (except in 1 Peter).	

## Chapter 8

Present Indicative		
<b>Progressive</b>	An action that is in progress or on-going.	κύριε, σῶσον, <b>ἀπολλύμεθα</b> (“Lord, save us! <b>We are perishing!</b> ”; Matt 8:25 NRSV).
<b>Durative</b>	An action that began in the past and continues into the present.	ἀπ’ ἀρχῆς ὁ διάβολος <b>ἀμαρτάνει</b> (“The Devil <b>has sinned</b> from the beginning”; 1 John 3:8).
<b>Iterative</b>	An action that is performed repeatedly, regularly, or customarily.	πολλάκις <b>πίπτει</b> εἰς τὸ πῦρ (“ <b>He often falls</b> into the fire”; Matt 17:15).
<b>Gnomic</b>	A statement that is timeless (omni-temporal), universal, or generally true.	ἰλαρὸν δότην <b>ἀγαπᾷ</b> ὁ θεός (“God <b>loves</b> a cheerful giver”; 2 Cor 9:7).
<b>Instantaneous</b>	An action that is done instantaneously, usually by the very fact that it is spoken.	Καίσαρα <b>ἐπικαλοῦμαι</b> (“ <b>I appeal</b> to Caesar!”; Acts 25:11).
<b>Historical</b>	A past event that adds vividness to the event or gives literary prominence to some aspect of the story.	καὶ <b>ἔρχεται</b> πρὸς τοὺς μαθητὰς (“Then <b>He came</b> to the disciples”; Matt 26:40).
<b>Tendential</b>	An action was begun, attempted, or proposed, but not completed.	οἵτινες ἐν νόμῳ <b>δικαιοῦσθε</b> (“ <b>You who are trying to be justified</b> by the law”; Gal 5:4).
<b>Futuristic</b>	An action that will occur in the future (often adds vividness or certainty).	μετὰ τρεῖς ἡμέρας <b>ἐγείρομαι</b> (“After three days <b>I will rise again</b> ”; Matt 27:63).
<b>Perfective</b>	Emphasizes the present state of a past action.	<b>ἀπέχουσιν</b> τὸν μισθὸν αὐτῶν (“ <b>They have received</b> their reward”; Matt 6:2 ESV).
Imperfect Indicative		
<b>Progressive</b>	An action in the past that is in progress from the perspective of the author.	καὶ πολλοὶ πλούσιοι <b>ἔβαλλον</b> πολλὰ (“Many rich people <b>were putting</b> in large sums”; Mark 12:41).
<b>Inceptive</b>	Emphasizes the beginning of an action (or state).	ἔστη καὶ <b>περιεπάτει</b> (“He stood and <b>began to walk</b> ”; Acts 3:8 ESV).
<b>Iterative</b>	Repeated or customary action in the past.	<b>ἐδίδου</b> τοῖς μαθηταῖς [αὐτοῦ] (“ <b>He kept giving</b> [the loaves] to His disciples”; Mark 6:41).
<b>Tendential</b>	An action was begun, attempted, or proposed, but not completed.	ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ <b>ἐπόρθουν</b> αὐτήν (“I persecuted God’s church . . . and <b>tried to destroy</b> it”; Gal 1:13).

Future Indicative		
<b>Predictive</b>	A future event is predicted.	αὐτὸς <b>βαπτίσει</b> ὑμᾶς ἐν πνεύματι ἁγίῳ (“He <b>will baptize</b> you with the Holy Spirit”; Mark 1:8).
<b>Imperative</b>	Expresses a command.	ἅγιοι <b>ἔσεσθε</b> , ὅτι ἐγὼ ἅγιός εἰμι (“ <b>You shall be</b> holy, for I am holy”; 1 Pet 1:16 ESV).
<b>Deliberative</b>	A question (real or rhetorical) is asked.	πῶς ἔτι <b>ζήσομεν</b> ἐν αὐτῇ; (“How <b>can we</b> . . . still <b>live</b> in it [= sin]?”; Rom 6:2).
<b>Gnomic</b>	Expresses a timeless truth.	μόλις γὰρ ὑπὲρ δικαίου τις <b>ἀποθανεῖται</b> (“For rarely <b>will</b> someone <b>die</b> for a just person”; Rom 5:7).
<b>Progressive</b>	An action that was being done will continue into the future.	ἀλλὰ καὶ <b>χαρήσομαι</b> (“Yes, and <b>I will [continue to] rejoice</b> ”; Phil 1:18).

## Chapter 9

Aorist Indicative		
<b>Constative</b>	An action is portrayed in its entirety without regard to its beginning or end, or the length of time it took to accomplish the action.	<i>ἐβασίλευσεν</i> ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωϋσέως (“Death <b>reigned</b> from Adam to Moses”; Rom 5:4).
<b>Inceptive</b>	Emphasizes the beginning of an action or a state.	<i>ἐπτώχευσεν</i> πλούσιος ὢν (“Although He was rich . . . He <b>became poor</b> ”; 2 Cor 8:9).
<b>Culminative</b>	Emphasizes the cessation of an action or state.	ἐγὼ γὰρ <b>ἔμαθον</b> . . . αὐτάρκης εἶναι (“For <b>I have learned</b> to be content”; Phil 4:11).
<b>Gnomic</b>	A statement that is timeless, universal, or generally true.	<i>ἐδικαιώθη</i> ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς (“Wisdom <b>is vindicated</b> by all her children”; Luke 7:35).
<b>Epistolary</b>	The author writes from the perspective of the readers and thus uses the aorist instead of the expected present.	ἐγὼ Παῦλος <b>ἔγραψα</b> τῇ ἐμῇ χειρὶ (“I, Paul, <b>write</b> this with my own hand”; Phlm 19).
<b>Futuristic</b>	Describes an event that has not yet taken place as if it had already occurred.	<i>ἦλθεν</i> κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ (“The Lord <b>comes</b> with thousands of His holy ones”; Jude 14).
<b>Dramatic</b>	Refers to an event that recently occurred, having present consequences.	ἡ θυγάτηρ μου ἄρτι <b>ἔτελεύτησεν</b> (“My daughter <b>has just died</b> ”; Matt 9:18 ESV).
Perfect Indicative		
<b>Intensive</b>	Emphasizes the present state of the verb brought about by a past action.	<i>ἀφένονται</i> σοι αἱ ἁμαρτίαι σου (“your sins <b>are forgiven</b> you”; Luke 5:20).
<b>Consummative</b>	Emphasizes the completed action that brought about the resulting state.	τὸν καλὸν ἀγῶνα <b>ἠγώνισμαι</b> (“ <b>I have fought</b> the good fight”; 2 Tim 4:7).
<b>Dramatic</b>	Vividly portrays a past event or state of affairs.	ἀπελθὼν <b>πέπρακεν</b> πάντα ὅσα εἶχεν (“he went and <b>sold</b> everything he had”; Matt 13:46).
<b>Present State</b>	Used with certain verbs that lost their perfect significance and conveys a present tense-form meaning.	τὰς ἐντολάς <b>οἶδας</b> (“ <b>You know</b> the commandments”; Luke 18:20).
<b>Gnomic</b>	Communicates a customary or general truth.	ὁ δὲ μὴ πιστεύων ἤδη <b>κέκριται</b> (“but anyone who does not believe <b>is already judged</b> ”; John 3:18).
<b>Iterative</b>	The action of the verb occurred at intervals.	ὃ <b>ἑώρακαμεν</b> τοῖς ὀφθαλμοῖς ἡμῶν (“What <b>we have seen</b> with our eyes”; 1 John 1:1).

Pluperfect Indicative		
<b>Intensive</b>	Emphasizes the (past) results brought about by a past action.	εἰς ὃν <b>πεπιστεύκεισαν</b> (“in whom <b>they had believed</b> ”; Acts 14:23).
<b>Consummative</b>	Emphasizes the completion of a past action.	οἱ μαθηταὶ αὐτοῦ <b>ἀπελήλυθεισαν</b> εἰς τὴν πόλιν (“His disciples <b>had gone</b> into town”; John 4:8).
<b>Past State</b>	Used with certain verbs that convey a past state with no antecedent action.	ὅτι <b>ᾔδεισαν</b> αὐτόν (“Because <b>they knew</b> Him”; Mark 1:34).

## Chapter 10

Adjectival Participles		
<b>Attributive</b>	Modifies an expressed noun (agreeing with it in gender, case, and number) and usually has a definite article.	ὁ πατήρ σου ὁ <b>βλέπων</b> ἐν τῷ κρυφαίῳ (“your Father who <b>sees</b> in secret”; Matt 6:18).
<b>Substantival</b>	Usually has a definite article but becomes a virtual noun (substantive).	πᾶς ὁ <b>πιστεύων</b> (“everyone <b>who believes</b> ”; John 3:16).
Verbal Participles (Adverbial)		
<b>Temporal</b>	The aorist participle communicates perfective aspect, depicting an action as simply occurring or having occurred.	<b>Perfective aspect:</b> καθαρισμόν τῶν ἁμαρτιῶν <b>ποιησάμενος</b> ἐκάθισεν (“ <b>After making</b> purification for sins, He sat down”; Heb 1:3).
	The present participle communicates imperfective aspect, portraying an action as ongoing.	<b>Imperfective aspect:</b> <b>παράγων</b> εἶδεν ἄνθρωπον (“ <b>As He was passing by</b> , He saw a man”; John 9:1).
<b>Means</b>	Answers the question “How?” the main verb was accomplished (add “by” or “by means of”).	ἀπόλουσαι τὰς ἁμαρτίας σου <b>ἐπικαλεσάμενος</b> τὸ ὄνομα αὐτοῦ (“wash away your sins <b>by calling</b> on His name”; Acts 22:16).
<b>Manner</b>	Answers the question “How?” the main verb was performed and is often translated as an adverb.	ἐπορεύοντο <b>χαίροντες</b> (“they went out . . . <b>rejoicing</b> ”; Acts 5:41).
<b>Cause</b>	Answers the question “Why?” providing the cause, reason, or grounds by which an action is accomplished (add “because,” “since,” or “for”).	καὶ τοῦτο <b>πεπειθώς</b> οἶδα ὅτι μενῶ (“ <b>Since I am persuaded</b> of this, I know that I will remain”; Phil 1:25).
<b>Condition</b>	The participial phrase functions as the protasis (“if” clause) of a conditional statement (add “if”).	οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας <b>λαμβάνομενον</b> (“nothing should be rejected <b>if it is received</b> with thanksgiving”; 1 Tim 4:4).
<b>Concession</b>	The action of the main verb takes place in spite of the circumstances related to the participle (add “although,” “even though,” or “though”).	τυφλὸς <b>ὢν</b> ἄρτι βλέπω (“ <b>though I was</b> blind, now I see”; John 9:25 ESV).
<b>Purpose</b>	Indicates the purpose of the main verb’s action (add “in order to,” “so that,” or “that”).	νομικός τις ἀνέστη <b>ἐκπειράζων</b> αὐτὸν (“an expert in the law stood up <b>to test</b> Him”; Luke 10:25).
<b>Result</b>	Indicates the <i>actual</i> result (and not merely the <i>intended</i> result) of the main’s verb action (add “so that,” “with the result that,” or “that”).	πατέρα ἴδιον ἔλεγεν τὸν θεὸν ἴσον ἑαυτὸν <b>ποιῶν</b> τῷ θεῷ (“He was even calling God His own Father, [ <b>with the result of</b> ] <b>making</b> Himself equal with God”; John 5:18).

Verbal Participles (Others)		
<b>Attendant Circumstance</b>	Coordinate to the main verb, thus taking on the mood of this verb (whether indicative, imperative, or subjunctive).	<b>ἐγερθεῖς</b> παράλαβε τὸ παιδίον (“ <b>Get up!</b> Take the child”; Matt 2:13).
<b>Genitive Absolute</b>	A special use of the adverbial participle found in the genitive case that provides background information.	ταῦτα αὐτοῦ <b>λαλοῦντος</b> πολλοὶ ἐπίστευσαν (“ <b>As He was saying</b> these things, many believed”; John 8:30).
<b>Imperative</b>	The participle functions independently as an imperative.	[αἰ] γυναῖκες, <b>ὑποτασσόμεναι</b> τοῖς ἰδίοις ἀνδράσιν (“Wives . . . <b>submit yourselves</b> to your own husbands”; 1 Pet 3:1).
<b>Pleonastic</b>	A redundant expression usually employing ἀποκριθεῖς or λέγων.	<b>ἀποκριθεῖς</b> δὲ ὁ Πέτρος εἶπεν αὐτῷ (“Then Peter replied to Him”; Matt 15:15).
<b>Complementary</b>	Completes the idea of another (main) verb, usually verbs of completion.	ὡς δὲ ἐπαύσατο <b>λαλῶν</b> (“When He had finished <b>speaking</b> ”; Luke 5:4).
<b>Indirect Discourse</b>	A statement of what someone said. The participle will be in the accusative case and will be anarthrous.	πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ <b>ἐληλυθότα</b> ἐκ τοῦ θεοῦ ἐστίν (“Every spirit who confesses that Jesus Christ <b>has come</b> in the flesh is from God”; 1 John 4:2).
Periphrastic Participles		
<b>Present</b>	Present of εἰμί + present ptc	οἱ ἄνδρες . . . <b>εἰσιν</b> . . . <b>διδάσκοντες</b> τὸν λαόν (“The men . . . <b>are</b> . . . <b>teaching</b> the people”; Acts 5:25).
<b>Imperfect</b>	Imperfect of εἰμί [ἤμην] + present ptc	<b>ἦν διδάσκων</b> αὐτούς (“He <b>was teaching</b> them”; Matt 7:29).
<b>Future</b>	Future of εἰμί [ἔσομαι] + present ptc	<b>ἔσεσθε</b> γὰρ εἰς ἀέρα <b>λαλοῦντες</b> (“For <b>you will be speaking</b> into the air”; 1 Cor 14:9).
<b>Perfect</b>	Present of εἰμί + perfect ptc	τῇ γὰρ χάριτί <b>ἐστε σεσωσμένοι</b> διὰ πίστεως (“For by grace <b>you are saved</b> through faith”; Eph 2:8).
<b>Pluperfect</b>	Imperfect of εἰμί [ἤμην] + perfect ptc	ἐπίστευσαν ὅσοι <b>ἦσαν τεταγμένοι</b> εἰς ζωῆν αἰώνιον (“As many as <b>were appointed</b> to eternal life believed”; Acts 13:48).
<b>Future Perfect</b>	Future of εἰμί [ἔσομαι] + perfect ptc	ὃ ἐὰν λύσης ἐπὶ τῆς γῆς <b>ἔσται λελυμένον</b> ἐν τοῖς οὐρανοῖς (“Whatever you loose on earth <b>shall have been loosed</b> in heaven”; Matt 16:19 NASB).

## Chapter 11

Adverbial Infinitives		
<b>Complementary</b>	“Completes” the verbal idea of another verb.	οὐδείς <u>δύναται</u> δυσι κυρίοις <b>δουλεύειν</b> (“No one <u>is able to serve</u> two masters”; Matt 6:24).
<b>Purpose</b>	Communicates the goal or intent of an action or state expressed by the controlling verb.	μη νομίσητε ὅτι ἦλθον <b>καταλύσαι</b> τὸν νόμον (“Don’t assume that I came <b>to destroy</b> the Law”; Matt 5:17).
<b>Result</b>	Communicates the actual or conceived result of an action or state expressed by the controlling verb.	ἐπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε <b>βυθίζεσθαι</b> αὐτά (“they . . . filled both the boats, <b>so that they began to sink</b> ”; Luke 5:7 ESV)
<b>Temporal</b>		
<b>Previous Time</b>	The action of the infinitive occurs <i>before</i> the action of the controlling verb (μετὰ τό + infinitive).	<u>μετὰ</u> δὲ τὸ <b>παραδοθῆναι</b> τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν (“ <u>After</u> John <b>was arrested</b> , Jesus went to Galilee”; Mark 1:14).
<b>Contemporaneous Time</b>	The action of the infinitive occurs <i>simultaneously</i> with the action of the controlling verb (ἐν τῷ + infinitive).	<u>ἐν</u> τῷ <b>σπείρειν</b> αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν (“ <u>As</u> he <b>was sowing</b> , some seeds fell along the path”; Matt 13:4).
<b>Subsequent Time</b>	The action of the infinitive occurs <i>after</i> the action of the controlling verb (πρὸ τοῦ or πρὶν [ἦ] + infinitive).	<u>πρὸ</u> τοῦ σε Φίλιππον <b>φωνῆσαι</b> . . . εἶδόν σε (“ <u>Before</u> Philip <b>called</b> you . . . I saw you”; John 1:48).
<b>Cause</b>	Communicates the reason or ground for the action of the controlling verb, answering “Why?” (διὰ τό + infinitive).	οὐκ ἔχετε <u>διὰ</u> τὸ <b>μη αἰτεῖσθαι</b> ὑμᾶς (“You do not have <u>because</u> you <b>do not ask</b> ”; Jas 4:2).
<b>Means</b>	Conveys the way in which the action of the controlling verb is performed, answering “How?” (ἐν τῷ + infinitive).	ὁ θεὸς . . . ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς <u>ἐν</u> τῷ <b>ἀποστρέφειν</b> ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν (“God . . . sent Him . . . to you to bless you <u>by turning</u> each of you from your evil ways”; Acts 3:26).
Substantival Infinitives		
<b>Subject</b>	Functions as the subject (or predicate nominative) of a finite verb.	<b>τὸ ζῆν</b> Χριστὸς καὶ <b>τὸ ἀποθανεῖν</b> κέρδος (“ <b>to live</b> is Christ, and <b>to die</b> is gain”; Phil 1:21 ESV).
<b>Direct Object</b>	Functions as the direct object of a finite verb.	ὁ πατὴρ . . . τῷ υἱῷ ἔδωκεν ζωὴν <b>ἔχειν</b> ἐν ἑαυτῷ (“The Father . . . has granted to the Son <b>to have</b> life in Himself”; John 5:26).

<b>Indirect Discourse</b>	Used with verbs of speaking or perception to communicate indirect discourse.	Σαδδουκαῖοι . . . λέγουσιν ἀνάστασιν μὴ εἶναι (“Sadducees . . . <b>say there is</b> no resurrection”; Mark 12:18).
<b>Explanatory</b>	Further defines, clarifies or qualifies a noun or adjective.	ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι (“He gave them the right <b>to be</b> children of God”; John 1:12).
<b>Independent Infinitives</b>		
<b>Imperative</b>	Functions as an imperative (or hortatory subjunctive).	<b>χαίρειν</b> μετὰ χαιρόντων (“ <b>Rejoice</b> with those who rejoice”; Rom 12:15).
<b>Absolute</b>	Functions independently of the rest of the sentence, having no syntactical relation to other words or phrases.	Ἰάκωβος . . . ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ <b>χαίρειν</b> (“James . . . To the 12 tribes in the Dispersion. <b>Greetings</b> ”; Jas 1:1).

## Chapter 12

Pronouns		
Type	Sample Forms	NT Example
<b>Personal</b>	ἐγώ (“I”); μου (“my”); σύ (sg, “you”); ὑμῶν (pl, “your”); αὐτοῦ (“his”).	<b>ἡμεῖς</b> δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν (“But <b>we</b> are not like those who turn away from God to their own destruction”; Heb 10:39 NLT).
<b>Demonstrative</b>	<i>Near</i> : οὗτος (masc, “this”); αὗται (fem, “these”).	<b>ταῦτα</b> δὲ αὐτοῦ ἐνθυμηθέντος (“But after he had considered <b>these things</b> ”; Matt 1:20).
	<i>Far</i> : ἐκεῖνο (neut, “that”); ἐκεῖνοι (masc, “those”).	ἐν δὲ ταῖς ἡμέραις <b>ἐκεῖναις</b> παραγίνεται Ἰωάννης ὁ βαπτιστής (“In <b>those</b> days John the Baptist came”; Matt 3:1)
<b>Relative</b>	οἱ (masc pl, “who”); ἧς (fem sg, “of whom”); ὅ (neut sg, “which”).	ἀνδρὶ μωρῷ, <b>ὅστις</b> ἠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον (“a foolish man <b>who</b> built his house on the sand”; Matt 7:26).
<b>Interrogative</b>	τίς (masc/fem sg, “who?”); τίνος (masc/fem sg, “of whom?”); τί (“what/why?”).	“ <b>τί</b> κωλύει με βαπτισθῆναι; ( <b>What</b> is to prevent me from being baptized?”; Acts 8:36 NRSV).
<b>Indefinite</b>	τις (masc sg, “anyone, someone”); τινες (masc pl, “certain ones”).	ἐάν <b>τις</b> εἴπῃ . . . (“If <b>anyone</b> says . . .”; 1 John 4:20).
<b>Reflexive</b>	ἐμαυτὸν (“myself”); ἑαυτοὺς (masc, “yourselves”); ἑαυτοῖς (masc, “to themselves”).	<b>ἑαυτοὺς</b> πειράζετε εἰ ἐστὲ ἐν τῇ πίστει (“Examine <b>yourselves</b> to see whether you are in the faith”; 2 Cor 13:5 NIV).
<b>Reciprocal</b>	ἀλλήλων (“one another”).	ἀνεχόμενοι <b>ἀλλήλων</b> (“accepting <b>one another</b> ”; Col 3:13).

Functions of Prepositional Phrases	
<b>Adverbial</b> (modifying verb)	αἰτείτω δὲ ἐν πίστει (“But let him ask <b>in faith</b> ”; Jas 1:6).
<b>Adjectival</b> (modifying a noun)	τῇ <b>κατ’ εὐσέβειαν</b> διδασκαλίᾳ (“the teaching <b>that promotes godliness</b> ”; 1 Tim 6:3).
<b>Substantival</b> (acting as a noun)	Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ <b>τὰ ἐν τῷ κόσμῳ</b> (“Do not love the world or <b>the things in the world</b> ”; 1 John 2:15 ESV).

The 17 Proper Prepositions			
Preposition	Frequency in GNT	Case of Object	Glosses
ἀνά	13x	acc	each, in turn, up

ἀντί	22x	gen	in place of, instead of
ἀπό	646x	gen	from, of
διά	667x	gen acc	through because of
εἰς	1768x	acc	into, in, at
ἐκ	914x	gen	from, out of
ἐν	2752x	dat	in, into, by
ἐπί	890x	gen dat acc	on upon upon, against
κατά	473x	gen acc	against according to
μετά	469x	gen acc	with after
παρά	194x	gen dat acc	from with beside
περί	333x	gen acc	concerning around
πρό	47x	gen	before, at
πρός	700x	gen dat acc	for at to
σύν	128x	dat	with
ὑπέρ	150x	gen acc	for above
ὑπό	220x	gen acc	by under

Conjunction Type	Common Conjunctions and Glosses
Copulative	καί (“and,” “also”); δέ (“and”); οὐδέ (“and not”); μηδέ (“and not”); τέ (“and so”); οὔτε (“and not”); μήτε (“and not”).
Disjunctive	ἢ (“or”); εἴτε (“if,” “whether”).
Adversative	ἀλλά (“but”); δέ (“but”); μέν (“but”); μέντοι (“nevertheless”); πλὴν (“but,” “except”); εἰ μὴ (“except”); ὅμως (“yet”); καίτοι (“yet”).
Inferential	οὖν (“therefore,” “so”); ἄρα (“then”); διό (“for this reason”); δὴ (“therefore”).
Explanatory	γάρ (“for”).

Conjunction Type	Common Conjunctions and Glosses
<b>Purpose</b>	ἵνα (“in order that,” “so that”); ὅπως (“that”).
<b>Result</b>	ὥστε (“so that”); ὅπως (“that”).
<b>Causal</b>	ὅτι (“that,” “because”); διότι (“because”); ἐπεὶ (“because,” “since”); ἐπειδὴ (“because”).
<b>Comparative</b>	ὡς (“as,” “like”); ὡσπερ (“just as”); καθὼς (“as,” “just as”); καθάπερ (“just as”).
<b>Conditional</b>	εἰ (“if”); ἐάν (“if”); εἴπερ (“if indeed”).
<b>Concessive</b>	εἰ καὶ (“even if”); καὶ εἰ (“even if”); κἄν (“even though”); καίπερ (“although”).
<b>Declarative</b>	ὅτι (“that”); ἵνα (“that”). Conjunctions sometimes untranslated or communicated with a dash, colon, or quotation marks.
<b>Temporal</b>	ὅτε (“when”); ἕως (“until”); ὅταν (“whenever”); πρὶν (“before”).
<b>Local</b>	οὗ (“where”); ὅπου (“where”); ὅθεν (“from where,” “whence”).

Adverbs Modifying a Verb	
<b>Indicative</b>	ὁ θάνατος οὐκ ἔσται <b>ἔτι</b> (“Death will be no <b>more</b> ”; Rev 21:4 NRSV).
<b>Infinitive</b>	Ἰωσήφ . . . ἐβουλήθη <b>λάθρᾳ</b> ἀπολυσαὶ αὐτήν (“Joseph . . . decided to divorce her <b>secretly</b> ”; Matt 1:19).
<b>Participle</b>	ὁ σπείρων <b>φειδομένως</b> φειδομένως καὶ θερίσει (“The person who sows <b>sparingly</b> will also reap sparingly”; 2 Cor 9:6).
<b>Imperative</b>	ἐπίστηθι <b>εὐκαιρῶς ἀκαιρῶς</b> (“be ready <b>in season and out of season</b> ”; 2 Tim 4:2 ESV).
<b>Subjunctive</b>	ἵνα . . . <b>σωφρόνως καὶ δικαίως καὶ εὐσεβῶς</b> ζήσωμεν ἐν τῷ νῦν αἰῶνι (“to live in a <b>sensible, righteous, and godly way</b> in the present age”; Titus 2:12).
Adverbs Modifying an Adjective or Adverb	
<b>Adjective</b>	[ἦσαν] χαλεποὶ <b>λίαν</b> , ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης (“They were <b>so</b> violent that no one could pass that way”; Matt 8:28).
<b>Adverb</b>	καὶ πρωτὶ ἔννουχα <b>λίαν</b> ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον (“ <b>Very</b> early in the morning, while it was still dark, He got up, went out, and made His way to a deserted place”; Mark 1:35).

Uses of the Adverb	
<b>Time (When?)</b>	<b>ἔπειτα</b> ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας (“ <b>Afterward</b> , I went to the regions of Syria and Cilicia”; Gal 1:21).
<b>Degree (How much?)</b>	ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ <b>περισσὸν</b> ἔχωσιν (“I came that they may have life, and have <i>it</i> <b>abundantly</b> ”; John 10:10 NASB).
<b>Manner (In what way?)</b>	<b>ὁμοίως</b> ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ (“ <b>Likewise</b> he who is called as a free man is Christ’s slave”; 1 Cor 7:22).
<b>Place (Where?)</b>	σὺ κάθου <b>ᾧδε</b> καλῶς (“Sit <b>here</b> in a good place”; Jas 2:3).

Adverbs Used as Nouns or Adjectives	
<b>Noun</b>	ἵνα γένηται καὶ <b>τὸ ἔκτος</b> αὐτοῦ καθαρὸν (“so <b>the outside</b> of it may also become clean”; Matt 23:26).
<b>Adjective</b>	πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ <b>νῦν</b> καιρῷ (“to demonstrate His righteousness at the <b>present</b> time”; Rom 3:25).

## Chapter 13

Components of a Greek Sentence		
Component	Definition	Example
<b>Word</b>	A foundational sound unit (lex) with other functional sound units (morphemes) sometimes combined with it, so that a native speaker recognizes it as a grammatical entity referring to a person, place, thing, action, or functioning in some other way in his language.	Φοίβην (“Phoebe”; Rom 16:1).
<b>Phrase</b>	Two or more words functioning together as a discrete grammatical unit, though lacking the sufficient components to be called a clause or sentence. Various kinds of phrases: Prepositional, Noun, Adverbial, Adjectival, Verbal.	τοῦ λοιποῦ, ἐνδυναμοῦσθε <b>ἐν κυρίῳ</b> καὶ <b>ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ</b> (“Finally, be strong <b>in the Lord</b> and <b>in the strength of His might</b> ”; Eph 6:10 NASB).
<b>Independent Clause</b>	A portion of a sentence that contains (or implies) a subject or predicate and is not subordinated to another portion of the sentence.	ἡνίκα δὲ εἰάν ἐπιστρέψῃ πρὸς κύριον, <b>πериαιρείται τὸ κάλυμμα</b> (“But whenever anyone turns to the Lord, <b>the veil is taken away</b> ”; 2 Cor 3:16 NIV).
<b>Dependent Clause</b>	A portion of a sentence that contains (or implies) a subject or predicate and is subordinated to another portion of the sentence.	σὺ δὲ σπείρεις, οὐ ζῶοποιεῖται <b>εἰάν μὴ ἀποθάνῃ</b> (“What you sow does not come to life <b>unless it dies</b> ”; 1 Cor 15:36).

Types of Greek Sentences (by Components)		
Type	Definition	Example
<b>Simple</b>	A sentence that has one word or group of words functioning as the subject and one word or group of words functioning as the predicate.	ὁ πλοῦτος ὑμῶν σέσηπεν (“Your riches have rotted”; Jas 5:2 ESV).
<b>Compound</b>	A sentence composed of two or more independent clauses connected by one or more coordinating conjunctions.	καὶ εὐθὺς ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη (“Immediately the disease left him, and he was healed”; Mark 1:42).
<b>Complex</b>	A sentence that includes both an independent clause and a subordinate (dependent) clause.	καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ (“And, after he arose, he departed to his house”; Matt 9:7 author’s translation).
<b>Copulative</b>	A sentence that links two substantives with a copulative verb (i.e., εἰμί, γίνομαι, ὑπάρχω).	ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου (“You are the light of the world”; Matt 5:14).

<b>Types of Greek Sentences (by Function)</b>		
<b>Type</b>	<b>Definition</b>	<b>Example</b>
<b>Declarative</b>	Makes a statement of fact.	πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν (“All the Prophets and the Law prophesied until John came”; Matt 11:13).
<b>Interrogative</b>	Asks a question.	ποῦ σου, θάνατε, τὸ νῆκος (“Death, where is your victory?”; 1 Cor 15:55).
<b>Imperative</b>	Gives a command or makes a request.	αἴτησόν με ὃ ἐὰν θέλῃς (“Ask me whatever you wish”; Mark 6:22).
<b>Exclamatory</b>	Communicate an expression of strong feeling.	μὴ γένοιτο (“May it never be!”; Rom 9:14 NASB).

<b>Methods for Analyzing a Text’s Structure</b>		
<b>Method</b>	<b>Strength(s)</b>	<b>Weakness(es)</b>
<b>Line Diagramming</b>	Good for dealing exhaustively with syntactical connections at the sentence level and below.	Poor at showing relationship between sentences and larger discourse units.
<b>Arcing/Bracketing</b>	Extremely detailed method for labeling the function of phrases and clauses in an author’s flow of thought.	Method takes several hours to learn. Categories of modern discourse analysis not fully employed.
<b>Phrase Diagramming</b>	Simple “indentation” method which allows the student to plot quickly a biblical author’s flow of thought.	Not good for detailed syntactical study at sentence level and below.
<b>Discourse Analysis</b>	Employing insights from modern linguistics, discourse analysis provides an objective basis for arguing for boundaries, prominence, and cohesion in a text.	Much literature on discourse analysis is overly technical.

## Chapter 14

Principles for Word Study
1. Don't make any word mean more than you have to. ("The least meaning is the best meaning.")
2. Prioritize synchrony over diachrony. Study word usage contemporaneous with your text.
3. Do not confuse word and concept.
4. Do not view word study tools as inerrant.

Resources for Word Study	
Resource	Description
BDAG	Best NT Greek lexicon.
<i>NIDNTTE</i>	5-volume word study tool, excellent linguistically and theologically.
<i>EDNT</i>	3-volume lexicon with focus on theologically-significant terms.
Louw and Nida	2-volume work, groups words by "semantic domain" (field of meaning).
<i>TDNT</i> or "Kittel"	10-volume work, extremely detailed diachronic study, some entries have a liberal German bias.
Spicq ( <i>Theological Lexicon of the NT</i> )	3-volume work by French linguist.
Liddell-Scott-Jones (LSJ)	Detailed lexicon indispensable for ancient Greek outside the GNT.
Moulton & Milligan	Lexicon illustrating NT vocab through ancient papyri and inscriptions.
<i>NewDocs</i>	10 volumes (as of 2014), continuing the tradition of Moulton & Milligan by illustrating NT vocabulary through Greek papyri and inscriptions.
<i>Thesaurus Linguae Graecae (TLG)</i>	Searchable database of Greek writings from the time of Homer to the fall of Byzantium.
Lust-Eynikel-Hauspie (LEH)	LXX lexicon, concerned with the meaning intended by the <i>translators</i> of the LXX.
Muraoka	LXX lexicon, concerned with how an early <i>reader</i> would have understood the LXX translation.

<b>A Strategy for Word Study</b>
1. Consider the immediate and broader literary context.
2. Compare English Bible translations.
3. Consider the same biblical author's other uses of the word.
4. List the possible definitions of the word according to standard lexicons and word study tools.
5. Identify other words in the same semantic domain.
6. Consider uses of the word throughout the NT and LXX.
7. State clearly and succinctly your discoveries. Beware of theologizing in a reductionistic way.