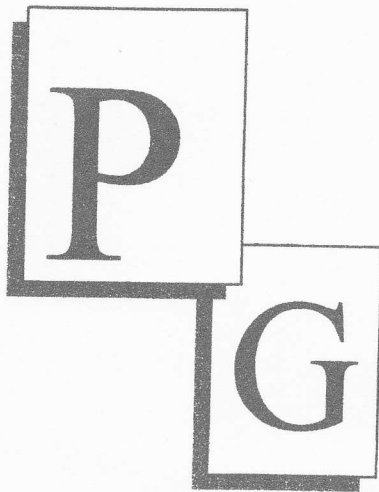


Greek Grammar

For Those Who Don't Know Greek



By

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Part 2

CHAPTER 4

The Nominative Case

The **nominative case** is sometimes referred to as the naming case because it usually names or identifies the subject of the sentence. However, not all sentences will have a stated subject. In Greek, the verb also contains its own subject with its ending. Thus the verb, *legō*, means “I say,” *legei*, means “he,” “she,” or “it says.” But the subject of the verb is not stated and is not clear. Who exactly is the “he” or the “she?” When a subject is expressed by a noun in the nominative case along with a finite verb, the subject becomes more specific: “Jesus says,” or “the woman says.”

The nominative case though is not restricted to expressing only the subject. There are five other uses of the nominative case discussed here. When the student sees a noun in the nominative case, he must then determine the kind of nominative. By identifying the kind of nominative the expositor will be able to expand and develop the meaning of the verse. Sometimes it is not clear which of two or three options are possible. More than one may be valid, though one is usually more specific. Determining which of two possible uses of a case is clarified by context and the meaning of the passage. Grammarians may frequently disagree between themselves about which of two options is more likely.


The first two examples will be provided through screen shots taken from *Libronix*. After that, examples will only be given with the English word translating the Greek nominative case underlined. Some of these examples are self-explanatory, others will have some comments with them. After this chapter, screen shots will only be used in the closing exercises.

1. Subject. This is the most common use for the nominative. The nominative case indicates who or what produces the action (*Peter* walked) or who or what is involved in the state of being indicated by the verb (*Jesus* is our Savior). The nominative is always the subject of a **finite verb**. Finite verbs are verbs that have a subject, therefore it is a verb that has *person* in its parsing (this is indicated with a numeral—no numeral, no person). Participles and infinitives do not have subjects and do not have person in their parsing.

The main clause of John 3:16 states, “For God so loved the world.” The subject is “God” indicated by the NMSN (Noun, Masculine, Singular, Nominative). Notice that the subject comes after the verb, in Greek word order is more for emphasis, unlike English. In this sentence “God” is the grammatical subject producing the action of the verb “loved.”

Figure 4.1, John 3:16

John 3:16



16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν

Houtōs gar ēgapēsen ho theos ton kosmon, hōste ton

οὕτως γάρ ἀγαπάω ὁ θεός ὁ κόσμος ὥστε ὁ

houtōs gar agapaō ho theos ho kosmos hōste ho

Thusly for loved the God the world so that the

BX CCX V3SAAL AMSN NMSN AMSA NMSA CSR AMSA

υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν

hyion ton monogenē edōken, hina pas ho pisteuōn eis auton

υἱός ὁ μονογενής δίδωμι ἵνα πᾶς ὁ πιστεύω εἰς αὐτός

hyios ho monogenēs didōmi hina pas ho pisteuō eis autos

son the only born he gave that all the one trusting into him

NMSA AMSA JMSAX V3SAAL CSF JMSNX AMSN VPAPMSN PA OP3MSA

2. Predicate Nominative. The predicate nominative is joined to the subject by an **equative verb**. An equative verb equates or identifies the subject with the predicate nominative (S=PN). The equative verbs are forms of the “to be” verb (*am, are, is, was, were*), “to exist,” “to become.” (e.g., “And the Word [subject] became [equative verb] flesh [predicate nominative]).

Examples:

In John 4:24 both “God” and “spirit” have “N” in the final slot indicating nominative case. Notice there is no verb associated with them. In cases like this the verb “is” is not stated but understood. “God” is the subject because it is the more definite of the two nouns, this is indicated by the use of the definite article (AMSN). This should read, “God is spirit,” “spirit” is equated with God (God=spirit; spirit=God).

John 4:24	24	πνεῦμα	ὁ	θεός,	καὶ	τοὺς	προσκυνούντας	αὐτὸν	ἐν
		pneuma	ho	theos,	kai	tous	proskynountas	auton	en
		πνεῦμα	ὁ	θεός	καί	ὁ	προσκυνέω	αὐτός	ἐν
		pneuma	ho	theos	kai	ho	proskyneō	autos	en
		Spirit	the	God	and	the ones	worshiping	him	in
		NNSN	AMSN	NMSN	CCK	AMPA	VPAPMPA	OP3MSA	PD
		πνεύματι	καὶ	ἀληθείᾳ	δεῖ	προσκυνεῖν.			
		pneumati	kai	alētheia	dei	proskynein.			
		πνεῦμα	καί	ἀλήθεια	δεῖ	προσκυνέω			
		pneuma	kai	alētheia	dei	proskyneō			
		spirit	and	in truth	it is necessary	to worship			
		NNSD	CCK	NFSD	V3SPAI	VPAN			

Eph. 2:14 begins with a predicate nominative including the verb "is:" "He is our peace" (He=peace). He, the first word indicated by the OPIMSN (O=pronoun, P=personal, I=intensive) is the subject because it is an intensive pronoun (compare it with the last word in the verse which is the same word but used differently. In the latter case it is not intensive.

Ephesians 2:14	14	Αὐτὸς	γάρ	ἐστίν	ἡ	εἰρήνη	ἡμῶν,	ὁ	ποιήσας	τὰ
		Autos	gar	estin	hē	eirēnē	hēmōn,	ho	poiēsas	ta
		αὐτός	γάρ	εἰμί	ὁ	εἰρήνη	ἡμεῖς	ὁ	ποιέω	ὁ
		autos	gar	eimi	ho	eirēnē	hēmeis	ho	poieō	ho
		Himself	for	is	the	peace	of us	the one	having made	the
		OPIMSN	CCX	V3SPAI	AFSN	NFSN	OP1PG	AMSN	VAAPMSN	ANPA

Exercise 4.1:

In 1 Thess. 2:20 identify the subject and the predicate nominative.

1 Thessalonians 2:20	20	ὑμεῖς	γάρ	ἐστε	ἡ	δόξα	ἡμῶν	καὶ	ἡ	χαρά.
		hymeis	gar	este	hē	doxa	hēmōn	kai	hē	chara.
		ὑμεῖς	γάρ	εἰμί	ὁ	δόξα	ἡμεῖς	καί	ὁ	χαρά
		hymeis	gar	eimi	ho	doxa	hēmeis	kai	ho	chara
		You	for	are	the	splendor	of us	and	the	joy
		OP2PN	CCX	V2PPAI	AFSN	NFSN	OP1PG	CCK	AFSN	NFSN

3. Nominative Absolute. The nominative absolute is an independent use of the nominative case where it has no grammatical connection to the rest of the sentence and is not used in a sentence. This occurs in titles, headings, salutations, and addresses.

1 Corinthians 1:1 Paul, called as an apostle of Jesus Christ by the will of God, and Sosthenes our brother.

This is not a complete sentence and "Paul" in the nominative does not serve as the subject of a verb.

Rev. 1:1 The Revelation of Jesus Christ.

4. Hanging Nominative (Pendent Nominative). Like the nominative absolute the hanging nominative is grammatically independent. In this usage the nominative is the logical subject but not the grammatical subject of the sentence. It is used for emphasis.

Luke 20:27 Now there came to Him some of the Sadducees (who say that there is no resurrection),

In this verse, “who say” is a participle in the nominative functioning as a noun, it looks like it should be in the genitive in agreement with Sadducees, but it is in the nominative to serve as the subject of the relative clause “who say there is no resurrection.”

John 1:12 But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name,

“As many as” is a nominative plural which might be expected to agree with “to them” a dative plural. “As many as” stands out as a hanging nominative.

5. Nominative of Apposition. In this case the word in the nominative stands in close proximity to another noun in the nominative and clarifies or describes the first noun, e.g., “Paul, an apostle” or “Peter, a fisherman.” In both of these cases “apostle” and “fisherman” explain or describe the main noun; they are in apposition to the proper noun.

Rom. 1:1 Paul, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God,

“A bond-servant” stands in apposition to, or explains something about “Paul.”

Luke 1:24 After these days Elizabeth his wife became pregnant, and she kept herself in seclusion for five months, saying,

In Luke 1:24, “his wife” is in the nominative, in apposition to, or further defining “Elizabeth.”

Exercise 4.2: In the following exercises, identify the nouns that are in the nominative case and then decide which use of the nominative applies.

Example.

1 John 4:8

8	ὁ	μὴ	ἀγαπῶν	οὐκ	ἔγνω	τὸν	θεόν,	ὅτι	ὁ	θεὸς
	ho	mē	agapōn	ouk	egnō	ton	theon,	hoti	ho	theos
	ὁ	μὴ	ἀγαπάω	οὐ	γινώσκω	ὁ	θεός	ὅτι	ὁ	θεός
	ho	mē	agapaō	ou	ginōskō	ho	theos	hoti	ho	theos
	The one	not	loving	not	knew	the	God	because	the	God
	AMSN	TN	VPAPMSN	TN	V3SAAI	AMSA	NMSA	CSC	AMSN	NMSN
ἀγάπη ἐστίν.										
	agapē	estin.								
	ἀγάπη	εἰμί								
	agapē	eimi								
	love	is								
	NFSN	V3SPAI								

“God” is a masculine, singular, nominative, “love” is a feminine singular nominative linked with the equative verb “is”. God is the subject of the phrase and love is the predicate nominative.

CHAPTER 5

The Genitive Case

The genitive case is one of the most important elements for understanding the Greek. It is used to describe, define, show possession, separation, origin, and source. In English the genitive is usually indicated by *of*, *from*, *out of*, or the possessive ending *-’s*. The root idea of the noun in the genitive case is to define the characteristic or relation of another noun. In this way it almost always has an adjectival or descriptive function.

Often translators render the genitive in English as a simple *of* or *from*. Take the case of the “Word *of* God.” Is this the Word *from* God, or the Word *about* God? The difference is how the genitive is understood. When the student investigates further into the kind of genitive, more important information can be brought out. In Romans 5:5 we have the phrase “love of God.” Yet exactly what does that mean? Is it love *from* God, or love *directed to* God? If the former, then it is a reference to divine love, if the latter it is a reference to human love. In 1 John 5:3 the same phrase “love of God” appears. In Romans 5:5 the context makes it clear that the genitive means “love from God” but in 1 John 5:3 the same phrase means “love for God.” Understanding these distinctions can lead the expositor to a more precise explanation of what kind of love is mentioned in a passage and an expanded translation that will bring clarity of understanding to his audience.

As the verse is examined, each noun needs to be identified in terms of its number, person, and case. Once the case is determined, the particular usage of that case needs to be identified for each noun. This is not always simple. Sometimes it is conceivable that two or three options equally seem to fit the same noun. For example, “lamb of God” (*of God* is in the genitive) might indicate the lamb which *belongs to* God, or it might indicate source, the lamb *from* God. Identification of these classifications becomes easier with experience, but remember, at times even experienced grammarians disagree.

The first twelve categories listed below are what would be classified as the true genitive under the eight case system because the noun in the genitive describes in some way the noun to which it is related. Whereas the last three categories would be classified as **ablatives** in the eight case system because the noun in the genitive emphasizes in some way a distinction in the head noun. However, in the five-case system followed in this manual all are called genitives, the ablative or separation nuance is indicated by the genitival classification: separation, source, comparison.

In each of the examples below the noun found in the genitive in Greek is underlined in the English. The noun to which it relates is called the **head noun**.

1. Descriptive Genitive. The noun in the genitive describes a quality or attribute in the head noun. The key to identification is to substitute “described by” or “characterized by” for the word “of.” The descriptive genitive is a much broader classification than the attributive genitive and in some sense fits every genitive. Only resort to this use if no other more specific use fits.

- Rom 13:12 Therefore let us lay aside the deeds of darkness and put on the armor of light.

“Darkness” describes the kind of deeds, and “light” describes the kind of armor.

- Heb 3:12 “an evil heart of unbelief”

This describes the evil heart as characterized by unbelief.

- Luke 4:22 words of grace;

The words are characterized by grace, i.e., “gracious words.”

- Rom. 2:5, Day of wrath;

A day characterized by wrath

2. Attributive Genitive. This genitive is very similar to, but is a more definite category of, the descriptive genitive. Here the noun in the genitive supplies an innate quality of the noun to which it is related. To clarify this see if the noun in the genitive can be converted into an adjective describing the noun. For example in Luke 18:6, the judge of unrighteousness can be stated as the unrighteous judge.

- Rom. 6:6 that our body of sin might be done away with, that we should no longer be slaves to sin;

Paul attributes sin to the human body. The exegete should then decide if this means the body is inherently sinful (probably not) or is the home of the sin nature.

- Rom. 8:21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

This verse has three genitives. The first uses glory as an attribute of freedom, “glorious freedom.” “Of the children” describes glory as the possession of every child of God, and “of God” is a genitive of relationship indicating the heavenly Father of every believer in Christ.

3. Genitive of Ownership or possession. One more detailed description of an object involves who owns the object. The noun or substantive in the genitive possesses the thing to which it stands related. In this case try to substitute the phrase “belonging to” or “possessed by” in place of the preposition “of.”

- Luke 5:3 And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land.

“Simon” is in the genitive indicating the owner of the boat. “Boats” is also in the genitive, but this is a partitive genitive, expressing one part of a whole.

- John 1:19 And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, “Who are you?”

The witness or testimony is expressed as that which belongs to John

4. Genitive of Relationship. The noun or substantive in the genitive indicates a *marital, parental, or familial* relationship. This is really a subcategory of the genitive of possession.

- Matt. 1:6 and to Jesse was born David the king. And to David was born Solomon by her who had been the wife of Uriah;
- Matt. 4:21 And going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.

This verse has several genitives. “Son of Zebedee” and “his” and “their father” express relationship; “their nets” is a genitive of possession or ownership.

- Matt. 27:56 among whom was Mary Magdalene, along with Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Genitive with nouns of action

Action is normally associated with a verb, so what is a noun of action? Nouns of action name actions, words like *work, love, faith, obedience* are all nouns of action. These nouns have verbs which are very similar: *to work, to love, to believe, to obey*. These are different from non-action nouns like: *dog, river, law, and house*. When used with a genitive these are often simply translated into English with an “of,” but too often the meaning is still somewhat vague to the reader. The question the exegete must answer is: does the noun in the genitive produce the action or receive the action? In the phrase “work of the men” is the work produced by the men or is the work done to the men? In the phrase “love of Christ” is this love from Christ or love directed to Christ? Context helps determine the answer to these questions.

5. Subjective Genitive. A subjective genitive occurs when the noun in the genitive produces the action implied in the noun of action. The wrath of God (Rom. 1:18) is wrath from God.

- Rom. 8:38–39 For I am convinced that [nothing] shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

This genitive describes the love from the source of God.

- 1 John 2:16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

Each of these three genitives could be translated with “from” instead of “of” to indicate the exact nuance. Perhaps the first two might also be understood as genitives of source.

- Rom. 1:6 among whom you also are the called of Jesus Christ.

Jesus Christ performs the action of calling.

6. Objective Genitive. In this case the noun in the genitive acts like the direct object of the verbal idea in the noun, it receives the implied action of the noun.

- Matt 12:31 Blasphemy of the Holy Spirit (cf., Mark 3:29)

This is blasphemy directed toward the Holy Spirit.

- Gal. 2:16 justified by. . . faith in Christ

Recently some controversy has developed around this phrase. Should it be an objective genitive, “faith in Christ” as it has been traditionally translated or a subjective genitive, “faithfulness of Christ.” This phrase is also found in the context of Romans 3–4 where Christ is the object of faith not the performer of faithfulness.

- Rom. 3:25 demonstration of His righteousness,

7. Genitive of Apposition. The noun in the genitive refers to the same thing as the word to which it is related and is usually more specific. The genitive of apposition can be identified by substituting “that is,” “which is,” “who is,” or “namely” for the “of.” In simple apposition, the head noun is also in the genitive, but in the genitive of apposition the head noun may be in a different case.

- Luke 22:1 Now the Feast of Unleavened Bread;

“Unleavened Bread” is in the genitive is roughly identical to the feast, i.e., the feast *which is* unleavened bread.

- Rom. 4:11 he received the sign of circumcision;

“Circumcision” more specifically identifies the sign; the sign *namely* or *which is* circumcision.

In the first two examples, the head nouns, “feast” and “sign” respectively, were not in the genitive. In the third example, “God” and “Savior” are both in the genitive case which means this is simple apposition.

- Titus 2:13 our great God and Savior, Christ Jesus;

Christ Jesus is in the genitive case as are both “God” and “Savior,” but this would not mean “the God and Savior *of* Christ Jesus.” So “Christ Jesus” stands in simple apposition to “God and Savior,” one of the strongest statements in the New Testament about the full deity of Jesus Christ.

8. Partitive Genitive. In this case the noun in the genitive must have an article. The genitive indicates the whole of which the head noun is a part, i.e., one *of you*, some *of them*. This can be determined by substituting, “which is a part of” for the preposition “of.”

- 1 Cor. 1:12 each one of you is saying;

“Of you” is in the genitive and indicates the whole congregation of which “each” is a part.

- Rom. 11:17 some of the branches;

“branches” is in the genitive and represents the whole of which “some” are a part.

- Rom. 15:26 the poor among the saints;

This is literally “the poor of the saints” but saints is in the genitive and represents the whole group among which “the poor” is a part.

9. Genitive of Content. The noun in the genitive indicates what is contained in the noun it relates to. The difference between this and the genitive of material is that a “net of fishes” is a genitive of content whereas a “net of cotton” would be a genitive of material.

- Luke 7:37 vial of perfume

- Col. 2:3 treasures of wisdom and knowledge

10. Genitive of Material. The noun in the genitive indicates the material from which the noun it relates to is made. This is different from what something contains (genitive of content). If you can substitute made out of or consisting in, then it is a genitive of material.

- Mark 2:21 patch of unshrunk cloth

- John 19:39 a mixture of myrrh and aloes,

11. Genitive of Price or value. The noun in the genitive specifies the price paid for or the value of the head noun.

- Matt. 10:29 Are not two sparrows sold for a cent? [lit. of a cent].

The genitive for “cent” indicates the price paid.

- John 6:7 Two hundred denarii worth of bread is not sufficient for them;

12. Genitive of time within which or during which. The noun in the genitive indicates the time within which or during which something occurs, e.g. nighttime, daytime.

- Luke 18:7 who cry to Him day and night;

“Day” and “night” are both in the genitive indicating when the crying takes place.

- John 11:9 Are there not twelve hours in the day?

Literally this reads in the Greek “twelve hours of the day,” “day” being in the genitive.

13. Genitive of Separation. The noun in the genitive is that from which something is separated or distinguished physically or spatially. By the time of the New Testament this was more often indicated with the use of the preposition *apo* or *ek*. The separation genitive is indicated by using the words *out of*, *away from*, or *from*.

- 2 Pet. 2:14 that never cease from sin.

The idea is that the eyes never cease separating from sin.

- Rom. 10:12 no distinction between Jew and Greek;

Jew and Greek are in the genitive, the passage is indicating these as two separate entities no longer distinguished.

- Eph. 3:21 excluded from the commonwealth of Israel;

“Commonwealth” and “Israel” are both in the genitive. Commonwealth is a genitive of separation indicating the Gentiles are separated from Israel, and Israel is a genitive of possession. Gentiles were excluded and separated away from the commonwealth which belonged to Israel.

14. Genitive of Source. The noun in the genitive is that from which the head noun derives, depends, or has its origin. Sometimes the genitive of source is very close to the genitive of separation, the difference is one of emphasis which is understood through the context.

- 2 Cor. 4:7 the power may be of God and not from ourselves.

The power is not separated from God, but has its origin in God and is dependent upon God; it’s source is not “ourselves.”

- Rom 10:3 knowing about God’s righteousness;

The righteousness comes from God not from human effort.

15. Genitive of Comparison. When the genitive noun follows a comparative adjective (better, greater, larger) it implies comparison (“than”) and shows the thing to which the head noun is compared.

- 1 Peter 1:7 more precious than gold.

Gold follows a comparative adjective and represents one of the highest of human valuables, yet the blood of Christ is more valuable.

- Heb 1:4 [Jesus] having become as much better than the angels;

“Better” is the comparative adjective and “angels” is in the genitive; the standard against which Jesus is compared and He is better than they.

Exercises: Identify and classify the genitives in the following examples:

1. Mark 6:23.

Mark 6:23									
23	καὶ	ᾠμοσεν	αὐτῇ	[πολλά],	Ὅ	τι	ἐάν	με	
	kai	ōmosen	autē	[polla],	O	ti	ean	me	
	καί	ὀμνύω	αὐτός	πολύς	ὅς	τις	ἐάν	ἐγώ	
	kai	omnyō	autos	polys	hos	tis	ean	egō	
	and	he took an oath	to her	many	what	any	if	me	
	CCK	V3SAAI	OP3FSD	JNPAX	ORRNSA	OIFNSA	TU	OP1SA	
	αἰτήσης	δώσω	σοι	ἕως	ἡμίους	τῆς	βασιλείας	μου.	
	aitēsēs	dōsō	soi	heōs	hēmious	tēs	basileias	mou.	
	αἰτέω	δίδωμι	σύ	ἕως	ἡμῖς	ὁ	βασιλεία	ἐγώ	
	aiteō	didōmi	sy	heōs	hēmisy	ho	basileia	egō	
	you might ask	I will give	to you	until	half	of the	kingdom	of me	
	V2SAAS	V1SFAI	OP2SD	MG	JNSGX	AFSG	NFSG	OP1SG	

2. Matt. 26:51.

Matthew 26:51									
51	καὶ	ἰδοὺ	εἰς	τῶν	μετὰ	Ἰησοῦ	ἐκτείνας	τὴν	χεῖρα
	kai	idou	heis	tōn	meta	Iēsou	ekteinas	tēn	cheira
	καί	ἰδοὺ	εἰς	ὁ	μετὰ	Ἰησοῦς	ἐκτείνω	ὁ	χεῖρ
	kai	idou	heis	ho	meta	Iēsous	ekteinō	ho	cheir
	And look	one	of the ones	with	Jesus	having stretched out	the	hand	
	CCK	I	JMSN	AMPG	PG	NMSG	VAAPMSN	AFSA	NFSA
	ἀπέσπασεν	τὴν	μάχαιραν	αὐτοῦ	καὶ	πατάξας	τὸν	δοῦλον	τοῦ
	apespasen	tēn	machairan	autou	kai	pataxas	ton	doulon	tou
	ἀποσπάω	ὁ	μάχαιρα	αὐτός	καί	πατάσσω	ὁ	δοῦλος	ὁ
	apospaō	ho	machaira	autos	kai	patassō	ho	doulos	ho
	drew off	the	sword	of him	and	having hit	the	slave	of the
	V3SAAI	AFSA	NFSA	OP3MSG	CCK	VAAPMSN	AMSA	NMSA	AMSG
	ἀρχιερέως	ἀφείλεν	αὐτοῦ	τὸ	ὠτίον.				
	archiereōs	apheilen	autou	to	ōtion.				
	ἀρχιερεὺς	ἀφαιρέω	αὐτός	ὁ	ὠτίον				
	archiereus	aphaireō	autos	ho	ōtion				
	ruler priest	he lifted off	of him	the	ear				
	NMSG	V3SAAI	OP3MSG	ANSA	NNSA				

CHAPTER 6

The Dative Case

Few things will help clarify the meaning of the Bible than understanding the shades of meaning expressed by the dative case. Too often the dative in English is expressed too simply with the prepositions *in*, *by*, *to*, or *with*, when much more clarity can and should be given. The result is often confusion in the mind of readers and in some cases contradictory theology.

The dative (in the five case system) expresses the idea of personal interest, location (the locative case in the eight case system), and means (the instrumental case in the eight case system). For ease of organization the dative will be divided into these three areas.

Uses of The Pure Dative

1. The Dative of Indirect Object. The most common use of the dative expresses the person or thing to which something is done or given (God gave new life *to me*). When this is to that person's benefit or disadvantage, the second category would apply and bring more specificity to the translation. The dative of indirect object only occurs with a transitive verb (a verb that takes a direct object and can be put in the passive voice).

- John 13:26 That is the one for whom I shall dip the morsel and give it to him.

The morsel, "it," is what is given or the direct object of the verb. The person to whom the direct object is given is the indirect object.

- Luke 17:5 And the apostles said to the Lord,
- John 5:22 He has given all judgment to the Son.

2. The Dative of Advantage or Disadvantage. The noun in the dative indicates the person *to* or *for* whom the action has a benefit in the dative of advantage. The dative of disadvantage indicates the person *against* whom the action takes place. To clarify this idea, use the phrase "for the benefit of" or "in the interest of" for the dative of advantage; use the phrase "for the disadvantage of" or "to the detriment of" to indicate the dative of disadvantage.

a. Dative of advantage

- Luke 1:68 For He has visited us and accomplished redemption for His people;
Redemption is to the advantage or benefit of His people.
- 2 Cor 5:13 if we are of sound mind, it is for you;
Paul's teaching is for the benefit of the Corinthians.
- Rev. 21:2 made ready as a bride adorned for her husband.

b. Dative of disadvantage

- Phil. 1:28 which is a sign of destruction for them;
The destruction is to "their" disadvantage. This might also be a dative of reference.

3. The Dative of Possession. Though less common, the dative may be used to indicate possession like the genitive of possession. In this case the noun in the dative possesses the noun to which it is related, something the noun "has."

- Mark 1:23 a man with an unclean spirit;
The man "has" an unclean spirit. This becomes clear from the numerous parallel passages that use the specific terminology of "having" an unclean spirit.
- Acts 8:21 You have no part or portion in this matter;
Literally this reads, there is no part or portion *to you*, in the sense of possession.
- John 1:6 whose name was John;
Literally, this reads in the Greek, the name *to him* was John, the name he had or possessed was John.

4. The Dative of Reference or Respect. The noun in the dative is that in reference to which an act was performed. This act is done less directly than in the dative of indirect object. To clarify this try substituting the phrase "with reference to" or "in regard to" or "concerning" to bring out the emphasis.

- Rom. 6:6 that we should no longer be slaves to sin;
"To sin" is a dative that indicates slaves with reference to sin.

- 1 Cor. 1:18 For the word of the cross is to those who are perishing foolishness;
The message of the cross *with reference to* those perishing is foolish.
- 1 Cor. 7:3 Let the husband fulfill his duty to his wife, and likewise also the wife to her husband;
In both cases “to his wife” and “to her husband” are with reference to or with respect to the spouse.

Uses of The Instrumental Dative

5. The Dative of Manner. The noun in the dative explains the way or manner in which something is done. This noun is usually an abstract noun and almost has an adverbial function. This phrase answers the question “how?” and is often translated in English with the preposition “with” or “in” or as an adverb, “thankfully.”

- 1 Cor. 10:30 If I partake with thankfulness;
The partaking is done with an attitude of gratitude.
- 1 Cor. 11:5 But every woman who has her head uncovered;
In the Greek this reads, “with head in an uncovered manner.”
- Luke 22:15 “I have earnestly desired to eat this Passover with you;”
Again this reads literally “with desire, I have desired to eat this Passover with you.”

6. The Dative of Cause. The noun in the dative indicates the cause, basis, or reason of the action of the verb. This dative is often translated with the phrase “because of” or “on the basis of.”

- Luke 15:17 “I am dying here with hunger!”
Literally, dying *because of* hunger.
- Rom. 4:20 grew strong in faith;
Literally, on the basis of faith.
- Gal. 6:12 That they may not be persecuted for the cross of Christ;
In the Greek this is literally, *because of* the cross of Christ.

7. The Dative of Association. The dative noun designates the person or thing which accompanies or is associated with the action of the verb. This is usually translated by the preposition “with.”

- Acts 24:26 He also used to send for him quite often and converse with him.
- 1 Cor. 4:8 We also might reign with you.
- 2 Cor. 6:14 ¶ Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?

8. The Dative of Impersonal Means. The dative noun indicates the means or instrument, one of the most illustrative and important categories of the dative, but often misunderstood. As a grammatical category impersonal means is not determined by whether or not the noun in the dative refers to a person, but whether personality is being emphasized. (See below, Dative of Personal Agency.)

- Eph. 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;
Literally, for *by means of* grace, grace is the instrument by which salvation is accomplished. . .
- Gal. 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh;
This is best understood as impersonal means, walk by means of the Spirit. The Holy Spirit provides the means, He is the instrument making the Christian life possible.
- 2 Pet. 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ;
Grace and knowledge of who Jesus Christ is and what He has done are described as the means of spiritual growth.

9. The Dative of Personal Agency. An extremely rare use where personal agency is used to accomplish the action of the verb, which is a perfect passive verb. The difference between impersonal means and personal agency is one of

grammar not personality of the noun in the dative. Agency emphasizes the one who performs the action of the verb. Wallace notes the person indicated is also exercising his own volition.¹

- **Luke 23:15** “Nothing deserving death has been done by Him;
- **James 3:7** For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race.

Uses of The Locative Dative

10. The Dative of Time. The noun in the dative denotes the particular point in time when something takes place. An event is located within a succession of events, answering the question: *When?*

- Luke 24:1 But on the first day of the week;
- Matt. 24:20 “But pray that your flight may not be in the winter, or on a Sabbath;
- Acts 12:6 And on the very night when Herod was about to bring him forward;

11. The Dative of Sphere or Place. The dative substantive indicates the sphere or place where or in which something takes place. This is more often represented in Greek with the preposition *en*.

- Rom. 4:19 And without becoming weak in faith he contemplated his own body,
- 1 Pet. 4:1 Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin,

Exercises: Identify and classify the datives in the following examples:

1. Phil. 2:18.

18	τὸ	δὲ	αὐτὸ	καὶ	ὑμεῖς	χαίρετε	καὶ	συχχαίρετέ	μοι.
	to	de	auto	kai	hymeis	chairete	kai	synchairete	moi.
	ὁ	δέ	αὐτός	καί	ὑμεῖς	χαίρω	καί	συχχαίρω	ἐγώ
	ho	de	autos	kai	hymeis	chairō	kai	synchairō	egō
	the	but	same	also	you	rejoice	and	rejoice together	in me
	ANSA	CCB	OAINSA	BX	OP2PN	V2PPAM	CCK	V2PPAM	OP1SD

2. Acts 16:37.

37	ὁ	δὲ	Παῦλος	ἔφη	πρὸς	αὐτούς,	Δείραντες	ἡμᾶς
	ho	de	Paulos	ephē	pros	autous,	Deirantes	hēmas
	ὁ	δέ	Παῦλος	φημί	πρὸς	αὐτός	δέρω	ἡμεῖς
	ho	de	Paulos	phēmi	pros	autos	derō	hērneis
	The	but	Paul	said	to	them	having beaten	us
	AMSN	CCV	NMSN	V3SIAI	PA	OP3MPA	VAAPMPN	OP1PA
	δημοσίᾳ	ἀκατακρίτους,	ἀνθρώπους	Ῥωμαίους	ὑπάρχοντας,	ἔβαλαν		
	dēmosia	akatakritous,	anthrōpous	Rōmaious	hyparchontas,	ebalan		
	δημόσιος	ἀκατάκριτος	ἄνθρωπος	Ῥωμαῖος	ὑπάρχω	βάλλω		
	dēmosios	akatakritos	anthrōpos	Rōmaios	hyparchō	ballō		
	in public	uncondemned	men	Romans	existing	they threw		
	JESDX	JMPAX	NMPA	NMPA	VPAPMPA	V3PAAI		

¹ Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 164. Also James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Lanham, University Press of America, 1979), 48.

3. Gal. 3:3.

Galatians 3:3

3 οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ
houtōs anoētoi este, enarxamenoι pneumati nyn sarki
οὕτως ἀνόητος εἰμί ἐνάρχομαι πνεῦμα νῦν σὰρξ
houtōs anoētos eimi enarchomai pneuma nyn sark
Thusly unmindful you are having begun in in spirit now in flesh
BX JMPNX V2PPAI VAMPMPN NNSD BX NFSD

ἐπιτελεῖσθε;
epiteleisthe?
ἐπιτελέω
epiteleō
you are thoroughly completing
V2PPPI