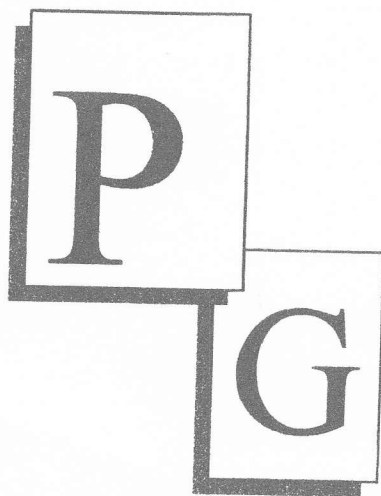# Greek Grammar

For Those Who Don't Know Greek

By

Robert Dean, Jr

Part 5

CHAPTER 21

Subjunctive Mood II—Clauses

A clause is **a phrase with both a subject and predicate**. Clauses that can stand on their own as complete sentences are **independent clauses**, clauses that cannot stand on their own are called **dependent clauses** or **subordinate clauses**. There are several different kinds of dependent clauses: temporal clauses (when), relative clauses (who, which), purpose clauses (in order to), result clauses (with the result that), conditional clauses (if). The subjunctive mood is important in several of these clauses.

1. Purpose or Final Clauses. The use of the subjunctive mood plus usually *hina* or *hopou* is one of the most frequent uses of this mood. The role is to express the intention of the action present in the main verb and to answer the question, "Why?" This is usually translated with "so that," "for the purpose of" or in the case of a negative, "lest."

- Matt. 6:5 "And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men.

  The wooden translation of this could be, "in order that they might be seen" indicating the potential of being seen and applauded publicly is the underlying motivation for the religious activity.

- John 1:7 He came for a witness, that he might bear witness of the light, that all might believe through him.

  The first purpose express the potential of John the Baptist's testimony, the second subjunctive indicates the purpose of that testimony.

- John 13:34 "A new commandment I give to you, [for the purpose] that you love one another, even as I have loved you, that you also love one another.

- 1John 2:1 My little children, I am writing these things to you [for the purpose] that you may not sin.

2. Result Clauses. This clause also occurs with *hina*. In the case of a result clause, this is translated with "so that," or "with the result that."

- John 9:2 And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he should be born blind?"

  It is not that the purpose of the parents was to have child born blind, but that this was an unintended consequence, or result from their supposed sin.

- Rom. 11:11 I say then, they did not stumble so as to fall, did they?

  Literally, this could be translated, "They did not stumble with the result of falling."

3. Relative Clauses. This occurs when the subjunctive is in a clause beginning with a relative pronoun (*hostis* or *hos*) and including the particle, *an* or *ean*, used in a third class condition (see below, No. 7). This closely resembles a third class condition except the condition relates to a person rather than time.

- Matt. 5:19 "Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

  The general and indefinite "whoever" indicates a general potential, anyone *might* annul, or anyone *might* keep or teach. The subjunctive mood indicates the probability that someone will, but the uncertainty of just who that might be.

- Matt. 21:21 but even if [*ean*] you say [lit., might say] to this mountain, 'Be taken up and cast into the sea,' it shall happen.

  The subjunctive mood indicates the contingency but possibility of someone "saying" this.

- John 4:14 but whoever [*hōs*] drinks of the water that I shall give him shall never thirst;

4. Epexegetical clauses. Epexegetical means to explain or clarify something. A subjunctive mood is sometimes used with a *hina* clause to further explain a noun or adjective.

- Matt. 8:8 But the centurion answered and said, "Lord, I am not worthy for [*hina*] You to come under my roof, but just say the word, and my servant will be healed.

  The centurion's lack of worthiness ["worthy"] is further explained in reference to Jesus coming into his home.

- John 2:25 and because He did not need [that, *hina,* is untranslated in the English]anyone to bear witness concerning man for He Himself knew what was in man.

In the interlinear notice the *hina* clause. Literally this reads, "He did not need that anyone might bear witness concerning man." The clause further explains the lack of need.

5. **Indefinite Temporal clauses.** The subjunctive is often used after a temporal adverb such as "whenever" (*hotan, epan, henika*) or "until" (*heōs, heōs ou, heōs otou, achri, achri hou, mechri, mechri ou*).[1]

- Matt. 5:26 "Truly I say to you, you shall not <u>come</u> out of there, <u>until</u> you have <u>paid up</u> the last cent.

  Two subjunctives are in this verse, the first, "come," is in the main or independent clause and is an emphatic negation with *ou me*. The second subjunctive, "paid up," is used to express the fact that the possibility of coming out is contingent on a future (temporal) reality expressed through the indefinite temporal word "until" (*heōs*).

- Mark 13:30 "Truly I say to you, this generation will not <u>pass away</u> <u>until</u> all these things <u>take place</u>.

  There are two subjunctives in this verse. First, "pass away" is an emphatic negation expressed by the double negative *ou me* in the Greek, "it will be impossible for this generation to pass away." Second, the contingency of the passing away is expressed through the temporal word "until" (*mechri*) expressing an indefinite time.

- 1Cor. 11:26 For as often as [*hosakis*] you *eat* this bread and *drink* the cup, you proclaim the Lord's death until He [*achri hou*] <u>comes</u>.

6. **Concessive clauses.** Like the relative clause and the conditional clause, the concessive clause also occurs with *ean*. In translation the English "although," "though," "if," "even if," will be used. The idea of concession is the expression of an exception so the English "if" can sometimes express a concession as well as a condition.

- John 8:16 "But <u>even if</u> I <u>do judge</u>, My judgment is true;

- Gal. 6:1 Brethren, <u>even if</u> a man <u>is caught</u> in any trespass, you who are spiritual, restore such a one in a spirit of gentleness;

7. **Conditional clauses.** When the verb in the "if" clause (*ean* or *an* in the Greek) is in the subjunctive mood then a third class condition is in view (see below: conditional clauses) (Matt. 9:21, Romans 2:25, 1 John 1:9).

Conditional Clauses

A conditional clause is an "if" clause, the statement of something contingent or a hypothetical, "*If* you believe Christ died for your sins, *then* you will spend eternity in heaven." In such a statement there are two clauses: the "if" clause is called the **protasis**; the "then" clause is called the **apodosis**; either clause may come first. In English there is only one way to express a conditional clause, by using "if," but the condition may have certainty, uncertainty, or be contrary to reality. In Greek these different shades of meaning are expressed by different words and moods used in stating the condition.

First class conditions assume the truth of the condition either in reality or for the sake of argument. This may be assumed simply for the sake of argument, or it may in fact, be true. The context will help determine which. In the Greek the first class condition has an *ei* (if) in the protasis along with a verb in any tense of indicative mood. If there is a negative it is *ou*. Since the indicative mood is the mood of reality, this conveys the reality of the supposition from the viewpoint of the speaker. If there is a negative it is *ou*. At times the first class condition appears to imply *since* something is true, *then* something else follows. However, *since* is not the primary idea of the first class condition. The first class condition is also used when the speaker is assuming the reality of the condition even though it is not true.

- Matt. 4:3 And the tempter came and said to Him, "<u>If</u> You are the Son of God,

  Here Satan implicitly recognizes the deity of Jesus in the use of the first class condition, "If and you are the Son of God."

- Col. 3:1 <u>If</u> then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.

  Addressing the believer, Paul affirms, "If, and you have been raised with Christ," then keep seeking the things above. Notice how Paul addresses the practical issue of personal priorities based first on the reality of the believer's position in Christ. He rejects an experiential reason for a doctrinal reason.

- 1 Cor. 15:13 But <u>if</u> there is no resurrection of the dead, not even Christ has been raised;

---

[1] Brooks and Winbery, *Syntax*, 122.

The first class condition here is an assumption of truth for the sake of argument. Paul is not saying there is no resurrection, but assuming the protasis, to make the point in the conclusion.

- Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

    The believer has eternal life by means of the Holy Spirit (Titus 3:5), so since this is true, Paul challenges all believers to also walk by means of the Spirit.

- 1 John 4:11 Beloved, if God so loved us, we also ought to love one another.

    If God loved and he certainly did, then there is an obligation for Christians to also love others whom God also loves.

Second class conditions assume the condition is untrue or contrary to fact either for the sake of argument or in reality. The "then" clause expresses what would have been true or might have been true in the event the supposition were true. The protasis contains "if" (*ei*) plus a verb in the indicative mood with an aorist or imperfect tense. The apodosis usually has *an* and a verb in one of the past tenses. If there is a negative, it is *me*.

- Luke 7:39 Now when the Pharisee who had invited Him saw this, he said to himself, "<u>If</u> this man <u>were</u> [imperfect] a prophet He <u>would know</u> [imperfect + *an*] who and what sort of person this woman is who is touching Him, that she is a sinner."

    The speaker, a Pharisee, assumes that Jesus is not a prophet.

- Gal. 3:21 For <u>if</u> a law <u>had been given</u> [aorist] which was able to impart life, then righteousness would indeed <u>have been</u> [imperfect + *an*] based on law.

    Paul states that if a law had been able to impart life, but there was not one, then righteousness could have been based on law.

- John 15:19 "If you were of the world, the world would love its own;"

    Jesus tells the disciples if they were of the world, but they are not, then the world would love them. In contrast, since they are not of the world, they will be rejected by the world.

Third class conditions present the condition as uncertain of fulfillment, but still likely. This is the broadest category with three general nuances: a logical connection, a merely hypothetical situation that probably will not be fulfilled; and a more probable future occurrence. Thus, the third class condition may express reality in the protasis as well as pure conjecture, the context makes this clear. The third class condition is indicated in the protasis by *ean* plus a verb in the subjunctive mood and in the apodosis a verb in the present indicative.

- John 13:35 "By this all men will know that you are My disciples, <u>if</u> you have love for one another."

    Here the apodosis comes first. The use of the third class condition implies that some believers may not have love for one another and thus not have a life that provides this unique evidence of being a student of Jesus Christ.

- 1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

    The third class condition envisions the possibility that some believers may not confess their sins and not be forgiven, though they are still saved.

- John 15:10 "If you keep My commandments, you will abide in My love;

    Jesus recognizes the possibility that some will not keep His commandment and not abide in His love. This does not mean that salvation is lost, but that fellowship is lost.

Fourth class conditions present the condition as a future possibility (if something should occur). The protasis contains *ei* with a verb in the optative mood. The *optative* is again found in the apodosis along with *an* (to indicate the future contingency). This form was dying out by the time of the New Testament and only partial fourth class conditions are found in the New Testament.

- Luke 1:62 And they made signs to his father, as to what he wanted him called.

    This verse contains only the apodosis of the fourth class condition, *an* plus an optative mood verb. The unstated protasis here is: "if Zechariah could speak" but they did not expect that he would, what might he want to call the child when he is born [in the future].

- 1 Pet. 3:14 But even if you should suffer for the sake of righteousness, *you are* blessed. And do not fear their intimidation, and do not be troubled,

This verse contains only the protasis of the fourth class condition. At the time of the writing the recipients are not in adversity, Peter is saying that even if they do, at sometime in the unspecified future, then they would be blessed.

- 1 Pet. 3:17 For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

    Again, Peter is saying, if in the future they might possibly suffer, then it would be better to do so for doing the right thing then the wrong.

Type	Protasis; "If"	Apodosis; "Then"
First Class	*Ei* + indicative mood Any tense (negative: *ou*)	Any mood Any tense
Second Class	*Ei* + indicative mood Past tense (negative: *me*)	*An* + indicative mood past tense
Third Class	*ean* + subjunctive mood Any tense (negative: *me*)	Any mood Any tense
Fourth Class	*Ei* + optative mood Any tense (negative: *ou*)	*An* + optative mood Present or aorist tense

Exercises. Identify and classify the clauses in the following examples.

1. John 5:46.


```
John 5:45

46 εἰ  γὰρ  ἐπιστεύετε  Μωϋσεῖ,  ἐπιστεύετε  ἂν  ἐμοί·  περὶ
   ei   gar  episteuete   Mōysei,   episteuete   an  emoi;  peri
   εἰ   γάρ  πιστεύω      Μωϋσῆς    πιστεύω      ἂν  ἐγώ   περί
   ei   gar  pisteuō      Mōysēs    pisteuō      an  egō   peri
   If   for  you were trusting  in Moses  you were trusting  -  in me  concerning
   CSE  CCX  V2PIAI          NMSD        V2PIAI         TU  OP1SD   PG

γὰρ  ἐμοῦ  ἐκεῖνος  ἔγραψεν.
gar  emou  ekeinos  egrapsen.
γάρ  ἐγώ   ἐκεῖνος  γράφω
gar  egō   ekeinos  graphō
for  me    that one  wrote
CSC  OP1SG  ODEMSN   V3SAAI
```

2. Gal. 5:17.

Galatians 5:16

17 ἡ   γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ   δὲ
hē   gar sarx epithymei kata tou pneumatos, to   de
ὁ   γάρ σάρξ ἐπιθυμέω κατά ὁ   πνεῦμα   ὁ   δέ
ho   gar sarx epithymeō kata ho   pneuma   ho   de
The for flesh desires   against the spirit   the but
AFSN CSC NFSN V3SPAI   PG   ANSG NNSG   ANSN CCB

πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ
pneuma kata tēs sarkos, tauta gar allēlois antikeitai, hina mē
πνεῦμα κατά ὁ   σάρξ   οὗτος γάρ ἀλλήλων ἀντίκειμαι ἵνα μή
pneuma kata ho   sarx   houtos gar allēlōn   antikeimai   hina mē
spirit against the flesh   these   for one another lie against that not
NNSN   PG   AFSG NFSG   ODENPN CCX ORCNPD   V3SPMI   CSR TN

ἃ   ἐὰν θέλητε   ταῦτα ποιῆτε.
ha   ean thelēte   tauta poiēte.
ὅς   ἐάν θέλω   οὗτος ποιέω
hos ean thelō   houtos poieō
what if you might want these you might do
ORRNPA TU V2PPAS   ODENPA V2PPAS

3. John 10:37, 38.

John 10:37

37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ
ei   ou poiō ta   erga tou patros mou, mē pisteuete
εἰ   οὐ ποιέω ὁ   ἔργον ὁ   πατήρ ἐγώ μή πιστεύω
ei   ou poieō ho   ergon ho   patēr egō mē pisteuō
If   not I do the works of the father of me not you trust
CSE TN V1SPAI ANPA NNPA AMSG NMSG OP1SG TN V2PPAM

μοι·
moi;
ἐγώ
egō
in me
OP1SD

38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις
ei   de poiō, kan emoi mē pisteuēte, tois ergois
εἰ   δέ ποιέω καί ἐγώ μή πιστεύω   ὁ   ἔργον
ei   de poieō kai egō mē pisteuō   ho   ergon
if   but I do and if to me not you might trust in the works
CSE CCV V1SPAI BX OP1SD TN V2PPAS   ANPD NNPD

John 10:37, 38 (Cont.)

πιστεύετε,	ἵνα	γνῶτε	καὶ	γινώσκητε	ὅτι	ἐν
pisteuete,	hina	gnōte	kai	ginōskēte	hoti	en
πιστεύω	ἵνα	γινώσκω	καί	γινώσκω	ὅτι	ἐν
pisteuō	hina	ginōskō	kai	ginōskō	hoti	en
you trust	that	you might know	and	you might know(continuously)	that	in
V2PPAM	CSF	V2PAAS	CCK	V2PPAS	CSN	PD

ἐμοὶ	ὁ	πατὴρ	κἀγὼ	ἐν	τῷ	πατρί.
emoi	ho	patēr	kagō	en	tō	patri.
ἐγώ	ὁ	πατήρ	καί	ἐν	ὁ	πατήρ
egō	ho	patēr	kai	en	ho	patēr
me	the	father	and I	in	the	father
OP1SD	AMSN	NMSN	CCK	PD	AMSD	NMSD

4. John 20:31.

31 ταῦτα	δὲ	γέγραπται	ἵνα	πιστεύ[ς]ητε	ὅτι	Ἰησοῦς	ἐστιν
tauta	de	gegraptai	hina	pisteu[s]ēte	hoti	Ἰēsous	estin
οὗτος	δέ	γράφω	ἵνα	πιστεύω	ὅτι	Ἰησοῦς	εἰμί
houtos	de	graphō	hina	pisteuō	hoti	Iēsous	eimi
these	but	have been written	that	you might trust	that	Jesus	is
ODENPN	CCV	V3SRPI	CSF	V2PAAS	CSN	NMSN	V3SPAI

ὁ	Χριστὸς	ὁ	υἱὸς	τοῦ	θεοῦ,	καὶ	ἵνα	πιστεύοντες	ζωὴν
ho	Christos	ho	hyios	tou	theou,	kai	hina	pisteuontes	zōēn
ὁ	χριστός	ὁ	υἱός	ὁ	θεός	καί	ἵνα	πιστεύω	ζωή
ho	christos	ho	hyios	ho	theos	kai	hina	pisteuō	zōē
the	Christ	the	son	of the	God	and	that	trusting	life
AMSN	NMSN	AMSN	NMSN	AMSG	NMSG	CCK	CSF	VPAPMPN	NFSA

ἔχητε	ἐν	τῷ	ὀνόματι	αὐτοῦ.
echēte	en	tō	onomati	autou.
ἔχω	ἐν	ὁ	ὄνομα	αὐτός
echō	en	ho	onoma	autos
you might have	in	the	name	of him
V2PPAS	PD	ANSD	NNSD	OP3MSG

CHAPTER 22

Imperative Mood

English and Greek imperatives express commands, give directions, or make requests. It is the mood of intention, one person is forcing his intentions on another.[2] Since the imperative does not express certainty, probability, or even possibility, it is the furthest removed from reality. The action is addressed to the volition of a person, each imperative emphasizes a person's individual responsibility for the fulfillment of that command or observance of a prohibition. The imperative expresses the attempt "of one person to exert the force of his will upon the will of another person."[3]

In English the imperative is used with the second person singular or plural (*you*) which is usually unstated ([You] *Go to the Temple!*). However, Greek has a third person imperative which should be translated, "let him do. . ." or "let her do. . ."

1. **Command.** This is the most common and expected use of the imperative, a simple straightforward mandate, not an option. As such it is usually from someone in a superior position to someone in an inferior position.

It is important to recognize that the basic sense or meaning of the imperative shifts according to which tense is used.

The **aorist imperative** commands the action as a whole without focusing on the duration or extent of the action, it is a summary command.[4] Generally, it emphasizes the command as a priority or as urgent. The aorist may emphasize the beginning of an action which may be a one time action or an ongoing action (Mark 9:25; James 1:2) or it may emphasize the importance and priority of the action. Context determines which of these is in view.

The **present imperative** looks at the action as ongoing and is used for general precepts and "habits that should characterize one's attitudes and behavior."[5] (1 Thess. 5:17). As such the idea of the present imperative may be to begin and continue an action or it may simply stress the importance of continuing an action.

It is necessary to distinguish and emphasize these distinctions when analyzing and teaching a passage.

- Eph. 4:31 <u>Let</u> all bitterness and wrath and anger and clamor and slander <u>be put away</u> from you, along with all malice.

    The aorist imperative emphasizes the primacy and importance of the action at this point in the Christian life of the Ephesians rather than as a habit. Not that it should not be a habit, but in this verse Paul is emphasizing the urgency of the action rather than the habitual sense.

- 1 Tim. 6:12 <u>Fight</u> the good fight of faith; <u>take hold</u> of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

    "Fight" is a present imperative emphasizing a habit that Timothy should continuously cultivate, "Keep on fighting the good fight." "Take hold" is in the aorist and has the force of an urgent priority, something Timothy apparently needed to focus on right then.

- 2 Tim. 2:15 <u>Be diligent</u> to present yourself approved to God.

    The aorist imperative stresses the priority of the action in the life of Timothy, and all pastors. Though continuously present, here Paul is stressing it's primacy.

- Rom. 6:11 Even so <u>consider</u> yourselves to be dead to sin, but alive to God in Christ Jesus.

    The present imperative emphasizes what should be the ongoing or customary mental attitude of the believer toward sin.

2. **Prohibition.** When a prohibition is stated with an imperative mood it has the negative, *me*. The main idea is to stop doing something that is already in progress, or to express a general negative precept without reference to current practice.

- 1 Cor. 6:9 <u>Do not be deceived</u>; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

    The prohibition here seems to emphasize stopping an action, probably self-deception, that has already been in progress.

---

[2] David Alan Black, *Greek to Me*, 100.

[3] Brooks and Winbery, *Syntax*, 127

[4] Wallace, *Greek Grammar*, 485.

[5] Ibid, 721.

- Eph. 6:4 And, fathers, <u>do not provoke</u> your children to anger; but bring them up in the discipline and instruction of the Lord.

  The context of this prohibition does not indicate the fathers in the congregation were provoking their children so this would be a general negative command.

- Rom. 6:12 Therefore <u>do not let</u> sin <u>reign</u> in your mortal body that you should obey its lusts,

  Here it is more likely that Paul is correcting an ongoing practice, the force of the prohibition is, "Stop letting sin reign in your mortal body."

3. Request or entreaty. This occurs when a person in an inferior position addresses the imperative to a superior, this is especially prevalent in prayers toward God. In English it is often clarified with the addition of "please."

- Matt. 6:13 'And do not lead us into temptation, but <u>deliver</u> us from evil.

  The first apparent request is a subjunctive of request; "deliver" is an aorist imperative of request, the aorist indicates a call for immediate aid.

- John 17:11 Holy Father, <u>keep</u> them in Thy name, the name which Thou hast given Me, that they may be one, even as We are.

  The aorist imperative is a request for divine protection emphasizing this as a divine priority.

4. Permission. When the imperative is used in this sense it is often in response to a request or the expression of a desire of someone else.

- Matt. 8:32 And He said to them, "<u>Go!</u>"

  Jesus responded to the entreaty of the demons to go into the swine with the permissive command, "you may go."

- 1 Cor. 7:36 <u>Let him do</u> what he wishes, he does not sin; let her marry.

Exercises: Identify the imperative verbs in each of the following examples and explain the force of each.

1. Rom. 6:13.

2. Eph. 5:18.

Ephesians 5:18

18 καὶ	μὴ	μεθύσκεσθε	οἴνῳ,	ἐν	ᾧ	ἐστιν	ἀσωτία,	ἀλλὰ
kai	mē	methyskesthe	oinō,	en	hō	estin	asōtia,	alla
καί	μή	μεθύσκω	οἶνος	ἐν	ὅς	εἰμί	ἀσωτία	ἀλλά
kai	mē	methyskō	oinos	en	hos	eimi	asōtia	alla
And	not	be drunk	in wine	in	which	is	dissipation	but
CCK	TN	V2PPPM	NMSD	PD	ORRMSD	V3SPAI	NFSN	CCV

πληροῦσθε	ἐν	πνεύματι,
plērousthe	en	pneumati,
πληρόω	ἐν	πνεῦμα
plēroō	en	pneuma
be filled	in	spirit
V2PPPM	PD	NNSD

3. Mark 9:22.

Mark 9:22

22 καὶ	πολλάκις	καὶ	εἰς	πῦρ	αὐτὸν	ἔβαλεν	καὶ	εἰς	ὕδατα	ἵνα
kai	pollakis	kai	eis	pyr	auton	ebalen	kai	eis	hydata	hina
καί	πολλάκις	καί	εἰς	πῦρ	αὐτός	βάλλω	καί	εἰς	ὕδωρ	ἵνα
kai	pollakis	kai	eis	pyr	autos	ballō	kai	eis	hydōr	hina
and	frequently	also	into	fire	him	he threw	and	into	waters	that
CCK	BX	BX	PA	NNSA	OP3MSA	V3SAAI	CCK	PA	NNPA	CSF

ἀπολέσῃ	αὐτόν·	ἀλλ'	εἴ	τι	δύνῃ,	βοήθησον	ἡμῖν
apolesē	auton;	all'	ei	ti	dynē,	boēthēson	hēmin
ἀπόλλυμι	αὐτός	ἀλλά	εἰ	τὶς	δύναμαι	βοηθέω	ἡμεῖς
apollymi	autos	alla	ei	tis	dynamai	boētheō	hēmeis
he might destroy	him	but	if	some	you are able	help	us
V3SAAS	OP3MSA	CCV	CSE	OIFNSA	V2SPPI	V2SAAM	OP1PD

σπλαγχνισθεὶς	ἐφ'	ἡμᾶς.
splanchnistheis	eph'	hēmas.
σπλαγχνίζομαι	ἐπί	ἡμεῖς
splanchnizomai	epi	hēmeis
having affection	on	us
VAPPMSN	PA	OP1PA

CHAPTER 23

Adjectival Participles

The last section of this manual focuses on understanding how verbals are used. As stated in the opening chapter, verbals are verb forms that sometimes function like verbs and at other times like nouns. Verbals in Greek include participles and infinitives. Verbals are different from verbs in that they cannot stand alone as the main verb of a sentence. Participles are usually indicated with an *–ing* ending and infinitives are usually preceded by *to*.

Participles in Greek function differently from participles in English. In English there are two participle forms, the present participle (an *–ing* ending: *believing, praying*) and a past participle (usually with a *–d* or *–ed* ending: *believed, prayed*). In English, one must also be careful of how the participle is placed in the sentence to avoid dangling participles. A dangling participle is one whose relationship to the main verb is unclear: *climbing the hill, the stars are beautiful*. The awkward placement of the participial clause, "climbing the hill," makes it seem as if the stars are doing the climbing. In Greek, this kind of error is not possible because of the ending of the participle. Since Greek uses specific endings to designate participles, the reader need not guess which word is the participle as is often the situation in English.

As briefly covered in the first chapter, participles are verbal adjectives. This means that sometimes they function more like a verb while at other times they function more like a noun or adjective. This makes understanding participles a bit easy: a participle in Greek is either adjectival or adverbial. The noun function or substantival participle is considered part of the adjectival use. The difference between adjectival and adverbial is almost always indicated by the presence of an article for the adjectival use (though the article is absent in a few cases). The adverbial participle never has an article.

Verb characteristics: Like a verb, the participle has tense and voice, but not mood or person. Like a verb, the participle may have a direct object, but it does not have a subject. A participle may also be modified by an adverb.[6]

Noun characteristics. A participle functions like a noun or adjective in that it has gender, case, and number. A participle can function in the same way an adjective can. A participle can also be the subject of a verb and function as a noun. To help the student understand these uses, this chapter will be devoted to the adjectival use of the participle and the next chapter to the adverbial uses.

In an analytical Greek New Testament, the abbreviation under the participle always begins with a **V** for verb. Unlike the verb, where the second slot is occupied by a number, there is a letter in the second slot indicating tense. Participles are parsed for tense, voice, mood, case, number, gender, not person. Therefore there is *no numeral* in the parsing abbreviation. In the *McReynolds English Interlinear* contained in the *Libronix* computer program the symbols **VPAPMSN** would indicate: Verb, Present, Active, Participle, Masculine, Singular, Nominative. Other computer programs and analyticals may vary slightly in their systems of abbreviation.

Exercise 23.1: Identify the following abbreviations:

1. VRAPFPD
2. VPPPFPA
3. VAAPMSN

Identification of Participles

Since there are 6,658 participles in the New Testament it is important that the expositor be able to identify the usage of each.

First, look at the participle and determine if it has an article. If so, then its use is attributive. An **attributive** participle may be either substantival or adjectival. The **substantival participle** functions like a noun (*John the Baptist* or *baptizer* not *baptizing one*). As an **adjectival participle** the participle functions just like an adjective and either modifies or describes the noun or says something about it, like a predicate nominative. This latter is rare. The adjectival participle is said to be dependent because its function is dependent on the head noun or substantive. The clue to look for is that the noun the participle modifies agrees in gender, number, and case. If the noun does not agree then it is an independent, or substantival use.

- John 4:11 She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that <u>living</u> water?

    The Greek has a typical article noun article participle here. The participle "living" and the noun it modifies "water," are both neuter, singular, accusatives.

---

[6] Brooks and Winbery, *Syntax*, 143.

- John 4:10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you <u>living</u> water."

  This one will be more difficult for the non Greek student to spot because the participle lacks the article as does the noun. However, as in John 4:11, they agree in gender, number, and case.

- John 6:50 "This is the bread <u>which comes down</u> out of heaven, so that one may eat of it and not die.

  Another common way to translate the adjectival participle is as a relative, "who, which, or that."

- John 6:57 "As the <u>living</u> Father sent Me, and I live because of the Father,

  Though this might conceivable be translated the Father who is living, living Father is more precise, as the adjectives describes the noun, "Father."

Substantival participles. When the participle functions independently of another noun it is substantival. The clue is that the participle does not have a noun it agrees with in gender, number, and case. In these instances, the participle functions like a noun and the verbal idea is barely present. Usually, but not always, the article is present.

- Mark 6:14 John <u>the Baptist</u>

  "The Baptist" is a present active participle, but the idea is not John the one who baptizes, but John the baptizer.

- John 3:16 everyone <u>who believes</u>

  "Who believes" is a present active participle, but can simply be understood as a noun, "all believers" with almost no verbal idea present.

- 2 Tim. 4:1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge <u>the living</u> and the dead, and by His appearing and His kingdom:

  The participle "living" stands alone as a noun describing a group.

Exercises 23.2: Identify and classify the participles in the following:

1. Gal. 1:6

Galatians 1:6							
6 Θαυμάζω	ὅτι	οὕτως	ταχέως	μετατίθεσθε	ἀπὸ	τοῦ	καλέσαντος
Thaumazō	hoti	houtōs	tacheōs	metatithesthe	apo	tou	kalesantos
θαυμάζω	ὅτι	οὕτως	ταχέως	μετατίθημι	ἀπό	ὁ	καλέω
thaumazō	hoti	houtōs	tacheōs	metatithēmi	apo	ho	kaleō
I marvel	that	thusly	quickly	you change	from	the	one having called
V1SPAI	CSN	BX	BX	V2PPPI	PG	AMSG	VAAPMSG

ὑμᾶς	ἐν	χάριτι	[Χριστοῦ]	εἰς	ἕτερον	εὐαγγέλιον,
hymas	en	chariti	[Christou]	eis	heteron	euangelion,
ὑμεῖς	ἐν	χάρις	Χριστός	εἰς	ἕτερος	εὐαγγέλιον
hymeis	en	charis	Christos	eis	heteros	euangelion
you	in	favor	of Christ	into	other	good message
OP2PA	PD	NFSD	NMSG	PA	OADNSA	NNSA

2. John 3:16

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	V3SAAI	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	V3SAAI	CSF	JMSNX	AMSN	VPAPMSN	PA	OP3MSA

3. Rev. 1:3.

μακάριος	ὁ	ἀναγινώσκων	καὶ	οἱ	ἀκούοντες	τοὺς	λόγους
makarios	ho	anaginōskōn	kai	hoi	akouontes	tous	logous
μακάριος	ὁ	ἀναγινώσκω	καί	ὁ	ἀκούω	ὁ	λόγος
makarios	ho	anaginōskō	kai	ho	akouō	ho	logos
Fortunate	the	one reading	and	the	ones hearing	the	words
JMSNX	AMSN	VPAPMSN	CCK	AMPN	VPAPMPN	AMPA	NMPA

τῆς	προφητείας	καὶ	τηροῦντες	τὰ	ἐν	αὐτῇ	γεγραμμένα,
tēs	prophēteias	kai	tērountes	ta	en	autē	gegrammena,
ὁ	προφητεία	καί	τηρέω	ὁ	ἐν	αὐτός	γράφω
ho	prophēteia	kai	tēreō	ho	en	autos	graphō
of the	speaking before	and	keeping	the	in	it	having been written
AFSG	NFSG	CCK	VPAPMPN	ANPA	PD	OP3FSD	VRPPNPA

ὁ	γὰρ	καιρὸς	ἐγγύς.
ho	gar	kairos	engys.
ὁ	γάρ	καιρός	ἐγγύς
ho	gar	kairos	engys
the	for	season	near
AMSN	CCX	NMSN	BX

CHAPTER 24

Adverbial Participles

When the participle modifies a verb rather than a noun or substantive it has the characteristics of an adverb. This use is also described as **circumstantial** because it further explains the circumstances surrounding the action of the main verb by answering the questions, *When? How? Why? Under what conditions?* As such, the adverbial participle is found in a dependent or subordinate clause. This use of the participle is quite frequent in the New Testament. Unfortunately, as seen in the examples below, many English translations leave the participle in an unnuanced form (*going* instead of *when they were going, knowing* instead of *because you know*) which often leaves the meaning of the participle, and thus God's Word, rather vague.

Tense

The timing of the adverbial participle in relationship to the main verb is a crucial element in exegesis. Though participles have tense, their timing is completely dependent on the timing of the main verb. The action of the present participle is at the same time or contemporaneous with the action of the main verb. The action of the aorist participle is normally prior to or antecedent to the action of the main verb. The action of the future participle is usually after or subsequent to the action of the main verb. And the action of the perfect participle is normally prior or antecedent to the action of the main verb. There are exceptions to these general rules.

Importance

When explaining the Word of God, it is important for the expositor to clarify these distinctions for his audience. The Great Commission (Matt. 28:19–20) is usually translated as if the first word "go" is an imperative, when it is a participle in the original. Many suggest this is an adverbial participle with a temporal nuance. If so, then Jesus is saying, "When" or "While you are going. . ." It is also possible that this fits the pattern of a adverbial participle of attendant circumstance which would give the participle more force.[7]

Furthermore, the only stated imperative in the two verses is, "Make disciples," and is followed by two adverbial participles, usually translated as simply, "baptizing" and "teaching." But these latter two participles are most likely adverbial participles of means and should be translated, "By baptizing" and "by teaching" explaining that the way to accomplish the main command to make disciples is by baptizing and teaching, the first related to salvation, the second related to learning to think like God thinks (Rom. 12:2). When the participles are clarified the meaning of the passage and how to fulfill the command becomes much clearer.

Usage

The adverbial participle has eight different uses. These shades of meaning are not imbedded in the participle itself, but indicated by context. Often this is quite clear, but in some cases there may be an overlap. In studying these examples, ask how the participle relates to the action of the main verb. Following each category, key words for translation purposes will be provided, substitute these in the translation of the verse to see if it clarifies and enhances the meaning. For example, a temporal clause is often translated with "after," "when," "while," or "before." First Cor. 11:4 reads literally in the Greek, "Every man praying and prophesying." "Praying" and "prophesying" are participles. Try the following examples of word substitution to get the sense, *because* of praying and prophesying; *although* praying and prophesying; *in order to* pray and prophesy, etc. By examining the context it becomes clear that the temporal idea, *when* he is praying and prophesying, makes the most sense.

In the examples below, some are explained more fully in the comments after the verse, but in most cases the nuance of the participle is explained in brackets set inside the verse. Be sure to look up the examples in an analytical Greek New Testament and observe the tense of the participle along with the verb and explain how they relate. The first few examples below will explain this more.

1. Temporal; translated by "when," "after," "while," or "before." This is the most common use of the adverbial participle and describes the time of the action of the participle in relation to the main verb.

- Matt. 2:10 And <u>when</u> they <u>saw</u> the star, they rejoiced exceedingly with great joy.

  The aorist participle "saw" is antecedent to the aorist indicative "rejoiced." First, the Magi saw the star, then they rejoiced.

- Acts 1:4 And [when he gathered] <u>gathering</u> them together, He commanded them not to leave Jerusalem,

  "Gathering" is in the present tense, "commanded" is in the aorist tense. The present tense is usually contemporaneous with the action of the verb. But here there is logically a slight temporal priority to gather-

---

[7] Wallace, *Grammar*, 645.

ing, or perhaps, Jesus was commanding them while he was gathering them but before they were all together.

- 1 Cor. 2:1 And <u>when</u> I <u>came</u> to you, brethren, I did not come.

   In this example the aorist participle precedes but is almost contemporaneous with the main verb, also an aorist. The second "come" has almost the sense of "present myself," thus he had to arrive in town before he could present himself directly to the Corinthians.

2. **Means or Instrumental;** translated by "by," or "by means of." The frequent instrumental participle explains how the action of the main verb takes place. The instrumental participle is mostly in contemporaneous action with the main verb which it usually follows.

- Matt. 6:27 "And which of you <u>by being anxious</u> can add a single cubit to his life's span?

- 2 Pet. 3:6 through which the world at that time was destroyed, <u>[by] being flooded</u> with water.

- Acts 16:16 And it happened that as we were going to the place of prayer, a certain slave-girl having a spirit of divination met us, who was bringing her masters much profit by [means of] <u>fortunetelling</u>.

3. **Cause;** translated by "since," or "because." The participle explains the reason the action of the verb is performed.

- John 4:45 So when He came to Galilee, the Galileans received Him, <u>having seen</u> all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

   The reason the Galileans accepted Jesus was because of the miracles He had performed in Jerusalem.

- Rom. 6:9 [because you know] <u>knowing</u> that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

- 1 Thess. 5:8 But <u>since we are</u> of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation

4. **Conditional;** translated by "if." The participle implies a condition, if, which must be fulfilled for the action of the main verb to take place.

- Acts 15:29 that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; <u>if you keep</u> yourselves free from such things, you will do well. Farewell."

- Luke 9:25 "For what is a man profited <u>if he gains</u> the whole world, and <u>loses</u> or <u>forfeits</u> himself?

- Gal. 6:9 And let us not lose heart in doing good, for in due time we shall reap <u>if we</u> do not <u>grow weary</u>.

5. **Concessive;** translated by "though," or "although." The action of the verb is true despite the unfavorable circumstance of the participle.

- Rom. 1:21 For <u>even though</u> they <u>knew</u> God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.

- Rom. 5:10 For if <u>while [although]</u> we <u>were</u> enemies, we were reconciled to God

- 1 Cor. 9:19 For <u>though</u> I <u>am</u> free from all men,

6. **Manner;** translated by "by" and a word expressing emotion or attitude. This participle is close to means, but focuses more on the manner, the attitude or emotion accompanying the main verb.

- Luke 1:64 And at once his mouth was opened and his tongue loosed, and he began to speak in <u>praise</u> [by praising] of God.

- Matt. 19:22 But when the young man heard this statement, he went away <u>grieved</u> [by grieving]; for he was one who owned much property.

- John 20:11 But Mary was standing outside the tomb <u>weeping</u>;

7. **Purpose;** translated with "to" or "in order to." This participle expresses the purpose of the action of the main verb. Usually this is a future participle.

- Matt. 27:49 But the rest of them said, "Let us see whether Elijah will come <u>to save</u> Him."

- Rom. 15:25 but now, I am going to Jerusalem [in order to serve] <u>serving</u> the saints.

- 1 Cor. 4:14 I do not write these things <u>to shame</u> you, but <u>to admonish</u> you as my beloved children.

8. Attendant Circumstance; In some cases the participle expresses something which is not subordinate to the main verb, but is independent and establishes a prerequisite for the action of the main verb. There are five characteristics of the participle of attendant circumstance:

 a. the participle is usually in the aorist tense.

 b. the main verb is usually in the aorist tense,

 c. the mood of the main verb is imperative or indicative,

 d. the participle precedes the main verb

 e. most frequently occurs in narrative literature.

> • Luke 5:11 they left everything and followed Him.
>
> First the disciples had to leave everything, then they could follow him.
>
> • Heb. 12:1 let us also <u>lay aside</u> every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us,
>
> The encumbrance must be set aside before running with endurance can take place.
>
> • James 1:21 Therefore <u>putting aside</u> all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.
>
> Filthiness and the remains of wickedness must be set aside prior to the study of the Word of God.

Independent Uses of the Participle

1. Periphrastic. When the participle is used with a "to be" verb, *eimi* it is periphrastic, "was hitting," "am going."

• Col. 1:6 which has come to you, just as in all the world also it <u>is</u> constantly <u>bearing</u> fruit and <u>increasing</u>, even as it has been doing in you also since the day you heard of it and understood the grace of God in truth;

• 2 Cor. 2:17 For we <u>are</u> not like many, <u>peddling</u> the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God..

2. Imperative. This is rare in the *Koine*, the participle functions like a finite imperative verb.

• Rom. 12:9 Let love be without hypocrisy. <u>Abhor</u> what is evil; <u>cling</u> to what is good.

• 1Pet. 2:18 Servants, <u>be submissive</u> to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable.

Exercises: Identify and classify the participles in the following:

1. Phil. 2:7.

7 ἀλλὰ	ἑαυτὸν	ἐκένωσεν	μορφὴν	δούλου	λαβών,	ἐν	ὁμοιώματι
alla	heauton	ekenōsen	morphēn	doulou	labōn,	en	homoiōmati
ἀλλά	ἑαυτοῦ	κενόω	μορφή	δοῦλος	λαμβάνω	ἐν	ὁμοίωμα
alla	heautou	kenoō	morphē	doulos	lambanō	en	homoiōma
but	himself	he emptied	form	of slave	having taken	in	likeness
CCV	OX3MSA	V3SAAI	NFSA	NMSG	VAAPMSN	PD	NNSD

ἀνθρώπων	γενόμενος·	καὶ	σχήματι	εὑρεθεὶς	ὡς	ἄνθρωπος
anthrōpōn	genomenos;	kai	schēmati	heuretheis	hōs	anthrōpos
ἄνθρωπος	γίνομαι	καί	σχῆμα	εὑρίσκω	ὡς	ἄνθρωπος
anthrōpos	ginomai	kai	schēma	heuriskō	hōs	anthrōpos
of men	becoming	and	in shape	being found	as	man
NMPG	VAMPMSN	CCK	NNSD	VAPPMSN	TP	NMSN

2. James 3:3.

```
James 1:3                                          [icons]

3  γινώσκοντες  ὅτι   τὸ   δοκίμιον  ὑμῶν   τῆς   πίστεως
   ginōskontes   hoti  to   dokimion  hymōn  tēs   pisteōs
   γινώσκω       ὅτι   ὁ    δοκίμιον  ὑμεῖς  ὁ     πίστις
   ginōskō       hoti  ho   dokimion  hymeis ho    pistis
   knowing       that  the  proof     of you of the trust
   VPAPMPN       CSN   ANSN NNSN      OP2PG  AFSG  NFSG

κατεργάζεται  ὑπομονήν.
katergazetai  hypomonēn.
κατεργάζομαι  ὑπομονή
katergazomai  hypomonē
works thoroughly  patience
V3SPMI        NFSA
```

3. Rom. 6:6.

```
Romans 6:6                                         [icons]

6  τοῦτο  γινώσκοντες  ὅτι   ὁ    παλαιὸς  ἡμῶν   ἄνθρωπος
   touto   ginōskontes  hoti  ho   palaios  hēmōn  anthrōpos
   οὗτος   γινώσκω      ὅτι   ὁ    παλαιός  ἡμεῖς  ἄνθρωπος
   houtos  ginōskō      hoti  ho   palaios  hēmeis anthrōpos
   This    knowing      that  the  old      of us  man
   ODENSA  VPAPMPN      CSN   AMSN JMSNX    OP1PG  NMSN

συνεσταυρώθη,  ἵνα   καταργηθῇ       τὸ   σῶμα  τῆς   ἁμαρτίας,  τοῦ
synestaurōthē, hina  katargēthē      to   sōma  tēs   hamartias, tou
συσταυρόω      ἵνα   καταργέω        ὁ    σῶμα  ὁ     ἁμαρτία    ὁ
systauroō      hina  katargeō        ho   sōma  ho    hamartia   ho
was crucified together that might be abolished the body of the  sin   the
V3SAPI         CSF   V3SAPS          ANSN NNSN  AFSG  NFSG       ANSG

μηκέτι  δουλεύειν  ἡμᾶς   τῇ   ἁμαρτίᾳ·
mēketi  douleuein  hēmas  tē   hamartia;
μηκέτι  δουλεύω    ἡμεῖς  ὁ    ἁμαρτία
mēketi  douleuō    hēmeis ho   hamartia
no longer to be slave us   to the  sin
BX      VPAN       OP1PA  AFSD NFSD
```

4. Phil. 2:6.

6	ὅς	ἐν	μορφῇ	θεοῦ	ὑπάρχων	οὐχ	ἁρπαγμὸν	ἡγήσατο	τὸ
	hos	en	morphē	theou	hyparchōn	ouch	harpagmon	hēgēsato	to
	ὅς	ἐν	μορφή	θεός	ὑπάρχω	οὐ	ἁρπαγμός	ἡγέομαι	ὁ
	hos	en	morphē	theos	hyparchō	ou	harpagmos	hēgeomai	ho
	who	in	form	of God	existing	not	seizure	considered	the
	ORRMSN	PD	NFSD	NMSG	VPAPMSN	TN	NMSA	V3SAMI	ANSA

εἶναι	ἴσα	θεῷ,
einai	isa	theō,
εἰμί	ἴσος	θεός
eimi	isos	theos
to be	equal	to God
VPAN	BX	NMSD