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Basics of  
Biblical Greek

Basics  
*of*  
Biblical  
Greek

GRAMMAR

G R A M M A R

MOUNCE

William D.  
MOUNCE

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# Preface

A publisher once told me that the ratio of Greek grammars to Greek professors is ten to nine. It is reasonable to ask, therefore, why this one should be written. There are several good reasons. Most existing grammars fall into one of two camps, deductive or inductive. Deductive grammars emphasize charts and rote memorization, while inductive grammars get the student into the text as soon as possible and try to imitate the natural learning process. Both methods have advantages and disadvantages. The deductive method helps the student to organize the material better, but is totally unlike the process by which we learn languages naturally. The inductive method suffers from a lack of structure that for many is confusing. My method attempts to teach Greek using the best of both approaches. It is deductive in how it initially teaches the material, but inductive in how it fine-tunes the learning process. (See the following "Rationale Statement" for more details.)

Most grammars approach learning Greek primarily as an academic discipline; I make every effort to view learning Greek as a tool for ministry. My assumption is that you are learning biblical Greek so you can better understand the Word of God and share that understanding with those around you. If some aspect of language study does not serve this purpose, it is ignored.

There are many practical ways in which teaching methodologies can be improved. For example, anything that encourages students to continue learning should be included. This may not be the normal way textbooks are written, but my purpose is not to write another normal textbook. It is to teach you the language of the New Testament. Learning language can be fun and meaningful.

Probably the greatest obstacle to learning, and continuing to use, biblical Greek is the problem of rote memorization. So many would-be exegetes lose their ability to use the Greek New Testament because they are not able to work in the language on a continuing basis. But there is an interesting observation here. When I was first learning Greek, I used to ask my father what a certain form meant. He would tell me, and when I asked how he knew he would respond, "I'm not sure, but that's what it is." What was frustrating for me then is true of me now. How many people who have worked in Greek for years are able to recite obscure paradigms, or perhaps all the tense forms of the sixty main verbs? Very few I suspect. Rather, we have learned what indicators to look for when we parse. Wouldn't it be nice if beginning students of the language could get to this point of understanding the forms of the language without going through the excruciating process of excessive rote memory? This is the primary distinctive of this textbook. Reduce the essentials to a minimum so the language can be learned and retained as easily as possible, so that the

Word of God can be preached in all its power and conviction. I also trust that the software included on the CD-ROM will help your memorization.

The writing style of the text is somewhat different from what you might expect. It is not overly concerned with brevity. Rather, I discuss the concepts in some depth and in a “friendly” tone. The goal is to help students enjoy the text and come to class knowing the information. While brevity has its advantages, I felt that it hinders the self-motivated student who wants to learn outside the classroom. For teachers who prefer a more succinct style, I have included overview and summary sections, and have placed some instruction in the footnotes and the Advanced Information sections. The section numbers also make it easy for teachers to remove information that they feel is unnecessary for their students. For example: “Don’t read §13.4-5 and §13.7.”

It is possible to ignore all the footnotes in this text, except for the footnotes to the vocabulary, and still learn Koine Greek. The information in the footnotes is interesting tidbits for both the teacher and the exceptional student. They will most likely confuse the marginal student. However, the footnotes to the vocabulary, and the footnotes in the workbook, are important and should be read carefully.

Two typographical notes. When I refer to one Greek letter, I call it by its Greek name (e.g.,  $\omicron$  is referred to as “omicron”). This is to avoid confusion with, e.g., citing “o” and not being clear whether this is an English “o” or a Greek omicron. The symbol  $\blacktriangleright$  means that the preceding form develops into the following (e.g., the root  $\ast\alpha\gamma\alpha\pi\alpha \blacktriangleright \acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$ ). On the other hand,  $\blacktriangleleft$  means that the preceding form develops from the following.

There are many people I wish to thank. Without my students’ constant questioning and their unfailing patience with all my experiments in teaching methods, this grammar could never have been written. I would like to thank especially Brad Rigney, Ian and Kathy Lopez, Mike De Vries, Bob Ramsey, Jenny (Davis) Riley, Handjarawatano, Dan Newman, Tim Pack, Jason Zahariades, Tim and Jennifer Brown, Lynnette Whitworth, Chori Seraiah, Miles Van Pelt, and the unnamed student who failed the class twice until I totally separated the nouns (chapters 1-14) from the verbs (chapters 15-35), and then received a “B.” Thanks also to my students at Gordon-Conwell Theological Seminary and my T.A.’s, Matthew Smith, Jim Critchlow, Jason DeRouchie, Rich Herbster, Juan Hernández, Ryan Jackson, Steven Kirk, David Palmer, Andy Williams, and especially my colleagues and friends, Edward M. Keazirian II, George H. Guthrie, and Paul “Mr.” Jackson.

I want to thank those professors who were willing to try out the grammar in its earlier stages, and for those upon whom I have relied for help: Robert H. Mounce, William S. LaSor, Daniel B. Wallace, Thomas Schreiner, Jon Hunt, Nancy Vyhmeister, Keith Reeves, Ron Rushing, George Gunn, Chip Hard, Verlyn Verbrugge, and Craig Keener. A very special thank you must go to Walter W. Wessel, who used the text beginning with its earliest form and who was constant and loving in his corrections, criticisms, and praise. When I thought



the text was basically done, my excellent editor, Verlyn Verbrugge, continued to fine-tune my work, not just by finding typos and grammatical errors, but by adding substantially to the content and flow of the chapters. (As always, any errors are my fault, and I would appreciate notification of any errors or suggestions. Correspondence may be sent to me at the address on p. xvi and xvii.) And if it were not for the diligent efforts of Ed van der Maas and Jack Kragt, this grammar may never have been published and marketed as well as it has been. I must also mention my marvelous Greek teachers who first planted the seed of love for this language and nurtured it to growth: E. Margaret Howe, Walter W. Wessel, Robert H. Mounce, William Sanford LaSor, and George E. Ladd.

Much of the work, especially in the exercises, could not have been done without the aid of the software programs *Gramcord* by Paul Miller and *Accordance* by Roy Brown. Thanks.

As this is the second edition of the textbook, I would also like to thank the many professors and students who have used *BBG* over the past nine years. Its acceptance has been more than gratifying, and I trust that the fine-tuning that has gone into this edition will be helpful.

A special thank you to my wife Robin, for her unfailing patience and encouragement through the past twenty years, and for believing in the goals we both set for this grammar. Thanks also to my friends at Shiloh Hills Fellowship and Garland Avenue Alliance Church who have so graciously aided me in my research, Richard Porter, Steve Yoell, Scotte Meredith, and my good friends Tyler, Kiersten, Hayden, Ryan, Regan, Reid, Rance, Nikki, Layton, Trent, Derek, Sean, Chris, Julia, Grace, Jonathan, David, Julie, and Lindsay.

And finally I wish to thank the scholars who in spite of crowded schedules agreed to write the exegetical insights for each chapter. As you see how a knowledge of the biblical languages has aided them in their studies, I trust you will be encouraged in your own pursuit of learning and using Greek.

Thank you.

William D. Mounce

# Rationale Statement

With so many introductory Greek grammars on the market, it seems appropriate to begin with a rationale for yet another. *BBG* is not just new to be different, but approaches the instruction of the language from a totally different perspective that I hope makes learning Greek as easy as possible, as rewarding as possible, and, yes, even enjoyable.

The following explains my approach, why it is different, and why I think it is better. The acceptance of the first edition has been encouraging.

## Goals

1. To approach learning Greek, not as an intellectual exercise, but as a tool for ministry.
2. To provide constant encouragement for the students, showing them not only what they should learn but why.
3. To teach only what is necessary at the moment, deferring the more complicated concepts until later.
4. To utilize current advances in linguistics, not for the purpose of teaching linguistics but to make learning Greek easier.

## 1. A Tool for Ministry

Biblical Greek should not be taught simply for the sake of learning Greek. Although there is nothing necessarily wrong with that approach, it is inappropriate for a great number of students in colleges and seminaries. Too often they are taught Greek and told that eventually they will see why it is important to know the material. In my opinion, they should be shown, in the process of learning, why they are learning Greek and why a working knowledge of Greek is essential for their ministry.

## 2. Encouragement

Most students come to Greek with varying degrees of apprehension. Their enthusiasm often wears down as the semester progresses. *BBG*, therefore, has built into it different ways of encouraging them.

- a. Most of the exercises are from the Bible, mostly New Testament, but some from the Septuagint. From day one, the students are translating the biblical text. If a passage has a word that is taught in a later chapter, it is translated. This gives students the satisfaction of actually having translated a



portion of the Bible. Whenever the Greek in the exercises clarifies an exegetical or theological point, I have also tried to point it out.

The disadvantage of using the biblical text is that the student may already know the verse in English. But with a little discipline on the student's part, this disadvantage is far outweighed by the advantages, and in the second edition I added a few made-up sentences.

- b. After every vocabulary word, its frequency is given. It is one thing to learn that *καί* means "and," but to see that it occurs 9,164 times in the New Testament will motivate students to memorize it.
- c. There are some 5,437 different words in the New Testament that occur a total of 138,162 times. Therefore, after every section of vocabulary the students will be told what percentage of the total word count they now know. By the eighth chapter the student will know more than one out of every two word occurrences.

### 3. Teaching Only What is Necessary

Students only learn what is necessary in order to begin reading the text. After they have mastered the basics and have gained some experience in reading, they are taught more of the details. In order to encourage the better student and make the text more usable for more teachers, this additional detailed material is put in footnotes or in a section at the end of the chapter called "Advanced Information."

For example, some of the rules for accents are included in the Advanced Information, so it is up to the student or teacher as to whether or not they should be learned. The adverbial participle provides another example. Students are taught to use the "-ing" form of the verb, prefaced by either a temporal adverb ("while," "after") or "because." In the Advanced Information, the advanced students can read that they may include a personal pronoun identifying the doer of the participle, and that the time of the finite verb used to translate the participle must be relative to the main verb.

### 4. Modern Linguistics

Modern studies in linguistics have much to offer language learning. The beginning student should not learn linguistics for its own sake, but the basic principles can be taught and applied generally.

For example, the "Square of Stops" is mastered since it explains many of the morphological changes of the verb. Also, a basic set of case endings are learned, and then students are shown how they are modified, only so slightly, in the different declensions. Once it is seen that the same basic endings are used in all three declensions, memorization is simplified. In the lexicon, all words are keyed to my *The Morphology of Biblical Greek* (see bibliography at the end of this discussion). As the students' knowledge and interest progresses, they will be able to pursue in-depth morphological work in this text.

## 5. Innovative

BBG seeks to approach the joyful task of learning Greek from new and innovative angles, not merely for the sake of newness but from the desire to make learning Greek as rewarding as possible. The easier it is to learn the language, the more the language will be used by pastors and others involved in ministry.

- a. All definitions are derived from Prof. Bruce Metzger's *Lexical Aids for Students of New Testament Greek* and Warren Trenchard's *The Student's Complete Guide to the Greek New Testament*. This way, when students move into second-year Greek and use one of these two excellent study aids for increasing vocabulary, they will not have to relearn the definitions.
- b. A lexicon is provided that lists all words occurring ten times or more with the tense forms for all simple verbs. (Any word in the exercises that occurs less than fifty times will be identified in the exercise itself.) This will be needed for the review exercises. There also is a full set of noun and verbal charts.
- c. Instead of switching students back and forth between nouns and verbs, BBG teaches nouns first and then verbs. Because verbs are so important, some have questioned the wisdom of not starting them until chapter 15. Here are my reasons.
  - Over the years I found that excessive switching between nouns and verbs was one of the most confusing aspects in other approaches to teaching Greek.
  - Nouns are learned so quickly that you get to chapter 15 much sooner than you might expect.
  - If you listen to a child learn to speak, you can see that it is more natural to learn nouns first and later move on to the verbal system.

While this approach has proven itself over the past nine years, I did want to be sensitive to other teachers' preferences and especially the amount of time they have to teach Greek. Some teachers have reported that they were barely able to finish nouns by the Christmas break. Therefore, in the second edition, I added a "Track Two" of exercises. It is an alternate set of exercises that allows you to move from chapter 9 up to chapter 15 and learn about verbs, and after several chapters on verbs come back and finish nouns. This involves switching back and forth between nouns and verbs only once, and in my experience it has not shown itself to be difficult.

- d. At the beginning of every chapter is an Exegetical Insight based on a biblical text. These are written by New Testament scholars and demonstrate the significance of the grammar in the chapter.
- e. Next comes a discussion of English grammar, and in the summary of Greek grammar that follows as many comparisons as possible are made



between English and Greek, with emphasis on the similarities between the two languages.

- f. Greek grammar is initially taught with English illustrations. When illustrations for new grammatical constructions are given in Greek, students spend much of their concentration on identifying the Greek forms, and often do not fully understand the grammar itself. In *BBG* the grammar is made explicit in English, and only when it is grasped is it illustrated in Greek. For example,

A participle has verbal characteristics. “*After eating*, my Greek teacher gave us the final.” In this example, *eating* is a participle that tells us something about the verb *gave*. The teacher gave us the final after he was done eating. (*After* is an adverb that specifies when the action of the participle occurred.)

A participle also has adjectival aspects. “The woman, *sitting by the window*, is my Greek teacher.” In this example, *sitting* is a participle telling us something about the noun “woman.”

- g. There is a Teacher’s Packet available for a free download from Teknia’s website. The Teacher’s Packet contains the following.
- Answers for the Workbook.
  - Sample quizzes for each chapter (no answers).
  - Overheads.
  - Software. See pages xix ff. for a discussion of *Learning the Basics of Biblical Greek*<sup>™</sup>, *Teknia Language Tools*<sup>™</sup>, *FlashWorks*<sup>™</sup>, and *ParseWorks*<sup>™</sup>.

The Teacher’s Packet, the software, and other helps are available on the web at:

[www.teknia.com](http://www.teknia.com)

See there for the latest versions. You may contact the author at Zondervan, Academic Editorial, 5300 Patterson Ave., Grand Rapids, Michigan 49530. You can visit Zondervan’s website at:

[www.zondervan.com/books/academic](http://www.zondervan.com/books/academic)

# Abbreviations

- Accordance* Roy Brown, *The Gramcord Institute*.
- BBG* *Basics of Biblical Greek*, William D. Mounce (Zondervan, 2003)
- BDAG* *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, eds. W. Bauer, F.E. Danker, W.F. Arndt, F.W. Gingrich, third edition (University of Chicago Press, 2000).
- BI-D* *A Greek Grammar of the New Testament and Other Early Christian Literature*, eds. F. Blass, A. Debrunner, trans. R. Funk (University of Chicago Press, 1961).
- Fanning* *Verbal Aspect in New Testament Greek*, Buist M. Fanning (Clarendon Press, 1990).
- Gramcord* Paul Miller, *The Gramcord Institute*.
- Klein* *A Comprehensive Etymological Dictionary of the English Language*, Ernest Klein (Elsevier Publishing Co., NY, 1971), from which I drew heavily for cognates and definitions in the vocabulary sections.
- LaSor* *Handbook of New Testament Greek*, William Sanford LaSor (Eerdmans, 1973).
- Machen* *New Testament Greek for Beginners* (Macmillan, 1951).
- MBG* *The Morphology of Biblical Greek*, William D. Mounce (Zondervan, 1994).
- Metzger* *Lexical Aids for Students of New Testament Greek*, Bruce M. Metzger (Theological Book Agency, 1973).
- Smyth* *Greek Grammar*, Herbert Weir Smyth (Harvard University Press, 1980).
- Wallace* *Greek Grammar Beyond the Basics. An Exegetical Syntax of the New Testament*, Daniel B. Wallace (Zondervan, 1995).
- Wenham* *The Elements of New Testament Greek*, J.W. Wenham (Cambridge University Press, 1965).



## The Greek Language

The Greek language has a long and rich history stretching all the way from the thirteenth century B.C. to the present. The earliest form of the language is called "Linear B" (13th century B.C.). The form of Greek used by writers from Homer (8th century B.C.) through Plato (4th century B.C.) is called "Classical Greek." It was a marvelous form of the language, capable of exact expression and subtle nuances. Its alphabet was derived from the Phoenician's as was Hebrew's. Classical Greek existed in many dialects of which three were primary: Doric, Aeolic, and Ionic (of which Attic was a branch).

Athens was conquered in the fourth century B.C. by King Philip of Macedonia. Alexander the Great, Philip's son, who was tutored by the Greek philosopher Aristotle, set out to conquer the world and spread Greek culture and language. Because Alexander spoke Attic Greek, it was this dialect that was spread. It was also the dialect spoken by the famous Athenian writers. This was the beginning of the Hellenistic Age.

As the Greek language spread across the world and met other languages, it was altered (which is true of any language). The dialects also interacted with each other. Eventually this adaptation resulted in what today we call Koine Greek. "Koine" (κοινή) means "common" and describes the common, everyday form of the language, used by everyday people. It was not considered a polished literary form of the language, and in fact some writers of this era purposefully imitated the older style of Greek (which is like someone today writing in King James English). Koine was a simplified form of classical Greek and unfortunately many of the subtleties of classical Greek were lost. For example, in classical Greek ἄλλος meant "other" of the same kind while ἕτερος meant "other" of a different kind. If you had an apple and you asked for ἄλλος, you would receive another apple. But if you asked for ἕτερος, you would be given perhaps an orange. Some of these subtleties come through in Scripture but not often. It is this common, Koine Greek that is used in the Septuagint, the New Testament, and the writings of the Apostolic Fathers.

For a long time Koine Greek confused many scholars. It was significantly different from Classical Greek. Some hypothesized that it was a combination of Greek, Hebrew, and Aramaic. Others attempted to explain it as a "Holy Ghost language," meaning that God created a special language just for the Bible. But studies of Greek papyri found in Egypt over the past one hundred years have shown that this language was the language of the everyday people used in the writings of wills, private letters, receipts, shopping lists, etc.

There are two lessons we can learn from this. As Paul says, "In the fullness of time God sent his son" (Gal 4:4), and part of that fullness was a universal language. No matter where Paul traveled he could be understood.

But there is another lesson here that is perhaps a little closer to the pastor's heart. God used the common language to communicate the Gospel. The gospel does not belong to the erudite alone; it belongs to all people. It now becomes our task to learn this marvelous language to help us make the grace of God known to all people.

## Learning Greek

Before we start learning the language, we need to talk about how to learn. If you have developed any bad study habits they are going to be magnified as you set out to learn Greek. Let's talk about a few of the essentials.

### Goal

The main purpose of writing this book is to help you to understand better and to communicate more clearly the Word of God. This must be kept in mind at all times. It should motivate you, encourage you when you are frustrated, and give you perspective when you think you are going to crack. Remember the goal: a clearer, more exact, and more persuasive presentation of God's saving message.

But is knowing Greek essential in reaching this goal? If you are not fully convinced that this is so, you will have difficulty reaching the goal. In other words, is the language worth the effort? We have been blessed with a wealth of good and varied translations. A careful and critical use of these goes a long way in helping the preacher understand the Word of God better. It would be unfair to claim that the only way to be a good preacher is to know Greek.

However, allow me a little parable and the point will become clear. You need to overhaul your car engine. What tools will you select? I would surmise that with a screw driver, hammer, a pair of pliers, and perhaps a crow bar, you could make some progress. But look at the chances you are taking. Without a socket wrench you could ruin many of the bolts. Without a torque wrench you cannot get the head seated properly. The point is, without the proper tools you run the risk of doing a minimal job, and perhaps actually hurting the engine.

The same is true with preaching, teaching, preparing personal Bible studies, and learning Greek. Without the proper tools you are limited in your ability to deal with the text. When Jesus says of communion, "Drink ye all of it" (Matt 26:27; KJV), what does the "all" refer to? All the drink, or all the people?<sup>1</sup> When Paul writes to the Ephesians that it is "by grace you have been saved through faith, and this is not of yourselves; it is a gift from God" (Eph 2:8), what does "it" refer to?<sup>2</sup> When Paul asks, "Do all speak in tongues" (1 Cor 12:30), is he implying that the answer is "Yes"?<sup>3</sup>

---

<sup>1</sup> The people.



But there is more. Almost all the best commentaries and biblical studies require a knowledge of Greek. Without it, you will not have access to the life-long labors of scholars who should be heard. I have seen a rather interesting pattern develop. The only people I have heard say that Greek is not important are those who do not themselves know Greek. Strange. Can you imagine someone who knows nothing about tennis say that it is unnecessary ever to take tennis lessons? Sounds ridiculous, doesn't it?

The point of all this is to emphasize that you must think through why you want to learn Greek, and then you must keep your goal in sight at all times. John Wesley, perhaps one of the most effective ministers ever to mount a horse, is said to have been able to quote Scripture in Greek better than in English. How far do you want your ministry to go? The tools you collect, Greek being one of them, will to a significant degree determine your success from a human point of view. Set your goals high and keep them in sight.

### Memorization

In order to learn Greek (or any language, as far as that goes) memorization is vital. For Greek you will have to memorize vocabulary words, endings, and various other things. In Greek the only way to determine, for example, whether a noun is singular or plural, or if a word is the subject or object of the verb, is by the ending of the word. So if you have not memorized the endings, you will be in big trouble.

Along with grammar is the importance of memorizing vocabulary. There is very little joy in translating if you have to look up every other word in the lexicon. Rote memory will be more difficult for some than others, so here are some suggestions.

1. Make flash cards for vocabulary words and word endings. You can put them in your pocket and take them anywhere. Use them while waiting in lines, during work breaks, before classes, etc. They will become your life saver. 3 x 5 index cards cut in thirds are a nice size.
2. Use the computer flash card system that is included with this text. You can tell it which words you have difficulty in remembering, and it can quiz you just on those.
3. When memorizing words use mnemonic devices. For example, the Greek word for "face" is transliterated as "prosopon," so it could be remembered by the phrase, "pour soap on my face." It seems that the sillier these devices are the better, so don't be ashamed.
4. You must pronounce Greek consistently and write it neatly. If your pronunciation varies it is difficult to remember the words.

---

<sup>2</sup> The whole process of salvation, which includes our faith.

<sup>3</sup> He is stating that the answer is "No."

5. Say the words and endings out loud. The more senses involved in the learning process the better. So pronounce the words, listen to them, and write them out so you can see them.

## Exercises

The greatest motivation for learning Greek comes during the homework assignments. Because most of the exercises are drawn from the New Testament, you are constantly reminded why you are learning the language. We have tried to point out in the footnotes whenever a knowledge of the Greek helps you exegetically or devotionally to better understand the verse's meaning.

We will also be introducing you to intermediate grammar through the footnotes to the exercises. Whereas the footnotes in the grammar are not essential, they are very important in the exercises.

Be sure to treat the exercises as tests. Learn the chapter, do as many of the exercises as you can, work back through the chapter, and then do the exercises again. The more you treat the exercises as a test, the better you will learn the material and the better you will do on actual tests.

## Time and Consistency

Very few people can "pick up" a language. For most of us it takes time, lots of it. Plan for that; remind yourself what you are trying to do, and spend the necessary time. But along with the amount of time is the matter of consistency. You cannot cram for tests; Greek will not stick, and in the long run you will forget it. Spend time every day; getting to know the language of the New Testament deserves at least that. Remember, "Those who cram, perish."

## Partners

Few people can learn a language on their own. For sake of illustration, let me quote the story of John Brown as told by the great Greek grammarian A.T. Robertson.

At the age of sixteen John Brown, of Haddington, startled a bookseller by asking for a copy of the Greek Testament. He was barefooted and clad in ragged homespun clothes. He was a shepherd boy from the hills of Scotland. "What would *you* do with that book?" a professor scornfully asked. "I'll try to read it," the lad replied, and proceeded to read off a passage in the Gospel of John. He went off in triumph with the coveted prize, but the story spread that he was a wizard and had learned Greek by the black art. He was actually arraigned for witchcraft, but in 1746 the elders and deacons at Abernethy gave him a vote of acquittal, although the minister would not sign it. His letter of

defence, Sir W. Robertson Nicoll says (*The British Weekly*, Oct. 3, 1918), “deserves to be reckoned among the memorable letters of the world.” John Brown became a divinity student and finally professor of divinity. In the chapel at Mansfield College, Oxford, Brown’s figure ranks with those of Doddridge, Fry, Chalmers, Vinet, Schleiermacher. He had taught himself Greek while herding his sheep, and he did it without a grammar. Surely young John Brown of Haddington should forever put to shame those theological students and busy pastors who neglect the Greek Testament, though teacher, grammar, lexicon are at their disposal.<sup>4</sup>

This story points out how unusual it is for someone to learn Greek without the communal help of the class. Find a partner, someone who will test and quiz you, encourage and support you, and vice versa.

## Discipline

Discipline is the bottom line. There are no magical solutions to learning Greek. It is achievable if you want it. It comes at a cost, but the rewards are tremendous. So get ready for the journey of your life as we travel through the pages of the New Testament. Enjoy the excitement of discovery and await the day when it will all bloom into fruition.

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<sup>4</sup> *A Grammar of the Greek New Testament in the Light of Historical Research* (Broadman, 1934) 4th edition, xix.



# The Alphabet and Pronunciation

## Overview

We start each chapter with an overview of what you will be learning. This will give you a feel for what is to come, and should also be an encouragement when you see that there is not too much information in each chapter.

In this chapter we will learn:

- to write and pronounce the alphabet (consonants, vowels, diphthongs);
- that “breathing marks” are on every word beginning with a vowel.

## The Greek Alphabet

- 3.1** Footnotes in this volume are not necessary to learn (although they are often interesting), except in the vocabulary section where they may be significant. (The footnotes in the Workbook tend to be more important.)
- 3.2** The Greek alphabet has twenty-four letters.<sup>1</sup> At first it is only important to learn the English name, small letters, and pronunciation. The transliterations<sup>2</sup> will help. In our texts today, capitals are used only for proper names, the first word in a quotation, and the first word in the paragraph.<sup>3</sup> There is some disagreement as to the correct pronunciation of a few of the letters; these are marked in the footnotes. We have

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<sup>1</sup> There were several more, but they dropped out of use before the classical period. In some cases their influence can still be felt, especially in verbs.

<sup>2</sup> A transliteration is the equivalent of a letter in another language. For example, the Greek “beta” (β) is transliterated with the English “b.” This does not mean that a similar combination of letters in one language has the same meaning as the same combination in another. *κατ* does not mean “cat.” But the Greek “β” and the English “b” have the same sounds and often similar functions, and therefore it is said that the English “b” is the transliteration of the Greek “beta.”

<sup>3</sup> Originally the Bible was written in all capital letters with no punctuation, accent marks, or spaces between the words. For example, John 1:1 began, ΕΝΑΡΧΗΗΝΟ ΛΟΓΟΣ. Capital letters, or “majuscules,” were used until the later centuries A.D. when cursive script was adopted. Cursive script is like our handwriting where the letters are joined together. In Greek texts today, John 1:1 begins, Ἐν ἀρχῇ ἦν ὁ λόγος.

chosen the standard pronunciations that will help you learn the language the easiest.

Notice the many similarities among the Greek and English letters, not only in shape and sound but also in their respective order in the alphabet. The Greek alphabet can be broken down into sections. It will parallel the English for a while, differ, and then begin to parallel again. Try to find these natural divisions.

The following chart shows the name of the letter (in English and Greek), the English transliteration (in italics), the letter written as a capital and as a small letter, and its pronunciation.

Alpha	ἄλφα	<i>a</i>	A	α	a as in <u>f</u> ather
Beta	βῆτα	<i>b</i>	B	β	b as in <u>B</u> ible
Gamma	γάμμα	<i>g</i>	Γ	γ	g as in <u>g</u> one
Delta	δέλτα	<i>d</i>	Δ	δ	d as in <u>d</u> og
Epsilon	ἒ ψιλόν	<i>ē</i>	E	ε	e as in <u>m</u> et
Zeta	ζῆτα	<i>z</i>	Z	ζ	z as in <u>d</u> aze <sup>4</sup>
Eta	ἦτα	<i>e</i>	H	η	e as in <u>o</u> bey
Theta	θῆτα	<i>th</i>	Θ	θ	th as in <u>th</u> ing
Iota	ἰῶτα	<i>i</i>	I	ι	i as in <u>in</u> trigue <sup>5</sup>
Kappa	κάππα	<i>k</i>	K	κ	k as in <u>k</u> itchen
Lambda	λάμβδα	<i>l</i>	Λ	λ	l as in <u>l</u> aw
Mu	μῦ	<i>m</i>	M	μ	m as in <u>m</u> other
Nu	νῦ	<i>n</i>	N	ν	n as in <u>n</u> ew
Xi	ξῖ	<i>x</i>	Ξ	ξ	x as in <u>a</u> xiom <sup>6</sup>
Omicron	ὀ μικρόν	<i>o</i>	O	ο	o as in <u>no</u> t <sup>7</sup>
Pi	πί	<i>p</i>	Π	π	p as in <u>p</u> each
Rho	ῥῶ	<i>r</i>	P	ρ	r as in <u>ro</u> d <sup>8</sup>

<sup>4</sup> Some pronounce the zeta as the “dz” combination. This helps to differentiate it from the sigma. Wenham (19) says that it is pronounced “dz” unless it is the first letter in the word, in which case it is pronounced “z.”

<sup>5</sup> The iota can be either long (“intrigue”) or short (“intrigue”). Listen to how your teacher pronounces the words and you will pick up the differences.

<sup>6</sup> Some prefer a simple “x” sound for the xsi and not the double “xs” as in the word “axiom.” We feel that the “xs” combination helps to differentiate xsi from chi. However, your teacher may prefer that you spell the letter “xi” and not “xsi.”

<sup>7</sup> The omicron is pronounced by some with a long “o” sound as in the word “obey.” It is pronounced by others with a short “o” sound as in the word “lot.” There is a question as to what the actual pronunciation of this letter was in the Koine period. In modern Greek it is long as in omega. We have chosen to use a short pronunciation in order to differentiate the omicron from the omega.

Sigma	σίγμα	<i>s</i>	Σ	σ/ς	s as in <u>study</u>
Tau	ταῦ	<i>t</i>	Τ	τ	t as in <u>talk</u>
Upsilon	ὐ ψιλόν	<i>u/y</i>	Υ	υ	u as the German <u>ü</u> <sup>9</sup>
Phi	φῖ	<i>ph</i>	Φ	φ	ph as in <u>phone</u>
Chi	χῖ	<i>ch</i>	Χ	χ	ch as in <u>loch</u> <sup>10</sup>
Psi	ψῖ	<i>ps</i>	Ψ	ψ	ps as in <u>lips</u>
Omega	ὦ μέγα	<i>ō</i>	Ω	ω	o as in <u>tone</u>

### 3.3 Writing the Letters

1. Notice how α β δ ε ι κ ο ς τ and υ look like their English counterparts.
2. In Greek there are five letters that are transliterated by two letters. θ is th; ξ is xs; φ is ph; χ is ch; ψ is ps. These are called **double consonants**.
3. It is important that you do not confuse the η (eta) with the English “n,” the ν (nu) with the “v,” the ρ (rho) with the “p,” the χ (chi) with the “x,” or the ω (omega) with the “w.”
4. There are two sigmas in Greek. ς occurs only at the end of the word and σ occurs elsewhere: ἀπόστολος.
5. The vowels in Greek are α, ε, η, ι, ο, υ, ω.

### 3.4 Pronouncing the Letters

1. You will learn the alphabet best by pronouncing the letters out loud as you write them, over and over.
2. The name of a consonant is formed with the help of a vowel, but the sound of the consonant does not include that vowel. For example, μ is the letter “mu,” but when mu appears in the word, there is no “u” sound.
3. The following letters sound just like their English counterparts: α β γ δ ε ι κ λ μ ν ο π ρ σ ς τ.
4. Gamma (γ) usually has a hard “g” sound, as in “get.” However, when it is immediately followed by γ, κ, χ, or ξ, it is pronounced as a “n.”

<sup>8</sup> Some prefer the “rh” sound.

<sup>9</sup> Other suggestions are the u in “universe” and the oo in “book.”

<sup>10</sup> Pronounced with a decided Scottish accent.



For example, the word ἄγγελος is pronounced “angelos,” from which we get our word “angel.” The gamma pronounced like a “n” is called a **gamma nasal**.<sup>11</sup>

5. Alpha and iota can be either long or short. Iota may have changed its sound (cf. “intrigue”, “intrigue”); alpha may not have.<sup>12</sup> Epsilon and omicron are always short while eta and omega are always long.

“Long” and “short” refer to the relative length of time it requires to pronounce the vowel (e.g., “father” and “cat”).

6. Greek also has two **breathing marks**. Every word beginning with a vowel and all words beginning with a rho have a breathing mark.

The **rough** breathing is a <sup>ϵ</sup> placed over the first vowel and adds an “h” sound to the word. ὑπέρ is pronounced “huper.” Every word that begins with a rho or upsilon takes a rough breathing.

The **smooth** breathing is a <sup>Ϸ</sup> placed over the first vowel and is not pronounced. ὑπέρ (which is not a real Greek word) would be pronounced “uper.” ἀπόστολος is pronounced “a pó sto los.”

### 3.5 Pronouncing diphthongs

1. A **diphthong** consists of two vowels that produce but one sound. The second vowel is always an ι or an υ. They are pronounced as follows.<sup>13</sup>

αι	as in <u>a</u> isle	αἶρω
ει	as in <u>e</u> ight	εἶ
οι	as in <u>o</u> il	οἰκία
αυ	as in <u>sau</u> erkraut	αὐτός
ου	as in <u>sou</u> p	οὐδέ
υι	as in <u>sui</u> te	υἱός
ευ, ηυ	as in <u>feud</u> <sup>14</sup>	εὐθύς / ἠΰξανεν

υι and ηυ are less common than the others.

<sup>11</sup> Most gamma nasals are formed from the γγ combination.

<sup>12</sup> There is much discussion on this type of issue among scholars. The long alpha (e.g., “father”) would have taken longer to say than the short alpha. (e.g., “cat”).

<sup>13</sup> The diphthong ωυ is used in Classical Greek, but occurs in the New Testament only in the name Μωϋσῆς where there is always a diaeresis indicating that it is not a diphthong.

<sup>14</sup> Some suggest that the pronunciation of ηυ is the same as saying “hey you” if you run the words together.

2. An **improper diphthong** is made up of a vowel and an **iota subscript**. An iota subscript is a small iota written under the vowels α, η, or ω (α, η, ω) and normally is the last letter in a word. This iota has no effect on the pronunciation but is essential for translation, so pay close attention to it.

α ᾶρα

η γραφῆ

ω λόγω

3. If a word begins with a diphthong, the breathing mark is placed over the second vowel of the diphthong (αἰτέω).

If a capitalized word begins with a diphthong, the breathing mark is still over the second vowel (Αἰτέω).

If the word begins with two vowels that do not form a diphthong, the breathing mark stands in front of the capital (Ἰησοῦς).

4. In some words we find two vowels that normally form a diphthong, but in this case do not. To show that these two vowels are pronounced as two separate sounds, a **diaeresis** (¨) is placed over the second vowel (Ἰησοῦς). The αι normally forms a diphthong, but in this word the diaeresis indicates that it forms two separate sounds: Ἰη σοῦς. Cf. naïve in English.

## Summary

1. It is essential that you learn the Greek alphabet right away. You cannot learn anything else until you do.
2. Learn the English name, how to write the letter, and how to pronounce the letter.
3. The vowels in Greek are α, ε, η, ι, ο, υ, and ω.
4. Every word beginning with a vowel must have either a rough or smooth breathing mark. If the word begins with a diphthong, the breathing mark is over the second vowel. If the word is capitalized, the breathing mark goes either before the first vowel or over the second vowel, depending on whether the two vowels form a diphthong.
5. A diphthong consists of two vowels pronounced as a single sound. The second vowel is always an iota or epsilon.
6. An improper diphthong is a diphthong with an iota subscript under the vowel. The iota subscript does not affect pronunciation but is important in translation.

## Advanced Information

In most of the chapters there is information that some teachers consider essential, but others do not. We have included that kind of information in the “Advanced Information” section of each chapter.

**3.6 Capital letters.** If you want to learn capitals, notice that there are very few unexpected forms. The unusual ones are in bold print and underlined.

<i>capital</i>	<i>small</i>	<i>comments</i>
A	α	
B	β	
Γ	γ	
Δ	δ	
E	ε	
Z	ζ	
<b>H</b>	η	
Θ	θ	
I	ι	
K	κ	
Λ	λ	
M	μ	
N	ν	
<b>Ξ</b>	ξ	Not to be confused with the capital theta (Θ).
O	ο	
Π	π	
P	ρ	Not to be confused with a capital English “P”.
Σ	σ/ς	Not to be confused with the capital epsilon (Ε).
T	τ	
Υ	υ	
Φ	φ	
X	χ	
Ψ	ψ	
Ω	ω	

The capitals may be familiar to some because of their use in designating fraternities and sororities.



# Punctuation and Syllabification

## Exegetical Insight

When the New Testament was first written there were no punctuation marks. In fact, the words were run together one after another without any separation. Punctuation and versification entered the text of manuscripts at a much later period.

Obviously this has created some difficulties for contemporary scholars since the way a verse is punctuated can have a significant effect on the interpretation of the verse. One outstanding example is Romans 9:5. If a major stop is placed after *κατὰ σάρκα* (“according to the flesh”), then the final section of the verse is a statement about God the Father (the *NEB* has “May God, supreme above all, be blessed for ever! Amen”). However, if a minor stop is placed at that point, the final words of the sentence speak of Christ (the *NIV* has “Christ, who is God over all, forever praised! Amen”).

Does it make any difference? Most scholars believe it does. If the latter punctuation brings out what Paul intended, then we have in this verse a clear-cut statement affirming the deity of Jesus Christ. He is, in fact, God. The way a translation handles an ambiguous verse such as this reveals the theological leanings of the translator.

*Robert H. Mounce*

## Overview

In this chapter we will learn:

- four Greek punctuation marks and three accents;
- how to break a Greek word into parts so we can pronounce it (“syllabification”).



Two of the favorite places at the Acropolis.

## Greek Punctuation

### 4.1 Punctuation

<i>Character</i>	<i>English</i>	<i>Greek</i>
θεός,	comma	comma
θεός.	period	period
θεός´	period above the line	semicolon
θεός;	semicolon	question mark <sup>1</sup>

### 4.2 Diacritical Marks

1. **Diaeresis.** This has already been explained in §3.5.
2. **Apostrophe.** When a preposition<sup>2</sup> ends with a vowel and the next word begins with a vowel, the final vowel of the first word drops out. This is called **elision**. It is marked by an apostrophe, which is placed where the vowel was dropped (e.g., ἀπὸ ἐμοῦ becomes ἀπ' ἐμοῦ). This is similar to the English contraction (e.g., "can't").
3. **Accents.** Almost every Greek word has an accent mark.<sup>3</sup> It is placed over a vowel and shows which syllable receives the accent. Originally the accent was a pitch accent: the voice rose, dropped, or rose and dropped on the accented syllable. Eventually it became a stress accent as we have in English.<sup>4</sup> Most teachers are satisfied with students simply placing stress on the accented syllable.

The **acute** accent shows that the pitch originally went up a little on the accented syllable (αἰτέω).

The **grave** accent shows that the voice originally dropped a little on the accented syllable (καὶ θεὸς ἦν ὁ λόγος).

The **circumflex** accent shows that the voice rose and then dropped a little on the accented syllable (ἀγνώζεις).

Notice how the shape of the accent gives a clue as to the direction of the pitch.

The question then becomes, when do you use which accent? Opinions vary from viewing the rules of accent placement as

<sup>1</sup> The form of a Greek question is not necessarily different from a statement; the punctuation and context are your main clues.

<sup>2</sup> Prepositions will be discussed in chapter 8. They are little words such as "in" and "over" that describe the relationship between two items.

<sup>3</sup> Some words appear to have two accents. There are certain words that lose their accent to the following word ("proclitic") or the preceding word ("enclitic"), and you end up with a double accent on one word and no accent on the other.

essential to being totally unnecessary. Since the biblical manuscripts never had them originally, and since in our opinion they unnecessarily burden the beginning student, this text ignores the rules of accent placement (but see the Advanced Information section on p. 20).

However, this does not mean that accents are worthless and should be ignored. Far from it. Accents serve us very well in three areas.

- **Pronunciation.** If all the students in the class accent any syllable they wish, it can become very difficult to talk to each other. Consistently placing the stress on the accented syllable creates a desirable and necessary uniformity.
- **Memorization.** If you do not force yourself to say a word the same way every time, vocabulary memorization becomes very difficult. Imagine trying to memorize the word *κοινωνία* if you could not decide which syllable to accent. Try pronouncing “koi no ni a” four times, each time accenting a different syllable. See why consistency is desirable?
- **Identification.** There are a few words that are identical except for their accents. *τίς* can mean “who?” and *τις* can mean “someone.” There are also a few verbal forms where knowing the accent is helpful. We will point out these words and forms as we meet them. However, just remember that accents were not part of the original text and are open to interpretation.

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<sup>4</sup> In English we use “stress” accents. This means that when we come to the syllable that receives the accent, we put a little more stress on the pronunciation of that syllable. But in Classical Greek, the accent originally was pitch, not stress. The voice rises or falls a little when the accented syllable is pronounced. Most teachers allow their students to use a stress accent when pronouncing Greek because the music pitch accent is difficult. By the time of Koine Greek, the accent may have been stress. There is an interesting story about a cannibal tribe that killed the first two missionary couples who came to them. They had tried to learn their language, but could not. The third brave couple started experiencing the same problems with the language as had the two previous couples until the wife, who had been a music major in college, recognized that the tribe had a very developed set of pitch accents that were essential in understanding the language. When they recognized that the accents were pitch and not stress, they were able to see the significance these accents played in that language and finally translated the Bible into that musically-minded language. Luckily for us, while Greek accents were pitch, they are not that important.

## Syllabification

### 4.3 How to Divide the Words

Just as it is important to learn how to pronounce the letters correctly, it is also important to pronounce the words correctly. But in order to pronounce a Greek word you must be able to break it down into its syllables. This is called “syllabification,” and there are two ways you can learn it.

The first is to recognize that Greek words syllabify in basically the same manner as English words do. Therefore, if you “go with your feelings,” you will syllabify Greek words almost automatically. If you practice reading 1 John 1, included in the exercises of this chapter, syllabification should not be a problem. I have read it for you on the CD-ROM included with this text. The second way is to learn some basic syllabification rules.

It is essential that you master the process of syllabification, otherwise you will never be able to pronounce the words consistently, and you will have trouble memorizing them and communicating with your class mates.

1. *There is one vowel (or diphthong) per syllable.*

ἄ κη κό α μεν                      μαρ τυ ροῦ μεν

Therefore, there are as many syllables as there are vowels/diphthongs.

2. *A single consonant by itself (not a cluster<sup>5</sup>) goes with the following vowel.*

ἐ ω ρά κα μεν                      ἐ θε α σά με θα

If the consonant is the final letter in the word, it will go with the preceding vowel.

3. *Two consecutive vowels that do **not** form a diphthong are divided.*

ἐ θε α σά με θα                      Ἑ σα ἰ ας

<sup>5</sup> A consonant cluster is two or more consonants in a row.



4. A consonant cluster that can **not** be pronounced together<sup>6</sup> is divided, and the first consonant goes with the preceding vowel.

ἔμ προ σθεν                      ἄρ χῆς

5. A consonant cluster that can be pronounced together goes with the following vowel.

Χρι στός                      γρα φή

This includes a consonant cluster formed with μ or ν.

ἔθνε σιν                      πνεῦ μα

6. Double consonants<sup>7</sup> are divided.

ἄ παγ γέλ λο μεν                      παρ ρη σί α

7. Compound words<sup>8</sup> are divided where joined.

άντι χριστός                      ἐκ βάλλω

## Summary

1. A period above the line is a Greek semi-colon (literally, half a colon), and an English semi-colon is a Greek question mark.
2. There are three accents. You do not have to know why they occur where they do, but pay attention to them as you pronounce the word.
3. Greek syllabification basically follows English syllabification. Listen to your teacher pronounce the words and it will quickly become automatic.

## Vocabulary

One of the most frustrating parts of learning language is memorization, especially memorizing vocabulary. And yet, memorizing vocabulary is one of the essential elements if you are going to enjoy the language. If you have to look up every other word the language loses its charm. Because we are learning

<sup>6</sup> One way to check whether a consonant cluster can be pronounced together is to see whether those consonants ever begin a word. For example, you know that the cluster στ can be pronounced together because there is a word σταυρόω. Although the lexicon may not show all the possible clusters, it will show you many of them.

<sup>7</sup> A "double consonant" is when the same consonant occurs twice in a row.

<sup>8</sup> Compound words are words made up of two distinct words. Of course, right now you cannot tell what is a compound word because you do not know any of the words.

biblical Greek only, we have a set number of words, and statistically there are a few significant facts.

There are 5,437 different words in the New Testament. They occur a total of 138,162 times.<sup>9</sup> But there are only 313 words (5.8% of the total number) that occur 50 times or more. In addition, for special reasons you will be asked to learn six more words that occur less than fifty times. These 319 words account for 110,425 word occurrences, or 79.92% of the total word count, almost four out of five.<sup>10</sup> For example, *καί* (the word for “and”) occurs 9,153 times. Learn that one word and you know 6.7% of the total word count.

The point is that if you learn these 319 words well, you can read the bulk of the New Testament. We feel it is counterproductive to learn more, unless you really like doing things like that. Your time is better spent reading the Bible or learning grammar. And 319 words are not very many. Most introductory textbooks for other languages have about 2,000 words.

For encouragement we have included in parentheses how many times each vocabulary word occurs, and at the end of every chapter we will tell you what percent of the 138,162 word occurrences you now know.

In this chapter we have listed some Greek words that have come over directly into English (“cognates”).<sup>11</sup> Seeing the similarities between languages can often be helpful. Some of the cognates are not part of many peoples’ vocabulary, but we have found that it is still helpful to know that the cognates exist. Most of the cognates and their definitions were drawn from Ernest Klein’s masterful study, *Etymological Dictionary*, with good suggestions from Bruce Metzger’s *Lexical Aids*.

But remember: never define a Greek word on the basis of its English cognate! English was not a language until much later, so it had no impact on the meaning of Greek. Think of as many cognates as you can for the following words. We will list cognates in the footnotes.

When you use FlashWorks, you will notice that it lists more information for each word. For example, for *ἄγγελος* it has *ἄγγελος*, -ον, ὁ. You will learn about this additional information in subsequent chapters.

<i>ἄγγελος</i>	angel, messenger (175)
<i>ἀμήν</i>	verily, truly, amen, so let it be (129)
<i>ἄνθρωπος</i>	man, mankind, person, people, humankind, human being (550) <sup>12</sup>

<sup>9</sup> All frequency numbers come from the software program Accordance.

<sup>10</sup> There are also a few special forms of words you are given in the vocabulary. If a vocabulary word does not have its frequency listed after it, that word is not included in this frequency counting.

<sup>11</sup> As you will see, kappa came over into English as a “c.” Remember also that when upsilon is not in a diphthong, it is transliterated as “y.”

ἀπόστολος	apostle, envoy, messenger (80)
Γαλιλαία	Galilee (61) <sup>13</sup>
γραφή	writing, Scripture (50) <sup>14</sup>
δόξα	glory, majesty, fame (166) <sup>15</sup>
ἐγώ	I (1,725) <sup>16</sup>
ἔσχατος	last (52) <sup>17</sup>
ζωή	life (135) <sup>18</sup>
θεός	God, god (1,317) <sup>19</sup>
καί	and, even, also, namely (9,153) <sup>20</sup>
καρδία	heart, inner self (156) <sup>21</sup>
κόσμος	world, universe, humankind (186) <sup>22</sup>
λόγος	word, Word, statement, message (330) <sup>23</sup>
πνεῦμα	spirit, Spirit, wind, breath, inner life (379) <sup>24</sup>
προφήτης	prophet (144)
σάββατον	Sabbath, week (68) <sup>25</sup>

<sup>12</sup> *Anthropology*, the study of humans.

<sup>13</sup> Most names are easily recognized.

<sup>14</sup> An *autograph* is a writing of one's own (αὐτός) name.

<sup>15</sup> The *doxology* is a "word" (λόγος, see below) of "praise."

<sup>16</sup> *Ego*, the "I" or "self" of a person.

<sup>17</sup> *Eschatology* is the study of last things.

<sup>18</sup> *Zoology* is the study of animal life.

<sup>19</sup> *Theology* is the study of God.

<sup>20</sup> *Triskaidekaphobia* is the fear (φόβος) of the number 13, 3 (τρεις) and (καί) 10 (δέκα).

<sup>21</sup> *Cardiology* is the study of the heart. Notice how the kappa came over into English as a "c."

<sup>22</sup> *Cosmology* is the philosophical study of the universe.

<sup>23</sup> This word has a wide range of meaning, both in Greek and in English. It can refer to what is spoken, or it can be used philosophically/theologically for the "Word" (John 1:1-18). As you can see from examples above, λόγος (or the feminine λογία) is often used in compounds to denote the "study" of something.

<sup>24</sup> By "Spirit" we mean the Holy Spirit. Remember, in Greek there are no silent consonants, so the pi is pronounced; unlike in English where, for example, the "p" is not pronounced in the word, "pneumatic." *Pneumatology* is the study of spiritual beings.

<sup>25</sup> σάββατον often occurs in the plural, but can be translated as a singular.

φωνή	sound, noise, voice (139) <sup>26</sup>
Χριστός	Christ, Messiah, Anointed One (529) <sup>27</sup>

Proper names are especially easy to learn.

Ἀβραάμ	Abraham (73)
Δαβίδ	David (59)
Παῦλος	Paul (158)
Πέτρος	Peter (156)
Πιλάτος	Pilate (55)
Σίμων	Simon (75)

There are many other words that we could show you, but as you can see, learning vocabulary does not have to be that difficult. Learn these vocabulary words now.

Total word count in the New Testament:	138,162
Number of words learned to date:	26
Number of word occurrences in this chapter:	16,100
Number of word occurrences to date:	16,100
Percent of total word count in the New Testament:	11.65%

Remember that 11.65% translates into knowing more than one out of every ten word occurrences. One out of ten! Encouraged?

## Advanced Information

**4.4 Basic rules for accents.** If you want to know the basics about accents, here they are.

1. The **acute** ( ´ ) can occur on any of the last three syllables.
2. The **circumflex** ( ˆ ) can occur only on one of the last two syllables and will always be over a long vowel. η and ω are always long vowels. α, ι, and υ can be either long or short. α is always long.

<sup>26</sup> The double meaning of “sound” and “voice,” along with the double meaning of πνεῦμα as “wind” and “spirit,” creates the pun in John 3:8. τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. A *phonograph* is literally a “writer of sounds.”

<sup>27</sup> In the Old Testament and the earlier parts of the New Testament “χριστός” was a title, but as you move through Acts and it becomes so closely associated with Jesus that it becomes a personal name like “Jesus” and should be capitalized (Χριστός).



3. The **grave** ( ` ) is formed when a word is normally accented with an acute on the final syllable. When the word is not followed by a punctuation mark, then the acute becomes a grave. In other words, if the word is accented on the final syllable, the Greeks always dropped their voices at the end of a word, but raised it when the word was at the end of a clause or sentence.
4. Accents on nouns try to stay on the same syllable. This is called *consistent accent*. Accents on verbs try to move as far back toward the beginning of the verb as possible. This is called *recessive accent*.

If you want to learn more about accents, check out my *Morphology of Biblical Greek*.

#### 4.5 Here are some more Greek words. What are some English cognates? You do not need to learn the Greek words now.

<i>word</i>	<i>definition</i>
ἀγάπη	love
ἀδελφός	brother
ἅγιος	holy
αἷμα	blood
ἁμαρτία	sin
γλῶσσα	tongue, language
ἐκκλησία	church, Church, assembly, congregation
ἔργον	work
εὐαγγέλιον	good news, Gospel
θάνατος	death
θρόνος	throne
Ἰησοῦς	Jesus
Ἰσραήλ	Israel
λίθος	stone
μέγας	large, great
μήτηρ	mother
Μωϋσῆς	Moses
νόμος	law
παραβολή	parable
πατήρ	father
πρεσβύτερος	elder
πῦρ	fire
ὔδωρ	water
Φαρισαῖος	Pharisee
ψυχή	soul, life, self

# Introduction to English Nouns

## Overview

In this chapter we will learn the following:

- terms used in English grammar (inflection, case, number, gender, lexical form);
- other terms such as definite article, predicate nominative, and declension;
- parts of speech (noun, adjective, preposition, subject/predicate);
- a brief introduction to verbs.

## Introduction

- 5.1 As strange as it may seem, the first major obstacle many of you must overcome is your lack of knowledge of English grammar. For whatever reasons, many do not know enough English grammar to learn Greek grammar. We cannot teach about the Greek nominative case until you know what a case is. You must learn to crawl before walking.

For this reason we begin our discussion of Greek nouns with a short introduction to the English grammar relevant for studying nouns. (A similar discussion is included before we start talking about verbs.) At the beginning of every chapter we will introduce some of the finer points of English grammar that are relevant for that chapter.

There is a lot of information in this chapter. The purpose is not to overwhelm you, but to introduce you to nouns and provide a central location for reference. As you have questions in the later chapters, refer back to this chapter.

## Inflection

- 5.2 Sometimes the form of a word changes when it performs different functions in a sentence or when the word changes its meaning. This is called “inflection.” For example, the personal pronoun is “he” if it refers to a male, and “she” if it refers to a female. It is “she” when it is the subject of the sentence (e.g., “She is my wife.”), but changes to “her” when it is the direct object (e.g., “The teacher flunked her.”) If the king and queen have one son, he is the “prince,” but if they have

two they are “princes.” If their child is a girl she is called a “princess.” All these changes are examples of inflection.

Compared with most languages, English is not highly inflected. Greek, on the other hand, is highly inflected. Almost every word is altered depending upon its use in the sentence and its meaning.

The following grammatical concepts can affect the form of a word in both languages.

- 5.3 Case.** Words perform different functions in a sentence. These different functions are called “cases.” In English there are three cases: subjective, objective, and possessive. Some English words change their form when they switch functions, while other words stay basically the same. (In the following examples, the personal pronoun “he” will change depending upon its case.)

If a word is the **subject** of the sentence, it is in the **subjective** case. (“*He* is my brother.”) The subject is that which does the action of the active verb.

- The subject is usually the first noun (or pronoun) before the verb in a sentence. For example: “*Bill* ran to the store.” “The *ball* broke the window.” Word order shows that both *Bill* and *ball* are the subjects of their verbs.
- However, sometimes it is hard to determine which word is the subject. You can usually find out by asking the question “who?” or “what?” For example, “Who ran to the store?” “*Bill*.” “What broke the window?” “*The ball*.”

If a word shows possession, it is in the **possessive** case. (“*His* Greek Bible is always by *his* bed.”)

If a word is the **direct object**, it is in the **objective** case. The direct object is the person or thing that is directly affected by the action of the verb. This means that whatever the verb does, it does so to the direct object. (“The teacher will flunk *him* if he does not take Greek seriously.”)

- It usually follows the verb in word order. For example: “Robin passed her *test*.” “The waiter insulted *Brian*.” *Test* and *Brian* are the direct objects.
- You can usually determine the direct object by asking yourself the question “what?” or “whom?” Robin passed what? Her test. The waiter insulted whom? Brian.



<i>case</i>	<i>function</i>	<i>example</i>
Subjective	subject	" <i>He</i> borrowed my computer.
Possessive	possession	"He borrowed <i>my</i> computer."
Objective	direct	"He borrowed my <i>computer</i> ."

We chose the pronoun "he" for some of the illustrations above because it changes its form quite readily. Most words will not, except for the possessive case. For example, the word "teacher" stays the same whether it is the subject ("The *teacher* likes you.") or the direct object ("You like the *teacher*"). However, to form the possessive it will change by the addition of an apostrophe s. ("She is the *teacher's* pet.")

- 5.4 Number.** Words can be either **singular** or **plural**, depending upon whether they refer to one, or more than one. For example, "*Students* (plural) should learn to study like this *student*" (singular).
- 5.5 Gender.** Some words, mostly pronouns, change their form depending upon whether they are referring to a **masculine**, **feminine**, or **neuter** object. For example, "*He* (masculine gender) gave *it* (neuter gender) to *her* (feminine gender)." (*He*, *it*, and *her* are all forms of the same pronoun, the third person singular personal pronoun.)

Another example is the word "prince." If the heir to the throne is male, then he is the "prince." But if the child is female, she is the "princess." Most English words do not change to indicate gender. "Teacher" refers to either a woman or a man. If a word refers to neither a masculine or feminine thing, then it is neuter.

- 5.6 Natural gender** means that a word takes on the gender of the object it represents. We refer to a rock as an "it" because we do not regard the rock as male or female. But we refer to a man as "he" and a woman as "she."

In Greek, pronouns follow natural gender but nouns for the most part do not. *ἁμαρτία* is a feminine noun meaning "sin," although "sin" is not a female concept; *ἁμαρτωλός* can be a masculine noun meaning "sinner," although "sinner" is not a masculine concept.

- 5.7 Declension.** In English, there are different ways to form the plural. For example, to form the plural of most words you add an "s" ("books"). However, other words form their plurals by changing a vowel in the word ("man" becomes "men"). Although these two words form their plurals differently, both plurals perform the same function. They indicate more than one item.



Notice that it does not matter how a word forms its plural as far as meaning is concerned. "Children" and "childs," if the latter were a word, would mean the same thing.

## Parts of Speech

- 5.8 Noun.** A noun is a word that stands for someone or something. In the sentence, "Bill threw his big black book at the strange teacher," the words "Bill," "book," and "teacher" are nouns.
- 5.9 Adjective.** An adjective is a word that modifies a noun (or another adjective). In the sentence above, "big," "black," and "strange" are adjectives that modify nouns. In the sentence, "The dark brown Bible costs too much," "dark" is an adjective modifying another adjective "brown."
- 5.10 Preposition.** A preposition is a word that shows the relationship between two other words. For example, the relationship can be spatial ("The Greek text is *under* the bed.") or temporal ("The student always studies *after* the ball game.").
- The word or phrase following the preposition is the **object** of the preposition ("bed" in the first example, "the ball game" in the second).
- 5.11 Subject and predicate.** A sentence can be broken down into two parts. The term **subject** describes the subject of the verb and what modifies the subject. **Predicate** describes the rest of the sentence, including verb, direct object, etc.
- 5.12 Definite article.** In English, the definite article is the word "the." In the sentence, "The student is going to pass," the definite article is identifying one student in particular (even though context is required to know which one it is).
- 5.13 Indefinite article.** In English, the indefinite article is the word "a." In the sentence, "A good student works every day on her Greek," the article is indefinite because it does not identify any one particular student. It is indefinite about the person of whom it is speaking.
- If the word following the indefinite article begins with a vowel, the indefinite article will be "an."

## Subjects and Verbs

- 5.14** The formal study of verbs has been deferred until chapter 15. For now, you are to concentrate on nouns and learn them well. Later we will tackle verbs.

However, there is one important grammatical note you need to learn in order to make sense of the exercises. *The ending of the verb indicates person and number.* For example, the εις ending on γράφεις tells you that the subject is “you.” The ει ending on γράφει tells you that the subject is “he,” “she,” or “it.” γράφεις means “you write,” while γράφει means “he writes.” You will see how this works out in the exercises.

“I” and “we” are considered “first person,” “you” is second person, and everything else (including “he,” “she,” and “it”) are third person.

- 5.15** An important consequence of this is that a Greek sentence does not need to have an expressed subject; the subject can be implied by the verb. So, σὺ γράφεις and γράφεις both mean, “You write.” The “you” comes from both the pronoun σὺ as well as the ending on the verb.

In the exercises, we will always include the pronoun (e.g., “he,” “they,” “we”) in the translation of the verb. If there is an expressed subject, you would not use the pronoun.

ἄνθρωπος γράφει (he/she/it writes) τὸ βιβλίον.  
A man writes the book.

In this sentence, you would not translate, “A man he writes the book.” You would simply say, “A man writes the book.” However, if the subject were not expressed, i.e., if ἄνθρωπος were not present, then you would translate, “He writes the book.”

- 5.16** One more point. γράφει can mean “he writes,” “she writes,” or “it writes.” The ει ending is used with all three genders. Only context will help you decide which gender is correct. We will always translate verbs in the exercises up to chapter 15 with all three pronouns, and it is up to you to decide which is the more appropriate translation based on context.

ἄνθρωπος γράφει (he/she/it writes) τὴν γραφὴν.  
A man writes the book.



# Nominative and Accusative; Definite Article

(First and Second Declension Nouns)

## Exegetical Insight

The nominative case is the case that the subject is in. When the subject takes an equative verb like “is” (i.e., a verb that equates the subject with something else), then another noun also appears in the nominative case—the predicate nominative. In the sentence, “John is a man,” “John” is the subject and “man” is the predicate nominative. In English the subject and predicate nominative are distinguished by word order (the subject comes first). Not so in Greek. Since word order in Greek is quite flexible and is used for emphasis rather than for strict grammatical function, other means are used to distinguish subject from predicate nominative. For example, if one of the two nouns has the definite article, it is the subject.

As we have said, word order is employed especially for the sake of emphasis. Generally speaking, when a word is thrown to the front of the clause it is done so for emphasis. When a predicate nominative is thrown in front of the verb, by virtue of word order it takes on emphasis. A good illustration of this is John 1:1c. The English versions typically have, “and the Word was God.” But in Greek, the word order has been reversed. It reads,

καὶ θεὸς ἦν ὁ λόγος  
and God was the Word.

We know that “the Word” is the subject because it has the definite article, and we translate it accordingly: “and the Word was God.” Two questions, both of theological import, should come to mind: (1) why was θεός thrown forward? and (2) why does it lack the article? In brief,<sup>1</sup> its emphatic position stresses its essence or quality: “What God was, the Word was” is how one translation brings out this force. Its lack of a definite article keeps us from identifying the *person* of the Word (Jesus Christ) with the *person* of “God” (the Father). That is to say, the word order tells us that Jesus Christ has all the divine attributes that

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<sup>1</sup> This verse is dealt with in more detail by Wallace, pp. 266-269.

the Father has; lack of the article tells us that Jesus Christ is not the Father. John's wording here is beautifully compact! It is, in fact, one of the most elegantly terse theological statements one could ever find. As Martin Luther said, the lack of an article is against Sabellianism; the word order is against Arianism.

To state this another way, look at how the different Greek constructions would be rendered:

καὶ ὁ λόγος ἦν ὁ θεός	“and the Word was the God” (i.e., the Father; Sabellianism)
καὶ ὁ λόγος ἦν θεός	“and the Word was a god” (Arianism)
καὶ θεὸς ἦν ὁ λόγος	“and the Word was God” (Orthodoxy).

Jesus Christ is God and has all the attributes that the Father has. But he is not the first person of the Trinity. All this is concisely affirmed in καὶ θεὸς ἦν ὁ λόγος.

*Daniel B. Wallace*

## Overview

In this chapter we will learn:

- to identify whether a noun is first or second declension;
- two cases and their endings: the nominative (used when the noun is the subject); the accusative (used when the noun is the direct object);
- the forms of the word “the” and how they “agree” with the noun they are modifying;
- two hints for effective translation;
- the first three of eight noun rules.

## Introduction

**6.1** This is by far the longest chapter in this text. We are meeting some important ideas for the first time, and we want to cover them adequately. Most of it is grammar and not much is memory work, so take heart. There is a review part way through and a summary at the end.

The chapters in this text are laid out consistently. Each one starts with an exegetical insight designed to illustrate some point you will be learning in the chapter, an overview, and a discussion of relevant English grammar. Then you will learn the Greek grammar, and finish with a summary of the entire discussion, a vocabulary section, and sometimes an advanced section.



## English

- 6.2 Everything you need to know about English grammar in this chapter has been covered in chapter 5.

## Greek

### The Form of the Greek Noun

- 6.3 Do not memorize the endings in the following illustrations. All we want you to see is how inflection works.

**Case endings.** The case of a word in Greek is indicated by the “case ending.” This is a suffix added to the end of the word. For example, the basic word for “apostle” is ἀπόστολο. If the word is functioning as the subject of the verb, it takes a case ending that is equivalent to the “subjective” case in English: ς (ἀπόστολος). If it is functioning as the direct object of the sentence, it takes a case ending that is equivalent to the “objective” case in English: ν (ἀπόστολον).

ὁ ἀπόστολος πέμπει τὸν ἀπόστολον.

The apostle sends the apostle.

In English, we normally use word order to determine the function of a word. If the word is the subject of the verb, it comes before the verb; if it is the direct object of the verb, it comes after the verb. But in Greek, it is the case ending, *not the word order*, that indicates the function of a word; therefore, it is extremely important to learn the case endings well.

The following issues affect which case ending is used in a specific instance.

- 6.4 **Stem.** If you take the case ending off a noun you are left with the stem. The stem of λόγος is λογο. It is the stem of a noun that carries the actual meaning of the word.

It is essential that you be able to identify the stem of a word.

- 6.5 **Gender.** A noun is either masculine, feminine, or neuter. A noun has only one gender and it never varies.<sup>2</sup>

A word is not always the gender you might expect (cf. “natural gender,” §5.6). ἁμαρτωλός means “sinner” and is masculine, but it does not mean that a sinner is male. ἁμαρτία means “sin” and is a feminine noun, but it does not mean that sin is a feminine trait.

<sup>2</sup> There are a few words that are both masculine and feminine, but we will not meet them for some time.

However, there are certain patterns that will help you remember the gender of a word. Words listed in the vocabulary section that end in *ος* are usually masculine, words ending with *ον* are usually neuter, and words ending in eta or alpha are mostly feminine.

**6.6 Number.** Instead of adding an “s” to a word, Greek indicates singular or plural by using different case endings. *ἀπόστολος* means “apostle” and *ἀπόστολοι* means “apostles.” The difference between the singular and plural is indicated by the case endings *ς* and *ι*.

**6.7 Declensions.** We discussed in §5.7 how there are different patterns that English nouns follow in forming their plural. Some add “s,” others add “es,” while others change the vowel in the stem of the word (e.g., “men”). The pattern a word follows does not affect its meaning, only its form. “Children” and “childs” would mean the same thing, if the latter were actually a word.

In Greek there are basically three inflectional patterns used to create the different case endings. Each of these patterns is called a “declension.” What declension a particular noun follows has no bearing on the meaning of the word. *The different declensions affect only the form of the case ending.*

- Nouns that have a stem ending in an alpha or eta are **first declension**, take first declension endings, and are primarily feminine (e.g., *γραφή*).
- Nouns that have a stem ending in an omicron are **second declension**, take second declension endings, and are mostly masculine or neuter (*ἀπόστολος*; *ἔργον*).
- If the stem of a word ends in a consonant it is **third declension**. We will deal with the third declension in chapter 10.

For example, a first declension case ending for the subject of the verb is nothing; the stem stands by itself (*γραφή*; *ώρα*).

ἡ ὥρα ἐστὶν νῦν.  
The hour is now.

A second declension case ending for the subject of the verb is *ς* (*ἀπόστολος*).<sup>3</sup>

ὁ ἀπόστολος λέγει τὸν λόγον.  
The apostle speaks the word.

Remember: declension affects only the case ending used; it does not affect meaning.

<sup>3</sup> If *ἀπόστολος* (masc) and *ἀποστόλη* (fem) were both words, they would have the same meaning (except *ἀπόστολος* would designate a man and *ἀποστόλη* a woman).



Since the final letter of the noun stem determines its declension, *a noun can belong to only one declension.*

**Indeclinable.** Some words in Greek are indeclinable, such as personal names and words borrowed from other languages. Their form, therefore, does not change regardless of their meaning or function in the sentence.

## First Two Cases

**6.8 Nominative.** In this chapter we will learn two of the five Greek cases. The first is the nominative case. The primary function of the nominative case is to indicate the **subject** of the sentence. In other words, if a word is the subject of the verb it will have a nominative case ending.

As we have seen above, one of the nominative singular case endings is sigma. In the following sentence, which word is the subject? (ἀγαπᾷ means “he loves” and τὸν means “the.”)

ὁ θεὸς ἀγαπᾷ τὸν κόσμον.

**6.9 Accusative.** If a word is the **direct object** of the verb it will be in the accusative case. This means that it will have an accusative case ending.

One of the accusative singular case endings is ν. In the following sentence, which word is the direct object?

ὁ θεὸς ἀγαπᾷ Χριστόν.

**6.10 Word order.** Notice in the example above that you do not determine whether a word is the subject or the object by its order in the sentence as you do in English. *The only way to determine the subject or direct object of a Greek sentence is by the case endings.*

This cannot be stressed too much. Your natural inclination will be to ignore the case endings and assume that the word before the verb is the subject and the word after the verb is the direct object. Fight this tendency!

In Greek, the ending σ shows you that this word is in the nominative and therefore is the subject. The ending ν shows you that this word is the accusative and therefore is the direct object.<sup>4</sup> In the following examples locate the subjects and direct objects. Note that although each example has the same meaning (“God loves the world”), the order of the words is different.

<sup>4</sup> As we will see, these letters are also endings for other cases, but for the sake of this illustration we make the simplification.

Θεὸς ἀγαπᾷ τὸν κόσμον.  
ἀγαπᾷ τὸν κόσμον Θεός.

τὸν κόσμον Θεὸς ἀγαπᾷ.  
ἀγαπᾷ Θεὸς τὸν κόσμον.

As a general rule, try to maintain the same order of the Greek words in your translation if possible. While word placement does not determine function, it does help in some situations to understand the author's intention. For example, Ephesians 2:8 starts, "For by grace you have been saved through faith." Paul wanted to emphasize, above all else, that salvation is due to God's grace, and therefore he places that fact first for emphasis. Your translation should retain that emphasis, as long as it is acceptable English.

**6.11 Lexicons and lexical form.** Whereas most people call them "dictionaries," scholars call them **lexicons**.

The form of the word found in the lexicon is called the **lexical form**. The lexical form of a Greek noun is its form in the nominative singular. For example, the lexical form of κόσμον (accusative singular) is κόσμος.

Your vocabulary words are given in their lexical forms. Whenever you are asked to explain the form of an inflected Greek word, you must be able to indicate its lexical form; otherwise, you will not be able to look up the word in the lexicon and find its meaning.

## Review

**6.12** We are halfway through this lesson, so let's stop and review what we have learned so far.

- a. Greek uses different case endings to indicate the case (nominative; accusative), gender (masculine; feminine; neuter), and number (singular; plural).
- b. The stem of the word is the basic form of the word that carries its meaning. It is discovered by removing the case ending.
- c. Stems ending in an alpha or eta are in the first declension; stems ending in omicron are in the second declension.
- d. If a word is the subject of a verb, it is in the nominative case and uses nominative case endings.
- e. If a word is the direct object of a verb, it is in the accusative case and uses accusative case endings.
- f. Word order does not determine the function of a word, but it can show the author's emphasis.
- g. The lexical form of a noun is the nominative singular.



## Case Endings

**6.13 Form.** The following chart is called a “paradigm.” All the paradigms in this book have the same basic structure. Here are some important hints.

- *The singular forms are on top, and the plural below.*
- *The order left to right is masculine, feminine, neuter.*

The “2 - 1 - 2” along the top means that the masculine follows the second declension, the feminine follows the first declension, and the neuter follows the second. As we have noted, the first declension is usually feminine, and the second declension is usually masculine or neuter.

- Learn these endings! Without them, you will never be able to translate anything.
- Be sure to memorize the endings by themselves, not only what they look like when attached to a word. Otherwise you will not easily be able to identify the endings on other nouns.
- The key to learning these paradigms is to realize that *translation does not require you to repeat paradigms; it requires you to recognize the endings when you see them.*
- Older methods of learning Greek required you to memorize paradigm after paradigm, fifty-two in all. You can still do that if you wish, but that means that for the rest of your life you will have to review paradigm after paradigm. You get the picture. We offer you a different approach. Memorize the definite article, one other paradigm, and eight rules. That’s all there is to it. Which way would you like to go?
- We suggest that you read the paradigms left to right, not top to bottom. When you are translating a verse, you will be looking for a word in the nominative to be the subject, and at first you do not care about its gender.
- Use flash cards. Put each ending on a different card, carry them with you wherever you go, mix them up, and review them over and over again.
- Always say the endings out loud, and always pronounce them the same way. The more senses you employ in memorization the better. Pronounce the ending out loud; listen to yourself speak; write the ending down; look at what you have written.

This is the paradigm of the case endings used by the first and second declensions, nominative and accusative.<sup>5</sup> A dash (-) means that no case ending is used and the stem of the noun stands by itself. The

underline (α) means that the case ending joins with the final stem vowel.<sup>6</sup> These endings must be learned perfectly.<sup>7</sup>

	2	1	2
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ς	-	ν
<i>acc sg</i>	ν	ν	ν
<i>nom pl</i>	ι	ι	<u>α</u>
<i>acc pl</i>	υς	ς	<u>α</u>

When attached to the final stem vowel they look like this.

	2	1	2
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ος	η α	ον
<i>acc sg</i>	ον	ην αν	ον
<i>nom pl</i>	οι	αι	α
<i>acc pl</i>	ους	ας	α

As you can see, we have to make allowance for the two stem vowels in the feminine, and there are no underlinings.

#### 6.14 Hints

- The masculine and feminine case endings are often identical. In the nominative and accusative, the neuter is usually distinct from the masculine.
- In the neuter, the nominative and accusative singular are always the same, and the nominative and accusative plural are always the same (see §6.19 below). Context will usually show you whether the word is the subject or direct object.

<sup>5</sup> If you have studied Greek before, you will notice a few differences. Just about every grammar teaches that the final stem vowel is part of the case ending, ος and not ς. Not only is this incorrect, but in our opinion it makes learning Greek much more difficult. If you learn the true case endings, you will find that memorization is kept to a minimum!

<sup>6</sup> This is called “contraction,” and we will discuss it in detail later. For example, the stem of the noun ἔργον is ἔργο. When it is in the neuter plural its form is ἔργα. The omicron and alpha have “contracted” to alpha. ἔργο + α → ἔργα.

<sup>7</sup> If you really want to be technical, the ending for the masculine accusative plural is υς. But because of the nature of the nu, it drops out. In order to compensate for the loss of the letter, the omicron of the stem lengthens to ου (\*λογο + υς → λογος → λόγους). It is easier just to memorize the ending as υς.



## Nouns

**6.15 Paradigm of the word and case endings.** Now let's add the case endings to the nouns. Be sure to differentiate between the stem and the case ending.

	2	1	2	
	<i>masc</i>	<i>fem</i>	<i>neut</i>	
<i>nom sg</i>	λόγος	γραφή	ῥα	ἔργον
<i>acc sg</i>	λόγον	γραφήν	ῥαν	ἔργον
<i>nom pl</i>	λόγοι	γραφαί	ῥαι	ἔργα
<i>acc pl</i>	λόγους	γραφάς	ῥας	ἔργα

Notice which endings are going to give you trouble. The nu occurs in several places. You will also discover that the alpha is used in many places.

**6.16 Feminine.** In the paradigm there are two feminine nouns, γραφή and ῥα. The only difference between the forms of these two words is the final stem vowel. γραφή ends in eta, and ῥα ends in alpha. If you think of the alpha and eta as being related vowels, then you will not have to learn two different patterns for feminine nouns. They are identical except for the final stem vowel.

However, notice also that in the plural the stem of γραφή ends in an alpha and not an eta. All first declension nouns that have eta in the singular shift to alpha in the plural.

**6.17 Parse.** When asked to “parse” a noun, you should specify five things about the word.

1. case (nominative, accusative)
2. number (singular, plural)
3. gender (masculine, feminine, neuter)
4. lexical form (nominative singular)
5. inflected meaning

For example, λόγους is accusative plural masculine, from λόγος, meaning “words.”

This is only a suggestion. Teachers will vary on their preferred order of parsing.

**6.18 Parsing neuter nouns.** When parsing a neuter word that is either nominative or accusative, our suggestion is to list both possibilities.

When you are translating a sentence and come across one of these forms, it is important that you have trained yourself to realize that the word can be either the subject or direct object. If you make an assumption that it is the subject when in fact it is the direct object, you may never be able to translate the sentence. But if you are accustomed to parsing it as “nominative/accusative,” you will be less likely to make this mistake.

For example, ἔργον is nominative or accusative singular neuter, from ἔργον, meaning “work.”

### The First Three Noun Rules

- 6.19** These are the first three of the famous eight noun rules. Learn them exactly!
1. *Stems ending in alpha or eta are in the first declension, stems ending in omicron are in the second, and consonantal stems are in the third.*
  2. *Every neuter word has the same form in the nominative and accusative.*  
ἔργον could be either nominative or accusative.
  3. *Almost all neuter words end in alpha in the nominative and accusative plural.*

All of the eight noun rules are listed in the Appendix, page 344.

### Definite Article

- 6.20** **Summary.** The definite article is the only article in Greek. There is no indefinite article (“a,” cf. §6.26). For this reason you can refer to the Greek definite article simply as the “article.”
- 6.21** **Agreement.** The article has case, number, and gender. *The article always agrees with the noun that it modifies in case, number, and gender.* In other words, if a noun is nominative, singular, masculine (ἄνθρωπος), the article that modifies it will be nominative, singular, masculine (ὁ).  
The lexical form of the article is always the nominative, singular, masculine (ὁ). As a general rule, the lexical form of any word that occurs in more than one gender is the masculine form.
- 6.22** **Form.** Here is the paradigm of the article. Compare the forms to the case endings to see all the similarities. The feminine follows the first declension, the masculine and neuter the second.



	2	1	2
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ὁ	ἡ	τό
<i>acc sg</i>	τόν	τήν	τό
<i>nom pl</i>	οἱ	αἱ	τά
<i>acc pl</i>	τούς	τάς	τά

### 6.23 Hints

- The article does not care about the declension of the word it is modifying. ἡ will modify a feminine noun whether it is first or second declension.<sup>8</sup> This makes the article consistent, easy to learn, and very important.
- The article begins with either a rough breathing or a tau. Then you have the characteristic vowel of that declension and the case ending. The only exception is the neuter singular.<sup>9</sup>

<sup>8</sup> We have not yet seen any second declension feminine nouns.

<sup>9</sup> Here are some more hints.

- The vowel in the feminine article is always eta in the singular, never alpha as can be the case with nouns.
- The nominative singular is easy to memorize. In the feminine and masculine there is no case ending and no tau. The vowel stands alone, and since you have already associated the eta with the first declension and omicron with the second you already know these forms. But note the breathing.

The neuter could not follow suit, otherwise it would have been identical to the masculine. Therefore you have the characteristic tau followed by the omicron that you associate with the second declension.

- In both the feminine and masculine, the nominative plural endings are a vowel followed by an iota. Again you see the characteristic alpha and omicron. If you learn that the vowel-iota combination indicates nominative plural, then if it is αι the word is feminine and if it is οι the word is masculine. (In the next chapter we will learn another form that ends in a vowel and iota, but the iota will be written under the vowel.)
- τήν and τόν are exactly alike except that the feminine has an eta and the masculine has an omicron.
- In the accusative plural you have the characteristic alpha and omicron. You will discover that the vowel-sigma combination is typical for the accusative plural, and the alpha is common in neuter plural words (rule 3).

**6.24** Here is the noun paradigm with the definite article.

	2	1		2
	<i>masc</i>	<i>fem</i>		<i>neut</i>
<i>nom sg</i>	ὁ λόγος	ἡ γραφή	ἡ ὥρα	τὸ ἔργον
<i>acc sg</i>	τὸν λόγον	τὴν γραφήν	τὴν ὥραν	τὸ ἔργον
<i>nom pl</i>	οἱ λόγοι	αἱ γραφαί	αἱ ὥραι	τὰ ἔργα
<i>acc pl</i>	τοὺς λόγους	τὰς γραφάς	τὰς ὥρας	τὰ ἔργα

**6.25** *Knowing the forms of the article is the key to understanding the forms of nouns in Greek.* If you learn the forms of the Greek article well, you will not have much more to learn for nouns. Almost all nouns are preceded by the article. If you cannot decline a noun you can look at the article and will know what the noun is. Very few people, even those who have known Greek for many years, can recite all the noun paradigms. They use hints like the article.

A second reason why the article is important is that most of the case endings found on nouns are similar to the definite article. Therefore, if you know the article, you know many of the case endings.

## Translation Procedure

**6.26** When students start learning Greek, one of their most serious problems is that when they try to translate a sentence, it looks like a collection of unrelated words. As you learn more about this marvelous language, this problem becomes even more pronounced.

The keys to this problem are your case endings and the article. At this point, all you can do is find the subject and the direct object. It is helpful to split the sentence into its parts.

θεὸς σώσει ψυχάς.

God will save souls.

The subject is θεός and the direct object is ψυχάς. You could divide the sentence like this:

θεὸς / σώσει / ψυχάς.

If there is an article, keep it with the noun.

ὁ λόγος / σώσει / ψυχάς.

**6.27** **Article.** As in English, the Greek article is translated “the.” The general rule is to translate according to the presence or absence of the article. If an article is present, translate it. If there is no article, do not use “the.”

If there is no article you may insert “a” before the noun if it makes better sense in English. For example, “ὁ ἄνθρωπος” means “the man” and “ἄνθρωπος” means “man” or “a man.”

- 6.28** You will soon discover that the Greeks do not use the article the same way we do. They use it when we never would, and they omit it when English demands it. Languages are not codes, and there is not an exact word for word correspondence. Therefore, we must be a little flexible at this point. As we work through the following chapters we will note some of the differences. You will meet these two in this chapter:

**Names.** Greek often uses the definite article before a proper name. For example, you will often find ὁ θεός (the God) or ὁ Ἰησοῦς (the Jesus). You may omit the article in your translation of proper names.

**Abstract nouns.** Greek often includes the article with abstract nouns such as “the Truth” (ἡ ἀληθεία), although English does not normally use the article.

- 6.29** **Postpositive.** A postpositive is a word that cannot be the first word in a sentence or clause, even though in your translation it is the first word. It usually is the second word and sometimes the third. There are only a few postpositives, but in this chapter we will learn δέ, meaning “but.” ὁ δε εἶπον ... is translated “But he said ....”

## Summary

- The fog.** You are now entering the fog. You will have read this chapter and think you understand it—and perhaps you do—but it will seem foggy. That is okay. That’s what we call “the fog.” If this gets discouraging, look two chapters back and you should understand that chapter clearly. In two more chapters this chapter will be clear, assuming you keep studying.
- Greek uses case endings to show the function being performed by a noun. Different case endings are used to designate gender (masculine, feminine, neuter), number (singular, plural), and case (nominative, accusative).
- The stem of a noun is what is left after removing the case ending.
- Greek has three different declensions.
  - Stems ending in alpha and eta are first declension and are usually feminine.
  - Stems ending in omicron are second declension and usually masculine or neuter.

The declension of a noun affects only its form, not its meaning.

- The subject of a verb uses nominative case endings, while the direct object uses accusative case endings.



6. Memorize the paradigm of the case endings and the article.
7. The article agrees with the noun that it modifies in case, number, and gender.
8. Always be able to identify the subject and direct object in a sentence.
9. Learn the endings by themselves. Then learn the full paradigm that lists the article, noun stem, and case endings.

	2	1	2	
	<i>masc</i>	<i>fem</i>		<i>neut</i>
<i>nom sg</i>	ς	-	ν	
<i>acc sg</i>	ν	ν	ν	
<i>nom pl</i>	ι	ι	<u>α</u>	
<i>acc pl</i>	υς	ς	<u>α</u>	
<i>nom sg</i>	ὁ λόγος	ἡ γραφή	ἡ ὥρα	τὸ ἔργον
<i>acc sg</i>	τὸν λόγον	τὴν γραφήν	τὴν ὥραν	τὸ ἔργον
<i>nom pl</i>	οἱ λόγοι	αἱ γραφαί	αἱ ὥραι	τὰ ἔργα
<i>acc pl</i>	τοὺς λόγους	τὰς γραφάς	τὰς ὥρας	τὰ ἔργα

10. The first three noun rules.
  1. Stems ending in alpha or eta are in the first declension, stems ending in omicron are in the second, and consonantal stems are in the third.
  2. Every neuter word has the same form in the nominative and accusative.
  3. Almost all neuter words end in alpha in the nominative and accusative plural.
11. Divide the sentence you are translating into its parts: subject; verb; direct object. Keep the article with the noun it is modifying.

## Vocabulary

All nouns are listed with their article (e.g., ἀγάπη, ἡ). Be sure to memorize the article with the word so you can remember its gender. The stem of the word is listed with an asterisk (e.g., \*ἀγαπη). Be sure to check out the footnotes.

ἀγάπη, ἡ	love (116; *ἀγαπη) <sup>10</sup>
ἄλλος	other, another (155; *αλλο) <sup>11</sup>

<sup>10</sup> The *agape* was the love feast of early Christians.

<sup>11</sup> An *allegory* is a description of one thing using the image of *another*.

αὐτός	singular: he, she, it (him, her) (5,595; *αὐτο) <sup>12</sup> plural: they (them)
βασιλεία, ἡ	kingdom (162; *βασιλεια) <sup>13</sup>
δέ	but, and (2,792) <sup>14</sup>
ἐν	in, on, among (2,752)
ἔργον, τό	work, deed, action (169; *ἐργο) <sup>15</sup>
καιρός, ὁ	(appointed) time, season (85; *καιρο)
νῦν	adverb: now (147; adverb) noun: the present
ὁ, ἡ, τό	the (19,870)
ὅτι	that, since, because (1,296) <sup>16</sup>
οὐ, οὐκ, οὐχ	not <sup>17</sup> (1,606)
ᾠρα, ἡ	hour, occasion, moment (106; *ᾠρα) <sup>18</sup>
Total word count in the New Testament:	138,162
Number of words learned to date:	39
Number of word occurrences in this chapter:	34,851
Number of word occurrences to date:	50,951
Percent of total word count in the New Testament:	36.88%

<sup>12</sup> An *autocrat* (αὐτοκρατής) is a ruling by *oneself*. We will see in chapter 12 that αὐτός can also mean “self” and “same,” which is reflected in most English cognates and derivatives.

<sup>13</sup> A *basilica* (βασιλική) is a royal palace. Originally it meant “royal colonnade.” In Latin its cognate means “a public hall with double colonnades,” and came to be used of early Christian and medieval churches of a certain architectural type.

<sup>14</sup> δέ is a postpositive. δέ is written as δ’ when it is followed by a word beginning with a vowel (e.g., δ’ ἄν...).

<sup>15</sup> *Ergonomics* is the science that coordinates the design of machines to the requirements of the worker to aid in the work.

<sup>16</sup> ὅτι can also act as quotation marks. Our text capitalizes the first word in what the editors feel is a quotation; in these cases they are expecting you to view ὅτι as quotation marks.

<sup>17</sup> οὐκ and οὐχ are different forms of οὐ. οὐ is used when the following word begins with a consonant. οὐκ is used when the next word begins with a vowel and smooth breathing, while οὐχ is used when the next word begins with a vowel and rough breathing. All forms mean “not.” οὐ tends to precede the word it modifies.

<sup>18</sup> An *hour* is a time period of the day.

## Previous Words

As we learn more grammar, it will be necessary from time to time to go back to words we have already learned and fine-tune our understanding of that word. When that happens, the words in question are listed in this section. Be sure to update your vocabulary cards. You need to learn the article with the nouns in chapter 4, and their stems.

Ἄβραάμ, ὁ	* Ἄβρααμ	κόσμος, ὁ	*κοσμο
ἄγγελος, ὁ	*ἄγγελο	λόγος, ὁ	*λογο
ἄνθρωπος, ὁ	*ἄνθρωπο	Παῦλος, ὁ	*Παυλο
ἀπόστολος, ὁ	*ἀποστολο	Πέτρος, ὁ	*Πετρο
Γαλιλαία, ἡ	*Γαλιλαια	Πιλᾶτος, ὁ	*Πιλατο
γραφή, ἡ	*γραφη	πνεῦμα, τό <sup>19</sup>	*πνευματ
Δαυίδ, ὁ	*Δαυίδ	προφήτης, ὁ <sup>19</sup>	*προφητη
δόξα, ἡ	*δοξα	σάββατον, τό	*σαββατο
ζωή, ἡ	*ζωη	Σίμων, ὁ	*Σιμων
θεός, ὁ	*θεο	φωνή, ἡ	*φωνη
καρδία, ἡ	*καρδια	Χριστός, ὁ	*Χριστο

<sup>19</sup> This word does not follow the declension patterns you have learned so far. We will discuss it later.



# Genitive and Dative

## First and Second Declension Nouns

### Exegetical Insight

“Peace on earth, good will toward men” (Luke 2:14. KJV). You have probably all received Christmas cards containing this part of the angels’ song to the shepherds on the fields of Bethlehem. But most modern translations read differently: “on earth peace to men on whom his [God’s] favor rests” (NIV); “and on earth peace among those whom he [God] favors” (NRSV). The difference between the KJV and the others is the difference between the nominative and the genitive.

The Greek manuscripts used to translate the KJV contain εὐδοκία (nominative), whereas the older manuscripts used to translate the modern versions contain εὐδοκίας (genitive) — literally translated, “of good will” or “characterized by [God’s] good pleasure.” In other words, the peace that the angels sang that belonged to the earth as a result of the birth of Christ is not a generic, worldwide peace for all humankind, but a peace limited to those who obtain favor with God by believing in his Son Jesus (see Romans 5:1). What a difference a single letter can make in the meaning of the text!

*Verlyn Verbrugge*

### Overview

In this chapter we will learn:

- the final two major cases, the genitive (when the noun is showing possession) and the dative (when the noun is used as the indirect object);
- the concept of key words;
- noun rules #4, #5, and #6.

### English

**7.1** The **possessive case** in English is used to indicate possession. You can either put “of” in front of the word (“The Word of God is true.”), an

“apostrophe s” after the word (“*God’s Word is true.*”), or just apostrophe if the word ends in “s” (“*The apostles’ word was ignored.*”).

- 7.2** The **indirect object**, technically, is the person/thing that is “indirectly” affected by the action of the verb. This means that the indirect object is somehow involved in the action described by the verb, but not directly.

For example, “Karin threw Brad a ball.” The direct object is “ball,” since it is directly related to the action of the verb. It is what was thrown. But “Brad” is also related to the action of the verb, since the ball was thrown to him. “Brad” is the indirect object. If Karin threw Brad, then “Brad” would be the direct object.

One way to find the indirect object is to put the word “to” in front of the word and see if it makes sense. “Karin threw Brad a ball.” “Karin threw to Brad a ball.” To whom did Karin throw the ball? To Brad. “Brad” is the indirect object.<sup>1</sup>

English does not have a separate case for the indirect object. It uses the same form as the direct object (objective case). “Him” is used for both a direct and an indirect object.

## Greek Genitive Case

- 7.3** The **genitive** case in Greek can be used when showing possession. Instead of adding an “apostrophe s” or using “of,” the genitive case endings are added to the word. For example, if the sentence “Everyone breaks the laws of God” were in Greek, “God” would be in the genitive case and have a genitive case ending.

$\upsilon$  is a genitive singular ending, and  $\omega\nu$  is the genitive plural ending.<sup>2</sup> If you were to see the word  $\lambda\acute{o}\gamma\upsilon$  you would know it is singular and may be showing possession. If you were to see the word  $\lambda\acute{o}\gamma\omega\nu$  you would know it is plural and also may be showing possession.

In English the possessive case can be indicated by the apostrophe. “Everyone breaks God’s laws.” Greek, however, does not have this construction, and so all Greek constructions are in the form “of ....” “Laws of God” ( $\nu\acute{o}\mu\omicron\iota \tau\omicron\upsilon \theta\epsilon\omicron\upsilon$ ) would never be  $\tau\omicron\upsilon \theta\epsilon\omicron\upsilon$ ’s  $\nu\acute{o}\mu\omicron\iota$ . Therefore, in translating you should think with the “of” construction.<sup>3</sup>

<sup>1</sup> In English when the word “to” is used, it would go after the direct object. “Karin threw the ball to Brad.”

<sup>2</sup> The final stem vowel is absorbed by the omega, just like the alpha does in the nominative and accusative plural neuter ( $\lambda\omicron\gamma\omicron + \omega\nu \rightarrow \lambda\acute{o}\gamma\omega\nu$ ).

<sup>3</sup> Follow this practice for now. Once you are comfortable with the genitive case, your teacher may allow you to shift to the “’s” construction in your translation.

The word in the genitive usually follows the word it is modifying (νόμοι τοῦ θεοῦ). The word it modifies is called the **head noun**.

- 7.4 We now meet an important technique that is helpful in learning Greek. It is the use of what we call **key words**. Key words are words that are associated with a particular case that you should put in front of the translation of the actual word. Doing this will help you understand the function of the case.

The key word for the genitive is “of.”

ἡ δόξα ἀνθρώπου  
The glory *of* mankind.

### Greek Dative Case

- 7.5 The dative case in Greek has a wide range of usage, roughly equivalent to the ideas behind the English “to,” “in,” and “with.” In these three examples, τῷ is the dative form of the definite article.

ἄγγελος κυρίου φαίνεται κατ’ ὄναρ τῷ Ἰωσήφ  
an angel of the Lord appeared *to* Joseph in a dream

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι  
Blessed are the poor *in* spirit

πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ  
everyone who is angry *with* his brother

These become three key words for the dative, with “to” being primary. Context will help you determine which is appropriate in a specific instance.

- 7.6 Under the category of “to” comes the **indirect object**. The indirect object functions the same in Greek as it does in English. In Greek, the indirect object is put in the dative case, which means it uses the dative case endings. For example, if the sentence “God gave the world his Son” were in Greek, “the world” would be in the dative case since it is the indirect object.<sup>4</sup>

<sup>4</sup> As we have said, in English we sometimes use the preposition “to” to indicate an indirect object. For the time being it is best for you to use the key word “to” in your translation of the indirect object.



- 7.7 Iota is the dative singular case ending and ις is a dative plural. In the singular, the final stem vowel lengthens<sup>5</sup> and the iota subscript. (“Subscript” means it is written under a letter.)

αι	▷	α		*βασιλεια	+	ι	▷	βασιλεία
ηι	▷	η		*άγαπη	+	ι	▷	άγάπη
οι	▷	ω		*λογο	+	ι	▷	λογοι ▷ λογωι ▷ λόγω

If you were to see the word λόγω you would know it is singular and may be functioning as the indirect object. If you were to see the word λόγοις you would know it is plural and also may be functioning as the indirect object.

## Genitive and Dative Case Endings

- 7.8 Here is the full paradigm for the first and second declension. The genitive and dative are placed between the nominative and accusative.<sup>6</sup>

	2	1	2
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ς	-	ν
<i>gen sg</i>	υ <sup>7</sup>	ς	υ <sup>8</sup>
<i>dat sg</i> <sup>9</sup>	ι	ι	ι
<i>acc sg</i>	ν	ν	ν
<i>nom pl</i>	ι	ι	<u>α</u>
<i>gen pl</i>	<u>ων</u>	<u>ων</u>	<u>ων</u>
<i>dat pl</i>	ις	ις	ις
<i>acc pl</i>	υς	ς	<u>α</u>

<sup>5</sup> Because alpha lengthens to long alpha, and eta is already long, you do not see the lengthening in the first declension; but it is visible in the second declension because omicron lengthens to omega.

<sup>6</sup> In our opinion, it would be preferable to order the cases as nominative, accusative, dative, and genitive. It seems smoother to move from subject to object to indirect object. In the neuter the nominative and accusative are the same, and this arrangement would keep them together. But we gave in to conventional usage and listed the cases in the standard format.

<sup>7</sup> As is the case with the masculine accusative plural case ending υς, the genitive singular ending actually is not upsilon. It is omicron which, when combined with final stem vowel contracts to ου. (This is a slight simplification. See Smyth §230 D1 for details.) But we have found it easier to memorize the ending as υ.

<sup>8</sup> As is the case with the masculine singular, the genitive singular neuter ending is omicron which, when combined with final stem vowel, contracts to ου.

<sup>9</sup> In the singular (first and second declensions), the iota will always subscript. This is the only place in the noun system where the iota subscripts.

When attached to the final stem vowel they look like this.

	2	1		2
	<i>masc</i>	<i>fem</i>		<i>neut</i>
<i>nom sg</i>	ος	η	α	ον
<i>gen sg</i>	ου	ης	ας	ου
<i>dat sg</i>	ω	η	α	ω
<i>acc sg</i>	ον	αν	αν	ον
<i>nom pl</i>	οι	αι		α
<i>gen pl</i>	ων	ων		ων
<i>dat pl</i>	οις	αις		οις
<i>acc pl</i>	ους	ας		α

When attached to words, they look like this.

	2	1		2
	<i>masc</i>	<i>fem</i>		<i>neut</i>
<i>nom sg</i>	λόγος	γραφή	ώρα	ἔργον
<i>gen sg</i>	λόγου	γραφῆς	ώρας	ἔργου
<i>dat sg</i>	λόγῳ	γραφῆι	ώρᾳ	ἔργῳ
<i>acc sg</i>	λόγον	γραφῆν	ώραν	ἔργον
<i>nom pl</i>	λόγοι	γραφαί		ἔργα
<i>gen pl</i>	λόγων	γραφῶν		ἔργων
<i>dat pl</i>	λόγοις	γραφαῖς		ἔργοις
<i>acc pl</i>	λόγους	γραφάς		ἔργα

## 7.9 Hints

- Both the masculine and neuter have the same case endings in the genitive and dative. This is *always* true.
- In the dative an iota is *always* present for all three genders. In the singular it is subscripted.
- For the dative singular there is an iota subscript, and the plural has ις. The dative plural also has a longer ending (two letters) than the singular (one letter); you can associate “longer” with the plural.
- All three genders have the ending “ων” in the genitive plural. This is *always* true.
- Many feminine nouns ending in ας can be either genitive singular or accusative plural. Look either at the definite article (τῆς/τάς) or the context to decide.

## The Article

**7.10** Because the article is the key to learning the noun system, you should commit it to memory. There are no more forms of the article, no more possibilities; this is all you need to know. Learn them well.

	2	1	2
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ὁ	ἡ	τό
<i>gen sg</i>	τοῦ	τῆς	τοῦ
<i>dat sg</i>	τῷ	τῇ	τῷ
<i>acc sg</i>	τόν	τήν	τό
<i>nom pl</i>	οἱ	αἱ	τά
<i>gen pl</i>	τῶν	τῶν	τῶν
<i>dat pl</i>	τοῖς	ταῖς	τοῖς
<i>acc pl</i>	τούς	τάς	τά

## The Full Paradigm

**7.11** Here is the full paradigm of first and second declension nouns with the article. Be sure to identify the true endings.

	2	1	2	
	<i>masc</i>	<i>fem</i>	<i>neut</i>	
<i>nom sg</i>	ὁ λόγος	ἡ γραφή	ἡ ὥρα	τὸ ἔργον
<i>gen sg</i>	τοῦ λόγου	τῆς γραφῆς	τῆς ὥρας	τοῦ ἔργου
<i>dat sg</i>	τῷ λόγῳ	τῇ γραφῇ	τῇ ὥρᾳ	τῷ ἔργῳ
<i>acc sg</i>	τὸν λόγον	τήν γραφήν	τήν ὥραν	τὸ ἔργον
<i>nom pl</i>	οἱ λόγοι	αἱ γραφαί		τὰ ἔργα
<i>gen pl</i>	τῶν λόγων	τῶν γραφῶν		τῶν ἔργων
<i>dat pl</i>	τοῖς λόγοις	ταῖς γραφαῖς		τοῖς ἔργοις
<i>acc pl</i>	τούς λόγους	τάς γραφάς		τὰ ἔργα



## Noun Rules

**7.12** We have already learned the first three of the eight noun rules. We now need to learn the next three. Be sure to memorize them exactly.

4. *In the dative singular, the iota subscripts if possible.*

γραφη + ι › γραφῆ. This rule explains what happens to the dative singular case endings in the first and second declension. A vowel can subscript only under a long vowel.

5. *Vowels often change their length (“ablaut”).*

λογο + ι › λογῶ. “Ablaut” is the technical term for this. By “change their length” we mean that they can shorten (omega to omicron), lengthen (omicron to omega) as in the dative singular, or disappear entirely.<sup>10</sup>

6. *In the genitive and dative, the masculine and neuter will always be identical.*<sup>11</sup>

There are only two more rules to learn, and we will see them in chapter 10 on third declension nouns.

## Other Declension Patterns

**7.13** **Partially declined words.** Certain words are not fully declined or else they follow rare patterns. This is especially true of proper nouns. Instead of listing all of these separate paradigms, you will be told about the differences as you meet the words.

In this chapter we will meet the name “Jesus.” Proper names are usually preceded by the definite article. Here is its declension.

<i>nom sg</i>	ὁ Ἰησοῦς
<i>gen sg</i>	τοῦ Ἰησοῦ
<i>dat sg</i>	τῷ Ἰησοῦ
<i>acc sg</i>	τὸν Ἰησοῦν

How can you tell the difference between the dative and genitive? Correct! The definite article that precedes his name will tell you.

<sup>10</sup> The accusative plural case ending is actually νς. When the nu drops out the stem vowel omicron lengthens to ου to “compensate” for the loss. This is called “compensatory lengthening” and is very common (λογο + νς › λογος › λόγους).

<sup>11</sup> This may lead you to think that the masculine and neuter forms are more closely aligned than the masculine and feminine. As we will see later on, the masculine and feminine are actually more similar.

- 7.14. Alternate first declension pattern.** There are 36 first declension words in the New Testament that shift their final stem vowel in the genitive and dative singular from alpha to eta. Only four of these words occur with any frequency (see *MBG*, n-1c.).

<i>nom sg</i>	δόξα	<i>n/v pl</i>	δόξαι
<i>gen sg</i>	δόξης	<i>gen pl</i>	δοξῶν
<i>dat sg</i>	δόξει	<i>dat pl</i>	δόξαις
<i>acc sg</i>	δόξαν	<i>acc pl</i>	δόξας

Here is the rule for the alpha to eta shift. It is important. *If a first declension word has a stem ending in alpha where the preceding letter is epsilon, iota, or rho, it will form the genitive and dative singular with alpha. Otherwise, the alpha will shift to eta.*

All feminine plural stems end in alpha, regardless of their form in the singular.

## Detective Work

- 7.15** One way to approach parsing is to think of it as a detective game. Some case endings occur in only one location. For example, *λόγους* must be accusative plural. It can't be anything else. A subscripted iota must be dative singular. These are the easy endings.

But other endings can occur in two or more locations. These are the endings that may require more detective work, and it is important to know which endings fit in which category. For example, *ἔργα* can be nominative or accusative plural. *ῥαξ* can be genitive singular or accusative plural.

## Translation

- 7.16** Hints for translating genitive and dative forms.

- Be sure to use your key words when you translate a word in the genitive or dative.
- Whenever you see a noun, do not stop but look further to see if there is a word in the genitive following it.

ὁ λόγος τοῦ θεοῦ σώσει ψυχάς.

The word of God will save souls.

- As you divide the sentence, you already know to keep the article with the noun it modifies. Now you must also keep the genitive (and its article) with the noun it modifies.

ὁ λόγος τοῦ θεοῦ / σώσει / ψυχάς.

## Summary

1. There is a chart in the Appendix that covers all the Greek cases and their different uses (page 342). Use it for reference.
2. The possessive case may indicate possession. It uses genitive case endings, and its key word is "of."
3. The dative case is used to express the ideas of "in," "with," and especially "to."
4. The indirect object "indirectly" receives the action of the verb. If you can put the word "to" in front of it, it is the indirect object. It answers the question "to whom?" or "to what?" It uses the key word "to" and dative case endings.
5. Memorize all the case endings and the twenty-four forms of the definite article. When you study the full paradigm, be sure to identify the true case endings.
6. Rule 4: In the dative singular, the iota subscripts if possible.
7. Rule 5: Vowels often change their length ("ablaut").
8. Rule 6: In the genitive and dative, the masculine and neuter will always be identical.
9. If a first declension word has a stem ending in alpha where the preceding letter is epsilon, iota, or rho, it will form the genitive and dative with alpha. Otherwise, the alpha will shift to eta.
10. When dividing a sentence into its parts, be sure to keep the article and the word in the genitive with the words they modify.

You now know the four main cases and most of the case endings. Congratulations!

## Vocabulary

Now that you know the genitive case, we can explain the full form of the lexical listing. A noun is listed followed by sufficient letters to show you its form in the genitive, and then by its article. ἁμαρτία is a feminine noun (ἡ) with the genitive ἁμαρτίας. Always memorize the genitive form with the nominative. This habit will become especially important later on.

ἁμαρτία, -ας, ἡ

sin (173; \*ἁμαρτια)<sup>12</sup>

ἀρχή, -ῆς, ἡ

beginning, ruler (55; \*ἀρχη)<sup>13</sup>

<sup>12</sup> ἁμαρτία describes both a specific act of sin ("a sin") as well as the concept itself ("sin," "sinfulness"). *Hamartiology* is the study of sin.

<sup>13</sup> The *archbishop* is the *chief* bishop over the archbishopric.



γάρ	for, then (1,041) <sup>14</sup>
εἶπεν	he/she/it said <sup>15</sup>
εἰς	into, in, among (1,768) <sup>16</sup>
ἐξουσία, -ας, ἡ	authority, power (102; *ἐξουσια)
εὐαγγέλιον, -ου, τό	good news, Gospel (76; *εὐαγγελιο) <sup>17</sup>
Ἰησοῦς, -οῦ, ὁ	Jesus, Joshua (917; *Ἰησου)
κύριος, -ου, ὁ	Lord, lord, master, sir (717; *κυριο) <sup>18</sup>
μή	not, lest (1,042) <sup>19</sup>
οὐρανός, -οῦ, ὁ	heaven, sky (273; *οὐρανο) <sup>20</sup>
οὗτος	singular: this (one) (1,388; *ούτο) <sup>21</sup> plural: these
σύ	you (singular) (1,069) <sup>22</sup>
υἴος, -οῦ, ὁ	son, descendant (377; *υἰο) <sup>23</sup>
ὥστε	therefore, so that (83)

<sup>14</sup> γάρ is a postpositive.

<sup>15</sup> εἶπεν is third person singular. “He/she/it” means that εἶπεν can have “he,” “she,” or “it” as its subject. Let context determine which is appropriate. Because εἶπεν is only a form of a verb, it is not included in the “Number of words learned to date” total.

<sup>16</sup> In Classical Greek there was less overlap in meaning between εἰς (“into”) and ἐν (“in”), but in Koine Greek there is more. *Eisegesis* is poor hermeneutical practice because it reads a meaning into the text instead of drawing it out of (*exegesis*) the text.

<sup>17</sup> An *evangelist* preaches the good news of the gospel.

<sup>18</sup> *Kurie eleison* is a petitionary prayer that is used by some Eastern and Roman churches.

<sup>19</sup> μή has the same basic meaning as οὐ but is used in different situations that we will discuss later. When οὐ μή occur together, they form an emphatic negation: “No!”

<sup>20</sup> *Uranus* is the Greek god of heaven. You will often find οὐρανός in the plural. This is the result of a Jewish way of speaking, and you can translate the plural as a singular if it fits the context.

<sup>21</sup> There is much more to this word than we are presenting here. Its form changes considerably in its different genders. οὗτος is covered in detail in chapter 13. As an adjective it means “this” (singular) and “these” (plural), and as a noun it means “this one.”

<sup>22</sup> In English, “you” can be either singular or plural. σύ is always singular. Greek has a different form for the plural.

<sup>23</sup> υἴος can be used generically to mean *child*.

Total word count in the New Testament:	138,162
Number of words learned to date:	53
Number of word occurrences in this chapter:	9,081
Number of word occurrences to date:	60,032
Percent of total word count in the New Testament:	43.45%

## Previous Words

You need to learn the genitives for all the nouns in chapters 4 and 6. This will be the last time you have to alter your vocabulary cards for nouns. You will notice that several of the nouns have no expressed genitive form. This is because they are indeclinable. They can function in any of the cases but will never change their form.

Do not worry about the genitive of πνεῦμα and Σίμων until chapter 10.

Ἄβραάμ, ὁ	θεός, -οῦ, ὁ
ἀγάπη, -ης, ἡ	καιρός, -οῦ, ὁ
ἄγγελος, -ου, ὁ	καρδιά, -ας, ἡ
ἄνθρωπος, -ου, ὁ	κόσμος, ου, ὁ
ἀπόστολος, -ου, ὁ	λόγος, -ου, ὁ
αὐτός, -οῦ	Παῦλος, -ου, ὁ
βασιλεία, -ας, ἡ	Πέτρος, -ου, ὁ
Γαλιλαία, -ας, ἡ	Πιλᾶτος, -ου, ὁ
γραφή, -ῆς, ἡ	προφήτης, ου, ὁ <sup>24</sup>
Δαυίδ, ὁ	σάββατον, -ου, τό
δόξα, -ης, ἡ	φωνή, -ῆς, ἡ
ἔργον, -ου, τό	Χριστός, -οῦ, ὁ
ζωή, -ῆς, ἡ <sup>25</sup>	ῥα, -ας, ἡ

<sup>24</sup> Did you notice that this word is different from what you are used to? The ης ending looks like a genitive singular but actually is nominative singular. Also, it is a first declension word but is masculine. Remember we said that most—not all—first declension nouns are feminine.

The genitive singular of this word is προφήτου. In essence, it borrowed the second declension genitive singular case ending so it could be different from the nominative singular. The rest of the paradigm follows the regular first declension pattern. See paradigm n-1f in the *Appendix* for the full paradigm.

<sup>25</sup> ζωή never occurs in the Bible in the genitive plural, but it would be ζωῶν. The two omegas would not simplify to a single omega.

## Prepositions and εἰμί

### Exegetical Insight

“Hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord” (1 Cor 5:5, *NIV*). So reads Paul’s command to the Christians about the man who was having an affair with his stepmother. The *NIV* margin notes that “sinful nature” (literally, “flesh”) could also be translated “body.” Commentators are divided as to whether Paul envisions simple excommunication or actual death here, though the former seems more probable. But either way, this command seems harsh by modern standards, particularly in the majority of our congregations that exercise little or no formal church discipline of any kind.

An understanding of the preposition εἰς can shed some light on this verse. The *NIV* reads as if there were two equally balanced purposes behind Paul’s command: one punitive and one remedial. But the Greek prefaces the first with an εἰς and the second with the adverb ἵνα. Εἰς can denote either result or purpose; ἵνα far more commonly denotes purpose. Paul’s change of language is likely deliberate—to point out that his *purpose* in discipline is entirely rehabilitative, even if one of the *results* of his action is temporary exclusion and ostracism of the persistently rebellious sinner. Or in Gordon Fee’s words, “What the grammar suggests, then, is that the ‘destruction of the flesh’ is the anticipated result of the man’s being put back out into Satan’s domain, while the express purpose of the action is his redemption.”

Not every scholar agrees with this interpretation. But being able to read only a translation like the *NIV* would never alert us to this as an option. Growing exposure to the Greek of the New Testament brings us into frequent contact with numerous prepositions and other connective words that are often left untranslated in English versions, for the sake of literary style and fluency. But in reading only the English, we may miss altogether the originally intended relationship between sentences and clauses, and we may import motives to writers they never held. Whatever the final solution to 1 Cor 5:5 turns out to be, it is certainly true that in every other New Testament instance of church discipline, the purpose was exclusively remedial or rehabilitative and never punitive or vengeful. “The Lord disciplines those he loves” (Heb 12:6), and so should we.

Craig L. Blomberg



## Overview

In this chapter we will learn the following:

- prepositions are little words like “over,” “under,” and “through” that define the relationship between two words;
- the word following the preposition is called the *object* of the preposition;
- how the meaning of a preposition changes;
- dependent clauses;
- εἰμί and predicate nominatives.

## English

- 8.1 Prepositions.** A preposition is a word that indicates the relationship between two words. In the sentence, “The book is *under* the table,” the preposition “under” describes the relationship between “book” and “table,” which in this case is a spatial relationship. What are some other prepositions in English?

Her feet are *on* the chair.  
 The ball went *over* his head.  
 John came *with* his disciples.  
 John came *before* Jesus.

The word that follows the preposition is called the **object of the preposition**. In the first example above, the object of the preposition “under” is “table.”

The object of the preposition is always in the objective case. You would not say, “The book is under he.” You would say, “The book is under him.” “He” is subjective and “him” is objective.

The preposition together with its object and modifiers is called a **prepositional phrase**.

- 8.2 Predicate nominative.** The verb “to be” gives rise to a special situation. (The verb “to be” has many different forms: “am”; “are”; “was”; “were”; etc.) If you say, “The teacher is I,” the pronoun “I” is not receiving the action of the verb. Rather, it is telling you something about the subject. In grammarians’ terminology, the pronoun “I” is “predicating” something about the subject.

Because it is not receiving the action of the verb, the pronoun cannot be a direct object. Rather, it is called a “predicate nominative” and is put in the subjective case. It is incorrect English to say, “The teacher is me,” regardless of current usage, because “me” is objective while “I” is subjective.

## Greek

**8.3** The function of a preposition in Greek is the same as English. There is one very important fact, however, you need to understand about Greek prepositions. *In Greek, the meaning of a preposition depends upon the case of its object.* For example, the preposition *διά* means “through” if its object is in the genitive, but “on account of” if its object is in the accusative.<sup>1</sup> The object almost always immediately follows the preposition.

Some prepositions are always followed by the same case, so they only have one set of meanings. For example, the preposition *ἐν* always takes an object in the dative and has the basic meaning “in.” But other prepositions can be followed by two cases, and a few can even be followed by three cases. The object will never be in the nominative (except under rare circumstances).

**8.4** **Flash cards.** For the purpose of memorization, you should make a separate flash card for each case. In other words, one flash card should say, “*διά* with the genitive,” while another should say, “*διά* with the accusative.”

**8.5** **Key words.** Earlier we learned to use the key word “of” with the genitive and “to” with the dative. *However, if a word is in the genitive or dative because it is the object of a preposition, do not use the key word.*

For example, *ὁ λόγος τοῦ θεοῦ* means, “the word of God.” The key word “of” is used since *θεοῦ* is showing possession. However, the phrase *ὁ λόγος ἀπὸ θεοῦ* (*ἀπὸ* is a preposition meaning “from” and takes its object in the genitive) is translated “the word from God.” You would not say “the word from of God,” since *θεοῦ* is genitive due to the preposition.

**8.6** **Not inflected.** The form of a preposition does not vary depending on its usage; it is not inflected. *παρά* will be *παρά* whether its object is in the genitive, dative, or accusative.

The only time the preposition changes its form has nothing to do with inflection. When a preposition ends in a vowel and the following word begins with a vowel, the final vowel of the preposition may be

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<sup>1</sup> Technically, this is not accurate. The object does not govern the preposition, but the preposition governs the object. In other words, when a preposition has a specific meaning, it requires that the object be in a certain case. But from the translator’s point of view, it is easier to look at the case of the object, and from that determine the meaning of the preposition.

dropped and marked with an apostrophe. This is called “elision” (cf. §4.2).

μετὰ αὐτόν › μετ' αὐτόν

When a preposition ends in a vowel and the following word begins with a vowel *and a rough breathing*, the consonant before the vowel in the preposition often changes as well. These changes were necessary in order to pronounce the combination of sounds more easily.

μετὰ ἡμῶν › μετ' ἡμῶν › μεθ' ἡμῶν

You may want to make separate vocabulary cards for each of these altered forms. Each form will be listed in the vocabulary section.

- 8.7** When memorizing the definition of a preposition, we suggest you use this formula:

\_\_\_\_ with the \_\_\_\_ means \_\_\_\_ .

ἐν with the *dative* means *in*.

- 8.8** When asked to explain why the object of the preposition is in a given case, we suggest you respond with the complete formula:

\_\_\_\_ is in the \_\_\_\_ because it is the object of the preposition \_\_\_\_ that takes the \_\_\_\_.

αὐτῷ is in the *dative* because it is the object of the preposition ἐν that takes the *dative*.

## Dependent Clauses

- 8.9** In this chapter we will learn the word ἵνα meaning “in order that.” ἵνα is always the first word in what is called a “dependent clause.” In chapter six we also learned the word ὅτι. It also introduces a dependent clause.

A dependent clause is a collection of words that cannot stand alone. It has meaning only when it is part of a complete sentence; it is dependent upon that sentence. For example, in English the clause “if I go home” is not a sentence. It is incomplete when standing on its own. It is therefore dependent on the main sentence. “If I go home, I will eat dinner.”

Here is the important point: *as you are looking for the main subject and verb in a sentence, you will never find them in a dependent clause.* There will be a subject and verb in the dependent clause, but they will not be the main subject and verb of the sentence.



## εἶμι

**8.10** The formal study of verbs has been deferred until chapter 15. For now, you are to concentrate on nouns and learn them well. Later we will tackle verbs. However, there is one common verb worth learning right now, εἶμι.

**8.11 Basic grammar.** The basic part of a verb is called the **stem**. The stem carries the basic meaning of the verb. **Personal endings** are added to the end of the stem to indicate person and number.

There are three “persons,” grammatically speaking. We have already seen them in pronouns. ἐγώ is first person, “I.” σὺ is second person, “you.” αὐτός is third person, “he,” “she,” or “it.” These are all singular pronouns; there are plural forms as well.

Likewise, personal endings on verbs indicate person. For example, the εις ending on γράφεις tells you that the subject is “you” (singular). The ει ending on γράφει tells you that the subject is “he,” “she,” or “it.” γράφεις means “you write,” while γράφει means “he writes.”

A verb **agrees** with its subject, which means that its personal ending is the same person and number as its subject.

**8.12** εἶμι is the most common verb in Greek and needs to be memorized. In the paradigm below, “1st” means “first person,” etc. “Sg” means “singular,” and “pl” means “plural.” This is the present tense form of the verb.

1st sg	εἶμι	I am
2nd sg	εἶ	You are
3rd sg	ἐστί(ν)	He/she/it is
1st pl	ἐσμέν	We are
2nd pl	ἐστέ	You <sup>2</sup> are
3rd pl	εἰσίν	They are

**8.13 Movable nu.** A movable nu is a nu occurring at the end of a word that ends with a vowel when the following word begins with a vowel (e.g., εἰσὶν αὐτοῖ). The purpose of adding the nu was to avoid pronouncing two successive vowels. By adding a nu, a pause is created and the two

<sup>2</sup> In English we use the same word (“you”) for the second person pronoun, both singular and plural. Various ways have been suggested to distinguish them in your translation (e.g., “thou” and “ye,” “you” and “y’all”). We will use “you” for both, but your teacher may prefer another method.

vowel sounds can be distinguished. This is like changing the English “a” to “an” when the next word begins with a vowel.

The nu in the third singular ἐστί(ν) is a movable nu. This is why it is listed in parentheses. The nu in the third plural εἰσίν is also a movable nu, but in our texts the nu is always present (i.e., the form εἰσί never occurs).

Sometimes in Koine Greek, the movable nu is used even when the following word begins with a consonant, especially in the dative plural. Since we are learning only to read Greek and not to write it, this presents no problem. We simply have to recognize it.

- 8.14** The past tense form of ἐστί(ν) is ἦν, “he/she/it was.” It occurs frequently and you should memorize it now.
- 8.15** **Predicate nominative.** The second function of the nominative case is the predicate<sup>3</sup> nominative. Just as it is in English, a noun that follows εἰμί is not receiving any action from the verb but rather is telling you something about the subject. Therefore the word is in the nominative case. (κύριος means “Lord.”)

θεὸς ἐστὶν κύριος.

Notice that in this sentence both the first and last words are in the nominative case. Context should make clear which is the subject and which is the predicate.

## Translation

- 8.16** When you are dividing your sentences into sections, make sure to separate the prepositional phrase (or any other dependent clause) as a distinct group and see what word the preposition modifies. It usually will be a verb.
- ὁ λόγος / ἔρχεται / εἰς τὸν κόσμον.  
The word / goes / into the world.
- 8.17** Greek regularly drops the article in a prepositional phrase. If it fits the context, you may put it back in.
- ὁ λόγος ἔρχεται εἰς κόσμον.  
The word goes into *the* world.

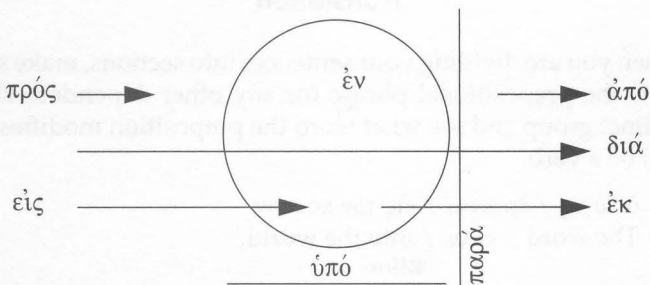
<sup>3</sup> Grammatically, the “predicate” is the verb and everything that follows it. It is what is left when you remove the subject and its modifiers.

## Summary

1. The word following the preposition is the object of the preposition, and the preposition and its object and modifiers form a prepositional phrase.
2. The meaning of a preposition is determined by the case of its object. Always memorize the prepositions with their case(s).
3. Do not use the key words when translating the object of a preposition.
4. Prepositions are not inflected, but their endings can change depending on the following word.
5. The article is often omitted from Greek prepositional phrases. You can supply it if the context requires it.
6. A dependent clause cannot contain the main subject and verb in a sentence.
7. Memorize εἰμί. It is always followed by a predicate nominative.

## Vocabulary

In this chapter you will learn seven prepositions, two-thirds of all major prepositions. Many students find a graphic representation easier than relying on rote memory. The following chart illustrates the spatial relationship of the prepositions learned in this chapter. Notice that only some of the meanings can be spatially mapped. Try to identify the correct definitions with the correct arrow or line. Notice that prepositions followed by an object in the accusative are those that normally can be graphed.



Learning the prepositions in pairs (e.g., *πρός* and *ἀπό*) may help memorization.

*ἀλλά*<sup>4</sup> but, yet, except (638)

*ἀπό* (*ἀπ'*, *ἀφ'*)<sup>5</sup> gen: (away) from (646)<sup>6</sup>

<sup>4</sup> When the word following *ἀλλά* begins with a vowel, the final alpha elides (*ἀλλά Ἰησοῦς* • *ἀλλ' Ἰησοῦς*).

<sup>5</sup> When *ἀπό* is followed by a word beginning with a vowel, the omicron drops out (*ἀπ'*). If the following word begins with a vowel and rough breathing, it becomes *ἀφ'*.



διά (δι')	gen: through (667) <sup>7</sup> acc: on account of
εἰμί	I am, exist, live, am present (2,460)
ἐκ, ἐξ <sup>8</sup>	gen: from, out of (914) <sup>9</sup>
ἡμέρα, -ας, ἡ	day (389; *ἡμερα) <sup>10</sup>
ἦν	he/she/it was <sup>11</sup>
θάλασσα, -ης, ἡ	sea, lake (91; *θαλασσα) <sup>12</sup>
θάνατος, -ου, ὁ	death (120; *θανατο) <sup>13</sup>
ἵνα	in order that, that (663)
Ἰωάννης, -ου, ὁ <sup>14</sup>	John (135; *Ἰωαννη)
λέγω	I say, speak (2,354)
μετά (μετ', μεθ') <sup>15</sup>	gen: with (469) <sup>16</sup> acc: after

<sup>6</sup> *Apostasy* (ἀποστασία) is when a person stands off from the truth.

<sup>7</sup> The *diameter* (διάμετρος) measures through the middle of an object.

<sup>8</sup> When ἐκ is followed by a word beginning with a vowel, it is written ἐξ.

If you are really curious, the preposition proper is ἐξ. When it is followed by a word beginning with a consonant, the "sigma" in the "xsi" drops out (think of ξ as "xs") because it is an "interconsonantal sigma," i.e., the sigma occurs between two consonants (exs + consonant > ex > ἐκ).

<sup>9</sup> *Ecstasy* (ἔκστασις) is to stand outside of oneself.

<sup>10</sup> *Ephemeral* (ἐφήμερος) means that it lasts only one day, is short-lived.

<sup>11</sup> Because ἦν is only a form of a verb, it is not included in the "Number of words learned to date" total.

<sup>12</sup> *Thalassian* (θαλάσσιος) means "pertaining to the sea."

<sup>13</sup> *Euthanasia* ("easy death") refers to a painless death, or allowing or putting to death by withholding medical treatment. *Thanatophobia* is an abnormal fear of death. *Thanatopsis* is a contemplation of death, and the name of a poem by William Cullen Bryant, a good poem but unorthodox theology. "When thoughts of the last bitter hour come like a blight over thy spirit, and sad images of the stern agony, and shroud, and pall, and breathless darkness, and the narrow house, make thee to shudder, and grow sick at heart; – go forth, under the open sky, and list to nature's teachings...."

<sup>14</sup> This word follows the same pattern as προφήτης (n-1f, page 346).

<sup>15</sup> When μετά is followed by a word beginning with a vowel, the alpha drops out (μετ'). If the next word begins with a vowel and rough breathing, it becomes μεθ'.

<sup>16</sup> The object of μετά with the genitive will usually be a person or a personal concept. Another preposition (σύν) is used when the object is impersonal. *Metaphysics* is the discussion in Aristotle that comes after his discussion of physics (τὰ μετὰ τὰ φυσικά).

οἰκία, -ας, ἡ	house, home (93; *οἰκία)
οἶκος, -ου, ὁ	house, home (114; *οἶκο)
ὄχλος, -ου, ὁ	crowd, multitude (175; *ὄχλο) <sup>17</sup>
παρά (παρ')	gen: from (194) <sup>18</sup> dat: beside, in the presence of acc: alongside of
παραβολή, -ῆς, ἡ	parable (50; *παραβολη) <sup>19</sup>
πρός	acc: to, towards, with (700) <sup>20</sup>
ὑπό (ὑπ', ὑφ')	gen: by (220) <sup>21</sup> acc: under

Total word count in the New Testament:	138,162
Number of words learned to date:	72
Number of word occurrences in this chapter:	11,092
Number of word occurrences to date:	71,124
Percent of total word count in the New Testament:	51.48%

You now know more than one out of every two word occurrences in the New Testament. Congratulations!

### Previous Words

εἰς	acc: into, in, among
ἐν	dat: in, on, among <sup>23</sup>

<sup>17</sup> *Ochlocracy* is mob rule.

<sup>18</sup> A *paragraph* (παράγραφος) was originally a line in the margin beside the writing that marked a division.

<sup>19</sup> A *parable* is a story “thrown beside” (παρά + βάλω) life.

<sup>20</sup> A *proselyte* (προσήλυτος) is a person who has come over to another religion.

<sup>21</sup> When ὑπό is followed by a word beginning with a vowel, the omicron drops out (ὑπ'). If the following word begins with a vowel and rough breathing, it becomes ὑφ'.

<sup>22</sup> The object of ὑπό will usually be a person or a personal concept. An *hypothesis* (ὑπόθεσις) is a foundational supposition, which is placed (\*θε, forming the Greek word, “I place”) under other arguments. A *hypodermic* needle is one that goes under the skin (δέρμα).

<sup>23</sup> “Eisegesis” is poor hermeneutical practice because it reads a meaning into the text instead of drawing it out of (“exegesis”) the text.

# Adjectives

## Exegetical Insight

Adjectives have a theological importance that is hard to rival. They can modify a noun (attributive), assert something about a noun (predicate), or stand in the place of a noun (substantival). Sometimes it is difficult to tell exactly which role a particular adjective is in.

Take the adjective *πονηροῦ* (“evil”) in Matthew 6:13, for example. The King James Version (as well as more than one modern translation) translates this as “but deliver us from *evil*.” But the adjective has an article modifying it (*τοῦ*), indicating that it is to be taken substantivally: “the evil one.”

And there is no little theological difference between the two. The Father does not always keep his children out of danger, disasters, or the ugliness of the world. In short, he does not always deliver us from evil. But he does deliver us from the evil *one*. The text is not teaching that God will make our life a rose garden, but that he will protect us from the evil one, the devil himself (cf. John 10:28-30; 17:15).

*Daniel B. Wallace*

## Overview

In this chapter you will learn that adjectives:

- perform three functions;
- agree with the nouns they modify, just like the article;
- can be in any of the three genders, just like the article.

## English

**9.1** An **adjective** is a word that modifies a noun or pronoun. Adjectives can perform three functions.

**9.2** An **attributive** adjective gives a quality—an attribute—to the word it is modifying. This is the normal use of the adjective.

*“She learned modern Greek.”*

The term it modifies is called the **head** term.

The tall *woman* plays basketball.

**9.3** A **substantival** adjective functions as if it were a noun.

"The *Good*, the *Bad*, and the *Ugly* are all welcome here."

"Out with the *old* and in with the *new*."

In this case the adjective does not modify anything.<sup>1</sup>

**9.4** A **predicate** adjective asserts something about the subject, and the verb "to be" (e.g., "am," "are") is usually stated or implied.

"The students are *good*."

"God is *true*."

## Greek

**9.5** Greek adjectives function much like their English counterparts.

**9.6 Form.** The adjectives in this chapter all use the same case endings we have learned for nouns. Notice that adjectives can occur in all three genders; we will find out why later. ἀγαθός is an adjective meaning "good."

	2	1	2
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ἀγαθός	ἀγαθή	ἀγαθόν
<i>gen sg</i>	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
<i>dat sg</i>	ἀγαθῶ	ἀγαθῇ	ἀγαθῶ
<i>acc sg</i>	ἀγαθόν	ἀγαθήν	ἀγαθόν
<i>nom pl</i>	ἀγαθοί	ἀγαθαί	ἀγαθά
<i>gen pl</i>	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
<i>dat pl</i>	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
<i>acc pl</i>	ἀγαθοὺς	ἀγαθάς	ἀγαθά

Notice the many similarities among these endings and those already learned for nouns and the article.

<sup>1</sup> In a sense you could say the noun it modifies is assumed, and the substantival function is really a subset of the attributive.



- 9.7 **Lexical form.** The lexical form of any word that can appear in more than one gender is the nominative singular masculine (as we have already seen with the article). For example, the lexical form of the dative plural feminine ἀγαθαῖς is ἀγαθός, not ἀγαθή.

## Functions of the Adjective

- 9.8 **Attributive.** When an adjective functions as an attributive, it *agrees with the word it modifies in case, number, and gender*. This is the most common use of the adjective in Greek.

ὁ ἀγαθὸς λόγος ἐστίν ...  
The good word is ...

- Because nouns can be in three different genders, and because an attributive adjective must agree with the noun it modifies in case and number as well as gender, an adjective must be able to be masculine, feminine, or neuter.<sup>2</sup>
- It is essential to memorize the gender of all nouns. It will help you determine which noun the adjective is modifying. For example, the adjective ἀγαθή could not be modifying the noun ἄνθρωπος, because ἀγαθή is feminine and ἄνθρωπος is masculine.

- 9.9 **Substantival.** When an adjective functions as a substantive, its *case is determined by its function* as is true of any noun. For example, if the adjective is functioning as the subject of a verb, it will be in the nominative case.

ὁ ἀγαθὸς ἐστίν ...  
The good (person) is ...

Its *gender and number are determined by what it stands for*. For example, if it stands for a single entity, and that entity is masculine, then the adjective would be masculine singular (as above).

You must use your common sense to translate a substantival adjective. Ask these questions of the text in order to translate the adjective.

- What case is it?  
If, for example, the adjective is in the nominative case, it must be either the subject or the predicate nominative.
- What gender and number is it?

<sup>2</sup> Whether an adjective has a feminine stem ending in eta (ἀγαθή) or alpha (νεκρά) is determined not by the noun but by the adjective itself. All that an adjective must do is agree in case, number, and gender. How it does this, and what form it uses, is a function of the adjective. Thus the adjective may have an -ης in the genitive even though the noun that it modifies has -ας (e.g., τῆς ἀγαθῆς ὥρας).

You can often follow natural gender in deciding how to translate. You can add an extra word (e.g., “man,” “woman,” “thing,” “person,” “one”) to make sense of the construction in English.

<i>inflected</i>	<i>parsing</i>	<i>translation</i>
ἀγαθός	masculine singular	a good man a good person
ἀγαθαί	feminine plural	good women
ἀγαθόν	neuter singular	a good thing
οἱ ἀγαθοί	masculine as generic	the good ones the good people

Of course, ἀγαθός could be simply translated “good” if that meets the needs of the sentence.

- 9.10 Predicate.** When an adjective functions as a predicate, it does not modify another word but rather asserts—predicates—something about the subject. If the verb εἶμι is implied (rather than explicitly stated), you may have to supply it in your translation.

ὁ ἄνθρωπος ἀγαθός  
The man is good.

## Recognition of the Adjective

- 9.11** The question then becomes, how can you identify which function an adjective is performing? It all depends on whether the definite article is present or not.

“Anarthrous” means there is no article; “articular” means there is an article.

- 9.12 Presence of the article.** If the article occurs immediately before the adjective, then you have either an attributive or substantival adjective.

- *Attributive.* If there is a noun to modify, then the adjective is attributive. The adjective can come before or after the noun; there is no significant difference in meaning. However, the adjective must be preceded by the article. Both examples mean, “the good man.”

First attributive position: ὁ ἀγαθὸς ἄνθρωπος

Second attributive position: ὁ ἄνθρωπος ὁ ἀγαθός

You will never find ὁ ἀγαθὸς ὁ ἄνθρωπος.<sup>3</sup>

- *Substantival*. However, if there is no noun for the adjective to modify, then it is probably functioning substantivally.

ὁ ἀγαθός	the good (man; person)
τὴν πιστὴν	the faithful (woman)

- *Predicate*. If the noun is articular but the adjective is anarthrous (e.g., ὁ ἄνθρωπος ἀγαθός), then the adjective is functioning as a predicate adjective. In this case you will supply the verb “is” to show the “predicating” nature of the adjective.

ὁ ἄνθρωπος ἀγαθός	The man is good.
ἀγαθὸς ὁ ἄνθρωπος	The man is good.

**9.13 Absence of the article.** If there is no article before either the noun or the adjective, context becomes the guide to translation. You must decide whether the adjective is giving an attribute to a noun or is asserting something about the verb. If the verb εἶμι is not explicitly present, it may be implied and you can supply it in your translation if English requires it.

ἀγαθὸς ἄνθρωπος	“A good man” or “A man is good.”
ἄνθρωπος ἀγαθός	“A good man” or “A man is good.”

Be sure not to supply the article in your translation unless English demands it.

It is possible for an anarthrous adjective to function substantivally, but it is unusual.

ἀγαθός	a good (man; person)
--------	----------------------

## Odds n’ Ends

**9.14 Article and a prepositional phrase.** You will often find the article followed by a prepositional phrase. Sometimes this occurs in an “article-noun-article-modifier” construction where the second article tells you the prepositional phrase is modifying the noun. Other times the article is in effect turning the prepositional phrase into a substantive. You will generally translate these as relative clauses.

ἐλάλησαν τὸν λόγον τοῦ κυρίου πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

They spoke the word of the Lord to all *who were in the house*.

**9.15 2-2 Adjective.** We will meet an adjective in this chapter listed as αἰώνιος, -ον. αἰώνιος can be either masculine or feminine. Context will show if a specific form is masculine or feminine. αἰώνιον is neuter.

<sup>3</sup> There is a third attributive position. See Advanced Information.

It is a “2 - 2” pattern because the masculine and feminine follow the second declension; the neuter also follows the second declension but with some variation.<sup>4</sup>

- 9.16 Neuter plural subjects.** Greek often uses a singular verb when the subject is neuter plural. It is an indication that the author is viewing the plural subject not as a collection of different things but as one group. To keep proper English, you will use a plural verb.

δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἔστιν.

Test the spirits (and see) if *they are* from God.

### Translation Procedure

- 9.17** As you divide your sentences into the different parts, be sure to keep the adjective with the noun it is modifying. They form a unit.

ὁ ἀγαθὸς ἄνθρωπος / γράφει / τὸ βιβλίον.

The good man writes the book.

### Summary

1. Adjectives can function as an attributive, a substantive, or a predicate.
2. If the article precedes the adjective and the adjective modifies another word, then it is an attributive adjective. The adjective agrees with the noun it modifies in case, number, and gender
3. If the article precedes the adjective and the adjective does not modify another word, then it is a substantival adjective. The case of this adjective is determined by its function, its gender and number by what it stands for.
4. If an anarthrous adjective occurs with an articular noun, the adjective is a predicate and you may need to supply the verb “is.”
5. If there is no article before either the adjective or the word it is modifying, let context be your guide.
6. A prepositional phrase preceded by an article can be an attributive modifier or a substantive.
7. A 2-2 adjective has the same form in the masculine and feminine, and follows the second declension. The neuter likewise is second declension.
8. A singular verb can be used when the subject a neuter plural and is viewed as a whole.

<sup>4</sup> In our nomenclature, these adjectives are classified as “a-3,” specifically a-3b(1). See MBG for the full paradigm.



Are you getting frustrated with all there is to learn? Go back to chapters 6 and 7, reread them, and see how easy they are now. But remember how difficult they may have been when you first learned them? The fog has just moved from chapter 6 to chapter 9. Keep working, and the fog will continue to move. Ask your teacher to remind you again *why* you are learning biblical Greek.

## Vocabulary

The endings following the lexical form of an adjective (e.g., “-ή, -όν”) show the feminine and neuter forms of the word. The feminine of ἀγαθός is ἀγαθή and its neuter is ἀγαθόν. The roots of adjectives are listed with the final stem vowels for both the masculine and the feminine (e.g., \*ἀγαθο/η).

ἀγαθός, -ή, -όν	good, useful (102; *ἀγαθο/η) <sup>5</sup>
ἀγαπητός, -ή, -όν	beloved (61; *ἀγαπητο/η) <sup>6</sup>
αἰώνιος, -ον	eternal (71; *αἰωνιο) <sup>7</sup>
ἀλλήλων <sup>8</sup>	one another (100; *ἀλληλο) <sup>9</sup>
ἀπεκρίθη	he/she/it answered <sup>10</sup>
δοῦλος, -ου, ὁ	slave, servant (124; *δουλο)
ἐάν	if, when (351) <sup>11</sup>
ἐμός, ἐμή, ἐμόν	my, mine (76; *ἐμο/η) <sup>12</sup>
ἐντολή, -ῆς, ἡ	commandment (67; *ἐντολη)
καθώς	as, even as (182)

<sup>5</sup> *Agatha* is a woman's name.

<sup>6</sup> This is the cognate adjective of the noun ἀγάπη.

<sup>7</sup> *Aeonian* means, “eternal.”

<sup>8</sup> This is an unusual word because it never occurs in the nominative or in the singular. Its lexical form is therefore genitive plural.

<sup>9</sup> *Parallel* lines (παράλληλος) are lines that are beside (παρά) one another.

<sup>10</sup> This is a common form of a common verb, occurring 82 times in the New Testament. It takes its direct object in the dative, and therefore you do not use the key word with its direct object. ἀπεκρίθη αὐτῷ means, “He answered him,” not “He answered to him.” This word is not included in our vocabulary word count.

<sup>11</sup> Introduces a dependent clause. ἐάν is a crasis of εἰ and ἄν. “Crisis” occurs when two words are “pushed together” to make one.

When ἐάν appears after a relative pronoun (ὅς), it has the effect of appending “-ever” to the end of the pronoun, just like ἄν. ὅς ἐάν ... means “whoever ...”

<sup>12</sup> This adjective always means “my” regardless of its case. If it is used substantively, it always means “mine.”

κακός, -ή, -όν	bad, evil (50; *κακο/η) <sup>13</sup>
μου (ἐμοῦ)	my <sup>14</sup>
νεκρός, -ά, -όν	adjective: dead (128; *νεκρο/α) <sup>15</sup> noun: dead body, corpse
πιστός, -ή, -όν	faithful, believing (67; *πιστο/η)
πονηρός, -ά, -όν	evil, bad (78; *πονηρο/α) <sup>16</sup>
πρῶτος, -η, -ον	first, earlier (155; *πρωτο/η) <sup>17</sup>
τρίτος, -η, -ον	third (56; *τριτο/η) <sup>18</sup>

Total word count in the New Testament:	138,162
Number of words learned to date:	87
Number of word occurrences in this chapter:	1,668
Number of word occurrences to date:	72,792
Percent of total word count in the New Testament:	52.69%

## Previous Words

These are words you already know that can occur in more than one gender. You need to learn their feminine and neuter forms.

ἄλλος, -η, -ο <sup>19</sup>	other, another
αὐτός, -ή, -ό	he/she/it, they
ἔσχατος, -η, -ον	last
οὗτος, αὕτη, τοῦτο <sup>20</sup>	this; these

<sup>13</sup> “Caco” is a very common combining form. A *cacophony* is a harsh or bad sound. *Cacoepy* is poor pronunciation. *Cacography* is poor writing skill.

<sup>14</sup> This is the genitive singular of ἐγώ. Unlike ἐμός, μου only means “my” when it is in the genitive case. It can also be written with an initial epsilon and an accent: ἐμοῦ. This word is discussed in detail in chapter 11. This word is not included in our vocabulary word count.

<sup>15</sup> *Necrophobia* is an abnormal fear of death.

<sup>16</sup> *Ponera* is a genus of stinging ants.

<sup>17</sup> A *prototype* is the first of its kind, a model, a pattern.

<sup>18</sup> A *triangle* has three sides.

<sup>19</sup> There are a few words such as ἄλλος, αὐτός, and οὗτος that do not use a case ending for the nominative and accusative singular neuter, and therefore the bare stem stands alone (cf. the article). They are a-1a(2b) adjectives; their full paradigm is in the Appendix.

<sup>20</sup> The stem of this word changes quite significantly. It is fully explained in chapter 13. It is an a-1a(2b) adjective; its full paradigm is in the Appendix.

## Advanced Information

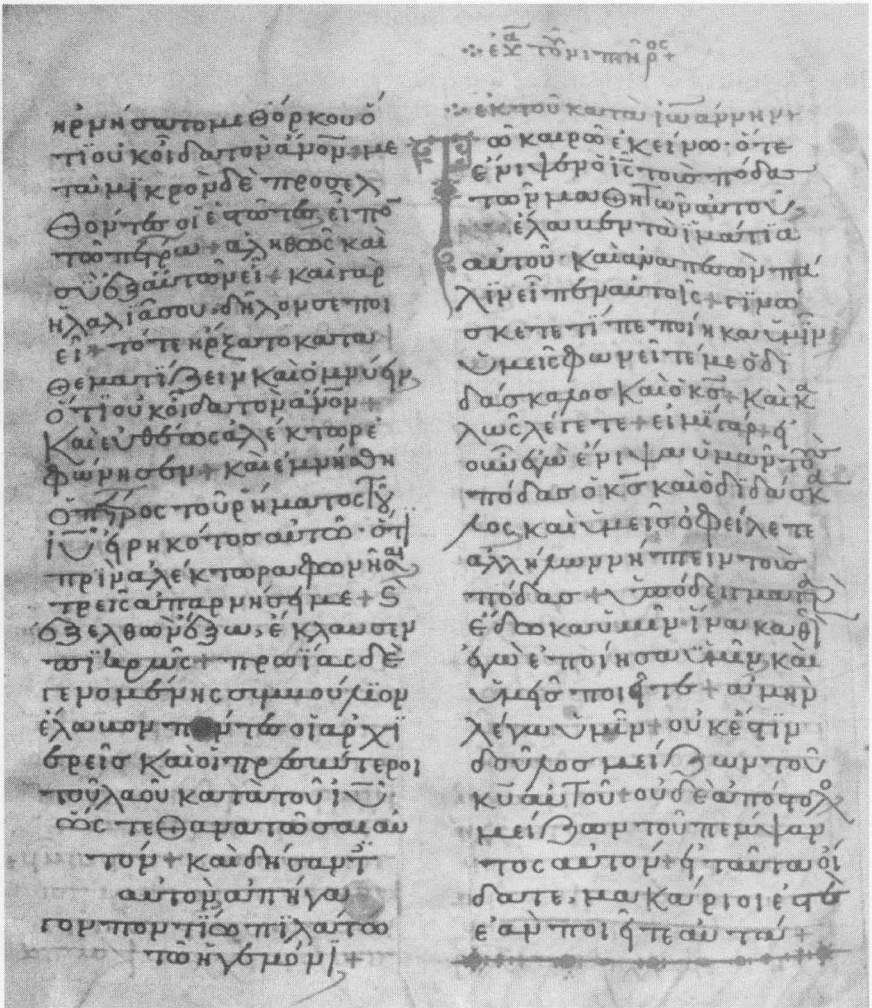
- 9.18 Genitive or accusative?** If the next to the last letter in the stem of an adjective is a rho or a vowel, the feminine stem ends in alpha (e.g., νεκρά) and the ending *ας* can indicate either the genitive singular or accusative plural.

<i>nom sg</i>	ἀγία	<i>nom pl</i>	ἀγίαι
<i>gen sg</i>	ἀγίας	<i>gen pl</i>	ἀγιῶν
<i>dat sg</i>	ἀγία	<i>dat pl</i>	ἀγίαις
<i>acc sg</i>	ἀγίαν	<i>acc pl</i>	ἀγίας

If the next to the last letter in the stem is any letter other than a rho or a vowel (e.g., ἀγαθή), the feminine stem will end in eta and the ending *ας* can only be accusative plural.

The final stem vowel in the plural will always be alpha for all feminine nouns. Can νεκράς be genitive singular?

- 9.19 Third attributive position.** There is a third attributive position: ἄνθρωπος ὁ ἀγαθός. It is rare in the New Testament when the modifier is an adjective, but more common when the modifier is a phrase.



This photo is of a cursive New Testament manuscript, copied in the twelfth century. It contains Matthew 15:13-27a. Photo provided by the Center for the Study of the New Testament Manuscripts (Dan Wallace, director) and used by permission of Institut für neutestamentliche Textforschung.



## “Two Roads Diverged in a Yellow Wood ...”

As in the words of the Robert Frost poem, we have come to a fork in the road in the life of Greek. What should we learn next? Which path you take determines which exercises you do for the next several chapters.

<i>Track One: Finish Noun System</i>	<i>Track Two: Get Into Verbs</i>
9. Adjectives	9. Adjectives
Review #2	Review #2
10. Third Declension Nouns	15. Introduction to Verbs
11. First and Second Person Personal Pronouns	16. Present Active Indicative
12. αὐτός	17. Contract Verbs
13. Demonstratives	18. Present Middle/Passive Indicative
14. Relative Pronouns	21. Imperfect Indicative
Review #3 — Track 1	Review #3 — Track 2
15. Introduction to Verbs	10. Third Declension Nouns
16. Present Active Indicative	11. First and Second Person Personal Pronouns
17. Contract Verbs	12. αὐτός
18. Present Middle/Passive Indicative	13. Demonstratives
19. Future Active/Middle Indicative	14. Relative Pronouns
20. Verbal Roots, and other forms of the Future	19. Future Active/Middle Indicative
Review #4 — Track 1	20. Verbal Roots, and other forms of the Future
21. Imperfect Indicative	Review #4 — Track 2
22. Second Aorist Active/Middle Indicative	22. Second Aorist Active/Middle Indicative

My preference is to finish the noun system (Track One) and then move on to verbs (see page xv for my rationale). However, some teachers want their students to get into verbs earlier, and for them there is "Track Two." If you want to follow Track Two, then follow the second ordering of chapters and use the exercises in the appendix to the Workbook.

If you follow track two, please recognize that the exercises will not include every vocabulary word given in that chapter. The vocabulary was chosen based on the exercises in Track One. Also, you will see three vocabulary words in chapters 17 and 18 whose forms, especially their genitive forms, will look strange. For now, memorize the words. They are third declension and will be discussed in chapter 10.

17. πλείων, πλείον

18. νύξ, νυκτός, ἡ

ὅστις, ἥτις, ὅτι

This dual track system affects only the exercises. In other words, there is only one chapter 10 in the textbook, and it is the same whether you are following Track One or Track Two.

## Third Declension

### Exegetical Insight

A casual first-century reader of the Fourth Gospel's prologue (John 1:1-18) would have little difficulty understanding John's description of the λόγος. As a concept it was simple enough. Λόγος was the intelligible law of things. ὁ λόγος τοῦ θεοῦ was God's transcendent rationality that gave the universe order and purpose. A Hellenized Jew would quickly reach for a volume of wisdom literature explaining that God's wisdom, his word (or λόγος), provided the universe with its form and coherence. As such, ὁ λόγος τοῦ θεοῦ was foreign to human ways, above us and distant from us, guiding us from afar.

John 1:14, on the other hand, would make any such reader pause in stunned silence. "And the word became flesh (σάρξ) and dwelt among us." Σάρξ is the earthly sphere, the arena of human decisions and emotions, human history, and human sinfulness (cf. John 1:13; 3:6; 17:2, etc.). John 1:14 contains the risk, the scandal, and the gospel of the Christian faith: ὁ λόγος became σάρξ. The center of God's life and thought entered the depths of our world and took up its form, its σάρξ, its flesh, in order to be known by us and to save us.

This affirmation about λόγος and σάρξ is the very heart of our faith. *God has not abandoned us.* No lowliness, no misery, no sinfulness is beyond God's comprehension and reach. He came among us, embraced our world of σάρξ in his incarnation, and loved us. It is easy enough to say that God loves the world (John 3:16). But to say that God loves me, in my frailty and my faithlessness—that he loves σάρξ—this is another matter. This is the mystery and the power of what God has done for us in Jesus Christ.

Gary M. Burge

### Overview

In this chapter we will learn:

- the third (and final) declension (i.e., stems ending in a consonant);
- four hints for the third declension;
- the Master Case Ending Chart;
- noun rule 7, the "Square of stops," and the effect of a sigma on stops;
- noun rule 8.

## Introduction

**10.1** What is the difference between the first and second declension? Right. First declension words have stems ending in alpha or eta. Second declension nouns have stems ending in omicron. And what declension a noun falls into has no effect on its meaning. Regardless of whether ἀπόστολος is first or second declension, it still means “apostle.”

**10.2** *Nouns with stems ending in a consonant follow the third declension pattern.* This is part of the first noun rule.

\*σαρκ + ων › σαρκῶν

**10.3** **Final consonant and the case ending.** When you first look at a paradigm of a third declension noun, you may think that it is totally different from a first or second declension paradigm. It is not! Because the stem of a third declension noun ends in a consonant, that consonant sometimes reacts to the first letter of the case ending, especially if the case ending begins with a sigma.

For example, the stem of the second declension noun λόγος is \*λογο. The omicron joins with the nominative masculine case ending sigma to form λόγος (\*λογο + ς › λόγος). No problem. But the stem of the third declension word σάρξ is \*σαρκ. The kappa is united with the *same* nominative singular case ending, and the combination of κσ forms ξ (\*σαρκ + ς › σάρξ).

While the ending of σάρξ may look totally different from that of λόγος, it really isn't.

**10.4** **Function and meaning.** Remember that all Greek nouns, whether they are first, second, or third declension, function the same. Only their form may be somewhat different.

**10.5** **Different case endings.** The third declension does use a few case endings that are different from those used in the first and second declensions, but not that many. If you have been memorizing the case ending with the final stem vowel (e.g., ος and not ς for nominative singular), you may want to go back and learn the true case endings.

**10.6** **Hints.** If you can remember just four hints, these changes will not be a problem. As you will see, the basic issue is what happens when a sigma follows a consonant.

1. Because of the changes that take place in the nominative singular, it is often difficult to determine the stem of a third declension noun.



The solution to this problem is always to memorize the genitive singular form with the lexical form. If you drop the genitive singular case ending (e.g., ος), you will normally have the word's stem.

The lexical entry σάρξ, σαρκός, ἡ shows that the stem is \*σαρκ.

2. Whatever happens in the nominative singular (ς) also happens in the dative plural. This is because the dative plural case ending (σι) also begins with a sigma.

\*σαρκ + σ › σάρξ  
\*σαρκ + σι › σαρκί

3. A nu drops out when followed by a sigma.

\*τιν + σι › τίς  
\*τιν + σι › τίσι

4. A tau drops out when followed by a sigma or if it is at the end of a word.

\*ὄνοματ + σι › ὄνόμασι  
\*ὄνοματ › ὄνομα

This is a slight simplification of the situation, but if you can remember these four hints, the rest of the third declension is easy to learn.

Since Greek has only three declensions, once you understand these you will be familiar with all the basic noun paradigms in the New Testament. So work on these and you are well on your way toward success. But remember, any declension can have several variations.

## A Walk Through

- 10.7 Following is the paradigm of a third declension noun: σάρξ (\*σαρκ). I have listed the stem separated from the case endings, and the inflected forms. Don't be frightened; σάρξ really has only three case endings you have not seen, and two other endings similar to those you already know. At this point, don't try to memorize the case endings; just see how they work. The paradigms of λόγος and γραφή are listed for comparison.

<i>nom sg:</i>	*σαρκ	ς	›	σάρξ	λόγος	γραφή
<i>gen sg:</i>	*σαρκ	ος	›	σαρκός	λόγου	γραφῆς
<i>dat sg:</i>	*σαρκ	ι	›	σαρκί	λόγω	γραφῆ
<i>acc sg:</i>	*σαρκ	α	›	σάρκα	λόγον	γραφήν

<i>nom pl:</i>	*σαρκ	ες	›	σάρκες	λόγοι	γραφαί
<i>gen pl:</i>	*σαρκ	ων	›	σαρκῶν	λόγων	γραφῶν
<i>dat pl:</i>	*σαρκ	σι(ν)	›	σαρξί(ν)	λόγοις	γραφαῖς
<i>acc pl:</i>	*σαρκ	ας	›	σάρκας	λόγους	γραφάς

Let's walk through this paradigm so you can see how easy it is.

- σάρξ** The normal nominative singular case ending is  $\varsigma$ . When you add it to this stem, the  $\kappa\sigma$  combination is rewritten as a xi.  $\sigma\alpha\rho\kappa + \sigma \rightarrow \sigma\acute{\alpha}\rho\varsigma$ .
- σαρκός** The genitive singular case ending for first declension nouns is sigma (e.g.,  $\gamma\rho\alpha\phi\eta\varsigma$ ), and for second declension nouns it actually is omicron (which contracts with the final stem vowel to form  $\omicron\upsilon$ ,  $*\lambda\omicron\gamma\omicron + \omicron \rightarrow \lambda\acute{\omicron}\gamma\omicron\upsilon$ ). Put those two case endings together, and you have the case ending for the third declension:  $\omicron\varsigma$ .  $\sigma\alpha\rho\kappa + \omicron\varsigma \rightarrow \sigma\alpha\rho\kappa\acute{\omicron}\varsigma$ .
- σαρκί** The dative singular case ending is the same as for the other declensions: iota. But because a third declension stem ends in a consonant and not a long vowel, the iota cannot subscript.  $\sigma\alpha\rho\kappa + \iota \rightarrow \sigma\alpha\rho\kappa\acute{\iota}$ .
- σάρκα** The accusative singular case ending is different for the third declension:  $\alpha$ .  $\sigma\alpha\rho\kappa + \alpha \rightarrow \sigma\acute{\alpha}\rho\kappa\alpha$ .
- σάρκες** The nominative plural case ending is different for the third declension:  $\epsilon\varsigma$ .  $\sigma\alpha\rho\kappa + \epsilon\varsigma \rightarrow \sigma\acute{\alpha}\rho\kappa\epsilon\varsigma$ .
- σαρκῶν** As always, the genitive plural case ending is beautifully consistent:  $\omicron\nu$ .  $\sigma\alpha\rho\kappa + \omicron\nu \rightarrow \sigma\alpha\rho\kappa\acute{\omicron}\nu$ .
- σαρξί** The dative plural case ending for a third declension noun is the exact opposite of the first and second declension and sometimes includes the movable nu:  $\sigma\iota(\nu)$ . Because it begins with a sigma, whatever change we see in the nominative singular will also appear here.  $\sigma\alpha\rho\kappa + \sigma\iota(\nu) \rightarrow \sigma\alpha\rho\kappa\acute{\iota}(\nu)$ .
- σάρκας** The accusative plural case ending is different for the third declension:  $\alpha\varsigma$ .  $\sigma\alpha\rho\kappa + \alpha\varsigma \rightarrow \sigma\acute{\alpha}\rho\kappa\alpha\varsigma$ . Do not confuse this with a first declension word where the alpha is part of the stem ( $\gamma\rho\alpha\phi\acute{\alpha}\varsigma$ ), although the similarity may help you remember the case ending.

**10.8** There! That wasn't very difficult, was it? There are only three totally new endings ( $\omicron\varsigma$ ,  $\alpha$ ,  $\epsilon\varsigma$ ), and two that are similar ( $\sigma\iota(\nu)$ ,  $\alpha\varsigma$ ).

You now know all the major case endings. Congratulations! Let's work through the formal presentation of the third declension.

## Forms

**10.9** Third declension words are categorized according to the last consonant of the word's stem. Below you will find the σάρξ paradigm and then two more paradigms of third declension words: stems ending in ματ (149 words) and stems ending in ν (77 words). The case endings are separated from the stems to emphasize the similarities with the first and second declensions. We will learn a few more patterns in chapter 11.

My recommendation is not to memorize the paradigms. Read through the footnotes so you can see why the forms do what they do, and then be sure you can recognize the same endings and changes on other words. The time for memorizing will come in §10.14.

<b>10.10</b>	<i>κ stem</i>	<i>ματ stem</i>	<i>ν stem</i>
	*σάρκ	*ονοματ	*τιν
<i>nom sg:</i>	σάρξ	ὄνομα <sup>1</sup>	τίς <sup>2</sup>
<i>gen sg:</i>	σάρκ ὅς	ὀνόματ ὅς	τίνος
<i>dat sg:</i> <sup>3</sup>	σάρκ ἰ	ὀνόματ ἰ	τίνι
<i>acc sg:</i>	σάρκ α	ὄνομα <sup>4</sup>	τίνα
<i>nom pl:</i>	σάρκ ες	ὀνόματ α <sup>5</sup>	τίνες
<i>gen pl:</i>	σάρκ ὠν	ὀνομάτ ων	τίνων
<i>dat pl:</i> <sup>6</sup>	σάρξ ἰ(ν)	ὀνόμα σι(ν)	τίσι(ν)
<i>acc pl:</i>	σάρκ ας	ὀνόματ α	τίνας

<sup>1</sup> No ending is used and the final consonant of the stem, which is a tau, drops out because a tau cannot stand at the end of a word (§10.21).

<sup>2</sup> nu drops out before sigma. See the dative plural and §10.11 below.

<sup>3</sup> Note that the iota does not subscript in the third declension as it does in the first and second. This is because iota can subscript only under a vowel.

<sup>4</sup> All nouns ending in -μα are neuter. This is one of the few consistent patterns in the third declension. And like all neuter nouns, the nominative and accusative forms are always the same.

<sup>5</sup> The way to tell the difference between this form and the nominative singular is to see if the whole stem is present (e.g., \*ονοματ). If it is (ὀνόματα), then you are in the plural; if not (ὄνομα), then you are in the singular.

<sup>6</sup> Whatever change is seen in the nominative singular is also present in the dative plural because both case endings begin with sigma. The case ending is σι, the reverse of the first and second declension ending. The nu in parentheses after every form is a "movable nu" (§8.13).

- 10.11** τίς is the interrogative pronoun (e.g., “who”). τις (no accent) is the indefinite pronoun (e.g., “anyone”). Both are formed from the same root, \*τιν. The masculine and feminine are identical in form, and all genders are third declension. The change in the nominative singular is explained by the fact that nu drops out when followed by a sigma. \*τιν + σ > τίς.

	<i>masc &amp; fem</i>	<i>neut</i>	<i>masc &amp; fem</i>	<i>neut</i>
<i>nom sg</i>	τίς	τί	τις	τι
<i>gen sg</i>	τίνοσ	τίνοσ	τινόσ	τινόσ
<i>dat sg</i>	τίνι	τίνι	τινί	τινί
<i>acc sg</i>	τίνα	τί	τινά	τι
<i>nom pl</i>	τίνες	τίνα	τινές	τινά
<i>gen pl</i>	τίνων	τίνων	τινών	τινών
<i>dat pl</i>	τίσι(ν)	τίσι(ν)	τισί(ν)	τισί(ν)
<i>acc pl</i>	τίνας	τίνα	τινάσ	τινά

τίς is always accented on its first syllable. τις is either not accented or is accented on its last syllable (the “ultima”).

- 10.12** εἷς is an adjective meaning “one.” The stem of the masculine and neuter is \*εν and the feminine is the first declension \*μία. In the nominative singular the nu drops out before the sigma, and the stem vowel epsilon lengthens to ει (\*έν + σ > ες > εἷς).

<i>nom sg</i>	εἷς	μία	έν
<i>gen sg</i>	ένόσ	μιᾶσ	ένόσ
<i>dat sg</i>	ένί	μιᾷ	ένί
<i>acc sg</i>	έννα	μίαν	έν

Notice that this word has a rough breathing in the masculine and neuter. This will help differentiate it from the prepositions εἰς and έν. Why is there no plural to this word? Where is it different from τίς?

- 10.13** In the first and second declensions, the masculine and feminine are often different in form. In the third declension, however, they are usually similar. There is, in fact, more similarity between masculine and feminine than there is between masculine and neuter, since in the nominative and accusative, the masculine and neuter are usually different.



## Characteristics of Third Declension Nouns

**10.14 Master Case Ending Chart.** My recommendation is not to memorize the paradigms in §10.10 but to memorize the case endings in this chart and see how the case endings appear when attached to a noun. Study them carefully, note what they have in common, and especially what they have in common with the first and second declensions. There are other patterns within the third declension, but if you know these, the rest are relatively easy to recognize. Try to list all the similarities.

	first/second declension			third declension	
	masc	fem	neut	masc/fem	neut
<i>nom sg</i>	ς	-	ν	ς	- <sup>a</sup>
<i>gen sg</i>	υ <sup>b</sup>	ς	υ	ος	ος
<i>dat sg</i>	ι <sup>c</sup>	ι	ι	ι <sup>d</sup>	ι
<i>acc sg</i>	ν	ν	ν	α/ν <sup>e</sup>	-
<i>nom pl</i>	ι	ι	α	ες	α <sup>f</sup>
<i>gen pl</i>	ων	ων	ων	ων	ων
<i>dat pl</i>	ις	ις	ις	σι(ν) <sup>g</sup>	σι(ν)
<i>acc pl</i>	υς <sup>h</sup>	ς	α	ας <sup>i</sup>	α

- Be prepared for the final stem letter to undergo changes (rule 8).
- The ending is actually omicron, which contracts with the final stem vowel and forms ου (rule 5).
- The vowel lengthens (rule 5) and the iota subscript (rule 4).
- Because third declension stems end in a consonant, the iota cannot subscript as it does in the first and second declensions; so it remains on the line.
- On some words the case ending alternates between alpha and nu; see §11.11.
- As opposed to the first and second declensions, this alpha is an actual case ending and not a changed stem vowel. This is also true in the accusative plural.
- The nu is a movable nu. Notice that the ending σι is a flipped version of ις found in the first and second declensions.
- The actual case ending for the first and second declension is νς, but the nu drops out because of the following sigma. In the first declension the alpha simply joins with the sigma (\*ωρα + νς → ὥρας), but in the second declension the final stem omicron lengthens to ου (rule 5; λογος → λογος → λόγους).
- As opposed to the first declension (e.g., ὥρα), the alpha here is part of the case ending.

This is what the endings look like when attached to the final stem vowel.

	<i>first/second declension</i>			<i>third declension</i>	
	<i>masc</i>	<i>fem</i>	<i>neut</i>	<i>masc/fem</i>	<i>neut</i>
<i>nom sg</i>	ος	α η	ον	ς -	-
<i>gen sg</i>	ου	ας ης	ου	ος	ος
<i>dat sg</i>	ω	α η	ω	ι	ι
<i>acc sg</i>	ον	α ν η ν	ον	α/ν	-
<i>nom pl</i>	οι	αι α	α	εις	α
<i>gen pl</i>	ων	ων	ων	ων	ων
<i>dat pl</i>	οις	αις	οις	σι(ν)	σι(ν)
<i>acc pl</i>	ους	ας α	α	ας	α

- 10.15 Gender.** The gender of third declension words can often be difficult to determine because the inflectional patterns are not as distinct as those in the first and second declensions. You must memorize the gender of every word.

There are, however, a few patterns. In this chapter we meet stems ending in  $\mu\alpha\tau$  (e.g.,  $\delta\omicron\nu\mu\alpha$ ,  $\mu\alpha\tau\omicron\varsigma$ ,  $\tau\acute{o}$ ). All these stems are neuter.

- 10.16 The article.** The article becomes especially important now. Even though a noun itself changes its form, the article always remains the same.  $\tau\acute{\omega}$  will always be  $\tau\acute{\omega}$  whether the noun it modifies is first, second, or third declension. Most nouns are modified by the article, and that makes it easy to determine the noun's gender.

## Square of Stops

- 10.17** A **stop** is a consonant whose sound is formed by slowing down or completely stopping the flow of air through the mouth.

- 10.18** "Stops" are broken down into three classifications.

- **Labial.**  $\pi$ ,  $\beta$ , and  $\phi$  are formed by using the lips to impede the air flow momentarily, which is essential in creating the sound. Try to say  $\pi$  without letting your lips touch.
- **Velar.**  $\kappa$ ,  $\gamma$ , and  $\chi$  are formed by pushing up the middle of the tongue against the soft part of the roof of the mouth.<sup>7</sup>

- **Dental.** τ, δ, and θ are formed by clicking the tongue against the back of the teeth.<sup>8</sup>

**10.19 Rule 7: Square of Stops.** The seventh of the eight noun rules is this chart. Be sure to memorize it exactly. Not only should you be able to repeat it left to right but also top to bottom.<sup>9</sup>

<i>Labial</i>	π	β	φ
<i>Velar</i>	κ	γ	χ
<i>Dental</i>	τ	δ	θ

The chart is important because the stops behave in a consistent manner. Whatever happens to a stem ending in tau also happens to a stem ending in delta, because tau and delta are both dentals. If you learn the chart, you will be able to predict what is going to happen. This is much easier than memorizing different paradigms. This same Square of Stops will also be important when we study verbs, so a little time spent here saves hours of frustration later.

**10.20 Stops plus a “σ.”** Whenever a stop and a sigma come into contact the results are predictable. Learn these changes well because you will encounter them often.

<i>Labial</i>	+ σ	ψ
<i>Velar</i>	+ σ	ξ
<i>Dental</i>	+ σ	σ

\*σκολοπ + σ, σκόλοψ.<sup>10</sup> \*σαρκ + σι, σαρξί. \*ὄνοματ + σι, ὄνόμασι<sup>11</sup>

<sup>7</sup> Some people use the term “palatals” to describe these three consonants because the soft part of the mouth’s roof is the “palate.”

<sup>8</sup> Actually, it is not the teeth but the “alveolar ridge” behind the teeth that is used, but the word “teeth” is easier for most to associate with “dental.”

<sup>9</sup> The final column of stops, φ, χ, and θ, technically are not stops but “aspirates” because the air flow is not stopped but only slowed down. However, because they fit into the pattern so well, it is easier to view them as stops.

There are also titles for the columns. π, κ, and τ are “unvoiced” because the voice box is not used in their pronunciation. β, γ, and δ are “voiced” because the voice box is used. (Place your fingers on your voice box and pronounce these letters. You will feel it vibrate when you say the voiced stops.) φ, χ, and θ are “aspirates.” (The rough breathing is also an aspirate.)

<sup>10</sup> There are only seven nouns in the New Testament whose stems end in a pi, but many stems end in a kappa or tau.

- 10.21** *Rule 8: A tau cannot stand at the end of a word and will drop off.* For example, the stem of the word for “name” is \*ὄνοματ. No case ending is used in the nominative singular and the final tau drops off.

\*ὄνοματ + - > ὄνομα

This is the final rule for case endings. You know all eight. They are listed in the Appendix, page 344.

### πᾶς

- 10.22** πᾶς is a 3-1-3<sup>12</sup> type adjective and is often used as the paradigmatic word for the third declension. The root of the word is \*παντ, which in the feminine is altered to \*πασα.<sup>13</sup> Armed with this knowledge and the rules in this chapter, you should be able to write out the entire paradigm for this word without looking below. Try it. If you can, you are doing well.

	3	1	3
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	πᾶς <sup>14</sup>	πᾶσα	πᾶν <sup>15</sup>
<i>gen sg</i>	παντός	πάσης <sup>16</sup>	παντός
<i>dat sg</i>	παντί	πάσῃ	παντί
<i>acc sg</i>	πάντα	πᾶσαν	πᾶν
<i>nom pl</i>	πάντες	πᾶσαι	πάντα
<i>gen pl</i>	πάντων	πασῶν	πάντων
<i>dat pl</i>	πᾶσι(ν) <sup>17</sup>	πάσαις	πᾶσι(ν)
<i>acc pl</i>	πάντας	πάσας	πάντα

<sup>11</sup> Actually, the dental forms a sigma and the double sigma simplifies to a single sigma (\*ὄνοματ + σι > ὄνομασσι > ὀνόμασι).

<sup>12</sup> “3-1-3” means the masculine and neuter follow the third declension while the feminine follows the first declension. See §10.23.

<sup>13</sup> For you who are interested in advanced morphology, it is altered because consonantal iota was added to form the feminine stem, and ντ + consonantal iota form σα (see MBG on πᾶς).

<sup>14</sup> The ντ drops out before sigma (§11.11 and §10.21).

<sup>15</sup> No case ending is used, and a tau cannot stand at the end of a word, so it drops off (§10.21).

<sup>16</sup> Do you remember the rule governing the final stem vowel in the genitive and dative singular? If a first declension word has a stem ending in alpha where the preceding letter is epsilon, iota, or rho, it will form the genitive and dative with alpha. Otherwise, the alpha will shift to eta.

<sup>17</sup> The ντ drops out before sigma (§11.11 and §10.21); also in the dative plural neuter.



If you like to memorize paradigms, this is the one to learn. Not only does it show the first and third declension, but it is key for learning participles later (chapter 26).

Because *πᾶς* is an adjective, it can function substantively. When it does, it may require the use of an additional word like “people” or “things.” But unlike other adjectives, *πᾶς* usually is in the predicate position when modifying a noun.

*πᾶς ὁ ἄνθρωπος* means “every man.”

## Categories

- 10.23** Adjectives fall into four categories, depending on which declension they follow and whether the feminine and masculine forms are the same or different. The masculine and neuter always follow the same declension. We met the 2-1-2 and 2-2 patterns in chapter 9.

<i>category</i>	<i>masculine</i>	<i>feminine</i>	<i>neuter</i>
2-1-2	2 declension <i>ἀγαθός, ή, ὄν</i>	1 declension	2 declension
3-1-3	3 declension <i>πᾶς, πᾶσα, πᾶν</i>	1 declension	3 declension
2-2	2 declension <i>αἰώνιος, ον</i>	2 declension	2 declension
3-3	3 declension <i>τίς, τί</i>	3 declension	3 declension

## Article

- 10.24** There are two special situations concerning the translation of the article that we need to look at.

The article in Greek is much more than just the word “the.” It is a “weak demonstrative,” which means it can perform as a demonstrative (“that”), a relative (“who”), or even sometimes a personal pronoun (“he,” “one”), depending upon the needs of the context. You will usually have to add a word into your translation to help, such as “who” or “which.” Let the context determine which is appropriate.<sup>18</sup>

When you find the phrase *ὁ δέ*, the article is usually functioning as a personal pronoun, “but he.”

<sup>18</sup> This is more second year grammar than first year. Something to look forward to.

**10.25** Sometimes you will find the article before a prepositional phrase.

πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

The article is showing you that the following prepositional phrase (ἐν τῇ οἰκίᾳ) is in an attributive relationship to πᾶσιν. It is the same type of relationship that we have seen with adjectives: “article-noun-article-modifier,” only here the modifier is a prepositional phrase. In order to translate this construction, you will normally turn the prepositional phrase into a relative clause and supply whatever words are necessary.

“to all who are in the house”

The article will be in the same case, number, and gender as the noun. This way you can tell what word the prepositional phrase modifies.

### Summary

1. Nouns whose stems end in a consonant use third declension case endings.
2. To find the stem of a third declension noun, find the genitive singular and drop the case ending.
3. To remember the gender of a third declension noun, memorize its lexical form with the article. To remember the stem of a third declension noun, memorize its genitive form.
4. Memorize the *Master Case Ending Chart* perfectly.
5. Rule 7: The Square of Stops.

<i>Labial</i>	π	β	φ
<i>Velar</i>	κ	γ	χ
<i>Dental</i>	τ	δ	θ

6. Labial + σ forms ψ. Velar + σ forms ξ. Dental + σ forms σ.
7. Rule 8: A tau cannot stand at the end of a word and will drop off.
8. Nu and ντ drop out before sigma.
9. ὁ δέ can be translated “but he,” and an article before a prepositional phrase is probably signaling that the prepositional phrase is an attributive construction.

Be encouraged! You now know all three declensions and almost all noun forms.

## Vocabulary

Be sure to memorize the nominative, genitive, and article for each third declension noun. Normally a lexicon gives just the final letters of the genitive form of a third declension, but we will spell it out for you in this chapter.

ἅγιος, -ία, -ιον	adjective: holy (233; *ἅγιο/α; 2-1-2) <sup>19</sup> plural noun: saints
εἰ	if (503) <sup>20</sup>
εἰ μή	except; if not <sup>21</sup>
εἷς, μία, ἓν	one (344; *έν/*μια; 3-1-3) <sup>22</sup>
ἤδη	now, already (61)
ὄνομα, ὀνόματος, τό	name, reputation (231; *ονοματ) <sup>23</sup>
οὐδεὶς, οὐδεμία, οὐδέν <sup>24</sup>	no one, none, nothing (234; οὐ[δε] + *έν/*μια)
πᾶς, πᾶσα, πᾶν	singular: each, every (1,244; *παντ/*πασα; 3-1-3) <sup>25</sup> plural: all
περί	gen: concerning, about (333) <sup>26</sup> acc: around
σάρξ, σαρκός, ἡ	flesh, body (147; *σαρκ) <sup>27</sup>

<sup>19</sup> The *Hagiographa* (ἁγίγραφα) are the holy writings, the third and final part of the Jewish canon. *Hagiolatry* is the worship of saints.

<sup>20</sup> This is not the same as εἶ that means “you are.” Watch the accents here carefully, because εἰ does not have its own accent.

Like ἐάν, εἰ always introduces a dependent clause and therefore you will not find the main subject or verb of the sentence in the εἰ clause.

<sup>21</sup> These two words together can form an “idiom” (see below) meaning “except.” Other times they are best translated, “if not.” It often introduces a dependent clause.

An “idiom” is a phrase that does not have the same meaning as the sum of its parts. When looking at the meaning of each word in the idiom, you can seldom find the meaning of the idiomatic phrase.

<sup>22</sup> A *hendiatys* is a figure of speech in which two nouns describe one thing. It is from the phrase ἐν διὰ δυοῖν, meaning “one thing by means of two.” *Henotheism* is the belief in one God while allowing for the existence of other gods.

<sup>23</sup> *Onomatopoeia* (ὀνοματοποιία) is when the name of a word sounds like its meaning, such as “bang” and “whisper.”

<sup>24</sup> The second half of this word declines just like εἷς.

<sup>25</sup> *Pantheism* is the belief that God is in all things.

<sup>26</sup> The final iota elides only when the following word begins with an iota. The *perimeter* (περίμετρος) is the boundary around an object or area.

σύν	dat: with (128) <sup>28</sup>
σῶμα, -ματος, τό	body (142; *σωματ) <sup>29</sup>
τέκνον, -ου, τό	child, descendant (99; *τεκνο) <sup>30</sup>
τίς, τί	who? what? which? why? (555; *τιν; 3-3) <sup>31</sup>
τις, τι	someone/thing (525; *τιν; 3-3) certain one/thing, anyone/thing

Total word count in the New Testament:	138,162
Number of words learned to date:	102
Number of word occurrences in this chapter:	4,779
Number of word occurrences to date:	77,571
Percent of total word count in the New Testament:	56.15%

**10.26 Hint.** It is common for students to stop memorizing vocabulary because there is so much grammar to learn. Even if you are struggling with grammar, be sure to stay up with your vocabulary, and be sure you are reviewing. How well you know the grammar serves little purpose (or has little value) if you do not know what the words mean. You will not be able to translate a passage. So hang in there; the remaining noun chapters are much easier than this chapter.

### Previous Words

πνεῦμα, -ματος, τό	spirit, Spirit
Σίμων, -ωνος, ὁ	Simon

<sup>27</sup> A *sarcophagus* (σαρκοφάγος) is a stone coffin. In Greece they were made of limestone, which was believed would consume, or “eat” (φαγέω), the flesh.

<sup>28</sup> “Syn” is a common prefix. A *synagogue* (συναγωγή) is a place where people come together. *Synaeresis* (συναίρεσις) is the contraction of two sounds into one.

<sup>29</sup> A *psychosomatic* disorder is a physical disorder caused by the psychic/emotional processes. *Somatology* is the study of the body.

<sup>30</sup> *Teknonymy* is the custom of naming the parent from the child.

<sup>31</sup> When this word means “why?” it will usually be in the neuter (τι).



# First and Second Person Personal Pronouns

## Exegetical Insight

Small words sometimes carry a big punch, especially when combined with other features of the Greek language. Pronouns can be those kind of small words. They, like moving vans, can carry a big load. I am thinking of a particularly sinister example of this in Jesus' temptations in Luke 4:6. The devil has taken Jesus on a cosmic ride so he can see all the kingdoms of the world. Then he says to Jesus, "To *you* I will give all of this authority and their glory; for *it* has been delivered to *me* and I give *it* to whom I will. If *you*, then, will worship *me*, *it* shall be *yours*."

Here is a great (but deceitful) offer, and all the freight is carried in the various exchanges of personal pronouns throughout the passage. To read through the verse one must follow the bouncing ball through various pronoun changes. The devil (*I, me*) offers authority over all the earth (*it*), if Jesus (*you, yours*) will but worship the devil.

But there is one other touch to this verse. To sweeten the offer the pronoun "to you" (σοι) is put at the front of the Greek sentence for emphasis in verse 6. Though some translations suggest this emphasis (*RSV*), a knowledge of Greek reveals its significance. The devil makes the personal and unique nature of the offer clear. The devil is saying, "This offer is just for you!" He tries to present the offer in as attractive a way as possible to Jesus. It is a good thing the devil is not a used car salesman! Fortunately, loyalty to God was more important to Jesus than seizing power. He did not let the devil's use (and abuse) of pronouns trip him up.

Darrell L. Bock

## Overview

In this chapter we will learn:

- the first ("I") and second ("you") person personal pronouns;
- that a pronoun's case is determined by its function in the sentence, just like a noun;
- that a pronoun's number is determined by its antecedent;
- several more third declension patterns.

## English

**11.1** A **pronoun** is a word that replaces a noun. “It is red.” “It” is a pronoun referring back to something.

A **personal pronoun** is a pronoun that replaces a noun referring to a person. “My name is Bill. I will learn Greek as well as possible.” “I” is a personal pronoun referring to me, Bill.

The word that a pronoun refers back to, “Bill,” is the **antecedent**.

**11.2** **Person.** Pronouns can be first person, second person, or third person.

- First person refers to the person speaking (“I”, “we”).
- Second person refers to the person being spoken to (“you”).
- Third person refers to all others (“he,” “she,” “it,” “they”).

Notice how highly inflected the English pronoun is. Pronouns are radically changed, depending upon their function.

There is no easy way to distinguish between second person singular and plural. Some grammars retain the old “thou” (singular) and “ye” (plural).<sup>1</sup>

**11.3** **Case, Number, and Person**

*The case of a pronoun is determined by its function in the sentence, its number and person by its antecedent.* This is similar to adjectives that function substantively.

1. The **case** of a pronoun is determined by its function in the sentence. For example, if the pronoun is the subject of the sentence, you would use “I” and not “me,” since “I” is in the subjective case. You would not say, “Me would like to eat now,” because “me” is objective.

This is different from an attributive adjective, which determines its case by the word it is modifying. A pronoun (except in the genitive) does not modify a word.

2. The **number** of the pronoun is determined by the antecedent. Because “Bill” is singular, you would use “I” and not “we.”

---

1	<i>singular</i>	<i>plural</i>
<i>subjective</i>	thou	ye
<i>possessive</i>	thy, thine	your, yours
<i>objective</i>	thee	you

Another option is to use “you” for the singular and “y’all” for the plural.

3. The **person** of the pronoun is determined by the antecedent. If the antecedent was the person speaking (1st person), you use "I," not "you."
4. There is no **gender** in the first and second person. "I" or "you" can be either a woman or a man. The third person pronoun has gender, but we will meet it in the next chapter.

## 11.4 English forms

	<i>first sg</i>	<i>second sg</i>	<i>first pl</i>	<i>second pl</i>
<i>subjective</i>	I	you	we	you
<i>possessive</i> <sup>2</sup>	my	your	our	your
<i>objective</i>	me	you	us	you

## Greek

11.5 The Greek pronoun is similar to the English pronoun.

- It replaces a noun.
- Its case is determined by its function in the sentence.
- Its number is determined by its antecedent.
- First and second person pronouns do not have gender.

## 11.6 Greek forms

We have already learned some of these forms and have seen many of them in the exercises. They should be quite familiar and easy to learn. They follow third declension patterns. The alternate forms in parentheses are discussed in §11.8.

	<i>first person</i>		<i>second person</i>	
<i>nom sg</i>	ἐγώ	I	σύ (σύ)	you
<i>gen sg</i>	μου (ἐμοῦ)	my	σου (σοῦ)	your
<i>dat sg</i>	μοι (ἐμοί)	to me	σοι (σοί)	to you
<i>acc sg</i>	με (ἐμέ)	me	σε (σέ)	you
<i>nom pl</i>	ἡμεῖς	we	ὑμεῖς	you
<i>gen pl</i>	ἡμῶν	our	ὑμῶν	your
<i>dat pl</i>	ἡμῖν	to us	ὑμῖν	to you
<i>acc pl</i>	ἡμᾶς	us	ὑμᾶς	you

<sup>2</sup> If the possessive forms are used substantively, they are translated "mine," "yours," and "ours."

## Characteristics of First and Second Person Pronouns

**11.7 Form.** Notice the many similarities among the case endings of the pronouns and the case endings for the nouns you have already learned.

- The nominative (singular and plural) and accusative (singular) are a little different, but the others are virtually identical with other third declension nouns.
- In the plural, the first and second person personal pronouns are identical except for the first letter.<sup>3</sup>
- Although there are many similarities among these forms and those you already know, some students prefer just to memorize this paradigm.

**11.8 Accents.** In the first person singular, the genitive, dative, and accusative cases will sometimes include an epsilon and an accent (ἐμοῦ, ἐμοί, ἐμέ). The second person pronoun will not add an epsilon but it can add an accent (σοῦ, σοί, σέ).<sup>4</sup> These accented forms are called the **emphatic** forms.

The emphatic and unemphatic forms basically have the same meaning. The emphatic form is used when the author wants to be especially emphatic, usually in contrasting one person with another.

ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

*I baptized you in water but he will baptize you with the Holy Spirit.*

The contrast is usually difficult to bring into English.

**11.9 Parsing.** When asked to decline a first or second person personal pronoun, we suggest that you list the case, number, person (not gender), lexical form, and inflected meaning.

σοῦ: genitive singular second person from σύ meaning “of you” (or “your”).

The lexical forms of the first and second person personal pronouns are the nominative. Some teachers view ἐγὼ as the lexical form of ἡμεῖς while others see ἡμεῖς as a separate word. The same holds true for ὑμεῖς.

<sup>3</sup> Since the upsilon with the rough breathing makes a “hoo” sound, you can remember the person of the plural form by associating “hoo” with “σν.”

<sup>4</sup> The nominative singular σύ always occurs in our NT texts with an accent.



- 11.10 Translation procedure.** If the pronoun is the subject or direct object, then treat it as you would any other subject or direct object. If it is in the genitive, treat it like any other possessive.

ἐγώ / πιστεύω / λόγον σου.

I believe your word.

The possessive forms of the pronouns (μου, σου) usually follow the word they modify.

κύριός μου εἶπεν ....

My Lord said ....

### More on the Third Declension

- 11.11 Stems in tau and delta.** In chapter 10 we learned the basics of the third declension. There are a few more patterns we need to learn, although these patterns are still governed by the same rules.

Stems ending in tau or delta behave the same way, since both letters are dentals. Remember, dentals (τ, δ, θ) drop out before sigma.

	*χαριτ	*φωτ, τό	*ελπιδ	*σαρκ
<i>nom sg:</i> <sup>5</sup>	χάρι ς	φῶ ς	ἐλπί ς	σάρξ
<i>gen sg:</i>	χάριτ ος	φωτ ός	ἐλπίδ ος	σαρκός
<i>dat sg:</i> <sup>6</sup>	χάριτ ι	φωτ ί	ἐλπίδ ι	σαρκί
<i>acc sg:</i>	χάριτ α <sup>7</sup>	φῶς	ἐλπίδ α	σαρκά
<i>nom pl:</i>	χάριτ ες	φῶτ α	ἐλπίδ ες	σάρκες
<i>gen pl:</i>	χαρίτ ων	φώτ ων	ἐλπίδ ων	σαρκῶν
<i>dat pl:</i> <sup>8</sup>	χάρι σι(ν)	φῶ σι(ν)	ἐλπί σι(ν)	σαρξί(ν)
<i>acc pl:</i>	χάριτ ας	φῶτ α	ἐλπίδ ας	σάρκας

<sup>5</sup> A tau of the stem drops out when followed by a sigma (χαριτ + ς › χάρις). The same is true of the delta (ἐλπίς).

<sup>6</sup> The iota does not subscript in the third declension as it does in the first and second. This is because iota can subscript only under a vowel.

<sup>7</sup> In a few cases this word (and others like it) can have an accusative singular in nu (χάριν).

<sup>8</sup> Whatever change is seen in the nominative singular is also present in the dative plural because both case endings begin with sigma. The case ending is σι, the reverse of the first and second declension ending. The nu in parentheses after every form is a “movable nu” (§8.13).

**11.12 Consonantal iota stems.** πίστις appears to have a final stem vowel of iota.

<i>nom sg:</i>	πίστις
<i>gen sg:</i>	πίστεως <sup>9</sup>
<i>dat sg:</i> <sup>10</sup>	πίστει
<i>acc sg:</i>	πίστιν <sup>11</sup>
<i>nom pl:</i>	πίστεις <sup>12</sup>
<i>gen pl:</i>	πίστεων <sup>13</sup>
<i>dat pl:</i>	πίστεσι(ν)
<i>acc pl:</i>	πίστεις <sup>12</sup>

**11.13** Originally that iota was another letter called the “consonantal iota.” This letter dropped out of the Greek alphabet long before Hellenistic Greek, but the fact that it is used to be present helps explain a lot of apparently weird behavior in both nouns and verbs.<sup>14</sup>

The final iota in πίστις used to be a consonantal iota. When the consonantal iota dropped out of use, it was replaced with either an iota or epsilon. On the one hand, it may not be important to know when it will be what; just recognize that the stem of πίστις type words will end in either iota or epsilon. But if you really want to know, here is the rule.

- If the case ending begins with a vowel, the final stem vowel is an epsilon;
- if the case ending begins with a consonant, then the final stem vowel is an iota. But in the dative plural an epsilon precedes a sigma.

<sup>9</sup> Think of the *ως* as a lengthened *ος*.

<sup>10</sup> Note that the iota does not subscript in the third declension as it does in the first and second. This is because iota can subscript only under a vowel.

<sup>11</sup> This particular pattern of third declension nouns uses *νυ* as the accusative singular case ending.

<sup>12</sup> The nominative case ending is the same as *χάριτες* (*πιστε + ες + πίστεις*). The accusative plural uses the same case ending as the nominative plural, as if the word were neuter.

<sup>13</sup> Notice that the *ων* case ending does not swallow up the final stem vowel as it does in the first and second declensions. This is evidence that the epsilon has replaced the consonantal iota.

<sup>14</sup> It is called a consonantal iota because the old character shared the characteristics of both a vowel and a consonant. It is written in the grammars as “ι.” It is discussed in more detail in chapter 20.

- 11.14** All nouns with stems that end in consonantal iota are feminine (e.g., πίστις, πίστεως, ἡ).
- 11.15** **Two final patterns.** Here are the paradigms for πατήρ (“father”) and ὕδωρ (“water”). ἀνὴρ (“man”) and μήτηρ (“mother”) are also parsed like πατήρ.

<i>nom sg:</i>	πατήρ <sup>15</sup>	ὕδωρ, τό <sup>16</sup>
<i>gen sg:</i>	πατρός	ὑδατος
<i>dat sg:</i> <sup>17</sup>	πατρί	ὑδατι
<i>acc sg:</i>	πατέρα	ὕδωρ
<i>nom pl:</i>	πατέρες	ὑδατα
<i>gen pl:</i>	πατέρων	ὑδάτων
<i>dat pl:</i>	πατράσι(ν)	ὑδασι(ν)
<i>acc pl:</i>	πατέρας	ὑδατα

### Summary

1. A personal pronoun is a word replacing a personal noun.
2. The English personal pronouns are “I, my, me, we, our, us” (first person) and “you, your” (second person).
3. The case of a pronoun is determined by its function in the sentence, person and number by its antecedent.
4. Most of the forms of these two pronouns are similar to the case endings you already know. Concentrate on those similarities.
5. Dentals drop out before sigma.
6. πίστις type words end in a consonantal iota, which now appears as ι or ε.

<sup>15</sup> πατήρ is formed from the root \*πατερ. The second stem vowel fluctuates between an eta (πατήρ), epsilon (πατέρα), and nothing (πατρός). In the dative plural the stem vowel is lost and an alpha added (πατράσι) to aid pronunciation.

<sup>16</sup> This stem appears to end in a tau, as can be seen in most of its forms. But when there is no case ending (nominative and accusative singular), the original final rho reappears.

<sup>17</sup> Note that the iota does not subscript in the third declension as it does in the first and second. This is because iota can subscript only under a long vowel.

## Vocabulary

ἀδελφός, -οῦ, ὁ	brother (343; *ἀδελφο) <sup>18</sup>
ἄν	an untranslatable, uninflected particle, used to make a definite statement contingent upon something, e.g., changing “who” to “whoever” (167). You usually cannot translate it.
άνήρ, άνδρός, ὁ <sup>19</sup>	man, male, husband (216; *άνδρ) <sup>20</sup>
ἐκκλησία, -ας, ἡ	a church, (the) Church, assembly, congregation (114; *ἐκκλησία) <sup>21</sup>
ἐλπίς, -ίδος, ἡ	hope, expectation (53; *ἐλπιδ) <sup>22</sup>
ἔξω	adverb: without (63) preposition (gen): outside
ἐπί (ἐπ', ἐφ') <sup>23</sup>	gen: on, over, when (890) <sup>24</sup> dat: on the basis of, at acc: on, to, against
ἡμεῖς	we (864)
θέλημα, θελήματος, τό	will, desire (62; *θεληματ) <sup>25</sup>
ἰδέ	See! Behold! (34; interjection) <sup>26</sup>

<sup>18</sup> *Philadelphia* is the city of brotherly love.

<sup>19</sup> See the Appendix for the full paradigm of this word (n-3f[2c]). It is similar to the pattern of πατήρ. “n-3f[2c]” is an example of the coding system we use for establishing the classes of nouns. It is explained in the introduction to the lexicon.

<sup>20</sup> *Androgynous* (άνδρόγυνη) is being both male and female (i.e., hermaphroditic).

<sup>21</sup> *Ecclesiology* is the study of the church. *Ecclesiastical* means “relating to the organization of the church.”

<sup>22</sup> The Christian “hope” is not a wondering if something will happen, but the “confident anticipation” of what we know will surely come to pass. This is a great word for a word study. In a less serious vein we might mention that *Elvis* fans hope that he did not really die.

<sup>23</sup> When ἐπί is followed by a word beginning with a vowel and smooth breathing, the iota elides (ἐπ'). If the following word begins with a rough breathing, the iota elides and the pi aspirates to a phi (ἐφ').

<sup>24</sup> The *epidermis* (ἐπιδερμῖς) is the outer layer of skin, “that which is on the skin.”

<sup>25</sup> *Monothelism* is a seventh century heresy that stated Jesus had only one nature and therefore only one will.

<sup>26</sup> Originally ἰδέ was an aorist active imperative of εἶδον, but came to be used as a particle. It only occurs 34 times but because of its similarity with the following ἰδοῦ, we thought it best that you learn it. It is used with the same basic meaning as the following ἰδοῦ.



ἰδοῦ	See! Behold! (200; interjection) <sup>27</sup>
καλός, -ή, -όν	beautiful, good (100; *καλο/η) <sup>28</sup>
μήτηρ, μητρός, ἡ <sup>29</sup>	mother (83; *μητρ) <sup>30</sup>
οὐδέ	and not, not even, neither, nor (143)
πατήρ, πατρός, ὁ <sup>31</sup>	father (413; *πατρ) <sup>32</sup>
πίστις, πίστεως, ἡ	faith, belief (243; *πιστι) <sup>33</sup>
ὔδωρ, ὕδατος, τό	water (76; *ὔδατ) <sup>34</sup>
ὑμεῖς	you (plural) (1,840)
φῶς, φωτός, τό <sup>35</sup>	light (73; *φωτ) <sup>36</sup>
χάρις, χάριτος, ἡ	grace, favor, kindness (155; *χαριτ)
ᾧδε	here (61)

Total word count in the New Testament:	138,162
Number of words learned to date:	123
Number of word occurrences in this chapter:	6,193
Number of word occurrences to date:	83,764
Percent of total word count in the New Testament:	60.63%

<sup>27</sup> This form of the verb occurs 200 times. It is actually the aorist middle imperative form of εἶδον, but it is used so many times in this particular form that we thought it best to view it as a separate word.

<sup>28</sup> *Calligraphy* (καλλιγραφία) is “beautiful handwriting.”

<sup>29</sup> Follows the same declension pattern as πατήρ. See n-3f(2c) in the Appendix.

<sup>30</sup> A *matriarchal* society is one in which the mother is the dominant figure.

<sup>31</sup> See the declension pattern of this word in the Appendix.

<sup>32</sup> The *patriarch* (πατριάρχης) is the father and head of a family or tribe.

<sup>33</sup> *Pistology* is the study of faith.

<sup>34</sup> *Hydrology* is the study of water. *Hydraulic* (ὑδραυλικς) refers to something operated by water.

<sup>35</sup> Because φῶς is neuter, the accusatives will be identical to the nominatives. You can see the full paradigm in the Appendix (page 347).

<sup>36</sup> A *photograph* is a picture drawn by light.

# αὐτός

## Exegetical Insight

Pronouns have many different uses in Greek. One of the most common pronouns is αὐτός. Its ordinary use is to “stand in” for a noun to avoid repetition. “James loved Mary, but Mary couldn’t stand James” reduces to “James loved Mary, but she couldn’t stand him.” But sometimes the pronoun is used with a noun to add some kind of stress to it. This is a construction that Peter uses in 1 Peter 5:10, where he writes “And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will *himself* restore you and make you strong, firm and steadfast.” Here Peter reinforces the subject of the sentence by adding the pronoun αὐτός, and the force of the addition is to indicate that God is personally involved in caring for his people.

In his comment on the verse P.H. Davids says, “Our author is emphatic, indicating that God is not removed from their situation, but personally involved.” Such a verse would thus have come as all-the-more powerful comfort to Christians who faced hostility from the people round about them. They were being told to recognize in their activity the malevolent working of Satan and to resist him firmly, lest they succumb to the temptation to give up their faith because the going was too tough. In such a situation they needed to be convinced that, just as Satan was at work in their opponents, so God himself was not far away, leaving them to struggle on their own, but was personally concerned for each one of them, to strengthen and sustain them, and eventually to summon them to their eternal reward with him.

*I. Howard Marshall*

## Overview

In this chapter we will learn:

- the three different ways αὐτός is used;
- that since αὐτός is a 2-1-2 adjective, we already know all its forms.

## English

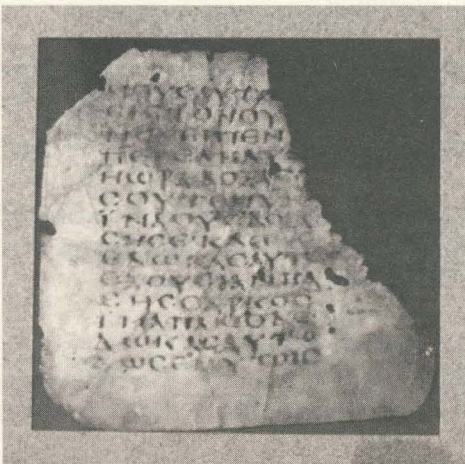
**12.1** Here are the inflected forms of the third person personal pronoun.

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>subjective sg</i>	he	she	it
<i>possessive sg</i>	his	her	its
<i>objective sg</i>	him	her	it
<i>all genders</i>			
<i>subjective pl</i>	they		
<i>possessive pl</i>	their		
<i>objective pl</i>	them		

**12.2** The only significant difference between the third person pronouns and the first and second is that third person singular pronouns have gender.

- The case of a pronoun is determined by its function in the sentence.
- The gender and number of a pronoun is determined by the gender and number of its antecedent.

For example, if “Robin” is the antecedent, you would say, “I would like to talk to her.” You would not say, “I would like to talk to it,” because Robin is not an “it.” You would not say “them” because Robin is only one, and you would not say, “I would like to talk to she,” since the pronoun is the object of the preposition that takes the objective case (“her”).



This fifth century uncial manuscript, labeled 0301, contains John 17:1-4. It is located in Münster, Germany. The photo is provided by the Center for the Study of the New Testament (Dan Wallace, director). Used by permission of Institut für neutestamentliche Textforschung.

## Greek

**12.3** We have already met *αὐτός* functioning as the third person personal pronoun meaning “he” (*αὐτός*) and “him” (*αὐτόν*).<sup>1</sup> Unlike *ἐγώ* and *σύ*, *αὐτός* uses the normal case endings and has gender.

	2	1	2	<i>translation</i>		
	<i>masc</i>	<i>fem</i>	<i>neut</i>			
<i>nom sg</i>	<i>αὐτός</i>	<i>αὐτή</i>	<i>αὐτό</i>	he	she	it
<i>gen sg</i>	<i>αὐτοῦ</i>	<i>αὐτῆς</i>	<i>αὐτοῦ</i>	his	her	its
<i>dat sg</i>	<i>αὐτῷ</i>	<i>αὐτῇ</i>	<i>αὐτῷ</i>	to him	to her	to it
<i>acc sg</i>	<i>αὐτόν</i>	<i>αὐτήν</i>	<i>αὐτό</i>	him	her	it
<i>nom pl</i>	<i>αὐτοί</i>	<i>αὐταί</i>	<i>αὐτά</i>		they	
<i>gen pl</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>		their	
<i>dat pl</i>	<i>αὐτοῖς</i>	<i>αὐταῖς</i>	<i>αὐτοῖς</i>		to them	
<i>acc pl</i>	<i>αὐτούς</i>	<i>αὐτάς</i>	<i>αὐτά</i>		them	

### 12.4 Form

- *αὐτός* uses case endings just like adjectives (2-1-2).
- The feminine follows the first declension (which always has eta as the final stem vowel) and the masculine and neuter follow the second declension.
- In the neuter nominative and accusative singular, *αὐτός* does not use a case ending, so the word ends with the final stem vowel. This is a normal subpattern for the neuter, and we have already seen it with the article: *τό* (see the a-1a[2b] paradigm in the Appendix, page 350).
- *αὐτός* always has a smooth breathing.<sup>2</sup>

**12.5 Declining.** *αὐτός* is declined just like an adjective (i.e., case, number, gender, lexical form, and inflected meaning). Its lexical form is *αὐτός*. *αὐτοῖς*: dative plural masculine/neuter from *αὐτός* meaning “to them.”

**12.6 Gender.** Do not be confused by the difference between Greek and English in the plural. Although in English we do not designate gender, they did in Greek. We will see below how this is translated.

<sup>1</sup> Similarly, we have also seen *ὁ δέ* meaning “but he” (§12.14).

<sup>2</sup> This is important to remember. In chapter 13 we will meet a word whose form is similar; the only consistent difference between the two is that *αὐτός* always has a smooth breathing.



## The Three Uses of αὐτός

**12.7 Summary.** Do not think of αὐτός as the third person pronoun. Think of αὐτός as a word that performs three distinct functions.

**12.8 Use 1: Personal pronoun.** αὐτός can function as the third person personal pronoun. This is by far its most common use.<sup>3</sup> Translate it as you have become accustomed to.

αὐτός	he		αὐτοί	they
αὐτή	she		αὐταί	they
αὐτό	it		αὐτά	they

In this usage, the case of the pronoun is determined by its function. When showing possession, the pronoun usually follows the word it modifies.

subject	αὐτός λέγει ...
direct object	ἀγαπῶ αὐτήν.
possession	τὴν πίστιν αὐτῶν

Its gender and number are determined by its antecedent.

- If the antecedent is personal, αὐτός follows natural gender.

ὁ Ἰησοῦς	αὐτός λέγει πρὸς αὐτήν.
Μαριάμ	αὐτὴ λέγει πρὸς αὐτόν.

- But if the antecedent is not personal, αὐτός follows grammatical gender. So, for example, if the antecedent is "world" (κόσμος), Greek will use the masculine form of the pronoun (αὐτός). However, you would not translate αὐτός as "he" but as "it." We think of the world not as a "he" but as an "it."

<sup>3</sup> In the oblique cases (genitive, dative, accusative), αὐτός is used 5,203 times in the New Testament out of the total 5,595 times as a personal pronoun.

- 12.9 Use 2: Adjectival intensive.** αὐτός can also function intensively when it is used adjectivally.<sup>4</sup> In this case αὐτός normally modifies another word and is usually in the predicate position.<sup>5</sup> Translate αὐτός with the reflexive pronoun (himself, herself, itself, themselves, etc.).<sup>6</sup>

αὐτός ὁ ἀπόστολος	αὐτὸ τὸ δῶρον
the apostle himself	the gift itself

αὐτός agrees with the noun it modifies in case, number, and gender. In English translation, choose the gender of the reflexive pronoun based on the natural gender of the word αὐτός modifies.

ἡ ἐκκλησία αὐτή  
the church itself/herself

ἐγὼ αὐτός  
I myself

Do not confuse this with the predicate position of other adjectives. When an adjective is in the predicate position you must insert the verb “to be.” When αὐτός is in the predicate position, it is modifying the noun adjectivally.

ὁ Ἰησοῦς ἀγαθός	Jesus is good
αὐτός ὁ Ἰησοῦς	Jesus himself

<sup>4</sup> “Adjectival intensive” is non-standard terminology but it is helpful. It is the terminology used by *Gramcord*.

*Gramcord* lists 143 occurrences in the New Testament of αὐτός as the adjectival intensive pronoun, but it includes the uses of αὐτός as the identical adjective (below). It lists fourteen occurrences as a strictly reflexive pronoun.

<sup>5</sup> Some beginning Greek grammars such as Machen (§105) say that αὐτός must be in the predicate position to function as an intensive. As you will see from the exercises, this is not always the case. In fact, this chapter makes a significant departure from other grammars. They tend to translate αὐτός on the basis of its position, specifically, whether it is preceded by the article or not. Because there are so many exceptions to this way of looking at αὐτός, and because we feel it is theoretically preferable, we have classified αὐτός on the basis of function rather than position.

<sup>6</sup> The Greek reflexive pronoun ἐμαντοῦ was formed through the combination of the personal pronoun ἐγὼ and αὐτός. This illustrates the close relationship between αὐτός and the reflexive idea.

- 12.10** When functioning as an intensive, αὐτός is usually in the nominative case and modifies the subject.<sup>7</sup>

αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ (Mark 12:36).  
*David himself* spoke by the Holy Spirit.

Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ (John 4:2).  
 Jesus *himself* was not baptizing but his disciples.

This is the same use of the personal pronoun we saw with ἐγώ and σύ. Remember, because the verb indicates its own subject, the use of αὐτός is technically unnecessary, and therefore its presence can be emphatic.

Different suggestions have been made on how to translate αὐτός when it occurs in this situation. Some suggest using a reflexive pronoun as in the illustrations above. It is David himself and not someone else who spoke by the Holy Spirit. The pronoun also shows if the subject is masculine, feminine, or neuter.

Others suggest ignoring the personal intensive use of αὐτός in the nominative because this translation does not sound proper to English ears. If you do ignore it, be sure to remember that it can add an intensifying force.

The subject of the verb does not have to be third person. When used with the first or second person, αὐτός still adds emphasis.

σὺ αὐτὸς λέγεις τοῖς ἀνθρώποις  
 You (yourself) speak to the men.

- 12.11 Use 3: Identical adjective.** αὐτός is sometimes used as the identical adjective meaning “same.” It is normally in the attributive position when used this way, but not always.<sup>8</sup> Its case, number, and gender are determined by the word it modifies, as is the case with any adjective.

καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον (Mark 14:39).  
 And again after going away he prayed *the same thing*.

Ἐν αὐτῇ<sup>9</sup> τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι (Luke 13:31).  
 In *the same hour* some Pharisees came.

<sup>7</sup> Some grammarians argue that αὐτός can be used in the nominative without any sense of emphasis, simply as the personal pronoun and not as an intensive pronoun.

*Gramcord* separates this use from the adjectival intensive, calling it the “personal intensive.” For didactic reasons we have put them together. αὐτός is used 243 times in the New Testament as a personal intensive, 239 times in the nominative.

<sup>8</sup> αὐτός is found in the attributive position 60 times in the New Testament.

<sup>9</sup> Notice that there is no article with αὐτῇ in this example. This shows that the anarthrous αὐτός can function as the identical adjective, despite what many grammars say.



## Summary

1. αὐτός uses the normal case endings except for the nominative and accusative neuter singular, which drop the nu. This is a common variation.
2. When αὐτός functions as a pronoun, its case is determined by function, its number and gender by antecedent.
3. When αὐτός adds emphasis it is usually translated with the reflexive pronoun. It usually will be in the predicate position, in the nominative case.
4. αὐτός can function as the identical adjective and be translated “same.” In this case it normally is in the attributive position.

## Vocabulary

αἰών, -ῶνος, ὁ	age, eternity <sup>10</sup> (122; *αἰων) <sup>11</sup>
διδάσκαλος, -ου, ὁ	teacher (59; *διδασκαλο) <sup>12</sup>
εὐθύς	immediately (51) <sup>13</sup>
ἕως	conj: until (146) gen: as far as
μαθητής, -ου, ὁ <sup>14</sup>	disciple (261; *μαθητη)
μέν	on the one hand, indeed <sup>15</sup> (179)
μηδείς, μηδεμία, μηδέν	no one/thing (90; μη[δε] + *εν/*μια) <sup>16</sup>
μόνος, -η, -ον	alone, only (114; *μονο/η) <sup>17</sup>
ὅπως	how, that, in order that (53)
ὅσος, -η, -ον <sup>18</sup>	as great as, as many as (110; *όσο/η) <sup>19</sup>

<sup>10</sup> The idioms εἰς τὸν αἰῶνα and εἰς τοὺς αἰῶνας τῶν αἰώνων both mean “forever.”

<sup>11</sup> Cognate noun of the adjective αἰώνιος.

<sup>12</sup> Different teachers have different *didactic* (διδασκτικός) methods.

<sup>13</sup> This adverb is different from the adjective εὐθύς, -εῖα, -ύ, meaning “straight” and occurring only nine times in the New Testament.

<sup>14</sup> μαθητής is declined just like προφήτης. A disciple is a “learner.” *Math* is related to μάθημα, meaning “that which is learned.” *Mathematics* is from μαθηματική.

<sup>15</sup> Postpositive. Sometimes this word is untranslatable. It can occur as a correlative conjunction with δέ. In this case you can translate μέν ... δέ as “on the one hand ... but on the other.”

<sup>16</sup> Declines just like οὐδείς.

<sup>17</sup> A *monogamous* marriage is a marriage in which a person has only one spouse. All adjectives can function adverbially. This word does so quite often, usually as an accusative neuter (μόνον).



οὖν	therefore, then, accordingly (499) <sup>20</sup>
ὀφθαλμός, -οῦ, ὁ	eye, sight (100; *ὀφθαλμο) <sup>21</sup>
πάλιν	again (141) <sup>22</sup>
πούς, ποδός, ὁ	foot (93; *ποδ) <sup>23</sup>
ὑπέρ	gen: in behalf of (150) <sup>24</sup> acc: above

Total word count in the New Testament:	138,162
Number of words learned to date:	138
Number of word occurrences in this chapter:	2,168
Number of word occurrences to date:	85,932
Percent of total word count in the New Testament:	62.2%

<sup>18</sup> The initial ὅσ retains the same form, but the second half of the word declines like the relative pronoun. For example, the nominative plural masculine is ὅσοι.

<sup>19</sup> This word is idiomatic; rely on context to help with a precise definition.

<sup>20</sup> Postpositive.

<sup>21</sup> *Ophthalmology* is the study of the eye.

<sup>22</sup> A *palimpsest* (παλίμψηστος, “scraped again”) is a parchment that has had the original writing scraped off so it can be used again. *Palilogy* (παλιλογία) is the repetition of words for emphasis. The *paligenesia* (παλιγγενεσία) is the rebirth, both of the Christian (Titus 3:5) and of the world in Stoic thought.

<sup>23</sup> πούς is declined like ἐλπίς, ἐλπίδος, except that in the nominative singular the omicron of the root lengthens to ου (\*ποδ + ς, πος, πούς). The dative plural is ποσί(ν).

A *podiatrist* is a doctor dealing with foot disorders. Notice how the word’s root came over into English with the “d,” even though it is not visible in the nominative πούς. Most cognates are formed from the Greek root and not an inflected form such as the nominative.

<sup>24</sup> “Hyper” is a common prefix designating excess, abundance. An *hyperbole* is an exaggeration for effect.

## Demonstrative Pronouns/Adjectives

οὗτος, ἐκεῖνος

### Exegetical Insight

δικαιοσύνη is one of the great words in Christian theology. Basically it means, “the character or quality of being right or just.” It is a word used to describe God. He is in the ultimate sense the Just One (Rom 3:5, 25). It is also used to describe the righteous life of the believer, i.e., a life lived in obedience to the will of God (Rom 6:13, 16, 18, 19, 20; Eph 6:14, etc.).

But the most important use of δικαιοσύνη in the New Testament is to describe the gracious gift of God by which through faith in Jesus Christ one is brought into a right relationship to God. Such a relationship is apart from law, i.e., apart from the works of the law—we can do nothing to obtain it. However, the “Law and the Prophets,” i.e., the Old Testament Scriptures, testify to it. It was all a part of God’s redemptive plan that we should have been put into a right relationship with him through his Son.

Luther was right when he wrote: “For God does not want to save us by our own but by an extraneous righteousness, one that does not originate in ourselves but comes to us from beyond ourselves.”

My hope is built on nothing less  
Than Jesus’ blood and δικαιοσύνη.

*Walter W. Wessel*

### Overview

In this chapter we will learn:

- the demonstrative pronouns and adjectives “this” and “that”;
- that they behave just like pronouns and adjectives except that when functioning as adjectives they are in the predicate position;
- the fifth and final case, the vocative, used when addressing a person directly.

## English

- 13.1** Demonstratives in English are “this/these” and “that/those” (singular/ plural). For example, “This book is the greatest Greek textbook.” “Those students really work hard.” The demonstratives are never inflected except to indicate singular and plural.<sup>1</sup>
- 13.2** The same word can be either a pronoun (“*That* is mine.”) or an adjective (“*That* car is mine.”).<sup>2</sup>

## Greek

- 13.3** The demonstratives in Greek are οὗτος (this/these) and ἐκεῖνος (that/those). They function the same way as they do in English, both as pronouns and as adjectives. The difference between the English and Greek demonstratives is that the Greek demonstratives also have case and gender.
- When a demonstrative functions as a pronoun, its case is determined by its function in the sentence. Its number and gender are determined by its antecedent, just like any pronoun.
  - When a demonstrative functions as an adjective, its case, number, and gender are determined by the noun it is modifying, just like any adjective.

In the following paradigms, translate each form as an adjective and then as a pronoun.

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<sup>1</sup> A distinction that some find helpful is that between the “near” and “far” demonstratives. The near is “this/these” and the far is “that/those.” The idea is that “this/these” refers to something in relative proximity, and “that/those” to something relatively far away.

<sup>2</sup> For the sake of simplicity we will simply call them the “demonstratives,” not the “demonstrative pronoun” or “demonstrative adjective.”



### 13.4 The forms of οὗτος

	2	1	2
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	οὗτος	αὕτη	τοῦτο
<i>gen sg</i>	τούτου	ταύτης	τούτου
<i>dat sg</i>	τούτῳ	ταύτῃ	τούτῳ
<i>acc sg</i>	τούτον	ταύτην	τοῦτο
<i>nom pl</i>	οὗτοι	αὗται	ταῦτα
<i>gen pl</i>	τούτων	τούτων	τούτων
<i>dat pl</i>	τούτοις	ταύταις	τούτοις
<i>acc pl</i>	τούτους	ταύτας	ταῦτα

### 13.5 The forms of ἐκεῖνος

	2	1	2
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ἐκεῖνος	ἐκείνη	ἐκεῖνο
<i>gen sg</i>	ἐκείνου	ἐκείνης	ἐκείνου
<i>dat sg</i>	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
<i>acc sg</i>	ἐκεῖνον	ἐκείνην	ἐκεῖνο
<i>nom pl</i>	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
<i>gen pl</i>	ἐκείνων	ἐκείνων	ἐκείνων
<i>dat pl</i>	ἐκείνοις	ἐκείναις	ἐκείνοις
<i>acc pl</i>	ἐκείνους	ἐκείνας	ἐκεῖνα

## Characteristics of Demonstrative Pronouns

**13.6 Form.** The demonstratives use the regular case endings. There are three peculiarities that need to be learned carefully.

1. The neuter singular nominative and accusative do not use a case ending, so the form ends in the stem omicron rather than ov. This is the same as αὐτός, ἄλλος, and ὅ.
2. οὗτος always begins with a rough breathing or tau. Think of the two as interchangeable. This is important in distinguishing the feminine demonstrative (αὗται) from αὐτός, which always has a smooth breathing (αὐταί).



3. The first stem vowel used in οὔτος depends upon the final stem vowel.
- If the final vowel is alpha or eta, the demonstrative will have αυ in the stem (e.g., ταύταις, ταύτης).
  - If the final vowel is omicron, the stem will have ου (e.g., τούτου).

This point is not as significant as the first two since we are only learning to recognize the forms and not memorizing paradigms.

**13.7 Pronoun.** If a demonstrative is functioning as a pronoun, it will not modify a word (just like the substantival adjective).

	οὔτος		ἐκεῖνος
οὔτος	this (man/one)	ἐκεῖνος	that (man/one)
αὐτή	this (woman)	ἐκεῖνη	that (woman)
τούτο	this (thing)	ἐκεῖνο	that (thing)
οὔτοι	these (men/ones)	ἐκεῖνοι	those (men/ones)
αὐταί	these (women)	ἐκεῖναι	those (women)
ταῦτα	these (things)	ἐκεῖνα	those (things)

As a pronoun, the translation of the demonstrative may require an additional word such as those in parentheses above. Pick whatever makes the best sense, following natural gender. For example, ἐκεῖνη would not be translated "that man."

**13.8 Adjectives.** If a demonstrative is functioning as an adjective, it occurs in the **predicate** position although it functions as an attributive adjective.

οὔτος ὁ ἄνθρωπος

This man

ὁ ἄνθρωπος οὔτος

This man

ἐκεῖνοι οἱ ἄνθρωποι

Those men

This is the opposite of regular adjectives, so do not get them confused.<sup>3</sup>

<sup>3</sup> We have already seen this grammar in connection with αὐτός used as an intensive and with πᾶς.

- 13.9** Sometimes the demonstrative pronoun weakens in its force and functions as a personal pronoun.

οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται (Luke 1:32).  
*He will be great and will be called "Son of the Most High."*

As you might have guessed, there is substantial overlap among the article, the demonstrative pronoun, and the personal pronoun.

## Vocative

- 13.10** The fifth, and final, case is the vocative, the "case of direct address." A noun uses vocative case endings when it is being directly addressed. In the following example, the person is addressing the "Lord" directly.

Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν (Matt 7:21).  
 Not everyone saying to me, "Lord, Lord," will enter into the kingdom of heaven.

The forms of the vocative, for the most part, are quite simple. It is usually obvious from context when the word is in the vocative.

- In the plural, the vocative is always identical to the nominative plural (ἄνθρωποι).
- In the singular first declension, the vocative is the same as the nominative (ἀδελφή).
- In the singular second declension, the vocative ending is usually epsilon. If you were speaking directly to an apostle you would say, ἀπόστολε.
- In the singular third declension, the vocative is usually the bare stem of the word, sometimes with the stem vowel being changed (ablaut). The vocative of πατήρ is πάτερ.

There are a few other forms of the vocative, but this information is enough for now. Normally context will warn you when a form is in the vocative.<sup>4</sup>

<sup>4</sup> All the rules are listed in *MBC*.

## Odds n' Ends

**13.11 Degrees of an adjective.** An adjective can have three "degrees."

- The **positive** degree is the uncomparated form of the adjective: "large" (μέγας).
- The **comparative** degree denotes the greater of two items: "larger" (μείζων).
- The **superlative** degree describes the greatest, or a comparison of three or more: "largest" (μέγιστος).

In Koine Greek the superlative was dying out and its function being assumed by the comparative (see *BDF*, §60). For example, someone might use μείζων when context technically requires μέγιστος. As usual, context is the key in translation.

**13.12 Crasis** is when a word is formed by combining two words. In this chapter we will meet *κἀγώ*, which is a crasis of *καί* and *ἐγώ*. See the Appendix for a list of all forms of crasis in the New Testament, page 338.

**13.13 Πολύς.** We also meet the word *πολύς*, meaning "much" or "many." It looks like a cross between a second and third declension word.

	2	1	2
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	πολύς	πολλή	πολύ
<i>gen sg</i>	πολλοῦ	πολλῆς	πολλοῦ
<i>dat sg</i>	πολλῶ	πολλῇ	πολλῶ
<i>acc sg</i>	πολύν	πολλήν	πολύ
<i>nom pl</i>	πολλοί	πολλαί	πολλά
<i>gen pl</i>	πολλῶν	πολλῶν	πολλῶν
<i>dat pl</i>	πολλοῖς	πολλαῖς	πολλοῖς
<i>acc pl</i>	πολλούς	πολλάς	πολλά

## Summary

1. The demonstrative "this/these" is οὗτος and "that/those" is ἐκεῖνος. οὗτος always begins with either a rough breathing or tau. Neither uses a case ending in the nominative/accusative neuter singular.
2. When they function as a pronoun their case is determined by their function in the sentence, number and gender by their antecedent. You can supply a helping word if you wish, determined by natural gender.



3. When they function as an adjective, their case, number, and gender agree with the word they are modifying. They will always be in the predicate position although they are translated as attributive adjectives.
4. A demonstrative can weaken in force and be used as a personal pronoun.
5. The vocative is the case of direct address.
  - In the plural, it is identical to the nominative regardless of declension.
  - In the singular first declension, it is identical to the nominative.
  - In the singular second declension, it usually has the case ending epsilon.
  - In the singular third declension, it usually is the bare stem.

### Vocabulary

γυνή, γυναικός, ἡ <sup>5</sup>	woman, wife (215; *γυναικ) <sup>6</sup>
δικαιοσύνη, -ης, ἡ	righteousness (92; *δικαιοσυνη)
δώδεκα	twelve (75). Indeclinable. <sup>7</sup>
ἑαυτοῦ, -ῆς, -οῦ <sup>8</sup>	singular: himself/herself/itself plural: themselves <sup>9</sup> (319; *ἑαυτο/η)
ἐκεῖνος, -η, -ο	singular: that man/woman/thing plural: those men/women/things (265; 2-1-2; *ἐκεινο/η)
ἢ <sup>10</sup>	or, than (343)
καὶ γὰρ	and I, but I (84). Indeclinable.
μακάριος, -ια, -ιον	blessed, happy (50; 2-1-2; *μακαριο/α) <sup>11</sup>

<sup>5</sup> γυνή is declined like σάρξ (n-3b[1]). The ικ is lost in the nominative singular.

<sup>6</sup> *Gynecology* is the branch of medicine dealing with women's diseases.

<sup>7</sup> A *dodecagon* is a plane with twelve sides and twelve angles.

<sup>8</sup> ἑαυτοῦ is the reflexive pronoun. While it occurs predominantly in the third person, it can be used in the first and second person as well ("myself," "yourself").

Because of the word's meaning, it can never occur in the nominative; so for this word the lexical form is the genitive singular. It follows the same inflectional pattern as αὐτός.

<sup>9</sup> ἑαυτοῦ in the plural can also be translated as first ("ourselves") or second ("yourselves") person.

<sup>10</sup> Do not confuse this with the article ἡ, which always has a rough breathing.

<sup>11</sup> Metzger, *Lexical Aids*, suggests the cognate "macarism," which is a beatitude.



μέγας, μεγάλη, μέγα <sup>12</sup>	large, great (243; 2-1-2; *μεγαλο/η) <sup>13</sup>
πόλις, -εως, ἡ	city (162; *πολι) <sup>14</sup>
πολύς, πολλή, πολύ	singular: much (416; 2-1-2; *πολλο/η) <sup>15</sup> plural: many adverb: often
πῶς	how? (103) <sup>16</sup>
σημεῖον, -ου, τό	sign, miracle (77; *σημειο) <sup>17</sup>

Total word count in the New Testament:	138,162
Number of words learned to date:	151
Number of word occurrences in this chapter:	2,444
Number of word occurrences to date:	88,376
Percent of total word count in the New Testament:	63.97%

### Previous Words

οὗτος, αὕτη, τοῦτο	singular: this; he, she, it (1388; 2-1-2; *τουτο/η) plural: these
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<sup>12</sup> See the paradigm of this word in the Appendix (a-1a[2a]).

<sup>13</sup> *Mega* is a common prefix meaning “large” or “great”: *megaphone*, *megavolt*, *Megalosaurus*, which is a genus of extremely large dinosaurs (σαῦρος means “lizard”).

<sup>14</sup> *Metropolis* (“mother-city”) is the parent city of a colony, especially an ancient Greek colony. The word came to be used of any capital or large city. *Neapolis* is the port city of Philippi (Acts 16:11).

<sup>15</sup> *Poly* is a common combining form meaning “many”: *polysyllabic*, *polyandry*, *polygamy*, *polyglot*, *polygon*.

<sup>16</sup> There is another word πῶς meaning “at all, somehow, in any way,” occurring 15 times. The only difference between the two words is the accent.

<sup>17</sup> In John’s gospel especially, miracles are signs as to who Jesus truly is. *Semeio* is a combining form meaning “sign” or “symptom.” *Semeiology* is sign language. *Semeiotic* means, “pertaining to symptoms.”

## Relative Pronoun

### Exegetical Insight

One author refers to the author of the first of our four canonical Gospels as “meticulous Matthew.” Matthew regularly displays intentional precision in his account of the Savior’s earthly life and ministry in order to accentuate truths that are important for devotion and doctrine. This precision is quite evident in the genealogy Matthew uses to introduce Jesus the Christ at the beginning of his gospel. When he comes to the listing of Jesus he says, “... and Jacob the father of Joseph, the husband of Mary, *of whom* was born Jesus, who is called Christ” (Matt 1:16, NIV). To whom do the italicized words “of whom” refer? Joseph as father? Mary as mother? Both Joseph and Mary as parents? It is possible for the English words “of whom” to mean any of these.

However, behind the English words “of whom” stands the Greek relative pronoun ἧς. The feminine gender of the relative pronoun points specifically to Mary as the one from whom Jesus Christ was born. The genealogy regularly emphasizes the male who fathers a child, but here “meticulous Matthew” delivers a precise statement of the relationship of Jesus Christ to Joseph and Mary. While the genealogy establishes that Joseph is the legal father of Jesus, Matthew emphasizes that Mary is the biological parent “of whom” Jesus was born. Further, the passive voice of the verb ἐγεννήθη (“was born”)—the only passive among the forty occurrences of γεννάω in the genealogy—prepares for Matthew’s emphasis upon divine action in the conception and birth of Jesus (1:18-25).

In his comment on this verse, R.H. Gundry says, “the feminine gender of ἧς prepares for the virgin birth by shifting attention from Joseph to Mary.” The Greek relative pronoun is a subtle signature of the relationship of one substantive to another. Here, by the use of the feminine form the author intentionally stresses that Mary is the mother of our Lord, and later he will clarify that the conception is miraculous, brought about by the Spirit of God coming upon her. Jesus Christ is indeed the son of David, the son of Abraham (1:1), but he is also the Son of God, Immanuel, “God with us” (1:23). This is no ordinary king in the line of David. This is our Savior and Lord, born of the virgin Mary.

*Michael J. Wilkins*

## Overview

In this chapter we will learn:

- the relative pronouns “who,” “that,” and “which”;
- that like any pronoun, their gender and number are determined by their antecedent, while their case is determined by their function in the relative clause;
- relative clauses are always dependent clauses, so they cannot contain the main subject and verb of the sentence.

## English

**14.1** The relative pronouns in English are “who,” “whom,” “that,” “which,” and “whose.” Usage of these words today differs widely, and therefore the following examples merely reflect general usage.

- “Who” and “whom” are used to refer to humans (e.g., The teacher, whom the students love, won the teacher of the year award.).
- “Who” is used for masculine and feminine concepts and “which” for neuter.
- “That” can refer to either (e.g., The glass that broke was my favorite. I helped the boy that fell off his bike.).
- “Whose” usually refers to humans, but generally speaking it is accepted for non-humans as well (e.g., I sold the car whose color made me ill. I love the girl whose eyes sparkle in the moonlight.).

Notice that the relative pronouns can refer back to a singular (“the student who”) or plural (“the students who”) antecedent.

**14.2** It is important to note that relative pronouns do not introduce questions. They always refer to a noun or a noun phrase. For example, a relative pronoun is not used in a question like, “Whose eyes sparkled in the moon light?” The word “whose” in this example is an interrogative pronoun.

**14.3** A relative pronoun introduces a clause that usually modifies a noun. In the examples just given,

- “whom” introduces the clause “the students loved” and modifies the noun “teacher”;
- “that” introduces the clause “broke” and modifies the noun “glass.”

Note how little the pronoun is inflected.



- 14.4** A **relative clause** is the relative pronoun and the clause it introduces. "The teacher *who has a halo around his head* teaches Greek."
- 14.5** Do not forget that clauses can perform many of the same functions as nouns and adjectives. A relative clause can be the subject ("Whoever is with me is not against me."), direct object ("I eat *what is placed before me.*"), object of a preposition ("Give the Bible to *whomever asks for it.*"). This becomes important in our translation procedure because the relative clause must be viewed as a unit.

## Greek

- 14.6** The relative pronouns in Greek are basically the same as the English except that they have case, number, and gender. They are ὅς, ἥ, and ὃ for the masculine, feminine, and neuter respectively.
- 14.7** The forms of the relative pronoun

	2	1	2	
	<i>masc</i>	<i>fem</i>	<i>neut</i>	<i>translation</i>
<i>nom sg</i>	ὅς	ἥ	ὃ	who/which/that
<i>gen sg</i>	οῦ	ἥς	οῦ	of whom/which
<i>dat sg</i>	ᾧ	ἥ	ᾧ	to whom/which
<i>acc sg</i>	ὄν	ἣν	ὄ	whom/which/that
<i>nom pl</i>	οἱ	αἱ	ἃ	who/which/that
<i>gen pl</i>	ῶν	ῶν	ῶν	of whom/which
<i>dat pl</i>	οἷς	αἶς	οἷς	to whom/which
<i>acc pl</i>	οὓς	ἄς	ἃ	whom/which/that

The accent helps distinguish the relative pronoun from the article in the nominative, which has no accent in the masculine and feminine (ὁ, ἥ; οἱ, αἱ).

## Characteristics of Relative Pronouns

- 14.8** **Form.** Notice the similarities between the relative pronouns and the noun endings. They are almost identical. The neuter nominative and accusative singular do not have the nu but only the omicron, just like αὐτός and the demonstratives.

The relative pronouns are also similar to the article. The key for distinguishing the two is noting the breathings and accents. The relative pronouns always have a rough breathing mark and an accent. The



article always has either a rough breathing mark or a tau, and may be unaccented. See the Appendix, page 345, for a comparison.

- 14.9 Antecedent.** *The number and gender of a relative pronoun are the same as its antecedent, just like ἀντός.* You can see how looking for the antecedent will help check your translations and make them accurate.

Sometimes the antecedent will not be in the same verse as the relative pronoun; you will have to look at the preceding verse(s). Even then sometimes you will find no antecedent. How then do you determine to what the relative pronoun is referring? Context!

- 14.10 Case of the relative pronoun.** *The case of the relative pronoun is determined by its function in the relative clause.* Do not confuse the relative pronoun with the adjective whose case is determined by the word it modifies.

ὁ ἄνθρωπος ὃν γινώσκωμεν διδάσκει ἡμᾶς.  
The man whom we know teaches us.

In this example you can see that even though the antecedent (ἄνθρωπος) is nominative, the relative pronoun (ὃν) is accusative because it is the direct object of the verb γινώσκωμεν.

- 14.11 Translation.** A relative pronoun is translated various ways depending upon the function of the relative clause. This is an issue of English grammar and not Greek.

1. If the relative clause modifies a word, then the relative pronoun is translated with the simple "who," "which," or "that."  
The man *who is sitting at the table* is my pastor.
2. Relative clauses can also function as the subject, direct object, indirect object, object of a preposition, etc. In other words, they can perform almost any function that a noun can. In these cases, it may be necessary to add a pronoun to the clause to make better sounding English.

For example, in the sentence "*Who will be first will be last,*" the relative clause is the subject of the verb "will be." To make the translation smoother you could add a personal pronoun, "*He who will be first will be last.*"

ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ ... οὐκ ἔστιν μου ἄξιος.  
*He who does not take his cross ... is not worthy of me.*

You can also add a demonstrative pronoun ("Give the good grade to *those* who deserve it.")

Use your educated common sense to determine the appropriate pronoun. Gender and number are determined by the context.

## Translation Procedure

- 14.12** As was the case with prepositional phrases, it is important to keep the relative clause together as a unit when you are dividing up the sentence.

ὁ Ἰησοῦς / ἐλάλησεν / ὃ ἔστιν δίκαιον.  
Jesus spoke what is righteous.

- 14.13** Relative clauses are always dependent; they may never contain the main subject and verb of the sentence.

## Summary

1. Relative pronouns introduce relative clauses that are capable of performing many tasks like nouns and adjectives.
2. The relative pronouns are ὅς, ἥ, and ὅ. They follow the normal 2-1-2 declension patterns (like ἀντός) and always have a rough breathing and an accent.
3. Like other pronouns, the case of a relative pronoun is determined by its use in the relative clause, and its number and gender by its antecedent.
4. You can add a pronoun to your translation of a relative clause; use your educated common sense and context to determine the best pronoun.
5. Relative clauses are always dependent.

## Vocabulary

ἀλήθεια, -ας, ἡ	truth (109; *ἀληθεια) <sup>1</sup>
εἰρήνη, -ης, ἡ	peace (92; *εἰρηνη) <sup>2</sup>
ἐνώπιον	gen: before (94)
ἐπαγγελία, -ας, ἡ	promise (52; *ἐπαγγελια)
ἑπτά	seven (88). Indeclinable. <sup>3</sup>
θρόνος, -ου, ὁ	throne (62; *θρονο) <sup>4</sup>

<sup>1</sup> The girl's name *Alethea* means "truth." *Alethiology* is the science of the truth.

<sup>2</sup> *Irenic* (εἰρηνικός) means "peaceful."

<sup>3</sup> A *heptagon* has seven sides.

<sup>4</sup> *Throne*.

Ἱεροσολήμι, ἡ	Jerusalem (77) <sup>5</sup>
κατά (καθ')	gen: down from, against (473) <sup>6</sup> acc: according to, throughout, during
κεφαλή, -ῆς, ἡ	head (75; *κεφαλη) <sup>7</sup>
ὁδός, -οῦ, ἡ <sup>8</sup>	way, road, journey, conduct (101; *ὁδο)
ὅς, ἧ, ὅ	who (whom), which (1,365)
ὅτε	when (103) <sup>9</sup>
οὕτως	thus, so, in this manner (208)
πλοῖον, -ου, τό	ship, boat (68; *πλοιο)
ῥῆμα, -ματος, τό	word, saying (68; *ῥηματ) <sup>10</sup>
τε	and (so), so (215) <sup>11</sup>
χεῖρ, χειρός, ἡ	hand, arm, finger (177; *χειρ) <sup>12</sup>
ψυχή, -ῆς, ἡ	soul, life, self (103; *ψυχη) <sup>13</sup>

Total word count in the New Testament:	138,162
Number of words learned to date:	169
Number of word occurrences in this chapter:	3,530
Number of word occurrences to date:	91,906
Percent of total word count in the New Testament:	66.52%

<sup>5</sup> Ἱεροσολήμι is indeclinable; it will not change its form regardless of usage. However, the article will be inflected.

<sup>6</sup> *Cata* is a common combining form meaning "down." *Catabasis* is the declining stage of a disease. *Catalogue* (κατάλογος) is a counting down in the sense of creating a list. A *catastrophe* (καταστροφή) is a sudden disaster, a down turn.

<sup>7</sup> *Hydrocephalus* (ὕδροκέφαλον) is the name given to the condition of an increase in the amount of water in the cranium with resulting brain damage.

<sup>8</sup> Notice that although this word appears to be masculine, it is really feminine. It is a second declension feminine noun. It looks like λόγος but is feminine. The article that modifies it will always be feminine.

<sup>9</sup> Do not confuse this word with ὅτι.

<sup>10</sup> *Rhetoric* (ῥητορική) is the art of using words effectively.

<sup>11</sup> τε is a postpositive and weaker in force than καί.

<sup>12</sup> *Chirography* is writing. A *chiromancer* is a palmist, a palm reader.

<sup>13</sup> *Psychology* is the study of a person's self.



## Previous Words

ὅς	When used in conjunction with a relative pronoun, ὅς makes the pronoun indefinite (e.g. “who” becomes “whoever”).
ἐάν	if, when, -ever <sup>14</sup>

## Advanced Information

**14.14 Attraction.** Greek, as is the case with any language, does not always follow the basic rules. All spoken languages are in a constant state of flux, so nice, neat grammatical rules often break down.

This is the case with the relative pronoun. Its case is supposed to be determined by its function, but in certain situations we see that it is altered to be the same case as its antecedent, as if it were modifying it. This is called “attraction.”

Attraction usually happens when the relative pronoun occurs in the immediate proximity to the antecedent, when the antecedent is dative or genitive, and when the relative pronoun normally would be accusative.

ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ θεὸς τῷ Ἀβραάμ.  
The time of the promise that God promised to Abraham has drawn near.

The relative pronoun ἧς *should* have been the accusative ἣν because it is the direct object of ὡμολόγησεν, but it was attracted to the genitive case of its antecedent ἐπαγγελίας.

<sup>14</sup> We have already learned this word in chapter 9, but now you know to use “-ever” in your translation when it is associated with a relative pronoun.



## Introduction to Verbs

### Exegetical Insight

In some translations of Matthew 18:18, it sounds like Jesus promised his disciples that whatever they bound on earth would be bound in heaven, and whatever they loosed on earth would be loosed in heaven. In other words, they had the power to bind and loose, and Heaven (i.e., God) would simply back up their decrees. But the matter is not quite so simple; the actions described in heaven are future perfect passives—which could be translated “will have already been bound in heaven ... will have already been loosed in heaven.” In other words, the heavenly decree confirming the earthly one is based on a prior verdict.

This is the language of the law court. Jewish legal issues were normally decided in Jesus’ day by elders in the synagogue community (later by rabbis). Many Jewish people believed that the authority of Heaven stood behind the earthly judges when they decided cases based on a correct understanding of God’s law. (This process came to be called “binding and loosing.”) Jesus’ contemporaries often envisioned God’s justice in terms of a heavenly court; by obeying God’s law, the earthly court simply ratified the decrees of the heavenly court. In Matthew 18:15-20, Christians who follow the careful procedures of verses 15-17 may be assured that they will act on the authority of God’s court when they decide cases.

Just as we struggle to affirm absolutes in a relativist culture, Christians today sometimes wonder how to exercise discipline lovingly against a sinning member of the church. In this text, Jesus provides an answer: when the person refuses to turn from sin after repeated loving confrontation, the church by disciplining the person simply recognizes the spiritual reality that is already true in God’s sight.

*Craig S. Keener*

### Overview

In this chapter we will learn:

- the basic grammar relating to English verbs;
- the following terms: agreement, person, number, tense, time, voice, mood;
- the main components of the Greek verb (stem; connecting vowel; personal ending);

- the concept of “aspect” and its significance for a proper understanding of the Greek verb.

## English Grammar

**15.1** In chapter five we covered the basic grammar relating to nouns. Now it is time to begin with verbs. However, you already know much of the verbal grammar from our discussion of εἶμί (chapter 8). Most of the following will be a review.

**15.2** **Verb.** A verb is a word that describes action or state of being.

*“I am studying Greek.”*

*“Greek is the heavenly language.”*

**15.3** **Person.** There are three persons: first, second, and third.

- First person is the person speaking (“I,” “we”).
- Second person is the person being spoken to (“you”).
- Third person is everything else (“he,” “she,” “it,” “they,” “book”).

**15.4** **Number** refers to whether a verb is **singular** (referring to one thing) or **plural** (referring to more than one thing).

- *“I am the teacher.”*
- *“They are the students.”*

**15.5** **Agreement.** A verb must *agree* with its subject in person and number. This means that if a subject is singular, the verb must be singular. If the subject is third person, the verb must be third person.

For example, you would not say *“Bill say to the class that there are no test.”* Since “Bill” and “test” are singular, you would say, *“Bill says to the class that there is no test.”* The presence or absence of the “s” at the end of “says” is an example of *agreement* in English.

You also would not say, *“I were here.”* “I” is singular but “were” is plural. You would say, *“I was here.”*

**15.6** **Time** refers to when the action of the verb takes place. In English the different “times” are past, present, and future.

**15.7** **Tense** in English refers to both the *time* when the action of the verb takes place and the *form* of the word.

- If you study your Greek right now, then the verb is in the **present tense** (“I study”).



In the sentence, "I see the ball," the verb "see" is in the present tense and indicates an action occurring in the present time.

- If you are planning on doing it tomorrow, then the verb is in the **future tense** ("I will study").

English forms the future with the helping verbs "will/shall."

- If you did it last night, then the verb is in the **past tense** ("I studied").

English often forms the simple past tense by adding "-ed" to the verb ("study" to "studied").

While it is obvious it bears emphasis, that the time of the verb is from the standpoint of the speaker/writer, not the reader. What is present to the biblical writer may or may not be present to us.

**15.8 Aspect.** The concept of aspect is often missing from traditional grammars because it is a contribution from the relatively new field of linguistics. Aspect is not the same as tense although it is related to it.

What is the difference between saying "I studied last night" and "I was studying last night"?

- The first sentence—"I studied last night"—says that an event was completed last night. It does not give you a clue as to the precise nature of your study time other than it was accomplished. It views the event as a completed whole. This is called the **completed** aspect. It is usually used of events in the past.

The perfective aspect is formed in English by using the simple form of the verb ("I eat"; "I ate").

- The second sentence—"I was studying last night"—describes the studying as an ongoing action, a process, something that took place over a period of time. This is called the **continuous** aspect.<sup>1</sup>

The imperfective aspect is formed with "helping" words ("I am eating; I was eating").

Aspect can be designated in the different times. Consider the following.

	<i>present</i>	<i>past</i>	<i>future</i>
<i>completed</i>	I study	I studied	I will study
<i>continuous</i>	I am studying	I was studying	I will be studying

<sup>1</sup> "Completed" is also called "perfective," and "continuous" is also called "imperfective."

- 15.9 Completed and punctiliar.** The completed aspect is not the same as what is called *punctiliar*. The punctiliar describes an action as occurring in a single point of time.

“I hit the ball.”

It is like the difference between a movie (continuous) and a snapshot (punctiliar). While the completed aspect can describe an action that is in fact punctiliar, completed actions are not necessarily punctiliar. Only context (such as the meaning of the verb) can determine if the action is in fact punctiliar.

- 15.10 Voice** refers to the relationship between the subject and the verb.

- If the subject *does* the action of the verb, then the verb is in the **active** voice. “Bill hit the ball.” “Hit” is in the active voice because the subject, Bill, did the hitting.
- If the subject *receives* the action of the verb, the verb is in the **passive** voice. “Bill was hit by the ball.” “Was hit” is the passive voice because the subject “Bill” was hit.

The passive voice is formed in English by adding a helping verb (“was” in the example above).

- 15.11 Mood** refers to the relationship between the verb and reality. A verb is in the **indicative** if it is describing something that *is*, as opposed to something that *may* or *might* be. This includes statements and questions. For example, “I am rich.” “Are you rich?” We will not meet any mood other than the indicative until chapter 31 so let’s not confuse you by discussing the other moods now.

## Greek Grammar

- 15.12** Do not try to learn the Greek forms you see in this chapter. They are given just to expose you to the concepts. We will start learning the actual forms in the next chapter.
- 15.13 Agreement.** In Greek, the verb agrees with its subject. It accomplishes this by using **personal endings**, which are suffixes added to the end of the verb. For example,  $\omega$  is a first person singular personal ending, and therefore λέγω means “I say.” ουσι is a third person plural personal ending, and therefore λέγουσι means “they say.”



The verbal stem \*ἄκου means "to hear."

ἄκούω	I hear
ἄκούεις	You hear
ἄκούει	He/she/it hears
ἄκούομεν	We hear
ἄκούετε	You hear
ἄκούουσι	They hear

**15.14 Person.** As in English, there are three persons.

- First person is the person speaking (ἐγώ; εἰμί, ἔσμεν).
- Second person is the person being spoken to (σὺ; εἶ, ἔστε).
- Third person is everything else (αὐτός, λόγος, ἐστίν, εἰσίν).

A verb must agree with its subject in person. It does this by using the appropriate personal ending.

- For example, εις is a normal ending for second person singular. Therefore, if the subject is "you" (σύ) the verb would end in εις. σὺ λέγεις means "You say."
- If the subject is "we" (ἡμεῖς) the verb would end in ομεν. ἡμεῖς λέγομεν means "We say."

Because the Greek verb always indicates person, the Greek sentence does not require an expressed subject. A verb by itself may be a complete sentence. Both ἐγὼ λέγω and λέγω mean "I say."

**15.15 Number.** As with nouns, verbs are either singular or plural. Different personal endings are used to differentiate number.

- If the subject is "I," then the personal ending will be a first person singular (ω).
- If the subject is "we," then the personal ending is a first person plural (ομεν).
- If the verb is referring to one boat, then the personal ending is third person singular (ει); but if there are many boats, then the ending is third person plural (ουσι).

**15.16 Tense.** The term "tense" is used differently in Greek grammars from English; it is easy to become confused. It perhaps would be easiest at first simply to use "tense" and "time" interchangeably. But this would build a misconception into your basic thinking that will constantly get in the way of proper exegesis down the road. So, from the very beginning, we will use precise terminology.

The problem is that in Greek a tense carries two connotations: aspect and time. For example, the aorist tense describes an undefined action (aspect) that normally occurs in the past (time). In this grammar, we use the term “tense” to refer only to the *form* of the verb (e.g., present tense, future tense, aorist tense), and we do not use the term to designate *when* the action of a verb occurs. We always use the term “time” to describe “when” the action of that verb occurs. Do not confuse “tense” and “time.”

**15.17 Aspect.** This is perhaps the most difficult concept to grasp in Greek verbs, and yet it is the most important and most misunderstood. The basic genius of the Greek verb is not its ability to indicate *when* the action of the verb occurs (time), but *what type of action* it describes, or what we call “aspect.” In Greek there are three aspects.

- The **continuous** aspect means that the action of the verb is thought of as an ongoing *process*. This is like the English continuous aspect. “I am eating.” “They were studying.”
- The **undefined** aspect means that the action of the verb is thought of as a *simple event*, without commenting on whether or not it is a process.<sup>2</sup> “I ate.” “She left.”

An example that shows the importance of these distinctions is Jesus’ words to his disciples: “If anyone wishes to come after me, let him deny himself and take up his cross and follow me” (Mark 8:34). “Deny” and “take up” are undefined while “follow” is continuous. The aspect of “deny” and “take up” does not tell us anything about the nature of those actions except that they are to occur. But the aspect of “follow” emphasizes that the commitment to discipleship involves a continual action, which in this context is a day to day action.<sup>3</sup>

There is a third aspect in Greek, but we will not meet it until chapter 25.

**15.18 Voice.** Greek uses a different set of personal endings to differentiate the active from the passive. ἐσθίω means “I eat,” while ἐσθίομαι means “I am being eaten.”

Greek has a third voice called the **middle**. Although it has several different nuances, for the time being equate the middle with the active. We will discuss the middle voice in chapter 25.

<sup>2</sup> It is argued by some that “undefined” is not an aspect, and by “undefined” we simply mean the absence of aspect. This may or may not be technically correct, but it may be a helpful way of thinking for the time being. The “undefined aspect” is the absence of any specific aspect.

<sup>3</sup> Another example would be, “How do you do?” versus “How are you doing?”



## The Main Components of the Greek Verb

- 15.19 Chart.** For the time being, we can say that the Greek verb is comprised of three parts.

*Stem + Connecting vowel + Personal endings*

λυ + ο + μεν › λύομεν

- 15.20 Stem.** The stem of a verb is the part of the verb that carries its basic meaning. It is like the stem of a noun. The form λύομεν means “We destroy.” The stem is \*λυ.<sup>4</sup>

- 15.21 Connecting vowel.** Often Greek adds a vowel after the stem. This is to aid in the pronunciation of the word because Greek will also add suffixes after the connecting vowel.

λέγετε means “You say.” The stem is \*λεγ. The connecting vowel is the second ε, and τε is the personal ending.

- 15.22 Personal endings.** As we have seen, personal endings are suffixes that are added to the end of the verb and indicate person and number.

- For example, the stem \*λεγ means “say” and the personal ending ω means “I,” therefore λέγω means “I say.”
- λέγομεν means “we say,” because the personal ending μεν means “we.” (“ο” is the connecting vowel.)

- 15.23 Parse.** When you parse verbs, we suggest you do it as follows:<sup>5</sup>

person; number; tense; voice; mood; lexical form; definition of inflected form. For example, “λέγομεν is first person plural, present active indicative, of λέγω, meaning “we say.”

Because the only mood we will learn for quite a while is the indicative, just get used to saying “indicative” in your parsing.

<sup>4</sup> While it is possible for the stem of a verb to undergo some changes, most of the changes are in the ending of the verb, just like the nouns. But there can also be changes at the beginning of the verb and sometimes in the stem itself (like the vowel shift from πατήρ to πατρός).

<sup>5</sup> Teachers will differ on the parsing order, so this is only a suggestion.

- 15.24 Lexical form.** The lexical form of verbs is the first person singular, present indicative. Always!<sup>6</sup> This grammar always lists words in the vocabulary section in their lexical forms.

## Conclusion

- 15.25** This chapter is not intended to teach you the specific forms of Greek verbs. The examples are intended merely to give you a general idea of the types of things we will be looking at in the next several chapters.

Verbs are the most exciting part of the Greek language. Many times the theology of a passage, or a clearer insight into the nuance of the passage, is hidden in the aspect of the verb. But knowing verbs requires work, and without a good knowledge of verbs you will never enjoy the language. So hang in there, and keep on working.

Incidentally, it will be quite easy to mix nouns and verbs unintentionally. For example, verbs do not have case or gender; but in parsing verbs you might get confused and say that a verb is in the accusative. One of the main reasons why we taught you nouns first and then verbs is to help minimize this natural confusion.

## Summary

1. A verb agrees with its subject in person (first; second; third) and number (singular; plural).
2. Agreement is accomplished through the use of personal endings.
3. The true significance of the Greek verb is its ability to describe aspect. A verb can be continuous, which means the process it describes is an ongoing action. Or a Greek verb can be undefined, which means that the author is not giving us a clue as to the true nature of the action other than to say that it occurred.
4. "Tense" describes the form of the verb.
5. "Time" describes when the action of the verb occurs.
6. Voice can be active (i.e., the subject does the action), passive (i.e., the subject receives the action of the verb), or middle (which we are equating with the active for the time being).
7. The indicative mood is the dominant mood, used to make a statement of fact or ask a question.

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<sup>6</sup> Some of the older grammars list the infinitive form (λέγειν, "to say") as the lexical form, but lexicons are consistent now in listing verbs in the first person singular, present (λέγω, "I say").



## Present Active Indicative

### Exegetical Insight

One of the elements of Greek grammar that you will meet in this lesson is that if a sentence does not contain a word in the nominative, the subject is included in the verb itself; you can tell what pronoun to use as the subject by the ending on the verb. But if the Greek sentence has a pronoun in the nominative, the author is placing emphasis on the subject of the verb.

Numerous times in John's gospel, beginning with John 6:35, Jesus uses the pronoun ἐγώ with the verb "to be" in the expression ἐγώ εἰμι ὁ ... ("I am the ..."; see also 6:41; 8:12; 9:5; 10:7,9,11,14; 11:25; 14:6; 15:1,5). In each case, he is emphasizing who *he* is. For example, when Jesus says ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς (6:35) he is, as it were, pointing a finger towards himself and saying, "If you want spiritual nourishment in your life, then look to me and me only, for *I* am the bread of life." The other ἐγώ εἰμι verses have a similar emphasis. Anything that we want in our spiritual lives we can find by looking to our blessed Savior Jesus Christ.

There is more. Jesus' use of ἐγώ εἰμι harks back to the Old Testament, to the story of Moses when he was approached by God at the burning bush (Exod 3). When Moses challenged the Lord to give his name, God replied by saying (in the Septuagint), ἐγώ εἰμι ὁ ὢν ("I am the one who is"). That is, Yahweh is the great "I AM" (Exod 3:14). Jesus taps into this famous title for God when he says to the Jews, "Before Abraham was, I am (ἐγώ εἰμι)" (John 8:58), ascribing to himself the very same name that Yahweh used in the Old Testament concerning himself. And this same name and expression underlie all of Jesus' ἐγώ εἰμι statements in John's Gospel.

*Verlyn Verbrugge*

### Overview

In this chapter we will learn:

- that the present tense describes an action that usually occurs in the present time;
- that the present tense can describe an ongoing action (continuous aspect), or say nothing about the verb's aspect (undefined);

- the three parts to a present active indicative verb: present tense stem, connecting vowel; personal ending;
- the primary active personal endings.

## English

- 16.1** The present indicative describes an action occurring in the present. The active voice is used when the subject is performing the action of the verb. The indicative mood describes a fact or asks a question.

For example, “I see the tall man.” “See” describes an action that is being performed by the subject of the sentence “I” at the present time.

## Greek

- 16.2** The present active indicative verb in Greek is basically the same as in English. It describes an action that normally occurs in the present. It can be either a continuous (“I am studying”) or undefined (“I study”) action.<sup>1</sup>

Remember: the time of the verb is from the standpoint of the speaker/writer, not the reader. What is present to the biblical writer may or may not be present to us.

- 16.3** **Chart.** At the beginning of every chapter that introduces a new verbal form, we will include one of these summary charts.

*Present tense stem + Connecting vowel +  
Primary active personal endings*

λυ + ο + μεν ▸ λύομεν

The chart is one of the most important elements of each chapter, so be sure to learn it well. Of course, you first must read through the chapter for it to make sense.

In the present tense, a verb is composed of three parts: the present tense stem; the connecting vowel; a personal ending.

<sup>1</sup> Your teacher may have a preference as to which form to use by default. Ask.

**16.4 Present tense stem.** In chapter 20 we will discuss in detail the concept of the tense stem. For now it is sufficient to say that the tense stem is *the most basic form of the verb in a particular tense* (like the stem of a noun). It is what is left when you remove the connecting vowel and personal endings. For example, the stem of λύετε is λυ. The stem is what carries the basic meaning of the verb.<sup>2</sup>

**16.5 Connecting vowel.**<sup>3</sup> The connecting vowel is the vowel that connects the verbal stem to the personal ending. *In the indicative mood, if the personal ending begins with mu or nu, the connecting vowel is omicron; the connecting vowel in every other case is epsilon. If no personal ending is used, the connecting vowel can be either omicron or epsilon.*

λεγ + ο + μεν › λέγομεν

λεγ + ε + τε › λέγετε

λεγ + ο + – › λέγω

The connecting vowels are the same for all the tenses in the indicative mood. Their purpose is to help with pronunciation; it is easier to pronounce λέγομεν than λέγωμεν.<sup>4</sup>

**16.6 Personal ending.** The personal ending is added to the connecting vowel in order to designate person and number. This is necessary because the verb must agree with its subject in person and number.

One of the advantages of a language using personal endings is that you can tell who is doing the action of the verb because the ending shows person and number. Even if the subject is not stated, you can discover it from the personal ending on the verb.

<sup>2</sup> Usually, the stem of a verb stays the same in all tenses. In a past tense, the stem of λύω is still \*λυ. However, in many common verbs the stem changes in different tenses. For example, βάλλω is a present tense form and means “I throw.” The present tense stem is \*βαλλ. But in a past tense, the stem shifts to \*βαλ (one lambda). This is why it is important to connect stems with tenses in your thinking. But more about this later.

<sup>3</sup> It is also called a “thematic” vowel.

<sup>4</sup> Most grammars teach that the connecting vowel is a part of the personal ending, at least in the present tense. This is understandable: when the connecting vowel and true personal ending combine they are often altered. For example, a third person plural form is λέγουσι. It is formed from λεγ + ο + νσι › λέγουσι. The nu drops out and the omicron lengthens to ου.

This teaching technique is fine for a while, but after you have learned a few tenses it becomes *extremely* important to see the difference between the connecting vowel and the personal ending. For this reason we will always list the true connecting vowel and true personal ending to the right of every paradigm. This way you can see the true similarities throughout the entire verbal paradigm as well as the different rules that govern the final form of the word.



Another advantage is that if the subject is expressed, you can confirm that it is the subject by checking the person and number of the verb against it. This double check should *always* be employed since you are really serious about learning the language.

For example, the verb λέγεις means “you say.” If you have the two words σύ and άνθρωπος and both look like the subject, the verb tells you that the subject must be σύ because άνθρωπος is third person.

The disadvantage of using personal endings is that there is more to memorize, but this is really a small price to pay for the advantages you receive.

- 16.7 Primary endings.** There are two sets of personal endings you need to learn. The **primary** personal endings are used in the present tense, and in the tenses discussed through chapter 20. We will discuss the **secondary** personal endings in chapter 21 and the differences between the two sets of endings.
- 16.8 Voice.** Greek differentiates the present active voice (this chapter) from the present middle and passive (chapter 18) by using two different sets of personal endings.

## Form of the Present Active Indicative

- 16.9 Introduction.** The forms in our paradigms are listed first, second, and third person singular, and then first, second, and third person plural. From left to right we list the inflected forms, definition, the connecting vowel, and the personal ending. (The personal endings are separated from the stem of the verb to clarify their identity.) In some paradigms we include a similar paradigm for comparison in the far right column.
- Pay special attention to the connecting vowel/personal ending combination and what is happening. This becomes important later on.



Many signs in modern Greece are written in both Greek and English.



**16.10 Paradigm: Present active indicative**<sup>5</sup> Be sure to read the footnotes to this paradigm.

	<i>form</i>	<i>translation</i>	<i>connecting vowel</i>	<i>personal ending</i>
1 sg	λύ ω	I am loosing	ο	ω <sup>6</sup>
2 sg	λύ εις	You are loosing	ε	εις <sup>7</sup>
3 sg	λύ ει	He/she/it is loosing	ε	ι <sup>8</sup>
1 pl	λύ ομεν	We are loosing	ο	μεν
2 pl	λύ ετε	You are loosing	ε	τε
3 pl	λύ ουσι(ν)	They are loosing	ο	νσι <sup>9</sup>

**16.11** You will notice that the personal endings have sometimes been changed when they are actually affixed to the verbs. We are faced here with somewhat the same dilemma we were with nouns: you need to learn what the personal endings actually are, but at times they have been modified.<sup>10</sup> With the primary active endings it is best to learn the endings as ω, εις, ει, ομεν, ετε, ουσι(ν), *but always be able to identify the connecting vowel and the true personal ending.*<sup>11</sup>

<sup>5</sup> λύω has a wide and varied assortment of meanings. It is the word used for “breaking” the Sabbath, or for “destroying” the temple. It is commonly used in paradigms because it is short and regular. “Loose” is a general meaning that basically encompasses all its other meanings. If “loose” sounds strange to you it may be easier to think in terms of “destroy.”

<sup>6</sup> No personal ending is used and the connecting vowel omicron lengthens to omega to compensate for the loss (\*λυ + ο + λύω).

<sup>7</sup> The personal ending actually is σι. The sigma dropped out and was evidently added back on to the end (λυσι + λυει + λυεις). This is the explanation in Smyth (§463b). It seems easier to think that the sigma and iota underwent metathesis, i.e., they switched places. Just remember that the ending is sigma and the connecting vowel changes.

<sup>8</sup> The ending actually is τι, but the tau dropped out. The original form can be seen in ἐστί.

<sup>9</sup> The third plural ending can take a movable nu.

The nu drops out because of the following sigma (just as it does in the accusative plural of second declension nouns) and the connecting vowel omicron lengthens to ου to compensate for the loss (λυονσι + λυοσι + λύουσι).

It is important to remember that the ending actually is νσι because it will make other forms easier to remember.

<sup>10</sup> For example, the genitive singular case ending for the second declension is omicron, but it contracts with the final stem vowel and we see λόγου (\*λογο + ο + λόγου). You should memorize the ending as upsilon but remember that it actually is omicron.

**16.12 First of four.** There are only two charts that you need to learn for verbs. The following is the first, and is called the Master Personal Ending Chart. (We will fill in the other three-fourths of this chart as we learn them.) The forms in parentheses (except for the moveable nu) are the real personal endings; be sure to learn them as well. (The second chart is the Master Verb Chart, at §16.16).

In a sense, these two charts are like the one noun chart and eight noun rules. If you know them and a few rules, you can identify almost any verbal form in the New Testament.

		<i>primary tenses</i>	<i>secondary tenses</i>
<i>active voice</i>	λύω	(-)	
	λύεις	(ς)	
	λύει	(ι)	
	λύομεν	(μεν)	
	λύετε	(τε)	
	λύουσι(ν)	(νσι)	
<i>middle/passive voice</i>			

<sup>11</sup> You may be wondering why we asked you to learn what the true primary active endings are as well as the altered forms in the present active indicative. The answer is that on down the road it makes things much easier if you know the true endings. For example, the second person singular ending is  $\varsigma$ , and the connecting vowel lengthens (ablaut) to  $\epsilon\iota$  ( $\lambda\nu + \epsilon + \varsigma \rightarrow \lambda\upsilon\epsilon\iota\varsigma$ ). Why not learn the ending as  $\iota\varsigma$ ? Because the second person singular ending in the secondary active is  $\varsigma$  and there is no lengthening of the connecting vowel ( $\epsilon + \lambda\nu + \epsilon + \varsigma \rightarrow \epsilon\lambda\nu\epsilon\varsigma$ ). If you learn just  $\varsigma$  as the primary ending, you already know the secondary.

You are just going to have to trust me on this one. If you really want to learn Greek well and not have to review paradigms for years to come, then learn the real endings.

## Characteristics of the Present Active Indicative

- 16.13 Aspect.** The present tense indicates either a continuous or undefined action. You can translate either “I am studying” or “I study.” Choose the aspect which best fits the context. Remember: aspect always takes precedence over time.
- 16.14 Time.** The present tense form of a verb generally indicates an action occurring in the present time.<sup>12</sup>

### Verbs and Personal Pronouns

- 16.15 Personal pronouns in the nominative.** Because the personal ending indicates person, it is generally unnecessary to supply the personal pronoun as the subject of the sentence. Greek could say “I love Robin” by writing ἐγὼ ἀγαπῶ Ῥόβιν<sup>13</sup> or simply ἀγαπῶ Ῥόβιν. When a personal pronoun does occur, it is for *emphasis* or to clarify the *gender* of the subject.

- *Emphasis.* ἐγὼ ἀγαπῶ Ῥόβιν would be saying “I love Robin.” The combination of the personal pronoun and the “I” in the verb creates an emphatic expression. Often the emphasis is by way of contrast, as the examples below show.

οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ (Matt 26:39).  
Not as *I* will but as you (will).

Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ (John 4:2).  
*Jesus* was not baptizing, but his disciples.

Some grammars ask you to translate the nominative form of the pronoun with an intensive pronoun: “I myself love Robin.” “Jesus himself was not baptizing.” Others permit you to avoid the awkward English and simply to recognize that the emphasis is there.

- *Gender.* When we find αὐτός in the nominative, it tells us the gender of the subject—something the personal ending cannot. One note of caution. αὐτός can be used when the verb is first or second person. In this case αὐτός is translated first or second person (“I/we” or “you”) and not third person (“he”).

For example, αὐτὴ λέγεις (second person singular “you speak”) ἀνθρώποις might seem to mean, “She speaks to men.” This is

<sup>12</sup> This is true only in the indicative mood. When we move into the other moods you will see that they have no time significance, or the time significance is only incidental.

<sup>13</sup> Ῥόβιν is not a real Greek word.



incorrect. The αὐτή is merely adding emphasis to the subject, which is "You." It should be translated "You (yourself) speak to men."

**16.16 Master Verb Chart.** At the end of each chapter on verbs, we will include our "Master Verb Chart." It lists the different parts of each verbal form. As we learn new verbal forms, the chart will grow. It is the second chart you must learn for verbs, and is in fact the key to the entire verbal system; learn it well. The full chart is in the Appendix.

There is a column for "Aug/Redup" and another for "Tense stem." We will not learn what these mean until later chapters, so ignore them for now. The column entitled "1st sing paradigm" is the form of the paradigm verb in the first person singular.

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### Master Verb Chart

<i>Tense</i>	<i>Aug/ Redup</i>	<i>Tense stem</i>	<i>Tense form.</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>1st sing paradigm</i>
<i>Present act</i>		pres		ο/ε	prim act	λύω

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### Summary

1. The present active indicative describes an action that usually occurs in the present time.
2. The present tense verb is composed of three parts: present verbal stem, connecting vowel, and primary personal ending.
3. The tense stem is the most basic form of the verb in a particular tense.
4. In the indicative mood, if the personal ending begins with mu or nu, the connecting vowel is omicron; otherwise the connecting vowel is epsilon. If there is no personal ending, the connecting vowel can be either omicron or epsilon.
5. A verb must agree with its subject in person and number.
6. The present active tense uses the primary active endings: ω, εις, ει, ομεν, ετε, ουσι(ν). The real personal endings are -, ς, ι, μεν, τε, νσι.
7. A movable nu can be added to the third person plural personal ending.



## Vocabulary

Teachers differ on this point, but some would encourage you to start taking your Greek Bible to church with you. You will be amazed at how much you can follow as the English is read.

Following the frequency of each verb, we have listed the word's present tense stem preceded with an asterisk. We encourage you to pronounce each verb with each of its six possible personal endings.

ἀκούω	I hear, learn, obey, understand (428; *ακου) <sup>14</sup>
βλέπω	I see, look at (133; *βλεπ)
ἔχω	I have, hold (708; *εχ) <sup>15</sup>
λύω	I loose, untie, destroy (42; *λυ) <sup>16</sup>
νόμος, -ου, ὁ	law, principle (194; *νομο) <sup>17</sup>
ὅπου	where (82)
πιστεύω	I believe, have faith (in), trust (241; *πιστευ) <sup>18</sup>
πρόσωπον, -ου, τό	face, appearance (76; *προσωπο) <sup>19</sup>
τότε	then, thereafter (160)
τυφλός, -ή, -όν	blind (50; *τυφλο/η) <sup>20</sup>
χαρά, -ᾶς, ἡ	joy, delight (59; *χαρα)

Total word count in the New Testament:	138,162
Number of words learned to date:	179
Number of word occurrences in this chapter:	2,173
Number of word occurrences to date:	94,079
Percent of total word count in the New Testament:	68.1%

<sup>14</sup> ἀκούω can take a direct object in either the genitive or accusative. *Acoustics* (ἀκουστικός) is the science of sound.

<sup>15</sup> The root is actually \*σεχ. The sigma drops off and is replaced with a rough breathing, which in turn is lost because of the chi. It will reappear in the future when the chi changes. See *MBG* if you want more information, page 260.

<sup>16</sup> λύω occurs less than fifty times, but because it is our paradigm verb you will have learned it anyway.

<sup>17</sup> An *autonomous* (αὐτόνομος) person is self-governed.

<sup>18</sup> πιστεύω can take a direct object in either the dative or accusative. It is the cognate verb of the noun πίστις and adjective πιστός.

<sup>19</sup> *Prosopography* refers to describing a person's face.

<sup>20</sup> *Typhlosis* is the technical term for blindness.

## Contract Verbs

### (Present Active Indicative)

#### Exegetical Insight

The present active indicative often has an imperfective force; that is, it conveys the idea of ongoing or continuous action. When the Apostle Paul wrote his first letter to the Thessalonian Christians, he wanted to reassure these new believers that they were not forgotten—that he and his companions still cared deeply for them. He tells them, “We always thank God for all of you, mentioning you in our prayers” (1 Thess 1:2).

Paul expresses his constant practice of giving thanks to God by using the present active indicative verb εὐχαριστοῦμεν. The verb could also of course be interpreted as “simple” or “undefined” actions with no overtones of continuous prayer. The adverb “always” (πάντοτε), however, reinforces our impression that Paul is stressing that he prays regularly for the Thessalonians. It is also likely that in using the plural “we,” Paul is implying that he met often with Silas and Timothy to pray for these dear people. Certainly Paul also remembered the Thessalonians in his private times of prayer.

Far from being victimized by a group of itinerant moral preachers who sought their money and food, the Thessalonians were evangelized by a trio of men who proclaimed to them the living and true God. These were men whose lives had been touched deeply by the risen Christ and they poured themselves out to the Thessalonians in a loving and caring way. Their abrupt departure did not indicate a lack of concern; on the contrary, they were forced to leave and now they prayed together constantly to the living God for these fledgling and vulnerable believers!

*Clinton E. Arnold*

#### Overview

In this chapter you will learn:

- the peculiarities of verb stems ending in α, ε, or ο;
- the five basic rules governing the contractions of vowels.



## Introduction

- 17.1 Contract verbs are verbs whose stems end in alpha, epsilon, or omicron.<sup>1</sup> That final vowel is called the “contract vowel.” For example, the verb ἀγαπάω has a stem ending in alpha (\*αγαπα).

Contract verbs follow the standard rules for verbs, but there is one additional point that needs to be emphasized. When that final stem vowel comes into contact with the connecting vowel, the two vowels **contract**.<sup>2</sup> The two vowels will join and often form a different vowel or a diphthong (e.g., \*ποιε + ομεν → ποιούμεν).

- 17.2 Contract verbs are categorized according to their final stem vowel. What is encouraging about contract verbs is that all alpha contracts behave similarly, as do all epsilon and all omicron contracts. In other words, all contract verbs with stems ending in alpha form their different inflected endings the same way. Once you learn the forms of ἀγαπάω, you know the inflection pattern of all other alpha contracts.

## Contractions

- 17.3 It is important that you learn §17.5 well. Contract verbs are common, and you need to be able to “figure out” what vowels led to a certain contraction. If you cannot, then you will not be able to discover the lexical form of the verb and thus its meaning.

For example, if you find the form ποιείτε, the ει is going to cause problems unless you recognize that ει can be the result of the contraction of two epsilons. Then you can see that ποιείτε is second person plural of an epsilon contract verb (ποιείτε ← ποιε + ετε).

Often you will discover that several vowel combinations could have given rise to the same contracted form. For example, ου is formed from the contractions of εο, οε, and οο. If you see ποιούμεν, the connecting vowel and personal ending are ομεν, but is its lexical form ποιέω or ποιώω?

<sup>1</sup> The usual definition for contract verbs is that they have stems ending in a vowel. While this is true it is also confusing. ἀκούω has a stem ending in what appears to be a vowel, but it is not a contract verb.

Actually, the final upsilon in ἀκούω is an old letter called “digamma” (Ϝ) that has long since dropped out of the Greek alphabet. It was replaced in most cases by an upsilon, but because it was a digamma the upsilon does not contract. Cf. *MBG*, §27.

<sup>2</sup> This is the same phenomena that we saw with case endings. The genitive singular case ending, second declension, is actually omicron. It contracts with the omicron of the noun stem to form ου (\*λογο + ο → λόγου).

We meet contractions only in two tenses, the present and the imperfect (chapter 21). In the other tenses the contract vowel lengthens and there is no contraction, but more about this later.

- 17.4** Having said this, we do not want to overstate the significance of understanding contractions. While knowing what vowels formed the contraction is important for discovering the lexical form of the word, in most cases it is not significant for parsing. For example, can you parse the following forms even if you do not know what vowels formed the contraction?

ποιοῦμεν

πληροῦτε

ἀγαπᾶς

ποιῶ

ἀγαπῶσι

- 17.5 Rules on contraction.**<sup>3</sup> Following are the rules showing what contractions are caused by what vowel combinations. There are a few other possibilities, but you will be shown them as we come across them. Rules #1 and #2 are the most common.

Rule #7 governs contractions of diphthongs, and illustrations of contracting diphthongs are listed throughout the rules.

You may also notice that the vowels listed as contracting in rules #1 through #6 are not the real personal endings but are the altered personal endings we have learned for λύω.<sup>4</sup> Rule #8 explains this.

1. ου is formed from εο, οε, and οο.

ου	◀	εο	ποιοῦμεν	◀	ποιεομεν
ου	◀	οε	πληροῦτε	◀	πληροετε

2. ει is formed from εε.

ει	◀	εε	ποιεῖτε	◀	ποιεετε
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<sup>3</sup> We will present the rules governing contractions a little differently. Usually the rules move from the uncontracted form to the contracted. For example, "When epsilon and epsilon contract, they form ει." If you want to learn the rules this way, they are given in Advanced Information.

This approach, however, seems to us to be backwards. When you are reading the text, you start with the contracted form and need to know what formed the contraction. Also, the two most common rules, as they are usually presented, are exceptions (see rules #2 and #4 in Advanced Information).

Therefore, we will present the rules of contraction moving from the contracted form to the uncontracted.

<sup>4</sup> E.g., ποιοῦσιν contracts from \*ποιε + οοσι (ποιοουσι ◊ ποιοῦσι), not \*ποιε + νσι.



3.  $\omega$  is formed from almost any combination of omicron or omega with any other vowel, except for rule #1.

$\omega$	◀	αο	ἀγαπῶμεν	◀	ἀγαπαομεν
$\omega$	◀	αου	ἀγαπῶσι	◀	ἀγαπαουσι

We have a special situation in the lexical form of contract verbs. The alpha, epsilon, or omicron of the stem is listed in the lexical form because you need to know what that vowel is (e.g., ἀγαπάω). However, when the word occurs in the text in the first person singular, it will have contracted to the forms in the paradigm (ἀγαπῶ).<sup>5</sup>

4.  $\alpha$  is formed from  $\alpha\epsilon$ .

$\alpha$	◀	αε	ἀγαπᾶτε	◀	ἀγαπαετε
$\alpha$	◀	αει	ἀγαπᾷ	◀	ἀγαπαει

5.  $\eta$  is formed from  $\epsilon\alpha$ .

$\eta$	◀	εαι	ποιῆ	◀	ποιηι ◀ ποιεαι <sup>6</sup> ◀ ποιεσαι <sup>7</sup>
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The relationship between  $\alpha\epsilon$  and  $\epsilon\alpha$  is easy to remember. "The first one wins." If the alpha is first ( $\alpha\epsilon$ ), they form a long alpha. If the epsilon is first ( $\epsilon\alpha$ ), they form an eta (which you can think of as being a long epsilon).

6. Miscellaneous

οι	◀	οει <sup>8</sup>	πληροῖς	◀	πληροεις
			πληροῖ	◀	πληροει

<sup>5</sup> The following is advanced information, so you may want to ignore it.

In the first person singular of epsilon and omicron contracts, there is one extra step in the contraction process. No personal ending is used, so the connecting vowel lengthens to compensate, and the ensuing contraction is between the contract vowel and the lengthened connecting vowel.

ποιεο ◊ ποιεω ◊ ποιῶ.

πληροο ◊ πληρωω ◊ πληρῶ.

If the contraction were with the contract vowel and the unlengthened connecting vowel, rule #1 would change the form of the first person singular of contract verbs.

ποιεο ◊ ποιούω.

πληροο ◊ πληρούω.

<sup>6</sup> The sigma drops out because it is between two vowels.

<sup>7</sup> You will meet this form in chapter 18.

<sup>8</sup> This combination occurs in the second and third person singular of an omicron contract verb.

7. The contraction of diphthongs. What happens with a diphthong depends upon whether the contract vowel and the first vowel of the diphthong are the same or different vowels.

- a. If the contract vowel and the first vowel of the diphthong are the *same*, they simplify (i.e., one of the double letters drops off).

ει	◀	εει	ποιεῖς	◀	ποιεεις
ου	◀	οου	πληροῦσι	◀	πληροουσι

- b. If the contract vowel and the first vowel of the diphthong are *different*, they contract.<sup>9</sup> If the second vowel of the diphthong is an *iota*, it subscriptizes if possible; if it is an *upsilon* it drops off.

α	◀	αει	ἀγαπῶ	◀	ἀγαπαει
ου	◀	εου	ποιουῦσιν	◀	ποιεουσι

8. Contract verbs contract as if the true personal endings are those visible in the present active indicative.

1 sg	αω	▶	ἀγαπῶ	1 pl	αομεν	▶	ἀγαπῶμεν
2 sg	αεις	▶	ἀγαπῶς	2 pl	αετε	▶	ἀγαπᾶτε
3 sg	αει	▶	ἀγαπᾶ	3 pl	αουσι	▶	ἀγαπῶσι(ν)

Be sure to learn these rules exactly. We will be meeting other contracted forms, and if you know the rules you will be able to figure them out.

### 17.6 Paradigm: Present active indicative (contract verbs)

ἀγαπάω means “I love,” ποιέω means “I do,” and πληρώω means “I fill.” The contracting vowels are listed in parentheses. Work through the paradigm, explaining all the contractions. Pay special attention to any that may cause you difficulty.

-άω		-έω		-όω	
ἀγαπῶ	(αω)	ποιῶ	(εω)	πληρῶ	(οω)
ἀγαπῶς	(αεις)	ποιεῖς	(εεις)	πληροῖς	(οεις)
ἀγαπᾶ	(αει)	ποιεῖ	(εει)	πληροῖ	(οει)
ἀγαπῶμεν	(αομεν)	ποιουῦμεν	(εομεν)	πληροῦμεν	(οομεν)
ἀγαπᾶτε	(αετε)	ποιεῖτε	(εετε)	πληροῦτε	(οετε)
ἀγαπῶσι(ν)	(αουσι)	ποιουῦσι(ν)	(εουσι)	πληροῦσι(ν)	(οουσι)

<sup>9</sup> You have seen no examples of this to this point.

### 17.7 Characteristics of contract verbs

There always will be a circumflex over the contracted vowels in the present indicative.

Notice that the endings are nearly the same even when a contraction has not taken place. The omega is the first person singular ending. The sigma is still present for the second person singular ending. The plural endings are virtually the same. Concentrate on the similarities.

**17.8 Hint.** Be sure to remember the rules for the connecting vowel. If you see ἀγαπᾶτε, you may recognize that the personal ending is τε, but is the verb ἀγαπάω, ἀγαπέω, or ἀγαπώω?

- Since the personal ending begins with tau (ἀγαπᾶτε), the connecting vowel must be an epsilon.
- Since εἰ is formed by εε, you know the verb cannot be an epsilon contract.
- Since οὐ is formed by οε, you know the verb cannot be an omicron contract.
- Therefore, the stem must be an alpha contract: ἀγαπάω.

**17.9** In the Appendix (page 340), there is a chart of all possible contractions of single vowels, and another chart for single vowels and diphthongs.

## Summary

### 1. The Big Five

#### *The Big Five*

1. ου is formed by εο, οε, and οο.
2. εἰ is formed by εε.
3. ω is formed from almost any combination of omicron or omega with any other vowel, except for rule #1.
4. α is formed from αε
5. η is formed from εα.

2. οἰ is formed from οεἰ.

3. If the contract vowel and the first vowel of the diphthong are the same, they simplify.



If the contract vowel and the first vowel of the diphthong are different, they contract. If the second vowel of the diphthong is an iota, it subscript if possible; if it is an upsilon it drops off.

4. Contract verbs contract as if the personal endings are those visible in the present active indicative (except the first person singular).
5. The lexical form shows the contract vowel (*ἀγαπάω*), but if that form actually occurs in the text the contract vowel and omicron will have contracted (*ἀγαπῶ, ποιῶ, πληρῶ*).
6. In the first person singular, no personal ending is used so the connecting vowel lengthens to omega.

## Vocabulary

<i>ἀγαπάω</i>	I love, cherish (143; *αγαπα) <sup>10</sup>
<i>δαίμόνιον, -ου, τό</i>	demon (63; *δαίμωνι) <sup>11</sup>
<i>ζητέω</i>	I seek, desire, try to obtain (117; *ζητε)
<i>καλέω</i>	I call, name, invite (148; *καλεF) <sup>12</sup>
<i>λαλέω</i>	I speak, say (296; *λαλε) <sup>13</sup>
<i>οἶδα</i> <sup>14</sup>	I know, understand (318; *οιδα)
<i>ὅταν</i>	whenever (123) <sup>15</sup>
<i>πλεῖων, πλεῖον</i> <sup>16</sup>	larger, more (55; *πλειο/ο) <sup>17</sup>
<i>πληρόω</i>	I fill, complete, fulfill (86; *πληρο)
<i>ποιέω</i>	I do, make (568; *ποιε) <sup>18</sup>
<i>τηρέω</i>	I keep, guard, observe (70; *τηρε)

<sup>10</sup> Cognate verb of *ἀγάπη* and *ἀγαπητός*.

<sup>11</sup> *Demon* (δαίμων).

<sup>12</sup> The *Paraclete*, the Holy Spirit, is a Christian's counselor, advocate, one who is called (κλητός, "called") alongside (παρά) to aid. On the root see p. 139n1. The digamma helps to explain apparent irregularities in other tenses, as we will see.

<sup>13</sup> This word is onomatopoeic. Its meaning corresponds to the sound of the word ("lala").

<sup>14</sup> *οἶδα* is a different type of word. It actually is another tense (perfect), but it functions as if it were a present. Its paradigm is as follows.

1 sg	<i>οἶδα</i>	1 pl	<i>οἶδαμεν</i>
2 sg	<i>οἶδας</i>	2 pl	<i>οἶδατε</i>
3 sg	<i>οἶδε(ν)</i>	3 pl	<i>οἶδασιν</i>

<sup>15</sup> A crasis of *ὅτε* and *ἄν*. Introduces a dependent clause.



Total word count in the New Testament:	138,162
Number of words learned to date:	191
Number of word occurrences in this chapter:	1,987
Number of word occurrences to date:	96,066
Percent of total word count in the New Testament:	69.53%

Of contract verbs occurring fifty times or more in the New Testament, there is only one omicron contract (πληρώω), four alpha contracts (ἀγαπάω, γεννάω, ἐρωτάω, ἐπερωτάω), but many epsilon contracts.

## Advanced Information

Here are the rules for contraction as they are normally listed.

### 17.10 Rules for the contraction for single vowels (i.e., total of two vowels).

The full form of the rules is given, but only those illustrations that apply to contract verbs are listed.<sup>19</sup> Exceptions #2 and #4 are by far the most frequent.

1. *Two like vowels form their common long vowel.*

αα    ›    α

2. *Exception: When ε and ε contract they form ει, and when ο and ο contract they form ου.*

εε    ›    ει            ποιε + ε + τε › ποιεῑτε

οο    ›    ου            πληρο + ο + μεν › πληροῡμεν

3. *An ο or ω will overcome an α, ε, or η regardless of their order, and form ω.*

οα    ›    ω

αο    ›    ω            ἀγαπα + ο + μεν › ἀγαπω̄μεν

<sup>16</sup> πλείων is masculine and feminine, πλείον is neuter. It is a 3-3 adjective. The genitive of both is πλείονος. Notice the ablaut in the final stem vowel. See the Appendix for its full declension pattern, page 351. If you are following Track Two, just memorize this word for now; its forms will be explained in chapter 10.

Because of the word's meaning, it will often be followed by a word in the genitive. You can use the key word "than" with the word in the genitive.

<sup>17</sup> A *pleonasm* is a redundancy, using superfluous words.

<sup>18</sup> The translation of this word can sometimes be quite idiomatic. It has a wide range of meaning. A *poem* (ποίημα) literally means "something done." A *poet* (ποιητής) is "one who makes."

<sup>19</sup> It is difficult to know who deserves the credit for these rules since they are repeated in so many grammars. I learned them initially from J. Gresham Machen's grammar (143), and he cites White's *Beginner's Greek Book* (1895), pp. 75f.

4. *Exception: When an ε and ο contract they form ου, regardless of their order.*

εο	‣	ου	ποιε + ο + μεν ‣ ποιούμεν
οε	‣	ου	πληρο + ε + τε ‣ πληροῦτε

5. *If an α comes before an ε or an η, they will contract to an α. If an ε or an η comes before an α, they will contract to an η.<sup>20</sup>*

αε	‣	α	ἀγαπα + ε + τε ‣ ἀγαπάτε
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### 17.11 Rules for the contraction of a single vowel and a diphthong

Diphthongs follow the same rules as single vowels described above. However, because there are three and not two vowels involved, a few extra rules come into play. The only time this takes place in the present active indicative is the third person plural.

1. When a single vowel is followed by a diphthong that begins with the **same vowel** as the single, the two similar vowels simplify<sup>21</sup> and the second vowel remains the same.

οου	‣	ου	πληρο + ουσι ‣ πληροῦσι
αα	‣	α	

2. When a single vowel is followed by a diphthong that begins with a **different vowel** than the single, the single vowel and the first vowel of the diphthong contract according to the regular rules. If the third vowel is an upsilon it will drop off. If it is an iota it will subscript.

αου	‣	ου	‣	ω	ἀγαπα + ουσι ‣ ἀγαπῶσι
εου	‣	ουυ	‣	ου	ποιε + ουσι ‣ ποιούσι
ααι	‣	αι	‣	αι	

#### Exceptions

εοι	‣	οι			
αει	‣	αι	‣	α	ἀγαπα + ειν ‣ ἀγαπᾶν <sup>22</sup>
οει	‣	οι			πληρο + ει ‣ πληροῖ
οη	‣	οι			

<sup>20</sup> There is no example of this rule in the present active, but there is in the present passive. λυ + ε + σαι ‣ λυεαι ‣ λυηι ‣ λύηι.

<sup>21</sup> One drops out. This is not an actual contraction, technically speaking.

<sup>22</sup> This word is an infinitive, and you will not meet these words until chapter 32.



## Present Middle/Passive Indicative

### Exegetical Insight

ἀρχηγός as a title for Jesus appears only four times in the New Testament, twice each in Acts (3:15; 5:31) and Hebrews (2:10; 12:2). It is notoriously difficult to translate. A survey of the Greek translation of the Old Testament (LXX) and non-biblical use of the term suggests a threefold connotation: (a) path-breaker (pioneer) who opens the way for others, hence, "guide," "hero;" (b) the source or founder, hence, "author," "initiator," "beginning;" (c) the leader-ruler, hence, "captain," "prince," "king."

These ideas are not necessarily exclusive of each other. In fact they probably all combine to speak of someone who explores new territory, opens a trail, and leads others to it. There he builds a city or fortress for those who follow and leads them in defense against attackers. When the peace has been won, he remains as their ruler and the city or community bears his name. He is thereafter honored as the founding hero.

The Old Testament speaks of several individuals who held such a position. For at least one our word is actually used. In Judges 11:6 ff., we learn that Jephthah was asked to become "head" over the inhabitants of Gilead in order to deliver them from the Ammonites (v. 6); one version of the Greek translation uses the word ἀρχηγός here. Jephthah agreed on condition that the position would be made permanent. The elders consented and he was made κεφαλὴ καὶ ἀρχηγός even before the battle (vv. 8-11). At the conclusion of his struggles, "Jephthah judged Israel six years" (Judges 12:7).

In Acts 3:15 Peter accuses the Jews of killing the "ἀρχηγός of life," suggesting that Jesus is not only the origin of biological life, but also of "new life" and the guide-protector-provider-ruler-namesake of those identified with him. Later Peter speaks of Jesus as the "ἀρχηγόν and Savior, to give repentance to Israel" (5:31). The word "Savior" was associated with the judges of old. Jesus is the one who meets the emergency situation caused by the sin of God's people. He comes to bring not only deliverance but also the continuing service of ἀρχηγός. The writer to the Hebrews speaks of the suffering "ἀρχηγός of salvation" (2:10) and the ἀρχηγός and Perfecter of our faith" (12:2). In each case Jesus as ἀρχηγός not only initiates and provides the new life for his people, but remains with them through it; they bear his name. He is their hero.

*J. Julius Scott, Jr.*

## Overview

In this chapter we will learn:

- the passive voice in which the subject receives the action of the verb;
- that the present middle/passive is formed by joining the present tense stem, connecting vowel, and primary middle/passive endings;
- that in the present tense, the middle and passive are identical in form;
- about deponent verbs that are middle or passive in form but active in meaning.

## English

- 18.1** When a verb is active, the subject is performing the action of the verb. When a verb is passive, the subject of the sentence is receiving the action.

**Active.** "I *hit* the ball." "I" is the subject of the sentence and is the one performing the action of the verb "hit."

**Passive.** "I *am hit* by the ball." "I" is the subject of this sentence, but "I" is not doing the action of the verb "hit." The action of the verb is being performed by "ball," and it is being done to the subject, "I."

- 18.2** English forms the present passive by adding the helping verb "am/ is/are" for the undefined and "am/are being" for the continuous.

	<i>continuous</i>	<i>undefined</i>
<i>present active</i>	I am hitting They are hitting	I hit They hit
<i>present passive</i>	I am being hit They are being hit	I am hit They are hit

- 18.3** You can often identify a passive verb by placing "by" after the verb and seeing if it makes sense. "I was hit." "I was hit by what?" "I was hit by the ball." "Was hit" is a passive verb. Sometimes there will be a prepositional phrase specifying who or what is doing the action of the verb (e.g., "by the ball").

- 18.4** A full chart of the English tenses is given in the Appendix, page 353. If you are unsure of your English you may want to spend some time studying the chart.



- 18.5** When you use a helping verb to form the passive voice, the time of the verbal construction is determined by the helping verb, not the main verb.

For example, the active construction “I remember” shifts to “I am remembered” in the passive. Because “am” is present, the construction “am remembered” is present, even though “remembered” is a past participle.

## Greek: Present Passive Indicative

- 18.6** Chart: Present passive indicative

*Present tense stem + Connecting vowel +  
Primary passive personal endings*

λυ + ο + μαι › λύομαι

- 18.7** **Paradigm: Present passive indicative.** The present passive indicative verb functions basically the same in Greek as in English. To form the present passive indicative, Greek adds the primary passive endings to the verbal stem. Be sure to read the footnote to the second singular form. (In some paradigms we include a column you already know for comparison; here we have added the present active.)

	<i>form</i>	<i>translation</i>	<i>conn. vow.</i>	<i>ending</i>	<i>pres. act.</i>
1 sg	λύ ο μαι	I am being loosed	ο	μαι	λύω
2 sg	λύ η <sup>1</sup>	You are being loosed	ε	σαι	λύεις
3 sg	λύ ε ται	He, she, it is being loosed	ε	ται	λύει
1 pl	λυ ό μεθα	We are being loosed	ο	μεθα	λύομεν
2 pl	λύ ε σθε	You are being loosed	ε	σθε	λύετε
3 pl	λύ ο νται	They are being loosed	ο	νται	λύουσι(ν)

As you can see, the connecting vowels are more visible in the passive than they are in the active.

<sup>1</sup> The second person singular ending is quite troublesome. Because the sigma occurs between vowels in the non-stem part of the word (λυ + ε + σαι), it will often drop out and the vowels will contract. In this case, they contracted to eta as per the rules, and the iota subscripted (λυ + ε + σαι › λυεαι › λυηι › λύη). Be sure to remember that the true ending is σαι; this will become especially important later.

- 18.8 Master Personal Ending Chart.** We can now learn another part of the Master Personal Ending Chart. You are now halfway home. (The label reads “middle/passive.” We will see what “middle” means below.)

		primary tenses	
active voice	λύω	(-)	
	λύεις	(ς)	
	λύει	(ι)	
	λύομεν	(μεν)	
	λύετε	(τε)	
	λύουσι(ν)	(νσι)	
middle/passive voice	λύομαι	(μαι)	
	λύῃ	(σαι)	
	λύεται	(ται)	
	λύομεθα	(μεθα)	
	λύεσθε	(σθε)	
	λύονται	(νται)	

- 18.9 Person, number, tense, time, and aspect.** There is no difference between the active and passive on these points.
- 18.10** It is common to find the equivalent of “by” in a Greek sentence after a passive verb. It will either be *ὑπό* followed by a noun in the genitive, indicating a personal agent (e.g., *ὑπὸ τοῦ θεοῦ*), or the simple dative indicating an impersonal instrument (*λογῶ τοῦ θεοῦ*).

## Deponent Verbs

- 18.11 Deponent Verb.** This is a verb that is *middle or passive in form but active in meaning*. Its form is always middle or passive, but its meaning is always active. It can never have a passive meaning. We will discuss the middle voice below.

*You can tell if a verb is deponent by its lexical form.* Deponent verbs are always listed in the vocabulary sections with passive endings. In other words, if the lexical form ends in an omega, it is not deponent (e.g., *ἀγαπάω*). If the lexical form ends in -ομαι, the verb is deponent (e.g., *ἐρχομαι*). *You will have to remember that the word is a deponent.*

- 18.12 Parsing.** When parsing a deponent verb, instead of saying “active” or “passive” we recommend that you say “deponent.” In the translation of the inflected form you should use an active English verb. For example, ἔρχεται is third person singular, present deponent indicative, of ἔρχομαι, meaning “he/she/it is coming.”
- 18.13** In a single tense a verb will be either regular or deponent. It cannot be both. However, a verb can be deponent in one tense and not deponent in another.

### Present Middle Indicative

- 18.14** While English has only two voices, Greek has three: active, middle, and passive. In the present tense the middle and passive are identical in form.
- 18.15 Chart: Present middle indicative**

*Present tense stem + Connecting vowel +  
Primary passive personal endings*

ερχ + ο + μαι › ἔρχομαι

### 18.16 Paradigm: Present middle indicative

	<i>form</i>	<i>translation</i>	<i>conn. vow.</i>	<i>ending</i>	<i>pres. act.</i>
1 sg	ἔρχομαι	I come	ο	μαι	λύω
2 sg	ἔρχη <sup>2</sup>	You come	ε	σαι	λύεις
3 sg	ἔρχεται	He, she, it comes	ε	ται	λύει
1 pl	ἔρχόμεθα	We come	ο	μεθα	λύομεν
2 pl	ἔρχεσθε	You come	ε	σθε	λύετε
3 pl	ἔρχονται	They come	ο	νται	λύουσι(ν)

- 18.17 Meaning.** The meaning of a verb in the middle voice can be difficult to define, partly because it is often an issue of nuance. But let’s make it easy for you now. In the next several chapters, the only middle verbs

<sup>2</sup> The second person singular ending is troublesome. Because the sigma occurs between vowels, it will usually drop out and the vowels contract. In this case they contracted to η as per the rules and the iota subscripted (ερχ + ε + σαι › ἐρχεαι › ἐρχηι › ἔρχη).



you will see are deponent, so they will always have an active meaning. Actually, the vast majority of middle forms in the New Testament, approximately 75%, are deponent. We will learn the true use of middles in a later chapter.

### Present Middle/Passive Forms of Contracts

**18.18 Paradigm: Present middle/passive indicative (contract verbs).** Contract verbs follow the same rules in the middle/passive as they do in the active.

	-άω	-έω	-όω
1 sg	ἀγαπῶμαι	ποιοῦμαι	πληροῦμαι
2 sg	ἀγαπᾶ <sup>3</sup>	ποιῆ <sup>4</sup>	πληροῖ <sup>5</sup>
3 sg	ἀγαπᾶται	ποιεῖται	πληροῦται
1 pl	ἀγαπώμεθα	ποιούμεθα	πληρούμεθα
2 pl	ἀγαπᾶσθε	ποιεῖσθε	πληροῦσθε
3 pl	ἀγαπῶνται	ποιοῦνται	πληροῦνται

Notice the many similarities between the regular present passive endings and their contracted forms. Concentrate on the similarities. You should be able to look at these contracted forms and discover what the original vowels were that formed this particular contraction.

In the middle/passive, we can see the true personal endings (except second person singular). We do not have to deal with the issues raised by the eighth rule of contraction as we did in the active.

### Summary

1. If a verb is in the passive voice, the subject is receiving the action of the verb.
2. To form the English passive you add a helping verb. The tense of an English verb that has helping verbs is determined by the tense of the helping verb.
3. The present middle/passive is formed by joining the present tense stem with the connecting vowel and the primary middle/passive endings. The

<sup>3</sup> αεσαι › ασαι › αιι › αι › α. Do not confuse this with the identical form that is a third person singular active. Context will tell you the difference.

<sup>4</sup> εεσαι › εσαι › εαι › ηι › η.

<sup>5</sup> οεσαι › οεαι › οει › οι (irregular).



primary middle/passive personal endings are *μαι, σαι* (which changes to *η* when joined with the connecting vowel), *ται, μεθα, σθε, νται*.

- Deponent verbs are middle or passive in form but active in meaning. Their lexical form is always middle or passive, but their meaning is always active. You can tell if a verb is deponent by its lexical form.
- In the present tense, the middle and passive are identical in form. Most middles are deponent and therefore active in meaning.

### Master Verb Chart

<i>Tense</i>	<i>Aug/ Redup</i>	<i>Tense stem</i>	<i>Tense form.</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>1st sing paradigm</i>
<i>Present act</i>		pres		ο/ε	prim act	λύω
<i>Present mid/pas</i>		pres		ο/ε	prim mid/pas	λύομαι

### Vocabulary

ἀποκρίνομαι	I answer (231; *ἀποκριν) <sup>6</sup>
δεῖ	it is necessary (101) <sup>7</sup>
δύναμαι <sup>8</sup>	I am able, am powerful (210; *δυνα) <sup>9</sup>
ἔρχομαι	I come, go (634; *ἐρχ)
νύξ, νυκτός, ἡ	night (61; *νυκτ) <sup>10</sup>

<sup>6</sup> ἀποκρίνομαι can take a direct object in the dative.

<sup>7</sup> This verb is always third person singular, does not change its form, and its subject is always neuter. (It has a different form for the past tense.)

<sup>8</sup> δύναμαι is one of the few exceptions to the rules concerning connecting vowels. δύναμαι uses alpha throughout.

1 sg	δύναμαι	1 pl	δυνάμεθα
2 sg	δύνασαι or δύνῃ	2 pl	δύνασθε
3 sg	δύναται	3 pl	δύνανται

<sup>9</sup> A *dynamo* is a machine that converts mechanical energy into electrical energy. It is used metaphorically of a person with a lot of energy.

<sup>10</sup> *Nocturnal*, "pertaining to night," looks related to the Greek νύξ but according to Klein is actually from the Latin "nocturnus." If you are following Track Two, just memorize this word for now; its forms will be explained in chapter 10.

ὅστις, ἥτις, ὅτι <sup>11</sup>	whoever, whichever, whatever (153; *ὅ +* τιν) <sup>12</sup>
πορεύομαι	I go, proceed, live (153; *πορευ)
συνάγω	I gather together, invite (59; *συναγ) <sup>13</sup>
τόπος, -ου, ὁ	place, location (94; *τοπο) <sup>14</sup>
ὡς	as, like, when, that, how, about <sup>15</sup> (504)

Total word count in the New Testament:	138,162
Number of words learned to date:	201
Number of word occurrences in this chapter:	2,200
Number of word occurrences to date:	98,266
Percent of total word count in the New Testament:	71.12%

## Advanced Information

**18.19 Greek and English passives.** What may have been passive to a Greek is not necessarily passive to the English mind. There are a number of Greek verbs that are passive in form but their English translation is active. If you are translating a Greek sentence and the passive translation does not make sense, be sure to look up the Greek verb in a lexicon; it may have a separate definition for the passive that sounds active to you.

For example, φοβέω in the active means, “I frighten” (which does not occur in the New Testament), and in the passive means, “I fear, am afraid.”

<sup>11</sup> This word is the combination of the relative and the indefinite pronouns (ὅς + τις). As such, both halves decline. See the Appendix for the full paradigm, page 350. If you are following Track Two, just memorize this word for now; its forms will be explained in chapter 10.

<sup>12</sup> Because ὅστις is formed with the relative pronoun, it will only occur in a dependent clause; the ὅστις clause cannot contain the main subject and verb.

In Koine Greek, this relative indefinite pronoun was starting to shift so that it could also be used as the relative pronoun. In other words, its indefinite significance can be lost and ὅστις can be translated the same as ὅς if required by the context.

<sup>13</sup> In chapter 21 we will learn the cognate noun, συναγωγή, which is a meeting place where people gather together.

<sup>14</sup> *Topology* is the science of describing a place. A *toponym* is the name of a place.

<sup>15</sup> “About” in the sense of “approximately.”



## Future Active/Middle Indicative

### Exegetical Insight

In English we think of the future tense as the tense of simple prediction. Greek often uses the future that way, too, but in many biblical passages it carries a different sense. Particularly when quoting the Old Testament (under the influence of a parallel Hebrew construction), the future is used to give a command. "Thou shalt not kill, thou shalt not commit adultery," and so on, are not predictions about the behavior of God's people, or we would have repeatedly proven God wrong! Rather they are commands, what grammarians often call the imperatival or volitive use of the future tense. We do this in English occasionally, particularly in casual speech. For example, the student insistently says to her friends about an upcoming party, "You *will* be there!" This is not a prediction but a demand!

An excellent New Testament example appears when both Jesus and Paul quote Genesis 2:24: "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." In the context of the story of Adam and Eve, it is natural to take this as God's prediction about how married life will proceed among the offspring of these first two human beings, and there may be a partially predictive element intended here. But when Jesus cites this passage to refute the Pharisees' generally more lenient views on divorce (Matt 19:5), he knows full well that many of God's people have violated and will continue to violate this creation ordinance. The same is true of Paul when he establishes the principles of a Christian marriage in the midst of the highly promiscuous pagan culture of Ephesus (Eph 5:31). Rather, both Jesus and Paul are using the future tense verbs of the Genesis text primarily in their imperatival sense—telling believers that God commands them to be faithful to their spouses for life.

That command remains crucial today, when Christians divorce for so many flimsy reasons that the Bible never condones. As the pastor who married my wife and me told us during premarital counseling, "There may be extreme instances in which divorce is biblically legitimate. But if you go into marriage looking for a way out, you will almost surely find it. Far better to commit to each other that you will never divorce, even if those extreme circumstances were to occur. Then you will have to turn to God, to Christian friends, and to each other to see you through the difficult times. And God will prove faithful." We have heeded this advice for fourteen years now, and will continue to heed it for as long as we live. And in that period of time, while there have been

struggles, there certainly has been nothing emerge to seriously threaten our marriage. God does remain faithful when we commit to his *commands*. And some of them come “disguised” in the future tense.

Craig L. Blomberg

## Overview

In this chapter we will learn that:

- the future tense indicates an action occurring in the future;
- the future is formed by adding a sigma to the end of the future tense stem (λύσω);
- contract verbs lengthen their contract vowel before the sigma (ἀγαπήσω);
- knowing the Square of Stops is especially useful in identifying the future tense.

## English

- 19.1** The future describes an action that will occur in the future. To form the future you add a helping verb (“will”/“shall”) to the present tense stem of the verb.

The basic rule in older English for the future tense is that “shall” is used for the first person and “will” for the second and third. “I shall work hard.” “You will work hard.” “He will slack off.” That distinction has generally fallen into disuse today.

- 19.2** English grammar seems to be in a constant state of change, and it is therefore difficult to say, “In English ....” But in an attempt to teach Greek we must simplify the issues somewhat. With that as a disclaimer we can say that English verbs are centered on three different tenses, and it is from these three forms that all the variations of the verb are formed.

**Present.** The present tense is also used to form the future tense. “I eat.” “I shall eat.”

**Past.** The past tense of “eat” is “ate.”

**Past perfect.** The past perfect tense of “eat” is “eaten.”

Usually the past tense of verbs is formed by adding “-ed”: “kick, kicked, kicked.” Other times you change the stem: “swim, swam, swum.” Sometimes the past and past perfect are identical: “study, studied, studied.” In the Appendix there is a chart showing all the basic forms of the English verb (page 353).



## Future Active Indicative

**19.3 Meaning.** The future tense in Greek has the same meaning as in English. It describes an action that will occur in the future.<sup>1</sup> As is true of the other tenses, the time reference of the verb is from the point of view of the writer, not the reader.

**19.4** There are different ways Greek verbs form their future. In this chapter we will look at those words that use the same tense stem in the future as in the present.<sup>2</sup>

### 19.5 Chart: Future active indicative

*Future active tense stem + Tense formative (σ) +  
Connecting vowel + Primary active personal endings*

λυ + σ + ο + μεν › λύσομεν

**19.6 Tense form.** If you look up a verb in the lexicon in this grammar, you will see something like the following. This format is standard in most Greek texts.<sup>3</sup>

λύω, λύσω, ἔλυσα, ἔλυκα, ἔλυμαι, ἐλύθη

If you want to see the future form of a verb, look at the second form in the lexicon. λύσω is the future active form of λύω.<sup>4</sup>

If a verb is deponent in a tense, that tense stem is listed in its middle or passive form. For example, γινώσκω is deponent in the future middle.

γινώσκω, γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθη

<sup>1</sup> Unlike the other tenses in which the time element is not primary, the future tense always refers to an event in the future.

<sup>2</sup> Some grammars call these the “regular” verbs, but all Greek verbs are quite regular.

<sup>3</sup> These six different forms are almost universally called the “principal parts.” We have not found this terminology helpful. Some English grammarians use the term “principal parts” to describe what others call “parts of speech”: nouns, adjectives, verbs, etc. Others speak of the three principal parts of the verb: present (“eat”), past (“ate”), past perfect (“have eaten”). We call the six different forms of the verbs, “tense forms.”

<sup>4</sup> The remaining tense forms are the aorist active, perfect active, perfect middle passive, and the aorist passive (from which the future passive is also formed).

In this text, if there is a dash instead of a tense stem, it means that particular tense stem does not occur in the New Testament.

δοκέω, δόξω, ἔδοξα, -, -, -

- 19.7 Tense formative.** The future is formed by inserting a sigma between the present tense stem and the connecting vowel. This sigma is called the "tense formative" because it helps form the future tense.
- 19.8 Connecting vowel.** The connecting vowel is the same as in the present.
- 19.9 Personal endings.** The future active indicative uses the same primary active endings as the present active. They contract with the connecting vowels as they do in the present.
- 19.10 Paradigm: Future active indicative**

In the following chart, the tense formative has been separated from the verbal stem, but the connecting vowel and personal ending are shown together.

	<i>form</i>	<i>translation</i>	<i>conn. vow.</i>	<i>ending</i>	<i>pres. act.</i>
1 sg	λύ σ ω	I will loose	ο	-	λύω
2 sg	λύ σ εις	You will loose	ε	ς	λύεις
3 sg	λύ σ ει	He/she/it will loose	ε	ι	λύει
1 pl	λύ σ ομεν	We will loose	ο	μεν	λύομεν
2 pl	λύ σ ετε	You will loose	ε	τε	λύετε
3 pl	λύ σ ουσι(ν)	They will loose	ο	νσι	λύουσι(ν)

### Characteristics of Future Active Indicative

- 19.11 Translation.** To translate a future verb you add the word "will" or "shall." As a general rule, translate the future with the undefined aspect ("I will eat") rather than the continuous ("I will be eating").
- Of all the Greek tenses, the future has the strongest emphasis on time, describing an action occurring in the future.
- 19.12 Contract verbs.** So far you have learned what happens when the contract vowel comes into contact with the connecting vowel: they contract. But what happens if the contract vowel does not come into contact with another vowel? Such is the case in the future tense where the contract vowel is immediately followed by the tense formative. In

this case, *the contract vowel lengthens before a tense formative*. Alpha and epsilon both lengthen to eta while omicron lengthens to omega.

\*ἀγαπα + σ + ω › ἀγαπήσω  
 \*ποιε + σ + ω › ποιήσω  
 \*πληρο + σ + ω › πληρώσω

As we will see, this lengthening before a tense formative occurs whenever there is a tense formative; it is not restricted to just the future tense. Notice that the accent is always over the lengthened contract vowel.

**19.13 Square of stops.** If the stem of a verb ends in a stop, when the sigma is added to form the future we see the same types of changes that we saw in third declension nouns ending in a stop (e.g., \*σαρκ + σ › σάρξ). Whenever you see a psi or xsi before the personal ending (e.g., βλέψω, διώξω), it is relatively safe to assume there is a sigma in there.

The following chart shows the Square of Stops, with a fourth column showing what consonant results from joining the stop with a sigma.

<i>labial</i>	π	β	φ	›	ψ
<i>velar</i>	κ	γ	χ	›	ξ
<i>dental</i>	τ	δ	θ	›	σ

<i>Labial</i>	πσ	›	ψ	βλεπ	+	σω	›	βλέψω
	βσ	›	ψ					
	φσ	›	ψ	γραφ	+	σω	›	γράψω
<i>Velar</i>	κσ	›	ξ	διωκ	+	σω	›	διώξω
	γσ	›	ξ	αγ	+	σω	›	ἄξω
	χσ	›	ξ	ἐλεγχ	+	σω	›	ἐλέγξω
<i>Dental</i>	τσ	›	σ					
	δσ	›	σ	βαπτιδ	+	σω	›	βαπτίσω
	θσ	›	σ	πειθ	+	σω	›	πείσω

**19.14 Patterns.** There are three basic patterns of verbs relative to the formation of the future. In this chapter we have learned the first pattern. We will learn the rest in the next chapter.



**Pattern 1: Use the same stem in the present and the future.** Many verbs fall into this pattern; these are the easy ones to learn. There are four categories in this pattern, three of which we just learned.

- a. **Roots ending in an iota or upsilon** (e.g., \*ἄκου › ἀκούω; \*ἄκου › ἀκούσω);
- b. **Contract verbs** (\*ποιε › ποιέω; \*ποιε › ποιήσω);
- c. **Roots ending in a stop** (\*βλεπ › βλέπω; \*βλεπ › βλέψω).

### Future Middle Indicative

**19.15** In the present tense, the middle and passive are the same form. In the future, the form of the middle is distinct from both the active and the passive. (We will learn the future passive in chapter 24.) The future middle is formed from the future active tense stem but uses primary passive endings (e.g., πορεύσομαι).

As we said before, there is more to the middle than simply being equivalent to the active; but all the middles that we have seen so far, and will for some time, are deponent and therefore active in meaning. That is why the definitions in the following paradigm are active.

Because λύω does not have a deponent future middle, we will use πορεύσομαι.

#### 19.16 Chart: Future middle indicative

*Future active tense stem + Tense formative (σ) +  
Connecting vowel + Primary passive personal endings*

πορευ + σ + ο + μαι › πορεύσομαι

#### 19.17 Paradigm: Future middle indicative

	<i>form</i>	<i>translation</i>	<i>conn. vow.</i>	<i>ending</i>	<i>pres. mid.</i>
1 sg	πορεύσομαι	I will go		ο μαι	λύομαι
2 sg	πορεύσῃ	You will go		ε σαι	λύῃ
3 sg	πορεύσεται	He/she/it will go		ε ται	λύεται
1 pl	πορευσόμεθα	We will go		ο μεθα	λύόμεθα
2 pl	πορεύσεσθε	You will go		ε σθε	λύεσθε
3 pl	πορεύσονται	They will go		ο νται	λύονται

- 19.18** Because a verb is deponent in the present does not mean that it will be deponent in the future (or any other tense). *You can look at the verb in the lexicon, and if the second form listed ends in -ομαι, then it is deponent in the future.*

γινώσκω, γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην  
 ἀκούω, ἀκούσω, ἤκουσα, ἀκήκοα, -, ἠκούσθην

- 19.19 Future of εἶμι.** The future of εἶμι is middle deponent. Its root is \*εσ. Memorize this paradigm.

1 sg	ἔσομαι	I will be	πορεύσομαι
2 sg	ἔσῃ	You will be	πορεύσῃ
3 sg	ἔσται <sup>5</sup>	He/she/it will be	πορεύσεται
1 pl	ἔσόμεθα	We will be	πορευσόμεθα
2 pl	ἔσεσθε	You will be	πορεύσεσθε
3 pl	ἔσονται	They will be	πορεύσονται

## Summary

1. The future tense indicates an action that will occur in the future. It usually carries the undefined aspect.
2. The future tense uses the tense formative sigma. The active uses the primary active endings while the middle uses primary passive. All future middle forms we have seen so far are deponent and therefore active in meaning.
3. Contract verbs lengthen their contract vowel before a tense formative.
4. Knowing the Square of Stops is especially useful in the future tense. When joined with a σ, labials go to ψ, velars go to ξ, and dentals drop out.

<sup>5</sup> Notice that no connecting vowel is visible.

### Master Verb Chart

<i>Tense</i>	<i>Aug/ Redup</i>	<i>Tense stem</i>	<i>Tense form.</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>1st sing paradigm</i>
<i>Present act</i>		pres		ο/ε	prim act	λύω
<i>Present mid/pas</i>		pres		ο/ε	prim mid/pas	λύομαι
<i>Future act</i>		fut act	σ	ο/ε	prim act	λύσω
<i>Future mid</i>		fut act	σ	ο/ε	prim mid/pas	πορεύσομαι

### Vocabulary

It is important that from the very beginning you do not simply memorize these different tense stems. Learn to apply the rules and concentrate on recognition. Look at the different tense forms and ask yourself, would I recognize this form if I saw it? Do I understand how the different forms are related?

In the Appendix there is a list entitled, *Tense Stems of Verbs Occurring Fifty Times or More* (page 382-395). It lists all the verbs you will learn in this text with all their different forms in the different tenses. We have underlined those forms you may need to commit to memory. Refer to it regularly.

We list a verb's different tense stems on a second line under the definition. In this chapter we have listed the future active tense. Ignore the future forms of λέγω, οἶδα, and ἔρχομαι until the next chapter.

βασιλεύς, -έως, ὁ	king (115; *βασιλεF) <sup>6</sup>
γεννάω	I beget, give birth to, produce (97; *γεννα) <sup>7</sup> γεννήσω
ζάω	I live (140; *ζα) <sup>8</sup> ζήσω
Ἰουδαία, -ας, ἡ	Judea (43; *Ἰουδαία) <sup>9</sup>

<sup>6</sup> A cognate noun of βασιλεία. The εως suffix is often used to describe the person related to the thing described by the noun (e.g., ἀλιεύς, "fisherman"; γραμματεύς, "scribe"; ἱερεύς, "priest"). On F see page 139n1 and MBG, §27.

<sup>7</sup> Gen is a combining form meaning, "something produced." Hydrogen produces water (ὑδωρ) as the result of burning.

<sup>8</sup> Zoology is the study of life. Klein argues that this is from the modern Greek ζωολογία, which in turn is based on ζῶον + λογία.

<sup>9</sup> Although this word occurs less than fifty times, we felt you should learn it since it is so similar to its cognate adjective Ἰουδαῖος.



Ἰουδαῖος, -αία, -αῖον	adjective: Jewish (195; *Ἰουδαῖο/α) <sup>10</sup> noun: Jew
Ἰσραήλ, ὁ <sup>11</sup>	Israel (68; *Ἰσραήλ)
καρπός, -οῦ, ὁ	fruit, crop, result (66; *καρπο) <sup>12</sup>
μεῖζων, -ον	greater (48; *μεῖζον) <sup>13</sup>
ὅλος, -η, -ον	adjective: whole, complete (109; *ὅλο/η) <sup>14</sup> adverb: entirely
προσκυνέω	I worship (60; *προσκυνε) <sup>15</sup> προσκυνήσω

Total word count in the New Testament:	138,162
Number of words learned to date:	211
Number of word occurrences in this chapter:	941
Number of word occurrences to date:	99,207
Percent of total word count in the New Testament:	71.8%

<sup>10</sup> Ἰουδαῖος occurs nine times as an adjective, 186 times as a noun.

<sup>11</sup> No genitive form is given because Ἰσραήλ is indeclinable.

<sup>12</sup> *Carpology* is the study of fruit.

<sup>13</sup> μεῖζων occurs only 48 times in the New Testament. We have included it here because it is the comparative form of the adjective μέγας that occurs more frequently. The neuter accusative singular (μεῖζον) can be used adverbially. Be sure to see its full paradigm in the Appendix (a-4b[1], page 351).

It is often followed by a word in the genitive, just like πλείων. You can use the key word "than."

<sup>14</sup> *Holistic* education treats the student as a whole person, not just an academic shell. This word often occurs in the predicate position when it is functioning adjectivally.

<sup>15</sup> προσκυνέω takes a direct object in either the dative or accusative.

## Previous Words

As we meet new tenses, we will list the new tense stems for words you already know in the “Previous Words” section. Be sure to update your vocabulary cards.

### present

ἀκούω  
ἀποκρίνομαι  
δύναμαι  
λύω  
πιστεύω  
πορεύομαι

### future

ἀκούσω  
—<sup>16</sup>  
δυνήσομαι<sup>17</sup>  
λύσω  
πιστεύσω  
πορεύσομαι

### Stems ending in a stop

βλέπω	βλέψω
ἔχω	ἔξω <sup>18</sup>
συνάγω	συνάξω

### Contract stems

ἀγαπάω	ἀγαπήσω
ζητέω	ζητήσω
καλέω	καλέσω <sup>19</sup>
λαλέω	λαλήσω
πληρώω	πληρώσω
ποιέω	ποιήσω
τηρέω	τηρήσω

<sup>16</sup> There is no future active or middle form of this word in the New Testament. When this is the case we put a dash in place of a future form.

<sup>17</sup> The alpha has lengthened to an eta just like a contract verb.

<sup>18</sup> Notice that the future has a rough breathing. See *MBG* for an explanation.

<sup>19</sup> καλέω is one of the few contracts that does not lengthen its contract vowel. If you really want to know why, there used to be another letter after the epsilon, a digamma, which has long since dropped off (καλεῖϜ; see page 139n1). But because it was there, the verb does not lengthen the epsilon.

## Verbal Roots, and Other Forms of the Future

### Exegetical Insight

Tucked into the first chapter of Hebrews is an Old Testament quotation, Ps. 102:25-27, and this quotation contains a number of interesting verbal forms addressed in the current chapter. Rabbis of the first century would string passages together to build up overwhelming evidence for an argument, and the quotation from Psalm 102, found in Hebrews 1:10-12, is one of several the author strings together to present powerful evidence that Jesus is superior to angels and worthy of our complete allegiance. This psalm, particularly, proclaims that Jesus is superior based on his role as the Creator and Terminator of the heavens and the earth. The idea here is that whereas angels are created, the Son of God, powerful beyond imagination, rules over the universe as the Creator of all things and, therefore, will wrap up all of the created order in the end! He will be the ultimate Terminator!

Notice especially the part of the psalm beginning in Hebrews 1:11, which deals with the wrapping up of the created order at the end of the age. The uses of the future here are “predictive” in that they tell what will happen at the end of the world. The psalm states of the heavens and the earth, “They *will perish*.” Further, the psalm says of Jesus’ lordship over the created order, the heavens and earth “*will grow old* like an article of clothing, and like a cloak you *will roll them up*, and like a piece of clothing they will be changed.” Even though Jesus made his creation stable, with sturdy foundations, he never intended the creation to last forever. In fact, the heavens and the earth, like an article of clothing, one day will wear out to the point that they have to be rolled up and packed away because they no longer are useful (think of that old sweatshirt in your closet that is falling apart!). Jesus is so awesome in his power that he is the one who will do that. Unlike the creation, he is “the same,” and his years *will not end*. As the eternal Lord of the universe, one who has the power to create all things and to wrap them up in the end, Jesus, the Son of God, is worthy of our worship and the full commitment of our lives!

George H. Guthrie



## Overview

In this chapter you will learn:

- the difference between the verbal “root” of a verb, which is its most basic form, and the “stem” of the verb as it appears in a certain tense;
- that sometimes the verbal root is the same as the present tense stem, and other times it is modified in the formation of the present tense;
- that tense stems are not formed from the present tense stem but from the root;
- liquid futures.

## Verbal Roots and Tense Stems

**20.1 Different ways to form the future.** In the previous chapter we learned how to form the future when a verb has the same stem in the present and the future (ἀκούω › ἀκούσω). This includes stems ending in a stop (βλέπω › βλέψω) and contract verbs (ἀγαπάω › ἀγαπήσω).

In this chapter we will learn about verbs whose present and future tense stems are different (βάλλω › βαλῶ).

**20.2 Roots and Stems.** But before doing so, it is important to pause and discuss the difference between a verbal *stem* and its *root*. This may appear to be somewhat technical, but if you can grasp the concept now it will make a tremendous amount of difference later on. And this applies not only to the future tense but to all the other tenses as well. This is the last detailed discussion of morphology in this text.

Exact memorization of verbal roots and present tense stems is essential if you want to use and enjoy the language.

### 20.3 Definitions

- a. The **root** of a verb is its most basic form. For example, the root of ἀγαπάω is \*ἀγαπα (we always preface the verbal root with an asterisk). This root shows itself in the verb ἀγαπάω as well as the noun ἀγάπη and the adjective ἀγαπητός.

All verbs are listed in the vocabulary section with their verbal root. Be sure to memorize the root along with the lexical form.

βάλλω

I throw (122; \*βαλ)

βαλῶ

- b. The **stem** of a verb is the basic form of that verb in a particular tense. The verbal root \*λυ forms its present tense as λύω and its future as λύσω. In the case of this verb, the same stem (λυ) is used in both

tenses. But in the case of βάλλω (“I throw”), the present and future stems are different.

\*λν · λύω

\*λν · λύσω

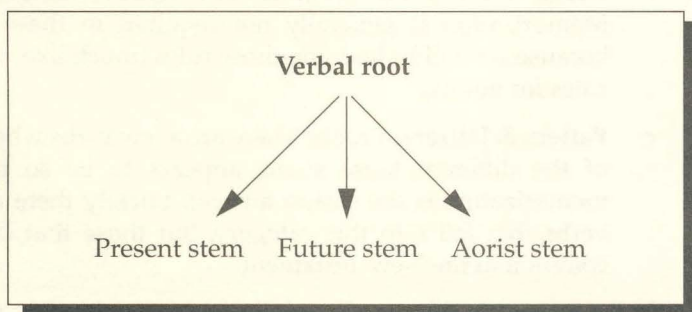
\*βαλλ · βάλλω

\*βαλ · βαλῶ

**20.4 Relationship of the verbal root and the present tense stem.** The verbal root and the present tense stem can be the same, or the root can be altered when forming the present tense stem.

- In some verbs, the verbal root is the same as the present tense stem (i.e., the verbal root was not modified in forming its present tense stem). For example, the root \*ἀγαπα comes unmodified into the present tense as ἀγαπάω.*
- Some verbs modify their verbal root when forming their present tense stem. For example, the root \*βαλ is altered to βάλλω in the present tense.*

**20.5 Tense stem formed from verbal root.** If you assume that the present tense stem is the base form of the verb and all other tenses are derived from it, you will become confused and potentially discouraged since this approach forces you to memorize hundreds of “irregular” forms. However, if you will learn that the *different tense stems are formed from the verbal root and not the present tense stem*, memorization and frustration can be kept to a minimum.



For example, the verbal root \*βαλ is modified to form its present tense stem by doubling the lambda: βάλλω. However, when you arrive at the future, you will see that there is only one lambda: βαλῶ. (This is a special future that does not use the sigma as a tense formative, but more about that later.) When you learn the aorist tense (chapter 22), you will see that it as well has only one lambda: ἔβαλον. The point of the illustration is that if you learn the present tense as the base form, both these forms will appear irregular. But if you learn the root as \*βαλ, these two forms are perfectly regular, and these are two less forms to memorize. It is the present tense stem that is irregular.<sup>1</sup>



This may not sound significant right now, but it is. *You must realize that the present tense stem is the most "irregular" tense stem of all.* The verbal root is altered to form the present tense stem more than in all the other tenses put together.

The present tense stem is built on the verbal root, which may or may not be modified when forming the present tense stem.

## Patterns of Variation

**20.6 Patterns.** As we see more verbs, patterns will develop as to how the different verbal roots have been modified to form their present tense stems. With this correct way of thinking, and with a recognition of these patterns, you will discover that Greek verb tenses are not that difficult to learn.

**20.7 Memorize the patterns, not the tense stems.** Verbs fall into three basic patterns.

- a. **Pattern 1: Root not modified.** These tense stems are formed regularly, the root being visible in each tense stem. It is unnecessary to memorize these tense forms; they can always be figured out.<sup>2</sup>
- b. **Pattern 2: Root modified regularly.** There are many verbs whose tenses seem a bit irregular but actually follow some rule. Memorization is generally not required in these cases either, because we will be learning those rules (much like we learned the rules for nouns).
- c. **Pattern 3: Different roots.** There are a few verbs whose formation of the different tense stems appears to be so irregular that memorization is the easiest answer. Luckily there are not many verbs that fall into this category, but those that do tend to be common in the New Testament.

In the Appendix there is a list of all verbs occurring fifty times or more in the New Testament with all their different tense forms (pp. 380ff.).<sup>172</sup> The forms that you probably need to memorize are underlined. As you work through the following chapters, regularly refer to this chart.

<sup>1</sup> Most grammars describe these changes by saying that the future and aorist tense stems have "lost" a lambda. Although this may be easier at first, it builds a significant error into your way of thinking that will come back to haunt you. The present tense stem is never altered to form another tense stem! The present tense stem is often a modified form of the verbal root.

<sup>2</sup> In the last chapter we simplified this description since you did not know about roots. This is the pattern where the verb has the same stem in the present and the future. Now you know why they are the same.



**20.8 Pattern 1: Root not modified.** Verbs that follow this pattern do not modify their root in the formation of their present tense stem. Many verbs fall into this “regular”<sup>3</sup> category and were discussed in chapter 19.

- a. **Roots ending in an iota or upsilon** (e.g., \*ἄκου ὀ ακούω; \*ἄκου ὀ ακούσω);
- b. **Contract verbs** (\*ποιε ὀ ποιέω; \*ποιε ὀ ποιήσω);
- c. **Roots ending in a stop** (\*βλεπ ὀ βλέπω; \*βλεπ ὀ βλέψω).
- d. **Liquid futures**, which we will learn later in this chapter.

These roots are normally used without modification in all the tenses (except that the final stem vowel is lengthened outside the present tense), and are therefore quite recognizable.

ἀγαπάω	present
ἀγαπήσω	future active
ἠγάπησα	aorist active
ἠγάπηκα	perfect active
ἠγάπημαι	perfect middle/passive
ἠγαπήθην	aorist passive

In all these tense forms you can see the same verbal root \*ἀγαπα.<sup>4</sup>

**20.9 Pattern 2: Root modified regularly.** Roots in this category are modified in regular ways in the formation of their present tense stem. In most of the cases, knowing the pattern is sufficient for recognizing an inflected form. However, in a few of the cases it may be easier to memorize a certain form. These roots fall into three basic subpatterns.

<sup>3</sup> We hesitate to use the words “regular” and “irregular” at all when discussing the formation of tenses. Part of the beauty of the Greek language is that it is so regular, *if you know the rules*. Even the verbs that appear to be extremely irregular are actually quite regular. If you want to see all the rules, check *MBG*. Just look up the verb in the index and go to its proper category.

Another danger of discussing “irregular” futures is that you will not learn the regular rules as well as you should. It is easy to let the “irregular” formations govern your thinking, convincing you that futures are difficult to learn and you will simply have to memorize every single form. Resist this temptation. The basic rules govern the vast majority of futures.

<sup>4</sup> The change of the initial and final alpha to eta is a regular part of the formation of certain tenses.

a. **Roots ending in a stop.** Roots that follow this pattern end in a stop, but unlike the roots in 1c above (§20.8c), these roots are modified in the formation of their present tense stem.

- **ιζω/αζω verbs.** The present tense stems of verbs that end in ιζω or αζω are generally formed from roots that actually end in a **dental**.

For example, βαπτίζω (“I baptize”) is from the root \*βαπτιδ. The final letter of the verbal root was changed to zeta to form the present tense stem.<sup>5</sup> It forms the future as βαπτίσω (\*βαπτιδ + σω › βαπτίσω), which is totally regular. Remember, dentals drop out before a sigma.

- **ασσω verbs.** The present tense stem of verbs that end in ασσω are generally formed from roots that actually end in a **velar**.

For example, ταρασσω (“I trouble”) is from the root \*ταραχ. The final letter of the verbal root was changed to σσ to form the present tense stem.<sup>6</sup> It forms the future regularly as ταραξώ (\*ταραχ + σω › ταραξώ). Remember, velars and a sigma form xi.

b. **Double consonants.** Present tense stems that end in a double consonant are often from roots with a single consonant (excluding -ασσω verbs).

For example, βάλλω is from the root \*βαλ. The double lambda only appears in the present and imperfect tenses; a single lambda is found in the other tenses (e.g., βαλῶ).

c. **Letter(s) added.** Some roots add a letter (or letters) to form the present tense stem. The added letter(s) will not appear in the other tenses.

In the examples below, notice how the root is visible in the future. (Some of these future forms do not show the sigma tense formative in the future; this will be explained below.)

- **Iota.** Some roots add an iota to form the present tense stem.

\*αρ + ι      ›      αἶρω<sup>7</sup>      (present)

\*αρ      ›      ἄρω      (future)

- **(ι)σκ.** Some roots add σκ (or ισκ if the stem ends in a consonant) to form the present tense stem.

\*ἀποθαν      ›      ἀποθνήσκω<sup>8</sup>      (present)

\*ἀποθαν      ›      ἀποθανοῦμαι<sup>9</sup>      (future)

<sup>5</sup> See the Advanced Information section for an explanation.

<sup>6</sup> See the Advanced Information section for an explanation.

<sup>7</sup> The ρι switched order to ιρ (“metathesis”).

*γνω <sup>10</sup> + σκ	›	γινώσκω	(present)
*γνω	›	γνώσομαι	(future)

So what's the point of all this? Easy. There are two ways to learn all the tense forms. You can either memorize every tense form of every verb, or you can learn roots and patterns that allow you to identify most of the tense stems and then memorize the few that are especially difficult.

**20.10 Pattern 3: Different roots.** Some verbs have totally different forms in the future.

For example, the future of ὁράω (“I see,” from the root \*ὄρα) is ὄψομαι. ὄψομαι is in fact a regular deponent future. Its root is \*ὀπ. When the sigma is added, the πσ form a psi according to the regular rules.

What happened is that the future of ὁράω ceased being used, as did the present of ὄψομαι. The two forms therefore “got together” and function as if they were the same word.<sup>11</sup> There are only nine verbs in the New Testament that do this (cf. v-8 in MBG). The first three are listed below; six more to go. These must be memorized.

*ἔρχ	›	ἔρχομαι	I come
*ἔλευθ	›	ἔλεύσομαι	I will come
*λεγ	›	λέγω	I say
*ἔρ	›	ἔρῶ	I will say
*ὄρα	›	ὁράω	I see
*ὀπ	›	ὄψομαι	I will see

Most of the time when a future tense is deponent and the present is not, or vice versa, the verb uses different roots to form the present and the future, like \*ὄρα and \*ὀπ.

<sup>8</sup> The alpha of the root has dropped out in the present tense stem, and the iota has subscripted.

<sup>9</sup> Liquid future.

<sup>10</sup> Advanced trivia: to form the present tense, the initial gamma doubles, is separated by an iota, and the original gamma drops off. σκ is then added. \*γνω › γιγνω › γινω + σκ + ω › γινώσκω.

<sup>11</sup> This is a rather simplistic definition but sufficient for now.



**20.11 Ablaut.** We have already seen in some nouns that their vowels change their length or even drop out (πατήρ › πάτερ › πατρός). The same can happen with verbs.

For example, the root \*αποθαν loses its stem alpha in the formation of the present tense stem (and adds ισκ): ἀποθνήσκω. It is retained in the future: ἀποθανοῦμαι.

**20.12 Review.** We have covered a lot of ground so far. Let's stop for a moment and see how you are doing. Remember: a little extra work up front helps reduce memory work and increases understanding in the long run. Here are the verbs that we have learned so far and will learn in this chapter that are affected by this discussion. Work through each one and identify its category. (οἶδα is omitted.)

root	present	future
*αγαπα	ἀγαπάω	ἀγαπήσω
*ακου	ἀκούω	ἀκούσω
*βαπτιδ	βαπτίζω	βαπτίσω
*βλεπ	βλέπω	βλέψω
*γεννα	γεννάω	γεννήσω
*γνω	γινώσκω	γνώσομαι
*δυνα	δύναμαι	δυνήσομαι
*ἐρχ, *ἔλευθ	ἔρχομαι	ἐλεύσομαι
*σεχ	ἔχω	ἔξω
*ζα	ζάω	ζήσω
*ζητε	ζητέω	ζητήσω
*καλεF	καλέω	καλέσω
*λαλε	λαλέω	λαλήσω
*λεγ, *ἐρ	λέγω	ἐρῶ
*λυ	λύω	λύσω
*όρα; *όπ	όράω	όψομαι
*πιστευ	πιστεύω	πιστεύσω
*πληρο	πληρώω	πληρώσω
*ποιε	ποιέω	ποιήσω
*πορευ	πορεύομαι	πορεύσομαι
*προσκυνε	προσκυνέω	προσκυνήσω
*συναγ	συνάγω	συνάξω
*σωδ	σώζω	σώσω
*τηρε	τηρέω	τηρήσω

## Liquid Futures

- 20.13** Liquid verbs are “regularly” formed verbs and belong in “Pattern 1.” However, they use a slightly different tense formative.
- 20.14** The consonants λ, μ, ν, and ρ are called “liquids” because the air flows around the tongue (λ, ρ) or the sound goes through the nose (μ, ν) when pronouncing the letter.<sup>12</sup> If the last letter of the verbal stem is a liquid, that verb is called a “liquid verb.”<sup>13</sup>
- 20.15** **Chart: Future active indicative (liquid)**

*Future active tense stem + Tense formative (εσ) +  
Connecting vowel + Primary active personal endings*

μεν + εσ + ο + μεν › μενοῦμεν

Instead of adding a sigma followed by the connecting vowel, a liquid future adds εσ and then the connecting vowel. However, a sigma does not like to stand between two vowels so it drops out, and the epsilon and connecting vowel contract.

μεν + εσ + ο + μεν › μενεομεν › μενοῦμεν

This different way of forming the future does not effect the verb’s meaning, only its form.

<sup>12</sup> Technically, only lambda and rho are liquids. Mu and nu are called “nasals.” But because they often behave in the same manner, they are usually grouped together under the one heading of “liquid.”

<sup>13</sup> Not all verbs whose present tense stem ends in a liquid are classified as a liquid. It depends upon whether or not that liquid consonant is actually part of the stem. (Some verbs add a liquid consonant to the root to form the present. This type of verb cannot have a liquid future since the future stem does not end in a liquid.) The only way really to know whether a verb will take a liquid future is to look it up in the lexicon and memorize it.

**20.16 Paradigm: Future active indicative (liquid)**

	<i>liquid</i>	<i>definition</i>	<i>present contract</i>	<i>present liquid</i>
1 sg	μενῶ	I will remain	ποιῶ	μένω
2 sg	μενεῖς	You will remain	ποιεῖς	μένεις
3 sg	μενεῖ	He/she/it will remain	ποιεῖ	μένει
1 pl	μενοῦμεν	We will remain	ποιοῦμεν	μένομεν
2 pl	μενεῖτε	You will remain	ποιεῖτε	μένετε
3 pl	μενοῦσι(ν)	They will remain	ποιοῦσι(ν)	μένουσι(ν)

**20.17 Chart: Future middle indicative (liquid)**

*Future active tense stem + Tense formative (εσ) +  
Connecting vowel + Primary passive personal endings*

μεν + εσ + ο + μεθα ▶ μενούμεθα

**20.18 Paradigm: Future middle indicative (liquid)**

	<i>liquid</i>	<i>definition</i>	<i>present contract</i>	<i>present liquid</i>
1 sg	μενοῦμαι	I will remain	ποιοῦμαι	μένομαι
2 sg	μενηῖ	You will remain	ποιηῖ	μένη
3 sg	μενεῖται	He/she/it will remain	ποιεῖται	μένεται
1 pl	μενούμεθα	We will remain	ποιούμεθα	μένόμεθα
2 pl	μενεῖσθε	You will remain	ποιεῖσθε	μένεσθε
3 pl	μενοῦνται	They will remain	ποιοῦνται	μένονται

**20.19 Present epsilon contracts.** The future of a liquid verb looks just like the present tense epsilon contract verb, including the accent. How will you tell them apart? For example, let's say you see the form μενεῖς. Is it a present epsilon contract or a liquid future?

- You will have memorized the lexical form as μένω. There is no such word as μενέω.
- You will notice that the final stem consonant is a liquid, and therefore this is a liquid future.



- 20.20 Accents.** The accent can also be helpful in identifying a liquid verb (but not in distinguishing it from an epsilon contract). A liquid future always has a circumflex over the contracted vowels except in the first person plural middle.
- 20.21 Present and future liquids.** When comparing the present and future forms of a liquid, notice the two differences.
- The accents are different.
  - There is no contraction in the first and second person plural active in the present forms, nor anywhere in the present middle and passive forms.
- 20.22 Stem changes.** Along with the different tense formative, the future tense stem of a liquid verb usually is different from its present tense stem (for various reasons). Here are all the examples up through the vocabulary in this chapter. Notice what is happening.

Addition of double consonant:	ἀποστέλλω	›	ἀποστελῶ
	βάλλω	›	βαλῶ
	ἐκβάλλω	›	ἐκβαλῶ
Addition of iota:	αἶρω	›	ἀρῶ
	ἀποκτείνω	›	ἀποκτενῶ
	ἐγείρω	›	ἐγερῶ
Different roots:	λέγω	›	ἐρῶ

Only two liquid verbs so far show no change in their future tense stems.<sup>14</sup>

κρίνω	›	κρινῶ
μένω	›	μενῶ

Here are the liquids you will learn in this chapter. Work through the list, identifying the changes and their pattern.

- 20.23 Hint.** It is often said that “consonants carry the meaning of a word, not the vowels.” If you can think of a verb primarily in terms of its consonants, then the vocalic changes will not be a major problem.

For example, γινώσκω, from the root \*γνω, becomes γνώσομαι in the future. If you recognize that the basic consonants carry the word (γν), you can still see them in γνώσομαι.

<sup>14</sup> Of course, there have been changes with the tense formative dropping out and the vowels contracting. It is just that the stem does not appear to have changed.

## Compound Verbs

**20.24** A **compound verb** is a verb that is made up of two parts, a preposition and a verb. For example, ἐκβάλλω (“I throw out”) is a compound of the preposition ἐκ (“out”) and the verb βάλλω (“I throw”).

Compound verbs form their tense stems the same way as the simple verb. For example, the future of βάλλω is βαλῶ, and the future of ἐκβάλλω is ἐκβαλῶ.

### Summary

1. The root of a verb is its most basic form. The stem of a verb is the basic form of that verb in a particular tense.
2. Sometimes, the verbal root is altered in the formation of the present tense stem.
3. All tenses are formed from the verbal root; the present tense stem is not the basis for the other tenses.
4. Verbal roots follow certain regular patterns.
  1. Verbal root and present tense stem are the same.
    - Roots ending in iota or upsilon
    - Contract verbs
    - Roots endings in a stop
    - Liquid verbs
  2. Verbal root is regularly modified to form the present tense stem.
    - Verbal root ending in a stop (ιζω, αζω, σσω).
    - Double consonant
    - Letter(s) added (ι, (ι)σκ)
  3. Different roots.
5. Verbs that are deponent in one tense are not necessarily deponent in another.
6. Liquid futures use εσ as the tense formative in the future. The sigma drops out and the epsilon contracts with the connecting vowel. They look just like a present tense epsilon contract verb.
7. A compound verb is made up of a preposition and a verb. The compound verb always follows the tense forms of the simple verb.

## Master Verb Chart

<i>Tense</i>	<i>Aug/ Redup</i>	<i>Tense stem</i>	<i>Tense form.</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>1st sing paradigm</i>
<i>Present act</i>		pres		ο/ε	prim act	λύω
<i>Present mid/pas</i>		pres		ο/ε	prim mid/pas	λύομαι
<i>Future act</i>		fut act	σ	ο/ε	prim act	λύσω
<i>Liquid fut act</i>		fut act	εσ	ο/ε	prim act	μενώ
<i>Future mid</i>		fut act	σ	ο/ε	prim mid/pas	πορεύσομαι
<i>Liquid fut mid</i>		fut act	εσ	ο/ε	prim mid/pas	μενοῦμαι

## Vocabulary

Be sure to check the verbal roots to see which verbs have altered the root in the formation of the present tense stem. If the verb uses more than one root, we will show the different roots.

αἶρω	I raise, take up, take away (101; *ἀρ) <sup>15</sup> ἀρῶ
ἀποκτείνω	I kill (74; *ἀποκτεν) ἀποκτενῶ
ἀποστέλλω	I send (away) (132; *ἀποστελ) <sup>16</sup> ἀποστελῶ
βαπτίζω	I baptize, dip, immerse (77; *βαπτιδ) <sup>17</sup> βαπτίσω
γινώσκω	I know, come to know, realize, learn (222; *γνω) <sup>18</sup> γνώσομαι
γλῶσσα, -ης, ἡ	tongue, language (50; *γλωσσα) <sup>19</sup>

<sup>15</sup> See the explanation in §20.22 for the changes to the tense stem. αἶρω can take a direct object in the genitive.

<sup>16</sup> The cognate verb of ἀπόστολος.

<sup>17</sup> *Baptism* is from the cognate noun βάπτισμα. The μα suffix is often used in Greek to specify the result of the action described by the root (cf. *Bl-D* §109[2]).

<sup>18</sup> On the root see §20.9. *Gnostics* were those who claimed to possess certain knowledge.

<sup>19</sup> *Glossolalia* is the spiritual gift of speaking in other tongues, or languages. *Glossology* is the science of language.



ἐγείρω	I raise up, wake (144; *ἐγερ) ἐγερῶ
ἐκβάλλω	I cast out, send out (81; ἐκ + *βαλ) <sup>20</sup> ἐκβαλῶ
ἐκεῖ	there, in that place (105)
κρίνω	I judge, decide, prefer (114; *κριν) <sup>21</sup> κρινῶ
λαός, -οῦ, ὁ	people, crowd (142; *λαο) <sup>22</sup>
μένω	I remain, live (118; *μεν) μενῶ
ὁράω	I see, notice, experience (454; *ὄρα; *ὀπ) ὄψομαι <sup>23</sup>
σοφία, -ας, ἡ	wisdom (51; *σοφια) <sup>24</sup>
στόμα, -ατος, τό	mouth (78; *στοματ) <sup>25</sup>
σώζω <sup>26</sup>	I save, deliver, rescue (106; *σωδ) <sup>27</sup> σώσω

Total word count in the New Testament:	138,162
Number of words learned to date:	226
Number of word occurrences in this chapter:	1,849
Number of word occurrences to date:	101,056
Percent of total word count in the New Testament:	73.14%

<sup>20</sup> ἐκβάλλω retains the meaning of its two parts. This cannot always be assumed in a Greek word.

<sup>21</sup> A *critic* (κριτικός) is one who is able to judge.

<sup>22</sup> *Laity* is actually from "lay" and the suffix "ity." "Lay" is from λαϊκός, which has the same meaning as λαός. The laity are a group of people distinct from the clergy, or any group of people separate from those belonging to a specific profession.

<sup>23</sup> ὁράω and ὄψομαι are formed from two different roots. The root of the future tense form is \*οπ. Most of the other tense forms of ὁράω are formed from \*οπ.

<sup>24</sup> *Philosophy* is the love of wisdom.

<sup>25</sup> *Stomatology* is the the study of the diseases of the mouth. *Stomach* (στόμαχος) is also derived from στόμα.

<sup>26</sup> The iota subscript shows that this is actually an ιζω verb.

<sup>27</sup> *Soteriology* is the the study of salvation.

## Previous Words

ἔρχομαι	ἐλεύσομαι (*ἐρχ; *ἐλευθ; class 8)
λέγω	ἐρῶ (*λεγ; *ἐρ; class 8)
οἶδα	εἰδήσω <sup>28</sup>

## Advanced Information

**20.25 Consonantal iota.** One of the more important elements in this entire discussion is a letter in the Greek alphabet called the “consonantal iota” (ι). We have already met this letter in third declension stems such as in πίστεως.

Much of the change in verbal tense stems is also due to the consonantal iota.

- a. The consonantal iota was added to roots ending in a stop to form their present tense stem, and the stop + ι became ιζω (\*βαπιτῖδ + ι → βαπτίζω) or σσω (\*ταραχ + ι → ταρασσω).
- b. The consonantal iota was added to some roots ending in a consonant to form their present tense stem, and the consonant + ι became a double consonant (\*βαλ + ι → βάλλω).
- c. The consonantal iota was added to some roots to form their present tense stem, and the ι became an iota and often moved to another place in the word (\*ἄρ + ι → ἄρι → αἴρω). This is called “metathesis.”

**20.26** In *The Morphology of Biblical Greek* we have provided a thorough categorization of these types of changes. What you met in this chapter is a simplification of the material in *MBG*.

<sup>28</sup> The future active of this verb occurs only once in the New Testament (Heb 8:11). It may not be worth memorizing; ask your teacher.

# Imperfect Indicative

## Exegetical Insight

The Greek imperfect tense is both limited and versatile in its usage. It is limited in that it only occurs in the indicative mood, but in that mood it has some interesting nuances of meaning. Basically, the imperfect expresses linear action in past time. That action may be repetitive, prolonged or just beginning. Sometimes, however, the imperfect expresses repeated *attempts*.

This is true in Galatians 1:13 where Paul says, “For you have heard of my previous way of life in Judaism, how I violently persecuted the church of God and tried to destroy it.” Both verbs in the second clause of this verse are imperfects. The first one (ἐδίωκον) simply expresses repeated action in the past. Paul is saying that he often persecuted the church. The second one (ἐπόρθουν) is “tendential,” i.e., it expresses attempted action. (This is why the *NIV* adds the word “tried,” which does not occur in the Greek.) Paul repeatedly persecuted the church, but his violent acts did not, indeed could not, destroy it. His actions were only attempts, and feeble ones at that. Jesus’ promise about his church was true then, as it is now: “The gates of Hades will not overcome it.”

Walter W. Wessel

## Overview

In this chapter we will learn:

- that the imperfect indicates a continuous action that usually occurs in the past;
- that the imperfect is formed with an augment, the present tense stem, a connecting vowel, and secondary personal endings;
- that an augment is a prefix indicating past time. If the verb begins with a consonant, the augment is an epsilon (λύω › ἔλυον); if the verb begins with a vowel, the augment is the lengthened vowel (ἀγαπάω › ἠγάπων);
- secondary active and passive endings, the final two sets of personal endings.



## English

- 21.1** In English there is only one past tense. However, its aspect can be either completed or continuous. For example, "Bob *studied* (completed) last night, but I *was studying* (continuous) until the early hours of the morning."

The past continuous active is formed by using the past tense of the helping verb "was" (for the singular) or "were" (for the plural) and the present participial form of the verb (i.e., the "ing" form of the verb). "I *study*." "I *was studying*."

The passive uses the same helping verb but adds the present participle "being" and the past participle of the main verb. "I *was being studied*."

## Greek

- 21.2** **Two past tenses.** Greek also can describe an action occurring in the past, but the difference is that it uses different tenses for different aspects. The **imperfect** tense describes a continuous action usually occurring in the past, while the **aorist** (chapter 22) describes an undefined action usually occurring in the past. ἠγάπων is imperfect (continuous), meaning "I was loving." ἠγάπησα is aorist (undefined), meaning "I loved."<sup>1</sup>
- 21.3** **Augment.** Greek indicates that a verb is in the past time by adding a prefix. It is called an "augment." We will discuss this in more detail later, but the epsilon added to the beginning of λύω in the paradigm in §21.6 is the augment (λύω, ἔλυον). It is roughly equivalent to "-ed" in English: "kick", "kicked."

<sup>1</sup> The name "imperfect" comes from its basic significance. Because it describes a past continuous action, it does not tell us whether that action was ever completed or not. So it is imperfect, i.e., not completed, not perfected.

- 21.4 Primary and secondary endings.** As we saw in chapter 16, there are two sets of paradigms you need to learn. The *primary* tenses are defined as those that do not use the augment, and the *secondary* tenses are those that do use the augment.

Four Sets of Personal Endings	
Primary active	Secondary active
Primary passive	Secondary passive

Primary tenses use primary personal endings, and secondary tenses use secondary personal endings. We learned the primary in association with the present tense, and we will learn the secondary using the imperfect.

Present active	Imperfect active
Present passive	Imperfect passive

These four sets of endings are all the personal endings you need to know for the Greek verb. All other tenses draw from these endings, or some variation. You already know two of the four. Once you have learned the following two paradigms, you will know all the basic personal endings for verbs. Congratulations.

- 21.5** One advantage of learning about primary and secondary endings is that when you see a secondary ending you can assume the verb is augmented. This is a significant aid in parsing and should become a regular part of your parsing arsenal. Whenever you see a secondary ending, confirm that the verb has been augmented.



## Imperfect Active

### 21.6 Chart: Imperfect active indicative

*Augment + Present tense stem +  
Connecting vowel + Secondary active personal endings*

ἐ + λυ + ο + ν > ἔλυον

### 21.7 Paradigm: Imperfect active indicative

The different parts of the verb are separated for convenience, and the true connecting vowels and personal endings are listed with explanation. List all the similarities you see between the primary and secondary endings. Concentrate on those similarities.

	<i>form</i>	<i>translation</i>	<i>conn. vow.</i>	<i>ending</i>	<i>present</i>
1 sg	ἔ λυ ο ν	I was loosing	ο	ν	λύω
2 sg	ἔ λυ ε ς	You were loosing	ε	ς	λύεις
3 sg	ἔ λυ ε (ν)	He/she/it was loosing	ε	-(ν) <sup>2</sup>	λύει
1 pl	ἐ λύ ο μεν	We were loosing	ο	μεν	λύομεν
2 pl	ἐ λύ ε τε	You were loosing	ε	τε	λύετε
3 pl	ἔ λυ ο ν	They were loosing	ο	ν <sup>3</sup>	λύουσι(ν)

Notice that nu is the personal ending for both the first person singular and the third person plural active. The context will help you decide whether a particular form is first singular or third plural.

<sup>2</sup> No personal ending is used, so the connecting vowel stands alone, with the movable nu. This is somewhat the same as we saw in the first person singular active of the primary endings (see §16.10).

<sup>3</sup> The imperfect active uses the same endings for the first person singular and the third person plural. The context will tell you which is which.



## Imperfect Middle/Passive

### 21.8 Chart: Imperfect middle/passive indicative

Augment + Present tense stem +  
Connecting vowel + Secondary passive personal endings

ἐ + λυ + ο + μην ▶ ἐλύομην

### 21.9 Paradigm: Imperfect middle/passive indicative. The translation we give is for the passive.

	form	translation	conn. vow.	ending	pres. pas.
1 sg	ἐ λυ ό μην	I was being loosed	ο	μην	λύομαι
2 sg	ἐ λύ ο υ	You were being loosed	ε	σο <sup>4</sup>	λύη
3 sg	ἐ λύ ε το	He/she/it was being loosed	ε	το	λύεται
1 pl	ἐ λυ ό μεθα	We were being loosed	ο	μεθα	λύομεθα
2 pl	ἐ λύ ε σθε	You were being loosed	ε	σθε	λύεσθε
3 pl	ἐ λύ ο ντο	They were being loosed	ο	ντο	λύονται

These secondary endings are not that different from the primary endings. This is why we asked you to learn what is really happening in the Greek verb. Otherwise you would not see the similarities as clearly. The connecting vowel is visible in almost every form.

## Characteristics of Imperfect Verbs

**21.10 Augment.** The augment indicates past time. There are two different ways a word will augment, depending upon whether the stem of the verb begins with a consonant or a vowel.

- a. If the verb *begins with a consonant*, the augment is an epsilon, always with smooth breathing.<sup>5</sup> For example, λύω is augmented as ἔλυον.

<sup>4</sup> This is the only secondary personal ending that has changed significantly. The ending is actually σο. Because a sigma in an inflected ending normally cannot stand between two vowels, it drops out in this form and the connecting vowel and omicron contract to ου.

<sup>5</sup> This is called a "syllabic" augment since the augment adds another syllable to the word.

- b. If a word *begins with a vowel*, the augment is formed by lengthening that vowel.<sup>6</sup> For example, ἀγαπάω is augmented as ἡγάπων. The lengthening follows the standard pattern learned in the chapter on contract verbs, except that an initial alpha lengthens to an eta and not an alpha.

<i>augment</i>		<i>original</i>		<i>augment</i>	<i>original</i>
η	◀	α		ι	◀ ι
η	◀	ε		υ	◀ υ
ω	◀	ο		ω	◀ ω
η	◀	η			

- c. If a verb *begins with a diphthong*, either the first letter of the diphthong lengthens (εὐχαριστέω ▶ ηὐχαρίστουν), or the diphthong is not changed (εὐρίσκω ▶ εὐρίσκον). Verbs beginning with εϋ often do not augment.

<i>augment</i>		<i>original</i>		<i>augment</i>	<i>original</i>
η	◀	αι		ηϋ	◀ αϋ
η	◀	ει		ηϋ	◀ εϋ
ω	◀	οι			

**21.11 Present tense stem.** The present tense stem is used to form the imperfect tense.

The imperfect form is not usually listed with the other tense forms in lexicons because it is built on the present tense stem. However, if a verb occurs in the imperfect in the New Testament, we have included the imperfect in our listings, but have put it in parentheses. This way you will always know what the augmented form looks like.

ἔρχομαι, (ἤρχομην), ἐλεύσομαι, ἦλθον or ἦλθα, ἐλήλυθα, -, -

**21.12 Connecting vowels.** The imperfect is formed with the same connecting vowels as the present.

**21.13 Secondary personal endings.** The imperfect uses the secondary personal endings: ν, ζ, -, μεν, τε, ν; μην, σο, το, μεθα, σθε, ντο.

<sup>6</sup> This is called a "temporal" augment because it takes longer to say the word with the vowel being long. Of course, "long" is a relative term; the time difference between saying an omega and an omicron is not that noticeable, but it is present.

**21.14 Master Personal Ending Chart.** You now know the four sets of personal endings. All other tenses use these endings, or some variation.

	<i>primary tenses</i>		<i>secondary tenses</i> <i>Imperfect, Aorist</i>	
<i>active voice</i>	λύω	(-)	ἔλουν	(ν)
	λύεις	(ς)	ἔλυες	(ς)
	λύει	(ι)	ἔλυε(ν)	(-)
	λύομεν	(μεν)	ἐλύομεν	(μεν)
	λύετε	(τε)	ἐλύετε	(τε)
	λύουσι(ν)	(νσι)	ἔλουν	(ν)
<i>middle/passive voice</i>	λύομαι	(μαι)	ἐλύομην	(μην)
	λύῃ	(σαι)	ἐλύου	(σο)
	λύεται	(ται)	ἐλύετο	(το)
	λύομεθα	(μεθα)	ἐλύομεθα	(μεθα)
	λύεσθε	(σθε)	ἐλύεσθε	(σθε)
	λύονται	(νται)	ἐλύοντο	(ντο)

**21.15 Recognition.** Even though the personal endings for the imperfect are somewhat different from the present and future tenses, there are still many similarities.

### Active

2 *sg* λύεις ἔλυες Both end in a sigma. This is the only personal ending to do so. Therefore, whenever you see a verb whose personal ending ends in sigma, you know what it is, automatically.

1 *pl* λύομεν ἐλύομεν Identical.

2 *pl* λύετε ἐλύετε Identical.

3 *pl* λύουσι ἔλουν The primary ending actually is νσι while the secondary is simply ν.



**Passive**

1 <i>sg</i>	λύομαι	ἐλύομην	Both are three letters long beginning with mu.
2 <i>sg</i>	λύῃ	ἐλύου	Both have a sigma that drops out and results in significantly different contractions. This ending is always the most troublesome.
3 <i>sg</i>	λύεται	ἐλύετο	ται in the primary and το in the secondary.
1 <i>pl</i>	λύομεθα	ἐλύομεθα	Endings are identical, just like the active.
2 <i>pl</i>	λύεσθε	ἐλύεσθε	Endings are identical, just like the active. While the tau is associated with the active (τε), the theta is characteristic of the passive (σθε); compare also the theta in the first person plural (μεθα).
3 <i>pl</i>	λύονται	ἐλύοντο	νται for the primary and ντο for the secondary.

**21.16 Deponent verbs.** If a verb is deponent in the present, it will also be deponent in the imperfect since both are using the same stem.

**21.17 Translating an imperfect.** Almost everything in the imperfect tense (person, number, voice, mood) behaves the same as it does in the present tense. The only difference is the aspect and usually the time. In general, the imperfect tense is translated as a past continuous.

**21.18 Translation hint.** When you see a verbal form, we recommend that the first question you ask is, “*Is this a present tense verb or something else?*” (Ignore any augment at this point.) By doing this, you are really asking, “*What is the verbal root of the inflected form I am looking at?*” “*Is this tense stem the same as the present tense stem or not?*”

If the stem is the same as the present tense stem, then the verb is a present or an imperfect (since the imperfect is built from the present tense stem). If the stem is different, then it is another tense that may have altered the root. You may want to develop some other method, but the idea is to teach yourself that the verbal root, and whether it has been modified or not, is an important clue in the identification of verbal forms.<sup>7</sup>

<sup>7</sup> If you are following Track Two, you have not yet seen an altered stem.

## Compound Verbs

**21.19** In a compound verb, the augment comes after the preposition and before the stem of the verb. In other words, you augment the verbal part and not the preposition. The imperfect of καταβαίνω is κατέβαινον.

It makes sense to augment the verbal part of the compound. The augment indicates past time, and a preposition cannot indicate time; so the verbal part of the compound verb must receive the augment.

**21.20** You will notice in the form κατέβαινον that the final alpha of κατά did not contract with the augment, otherwise it would be κατάβαινον (αε + α).

- When the preposition ends in a vowel, that final vowel will usually drop out before the augment, as in κατέβαινον.
- In a few cases (such as compounds with περί), the final vowel of the preposition stays but it will not contract with the augment (e.g., περιπατέω + περιεπάτου).

**21.21** When you augment a compound verb beginning with ἐκ, the kappa changes to a xi (ἐκβάλλω + ἐξέβαλλον).<sup>8</sup>

## Contract Verbs and εἰμί

**21.22** **Paradigm: Imperfect active (contract).** You should be able to look at the following contracted forms and discover for yourself what vowels were involved in the contractions and why they contracted as they did. If you cannot, go back to chapter 17 and review the rules.

	ἀγαπάω	ποιέω	πληρώω
		<i>active</i>	
1 sg	ἠγάπων	ἐποίουν	ἐπλήρουν
2 sg	ἠγάπας	ἐποίεις	ἐπλήρους
3 sg	ἠγάπα	ἐποίει <sup>9</sup>	ἐπλήρου <sup>10</sup>

<sup>8</sup> If you really want to know why, the true form of the preposition is ἐξ. The sigma that is part of the xi is lost when the next letter is a consonant ("interconsonantal sigma"). When the augment is inserted, the sigma is no longer interconsonantal so it does not go away.

<sup>9</sup> Although there is no personal ending, the stem vowel (ε) is still contracting with the connecting vowel (ε).

1 pl	ἡγαπῶμεν	ἐπιποιῶμεν	ἐπληροῦμεν
2 pl	ἡγαπᾶτε	ἐποιεῖτε	ἐπληροῦτε
3 pl	ἡγάπων	ἐποίουν	ἐπλήρουν

*middle/passive*

1 sg	ἡγαπώμην	ἐποιούμην	ἐπληρούμην
2 sg	ἡγαπῶ	ἐποιοῦ	ἐπληροῦ
3 sg	ἡγαπάτο	ἐποιεῖτο	ἐπληροῦτο
1 pl	ἡγαπώμεθα	ἐπιποιώμεθα	ἐπληρούμεθα
2 pl	ἡγαπᾶσθε	ἐποιεῖσθε	ἐπληροῦσθε
3 pl	ἡγαπῶντο	ἐποιοῦντο	ἐπληροῦντο

**21.23** Memorize the imperfect of εἰμί. You now know all the forms of εἰμί in the indicative mood.<sup>11</sup>

1 sg	ἦμην	I was
2 sg	ἦς <sup>12</sup>	You were
3 sg	ἦν	He/she/it was
1 pl	ἦμεν / ἦμεθα <sup>13</sup>	We were
2 pl	ἦτε	You were
3 pl	ἦσαν	They were

## Summary

1. The imperfect usually indicates a continuous action usually in the past.
2. The imperfect is formed with an augment + present tense stem + connecting vowel + secondary endings. The imperfect is a secondary tense because it employs an augment.
3. The augment is a prefix to the verb indicating past time.
  - If the stem begins with a consonant, the augment is an epsilon.
  - If the stem begins with a vowel, the vowel lengthens.
  - If the stem begins with a diphthong, either the first vowel of the diphthong lengthens or the diphthong is not changed.

<sup>10</sup> Although there is no personal ending, the stem vowel (o) is still contracting with the connecting vowel (ε).

<sup>11</sup> If you are following Track Two, you still have the future to learn.

<sup>12</sup> There is an alternate form ἦσθα that occurs only twice (Matt 26:69; Mark 14:67).

<sup>13</sup> ἦμεν occurs eight times in the New Testament. The alternate ἦμεθα occurs five times.



- If it is a compound verb, the augment is placed before the verbal part of the compound. If the preposition ends in a vowel it will either drop off or not contract with the augment.
4. The secondary tense personal endings are similar to the primary.
    - Active: ν, ς, -, μεν, τε, ν.
    - Passive: μην, σο, το, μεθα, σθε, ντο.
  5. A verb that is deponent in the present will also be deponent in the imperfect.
  6. Contract verbs follow the regular rules.

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### Master Verb Chart

Tense	Aug/ Redup	Tense stem	Tense form.	Conn. vowel	Personal endings	1st sing paradigm
Present act		pres		ο/ε	prim act	λύω
Present mid/pas		pres		ο/ε	prim mid/pas	λύομαι
Imperfect act	ε	pres		ο/ε	sec act	ἔλυον
Imperfect mid/pas	ε	pres		ο/ε	sec mid/pas	ἐλύομην
Future act		fut act	σ	ο/ε	prim act	λύσω
Liquid fut act		fut act	εσ	ο/ε	prim act	μενώ
Future mid		fut act	σ	ο/ε	prim mid/pas	πορεύσομαι
Liquid fut mid		fut act	εσ	ο/ε	prim mid/pas	μενοῦμαι

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### Vocabulary

If you are following Track Two, ignore the additional tense forms listed below.

ἀκολουθέω	I follow, accompany (90; *ἀκολουθε) <sup>14</sup> (ἠκολούθουν), ἀκολουθήσω
διδάσκω	I teach (97; *δακ) <sup>15</sup> (ἐδίδασκον), διδάξω <sup>16</sup>

<sup>14</sup> Normally takes a direct object in the dative. *Anacoluthon* is a construction in which the grammar does not follow, i.e., it is not correct. An *acolyte* (ἀκόλουθος) is an attendant or a follower, especially an altar attendant.

<sup>15</sup> The cognate verb of the noun διδάσκαλος. On the root see MBG, v-5a, p. 312.

<sup>16</sup> Notice that the sigma of the stem is also absorbed by the xsi.

ἐπερωτάω	I ask (for), question, demand of (56; *ἐπερωτα) (ἐπηρώτων), ἐπερωτήσω
ἐρωτάω	I ask, request, entreat (63; *ἐρωτα) (ἠρώτων), ἐρωτήσω
θέλω	I will, wish, desire, enjoy (208; *θελ) <sup>17</sup> (ἤθελον), <sup>18</sup> θελήσω <sup>19</sup>
περιπατέω	I walk (around), live (95; *περιπατε) <sup>20</sup> (περιπάτου), περιπατήσω
συναγωγή, -ῆς, ἡ	synagogue, meeting (56; *συναγωγή) <sup>21</sup>
Φαρισαῖος, -ου, ὁ	Pharisee (98; *Φαρισαίο) <sup>22</sup>
χρόνος, -ου, ὁ	time (54; *χρονο) <sup>23</sup>

Total word count in the New Testament:	138,162
Number of words learned to date:	236
Number of word occurrences in this chapter:	817
Number of word occurrences to date:	101,873
Percent of total word count in the New Testament:	73.73%

### Previous Words<sup>24</sup>

δύναμαι	(ἐδυνάμην), <sup>25</sup> δυνήσομαι
ἔχω	(εἶχον), ἔξω <sup>26</sup>

<sup>17</sup> Metzger (*Lexical Aids*) reminds us of the *monothelite* heresy that said Christ had only one will, the divine.

<sup>18</sup> θέλω forms its augment as if it were ἐθέλω because its imperfect form is ἤθελον. Actually, its stem used to begin with epsilon, but the epsilon dropped out although the augment remembers that it was there.

<sup>19</sup> Inserts an eta before the tense formative. This is not that unusual.

<sup>20</sup> A *peripatetic* (περιπατητικός) philosopher walked around from place to place, teaching his followers as he traveled.

<sup>21</sup> The *synagogue* is where people gathered together for a meeting.

<sup>22</sup> Pharisee.

<sup>23</sup> A *chronograph* measures time. *Chronology* is the science of measuring time.

<sup>24</sup> We have included only those words that form their augment unexpectedly.

<sup>25</sup> δύναμαι also augments as ἤδυνάμην.

<sup>26</sup> On the rough breathing see §21.24 below.

## Advanced Information

- 21.24 Irregular augments.** Some verbs appear to have irregular augments. Actually, they are not irregular, but it is one of those things where the rules governing the augment can become quite complicated. We will explain most apparent “irregularities” in the footnotes, but in some cases it might be simpler for you just to memorize them. Of course, if you can remember the rules, that is much better because the rules that are affecting any one particular augment are probably affecting other verbs as well.

For example, let’s look at ἔχω. The imperfect of ἔχω is εἶχον. The verbal root is \*σεχ. In the present the sigma is replaced by the rough breathing. But because the Greeks did not like the two “aspirate” sounds of the rough breathing and the chi in a row, the rough breathing “deaspirates” to a smooth breathing (\*σεχ, ἔχ, ἐχ, ἔχω).

In forming the imperfect, because the verbal root actually begins with a consonant, the augment is the epsilon. But then because the sigma here is between two vowels, it drops out, and the two epsilons contract to ει (ε + σεχ, εεχ, εἶχον).

The future has a rough breathing (ἔξω). The tense formative sigma joins with the chi to form xi, but since there are not two aspirates in a row, the rough breathing can remain (\*σεχ + σ + ω, ἐχσω, ἔξω).

Now, all this may sound complicated and unnecessary, and maybe at this point it is. But it is important you realize that Greek verbs are formed with rhyme and reason, that they do follow specific rules, and that eventually knowing these rules reduces the amount of memorization. As a result, a continuing use of Greek becomes a much greater possibility. And that is, after all, why we are learning this great language: to use it for the rest of our lives to understand and proclaim God’s revelation as effectively as possible.

- 21.25 Preparatory use of “there.”** So far, the only unusual aspect of εἰμί is that it takes a predicate nominative rather than a direct object. There is one other important aspect to the verb. It is permissible to add “There” before εἰμί to make a sensible English translation. Context will show you whether this is necessary or not. For example, ἐστὶν οἶκος παρὰ τὴν θάλασσαν can mean, “There is a house by the sea.” But it can also be, “A house is by the sea.”



## Second Aorist Active/Middle Indicative

### Exegetical Insight

The aorist (ἀόριστος) is the indefinite tense that states only the fact of the action without specifying its duration. When the aorist describes an action as a unit event it may accentuate one of three possibilities, as, imagine, a ball that has been thrown: 1) *let fly* (inceptive or ingressive); 2) *flew* (constative or durative); 3) *hit* (culminative or telic).

These aspects of the indefinite aorist may shed some light on a perplexing saying of Jesus in his Olivet discourse (Mark 13:30 and parallels). "I tell you the truth, this generation will certainly not pass away until all these things γένηται." The difficulty lies in the fact that Jesus has already described the end of the world in vv. 24f. in vivid terms of the sun and moon not giving their light, the stars falling from the sky, and the heavenly bodies being shaken. Unless the expression "this generation" (ἡ γενεὰ αὕτη) is stretched to include the entire age from Jesus' first to his second coming (a less likely option), the aorist γένηται must provide the clue. If we view the verb as an ingressive aorist and translate it from the perspective of initiated action, the saying may be rendered, "I tell you the truth, this generation will certainly not pass away until all these things *begin* to come to pass."

This nuance of the same aorist form may also be seen in the angel Gabriel's words to Zechariah (Luke 1:20): "And now you will be silent and not able to speak until the day γένηται ταῦτα." Not only the birth but the adult ministry of John the Baptist is prophesied by Gabriel in vv. 13-17, yet Zechariah recovers his speech as soon as he writes the name of his infant son John on a tablet (vv. 62-64). Accordingly, v. 20 should be translated, "And now you will be silent and not able to speak until the day these things *begin* to happen."

The student is well advised, then, to pay careful attention to the contextual meaning of the larger sense unit and interpret the aorist as the pericope or paragraph would suggest.

Royce Gordon Gruenler

## Overview

In this chapter we will learn that:

- the aorist indicates an undefined action usually occurring in the past. For now, it should be translated with the simple past tense in English (“I ate,” not “I was eating”);
- Greek has two ways to form the aorist. The second aorist uses the unmodified verbal root for its aorist tense stem, which will always be different from the present tense stem;
- the second aorist is formed by using an augment, second aorist tense stem, connecting vowel, and secondary endings.

## English

- 22.1** The past tense of an English verb is formed one of two ways. A **regular**<sup>1</sup> verb forms its past tense by adding “-ed.” “I *study* all the time.” “I *studied* all last night.” An **irregular**<sup>2</sup> verb forms its past tense by altering its actual stem. Usually the vowel is changed. “I *eat* breakfast every morning.” “I *ate* last night as well.”

As far as the meaning of the verb is concerned, it makes no difference which pattern is followed. “Swimmed” and “swam” would have the same meaning, if the former were a real word.

## Greek

- 22.2** **Meaning.** In the last chapter, we studied one of the past tenses in Greek. The imperfect describes a continuous action that usually occurs in the past. The second past tense in Greek is the aorist. *The aorist tense describes an undefined action that normally occurs in the past.*<sup>3</sup>
- 22.3** **Translation.** As the imperfect is always continuous, the aorist is always undefined. It tells you that the action happened, but nothing more about the aspect of the action.

This means you will normally translate the aorist with the simple form of the English past tense: “I studied”; not, “I was studying.”<sup>4</sup>

- 22.4** **Two formations.** Greek has two different ways of forming the aorist tense, somewhat as English has two ways of forming the past tense. The Greek tense parallel to the English “regular” formation is called

<sup>1</sup> Also called a “weak” verb.

<sup>2</sup> Also called a “strong” verb.

<sup>3</sup> The word “aorist” means “undefined,” “indefinite.”

the **first aorist** (chapter 23) while the Greek tense parallel to the English “irregular” formation is called the **second aorist**. We will start with the second aorist because it is almost identical to the imperfect.

A Greek verb will be either first or second aorist, not both. For example, in Greek, “swim” would become “swam” or “swimmed” but never both.<sup>5</sup>

## Second Aorist Active

### 22.5 Chart: Second aorist active indicative

*Augment + Aorist active tense stem +  
Connecting vowel +  
Secondary active personal endings*

ἐ + λαβ + ο + μεν › ἐλάβομεν

λύω has a first aorist active form, so the paradigm uses the second aorist of the verb λαμβάνω (\*λαβ), which means “I take.” Notice that the endings are identical to those used in the imperfect.

### 22.6 Paradigm: Second aorist active indicative

	<i>form</i>	<i>translation</i>	<i>conn. vow.</i>	<i>ending</i>	<i>imperfect</i>
1 sg	ἐ λαβ ο ν	I took	ο	ν	ἔλυον
2 sg	ἐ λαβ ε ς	You took	ε	ς	ἔλυες
3 sg	ἐ λαβ ε (ν)	He/she/it took	ε	-(ν)	ἔλυε(ν)
1 pl	ἐ λάβ ο μεν	We took	ο	μεν	ἐλύομεν
2 pl	ἐ λάβ ε τε	You took	ε	τε	ἐλύετε
3 pl	ἐ λαβ ο ν	They took	ο	ν	ἔλυον

<sup>4</sup> Some teachers allow for the use of “have.” “I have studied all night.” This may be a valid translation of the aorist; however, the last tense we will learn is the perfect, and for didactic reasons it seems better to reserve the use of “have” for the perfect. Once you become used to the verbal system, you can be allowed the luxury of using “have” for the aorist as well. However, your teacher may prefer a different didactic method. Be sure to ask.

<sup>5</sup> There are a few exceptions to this rule, but only a few.



- 22.7 Augment.** Augmentation for the aorist follows the same rules as it did for the imperfect.
- 22.8 Tense form.** The aorist active tense form is listed as the third form of the verb in the lexicon (e.g., ἔλαβον).

λαμβάνω, (ἐλάμβανον), λήψομαι, ἔλαβον, εἶληφα, εἶλημμαι, ἐλήμθην

In the active voice, a second aorist will always have a different stem from the present because the root will always have been modified to form the present tense stem. Otherwise you could never distinguish an imperfect from a second aorist.

This sometimes involves a drastic change, such as when the verb uses different roots to form its tense stems (e.g., λέγω [\*λεγ] becomes εἶπον [\*φιπ] in the aorist). But most of the time the stem change is minor, and involves either the simplification of a double consonant (e.g., \*βαλ ⋅ βάλλω ⋅ ἔβαλον) or a vowel changing (e.g., \*λειπ ⋅ λείπω ⋅ ἔλιπον).

Almost always the second aorist tense stem is identical to its verbal root.

**Memorize exactly.** Because these changes often involve only one letter, it is extremely important to memorize the verbal root and lexical form *exactly*. ἔβαλλον (imperfect) and ἔβαλον (second aorist) are distinguished by only one letter.

**Translation hint.** When you translate an inflected verbal form ask yourself, “Am I looking at the present tense stem or not?” If it is the present tense stem, then you may be looking at a present or imperfect. If the stem is different, you may be looking at a second aorist.

For example, if you see ἔλιπον, you know this cannot be a present or imperfect because the present tense stem is λείπω, with an epsilon.

- 22.9 Tense formative.** The second aorist active has no tense formative.
- 22.10 Connecting vowels.** The second aorist active uses the same connecting vowels as the present (cf. §16.5).
- 22.11 Personal endings.** Because the second aorist is an augmented tense, it uses secondary personal endings. In the active, the endings are identical to the imperfect active endings you have already learned. It will be easy to confuse these two tenses. The only difference between the imperfect and second aorist active is the tense stem (e.g., ἔβαλλον vs ἔβαλον).

Although the first person singular and the third person plural are identical in form (ἔβαλον), context usually clarifies which one is intended.

- 22.12 Vocabulary listing.** If a verb has a second aorist that occurs in the New Testament, we will always list it in the vocabulary section. In the Appendix (pages 397f.), we have listed all the verbs occurring fifty times or more that have second aorists. It may be helpful to make a separate vocabulary card for each second aorist.
- 22.13 “Irregular” second aorists.** What we said about “irregular” future forms applies to the aorist as well. Some aorist forms may appear to be irregular but they actually are not. As you are memorizing your vocabulary and find difficult second aorist forms, you should decide whether you will recognize the second aorist based on the verbal root or whether you should just memorize it.

## Second Aorist Middle

### 22.14 Chart: Second aorist middle indicative

<i>Augment + Aorist active tense stem</i>
<i>Connecting vowel +</i>
<i>Secondary middle/passive personal endings</i>
ἐ + γεν + ο + μην › ἐγενόμην

- 22.15 Paradigm: Second aorist middle indicative.** Because λαμβάνω does not have an aorist middle deponent stem, the paradigm uses the aorist of γίνομαι.

	<i>form</i>	<i>translation</i>	<i>conn. vow.</i>	<i>ending</i>	<i>imperfect</i>
1 sg	ἐ γεν ό μην	I became		ο μην	ἐλύόμην
2 sg	ἐ γέν ο υ	You became		ε σο <sup>6</sup>	ἐλύου
3 sg	ἐ γέν ε το	He/she/it became		ε το	ἐλύετο
1 pl	ἐ γεν ό μεθα	We became		ο μεθα	ἐλύόμεθα
2 pl	ἐ γέν ε σθε	You became		ε σθε	ἐλύεσθε
3 pl	ἐ γέν ο ντο	They became		ο ντο	ἐλύοντο

There is nothing surprising here. They look just like the imperfect middle/passive except for the stem.

<sup>6</sup> The sigma drops out because it is intervocalic (i.e., between two vowels), and the vowels contract to ου.

- 22.16** In the aorist, as in the future, the middle and passive are distinctly different forms. In the paradigm above, the definitions are active because the only aorist middle forms we have seen so far are deponent.

### Summary

1. The aorist indicates an undefined action usually occurring in the past. For now it should be translated with the simple past tense in English.
2. Greek has two ways to form the aorist. There is no difference in meaning between the two, only their form.
3. The second aorist tense stem will usually have a vowel change to differentiate it from the present, although sometimes it will be a consonantal change. It is usually the unmodified form of the verbal root.
4. The second aorist active is formed by using an augment, second aorist tense stem, connecting vowel, and secondary active endings.
5. The second aorist middle is formed by using an augment, second aorist tense stem, connecting vowel, and secondary middle/passive endings.
6. The second aorist looks like the imperfect except that it uses the second aorist tense stem.

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### Master Verb Chart

<i>Tense</i>	<i>Aug/ Redup</i>	<i>Tense stem</i>	<i>Tense form.</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>1st sing paradigm</i>
<i>Present act</i>		pres		ο/ε	prim act	λύω
<i>Present mid/pas</i>		pres		ο/ε	prim mid/pas	λύομαι
<i>Imperfect act</i>	ε	pres		ο/ε	sec act	ἔλυον
<i>Imperfect mid/pas</i>	ε	pres		ο/ε	sec mid/pas	ἐλύομην
<i>Future act</i>		fut act	σ	ο/ε	prim act	λύσω
<i>Liquid fut act</i>		fut act	εσ	ο/ε	prim act	μενῶ
<i>Future mid</i>		fut act	σ	ο/ε	prim mid/pas	πορεύσομαι
<i>Liquid fut mid</i>		fut act	εσ	ο/ε	prim mid/pas	μενοῦμαι
<i>2nd aorist act</i>	ε	aor act		ο/ε	sec act	ἔλαβον
<i>2nd aorist mid</i>	ε	aor act		ο/ε	sec mid/pas	ἐγενόμην

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## Vocabulary

Be sure to learn these second aorists well; they are common. We will learn the aorist form of *προσεύχομαι* and a few other verbs we already know in the next chapter.

ἀποθνήσκω	I die, am about to die, am freed from (111; *ἀποθαν) (ἀπέθνησκον), ἀποθανοῦμαι, ἀπέθανον
ἄρτος, -ου, ὁ	bread, loaf, food (97; *ἄρτο)
βάλλω	I throw (122; *βαλ) (ἔβαλλον), βαλῶ, ἔβαλον
γῆ, γῆς, ἡ	earth, land, region, humanity (250; *γη) <sup>7</sup>
γίνομαι	I become, am, exist, am born, am created (669; *γεν) <sup>8</sup> (ἐγινόμην), γενήσομαι, ἐγενόμην <sup>9</sup>
εἰσερχομαι	I come in(to), go in(to), enter (194; εἶσ + *ερχ; εἶσ + *ελευθ) εἰσελεύσομαι, εἰσῆλθον <sup>10</sup>
ἐξέρχομαι	I go out (218; ἐξ + *ερχ; ἐξ + *ελευθ) (ἐξηρχόμην), ἐξελεύσομαι, ἐξῆλθον <sup>11</sup>
ἔτι	still, yet, even (93)
εὕρισκω	I find (176; *εὕρ) <sup>12</sup> (εὕρισκον or ἠύρισκον), εὕρήσω, <sup>13</sup> εὔρον
λαμβάνω	I take, receive (258; *λαβ) (ἐλάμβανον), λήμψομαι, <sup>14</sup> ἔλαβον
οὔτε	and not, neither, nor (87, adverb)

<sup>7</sup> *Geo* is used as a combining form meaning “earth”: *geocentric, geology, geodesy*.

<sup>8</sup> Takes a predicate nominative, like εἶμί. *γίνομαι* has a wide range of meaning. We have found it helpful to think in two categories, “to be,” or “to come into being.” Most uses fall into one of these two groups.

The root is clearly visible outside of the present tense stem.

<sup>9</sup> Aorist middle deponent.

<sup>10</sup> The root undergoes ablaut, dropping out *ευ*.

<sup>11</sup> The root undergoes ablaut, dropping out *ευ*.

<sup>12</sup> *Heuristic* is an adjective that describes a person who learns by discovery. *Eureka*, meaning “I found it,” is an interjection used by Archimedes when he discovered how to measure the purity of the king’s gold crown.

<sup>13</sup> An eta is inserted after the tense stem, just as in *γίνομαι*.

προσέρχομαι	I come/go to (86; πρόσ + *έρχ) (προσηρχόμεν), προσελεύσομαι, προσήλθον <sup>15</sup>
προσεύχομαι	I pray (85; *προσευχ) (προσηυχόμεν), προσεύξομαι
πῦρ, πυρός, τό	fire (71; *πυρ) <sup>16</sup>

Total word count in the New Testament:	138,162
Number of words learned to date:	250
Number of word occurrences in this chapter:	2,517
Number of word occurrences to date:	104,390
Percent of total word count in the New Testament:	75.56%

Congratulations! You now know three out of every four word occurrences in the New Testament.

### Previous Words

present	aorist	present	aorist
γινώσκω	ἔγνω <sup>17</sup>	λέγω	εἶπον <sup>18</sup>
ἐκβάλλω	ἐξέβαλον	ὁράω	εἶδον <sup>19</sup>
ἔχω	ἔσχον	συνάγω	συνήγαγον
ἔρχομαι	ἦλθον		

<sup>14</sup> The future middle deponent is not that irregular. The alpha lengthens to eta (ablaut), the mu is inserted before the beta as it is in the present, and the beta turns to a psi because of the sigma in the tense formative. \*λαβ + ληβ + λημβ + σομαι + λήμψομαι.

<sup>15</sup> The root undergoes ablaut, dropping out ευ.

<sup>16</sup> A *pyromaniac* is a person who has a compulsive desire to start destructive fires.

<sup>17</sup> Its paradigm is as follows: ἔγνω, ἔγνως, ἔγνω; ἔγνωμεν, ἔγνωτε, ἔγνωσαν. You might expect the third plural to be ἔγνω, but this form never occurs in the New Testament. ἔγνωσαν is used in every instance (17 times).

<sup>18</sup> F, the digamma, is another letter that, like the consonantal iota, dropped out of the Greek alphabet long before Koine Greek. That it was once present still affects the forms of words. In this case, because the root of εἶπον is \*Fιπ, the iota did not lengthen but rather an epsilon was added as its augment and the digamma dropped out (ε + Fιπ + εἶπον).

<sup>19</sup> εἶδον is a second aorist without a present tense form. All the other words meaning "see" have their own aorist stems, and yet most grammars associate the word with ὁράω. ὁράω does have its own first aorist middle deponent form, ὤψάμην (aorist subjunctive), but it is quite rare, occurring in the New Testament only in Luke 13:28. We will list εἶδον as the aorist of ὁράω as do most grammars.



- 22.17** You already know that οἶδα is actually a perfect with a present meaning. ἤδειν functions as the imperfect and aorist of οἶδα but actually is a pluperfect (chapter 25), which explains why its forms are different.

1 sg	ἤδειν	1 pl	ἤδειμεν
2 sg	ἤδεις	2 pl	ἤδειτε
3 sg	ἤδει	3 pl	ἤδεισαν

## Advanced Information

- 22.18** **Undefined vs. Punctiliar.** One of the primary areas of confusion in Greek exegesis comes when people confuse the Greek undefined with the English punctiliar aspect. The English punctiliar describes an action as occurring in a single point of time. “The tidal wave *hit* the boat.”<sup>20</sup> The Greek undefined is not punctiliar. It tells you nothing about the action of the verb except that it happened.

It is interesting that Luke’s version of Jesus’ statement we mentioned in §15.17 is a little different from Mark’s. He says, “If anyone wishes to come after me, let him deny himself and take up his cross *daily*, and follow me” (Luke 9:23). He includes “daily” to emphasize that the action of “taking up” occurs every day. Does this contradict the Markan account that simply says, “take up”? No. Both Mark and Luke use the same undefined aspect when saying “take up.” The verb does not specify the nature of the action; it merely says that it should occur. But Luke includes the adverb “daily” to clarify that this action is a daily action. He could just have easily used the continuous aspect (“taking up”) and arrived at the same meaning.<sup>21</sup>

Part of the misconception surrounding the Greek undefined aspect is due to the fact that it can be used to describe a punctiliar action. However, such a verb is not punctiliar because of its aspect but because of the context and the meaning of the word. You cannot use the continuous aspect to describe a punctiliar action, so by default you must use the undefined.

<sup>20</sup> The *continuous* version of this sentence would be, “The tidal wave *was hitting* the boat.”

<sup>21</sup> If you want to get very specific, the Greek undefined aspect does not describe what actually happened. It describes how the writer chooses to tell you about the action. You could describe a waterfall with a continuous verb, emphasizing the continual flow of water. You could also use the undefined aspect to describe the waterfall. This would not mean that you did not know whether the water was continually falling or not. It means that you did not care to emphasize its continual flowing. You just wanted to say that the water started at the top and ended at the bottom.



# First Aorist Active/Middle Indicative

## Exegetical Insight

The aorist tense has often been mishandled by both scholars and preachers. Aorist verbs too frequently are said to denote once-for-all action when the text has no such intention. Bill Mounce makes this abundantly clear in his lucid discussion below. Having been warned of this error, we should not go to the other extreme and fail to see that in some contexts the aorist does denote once-for-all action, not merely because the verb is an aorist but because of the context. Rom 6:10 says of Jesus, ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ (“for the death that he died, he died to sin once for all”). The aorist ἀπέθανεν (“he died”) clearly refers to the once-for-all death of Jesus, for the verb is modified by the adverb ἐφάπαξ (“once for all”). Paul’s purpose is to teach that by virtue of his death Jesus has conquered the power of sin and death once-for-all.

Jesus’ victory over sin and death is not of mere historical interest, for Romans 6 teaches that those who belong to Jesus share his victory over sin. Verse 2 says, οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ (“we who have died to sin, how shall we still live in it?”). The subsequent verses (vv. 3-6) clarify that we died to sin by being baptized into Christ, for when we were baptized into him we were crucified together with Christ. The aorist ἀπεθάνομεν (“we died”) in verse 2, therefore, denotes our once-for-all death to sin at our conversion. When we died with Christ the power of sin was broken decisively for us. This does not mean that we cannot sin any longer. Otherwise, the exhortation not to let sin reign in our lives would be superfluous (vv. 12-14). It does mean that the mastery, dominion, and lordship of sin has been broken in a decisive way for believers. Since Christ conquered sin at his death, and since we died with Christ, we now share in his victory over sin. “Therefore do not let sin reign in your mortal body, so that you obey its desires” (v. 12).

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## Overview

In this chapter we will learn that:

- first aorists are formed “regularly” by adding an augment, tense formative (σα), and secondary endings to the aorist tense stem (e.g., ἔλυσα);
- most first aorist tense stems are identical to their present tense stems;
- when the sigma of the tense formative is added to a stem ending in a stop,

the same changes we saw in the future also occur in the first aorist (e.g., βλέπω › ἔβλεψα);

- contract verbs lengthen their final stem vowel before the tense formative, just as they do in the future (e.g., γεννάω › ἐγέννησα);
- liquid stems use α as a tense formative and not σα.

## English

- 23.1** As we discussed in the previous chapter, English forms its past tense in two different ways. An “irregular” verb alters its stem. “*I am eating my lunch now.*” “*I ate my dinner last night.*” A “regular” verb adds “-ed” to the stem. “*I clean my desk every day.*” “*I cleaned mine last year.*”

## Greek

- 23.2** As we also discussed in the previous chapter, Greek has two ways of forming the aorist tense. The second aorist is the Greek equivalent of the English “irregular” formulation; the verb stem is altered to form the different tenses.

The first aorist is the Greek equivalent of the English “regular” formulation. In the first aorist, instead of altering the stem of the verb to form the aorist stem, the tense uses a tense formative (σα). The majority of verbs in Greek follow this pattern.

- 23.3** **Translation.** The aorist active is normally translated with the simple English past indicating undefined action. “*I studied.*” Whether a verb is a first or second aorist has no connection to its meaning, just its form.

Remember that aspect is primary, and all the aorist tells you is that an event occurred; it tells you nothing more about the aspect of the event. And the aorist is not necessarily punctiliar; it is “undefined.”

## Characteristics of the First Aorist Active

### 23.4 Chart

Augment + Aorist active tense stem +	
Tense formative (σα) + Secondary active personal endings	
ἐ + λυ + σα + μεν † ἐλύσαμεν	

Notice that there are no connecting vowels. The tense formative is σα and therefore a connecting vowel is unnecessary.

### 23.5 Paradigm: First aorist active indicative

	<i>first aorist</i>	<i>translation</i>	<i>ending</i>	<i>imperfect</i>	<i>second aorist</i>
1 sg	ἔλυσα <sup>1</sup>	I loosed	–	ἔλυον	ἔλαβον
2 sg	ἔλυσας	You loosed	ς	ἔλυες	ἔλαβες
3 sg	ἔλυσε (ν) <sup>2</sup>	He/she/it loosed	– (ν)	ἔλυε(ν)	ἔλαβε(ν)
1 pl	ἐλύσαμεν	We loosed	μεν	ἐλύομεν	ἐλάβομεν
2 pl	ἐλύσατε	You loosed	τε	ἐλύετε	ἐλάβετε
3 pl	ἔλυσαν	They loosed	ν	ἔλυον	ἔλαβον

**23.6 Augment.** The first aorist is augmented just as the second aorist and imperfect.

**23.7 Tense form.** The aorist active is formed from the first aorist tense stem, which is generally the same form as the present tense stem. If the aorist stem of a verb is different from the present, the verb will usually have a second aorist.

**23.8 Tense formative.** Greek adds a tense formative between the stem and the personal endings to form the first aorist in the same way that it adds sigma to form the future. The first aorist active tense formative is σα.<sup>3</sup>

<sup>1</sup> No ending is used, so the tense formative stands by itself.

<sup>2</sup> No ending is used, but in this case (as opposed to the first person singular) the alpha of the tense formative is changed to an epsilon.

<sup>3</sup> Some argue that the tense formative is sigma, and the alpha is a connecting vowel. But see Smyth, §455-456.



Because the tense formative ends with a vowel, there is no need for a connecting vowel, and so the personal endings are added directly to the tense formative.

The tense formative for the active is easy to spot. The only time it alters its form is the third person singular, where instead of the  $\sigma\alpha$  it is  $\sigma\epsilon$ .

- 23.9 Personal endings.** The first aorist active uses secondary personal endings because the aorist tense is augmented. This means it has the same personal endings as the imperfect and second aorist except in the first person singular.

If you have been memorizing the personal endings as a combination of connecting vowel and personal ending (e.g.,  $\omicron\mu\epsilon\nu$ ), then you may not see the similarity between the endings in the first aorist and in the imperfect as clearly. But if you have been keeping the connecting vowel and personal ending distinct (e.g.,  $\omicron + \mu\epsilon\nu$ ), then you already know the endings used in the first aorist.

- 23.10 Contract verbs.** As was the case in the future, contract verbs lengthen their contract vowel before the tense formative.  $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$  becomes  $\acute{\eta}\gamma\acute{\alpha}\pi\eta\sigma\alpha$ .

- 23.11 Stems ending in a stop.** We have already seen how the stops change when followed by a sigma, both in third declension nouns as well as in verbs in the future. What was true in the future is also true in the first aorist active. First aorist stems ending in a labial form a psi when joined to the tense formative. Stems ending in a velar (including  $\alpha\sigma\sigma\omega$  verbs) form a xi. Stems ending in a dental (including  $\iota\zeta\omega$  and  $\alpha\zeta\omega$  verbs) lose the dental.

$\pi\sigma \rightarrow \psi$        $\beta\lambda\acute{\epsilon}\pi + \sigma\alpha \rightarrow \acute{\epsilon}\beta\lambda\epsilon\psi\alpha$

$\beta\sigma \rightarrow \psi$        $\tau\rho\acute{\iota}\beta + \sigma\alpha \rightarrow \acute{\epsilon}\tau\rho\iota\psi\alpha$

$\phi\sigma \rightarrow \psi$        $\gamma\rho\acute{\alpha}\phi + \sigma\alpha \rightarrow \acute{\epsilon}\gamma\rho\alpha\psi\alpha$

$\kappa\sigma \rightarrow \xi$        $\pi\lambda\acute{\epsilon}\kappa + \sigma\alpha \rightarrow \acute{\epsilon}\pi\lambda\epsilon\xi\alpha$

$\gamma\sigma \rightarrow \xi$        $\pi\nu\acute{\iota}\gamma + \sigma\alpha \rightarrow \acute{\epsilon}\pi\nu\iota\xi\alpha$

$\chi\sigma \rightarrow \xi$        $\beta\rho\acute{\epsilon}\chi + \sigma\alpha \rightarrow \acute{\epsilon}\beta\rho\epsilon\xi\alpha$

$\tau\sigma^4 \rightarrow \sigma$

$\delta\sigma \rightarrow \sigma$        $\sigma\pi\epsilon\acute{\upsilon}\delta + \sigma\alpha \rightarrow \acute{\epsilon}\sigma\pi\epsilon\upsilon\sigma\alpha$

$\theta\sigma \rightarrow \sigma$        $\pi\epsilon\acute{\iota}\theta + \sigma\alpha \rightarrow \acute{\epsilon}\pi\epsilon\iota\sigma\alpha$

<sup>4</sup> There is no example of this combination in aorist verbs in the New Testament.

**23.12 Second aorist stems with first aorist endings.** Occasionally you will find certain second aorist forms with an alpha instead of an omicron as the connecting vowel. Instead of εἶπον you will find εἶπαν, and instead of ἦλθον you will find ἦλθαν. There is no difference in meaning, just in form.<sup>5</sup>

## Liquid Aorists

### 23.13 Chart: First aorist active indicative (liquid)

<i>Augment + Aorist active tense stem +</i>	
<i>Tense formative (α) + Secondary active personal endings</i>	
ἐ + μειν + α + μεν + ἐμείναμεν	

Instead of adding σα as the tense formative, liquid verbs add only alpha and then sometimes modify the tense stem. The paradigmatic verb used here is μένω.

The phenomena of the liquids affect only the future and aorist tenses. They will not come into consideration in any of the remaining chapters.

### 23.14 Paradigm: First aorist active indicative (liquid)

	<i>aorist liquid,</i>	<i>translation</i>	<i>first aorist</i>
1 sg	ἔμεινα	I remained	ἔλυσα
2 sg	ἔμεινας	You remained	ἔλυσας
3 sg	ἔμεινε(ν)	He/she/it remained	ἔλυσε(ν)
1 pl	ἐμείναμεν	We remained	ἐλύσαμεν
2 pl	ἐμείνατε	You remained	ἐλύσατε
3 pl	ἔμειναν	They remained	ἔλυσαν

<sup>5</sup> Here is the reason if you want to know. Greek, like any language, was always in a state of change. One type of formation overrides another, things are added, things are removed. One evidence of this state of flux can be seen in certain second aorist forms. Koine Greek was in the process of phasing out its second aorist endings while retaining the second aorist stems. As a result, we occasionally run across second aorist stems with first aorist endings, such as εἶπαν and ἦλθαν.

As you can see, μένω has altered its stem in the aorist tense: the epsilon has changed to ει. All verbs that occur fifty times or more and have a liquid aorist are listed in the Appendix, page 396.

**23.15 Forms.** The keys to recognizing a liquid aorist are two:

- the final stem consonant is a liquid;
- the tense formative is α, not σα.

### Aorist Middle Indicative

**23.16** Like the future, the aorist uses distinct forms for the middle and the passive. (We will learn passives in the next chapter.) Like the future middle, the aorist middle is identical to the aorist active except that it uses middle/passive personal endings.

**23.17 Chart: First aorist middle indicative**

Augment + Aorist active tense stem +
Tense formative (σα) +
Secondary middle/passive personal endings
ἐ + λυ + σα + μην › ἐλυσάμην

**23.18 Paradigm: First aorist middle indicative.** The translations are still in the active because all the middles you will see in this chapter are active in meaning.

	<i>first aorist</i>	<i>translation</i>	<i>ending</i>	<i>second aorist</i>
1 sg	ἐ λυ σά μην	I loosed	μην	ἐγενόμην
2 sg	ἐ λύ σ ω <sup>6</sup>	You loosed	σο	ἐγένου
3 sg	ἐ λύ σα το	He/she/it loosed	το	ἐγένετο
1 pl	ἐ λυ σά μεθα	We loosed	μεθα	ἐγενόμεθα
2 pl	ἐ λύ σα σθε	You loosed	σθε	ἐγένεσθε
3 pl	ἐ λύ σα ντο	They loosed	ντο	ἐγένοντο

<sup>6</sup> Remember that the actual personal ending is σο. When combined with the tense formative, the second sigma drops out because it is intervocalic (i.e., “between vowels”) and the vowels contract to omega (\*σα + σο › σαο › σω).



- 23.19** You know that a verb is a middle deponent in the aorist if the third tense form of the verb listed in the lexicon ends in “μην.”

ἀρνέομαι	I deny (33, v-1d[2a])
	(ἠρνοῦμην, ἀρνήσομαι, ἠρνησάμην, -, ἤρνημαι, -

### Middle Voice

- 23.20** Up to this point, every middle we have seen is deponent and therefore has an active meaning. There is another situation we need to look at. A few verbs have one meaning in the active and another in the middle. The most common example of this is ἄρχω, which in the active means “I rule” but in the middle (ἄρχομαι) means “I begin.”

ἄρχω	act: I rule
ἄρχομαι	mid: I begin
ἄπτω	act: I light (a fire)
ἄπτομαι	mid: I touch

### Summary

1. A verb that has a first aorist stem forms its aorist active by adding an augment, tense formative (σα), and secondary personal endings to the aorist tense stem. The aorist middle is a distinct form from the passive, and is formed in the same way as is the active except that it uses middle/passive personal endings.
2. Like the second aorist, the first aorist describes an undefined action usually occurring in past time.
3. Verbs with stems ending in a stop behave in the aorist as they do in the future in reference to the sigma of the tense formative.
4. Contract verbs lengthen their final stem vowel before the tense formative.
5. Liquid aorists use α and not σα as their tense formative, and sometimes modify their tense stem.

## Master Verb Chart

<i>Tense</i>	<i>Aug/Redup</i>	<i>Tense stem</i>	<i>Tense form.</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>1st sing paradigm</i>
<i>Present act</i>		pres		ο/ε	prim act	λύω
<i>Present mid/pas</i>		pres		ο/ε	prim mid/pas	λύομαι
<i>Imperfect act</i>	ε	pres		ο/ε	sec act	ἔλυον
<i>Imperfect mid/pas</i>	ε	pres		ο/ε	sec mid/pas	ἐλύομην
<i>Future act</i>		fut act	σ	ο/ε	prim act	λύσω
<i>Liquid fut act</i>		fut act	εσ	ο/ε	prim act	μενῶ
<i>Future mid</i>		fut act	σ	ο/ε	prim mid/pas	πορεύσομαι
<i>Liquid fut mid</i>		fut act	εσ	ο/ε	prim mid/pas	μενοῦμαι
<i>1st aorist act</i>	ε	aor act	σα		sec act	ἔλυσα
<i>Liquid aorist act</i>	ε	aor act	α		sec act	ἔμεινα
<i>2nd aorist act</i>	ε	aor act		ο/ε	sec act	ἔλαβον
<i>1st aorist mid</i>	ε	aor act	σα		sec mid/pas	ἐλυσάμην
<i>2nd aorist mid</i>	ε	aor act		ο/ε	sec mid/pas	ἐγενόμην

## Vocabulary

ἀπέρχομαι	I depart (117; ἀπ + *ἐρχ; ἀπ + *ἔλευθ) ἀπελεύσομαι, ἀπήλθον
ἄρχω	active: I rule (86; *ἀρχ) middle: I begin <sup>7</sup> ἄρξομαι, ἡρξάμην
γράφω	I write (191; *γραφφ) <sup>8</sup> (ἔγραφον), γράψω, ἔγραψα
διό	therefore, for this reason (53)
δοξάζω	I praise, honor, glorify (61; *δοξαδ) <sup>9</sup> (ἐδόξαζον), δοξάσω, ἐδόξασα
δύναμις, -εως, ἦ	power, miracle (119; *δυναμι) <sup>10</sup>

<sup>7</sup> ἄρχω occurs primarily in the middle in the New Testament. As a prefix it means "chief" (e.g., *archbishop*, *archangel*).

<sup>8</sup> *Graphic* (γραφικός) means, "pertaining to writing."

<sup>9</sup> *Verbal cognate* of δόξα.

κηρύσσω	I proclaim, preach (61; *κηρυγ) <sup>11</sup> (ἐκήρυσσον), κηρύξω, ἐκήρυξα
πίνω	I drink (73; *πι) <sup>12</sup> (ἔπινον), πίομαι, ἔπιον

Total word count in the New Testament:	138,162
Number of words learned to date:	258
Number of word occurrences in this chapter:	761
Number of word occurrences to date:	105,151
Percent of total word count in the New Testament:	76.11%

### Previous Words

Present	Aorist
ἀκούω	ἤκουσα
δύναμαι	-
θέλω	ἠθέλησα <sup>13</sup>
λύω	ἔλυσα
πιστεύω	ἐπίστευσα
πορεύομαι	-

#### Stems ending in a stop

βαπτίζω	ἐβάπτισα
βλέπω	ἔβλεψα
διδάσκω	ἐδίδαξα
προσεύχομαι	προσηυξάμην
σώζω	ἔσωσα

<sup>10</sup> This is the cognate noun of the verb δύναμαι. *Dynamite* comes from δύναμις, but you cannot define the latter by the former because English was not a language until hundreds of years later. See D.A. Carson, *Exegetical Fallacies*, pp. 32-33.

<sup>11</sup> The *kerygma* is a term used by C.H. Dodd to describe the essential nature of the gospel message in the early church. See R.H. Mounce, *The Essential Nature of New Testament Preaching* (Eerdmans). *Kerygma* is from the cognate noun κηρύγμα.

<sup>12</sup> πίνω is from the root \*πι to which was added a nu in the formation of the present tense stem (class v-3; see §20.24).

A *potion* is something you drink (from \*πι through the French, *potion*).

<sup>13</sup> The root of θέλω is \*θελ. It lost the initial epsilon in the present, but its influence can still be seen in the augment (e.g., ἤθελον). It also inserts an eta before the tense formative as if it were an epsilon contract (e.g., ἠθέλησαν).



**Contract stems**

ἀγαπάω	ἠγάπησα
ἀκολουθέω	ἠκολούθησα
γένναω	ἐγέννησα
ζάω	ἔζησα
ζητέω	ἐζήτησα
καλέω	ἐκάλεσα <sup>14</sup>
λαλέω	ἐλάλησα
πληρόω	ἐπλήρωσα
ποιέω	ἐποίησα
προσκυνέω	προσεκύνησα <sup>15</sup>
τηρέω	ἐτήρησα

**Liquid stems**

αἶρω	ἦρα
ἀποκτείνω	ἀπέκτεινα
ἀποστέλλω	ἀπέστειλα
ἐγείρω	ἤγειρα
κρίνω	ἔκρινα
μένω	ἔμεινα <sup>16</sup>

<sup>14</sup> As in the future, καλέω does not lengthen its final stem vowel before the tense formative.

<sup>15</sup> Notice that προσκυνέω is a compound verb (even though κυνέω does not occur in the New Testament) and augments as such.

<sup>16</sup> ε changes to ει (ablaut).

# Aorist and Future Passive Indicative

## Exegetical Insight

The biblical writers are so open and direct in speaking of God's actions for us and for our salvation, that it may come as a surprise to students of New Testament Greek that sometimes God's sovereign grace is hidden in grammatical expressions that do not contain the name of God at all. This is the case with the construction Max Zerwick has called the "theological passive." Jewish reticence about speaking of God directly shows up quite often in Jesus' use of the future passive indicative—perhaps as a kind of understatement for rhetorical effect.

There are four classic examples in the Beatitudes, where Jesus says of those he pronounces "Blessed" that "they will be comforted" (Matt 5:4), "they will be filled" (5:6), "they will be shown mercy" (5:7), and "they will be called children of God" (5:9). The meaning is that *God* will comfort them, fill them, show them mercy, and call them his children. In a promise of answered prayer, Jesus says, "Ask and it will be given you ... knock and it will be opened" (Luke 11:9). Clearly, *God* is the One who gives and who opens the door.

The aorist passive is used less often in this way, yet Peter speaks of the prophets to whom "it was revealed" (that is, to whom *God* revealed) that their prophecies were for us (1 Peter 1:12). God's sovereignty embraces even the terrible judgments in Revelation, where four horsemen were "given" (ἐδόθη) power to kill by sword, famine, and disease (Rev 6:8), and John himself was "given" (ἐδόθη) a reed to measure the temple court for judgment (11:1). Here too God is the unexpressed Giver.

In English the passive voice is often considered a sign of weak style, but in Greek it can be a clear signal that God is at work.

*J. Ramsey Michaels*

## Overview

In this chapter we will learn that:

- the aorist and future passives are formed from the same tense stem. It is listed sixth and last in the lexicon;

- the aorist passive is formed with an augment, aorist passive tense stem, tense formative ( $\theta\eta$  or  $\eta$ ), and secondary active endings.
- the future passive is formed with the unaugmented aorist passive tense stem, tense formative ( $\theta\eta\sigma$  or  $\eta\sigma$ ), connecting vowel, and primary passive endings.

## English

- 24.1** In English, the **past passive** is formed by using the helping verb “was”/“were” and the past participle form of the verb. “*I was flunked* by the Hebrew teacher.”

The **future passive** is formed by using the helping verb “will,” the helping verb “be,” and the past participle form of the English verb. “*I will be flunked* if I do not study.”

The **future continuous passive** is formed in the same way except that “being” is inserted. “*I will be being flunked,*” which obviously is not a common tense in English.

A chart of all the English tenses is given in the Appendix on page 353.

## Greek

- 24.2** We have already learned the aorist and future active and middle. In this chapter we will look at the aorist and future passive. Both these tenses are formed from the same tense stem, so it is natural to discuss them at the same time.

There are only four or five points to be learned in this chapter. The grammar is very easy. We are also almost done with the Master Verb Chart.

### First Aorist Passive

- 24.3** **Translation.** The aorist passive is translated with the helping verb “was”/“were” and designates an event of undefined aspect, normally in past time. “*I was tested.*” “*They were flunked.*”



## 24.4 Chart: First aorist passive indicative

*Augment + Aorist passive stem + Tense formative (θη) +  
Secondary active personal endings*

ἐ + λυ + θη + ν › ἐλύθην

Because the tense formative **θη**<sup>1</sup> ends in a vowel, the connecting vowels are unnecessary. Notice also that this passive uses *active* endings.

## 24.5 Paradigm: First aorist passive indicative

	<i>first aorist pas.</i>	<i>translation</i>	<i>ending</i>	<i>imperfect act.</i>
1 sg	ἐ λύθη ν	I was loosed	ν	ἔλυον
2 sg	ἐ λύθη ς	You were loosed	ς	ἔλυες
3 sg	ἐ λύθη	He/she/it was loosed	-	ἔλυε
1 pl	ἐ λύθη μεν	We were loosed	μεν	ἐλύομεν
2 pl	ἐ λύθη τε	You were loosed	τε	ἐλύετε
3 pl	ἐ λύθη σαν <sup>2</sup>	They were loosed	σαν	ἔλυον

**24.6 Augment.** The aorist passive stem uses the augment, which normally indicates past time.

**24.7 Tense form.** The first aorist passive tense stem is generally the same as the present tense stem. If it is different, the verb will usually have a second aorist passive.

The aorist passive tense form of the verb is listed as the sixth form in the lexicon: ἤχθην.

ἄγω    I lead (67; \*ἀγ)  
          (ἦγον), ἄξω, ἤγαγον, -, -, ἤχθην

**24.8 Tense formative.** The tense formative is **θη** and easy to spot because it never varies. Almost every time you see the **θη** you can assume the verb is an aorist passive.<sup>3</sup>

<sup>1</sup> Advanced information for the curious: the tense formative actually is **θε**, which in this form has lengthened to **θη**. We will see the shortened form in other situations later.

<sup>2</sup> This form uses the alternative ending **σαν** instead of the **ν** used in the imperfect and second aorist. We have already seen this ending on the aorist active, third person plural of **γινώσκω**: ἐγνώσαν.

**24.9 Secondary active endings.** The aorist passive uses active endings. This use of active endings for the aorist passive will resurface several more times.

**24.10 Stems ending in a stop.** Stops change when immediately followed by a theta, according to the following pattern.<sup>4</sup>

πθ	›	φθ	*βλεπ	+ θη	›	ἐβλέφθην
βθ	›	φθ	*ἔλημβ	+ θην	›	ἐλήμφθην
κθ	›	χθ	*διωκ	+ θη	›	ἐδιώχθην
γθ	›	χθ	*αγ	+ θη	›	ἤχθην
τθ	›	σθ <sup>5</sup>				
δθ	›	σθ	*βαπτιδ	+ θη	›	ἐβαπτίσθην
θθ	›	σθ	*πειθ	+ θη	›	ἐπέισθην

<sup>3</sup> The only exception to this is an epsilon contract verb like ἀκολουθέω, which, when used with a tense formative, has the θη combination because of the lengthened contract vowel (e.g., ἠκολούθησα, which is aorist active, or ἀκολουθήσω, which is future active).

<sup>4</sup> For you grammarian experts, this is called "aspiration." In one sense, in English it is what turns "t" to "th," or "p" to "ph," or "c" to "ch." It is like adding the "h" sound (which is an "aspirate"). The same holds true for Greek. Theta is like an aspirated tau.

To put it another way, if you look at the Square of Stops, you can see the pattern.

π	β	φ	›	φ
κ	γ	χ	›	χ
τ	δ	θ	›	σ

If the stop occurs in the left or middle column, the stop shifts to its corresponding stop in the right column.

<sup>5</sup> There is no example of this combination in aorist verbs in the New Testament.

## Second Aorist Passive

### 24.11 Chart: Second aorist passive indicative

*Augment + Aorist passive tense stem +  
 Tense formative (η) +  
 Secondary active personal endings*  
  
 ἐ + γραφ + η + μεν › ἐγράφημεν

The paradigm for the second aorist passive uses γράφω. In the case of this particular verb, the second aorist stem is not different from the present (γράφω › ἐγράφην). This serves to emphasize how important it is to know your personal endings exactly, otherwise you might mistakenly think that one of these forms is an imperfect. The New Testament has only 32 words that occur in the second aorist passive (see MBG).

### 24.12 Paradigm: Second aorist passive indicative

	<i>second aorist passive</i>	<i>translation</i>	<i>endings</i>	<i>first aorist passive</i>
1 sg	ἐ γράφ η ν	I was written	ν	ἐλύθην
2 sg	ἐ γράφ η ς	You were written	ς	ἐλύθης
3 sg	ἐ γράφ η	He/she/it was written	-	ἐλύθη
1 pl	ἐ γράφ η μεν	We were written	μεν	ἐλύθημεν
2 pl	ἐ γράφ η τε	You were written	τε	ἐλύθητε
3 pl	ἐ γράφ η σαν	They were written	σαν <sup>6</sup>	ἐλύθησαν

In the passive, sometimes the stem will be the same as in the present, sometimes the same as in the aorist active, and sometimes it will be different from both. It is therefore important to recognize the tense formative and personal endings used in the aorist passive.

<sup>6</sup> Same alternate ending as in the first aorist.



## First Future Passive

- 24.13 Translation.** The future passive is translated with the simple English ("undefined"), almost always referring to a future event: "I will be passed."
- 24.14 Chart: future passive indicative.** The future *middle* is built on the *future active* tense stem and use primary *middle/passive* personal endings. The future *passive* is formed from the unaugmented *aorist passive* tense stem. Whereas the aorist passive uses active endings, the future passive uses middle/passive endings.

Aorist passive tense stem (without augment) +  
Tense formative (θησ) + Connecting vowel +  
Primary middle/passive personal endings

λυ + θησ + ο + μαι • λυθήσομαι

In summary, here are the relevant formations for this chapter.

<i>tense</i>	<i>formative</i>	<i>endings</i>
future active	σ	primary active
future middle	σ	primary middle/passive
aorist passive	θη	secondary active
future passive	θησ	primary middle/passive

### 24.15 Paradigm: First future passive indicative

	<i>first fut. pass.</i>	<i>translation</i>	<i>conn. vowel</i>	<i>ending</i>
1 sg	λυθήσομαι	I will be loosed	ο	μαι
2 sg	λυθήσῃ	You will be loosed	ε	σαι <sup>7</sup>
3 sg	λυθήσεται	He/she/it will be loosed	ε	ται
1 pl	λυθήσομεθα	We will be loosed	ο	μεθα
2 pl	λυθήσεσθε	You will be loosed	ε	σθε
3 pl	λυθήσονται	They will be loosed	ο	νται

<sup>7</sup> The sigma in the personal ending drops out because it is between two vowels, and the vowels contract normally.

### 24.16 Differences between the future and aorist passive

- In the future passive there is no augment. It should be obvious why.<sup>8</sup>
- The tense formative is  $\theta\eta\sigma$ , not  $\theta\eta$ . If it helps, you could think of the  $\theta\eta$  as part of the aorist passive stem and the sigma making the necessary alterations to form the future passive (like the sigma in the future active and middle).
- The third person plural passive form  $-\theta\eta\sigma\alpha\nu$  is aorist and not future. This is the only time in the first aorist passive that you have a sigma after the  $\theta\eta$ . All other times  $\theta\eta\sigma$  indicates the future passive.

**24.17 Deponent futures.** The only way to form a future passive is to use the aorist passive tense stem. However, there are two kinds of future deponents: middle deponents built on the future active tense stem (e.g.,  $\gamma\epsilon\nu\eta\sigma\omicron\mu\alpha\iota$ ); and passive deponents built on the aorist passive tense stem (e.g.,  $\phi\omicron\beta\eta\theta\acute{\eta}\sigma\epsilon\tau\alpha\iota$ ).

<sup>8</sup> The augment indicates past time, and this is the future.



You can figure this one out.

## Second Future Passive

**24.18 Chart.** The second future passive is formed just like the first future passive except that the tense formative is ησ.

*Aorist passive tense stem (without augment) +  
Tense formative (ησ) + Connecting vowel +  
Primary middle/passive personal endings*

ἀποσταλ + ησ + ο + μαι → ἀποσταλήσομαι

### 24.19 Paradigm: Second future passive indicative

	<i>second fut. pas.</i>	<i>translation</i>	<i>conn. vowel</i>	<i>endings</i>
1 sg	ἀποσταλ ήσ ομαι	I will be sent	ο	μαι
2 sg	ἀποσταλ ήσ η	You will be sent	ε	σαι <sup>9</sup>
3 sg	ἀποσταλ ήσ εται	He/she/it will be sent	ε	ται
1 pl	ἀποσταλ ησ όμεθα	We will be sent	ο	μεθα
2 pl	ἀποσταλ ήσ εσθε	You will be sent	ε	σθε
3 pl	ἀποσταλ ήσ ονται	They will be sent	ο	νται

## Summary

1. The aorist and future passives are formed from the same tense stem. It is listed sixth and last in the lexical entry.
2. The aorist passive is formed with an augment, aorist passive tense stem, tense formative (θη or η), and secondary active endings.
3. The future passive is formed with the unaugmented aorist passive tense stem, tense formative (θησ or ησ), connecting vowel, and primary passive endings.

<sup>9</sup> The sigma in the personal ending drops out because it is between two vowels, and the vowels contract normally.



### Master Verb Chart

<i>Tense</i>	<i>Aug/ Redup</i>	<i>Tense stem</i>	<i>Tense form.</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>1st sing paradigm</i>
<i>Present act</i>		pres		ο/ε	prim act	λύω
<i>Present mid/pas</i>		pres		ο/ε	prim mid/pas	λύομαι
<i>Imperfect act</i>	ε	pres		ο/ε	sec act	ἔλυον
<i>Imperfect mid/pas</i>	ε	pres		ο/ε	sec mid/pas	ἐλύομην
<i>Future act</i>		fut act	σ	ο/ε	prim act	λύσω
<i>Liquid fut act</i>		fut act	εσ	ο/ε	prim act	μενώ
<i>Future mid</i>		fut act	σ	ο/ε	prim mid/pas	πορεύσομαι
<i>Liquid fut mid</i>		fut act	εσ	ο/ε	prim mid/pas	μενοῦμαι
<i>1st future pas</i>		aor pas	θησ	ο/ε	prim mid/pas	λυθήσομαι
<i>2nd future pas</i>		aor pas	ησ	ο/ε	prim mid/pas	ἀποσταλήσομαι
<i>1st aorist act</i>	ε	aor act	σα		sec act	ἔλυσα
<i>Liquid aorist act</i>	ε	aor act	α		sec act	ἔμεινα
<i>2nd aorist act</i>	ε	aor act		ο/ε	sec act	ἔλαβον
<i>1st aorist mid</i>	ε	aor act	σα		sec mid/pas	ἐλυσάμην
<i>2nd aorist mid</i>	ε	aor act		ο/ε	sec mid/pas	ἐγενόμην
<i>1st aorist pas</i>	ε	aor pas	θη		sec act	ἐλύθην
<i>2nd aorist pas</i>	ε	aor pas	η		sec act	ἐγράφη

There is only one more tense to learn!

### Vocabulary

In chapter 25 we will learn the last tense, the perfect. When grammars list a verb's tense forms, they place the perfect active and perfect middle/passive between the aorist active and aorist passive. Since you do not yet know the perfect tense, we have used dashes in the following listing for the perfect forms.

ἄγω	I lead, bring, arrest (67; *αγ) <sup>10</sup> (ἦγον), ἄξω, ἦγαγον, <sup>11</sup> -, -, ἦχθην <sup>12</sup>
αἷμα, -ατος, τό	blood (97, *αἶματ) <sup>13</sup>

<sup>10</sup> This is the verbal part of the compound συνάγω.

<sup>11</sup> ἄγω undergoes what is called "Attic reduplication." This means that the word both reduplicates and then augments the reduplicated alpha (αγ + αγαγ + ἦγαγον). This is a second aorist.

ἕκαστος, -η, -ον	each, every (82; *ἕκαστο/η)
ἱμάτιον, -ου, τό	garment, cloak (60; *ἱματιο) <sup>14</sup>
ὄρος, ὄρους, τό	mountain, hill (63; *ὄρο) <sup>15</sup>
ὑπάγω	I depart (79; ὑπ + *αγ) (ὑπήγον), -, -, -, -
φοβέομαι <sup>16</sup>	I fear (95; *φοβε) <sup>17</sup> (ἐφοβούμην), -, -, -, ἐφοβήθην
χαίρω	I rejoice (74; *χαρ) <sup>18</sup> (ἔχαIRON), χαρήσομαι, <sup>19</sup> -, -, -, ἐχάρην <sup>20</sup>

Total word count in the New Testament:	138,162
Number of words learned to date:	266
Number of word occurrences in this chapter:	617
Number of word occurrences to date:	105,768
Percent of total word count in the New Testament:	76.55%

<sup>12</sup> The gamma has changed to a chi because of the following theta, in compliance with the rules (§24.9).

<sup>13</sup> *Hematology* is the study of blood.

<sup>14</sup> The *himation* is a Greek garment worn over the tunic.

<sup>15</sup> *Orology* and *orography* both mean the study of mountains.

<sup>16</sup> Some do not list φοβέομαι as a deponent, and yet the meaning is always active. In the passive it can mean "I am seized with fear," "I am caused to be fearful."

<sup>17</sup> The English *phobia* derives from this root and is commonly used as a combining form.

<sup>18</sup> χαίρειν (an infinitive, chapter 32) was the common greeting in Koine Greek (cf. Acts 15:23; James 1:1).

<sup>19</sup> The future middle deponent is quite regular. The stem diphthong αι has shifted to alpha (ablaut, as in the aorist passive), and the eta is inserted after the stem. \*χαρ + χαρ + χαρήσομαι.

<sup>20</sup> Second aorist passive.

## Previous Words

In the following chart, we list the aorist and future passive if they occur in the New Testament; otherwise, there is a dash. There are further discussions of the stems in the Appendix, pages 382-395.

present active	aorist passive	future passive
ἀκούω	ἠκούσθην <sup>21</sup>	ἀκουσθήσομαι
ἄρχω	-	-
δύναμαι	ἠδυνήθην	-
διδάσκω	ἐδιδάχθην <sup>22</sup>	-
ἔχω	-	-
λύω	ἐλύθην	λυθήσομαι
πιστεύω	ἐπιστεύθην	-
πορεύομαι	ἐπορεύθην	-

### Ablaut and Stem Change

ἀπέρχομαι	-	-
ἀποθνήσκω	-	-
βάλλω	ἐβλήθην	βληθήσομαι
γίνομαι	ἐγενήθην	-
γινώσκω	ἐγνώσθην	γνωσθήσομαι
ἔρχομαι	-	-
εὐρίσκω	εὐρέθην	εὐρεθήσομαι
λέγω	ἔρρεθην <sup>23</sup>	-
πίνω	ἐπόθην	-
προσέρχομαι	-	-

### Stems Ending in a Stop

βαπτίζω	ἐβαπτίσθην	βαπτισθήσομαι
βλέπω	-	-
γράφω	ἐγράψην	-
δοξάζω	ἐδοξάσθην	-
κηρύσσω	ἐκηρύχθην	κηρυχθήσομαι
λαμβάνω	ἐλήμφθην <sup>24</sup>	-
προσέρχομαι	-	-

<sup>21</sup> Several verbs insert a sigma after the tense stem and before the tense formative.

<sup>22</sup> The sigma has dropped out, and the kappa has changed to chi in accordance with the rules (§24.9).

<sup>23</sup> The aorist passive of λέγω is formed from a different root: \*ερ. The same root is used in the formation of the future active form: ἐρῶ.



present active	aorist passive	future passive
προσεύχομαι	-	-
συνάγω	συνήχθην	συναχθήσομαι
σώζω	ἔσωθην	σωθήσομαι

**Contract Stems**

ἀγαπάω	-	ἀγαπηθήσομαι
ἀκολουθέω	-	-
γεννάω	ἐγεννήθην	-
ἔρωτάω	-	-
ζάω	-	-
ζητέω	-	ζητηθήσομαι
καλέω	ἐκλήθην	κληθήσομαι
λαλέω	ἐλάλήθην	λαληθήσομαι
ὀράω	ὤφθην <sup>25</sup>	ὀφθήσομαι
πληρώω	ἐπληρώθην	πληρωθήσομαι
ποιέω	-	-
προσκυνέω	-	-
τηρέω	ἔτηρήθην	-

**Liquid Stems**

αἴρω	ἤρθην	ἀρθήσομαι
ἀποκρίνομαι	ἀπεκρίθην	ἀποκριθήσομαι
ἀποκτείνω	ἀπεκτάνθην	-
ἀποστέλλω	ἀπεστάλην	-
ἐγείρω	ἠγέρθην	ἐγερθήσομαι
ἐκβάλλω	ἐξεβλήθην	ἐκβληθήσομαι
θέλω	ἠθελήθην <sup>26</sup>	-
κρίνω	ἐκρίθην	κριθήσομαι
μένω	-	-
χαίρω	ἐχάρην	-

<sup>24</sup> The same changes that occur in the future middle deponent occur in the aorist passive as well, along with the change of the final beta to a phi, in accordance with the rules (§24.9).

<sup>25</sup> The aorist passive of ὀράω is formed from a different root: \*οπ. The omicron is augmented, and the pi is altered (i.e., "aspirated") to a phi because of the following theta (cf. §24.9). The same root is used in the formation of the future middle deponent form: ὄψομαι.

<sup>26</sup> Note that it augments here as it does in the imperfect, since the stem originally began with an epsilon.

## Perfect Indicative

### Exegetical Insight

It is often the very first and the very last thing we say that is the most important, or the statement that is the most memorable. First impressions and last impressions are the lasting impressions. The same is true for Jesus. The first statement we hear him say is that he should be in his Father's house (Luke 2:49). Even at the age of twelve, he was aware of his divine lineage.

And as he hung on the cross, having lived a sinless life, having paid the penalty for your sins and mine, Jesus uttered his last words before dying. Τετέλεσται. "It is finished" (John 19:30). This one word summary of Jesus' life and death is perhaps the single most important statement in all of Scripture. The word means "to complete," "to bring to perfection." Jesus had fully done the work God the Father sent him to do. Paul spends Romans 5 discussing this very fact, that our salvation is sure because Christ's death totally defeated the effects of Adam's sin, completely.

But the tense of the verb, the "perfect" tense, brings out even more of what Jesus was saying. The perfect describes an action that was fully completed and has consequences at the time of speaking. Jesus could have used the aorist, ἐτελέσθη, and simply said, "The work is done." But there is more, there is hope for you and for me. Because Jesus fully completed his task, the ongoing effects are that you and I are offered the free gift of salvation so that we can be with him forever. Praise the Lord. Τετέλεσται.

*William D. Mounce*

### Overview

In this chapter we will learn that:

- the perfect indicates a completed action whose effects are felt in the speaker's present. The action normally occurred in the past;
- if a verb begins with a consonant, it receives a consonantal reduplication to form the perfect (λύω • λέλυκα);
- if a verb begins with a vowel, it receives a vocalic reduplication to form the perfect (ἀγαπάω • ἠγάπηκα);
- the perfect uses the tense formative *κα* and primary personal endings;
- the classical rule of the middle voice is that the subject does the action of the verb in some way that affects itself.



## English

- 25.1** English has no exact counterpart to the Greek perfect tense.
- The English past tense indicates that something happened in the past, whether it was continuous or undefined. “I wrote” means I did something previously, but it does not say whether I completed my studies.
  - When you use the helping verbs “have” or “has,” the action described was done in the (recent) past and the statement is accurate up to now (“I have written”).
  - The English present can describe an action with current consequences (“It is written”). This is close to the Greek perfect.

## Greek

- 25.2** **Meaning.** The Greek perfect is one of the more interesting tenses and is often used to express great theological truths. The Greek perfect *describes an action that was brought to completion and whose effects are felt in the present.*<sup>1</sup> Because it describes a completed action, by implication the action described by the perfect verb normally occurred in the past.

For example, “Jesus died” is a simple statement of an event that happened in the past. In Greek this would be in the aorist. But if we used the Greek perfect to say, “Jesus has died,” then we might expect the verse to continue by spelling out the present significance of that past action. “Jesus has died for my sins.”

Another example is the verb “to write.” When the Bible says, “It is written,” this is usually in the perfect tense. Scripture was written in the past but is applicable in the present. That is why some translations choose the present “It is written,” instead of “It has been written.” This emphasizes its abiding significance. The translation “It stands written” would state this nuance even clearer.

- 25.3** **Translation.** It can become somewhat complicated to translate the perfect tense because of the absence of any exact English parallel. Choose between the two possibilities below, depending upon the needs of the context.

- Use the helping verbs “have/has” and the past participle form of the verb (e.g., “has written”). Be sure to remember the true significance of the Greek perfect. This will help you differentiate between the aorist (“I wrote”) and the perfect (“I have written”).

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<sup>1</sup> Remember: the time of the verb is from the standpoint of the speaker/writer, not the reader. What is present to the biblical writer may or may not be present to us.



- Use the English present tense when the current implications of the action of the verb are emphasized by the context (“It is written”).

This is the last tense that you will learn (but see Advanced Information for the pluperfect). There are a few more variations, but this is the last actual tense. Once again, congratulations!

## Perfect

### 25.4 Chart: Perfect active indicative

*Reduplication + Perfect active tense stem +  
Tense formative (κα) + Primary active personal endings*

λ + ε + λυ + κα + μεν ▸ λελύκαμεν

The perfect active is a primary tense and uses primary endings. However, because of the alpha in the tense formative it appears to be similar to the first aorist.

### 25.5 Paradigm: Perfect active indicative

	<i>perfect active</i>	<i>translation</i>	<i>ending</i>	<i>aorist active</i>
1 sg	λέλυκα	I have loosed	-	ἔλυσα
2 sg	λέλυκας	You have loosed	ς	ἔλυσας
3 sg	λέλυκε(ν) <sup>2</sup>	He/she/it has loosed	-(ν)	ἔλυσε(ν)
1 pl	λελύκαμεν	We have loosed	μεν	ἐλύσαμεν
2 pl	λελύκατε	You have loosed	τε	ἐλύσατε
3 pl	λελύκασι(ν) <sup>3</sup>	They have loosed	σι (ν)	ἔλυσαν

<sup>2</sup> The tense formative changes from κα to κε, much like the change in the first aorist from σα to σε.

<sup>3</sup> The ending is actually νσι(ν), but the nu has dropped out because of the sigma.

The third plural can also be λέλυκαν, which resembles the first aorist. There are thirty-one perfect active, third person plural, forms in the New Testament; this “alternate” form occurs nine times.

## 25.6 Chart: Perfect middle/passive indicative

Reduplication +  
Perfect middle/passive tense stem +  
Primary middle/passive personal endings

λ + ε + λυ + μαι ▸ λέλυμαι

Note that there is no tense formative and no connecting vowel. The middle and passive are identical in the perfect, as they are in the present.

## 25.7 Paradigm: Perfect middle/passive indicative. The paradigm gives the translation of the passive.

	<i>perfect mid./pas.</i>	<i>translation</i>	<i>ending</i>	<i>present mid./pas.</i>
1 sg	λέλυμαι	I have been loosed	μαι	λύομαι
2 sg	λέλυσαι	You have been loosed	σαι <sup>4</sup>	λύῃ
3 sg	λέλυται	He/shē/it has been loosed	ται	λύεται
1 pl	λελύμεθα	We have been loosed	μεθα	λύομεθα
2 pl	λέλυσθε	You have been loosed	σθε	λύεσθε
3 pl	λέλυνται <sup>5</sup>	They have been loosed	νται	λύονται

## 25.8 Reduplication. The most notable difference in form between the perfect and other tenses is the reduplication of the initial letter. The fact that it is so obvious makes identification of the perfect relatively easy. There are several variations to the rules governing reduplication, but here are the basic guidelines.

<sup>4</sup> This is the only place where the true second person singular, primary passive ending appears without contraction obscuring its form. Elsewhere it is preceded by a vowel, the sigma drops out, and the vowels contract.

<sup>5</sup> The third person plural perfect passive occurs only nine times in the New Testament, six of those being the form ἀφέωνται (from ἀφίημι). See Advanced Information.

1. **Consonantal reduplication.** *If a verb begins with a single consonant,<sup>6</sup> that consonant is reduplicated and the two consonants are separated by an epsilon.*

λυ • λελυ • λέλυκα

If the consonant that was reduplicated is φ, χ, or θ, the reduplicated consonant will change to π, κ, or τ, respectively.

φανερύω • φεφανερο • πεφανέρωκα  
 χαρίζομαι • χεχαρίζ • κεχάρισμαι  
 θεραπεύω • θεθεραπευ • τεθεράπευμαι

As you can see from looking at the Square of Stops, the stop in the right column (“aspirates”) is shifting to its corresponding stop in the left column (“voiceless”).<sup>7</sup>

voiceless	voiced	aspirates
π	β	φ
κ	γ	χ
τ	δ	θ

2. **Vocalic reduplication.** *If a verb begins with a vowel or diphthong, the vowel is lengthened.<sup>8</sup> Vocalic reduplication is identical in form to the augment in the imperfect and aorist.<sup>9</sup>*

ἀγαπάω • ἠγάπηκα  
 αἰτέω • ἤτηκα

Now, when you see an initial augment/vocalic reduplication, the verb can be one of three tenses: imperfect; aorist; perfect.

If the verb begins with *two consonants*,<sup>10</sup> the verb will usually undergo vocalic and not consonantal reduplication.<sup>11</sup>

\*γνω (γινώσκω) • ἔγνωκα

<sup>6</sup> “Single consonant” means that there is not another consonant immediately after it.

<sup>7</sup> This is just the opposite of what happens to a stop followed by θη; see §24.10.

<sup>8</sup> It is common for a diphthong not to reduplicate. For example, the perfect form of εὐρίσκω is εὐρήκα.

<sup>9</sup> However, the functions of vocalic reduplication and the augment are significantly different. Reduplication indicates the completion of an action. The augment indicates past time.

<sup>10</sup> This is called a “consonant cluster.”



3. A compound verb reduplicates the verbal part of a compound verb, just like the imperfect and aorist augment the verbal part of a compound.

ἐκβάλλω › ἐκβέβληκα<sup>12</sup>

- 25.9 Tense form.** The perfect active is the fourth tense form listed in the lexicon, while the perfect middle/passive is the fifth.

ἀγαπάω, ἀγαπήσω, ἠγάπησα, ἠγάπηκα, ἠγάπημαι, ἠγαπήθην

Sometimes a perfect tense stem is identical to the present tense stem, while at other times it has undergone a change (such as a change in the stem vowel).

- 25.10 Tense formative.** The tense formative for the perfect active is κα (λέλυκα). The perfect passive has no tense formative (λέλυμαι).

- 25.11 Connecting vowel.** The perfect does not use a connecting vowel. In the active, the tense formative ends in a vowel so no connecting vowel is required. In the passive the endings are attached directly to the stem.

A good clue for recognizing the perfect middle/passive is the absence of both a tense formative and connecting vowels. This situation occurs only in the perfect middle/passive.

- 25.12 Personal endings.** Because the perfect is not an augmented tense, it uses the primary personal endings. However, because of the alpha in the tense formative, the perfect active looks similar to the first aorist, which is a secondary tense.

In the middle/passive there is no connecting vowel. The final consonant of the stem and the initial consonant of the personal ending come into direct contact, and as a result the final stem consonant is often changed (e.g., γράφω › γέγραμμαι). In the Advanced Information section of this chapter we have spelled out those changes. If this is too confusing, simply remember that in the perfect passive, the consonant immediately preceding the personal ending may be altered.

<sup>11</sup> If the second consonant is a lambda or rho, then the verb will usually reduplicate (γράφω › γέγραφα).

<sup>12</sup> βέβληκα is the perfect active of βάλλω.

**25.13 Contract verbs.** Contract verbs lengthen their contract vowel in both the active and passive, even though there is no tense formative in the passive.

ἀγαπάω › ἠγάπηκα  
ἀγαπάω › ἠγάπημαι

**25.14 Second perfects.** There are only a few second perfects in the New Testament, so they do not warrant a major discussion here. They are identical to the first perfect except that they use the tense formative  $\alpha$  and not  $\kappa\alpha$  in the active. You know five verbs that have second perfect forms.<sup>13</sup>

ἀκούω › ἀκήκοα      γράφω › γέγραφα  
γίνομαι › γέγονα      ἔρχομαι › ἐλήλυθα  
λαμβάνω › εἵληθα

There is no such thing as a second perfect in the middle/passive since there is no tense formative.

## Classical Meaning of the Middle

**25.15** It is finally time to learn the rest of the grammar pertaining to the middle voice.

If a verb is in the active, then the subject does the action of the verb. If the verb is in the passive, then the subject receives the action of the verb. The classical definition of the middle voice is that *the action of a verb in the middle voice in some way affects the subject*. We will call this the “self-interest” nuance of the middle.

This is not necessarily the reflexive idea. If the subject of the verb performs an action to itself, Greek usually requires the reflexive pronoun (ἐαυτοῦ).<sup>14</sup> Rather, in the middle the subject does the action of the verb to the direct object, and yet the action of the verb in some way affects the subject.

<sup>13</sup> οἶδα actually is a second perfect.

<sup>14</sup> Many grammars say the middle is “reflexive,” but we are uncomfortable with the term. The “direct reflexive” was common in Classical Greek but not in Koine. The only one in the New Testament is at Matt 27:5, but Moule (*Idiom Book*, 24) disputes even this one. See Wallace for discussion. There are a few verbs that are reflexive in the middle, but that has more to do with the meaning of the verb than the function of the middle voice.



Most middle paradigms translate the middle as “I loose *for myself*,” “They loose *for themselves*.” The problem with learning the middle this way is that the actual force of the middle in the Koine is not normally reflexive, or else the force of the middle is so subtle that it is scarcely discernible.

- 25.16** *In the majority of cases, the middle has the same meaning as the active. Either they are deponents, or their middle meaning is active to the English mind.*
- 25.17** *Despite classical usage, the “self-interest” idea is one of the less likely options for the translation of the middle.<sup>15</sup> Context will show whether the “self-interest” nuance is present.*

αἰτέω <sup>16</sup>	<i>active:</i> I ask <i>middle:</i> I ask (for myself)
βαπτίζω	<i>active:</i> I baptize <i>middle:</i> I dip myself
εὕρισκω	<i>active:</i> I find <i>middle:</i> I obtain (for myself)

It is possible that other verbs will have the “self-interest” nuance in specific contexts. As always, context must be the ultimate decider, but *just because a verb is in the middle does not mean the “self-interest” nuance is present.*<sup>17</sup>

- 25.18** *Only a few verbs have both a middle deponent and a passive deponent form. For example, in the aorist γίνομαι has both a middle deponent (ἐγενόμην) and a passive deponent (ἐγενήθη) aorist form.*

<sup>15</sup> Cf. Moule, *Idiom Book*, 24.

<sup>16</sup> *BDAG* does not say that αἰτέω has the self-interest sense in the New Testament, but see the exercises.

<sup>17</sup> A good example of the problems caused by assuming that the classical use of the middle is always present is found in 1 Corinthians 13:8, where Paul says that the gifts of tongues “will cease” (παύσονται). It is argued by some that because παύσονται is middle, Paul is saying the gift of tongues will cease in and of itself.

Regardless of one’s views on the topic of spiritual gifts, we feel this is an incorrect interpretation of the middle. It assumes that the middle here has the classical usage, even though *BDAG* lists no self-interest meaning for the middle of παύω. And when one looks at the other eight occurrences of the verb, it is seen that the verb is a middle deponent and not reflexive. The best example is in Luke 8:24, where Jesus calms the sea. “Jesus rebuked the wind and calmed the water, and *they ceased* and became calm” (ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη). The wind and water certainly did not “cease” in and of themselves. The middle of this verb does not designate “self-interest”; it is deponent.



**25.19 Parsing.** How we parse a middle form is a bit arbitrary; but we need to be consistent, so here are our suggested guidelines. Your teacher may prefer another system.

- If you can clearly tell it is a middle (future; aorist), then say it is a middle.

However, if the middle is deponent, you should say “deponent” and not “middle.” The only way to know if a verb is deponent in the middle is to memorize it.

- If you cannot tell it is middle (present; imperfect; perfect), for now assume it is passive or deponent. If it does not make sense in context, perhaps it is middle.

## Congratulations

**25.20** You now know all the tenses in the indicative. It is important that you spend some time going through the chart entitled *Tense Stems of Verbs Occurring Fifty Times or More in the New Testament* in the Appendix (pages 382-395). You need to see which tense stems you know and which ones you need to work on. If you can master this chart, verbs will be much easier for you.

In the Appendix there is a summary chart of λύω in all the tenses and voices (page 359). There are also a series of charts covering all the indicative (pages 363-369). This would be a good time to review them, making sure you can recognize every different form.<sup>18</sup>

**25.21 Master Verb Chart.** The *Master Verb Chart* is now complete for the indicative. To indicate reduplication we have simply entered λε as if we were reduplicating λύω. But remember that the perfect can also undergo vocalic reduplication to form the perfect.

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<sup>18</sup> There is a class of verbs you will not meet until chapter 34 whose lexical forms end in μι and not ω (“athematic”). Ignore these words in the charts until then.

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### Master Verb Chart

<i>Tense</i>	<i>Aug/ Redup</i>	<i>Tense stem</i>	<i>Tense form.</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>1st sing paradigm</i>
<i>Present act</i>		pres		ο/ε	prim act	λύω
<i>Present mid/pas</i>		pres		ο/ε	prim mid/pas	λύομαι
<i>Imperfect act</i>	ε	pres		ο/ε	sec act	ἔλυον
<i>Imperfect mid/pas</i>	ε	pres		ο/ε	sec mid/pas	ἐλύομην
<i>Future act</i>		fut act	σ	ο/ε	prim act	λύσω
<i>Liquid fut act</i>		fut act	εσ	ο/ε	prim act	μενῶ
<i>Future mid</i>		fut act	σ	ο/ε	prim mid/pas	πορεύσομαι
<i>Liquid fut mid</i>		fut act	εσ	ο/ε	prim mid/pas	μενοῦμαι
<i>1st future pas</i>		aor pas	θησ	ο/ε	prim mid/pas	λυθήσομαι
<i>2nd future pas</i>		aor pas	ησ	ο/ε	prim mid/pas	ἀποσταλήσομαι
<i>1st aorist act</i>	ε	aor act	σα		sec act	ἔλυσα
<i>Liquid aorist act</i>	ε	aor act	α		sec act	ἔμεινα
<i>2nd aorist act</i>	ε	aor act		ο/ε	sec act	ἔλαβον
<i>1st aorist mid</i>	ε	aor act	σα		sec mid/pas	ἐλυσάμην
<i>2nd aorist mid</i>	ε	aor act		ο/ε	sec mid/pas	ἐγενόμην
<i>1st aorist pas</i>	ε	aor pas	θη		sec act	ἐλύθην
<i>2nd aorist pas</i>	ε	aor pas	η		sec act	ἐγράφην
<i>1st perfect act</i>	λε	perf act	κα		prim act	λέλυκα
<i>2nd perfect act</i>	λε	perf act	α		prim act	γέγονα
<i>Perfect mid/pas</i>	λε	perf pas			prim mid/pas	λέλυμαι

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### Summary

1. The perfect indicates a completed action whose effects are felt in the speaker's present. The action usually occurred in the past.
2. Verbs that begin with a single consonant reduplicate to form the perfect. If the initial consonant was φ, χ, or θ, the reduplicated consonant will be π, κ, or τ, respectively.
3. Verbs beginning with a consonant cluster or a vowel usually undergo a vocalic reduplication (lengthening). Although this looks like an augment, it is essentially different in function. Initial diphthongs usually do not reduplicate.

4. The perfect active uses *κα* for its tense formative and primary active endings. The perfect middle/passive has neither tense formative nor connecting vowels. The middle and passive forms are identical.
5. Contract verbs lengthen their contract vowel in both active and passive.
6. The classical rule of the middle voice is that the subject does the action of the verb in some way that affects itself. Only context and the use of the word elsewhere can determine if this nuance is present in a specific verse. It cannot be automatically assumed.

In most cases, a middle has the same meaning as the active. Either the middle is a true middle with an active meaning, or it is a deponent.

7. When parsing middles, if you can clearly tell that it is a middle, say so. If it is a middle deponent, say so. If you cannot tell whether a form is middle or passive, assume it is passive.

## Vocabulary

αἰτέω	I ask, demand (70; *αιτε) (ἦτουν), αἰτήσω, ἤτησα, ἤτηκα, -, -
μᾶλλον	more, rather (81) <sup>19</sup>
μαρτυρέω	I bear witness, testify (76; *μαρτυρε) <sup>20</sup> (ἐμαρτύρουν), μαρτυρήσω, ἐμαρτύρησα, μεμαρτύρηκα, μεμαρτύρημαι, ἐμαρτυρήθην

Total word count in the New Testament:	138,162
Number of words learned to date:	269
Number of word occurrences in this chapter:	281
Number of word occurrences to date:	105,995
Percent of total word count in the New Testament:	76.72%

## Previous Words

present	perfect active	perfect middle/passive
ἀκούω	ἀκήκοα	-
ἄρχω	-	-
δύναμαι	-	-
διδάσκω	-	-
ἔχω	ἔσχηκα	-

<sup>19</sup> When *μᾶλλον* is used with *ἢ*, *ἢ* is usually translated “than,” not “or.”

<sup>20</sup> The cognate noun *μάρτυς* means *witness*. A *martyr* is one who witnesses to the faith by dying.



present	perfect active	perfect middle/passive
θέλω	-	-
λύω	-	λέλυμαι
πιστεύω	πεπίστευκα	πεπίστευμαι
πορεύομαι	-	πεπόρευμαι

### Ablaut and stem change

ἀπέρχομαι	ἀπελήλυθα	-
ἀποθνήσκω	-	-
βάλλω <sup>21</sup>	βέβληκα	βέβλημαι
γίνομαι	γένονα	γεγένημαι
γινώσκω	ἔγνωκα	ἔγνωσμαι
ἔρχομαι	ἐλήλυθα	-
εὐρίσκω	εὔρηκα	-
λέγω	εἶρηκα	εἶρημαι <sup>22</sup>
πίνω	πέπωκα	-

### Stems ending in a stop

ἄγω	-	-
βαπτίζω	-	βεβάπτισμαι
βλέπω	-	-
γράφω	γέγραφα	γέγραμμαι
δοξάζω	-	δεδόξασμαι
κηρύσσω	-	-
λαμβάνω	εἵληφα	-
προσέρχομαι	προσελήλυθα	-
προσεύχομαι	-	-
συνάγω	-	συνήγμαι,
σώζω	σέσωκα	σέσωσμαι <sup>23</sup>
ὑπάγω	-	-

### Contract stems

ἄγαπάω	ἠγάπηκα	ἠγάπημαι
ἀκολουθέω	ἠκολούθηκα	-

<sup>21</sup> The same basic change has occurred to both perfect forms (see καλέω below). The root of βάλλω is \*βαλ. The stem vowel has dropped out (ablaut), and the eta has been inserted after the stem.

<sup>22</sup> The perfect tense stem is built from the root \*ερ, as is the aorist passive.

<sup>23</sup> σώζω occurs in the New Testament once in the indicative, and the sigma is not inserted (σέσωται, Acts 4:9). It occurs twice as a participle, with the sigma inserted (σεσωσμένοι, Eph 2:5, 8).

present	perfect active	perfect middle/passive
γεννάω	γεγέννηκα	γεγέννημαι
ζάω	-	-
ζητέω	-	-
καλέω <sup>24</sup>	κέκληκα	κέκλημαι
λαλέω	λελάληκα	λελάλημαι
ώραώ	έώρακα	-
πληρώω	πεπλήρωκα	πεπλήρωμαι
ποιέω	πεποίηκα	πεποίημαι
προσκυνέω	-	-
τηρέω	τετήρηκα	τετήρημαι

### Liquid stems

αἶρω	ἤρκα	ἤρμαι
ἀποκτείνω	-	-
ἀποστέλλω	ἀπέσταλκα	ἀπέσταλμαι
βάλλω	βέβληκα	βέβλημαι
ἐγείρω	-	ἐγήγερμαι
ἐκβάλλω	-	-
κρίνω	κέκρικα	κέκριμαι
μένω	μεμένηκα <sup>25</sup>	-
χαίρω	-	-

## Advanced Information

**25.22 Third person plural, perfect middle/passive.** The third person plural perfect passive occurs only nine times in the New Testament, six of those being the form ἀφέωνται (from ἀφήμι). The third person plural middle never occurs in the New Testament.

Part of this absence is explained by what is called a **periphrastic construction**. This construction uses the third person plural present form of εἶμι and the perfect participle of the verb (see chapter 30) as a “round about” way of stating the third person plural. Here is the rule that governs whether a verb will form its third person plural, perfect middle/passive, periphrastically or not.<sup>26</sup>

<sup>24</sup> The same basic change has occurred to both perfect forms (see βάλλω above). The root of καλέω is \*καλεF. The stem vowel (ablaut) and digamma have dropped out, and the final epsilon has lengthened to eta.

<sup>25</sup> The perfect of μένω does not occur in the New Testament, but the pluperfect does once, and the pluperfect is formed from the perfect tense stem.

Verbs formed periphrastically:

- stems ending in a consonant (except nu; for stems in stops, see below);
- stems adding a sigma to form the perfect passive tense stem.

Verbs not formed periphrastically:

- stems ending in nu drop the nu and are formed regularly;
- contract stems lengthen their final stem vowel.

**25.23 Stems ending in a stop.** Verbal roots that end in a stop undergo significant change in the perfect passive because they are placed immediately next to the consonant of the personal ending. Here is the full paradigm of changes (cf. Smyth, §409).

	<i>labial</i> (π β φ)	<i>velar</i> (κ γ χ)	<i>dental</i> (τ δ θ)
	γράφω	διώκω	πείθω
μαι	γέγραμμαι	δεδίωγμαi	πέπεισμαi
σαι	γέγραψαι	δεδίωξαι	πέπεισαι
ται	γέγραπται	δεδίωκται	πέπεισται
μεθα	γεγράμμεθα	δεδιώγμεθα	πεπείσμεθα
σθε	γέγραφε	δεδίωχθε	πέπεισθε
νται	εἰσὶ γεγραμμένοι	εἰσὶ δεδιωγμένοι	εἰσὶ πεπεισμένοι

In the second personal plural, in the labials the expected psi has become a phi (γεγραψθε › γεγραψθε › γέγραφε), and in the velars the expected xi has become a chi (δεδικσθε › δεδιωξθε › δεδίωχθε), contrary to the normal rules.

**25.24 Pluperfect.** There is one more tense that we should mention. It does not occur very frequently, so some teachers may prefer not to discuss it now. There are 28 verbs in the New Testament that appear as a pluperfect a total of 86 times.<sup>27</sup>

The pluperfect is used to describe an action that was completed and whose effects are felt at a time after the completion but before the time of the speaker. (The effects of the action described by the perfect is felt at the time of the speaker.)

<sup>26</sup> Cf. cf. Smyth, §408. Periphrastic (περί + φράσις) constructions occur in other situations as well.

<sup>27</sup> οἶδα occurs 33 times as a pluperfect, but its pluperfect functions as an imperfect or aorist (cf. §22.17). The pluperfect of ἴστημι occurs 14 times.



The pluperfect is formed from the perfect tense stem. Preceding the reduplication can be an augment, although this is not necessary, so we have placed the augment in parentheses. The first pluperfect is formed with the tense formative (κ) but the second pluperfect has none. Following the tense formative are the connecting vowels ει and secondary endings.

	1 pluperfect	2 pluperfect
	<i>active</i>	
1 sg	(ἐ)λελύκειν	(ἐ)γεγράφειν
2 sg	(ἐ)λελύκεις	(ἐ)γεγράφεις
3 sg	(ἐ)λελύκει(ν)	(ἐ)γεγράφει(ν)
1 pl	(ἐ)λελύκειμεν	(ἐ)γεγράφεμεν
2 pl	(ἐ)λελύκειτε	(ἐ)γεγράφετε
3 pl	(ἐ)λελύκεισαν	(ἐ)γεγράφεισαν

*middle/passive*

The middle/passive of the pluperfect follows the same pattern as the active except that it is formed from the perfect middle/passive tense form, and does not use a tense formative or connecting vowel.

1 sg	(ἐ)λελύμην
2 sg	(ἐ)λέλυσο
3 sg	(ἐ)λέλυτο
1 pl	(ἐ)λελύμεθα
2 pl	(ἐ)λέλυσθε
3 pl	(ἐ)λέλυντο

**25.25 Future perfect.** The future perfect appears six times in the New Testament, every time in a periphrastic construction (Matt 16:19; 18:18; John 20:23). There is a question as to their precise meaning; see the survey by D.A. Carson<sup>28</sup> and the *Exegetical Insight* for chapter 15.

<sup>28</sup> "Matthew," *The Expositor's Bible Commentary*, 8:370-72.

## Introduction to Participles

### Overview

In this chapter we will learn that:

- a participle is an “-ing” word like “eating,” “sleeping,” “procrastinating”;
- a participle is a verbal adjective, sharing characteristics of both a verb and an adjective;
- as a verb, a participle has tense (present, aorist, perfect) and voice (active, middle, passive);
- as an adjective, a participle agrees with the noun it modifies in case, number, and gender.

### English

**26.1** Participles are formed by adding “-ing” to a verb.<sup>1</sup> “The man, *eating* by the window, is my Greek teacher.” “After *eating*, I will go to bed.”<sup>2</sup>

**26.2** *Participles are verbal adjectives.*

A participle has verbal characteristics. “*While eating*, my Greek teacher gave us the final.” In this example, *eating* is a participle that tells us something about the verb *gave*. The teacher gave us the final while he was still eating. (*While* is an adverb that specifies when the action of the participle occurred.)

A participle also has adjectival aspects. “The woman, *sitting by the window*, is my Greek teacher.” In this example, *sitting* is a participle telling us something about the noun “woman.”

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<sup>1</sup> More correctly stated, “-ing” is added to form the active participle. “-ed” is added to form the passive participle. “Moved by the sermon, they all began to cry.”

<sup>2</sup> English has both *participles* and *gerunds*. When the -ing form is functioning adjectivally or adverbially, it is considered a participle. If it is functioning as a noun it is considered a gerund. The two are identical in form.

Greek has no gerund, so we use the term *participle* to describe what in English are gerunds and participles. Actually, Greek uses an infinitive (chapter 32) when English uses a gerund. For example, the sentence “Seeing is believing” in Greek would be “To see is to believe.”



- 26.3** When a participle has modifiers such as a direct object or an adverb, the participle and modifiers form a **participial phrase**. In translation it is important to identify the beginning and the end of the participial phrase, much like you do with a relative clause.
- 26.4** In a sentence like, "While *eating*, he saw her." English requires that "he" is the one who is eating, not "her," since "he" is closer in word order to the participle.

## Greek

- 26.5** Almost everything said above about the English participle applies to the Greek as well. It is important to realize this. The Greek participle can be somewhat frustrating to learn if you do not see its many similarities with English.

Also realize that it is essential to learn the Greek participle if you are to translate the New Testament with any proficiency. Participles are common and important.

Chapters 26 through 30 all deal with the participle. Although the chapters may seem lengthy, there is not that much new to learn in each one. Most of the grammar of participles is in this chapter, and the majority of the other four chapters deals with the form of the participle. And participles follow the normal first, second, and third declension inflection patterns, so there are no new case endings to learn.

Do not try to memorize the Greek forms you see in this chapter unless otherwise stated. They are just illustrations. Concentrate on learning the grammar.

- 26.6** **Adverbial and adjectival.** Because a participle is a verbal adjective, it shares the characteristics of both verbs and adjectives. As a *verb* participles have tense (present, aorist, perfect) and voice (active, middle, passive). As an *adjective* they agree with the word they are modifying in case, number, and gender. It may sound strange at first to think that a word can have both tense and case, but the Greek participle does. We will start our discussion by looking at the verbal characteristics of the participle, and then its adjectival characteristics.
- 26.7** **Formation.** A participle can be built on any verb.

The participle λύοντες is built on λύω.

The participle πιστεύοντες is built on πιστεύω.

The participle morpheme is *ντ*. (A "morpheme" is the smallest unit of meaning in the formation of a word.)



**26.8 Aspect.** The key to understanding the meaning of participles is to recognize that their significance is primarily one of aspect, i.e., type of action. This is the genius, the essence, of participles. They do not necessarily indicate when an action occurs ("time": past, present). Because there are three aspects, there are three participles.

- The *present* participle describes a *continuous* action and is formed from the present stem of a verb.
- The *aorist* participle describes an action without commenting on the nature of the action (*undefined*) and is formed from the aorist stem of a verb.
- The *perfect* participle describes a *completed action with present effects* and is formed from the perfect stem of a verb.

	<i>aspect</i>	<i>tense stem</i>
<i>present</i>	continuous	present
<i>aorist</i>	undefined	aorist
<i>perfect</i>	completed	perfect

**26.9 Two basic uses of the participle.** Because a participle is a verbal adjective, it performs one of two basic functions depending on whether its verbal or its adjectival aspect is emphasized.

If it is an **adverbial participle**, the action described by the participle is primarily directed toward the verb. This kind of participle is usually translated with an adverbial phrase. "*While studying for his Greek final, Ian fell asleep.*"

If it is an **adjectival participle**, the action described by the participle primarily modifies a noun or pronoun. This kind of participle is usually translated as an adjectival phrase. "*Ian saw Kathy sitting by the window.*" (If you inserted "while" before "sitting," it would be adverbial.)

Context determines whether a participle is adverbial or adjectival. Its form does not vary.

## Verbal Side of the Participle

- 26.10 Tense.** Participles can be built on the present, aorist, or perfect tense stems.<sup>3</sup> Memorize the morphemes.<sup>4</sup> They are in bold type.

The **present** participle λύοντες is built on the present tense stem of λύω (λυ + ο + **ντ** + ες).

The **aorist** participle λύσαντες is built on the aorist tense stem of λύω (λυ + σα + **ντ** + ες). Notice that there is no augment.

The **perfect** participle λελυκότος is built on the perfect tense stem of λύω (λε + λυ + κ + **οτ** + ος).

- 26.11 Voice.** A participle can be active, middle, passive, or deponent. If the verb is deponent, its corresponding participle will be deponent. Greek uses different participle morphemes for the different voices.

ἀκούοντες is active, which means the word it is modifying is doing the action of the participle.

ἀκουόμενοι is passive, which means the word it is modifying is receiving the action of the participle.

ἐρχόμενοι is deponent, because ἔρχομαι, the verb on which it is built, is deponent.

## Adjectival Side of the Participle

- 26.12** As an adjective, the participle must agree with the noun it modifies in case, number, and gender.

The man, eating the chocolate, is my brother.

If this were in Greek, *eating* would be nominative singular masculine because *eating* is modifying “man” (ἄνθρωπος), which is nominative singular masculine.

ἑβλεψε τὸν ἄνθρωπον τὸν διδάσκοντα τὴν κοινήν.

He saw the man *who was teaching* the Koine.

Because the participle is modifying ἄνθρωπον, and because ἄνθρωπον is accusative singular masculine, the participle διδάσκοντα must also be accusative singular masculine. This is how an adjective behaves, so the grammar is not new.

<sup>3</sup> There also is a participle that is built on the future tense stem, but it occurs only twelve times in the New Testament. See Advanced Information in chapter 28.

<sup>4</sup> We use the nominative plural forms below since they show the unmodified participle morpheme.



- 26.13 Subject.** A participle technically does not have a subject. However, because a participle must agree in case, number, and gender with the word it is modifying, it is a relatively easy task to discover who is doing the action of the participle.

For example, if you were to say in Greek, “He saw her, while studying,” the participle *studying* would be either nominative masculine (if he was studying) or accusative feminine (if she was studying). Greek does not use word order as does English in this situation.

In the example ἔβλεψε τὸν ἄνθρωπον τὸν διδάσκοντα τὴν κοινήν, you can tell that it was not the “He” (ἔβλεψε) who was teaching but the “man” (ἄνθρωπον), since the participle (διδάσκοντα) is accusative. If “He” were teaching, the participle would be διδάσκων (nominative).

### Other Elements of the Participle

- 26.14 Modifiers, etc.** A participle has other characteristics that it shares with verbs.

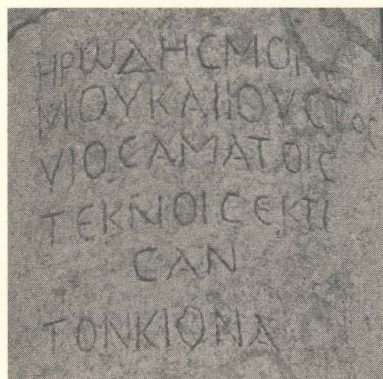
It can have a direct object in the accusative. “After studying *her Greek*, the student thought she had died and gone to heaven.” “Greek” is the direct object of the participle “studying.”

A participle can also have modifiers such as prepositional phrases, adverbs, etc. “After studying *quietly for a long time*, I finally understood the paradigm.” “Quietly” is an adverb, and “for a long time” is a prepositional phrase, both modifying the participle “studying.”

- 26.15 Negation.** The negation οὐ is normally used in the indicative. Since the participle is not an indicative form, participles are usually negated by μή. It has the same meaning as οὐ.

- 26.16 No personal endings.** You will notice that the participle does not use personal verb endings. It is not a finite verbal form and therefore is not limited by a subject.

This inscription is on a column in the synagogue in Capernaum. The synagogue was built on top of a first century synagogue. The inscription reads, Ἡρώδης Μονιμοῦ καὶ Ἰουστὸς υἱὸς ἅμα τοῖς τέκνοις ἔκτισαν τὸν κίονα, of course without the accents. It means, “Herod (the son) of Monimos and Justos (his) son together with their children erected this column.”





**26.17 Parsing.** Because the participle is a verbal adjective, there are eight things to remember. We suggest you start with its verbal characteristics and then move on to its adjectival. (Teachers will differ on their preferences, so be sure to ask.)

Tense; voice; “participle”;<sup>5</sup> case; number; gender; lexical form; meaning of inflected form.

ἀκούοντος: present active participle, genitive singular masculine, from ἀκούω, meaning “hearing.”

## The Following Chapters

**26.18** To make the participle easier to learn, we have separated its basic uses into different chapters.

- Chapter 27 deals with present adverbial participles.
- Chapter 28 discusses aorist adverbial participles.
- Chapter 29 covers the adjectival use of participles.
- Chapter 30 introduces the perfect participle.

You have now learned the majority of the grammar of participles. It remains only to learn their forms, and you already know all their case endings from your study of adjectives.

## Summary

1. A participle is a verbal adjective, sharing characteristics of both a verb and an adjective.
2. As a verb, it has tense (present, aorist, perfect) and voice (active, middle, passive). If the verb is deponent, its corresponding participle will be deponent.
3. As an adjective, it agrees with the noun it modifies in case, number, and gender.

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<sup>5</sup> A participle is not technically a “mood” like the indicative, but for simplicity’s sake say it is a participle where you normally place the mood.

## Present (Continuous) Adverbial Participles

### Exegetical Insight

At the heart of the Christian experience is a radical transformation from what we were by nature into what God intends us to become by grace. Nowhere is that transformation stated with greater clarity than in 2 Corinthians 3:18. And at the heart of this verse is a present middle participle that reveals the secret of Christian growth and maturity.

What this verse tells us is that a wonderful change is taking place in the life of the believer. Although a veil remains over the mind of the unbeliever (v. 15), that veil is lifted for those who are in Christ (vv. 14, 16). They are being changed into the image of Christ from one degree of glory to the next.

The secret of divine transformation lies in the participle *κατοπτριζόμενοι*. It comes from a verb which, in the middle, originally meant “to look into a mirror.” Then it came to mean “to gaze upon” or “to contemplate.” Taking the participle in the instrumental sense we read, “We all are being changed into the image of Christ *by beholding* the glory of the Lord.”

Transformation into the likeness of Christ is the inevitable result of gazing upon his glory. We become like that which dominates our thoughts and affections. Like Nathaniel Hawthorne’s “great stone face,” which shaped the life of the one who spent his days looking at that craggy representation of all that was held to be good and pure, so also does the believer gradually take on a family resemblance to his Lord as he spends his time contemplating the glory of God.

Note that the participle is present tense. It is a continual contemplation that effects the transformation. As the participle is present tense, so also is the finite verb “are being changed” (*μεταμορφούμεθα*). The transformation keeps pace with the contemplation. They are inextricably bound together. By continuing to behold the glory of the Lord we are continually being transformed into his image.

*Robert H. Mounce*

### Overview

In this chapter you will learn that:

- there is no time significance to a participle;
- the present participle is built on the present tense stem of the verb and



indicates a continuous action;

- the present participle is formed with the present tense stem + connecting vowel + participle morpheme + case ending;
- to translate you must first discover the participle's aspect, voice, and meaning. You can usually translate it with the "-ing" form of the verb, sometimes with the key words "while" or "because."

## Greek

### 27.1 Summary of the present adverbial participle.

- a. The present participle is built on the present tense stem of the verb.
- b. It describes a continuous action.

It will often be difficult to carry this "on-going" nuance into your translation, but this must be the foremost consideration in your mind. Everything else pales in light of the aspect of the participle.

- c. In this chapter we are learning the adverbial participle, which means that *the action described by the participle is related to the verb*.

The adverbial participle is usually translated as a type of adverbial clause. Use the -ing form of the participle in translation and, if appropriate, preface the translation of the participle with the adverb *while* or *because*.<sup>1</sup>

ὁ ἄνθρωπος ἀπέθανε διδάσκων τὴν κοινήν.  
"The man died *while teaching* koine."

He was currently teaching the language when he died. He died very happily!

- d. Even though the participle is adverbial, it still must agree with a noun or pronoun in case, number, and gender.<sup>2</sup> For example, if the noun is ἄνθρωπος, the participle would be διδάσκων (nominative singular masculine).
- e. If the participle is active, the word it modifies does the action of the participle. If the participle is passive, the word it modifies receives the action of the participle.
- f. The adverbial participle is always anarthrous (i.e., not preceded by the article). See the example in §27.1c. above.

<sup>1</sup> As you advance in your understanding of the language, you will find that there are other ways to translate this participle, but at your present stage this practice is recommended.

<sup>2</sup> Sometimes the pronoun is implied in the verb as its subject.



**27.2** Most grammars use the term “present” participle because this participle is built on the present tense stem of the verb. This nomenclature is helpful in learning the form of the participle. However, it tends to do a serious disservice because the student may infer that the present participle describes an action occurring in the present time, which it may not. It describes a continuous action. Because the participle is not in the indicative, there is no time significance to the participle.<sup>3</sup> We suggest adopting the terminology “continuous participle” because it rightly emphasizes the true significance of the participle that is built on the present tense stem: its aspect.

**27.3 Summary chart: present (continuous) participle**

*Present tense stem + Connecting vowel +  
Participle morpheme + Case endings*

πιστευ + ο + ντ + ες

To form a participle you add the participle morpheme to the end of the verb (with connecting vowel), and add the case ending to the participle morpheme.

Participles are formed from only four morphemes (which undergo some slight variations in the different tenses and genders). They must be memorized.

- ντ is the usual active morpheme. It appears as ντ in the masculine and neuter, and is third declension.
- ουσσ is the active morpheme in the present feminine.<sup>4</sup> In most of the participles, the feminine form is somewhat different from the masculine and neuter. It also differs substantially in the three tenses. The feminine participle is always first declension.
- μενο/η is the middle/passive morpheme.<sup>5</sup>

<sup>3</sup> There is an implied time relationship between the time of the participle and the time of the main verb, but it is secondary to the true significance of the participle. See Advanced Information.

<sup>4</sup> ουσσ and ντ are morphologically related. If you want to learn why the changes are so drastic, see *MBG*, §91.

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>act</i>	ντ	ουσα	ντ
<i>mid/pas</i>	μενο	μενη	μενο

- οτ is the active morpheme used with the perfect. We will meet this form in chapter 30.

Learn to view the participle morpheme as an important indicator, much like the tense formatives. When you see a “οτ + case ending,” you can be quite sure the word is an active participle. When you see a “μενο/η + case ending,” it is probably a middle/passive participle.

### Present (Continuous) Participle: Active

#### 27.4 Chart

<p><i>Present tense stem + Connecting vowel + Active participle morpheme + Case endings</i></p> <p>πιστευ + ο + ντ + ες › πιστεύοντες</p>
---

- 27.5 Paradigm: Present active participle.** The active participle morpheme in the masculine and neuter is ντ, which, when joined with the connecting vowel, looks like οτ. In the feminine the οτ has been replaced by ουσα.

<sup>5</sup> The slash means it sometimes is μενο (masculine and neuter) and other times μενη (feminine).

Advanced information: the actual morpheme is μεν; but in order to function as a first and second declension form it had to end with a vowel, so the usual declension vowels were added. Treat the vowel as part of the morpheme.

	3	1	3
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	λύων <sup>6</sup>	λύουσα	λῦον <sup>7</sup>
<i>gen sg</i>	λύοντος	λυούσης <sup>8</sup>	λύοντος
<i>dat sg</i>	λύοντι	λυούση	λύοντι
<i>acc sg</i>	λύοντα	λύουσαν	λῦον
<i>nom pl</i>	λύοντες	λύουσαι	λύοντα
<i>gen pl</i>	λύόντων	λυουσῶν	λύόντων
<i>dat pl</i>	λύουσι(ν) <sup>9</sup>	λυούσαις	λύουσι(ν) <sup>10</sup>
<i>acc pl</i>	λύοντας	λυούσας	λύοντα

Notice how similar the endings are to those of πᾶς.

- 27.6 Six forms.** One of the keys to learning the participle is to memorize the main six forms of each participle listed below (nominative and genitive singular, all three genders, with the connecting vowel and case endings). Once you see the changes between nominative and genitive forms, it is easy to recognize the other forms. You may want to list the dative plural under the genitive singular forms as well, especially for third declension forms.

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ων	ουσα	ον
<i>gen sg</i>	οντος	ουσης	οντος

- 27.7 Contract verbs.** Contract verbs are regular in their participial forms. The contract vowel contracts with the connecting vowel, as it does in the indicative.

ἀγαπα + οντος , ἀγαπῶντος

- <sup>6</sup> No case ending is used, the tau drops off because it cannot stand at the end of a word (rule 8), and the omicron lengthens to omega to compensate for the loss (\*λυ + οντ + - → λυον → λύων).
- <sup>7</sup> As with the nominative singular masculine, no case ending is used, the tau drops out (rule 8), but in the neuter the connecting vowel does not lengthen.
- <sup>8</sup> As you will remember, if the letter before the final stem vowel is epsilon, iota, or rho, then the genitive stays ας. Otherwise, it shifts to ης (§7.14).
- <sup>9</sup> The ντ drops out because of the sigma, and the omicron lengthens to ου in order to compensate for the loss (οντσι , οσι , ουσι). Be sure not to confuse this form with the third person plural indicative (λύουσι, “they loose”).
- <sup>10</sup> See the footnote to the masculine plural form.



**27.8** εἰμί. Notice that the active forms of εἰμί look like the participle morpheme with case endings. They always have a smooth breathing. Translate them with the English participle "being." (Obviously there can be no passive form of εἰμί.)

**27.9** Paradigm: Present active participle of εἰμί

	3	1	3
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ὄν	οῦσα	ὄν
<i>gen sg</i>	ὄντος	οὔσης	ὄντος
<i>dat sg</i>	ὄντι	οὔσῃ	ὄντι
<i>acc sg</i>	ὄντα	οὔσαν	ὄν
<i>nom pl</i>	ὄντες	οὔσαι	ὄντα
<i>gen pl</i>	ὄντων	οὔσων	ὄντων
<i>dat pl</i>	οὔσι(ν)	οὔσαις	οὔσι(ν)
<i>acc pl</i>	ὄντας	οὔσας	ὄντα

**Present (Continuous) Participle: Middle/Passive**

**27.10** Chart

*Present tense stem + Connecting vowel +  
Middle/passive participle morpheme + Case endings*

λυ + ο + μενο + ι ▶ λυόμενοι

**27.11** Paradigm: Present middle/passive participle. The middle/passive participle morpheme is **μενο/η**, which, when joined with the connecting vowel, looks like **ομενο/η**.

	2	1	2
	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	λυόμενος	λυομένη	λυόμενον
<i>gen sg</i>	λυομένου	λυομένης	λυομένου
<i>dat sg</i>	λυομένῳ	λυομένῃ	λυομένῳ
<i>acc sg</i>	λυόμενον	λυομένην	λυόμενον
<i>nom pl</i>	λυόμενοι	λυόμεναι	λυόμενα
<i>gen pl</i>	λυομένων	λυομένων	λυομένων
<i>dat pl</i>	λυομένοις	λυομέναις	λυομένοις
<i>acc pl</i>	λυομένους	λυομένας	λυόμενα

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ομενος	ομενη	ομενον
<i>gen sg</i>	ομενου	ομενης	ομενου

## Translation Procedure

**27.12 Initial questions.** You should ask the following three questions of any participle before you attempt a translation.

1. **Aspect?** If the participle is formed on the present tense stem, then it is a present participle. This means that your translation should be continuous if possible. (All the participles you will meet in this chapter and the next are continuous.)
2. **Voice?** The voice of a participle will be either active, middle, or passive, depending on the verb's stem and participle morpheme. (Do not forget about deponent verbs.)
3. **Meaning?** What does the lexical form of the verb mean? This includes finding the participle's case, number, and gender so you can see which word it is modifying.

**27.13 Translation.** Once you have the answers to all three questions, you can understand what the participle is saying. There are different ways to translate an adverbial participle, but the following four are common. Context will show you which one to use.

- It is easiest to translate with the -ing form of the English verb.

ἀπεκρίθη λέγων ...

"He answered saying ...."

- Some adverbial participles require using the key word “while” before the -ing form. This is called the **temporal** use of the participle.

λέγων ἐγὼ ἔρχομαι ...  
“While speaking I come ....”

- Adverbial participles can give the *cause* or *reason* for something, and the key word “because” may be used (**causal** participle).

Ἰωσήφ ... δίκαιος ὢν ... ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.  
Joseph, *because he was* righteous, decided to divorce her quietly.

- If the participle is passive, use “being” and the English past participle.

δοξαζόμενος, ὁ θεός ...  
“While being glorified, God ....”

As we will see later, there are other uses of the participle and other ways to translate it, but these are sufficient for the time being.

It will often be impossible to convey the full force of the participle’s aspect in your English translation, but you can in your preaching, teaching, and studying.

**27.14 Master Participle Chart.** Just as we had with indicative verbs, we now have a master chart for participles, showing how each form is put together. Memorize this with the same care that you did the Master Verb Chart. The first part is for the participle morphemes. The second is for the different tense/voice combinations. Both will be added to in the following chapters.

<i>morpheme</i>	<i>tense/voice</i>	<i>case endings</i>
ντ	all active (aorist passive)	3-1-3
μενο/η	all middle/passive (all middle)	2-1-2

<i>tense &amp; voice</i>	<i>redup</i>	<i>stem</i>	<i>t.f. c.v.</i>	<i>morpheme &amp; c.e.</i>	<i>nom. plural</i>	<i>six memory forms</i>
<i>present active</i>		present	ο	ντ / ουσα	λέγοντες	ων, ουσα, ον οντος, ουσης, οντος
<i>present mid/pas</i>		present	ο	μενο/η	λεγόμενοι	ομενος, ομενη, ομενον ομενου, ομενης, ομενου



## Summary

1. The present participle is built on the present tense stem of the verb and indicates a continuous action. There is no time significance to a participle. We encourage students to adopt the terminology “continuous” participle.
2. An adverbial participle describes an action that is related to the verb. Its form is determined by the word it modifies.
3. The adverbial participle is anarthrous.
4. The Master Participle Chart (previous page).
5. The participle of εἰμί looks like the participle morpheme with a case ending, always with smooth breathing.
6. To translate you must first discover a participle’s aspect, voice, and meaning. You can usually translate a present participle with the “-ing” form of the verb, sometimes with the key words “while” or “because.”

## Vocabulary

ἀναβαίνω	I go up, come up (82; ἀνά + *βα)
ἀρχιερεύς, -έως, ὁ	(ἀνέβαινον), ἀναβήσομαι, ἀνέβην, ἀναβέβηκα, -, - chief priest, high priest (122; *ἀρχιερεF) <sup>11</sup>
δεξιός, -ιά, -ίον	right (54; *δεξιο/α) <sup>12</sup>
δύο <sup>13</sup>	two (135) <sup>14</sup>
ἕτερος, -α, -ον	other, another, different (99; *έτερο/α) <sup>15</sup>

<sup>11</sup> The two parts to this compound noun were switched in the word ἱεράρχης meaning “hierarchy” (*sacred* [ἱερός] + *ruler* [ἀρχός]).

<sup>12</sup> You will usually have to add a word to your translation of this word. Context will tell you what it should be. Normally it will be “hand” or “side.” It is related to the Latin word “dextra” that gave rise to the English adjective *dextral*, which means “right-handed.”

<sup>13</sup> δύο is declined as follows.

<i>nom pl</i>	δύο
<i>gen pl</i>	δύο
<i>dat pl</i>	δυσί(ν)
<i>acc pl</i>	δύο

<sup>14</sup> A *dyarchy* (also *diarchy*) is a dual government system. A *dyad* (δύάς) is two units viewed as one.

<sup>15</sup> *Heterodoxy* (ἑτερόδοξος) is unorthodoxy, holding a position different from the right one.

εὐαγγελίζω	I bring good news, preach (54; *εὐαγγελιδ) <sup>16</sup> (εὐηγγελίζον), -, εὐηγγέλισα, -, εὐηγγέλισμαι, εὐηγγελίσθην
θεωρέω	I look at, behold (58; *θεωρε) -, ἐθεώρησα, -, -, -
Ἰεροσόλυμα, τά οῦ ἡ <sup>17</sup>	Jerusalem (62; *Ἰεροσόλυμα). Indeclinable.
κάθηναι	I sit (down), live (91; *καθη) <sup>18</sup> (ἐκαθήμην), καθήσομαι, -, -, -
καταβαίνω	I go down, come down (81; κατὰ + *βα) (κατέβαινον), καταβήσομαι, κατέβην, καταβέβηκα, -, -
οὗ	where (27; adverb) <sup>19</sup>
παρακαλέω	I call, urge, exhort, comfort (109; παρά + *καλεF) <sup>20</sup> (παρεκάλουν), -, παρεκάλεσα, -, παρακέκλημαι, παρεκλήθην
πείθω	I persuade (52; *πειθ) (ἐπειθον), πείσω, ἐπέισα, πέποιθα, πέπεισμαι, ἐπέισθην
τρεις, τρία	three (68; *τρεις) <sup>21</sup>

Total word count in the New Testament:	138,162
Number of words learned to date:	283
Number of word occurrences in this chapter:	1,121
Number of word occurrences to date:	107,116
Percent of total word count in the New Testament:	77.53%

<sup>16</sup> εὐαγγελίζω usually occurs in the middle (εὐαγγελίζομαι) with no difference in meaning from the active. The preacher *evangelizes* the audience with the good news of the gospel.

<sup>17</sup> Ἰεροσόλυμα can be either neuter plural or feminine singular.

<sup>18</sup> When the pope speaks “*ex cathedra*” (which is actually from the Latin but with obvious links to the Greek), he is speaking with the full authority of the pope, as one who is sitting on the seat of authority.

<sup>19</sup> Do not confuse this word with the negation (οὐ) or the genitive masculine/neuter relative pronoun (οὗ). Although it occurs only 27 times in the New Testament, it is so easily confused that it is included here.

<sup>20</sup> Jesus used the cognate noun παράκλητος, “Paraclete,” for the Holy Spirit, one who is called (κλήτος) alongside (παρά) to encourage and help Christians (John 14:26).

<sup>21</sup> A *triad* (τριάς) is a group of three things. A *tricycle* has three wheels.



## Advanced Information

**27.15** If you want to use this advanced information in translating the exercises, do your exercises first before reading this section. Then come back, read this discussion, and redo your exercises.

**27.16** Most grammars view the following material as an essential part of the participle, and certainly in the long run it is important. But because there is already so much to learn about the participle, we thought it best to include the discussion of a participle's relative time here. If you can learn it, as well as everything else in this chapter, then by all means do so. If you are struggling, ignore it for the time being. But, eventually you should come back and learn it.

**27.17** **Relative Time.** There is an important distinction between absolute and relative time. An indicative verb indicates **absolute** time. For example, if an indicative verb is present tense, then it usually indicates an action occurring in the present. If the Greek participle indicated absolute time, then the present participle would indicate an action occurring in the present.

However, the Greek participle does not indicate absolute time. It indicates **relative** time. This means that the time of the participle is relative to the time of the main verb. *The present participle describes an action occurring at the same time as the main verb.*<sup>22</sup>

**27.18** In order to indicate relative time, you must change the way you translate the participle by using a helping verb ("studying" becomes "was studying.") You may want to add the appropriate pronoun (e.g., "he was studying").

- If the main verb is aorist, then the present participle will be translated as the past continuous (e.g., "was praying").

ἦλθε προσευχόμενος.  
He went *while he was praying*.

- If the main verb is a present, then the present participle is translated as the present continuous (e.g., "is praying").

ἔρχεται προσευχόμενος.  
He goes *while he is praying*.

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<sup>22</sup> The aorist participle, which is formed from the aorist tense stem, often indicates an action occurring *before* the time of the main verb. This will be discussed in chapter 29.



Which pronoun you use is determined by the word the participle is modifying. Which helping verb you use is determined by the time of the main verb.

This is what is meant by “relative time.” The time of the participle is relative to the time of the main verb.

**27.19** When this distinction of relative time is taken into consideration in the translation of the participle, it must never overrule the significance of the aspect in your translation. *Aspect is always primary to time. When English allows your translation to indicate clearly only aspect or time, choose aspect.*

**27.20** **“Subject” of the participle.** Technically speaking, the participle does not have a subject. However, because the participle must agree with the word it is modifying, you can almost always identify who or what is doing the action of the participle. Indicating the “subject” of the participle will help in exegesis. (This “subject” is the pronoun we suggested adding in §27.18 and the “I” in §27.13, third bullet.)

A way to indicate both the aspect and the “subject” is to include the appropriate pronoun and verb form. *“While he was studying, the teacher (διδάσκαλος) told the students (μαθητάς) about the exam.”* *“While they were studying, the teacher (διδάσκαλος) told the students (μαθητάς) about the exam.”*

Choose the pronoun that makes the identification most clear as to who or what is doing the participle. Be sure to use the continuous form of the finite verb if possible. What you will discover is that it is often difficult, if not impossible, to translate this way word for word. You must ask yourself, “Now that I know what all the parts mean in Greek, how can I say the same thing in English?” Allow yourself a little freedom in your translation.

**27.21** **How are you doing?** If you are struggling with the translation of the participle, then do not pay attention right now to this advanced discussion. Work with the basics of the participle until you are comfortable with them, and then start adding the pronoun and relative time.

## Aorist (Undefined) Adverbial Participles

### Exegetical Insight

When the aorist participle is used adverbially it is one of the flexible syntactical constructions in Koine Greek. It can be used to indicate almost any type of adverbial clause and is therefore one of the most common grammatical constructions in the New Testament. But its flexibility also creates some real problems for translators and biblical exegetes (as well as beginning students of Koine Greek). Since the meaning of the aorist adverbial participle is always determined by its relationship to the main verb in context, some of the most heated arguments in the interpretation of the New Testament center around the meaning of an aorist participle.

There is probably no better example of such an argument than the ongoing debate about the correct understanding of the aorist participle πιστεύσαντες in Acts 19:2. The meaning of this participle determines the meaning of Paul's question: Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; The King James Version translated this question: "Have ye received the Holy Ghost since ye believed?" One of the common uses of the aorist participle is to indicate an action that occurs before the action of the main verb. The King James translation understands the aorist participle in this way and indicates that the believing would have occurred before the receiving of the Holy Spirit. Pentecostals have used this translation to support their claim that receiving the Holy Spirit is an event distinct from and subsequent to believing in Christ. But traditional Protestant exegetes have argued that this interpretation is based on a misunderstanding of the use of the aorist participle. Koine Greek frequently uses the aorist participle to express action that is part of the action of an aorist finite verb and this is clearly the case in Paul's question. Believing and receiving the Holy Spirit are both part of one experience. Most recent translations agree with this understanding of πιστεύσαντες and follow the Revised Standard Version's translation: "Did you receive the Holy Spirit when you believed?"

So which interpretation is right? It is essential to recognize that both are based on legitimate understandings of the use of the aorist adverbial participle in Koine Greek. Even in context, it is virtually impossible to prefer one over the other and theological concerns usually determine which interpretation is chosen. So both interpretations can be considered correct understandings of Paul's question in Acts 19:2. The moral of this little exegetical note is that when dealing with the aorist adverbial participle, flexibility and a willingness to con-



sider the validity of interpretations that differ from one's own are just as important as a knowledge of the complexities of Greek grammar.

J. M. Everts

## Overview

In this chapter we will learn:

- that the aorist participle is formed from the unaugmented aorist tense stem;
- that the aorist participle indicates an undefined action;
- that the aorist participle uses the participle morpheme  $\nu\tau$  in the active and passive, and  $\mu\epsilon\nu$  in the middle;
- to use "after" in your translation for the time being.

## Introduction

**28.1** In this chapter we will look at the aorist adverbial participle. The basic grammar of the aorist participle is the same as the present adverbial; the only two differences are the participle's form and aspect. This chapter may look long, but there is not that much new information to learn. It is mostly paradigms, and you already know most of the forms.

## Greek

**28.2** **Summary.** The aorist participle is formed on the aorist stem and indicates an undefined action.

Most grammars use the term "aorist" participle because this participle is built on the aorist tense stem of the verb. This nomenclature is helpful in learning the form of the participle. However, it tends to do a serious disservice because the student may infer that the aorist participle describes an action occurring in the past, which it does not. It describes an undefined action. Because the participle is not in the indicative, there is no time significance to the participle.<sup>1</sup> We suggest adopting the terminology "undefined participle" because it rightly emphasizes the true significance of the participle that is built on the aorist tense stem, its aspect.

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<sup>1</sup> There is an implied time relationship between the time of the participle and the time of the main verb, but it is secondary to the true significance of the participle. This relative time significance is covered in the Advanced Information section.



**28.3 Translation.** The most important thing to remember about the aorist participle is its aspect. It indicates an undefined action. It tells you nothing about the aspect of the action other than it occurred.

Just as you can use “while” in translating the present participle, you may use “after” with the aorist participle. We will discuss this in more detail below.

φάγοντες, ἦλθον ....  
*After eating, they went ....*

It is difficult if not impossible to carry the aspect of the aorist participle over into English using the -ing form of the verb. In the Advanced Information section we will discuss a few alternative methods for translation. But even if you are unable to indicate the true aspect of the aorist participle in your translation, you can always explain it in your teaching and preaching. In other words, it is your responsibility always to remember the true significance of the aorist participle, and if an accurate translation is not possible without butchering the English language, you must at least explain the concept in words your audience can understand.

Never forget: the participle formed on the aorist tense stem indicates an undefined action.

## First Aorist (Undefined) Participle

**28.4 Chart.** If a verb has a first aorist indicative, it will use that unaugmented first aorist stem in the formation of the aorist participle.

*Unaugmented first aorist stem + Tense formative*

*Participle morpheme + Case endings*

*active:*      λυ + σα + ντ + ες

*middle:*     λυ + σα + μενο + ι

*passive:*    ~~λε~~ + θε + ντ + ες  
                  λυ

**28.5 Augment.** An augment is used in the indicative mood to indicate past time. To be more specific, it indicates absolute past time. However, since the participle does not indicate absolute time, the aorist participle cannot have an augment. Therefore, the aorist participle is formed from the unaugmented aorist tense stem.

This process of unaugmenting is easy to spot if the augment is a simple epsilon. ἔλαβον unaugments to λαβ. However, if the augment is a lengthened initial vowel it can be a bit confusing. For example, ἐλθών looks like a present active participle, but actually it is from ἔρχομαι, which has the second aorist ἦλθον. The initial eta is a lengthened epsilon that, in the formation of the aorist participle, goes back to the original epsilon (\*ἔλθ · ἦλθ · ἦλθον · ἐλθων).

This whole process can get especially tricky in a compound verb like ἐξελθών. You can spend a long time thumbing through a lexicon looking for some form like ξελθόω, perhaps assuming this form is an imperfect contract verb. The moral of the story? Know your vocabulary! Know your verbal roots!

**28.6 Paradigm: First aorist active participle.** The active participle morpheme is **ντ**, which looks like **σαντ** with the tense formative. In the feminine the ντ has been replaced by σα.

	3 <i>masc</i>	1 <i>fem</i>	3 <i>neuter</i>
<i>nom sg</i>	λύσας <sup>2</sup>	λύσσασα <sup>3</sup>	λύσαν <sup>4</sup>
<i>gen sg</i>	λύσαντος	λυσάσης	λύσαντος
<i>dat sg</i>	λύσαντι	λυσάση	λύσαντι
<i>acc sg</i>	λύσαντα	λύσσασαν	λύσαν
<i>nom pl</i>	λύσαντες	λύσσασαι	λύσαντα
<i>gen pl</i>	λυσάντων	λυσασῶν	λυσάντων
<i>dat pl</i>	λύσσασι(ν)	λυσάσαις	λύσσασι(ν)
<i>acc pl</i>	λύσαντας	λυσάσας	λύσαντα

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	σας	σασα	σαν
<i>gen sg</i>	σαντος	σασης	σαντος

**28.7 Tense formative.** Although the augment is dropped, you will still see the familiar σα tense formatives.

<sup>2</sup> As is usual in the masculine third declension, the sigma case ending causes the preceding ντ to drop off.

<sup>3</sup> σα and ντ are morphologically related. If you want to learn why the changes are so drastic, see *MBC*, §91.

<sup>4</sup> As is usual in the neuter third declension, no case ending is used in the nominative/accusative, and therefore the final tau must drop off.

**28.8 Paradigm: First aorist middle participle.** The middle participle morpheme is **μενο/η**, which looks like **σαμενο/η** with the tense formative.

	2 <i>masc</i>	1 <i>fem</i>	2 <i>neuter</i>
<i>nom sg</i>	λυσάμενος	λυσάμενη	λυσάμενον
<i>gen sg</i>	λυσάμενου	λυσάμενης	λυσάμενου
<i>dat sg</i>	λυσάμένω	λυσάμενη	λυσάμένω
<i>acc sg</i>	λυσάμενον	λυσάμενην	λυσάμενον
<i>nom pl</i>	λυσάμενοι	λυσάμεναι	λυσάμενα
<i>gen pl</i>	λυσάμενων	λυσάμενων	λυσάμενων
<i>dat pl</i>	λυσάμενοις	λυσάμεναις	λυσάμενοις
<i>acc pl</i>	λυσάμενους	λυσάμενάς	λυσάμενα

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	σαμενος	σαμενη	σαμενον
<i>gen sg</i>	σαμενου	σαμενης	σαμενου



It is probably a good thing both Greek and English are written here. The Greek phrase literally reads, “Do not come near.”



**28.9 Paradigm: First aorist passive participle.** The **passive** participle morpheme is **ντ**. The eta in the tense formative (θη) shortens to epsilon (θε), and the participle then looks like **θεντ**. In the feminine the ντ has been replaced by ισα.

	3	1	3
	<i>masc</i>	<i>fem</i>	<i>neuter</i>
<i>nom sg</i>	λυθείς <sup>5</sup>	λυθείσα	λυθέν <sup>6</sup>
<i>gen sg</i>	λυθέντος	λυθείσης	λυθέντος
<i>dat sg</i>	λυθέντι	λυθείση	λυθέντι
<i>acc sg</i>	λυθέντα	λυθείσαν	λυθέν
<i>nom pl</i>	λυθέντες	λυθείσαι	λυθέντα
<i>gen pl</i>	λυθέντων	λυθεισῶν	λυθέντων
<i>dat pl</i>	λυθείσι(ν) <sup>7</sup>	λυθείσαις	λυθείσι(ν) <sup>8</sup>
<i>acc pl</i>	λυθέντας	λυθείσας	λυθέντα

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	θεις	θεισα	θεν
<i>gen sg</i>	θεντος	θεισης	θεντος

<sup>5</sup> The case ending is sigma, the ντ drops out because of the sigma, and the epsilon lengthens to compensate for the loss (\*θε + ντ + σ, θες + θεις).

<sup>6</sup> No case ending is used, and the tau drops off because it cannot end a word (rule 8).

<sup>7</sup> The ντ drops out because of the sigma, and the epsilon lengthens to ει in order to compensate for the loss.

<sup>8</sup> The ντ drops out because of the sigma, and the epsilon lengthens to ει in order to compensate for the loss.

## Second Aorist (Undefined) Participle

- 28.10** If a verb has a second aorist form in the indicative, the aorist participle of that verb will use the second aorist stem.

<p><i>Unaugmented second aorist stem +</i>  <i>Connecting vowel +</i>  <i>Participle morpheme + Case endings</i></p>	
<i>active:</i>	βαλ + ο + ντ + ες
<i>middle:</i>	γεν + ο + μενο + ι
<i>passive:</i>	γραφ + ε + ντ + ες

There is one point that bears emphasis. The active and middle aorist participle formed from the second aorist stem will look just like the active and middle present participle except for the verbal stem and the accent.

	<i>present participle</i>	<i>second aorist participle</i>
<i>active</i>	βάλλων	βαλῶν
<i>middle/passive</i>	βαλλόμενος	βαλόμενος

This similarity is heightened by the fact that the stem of the aorist participle is unaugmented. For example, if you see the form βαλῶν you could easily assume that it is a present participle from the verb βάλλω. However, there is no such verb. βαλῶν is rather the aorist participle from βάλλω, which has a second aorist ἔβαλον. This illustrates why a good knowledge of Greek vocabulary and verbal roots is so important; otherwise, you would spend much of your time in the company of a lexicon.

For an explanation of the changes to the participle morphemes, see our discussion of the present participle.

**28.11 Paradigm: Second aorist active participle.** The active participle morpheme is **ντ**, which looks like **οντ** with the connecting vowel. In the feminine the **ντ** has been replaced by **ουσα**.

	3 <i>masc</i>	1 <i>fem</i>	3 <i>neuter</i>
<i>nom sg</i>	βαλών	βαλοῦσα	βαλόν
<i>gen sg</i>	βαλόντος	βαλούσης	βαλόντος
<i>dat sg</i>	βαλόντι	βαλούση	βαλόντι
<i>acc sg</i>	βαλόντα	βαλοῦσαν	βαλόν
<i>nom pl</i>	βαλόντες	βαλοῦσαι	βαλόντα
<i>gen pl</i>	βαλόντων	βαλουσῶν	βαλόντων
<i>dat pl</i>	βαλοῦσι(ν)	βαλούσαις	βαλοῦσι(ν)
<i>acc pl</i>	βαλόντας	βαλούσας	βαλόντα

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ων	ουσα	ον
<i>gen sg</i>	οντος	ουσης	οντος

**28.12 Paradigm: Second aorist middle participle.** The middle participle morpheme is **μενο/η**, which looks like **ομενο/η** with the connecting vowel.

	2 <i>masc</i>	1 <i>fem</i>	2 <i>neuter</i>
<i>nom sg</i>	γεόμενος	γεομένη	γεόμενον
<i>gen sg</i>	γεομένου	γεομένης	γεομένου
<i>dat sg</i>	γεομένω	γεομένη	γεομένω
<i>acc sg</i>	γεόμενον	γεομένην	γεόμενον
<i>nom pl</i>	γεόμενοι	γεόμεναι	γεόμενα
<i>gen pl</i>	γεομένων	γεομένων	γεομένων
<i>dat pl</i>	γεομένοις	γεομέναις	γεομένοις
<i>acc pl</i>	γεομένους	γεομένας	γεόμενα

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ομενος	ομενη	ομενον
<i>gen sg</i>	ομενου	ομενης	ομενου



**28.13 Paradigm: Second aorist passive participle.** Of the verbs that occur fifty times or more in the New Testament, none have second aorist passive participles. But here is the paradigm for the sake of completeness. The passive participle morpheme is **vt**. The tense formative ( $\eta$ ) shortens to epsilon ( $\epsilon$ ), and the participle then looks like **εντ**. In the feminine the **vt** has been replaced by **ισα**.

	3 <i>masc</i>	1 <i>fem</i>	3 <i>neuter</i>
<i>nom sg</i>	γραφεῖς <sup>9</sup>	γραφείσα	γραφέν <sup>10</sup>
<i>gen sg</i>	γραφέντος	γραφείσης	γραφέντος
<i>dat sg</i>	γραφέντι	γραφείση	γραφέντι
<i>acc sg</i>	γραφέντα	γραφείσαν	γραφέν
<i>nom pl</i>	γραφέντες	γραφείσαι	γράφεντα
<i>gen pl</i>	γραφέντων	γραφεισῶν	γραφέντων
<i>dat pl</i>	γραφεῖσι(ν)	γραφείσαις	γραφεῖσι(ν)
<i>acc pl</i>	γραφέντας	γραφείσας	γράφεντα

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	εις	εισα	εν
<i>gen sg</i>	εντος	εισης	εντος

Because in the aorist the middle and passive are distinct forms, there should be no confusion between present and second aorist passive participles.

### Odds n' Ends

**28.14 By way of reminder.** The following rules hold true whether the participle is present or aorist.

- The feminine participle always uses first declension endings (λύουσα, λυσαμένη).
- When the masculine and neuter participles are active, they are third declension (λύων, λύον).
- When the masculine and neuter participles are present middle or passive, or aorist middle, they are second declension (λυόμενος,

<sup>9</sup> The case ending is sigma, the **vt** drops out because of the sigma (rule #7), and the epsilon lengthens to compensate for the loss (rule #8; \*ε + vt + σ > ες > εις).

<sup>10</sup> No case ending is used, and the tau drops off because it cannot end a word (rule #8).

λύομενον; λυσάμενος, λυσάμενον), and when they are aorist passive they use third declension (λυθείς, λυθέν).

**28.15** Here is a list of the verbs that could give you some trouble in their unaugmented aorist stems. Be sure to note the differences between γίνομαι (\*γεν) and γινωσκω (\*γνο).

<i>present</i>		<i>aorist</i>	
ἄγω	‣ ἄγων	ἤγαγον	‣ ἀγαγών
αἴρω	‣ αἴρων	ἤρα	‣ ἄρας
ὀράω	‣ ὀρῶν	εἶδον	‣ ἰδών
ἔρχομαι	‣ ἐρχόμενος	ἦλθον	‣ ἐλθών
εὕρισκω	‣ εὕρισκων	εὔρον	‣ εὐρών
ἔχω	‣ ἔχων	ἔσχον	‣ (σχών) <sup>11</sup>
θέλω	‣ θέλων	ἠθέλησα	‣ θέλησας
λέγω	‣ λέγων	εἶπον	‣ εἰπών

## Summary

1. The aorist participle is formed from the unaugmented aorist tense stem and indicates an undefined action. For the time being, use “after” in your translation if it fits the context.
2. Master Participle Chart

<i>morpheme</i>	<i>tense/voice</i>	<i>case endings</i>
ντ	all active (aorist passive)	3-1-3
μενο/η	all middle/passive (all middle)	2-1-2

<i>tense &amp; voice</i>	<i>redup</i>	<i>stem</i>	<i>t.f. c.v.</i>	<i>morpheme &amp; c.e.</i>	<i>nom. plural</i>	<i>six memory forms</i>
<i>present active</i>		present	ο	ντ / ουσα	λέγοντες	ων, ουσα, ον οντος, ουσης, οντος
<i>present mid/pas</i>		present	ο	μενο/η	λεγόμενοι	ομενος, ομενη, ομενον ομενου, ομενης, ομενου

<sup>11</sup> The aorist participle of ἔχω does not occur in the New Testament.

tense & voice	redup	stem	t.f. c.v.	morpheme & c.e.	nom. plural	six memory forms
1 aorist active		aorist active	σα	ντ / σα	λύσαντες	σας, σασα, σαν σαντος, σασης, σαντος
1 aorist middle		aorist active	σα	μενο/η	λυσάμενοι	σαμενος ...
1 aorist passive		aorist passive	θε	ντ	λυθέντες	θεις, θεισα, θεν θεντος, θεισης, θεντος
2 aorist active		aorist active	ο	ντ	βαλόντες	ων ...
2 aorist middle		aorist active	ο	μενο/η	γενόμενοι	ομενος ...
2 aorist passive		aorist passive	ε	ντ	γραφέντες	εις, εισα, εν εντος, εισης, εντος

## Vocabulary

ἀσπάζομαι	I greet, salute (59; *ἀσπαδ) (ἡσπαζόμεν), -, ἡσπασάμεν, -, -, -
γραμματεὺς, -έως, ὁ	scribe (63; *γραμματεϝ) <sup>12</sup>
ἔφη <sup>13</sup>	He/she/it was saying; he/she/it said
ἱερόν, -οῦ, τό	temple (71; *ἱερο) <sup>14</sup>
κράζω	I cry out, call out (56; *κραγ) <sup>15</sup> (ἔκραζον), κράξω, ἔκραξα, κέκραγα, -, -
οὐχί	not (54, adverb)
παιδίον, -ου, τό	child, infant (52; *παιδιο) <sup>16</sup>

<sup>12</sup> Grammar is from the Greek γραμματική, meaning characteristic of writing (γράμμα).

<sup>13</sup> Third person singular of φημί; it can be either imperfect active or second aorist active. This one form occurs forty-three times in the New Testament. We have included it as a vocabulary word because it is difficult for a first year student to recognize. It is not included in the vocabulary count.

<sup>14</sup> Hieroglyphics is Egyptian writing, from the cognate ἱερός ("sacred," "holy") and γλύφω ("to carve, note down [on tablets]").

<sup>15</sup> This is one of the very few αζω verbs whose stem does not actually end in a dental; cf. ν-2a(2) in MBG.

<sup>16</sup> A child is one who learns, who needs to be taught. *Paideutics* (παιδευτικός) and *pedagogy* are the art of teaching. The combining form *pedo* is also common, as in *pedobaptism*.



σπείρω I sow (52, \*σπερ)  
-, ἔσπειρα, -, ἔσπαρμαι, -

Total word count in the New Testament:	138,162
Number of words learned to date:	290
Number of word occurrences in this chapter:	407
Number of word occurrences to date:	107,523
Percent of total word count in the New Testament:	77.82%

### Advanced Information

**28.16 Relative time.** Whereas the present participle indicates an action occurring at the same time as the main verb, the aorist participle generally indicates an action occurring *before* the time of the main verb. There are, however, many exceptions to this general rule. (That is why it is only a *general* rule.) For example, many aorist participles indicate an action occurring at the same time as the main verb.

It is especially difficult to indicate relative time for the aorist participle using the -ing form of the verb. Using “after” instead of “while” when appropriate does help. It will also help to follow the advice in the Advanced Information section in the previous chapter.

**28.17** The following chart shows the relationship among main verbs, present participles, and aorist participles. If you are confused with the names of the English tenses, the appropriate helping verbs are listed below their names. See the Appendix for a further discussion of English tenses (page 353).

<i>main verb</i>	<i>present participle</i>	<i>aorist participle</i>
<i>Future</i>	“While” + future continuous <i>will be eating</i>	“After” + present <i>eating</i>
<i>Present</i>	“While” + present continuous <i>is eating</i>	“After” + simple past <i>eating</i>
<i>Imperfect</i>	“While” + past continuous <i>was eating</i>	“After” + past perfect <i>had eaten</i>
<i>Aorist</i>	“While” + past continuous <i>was eating</i>	“After” + past perfect <i>had eaten</i>
<i>Perfect</i>	“While” + perfect continuous <i>have been eating</i>	“After” + past perfect <i>had eaten</i>

**28.18 Future participle.** The future participle is used to describe what is “purposed, intended, or expected” in the future (Smyth, §2044). The future participle occurs thirteen times in the New Testament. The forms are obvious, and we felt they did not require specific comment. Here they are.

- Matt. 27:49 οἱ δὲ λοιποὶ ἔλεγον, Ὑφες ἴδωμεν εἰ ἔρχεται Ἡλίας **σώσων** αὐτόν.
- Luke 22:49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ **ἐσόμενον** εἶπαν, Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;
- John 6:64 ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ **παραδώσων** αὐτόν.
- Acts 8:27 καὶ ἀναστάς ἐπορεύθη· καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει **προσκυνήσων** εἰς Ἱερουσαλήμ,
- Acts 20:22 καὶ νῦν ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ **συναντήσοντά** μοι μὴ εἰδώς,
- Acts 22:5 ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον παρ' ὧν καὶ ἐπιστολάς δεξάμενος πρὸς τοὺς ἀδελφούς εἰς Δαμασκὸν ἐπορευόμην **ἄξων** καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλήμ ἵνα τιμωρηθῶσιν.
- Acts 24:11 δυναμένου σου ἐπιγνῶναι ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι δώδεκα ἀφ' ἧς ἀνέβην **προσκυνήσων** εἰς Ἱερουσαλήμ,
- Acts 24:17 δι' ἐτῶν δὲ πλείονων ἐλεημοσύνας **ποιήσων** εἰς τὸ ἔθνος μου παρεγενόμην καὶ προσφοράς,
- Rom 8:34 τίς ὁ **κατακρινῶν**; Χριστὸς [Ἰησοῦς] ὁ ἀποθανών,
- 1 Cor 15:37 καὶ ὁ σπεῖρεις, οὐ τὸ σῶμα τὸ **γενησόμενον** σπεῖρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος τῶν λοιπῶν·
- Heb 3:5 καὶ Μωϋσῆς μὲν πιστὸς ἐν ὄλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν **λαληθησομένων**,
- Heb 13:17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον **ἀποδώσοντες**, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες, ἀλυσιτελεῆς γὰρ ὑμῖν τοῦτο.
- 1 Pet 3:13 Καὶ τίς ὁ **κακῶσων** ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;



## Adjectival Participles

### Exegetical Insight

In Romans 1:3-4 it is imperative to see that the two attributive participles (τοῦ γενομένου, “who was,” and τοῦ ὀρισθέντος, “who was appointed”) modify the word “son” (υἱοῦ) that appears at the beginning of verse 3. The two participial phrases communicate two complementary truths about the Son. First, “he was of the seed of David according to the flesh” (τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα). Since Jesus was a descendant of David, he fulfilled the Old Testament prophecies that a ruler would come from David’s line (2 Sam 7:12-16; Isa 11:1-5, 10; Jer 23:5-6; 33:14-17; Ezek 34:23-24).

In saying that Jesus was David’s descendant “according to the flesh,” no criticism of his Davidic origin is implied. Nonetheless, the second attributive participle introduces something greater than being the fleshly descendant of David. The Son “was appointed to be the Son of God in power according to the Spirit of holiness by the resurrection of the dead” (τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν).

The two stages of salvation history are present here. During his earthly life Jesus was the Messiah and the Son of David, but upon his resurrection he was appointed as the ruling and reigning Messiah. The title “Son of God” in verse 4, then, refers to the messianic kingship of Jesus, not his deity. Paul is not suggesting that Jesus was adopted as God’s Son upon his resurrection. Remember that the phrase introduced with the attributive participle τοῦ ὀρισθέντος in verse 4 modifies the word “Son” (υἱοῦ) in verse 3. The “Son” was appointed by God to be “the Son of God.” In other words, Jesus was already the Son before he was appointed to be the Son of God! The first usage (v. 3) of the word “Son,” then, refers to Jesus’ pre-existent divinity that he shared with the Father from all eternity. Jesus’ appointment as “the Son of God” (v. 4) refers to his installment as the messianic King at his resurrection.

How great Jesus Christ is! He is the eternal Son of God who reigns with the Father from all eternity. But he also deserves our worship as the messianic King, the God-Man who was appointed as the Son of God in power when he was raised from the dead.

*Thomas R. Schreiner*



## Overview

In this chapter we will learn that:

- an *adjectival* participle modifies a noun or pronoun, or it performs a function like a noun;
- if an adjectival participle is functioning as an adjective, it is called an *attributive* participle and behaves like an adjective;
- if an adjectival participle is functioning as a noun, it is called a *substantival* participle and behaves like a noun.

## English

- 29.1** A participle is a verbal adjective. As such, it not only has verbal but also adjectival characteristics. In other words, a participle can do whatever an adjective can do. For example, it can modify a noun. “The man eating by the window is my Greek teacher.” In this example, the participle *eating* tells us something about the *man*.
- 29.2** But a participle can do more than simply modify a noun. One of its most obvious other talents is to act like a noun. In other words, a participle can be used substantivally. “The living have hope.” In this example, the participle *living* is serving as a noun, specifically as the subject of the sentence.

## Greek

- 29.3** Almost everything we have learned about participles so far applies here as well. The formation of the participle, its aspect, agreement with the word it modifies—all these apply to all participles.
- 29.4** Because a participle is a verbal adjective, it can behave not only as an adverb (chapters 27-28) but also as an adjective. This is called the “adjectival” participle. Adjectival participles can be attributive or substantive.
- 29.5** **Review of adjectival grammar.** We need to start by reviewing adjectival grammar (chapter 9). Participles in this chapter are functioning as adjectives, and you need to see that grammatically there is very little new here.
- Adjectives function in one of three ways: as an attributive, substantive, or predicate.

- When an adjective functions *attributively*, it agrees with the word it modifies in case, number, and gender and is preceded by an article.

ὁ ἀγαθὸς λόγος ἐστὶν ...

- When an adjective functions *substantivally*, its case is determined by its function in the sentence. Its gender and number are determined by what it stands for.

ὁ ἀγαθὸς ἐστὶν ...

If an adjective is substantival, there will not be a noun for it to modify. You will often have to include additional words in your translation depending on natural gender.

ἡ ἀγαθή  
“the good woman”

## Adjectival Participle

- 29.6** The adjectival participle has two functions, *attributive* (if it functions as an adjective) and *substantival* (if it functions as a noun)

The key words “while,” “after,” and “because” apply only to adverbial participles. They are not used with adjectival participles.

- 29.7** **Attributive.** The attributive participle will modify some other noun or pronoun in the sentence, and will agree with that word in case, number, and gender, just like an adjective. For the time being, it can be translated simply with the “ing” form.

ὁ ἄνθρωπος ὁ λέγων τῷ ὄχλῳ ἐστὶν ὁ διδάσκαλός μου.

The man *speaking* to the crowd is my teacher.

- 29.8** **Substantival.** Since an adjective can also function as a noun, so also can a participle. Remember: a participle is a *verbal adjective*, and anything an adjective can do a participle can do, usually better.

ὁ τῷ ὄχλῳ λέγων ἐστὶν ὁ διδάσκαλός μου.

The *one who is speaking*<sup>1</sup> to the crowd is my teacher.

What will determine the case, number, and gender of a participle used substantivally?

Correct! The case is determined by the function of the participle in the sentence (just like it does with a substantival adjective). In the example above, λέγων is nominative because the participle is the subject of the sentence. Since an article is present, it will also give a clue.

<sup>1</sup> We will discuss why we added “one who is” in §29.9.



Its number and gender are determined by what or who the participle is representing. In this case, there is only one teacher (i.e., singular) and he is a man (i.e., masculine).

**29.9 Translation of the substantive participle.** As is the case with a substantival adjective, the translation of a substantival participle will often require the addition of extra words, such as the “one who is” in the previous example. Try translating without these words.

ὁ λέγων τῷ ὄχλῳ ἐστὶν ὁ διδάσκαλός μου.

The *speaking* to the crowd is my teacher.

Does not make much sense does it? This gets back to a point we made several chapters back. The translation of the Greek participle is often idiomatic. You must look at what the Greek means, and then figure out how to say the same thing in English. Going word for word will usually not work.

Just as you do with substantival adjectives, use common sense in the words you add (like “one who is”). If the participle is singular you could use “one,” “he,” “she,” or perhaps “that” if it is neuter. If it is plural you could use “they” or perhaps “those.” Instead of “who” you might use “which,” especially if the concept described by the participle is neuter. There is quite a bit of flexibility possible here, and the best way to figure out what words to use is to figure it out first in Greek and then switch to English. Additional rules would just confuse you now.

What case, number, and gender would a participle be if the translation is as follows?

	<i>case</i>	<i>number</i>	<i>gender</i>
<i>the ones who</i>			
<i>that which</i>			
<i>to those who</i>			
<i>of that which</i>			

**29.10 Aspect of an adjectival participle.** While the basic aspectual difference between a continuous (present) and undefined (aorist) participle is still true, the significance of aspect is lessened in the attributive participle and is much weaker in the substantive participle. This means that in your translation you do not need to work as hard to bring the aspect into your translation. It is not as present in the adjectival participle to the same degree it is in the adverbial participle.



**29.11** **Attributive or substantive?** Since a participle can function either as an adjective or as a noun, how can you tell which is which? Again the answer is *context*.

Take the example, ὁ λέγων τῷ ὀχλῷ ἐστὶν ὁ διδάσκαλός μου. How can you tell whether ὁ λέγων is adjectival or substantival? Simple. Try translating it as adjectival. You cannot because there is nothing for it to modify. Therefore it must be substantival.

## Adjectival or Adverbial

**29.12** **Adverbial or adjectival?** You will also notice that there is no difference in form between the adverbial and adjectival participle. ἀκούοντες could be adjectival (attributive or substantival) or adverbial. How then do you know whether the participle is adjectival or adverbial?

There are two clues to the answer to this question.

- The first is whether or not the participle is preceded by the **article**. As a general rule, *the adverbial participle is anarthrous while the adjectival participle is articular*. To state it in reverse, if the participle is articular, it cannot be adverbial. If it is anarthrous, it probably is adverbial.

The article will always agree with the participle in case, number, and gender.<sup>2</sup>

ὁ ἄνθρωπος ὁ λέγων τῷ ὀχλῷ ἐστὶν ὁ διδάσκαλός μου.

- **Context.** If there are no article present, the other clue available to us is the context of the verse. Which makes more sense? Adverbial or adjectival? Trying to translate the participle one way, and then the other, will usually answer the question.

Remember: if there is an article, the participle *cannot* be adverbial. If there is *not* an article, it probably is adverbial.

<sup>2</sup> You should expect this, since this is also true of an adjective. Sometimes a word or phrase will be inserted between the article and participle, as is the case with adjectives (e.g., ὁ τῷ ὀχλῷ λέγων).

## Summary

Four different terms are important to know.

1. **Adverbial.** An adverbial participle agrees with a noun or pronoun in the sentence, but the action described by the participle is directed toward the verb. It often uses the key words *while* or *after*, depending upon whether it is present or aorist.
2. **Adjectival.** An adjectival participle modifies a noun or pronoun, or functions like a noun.
  - a. **Attributive.** If an adjectival participle is attributing something to a noun or pronoun, it is called an attributive participle. For the time being, the simple “ing” form of the English verb is sufficient for translation. The participle will agree in case, number, and gender with the word it is modifying.
  - b. **Substantival.** If an adjectival participle is functioning as a noun, it is called a substantival participle. You will usually insert some extra words into your translation to make sense of this construction. Use those words that enable you to repeat in English the true significance of the participle in Greek. Its case is determined by its function, its gender and number by the word it is replacing.
3. The following chart illustrates the process of translating participles.

### The Seven Questions to Ask of Any Participle You Meet

1. What is the case, number, and gender of the participle, and why (i.e., what word is it modifying)?
2. Is the action (or state of being) in the participle directed toward a verb (adverbial) or a noun (adjectival)?
3. If it is adverbial, do you use “while” or “after”?
4. If it is adjectival, is it attributive or substantival?
5. What is the aspect of the participle? Continuous (present) or undefined (aorist)?
6. What is the voice of the participle?
7. What does the verb mean?

1.	<b>What word is the participle modifying, if any?</b>		
2.	<b>Adverbial</b>	<b>Adjectival</b>	
3.	↓	<b>Attributive</b>	<b>Substantive</b>
4.	<b>Modifying</b> (while/after)	<b>Modifying</b> (who, which)	<b>Functioning</b> (the one who)
5.	<b>Aspect</b>	(present: continuous) (aorist: undefined)	
6.	<b>Voice</b>	(active; middle; passive)	
7.	<b>Meaning</b>	(definition of the word)	

### Vocabulary

δέχομαι	I take, receive (56; *δεχ) δέξομαι, ἐδεξάμην, -, δέδεγμα, ἐδέχθη
δοκέω	I think, seem (62; *δοκ) <sup>3</sup> (ἐδόκουν), δόξω, ἔδοξα, -, -, -
ἐσθίω	I eat (158; *ἐσθι; *φαγ) <sup>4</sup> (ἤσθιον), φάγομαι, ἔφαγον, -, -, -
πέμπω	I send (79, *πεμπ) πέμψω, ἔπεμψα, -, -, ἐπέμφθη
φέρω	I carry, bear, produce (66; *φερ; *οι; *ενεχ) <sup>5</sup> (ἔφερον), οἴσω, ἤνεγκα, ἐνήνοχα, ἐνήνεγμα, ἠνέχθη

<sup>3</sup> *Docetism* was an early Christian heresy that taught Jesus only appeared to be human. Epsilon is added to form the present tense stem.

<sup>4</sup> *Esophagus* is formed from the second root, \*φαγ.

<sup>5</sup> *Christopher* (Χρίστοφερ) means *bearing Christ*. See MBG for explanation of tense stems.



Total word count in the New Testament:	138,162
Number of words learned to date:	295
Number of word occurrences in this chapter:	421
Number of word occurrences to date:	107,944
Percent of total word count in the New Testament:	78.13%

## Advanced Information

**29.13 Aspect and relative time.** The present and aorist participles have a relative time significance regardless of whether they are adverbial or adjectival. However, keeping this significance in the translation of the adjectival participle requires a few more steps.

**29.14 Attributive.** If the attributive participle is translated using a relative clause and a finite verb, it is possible to indicate more clearly the participle's aspect and relative time. Choose the relative pronoun that makes the correct sense.

ὁ ἄνθρωπος ὁ λέγων τῷ ὄχλῳ ἐστὶν ὁ διδάσκαλός μου.  
The man who *is speaking* to the crowd is my teacher.

ὁ ἄνθρωπος ὁ εἰπὼν τῷ ὄχλῳ ἐστὶν ὁ διδάσκαλός μου  
The man who *spoke* to the crowd is my teacher.

ὁ ἄνθρωπος ὁ λέγων τῷ ὄχλῳ ἦν ὁ διδάσκαλός μου.  
The man who *was speaking* to the crowd was my teacher.

ὁ ἄνθρωπος ὁ εἰπὼν τῷ ὄχλῳ ἦν ὁ διδάσκαλός μου.  
The man who *had spoken* to the crowd was my teacher.

**29.15 Substantival.** Because you already know how to use personal and relative pronouns in the translation of the substantival participles, there is really nothing else to learn here, except that you should concentrate on using a verbal form that shows the correct relative time significance.

## Perfect Participles and Genitive Absolutes

### Exegetical Insight

The perfect tense is often used to teach important theological truths, and it is often not possible to translate its full significance. The phrase τῆ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως, translated in the NIV as, “For it is by grace you have been saved, through faith—” (Eph 2:8a), does not reveal the full meaning of ἐστε σεσωσμένοι.

The perfect passive participle σεσωσμένοι is used in tandem with ἐστε to form what is called a “periphrastic verb,” a construction intended to place special emphasis on the continuing results. Paul is using this construction to emphasize that the effects of salvation are an ongoing part of a believer’s life. What does this mean for contemporary Christian experience?

It means that the starting and the finishing lines are not the same. Salvation is indeed a process. Salvation has a beginning, a middle, and an end — justification, sanctification, and glorification. This experience is wholly dynamic, not incrementally static. At this point, the well-traveled “lifeboat analogy” is helpful. The unredeemed life is as if we were about to perish on a crippled ship threatening to sink as a result of sustaining irreparable damage in a menacing storm. Lifeboats arrive to rescue us and begin the perilous journey to the safety of the shore. Once in the saving vessel, however, the storm rages on. No one is quite sure when the storm may dissipate or when another may erupt on the way to safety. While we may experience smooth sailing for a time, we very well could be smothered with peril again. Reaching the safe confines of the shore is the ultimate goal.

Making the exchange from a sinking to a saving vessel is the initiation of salvation, or justification; the voyage in the lifeboat is the working out of our salvation (see Phil 2:12), or sanctification; and reaching the shore is our final arrival in heaven. This is the consummation of salvation, or glorification. The aspect intended by ἐστε σεσωσμένοι covers the entire journey. This understanding can yield a better translation and application, “For by grace you are being saved, through faith.”

Additionally, the participle is in the passive voice, telling us that there is an external agent, the grace of God, at work in the process as well. While Paul is adamant one cannot work “for” salvation, he is just as convinced one must work “out” salvation. The Christian knows as well as Paul about the daily struggle involved in living the Christian life. Salvation is not totally automatic;



serious effort is involved once it has begun. Struggling through the sanctification part of salvation, which is our post-conversion life, not only authenticates our relationship with Christ, it also drives us to grow deeper in our Christian experience.

*Paul Jackson*

## Overview

In this chapter we will learn that:

- the perfect participle is formed from the perfect tense stem (including reduplication) and indicates a completed action with results continuing into the present (of the speaker, not the reader);
- a genitive absolute is a participial construction in which a participle and noun/pronoun in the genitive are not connected to any word in the rest of the sentence;
- a periphrastic construction consists of a participle and a form of εἰμί, and is used in place of a finite verbal form;
- there are other ways to translate adverbial participles.

## Greek

**30.1 Summary.** This is the last participle you will learn. The perfect participle is formed on the perfect tense stem and carries the same significance that the perfect does in the indicative. It indicates a completed action that has consequences in the present.

As is true in the indicative, so here the time is present from the standpoint of the speaker, not necessarily the reader. This error is made not infrequently.

**30.2 Translation.** A general suggestion is to use “(after) having ...” and the past perfect form of the verb (e.g., “after having eaten”). The use of “after” is optional, depending upon context.

**30.3 Reduplication.** The perfect participle is built on the perfect tense stem. The vocalic reduplication is retained, since it is not the same thing as the augment, indicating past time.

**30.4 Stem.** If a verb has a first perfect indicative, it will use that first perfect stem in the formation of the perfect participle. There are only a few second perfect participles, and they are discussed in the Advanced Information section.



## Perfect Participle

### 30.5 Chart: First perfect active participle

*Reduplication + Perfect tense stem +  
Tense formative (κ) +  
Participle morpheme + Case endings*

λε + λυ + κ + οτ + ες › λελυκότες

**30.6 Paradigm: First perfect active participle.** The active participle morpheme for the masculine and neuter is **οτ**, which looks like **κοτ** when joined with the tense formative. In the feminine, the οτ has been replaced by **υια**.<sup>1</sup>

	3 <i>masc</i>	1 <i>fem</i>	3 <i>neut</i>
<i>nom sg</i>	λελυκώς <sup>2</sup>	λελυκυῖα	λελυκός <sup>3</sup>
<i>gen sg</i>	λελυκότος	λελυκυίας	λελυκότος
<i>dat sg</i>	λελυκότι	λελυκυῖα	λελυκότι
<i>acc sg</i>	λελυκότα	λελυκυῖαν	λελυκός
<i>nom pl</i>	λελυκότες	λελυκυῖαι	λελυκότα
<i>gen pl</i>	λελυκότων	λελυκυῖων	λελυκότων
<i>dat pl</i>	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
<i>acc pl</i>	λελυκότας	λελυκυίας	λελυκότα

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	κως	κυι	κος
<i>gen sg</i>	κοτος	κυιας	κοτος

<sup>1</sup> For details see *MBG*, §91.5.

<sup>2</sup> The case ending is a sigma. The tau drops out (rule #7) and the omicron lengthens to omega in order to compensate for the loss (rule #5). κοτς › κος › κως.

<sup>3</sup> The case ending is a sigma. The tau drops out (rule #7) but the omicron does not lengthen. κοτς › κος.

## 30.7 Chart: First perfect middle/passive participle

*Reduplication + Perfect tense stem +  
Participle morpheme + Case endings*

λε + λυ + μενο + ι › λελυμένοι

**30.8 Paradigm: First perfect middle/passive participle.** The middle/passive participle morpheme is **μενο/η**, which, when joined with the connecting vowel, looks like **ομενο/η**.

	2 <i>masc</i>	1 <i>fem</i>	2 <i>neut</i>
<i>nom sg</i>	λελυμένος	λελυμένη	λελυμένον
<i>gen sg</i>	λελυμένου	λελυμένης	λελυμένου
<i>dat sg</i>	λελυμένω	λελυμένη	λελυμένω
<i>acc sg</i>	λελυμένον	λελυμένην	λελυμένον
<i>nom pl</i>	λελυμένοι	λελυμένοι	λελυμένα
<i>gen pl</i>	λελυμένων	λελυμένων	λελυμένων
<i>dat pl</i>	λελυμένοις	λελυμέναις	λελυμένοις
<i>acc pl</i>	λελυμένους	λελυμένας	λελυμένα

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	μένος	μένη	μένον
<i>gen sg</i>	μένου	μένης	μένου

As in the indicative, there is no tense formative and no connecting vowel. This should make identification easier.<sup>4</sup>

### Genitive Absolute

**30.9** The grammatical definition of an “absolute” construction is a construction that has no grammatical relationship to the rest of the sentence.<sup>5</sup> The primary example of an absolute construction in Greek is the genitive absolute.

<sup>4</sup> The accent will always be on the next to the last syllable, the “penult” (μέν).

A genitive absolute is a noun or pronoun and a participle in the genitive that are not grammatically connected to the rest of the sentence.<sup>6</sup> In other words, there will be no word elsewhere in the sentence that the participial phrase modifies.

Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας (Mark 14:43).  
And immediately, *while he is still speaking*, Judas comes.

### 30.10 Helpful hints

- Notice how αὐτοῦ functions as the “subject” of the participle. The genitive absolute is often used when the noun or pronoun doing the action of the participle is different from the subject of the sentence.
- It is also possible for the participle to have modifiers, such as a direct object, adverb, etc.
- The genitive absolute tends to occur at the beginning of a sentence in narrative material.

**30.11 Translation.** The translation of the genitive absolute is idiomatic. You cannot translate word for word. See what it says in Greek, and then say the same basic thing in English, trying to emphasize the aspect of the participle. If you use an absolute construction in your translation, your English will actually be poor English, but for the time being this is okay.

**30.12** These guidelines provide a starting point for translation.

1. Most genitive absolutes in the New Testament are temporal, and you will translate the genitive absolute as a *temporal clause*. Use “while” if the participle is present and “after” if the participle is aorist.<sup>7</sup>

λαλοῦντος ....  
While speaking ....

λαλήσαντος ....  
After speaking ....

<sup>5</sup> “Absolute” means “separated.” It comes from the Latin “absolutus,” which means “loosed.” In English we have a similar construction called the “nominative absolute.” It is a noun or pronoun with a participle that is not grammatically linked to the sentence. “*Weather permitting*, we will eat soon.”

<sup>6</sup> It is possible not to have the noun or pronoun, but this is unusual (see *Bl-D* §423.6). If one is not present, you may assume it in your translation.

<sup>7</sup> If you are translating with relative time as discussed in the Advanced Information sections in previous chapters, maintain the notion of relative time in connection with the main verb.



2. If there is a “*subject*” in the genitive, use it and the finite form of the verb.

ἀκούοντος αὐτοῦ ....

While he heard ....

ἀκούσαντος αὐτοῦ ....

After he heard ....

- 30.13** In the following examples, differentiate among the regular participles and the genitive absolutes. Parse each participle.

λέγοντες ταῦτα οἱ μαθηταὶ ἀπῆλθον ....

λεγόντων προφήτων ταῦτα οἱ μαθηταὶ ἀπῆλθον ....

εἰπόντες ταῦτα οἱ μαθηταὶ ἀπῆλθον ....

εἰπόντων προφήτων ταῦτα οἱ μαθηταὶ ἀπῆλθον ....

διδαχθέντες ὑπὸ τοῦ κυρίου ἐξῆλθον εἰς τὴν ἔρημον οἱ δοῦλοι.

διδαχθέντων προφήτων ὑπὸ τοῦ κυρίου ἐξῆλθον εἰς τὴν ἔρημον οἱ δοῦλοι.

## Periphrastic Constructions

- 30.14** One of the basic differences we have seen between English and Greek is that the different Greek tenses do not use helping verbs. English uses “will” to make a verb future and “be” to make it passive. Greek just uses different tense formatives, etc.

There is one situation, however, when Greek uses εἶμί and a participle together to state a single idea, and this is called a **periphrastic construction**.<sup>8</sup> Originally a periphrastic construction was used to emphasize the continuous force of the participle (which is why the aorist participle never occurs in this construction). However, by the time of Koine Greek, this emphasis is often lost. In fact, Koine Greek normally uses a periphrastic construction for the third person plural, perfect middle/passive.

Translate the periphrastic construction just as you would the regular formation of the tense; perhaps the continuous idea will be emphasized, but that is up to the context and not the verbal form (see Exegetical Insight).

<sup>8</sup> “Periphrastic” means a “round about” way of saying something, from περί and φράσις.

Here are all the different forms a periphrastic construction can take. The form of εἰμί and the participle can be separated by several words.

<i>periphrastic tense</i>	<i>construction</i>
Present	present of εἰμί + present participle
Imperfect	imperfect of εἰμί + present participle
Future	future of εἰμί + present participle
Perfect	present of εἰμί + perfect participle
Pluperfect	imperfect of εἰμί + perfect participle
Future perfect	future of εἰμί + perfect participle

(For a discussion of the pluperfect tense, see Advanced Information in chapter 25.)

## Alternate Translations for Adverbial Participles

**30.15** So far we have learned a few ways to translate adverbial participles — present with “while,” aorist with “after,” and “because.” This is an excellent way to start, but there are participles that cannot be translated very well this way. As you become more familiar with participles, other ways of translating the participle will become possible. Following are four more possibilities with their technical names.

- **Instrumental participle.** Adverbial participles can indicate the *means* by which an action occurred. You may use the key word “by.”

κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν.  
We toil *by working* with our hands.

- As a **regular verb.** In certain constructions where a participle accompanies a verb, the participle is best translated as a finite verb.

ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν ....  
But Jesus *answered* (and) said ....

- **Concessive participle.** Some participles state a *concessive* idea and the key word is “though.” (ἀμαρτάνω means “I sin.”)

ἀμαρτάνοντα γὰρ ὁ θεὸς ἀγαπᾷ με.  
For *though* (I am) a sinner, God loves me.”



## Summary

1. The perfect participle indicates a completed action with results continuing into the present (of the speaker).
2. The perfect active participle is formed from the perfect active tense stem (including reduplication) with  $\sigma\tau/\upsilon\iota\alpha$ .
3. The perfect middle/passive participle is formed from the perfect middle/passive tense stem (including reduplication) with  $\mu\epsilon\nu\omicron/\eta$ .
4. A genitive absolute is a participial construction in which the participle in the genitive is unconnected to the main part of the sentence. It usually includes a noun or pronoun in the genitive that acts as the "subject" of the participle, and it can have modifiers. Translate the genitive absolute as a temporal clause using "while" and "after" unless the context does not allow it.
5. A periphrastic construction consists of a participle and a form of  $\epsilon\dot{\iota}\mu\acute{\iota}$  that are used instead of a finite verbal form. It was originally designed to emphasize the continuous aspect of an action, but this cannot be assumed in Koine Greek. It is normally used in place of a third person plural perfect middle/passive.
6. An adverbial participle can indicate means or concession, and sometimes is best translated as a finite verb.

## Summary of the Greek Participle

1. If the participle is used adverbially, its form will agree with the noun or pronoun that is doing the action of the participle.
2. If the participle is used as an attributive adjective, then it will agree with the word it modifies in case, number, and gender, just like any adjective. (Remember, the participle is a verbal adjective.)
4. If the participle is used as a substantive, then its case is determined by its function in the sentence. Its number and gender are determined by the word to which it is referring (like a substantival adjective). You will most likely add words in your translation based on natural gender.
5. Because the participle does not indicate absolute time, the aorist participle will unaugment. The perfect participle does not lose its vocalic reduplication.



## 6. The Master Participle Chart is now complete.

<i>morpheme</i>	<i>tense/voice</i>	<i>case endings</i>
ντ	all active (aorist passive)	3-1-3
οτ	perfect active	3-1-3
μενο/η	all middle/passive (all middle)	2-1-2

<i>tense &amp; voice</i>	<i>redup</i>	<i>stem</i>	<i>t.f. c.v.</i>	<i>morpheme &amp; c.e.</i>	<i>nom. plural</i>	<i>six memory forms</i>
<i>present active</i>		present	ο	ντ / ουσα	λέγοντες	ων, ουσα, ον οντος, ουσης, οντος
<i>present mid/pas</i>		present	ο	μενο/η	λεγόμενοι	ομενος, ομενη, ομενον ομενου, ομενης, ομενου
<i>1 aorist active</i>		aorist active	σα	ντ / σα	λύσαντες	σας, σασα, σαν σαντος, σασης, σαντος
<i>1 aorist middle</i>		aorist active	σα	μενο/η	λυσόμενοι	σαμενος ...
<i>1 aorist passive</i>		aorist passive	θε	ντ	λυθέντες	θεις, θεισα, θεν θεντος, θεισης, θεντος
<i>2 aorist active</i>		aorist active	ο	ντ	βαλόντες	ων ...
<i>2 aorist middle</i>		aorist active	ο	μενο/η	γενόμενοι	ομενος ...
<i>2 aorist passive</i>		aorist passive	ε	ντ	γραφέντες	εις, εισα, εν εντος, εισης, εντος
<i>perfect active</i>	λε	perfect active	κ	οτ	λελυκότες	κως, κυια, κος κοτος, κυιας, κοτος
<i>perfect mid/pas</i>	λε	perfect mid/pas		μενο/η	λελυμένοι	μενος ...

## Vocabulary

μηδέ	but not, nor, not even (56)
πρεσβύτερος, α, ον	elder (66; *πρεσβυτερο/α) <sup>9</sup>

Total word count in the New Testament:	138,162
Number of words learned to date:	297
Number of word occurrences in this chapter:	122
Number of word occurrences to date:	108,066
Percent of total word count in the New Testament:	78.22%

## Advanced Information

**30.16 Second perfect participles.** There are six verbs (excluding compound forms) that have second perfects. Instead of memorizing paradigms, it is easier to see the forms and know them well enough to recognize them. They are all quite regular.

Their forms are identical to the first perfect except that the tense formative is  $\alpha$  and not  $\kappa\alpha$ . Since the middle/passive does not use a tense formative, there can be no second perfect middle/passives.

If the form occurs only once, we will list the inflected form and reference. If a form occurs more than once, we will list the nominative and genitive singular masculine forms, and the number of times all related forms occur.

<i>lexical form</i>	<i>participle</i>	<i>reference or number of occurrences</i>
ἀκούω	ἀκηκούτας	John 18:21
ἀνοίγω	ἀνεωγότα	John 1:51
γίνομαι	γεγονώς, -ότος	14
ἔρχομαι	ἐληλυθώς, -ότος	4
λαμβάνω	εἰληφώς	Matt 25:24
πείθω	πεποιθώς, -ότος	9

εἰδώς is actually a perfect participle of οἶδα even though it carries a present meaning. It occurs 51 times in the New Testament, 23 times as εἰδώς and 23 times as εἰδότες.

<sup>9</sup> The word can be used adjectivally to describe an older person, or as a noun to describe an official in the church.

## Subjunctive Mood

### Exegetical Insight

When we listen to someone we care about and respect deeply, we listen for more than the surface meaning. The content is important, but we are keen to catch also the attitude of the speaker, what his words imply about our relationship with him, what is most significant to him, what he emphasizes as he speaks, and so forth. When we study the New Testament we can look for such elements of meaning as well.

This chapter describes a fascinating combination used by the Greek language to show emphasis: it is the use of the two negatives οὐ μή with a subjunctive verb to indicate a strong negation about the future. The speaker uses the subjunctive verb to suggest a future possibility, but in the same phrase he emphatically denies (by means of the double negative) that such could ever happen. This linguistic combination occurs about eighty-five times in the New Testament, often in significant promises or reassurances about the future.

In Jesus' description of himself as the Good Shepherd in John 10, he gives one of the most treasured of these promises: "My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish [οὐ μὴ ἀπόλωνται]" (10:27-28a NIV). It would have been enough to have οὐ with a future indicative verb here, but Jesus is more emphatic. The subjunctive combination strongly denies even the possibility that any of Jesus' sheep would perish: "they will certainly not perish," "they will by no means perish," is the sense of Jesus' assertion. This is reinforced by the addition of the phrase εἰς τὸν αἰῶνα, "forever." Jesus' emphatic promise is the bedrock of assurance and godly motivation for every one of his sheep!

*Buist M. Fanning*

### Overview

In this chapter we will learn that:

- the subjunctive mood is used when a verb expresses a possibility, probability, exhortation, or axiomatic concept;
- a verb in the subjunctive has no time significance; its only significance is one of aspect;



- the present subjunctive is built on the present tense stem and indicates a continuous action;
- the aorist subjunctive is built on the unaugmented aorist tense stem and indicates an undefined action;
- the sign of the subjunctive is the lengthened connecting vowel (e.g., λύω-μεν). The endings are exactly the same in the aorist as in the present.

## English

- 31.1** So far we have studied only the indicative mood. If a verb is making a statement or asking a factual question, the verb is in the indicative. As it is normally stated, the indicative is the mood of *reality*. It states what is.

The book is red.

I want to learn Greek.

Why was Hebrew so hard?

- 31.2** The subjunctive does not describe what is, but what may (or might) be. In other words, it is the mood not of reality but of *possibility* (or *probability*). There may be a subtle distinction between “may” and “might,” but for our purposes they can be viewed as identical.<sup>1</sup>

I may learn Hebrew.

I might have learned Greek if I had studied regularly.

- 31.3** A quite common use of the subjunctive in English is in an “if” clause.

If I were a rich man, I would hire a Greek tutor.

If in fact the speaker were rich, he would not have used the subjunctive “were” but the indicative form: “I *am* rich and therefore I will hire a tutor.” This would be a statement of fact, the mood being one of reality. However, if he were not rich, the speaker would use the subjunctive form “were”: “If I were rich ....”<sup>2</sup>

- 31.4** Because the action described by a verb in the subjunctive is unfulfilled, it often refers to a future event.

<sup>1</sup> The technical distinction is that if the main verb is a present or future tense, you use “may;” if the main verb is a past tense, you use “might.”

<sup>2</sup> “Were” is perhaps not the best example since it can be used both as an indicative and as a subjunctive, but it is the most common English subjunctive. “If I were rich” is correct English grammar, regardless of current usage.

## Greek

**31.5** The basic definition of the subjunctive and indicative moods in Greek is similar to English. There are, however, several significant differences.

**31.6** **Aspect.** A Greek verb has time significance only in the indicative. The only significance that a verb in the subjunctive has is one of aspect. This is the same as with the participle.

A verb in the present subjunctive indicates a continuous action; a verb in the aorist subjunctive indicates an undefined action. There is no concept of absolute past or present time in the subjunctive. Most grammars call the subjunctive formed from the present tense stem the “present subjunctive,” and the subjunctive formed from the aorist tense stem the “aorist subjunctive.” As is the case with participles, we urge you to adopt the terminology “continuous subjunctive” and “undefined subjunctive,” because their true significance is aspect and not time.

It is difficult to bring out the aspect in translation. One way is to use the key word “continue” with the present subjunctive. If you cannot translate this way, be sure to emphasize the aspect in your teaching or preaching.

There are only two tenses that form the subjunctive, the present and aorist.<sup>3</sup> There is no future subjunctive. Because the aorist subjunctive is built on the unaugmented aorist tense stem, a first aorist subjunctive may look like a future (e.g., ἀγαπήσω). But remember, there is no future subjunctive.

**31.7** **Form.** The good news is that the subjunctive uses the same endings as the indicative. All forms of the subjunctive use primary endings. The subjunctive merely lengthens the connecting vowel to indicate that the verb is in the subjunctive. Omicron lengthens to omega (e.g., λύω-μεν) and epsilon lengthens to eta (e.g., λύητε).<sup>4</sup>

<sup>3</sup> There actually are a few examples of the perfect subjunctive; see Advanced Information.

<sup>4</sup> ουσι(v) goes to ωσι(v) and η stays as η.

- 31.8 Chart: Present (continuous) subjunctive.** The present subjunctive uses the present tense stem of the verb but lengthens the connecting vowel. *λύομεν* in the indicative becomes *λύωμεν* in the subjunctive.

<i>Present tense stem +</i>	
<i>Lengthened connecting vowel (ω/η) +</i>	
<i>Primary personal endings</i>	
<i>active:</i>	<i>λυ + ω + μεν › λύωμεν</i>
<i>middle/passive:</i>	<i>λυ + ω + μεθα › λυώμεθα</i>

- 31.9 Paradigm: Paradigm: Present subjunctive.** We have included the active subjunctive of *εἰμί*. It has no passive. For the forms of contract verbs in the subjunctive, see the Appendix (page 371).

	<i>subjunctive</i>	<i>(εἰμί)</i>	<i>indicative</i>
		<i>active</i>	
<i>1 sg</i>	<i>λύω</i>	<i>ῶ̂</i>	<i>λύω</i>
<i>2 sg</i>	<i>λύης</i>	<i>ῆς̂</i>	<i>λύεις</i>
<i>3 sg</i>	<i>λύη</i>	<i>ῆ̂<sup>5</sup></i>	<i>λύει</i>
<i>1 pl</i>	<i>λύωμεν</i>	<i>ῶ̂μεν</i>	<i>λύομεν</i>
<i>2 pl</i>	<i>λύητε</i>	<i>ῆ̂τε</i>	<i>λύετε</i>
<i>3 pl</i>	<i>λύωσι(ν)</i>	<i>ῶ̂σι(ν)</i>	<i>λύουσι(ν)</i>
		<i>middle/passive</i>	
<i>1 sg</i>	<i>λύομαι</i>		<i>λύομαι</i>
<i>2 sg</i>	<i>λύη</i>		<i>λύη</i>
<i>3 sg</i>	<i>λύηται</i>		<i>λύεται</i>
<i>1 pl</i>	<i>λυώμεθα</i>		<i>λυόμεθα</i>
<i>2 pl</i>	<i>λύησθε</i>		<i>λύεσθε</i>
<i>3 pl</i>	<i>λύωνται</i>		<i>λύονται</i>

Notice that the endings are all regular, and that the present and aorist use the same endings. You do not have to memorize any new endings — just one rule. Notice also that the ending *η* occurs in third singular active and second singular middle/passive.

<sup>5</sup> Do not confuse this form with similar words; see the Appendix.



## 31.10 Chart: Aorist (undefined) subjunctive

<i>Unaugmented aorist tense stem + (Tense formative + )</i>	
<i>Lengthenedened connecting vowel + Primary personal endings</i>	
<i>first aorist:</i>	λυ + σ + ω + μεν ▶ λύσωμεν
<i>second aorist:</i>	λαβ + ω + μεν ▶ λάβωμεν

Because the subjunctive does not indicate absolute past time, the augment must be removed, just as in the aorist participle.

The aorist subjunctive uses the aorist tense stem of the verb. If it is a first aorist stem, you will see the tense formative. If it is a second aorist stem, then it will be different from its present tense stem form. This is one of the main clues helping you to identify the subjunctive.

Just as the aorist passive indicative uses active endings, so also the aorist passive subjunctive uses active endings. The aorist subjunctive uses exactly the same personal endings as the present subjunctive.

## 31.11 Paradigm: Aorist subjunctive

	<i>subjunctive</i>		<i>indicative</i>	
	<i>1st aorist</i>	<i>2nd aorist</i>	<i>1st aorist</i>	<i>2nd aorist</i>
	<i>active</i>			
<i>1 sg</i>	λύσω	λάβω	ἔλυσσα	ἔλαβον
<i>2 sg</i>	λύσῃς	λάβῃς	ἔλυσσας	ἔλαβες
<i>3 sg</i>	λύσῃ	λάβῃ	ἔλυσε(ν)	ἔλαβε(ν)
<i>1 pl</i>	λύσωμεν	λάβωμεν	ἐλύσαμεν	ἐλάβομεν
<i>2 pl</i>	λύσητε	λάβητε	ἐλύσατε	ἐλάβετε
<i>3 pl</i>	λύσωσι(ν)	λάβωσι(ν)	ἔλυσαν	ἔλαβον
	<i>middle</i>			
<i>1 sg</i>	λύσωμαι	γένωμαι	ἐλυσάμην	ἐγενόμην
<i>2 sg</i>	λύσῃ	γένῃ	ἐλύσω	ἐγένου
<i>3 sg</i>	λύσῃται	γένῃται	ἐλύσατο	ἐγένετο
<i>1 pl</i>	λυσώμεθα	γενώμεθα	ἐλυσάμεθα	ἐγενόμεθα
<i>2 pl</i>	λύσησθε	γένησθε	ἐλύσασθε	ἐγένεσθε
<i>3 pl</i>	λύσωνται	γένωνται	ἐλύσαντο	ἐγένοντο

*passive*

1 sg	λυθῶ	γραφῶ	ἐλύθην	ἐγράφην
2 sg	λυθῆς	γραφῆς	ἐλύθης	ἐγράφης
3 sg	λυθῆι	γραφῆι	ἐλύθη	ἐγράφη
1 pl	λυθῶμεν	γραφῶμεν	ἐλύθημεν	ἐγράφημεν
2 pl	λυθητε	γραφητε	ἐλύθητε	ἐγράφητε
3 pl	λυθῶσι(ν)	γραφῶσι(ν)	ἐλύθησαν	ἐγράφησαν

Remember: there is no future subjunctive. It is easy to see an aorist subjunctive and think it is a future indicative or subjunctive. Also, do not confuse the lengthened connecting vowel of the subjunctive with the lengthened contract vowel in the indicative.

## Uses of the Subjunctive

- 31.12 Different uses.** The subjunctive has a wider variety of uses in Greek than in English. The idea of “probability” is only one. The first two occur in dependent clauses, the second two in independent clauses.

### Dependent Clauses

- 31.13 1. ἵνα and the subjunctive.** ἵνα is almost always followed by the subjunctive and can indicate purpose.

The phrases ἵνα μή and ὅπως μή can be translated “lest” or some equivalent. They are idiomatic phrases.

ἔρχομαι πρὸς τὸν οἶκον ἵνα προσεύχωμαι.

I am going to the house in order that *I may pray*.

ἔρχόμεθα πρὸς τὸν οἶκον ἵνα μὴ ἀμαρτάνωμεν.

We are going to the house lest *we sin*.

- 31.14 2. ἐάν and the subjunctive.** This combination occurs in a **conditional statement**. A conditional statement is an “If ... then ...” sentence. “If I were smart, I would have taken Hebrew.” The “if” clause is called the “protasis” and the “then” clause is called the “apodosis.”

The issue of how to categorize and translate conditional sentences is debated. At this early time in your training, we cannot go into the debate in detail. In the exercises there are two types of conditional sentences, and we will discuss those here. In the Appendix there is a summary of conditional sentences (page 341).

Conditional sentences are classified by their form and are given the titles “first class,” “second class,” “third class,” and “fourth class.”

Third class conditional sentences always have a protasis introduced by *ἐάν* and a verb in the subjunctive. The verb in the apodosis can be any tense or mood. There are two subdivisions of third class conditions.

**Future more probable.** A future condition says that if something might happen, then something else will definitely happen.

ἐάν ἁμαρτάνω, ἔτι ὁ θεὸς ἀγαπήσει με.  
If I might sin, God will still love me.

Exegesis raises the important question here as to whether the protasis can be assumed to be true or not. The Bible has examples of future more probable conditions in which the protasis is likely to be true and others in which the protasis is hypothetical. As always, context is the key.

**Present general.** A general condition is identical in form to the future more probable condition except that the verb in the apodosis must be in the present tense.

Its meaning is slightly different from the future more probable. Instead of saying something about a specific event, about something that might happen, it is stating a general truth, an axiomatic truth. The subjunctive is appropriate because the truth of the statement is timeless.

ἐάν ἁμαρτάνω, ἔτι ὁ θεὸς ἀγαπᾷ με.  
If I sin, God still loves me.

You will notice that this example is the same as the one above, except that “might” was not used in the translation of the protasis and “loves” is present tense. This illustrates a problem in conditional sentences. Apart from the tense of the verb in the apodosis, only context can tell you if the speaker is making a specific statement or stating a general truth. If you feel that this sentence is making a general statement, then “may” or “might” would be inappropriate because the truth of the “if” clause is not in question.

### Independent Clauses

**31.15 3. Hortatory subjunctive.** The first person subjunctive, either singular or plural, can be used as an exhortation. It will usually be plural and occur at the beginning of the sentence. Use “Let us” in your translation.

προσευχώμεθα.  
Let us pray.



Just because a verb is first person subjunctive does not mean it is necessarily hortatory. Context will decide.<sup>6</sup>

**31.16 4. Deliberative subjunctive.** When a person asks a question and the answer is uncertain, the verb in the question is put in the subjunctive.

μη̄ οὖν μεριμνήσητε λέγοντες, τί φάγωμεν; ἢ τί πίωμεν; ἢ τί περιβαλώμεθα; (Matt 6:31)<sup>7</sup>

Therefore do not worry saying, "What *should we eat?*" or, "What *should we drink?*" or, "What *should we wear?*"

**31.17 Clues.** What then are the clues that a word is in the subjunctive?

- If you see ἵνα or ἐάν, the following verb will probably be in the subjunctive. The same holds true for the following words, mostly forms combined with ἄν, as is true of ἐάν.
  - ὅταν (ὅτε + ἄν) whenever
  - ἐάν (εἰ + ἄν) if
  - ὅς ἄν whoever
  - ὅπου ἄν wherever
  - ἕως until
  - ἕως ἄν until
- Lengthened connecting vowel (ω/η)
- No augment in the aorist.

#### *Signs of the Subjunctive*

1. Following ἵνα, ἐάν, and other words.
2. No augment in the aorist.
3. ἵνα or ἄν clause

<sup>6</sup> The Greek manuscripts of Rom 5:1 have an interesting difference. Some read ἔχωμεν and others read ἔχομεν. Say the two forms outloud to hear how easily they could be confused. What is the difference in meaning, especially as you look at the overall argument of Romans?

<sup>7</sup> You may have noticed that μη̄ μεριμνήσητε states a prohibition. This is another use of the subjunctive and will be discussed in §33.15.

## Odds and Ends

**31.18 Negation.** The basic rule is that οὐ is used to negate a verb in the indicative while μή is used to negate everything else, including the subjunctive.

There is one specific construction using the subjunctive that needs to be stressed. The construction οὐ μή followed by the aorist subjunctive is a strong negation of a future situation, stronger than simply saying οὐ.<sup>8</sup> The two negatives do not negate each other; they strengthen the construction to say “No!” more emphatically. See the *Exegetical Insight* for an example.

**31.19 Questions.** There are three ways to ask a question.

- No indication is given as to the answer expected by the speaker.  
σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; (Matt 27:11)  
Are you the king of the Jews?

- If the question begins with οὐ, the speaker expects an affirmative answer.<sup>9</sup>

Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; (Mark 4:38)  
Teacher, it is a concern to you that we are perishing, isn't it?

The disciples were expecting Jesus to answer, “Yes, it is a concern.”

- If the question begins with μή, the speaker expects a negative answer.

μή πάντες ἀπόστολοι; (1 Cor 12:29)  
All are not apostles, are they?

Ask your teacher how you are to translate the latter two. Most translations under-translate these types of questions and do not indicate the expected answer. But as you can see above, English can do the

<sup>8</sup> To emphasize to his disciples that they would see the truth of his definition of discipleship in the kingdom of God, Jesus says: Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἄν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει. “Truly I say to you that there are some standing here who will most assuredly not taste death (οὐ μὴ γεύσονται) until they see that the kingdom of God has come in power” (Mark 9:1).

<sup>9</sup> Just because a question has an οὐ does not mean it expects an affirmative answer. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; (Mark 2:18). “And they come and say to him, ‘Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?’” Here the οὐ immediately precedes the verb and negates it. But when οὐ is indicating the expected answer, that answer is “Yes.”

same thing the Greek is doing, even if it is a little burdensome sounding.

## Master Nonindicative Verb Chart

**31.20** As we did in the indicative, we will concentrate on learning this chart and how Greek puts the different moods together.

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## Master Nonindicative Verb Chart

### Subjunctive

<i>Tense</i>	<i>Aug/ Redup</i>	<i>Tense stem</i>	<i>Tense form.</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>1st sing paradigm</i>
<i>Present act</i>		pres		ω/η	prim act	λύω
<i>Present mid/pas</i>		pres		ω/η	prim mid/pas	λύομαι
<i>1st aorist act</i>		aor act	σ(α)	ω/η	prim act	λύσω
<i>1st aorist mid</i>		aor act	σ(α)	ω/η	prim mid/pas	λύσομαι
<i>1st aorist pas</i>		aor pas	θ(η)	ω/η	prim act	λυθῶ
<i>2nd aorist act</i>		aor act		ω/η	prim act	λάβω
<i>2nd aorist mid</i>		aor act		ω/η	prim mid/pas	γένομαι
<i>2nd aorist pas</i>		aor pas		ω/η	prim act	γράψω

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## Summary

1. The subjunctive mood is used when a verb expresses a possibility, probability, exhortation, or axiomatic concept.
2. A verb in the subjunctive has no time significance. Its only significance is one of aspect. The subjunctive built on the present tense stem indicates a continuous action. The subjunctive built on the unaugmented aorist tense stem indicates an undefined action.
3. The sign of the subjunctive is the lengthened connecting vowel. The endings are exactly the same in the aorist as in the present (primary endings)
4. Expect to find a subjunctive verb following ἵνα and words formed with ἄν, such as εἰάν. The subjunctive is also used in a hortatory comment (to which we add the helping phrase "Let us") and in deliberative questions.



## Vocabulary

λίθος, -ου, ὁ	stone (59; *λιθο) <sup>10</sup>
τοιούτος, -αύτη, -ούτων	such, of such a kind (57; *τοιουτο; *τοιαυτη)

Total word count in the New Testament:	138,162
Number of words learned to date:	299
Number of word occurrences in this chapter:	116
Number of word occurrences to date:	108,182
Percent of total word count in the New Testament:	78.3%

## Advanced Information

**31.21 Perfect subjunctive.** The perfect subjunctive occurs only ten times in the New Testament. All ten are forms of οἶδα. There are other examples of the perfect subjunctive but they are all periphrastic.<sup>11</sup> It denotes an action as completed with results up to the time of the speaker.

1 sg	εἰδῶ	1 Cor 13:2; 14:11
2 sg	εἰδῆς	1 Tim 3:15
3 sg	-	
1 pl	εἰδῶμεν	1 Cor 2:12
2 pl	εἰδῆτε	Mt 9:6; Mk 2:10; Lk 5:24; Eph 6:21; 1 Jn 2:29; 5:13
3 pl	-	

<sup>10</sup> *Lithography* is a printing method that originally used a flat stone but now uses metal. *Lithomancy* is divination using stone.

<sup>11</sup> Cf. Fanning, 396-7.

# Infinitive

## Exegetical Insight

Infinitives often complete important ideas. No more important idea exists than the one Paul makes in 1 Corinthians 15:25. Here he says, “For it is necessary that he (Jesus) be reigning (βασιλεύειν) until he (God) has put all things in subjection under his (Jesus’) feet.” Now a Greek infinitive contains tense, something that is not clear in English infinitives. The tense in the case of this verse is a present tense, which describes a continuous action. So this present infinitive explains what is necessary about what God is in the process of doing through Jesus. (Remember that tense highlights type of action.) So Paul stresses that Jesus is in the process of ruling until the job of subjecting everything under his feet is complete. The remark about subjection is an allusion to Psalm 110:1, one of the New Testament’s favorite Old Testament passages.

This idea is important because some think only of Jesus’ rule as one anticipated in the future. There will be a total manifestation of that authority one day as the rest of 1 Corinthians 15 makes clear, but the process has already started in the second Adam, the one who reverses the presence of sin in the world and does so in each one of us daily as an expression of his authority to redeem us from the curse of sin. May his rule be manifest in us!

*Darrell L. Bock*

## Overview

In this chapter we will learn that:

- the Greek infinitive is a verbal noun. It is not declined;
- all infinitive morphemes, except for the present active and second aorist active, end in  $\alpha\iota$ ;
- the infinitive has no time significance, only aspect: continuous; undefined; perfected;
- the infinitive does not have a subject, but there will often be a word in the accusative functioning as if it were the subject;
- there are five main ways in which an infinitive is used.

## English

- 32.1** An infinitive is a verbal noun, much like the participle is a verbal adjective. It is most easily recognized as a verb preceded by the word “to.” “*To study* is my highest aspiration.” In this case, the infinitive *to study* is the subject of the sentence. “I began *to sweat* when I realized finals were three weeks away.” In this sentence, the infinitive *to sweat* is completing the action of the verb *began*.

## Greek

- 32.2** The same is true of the infinitive in Greek, although here it is capable of somewhat wider use.

- The infinitive is a verbal noun.
- It is always indeclinable (which means it has no case), but is viewed as singular neuter.
- When it is preceded by a definite article, the article is always neuter singular and its case is determined by the function of the infinitive.

For example, if the infinitive is the subject, the article will be in the nominative (τὸ βάλλειν). If the infinitive is the direct object, the article will be in the accusative (τὸ βάλλειν).

- An infinitive can have a direct object and adverbial modifiers. “*To study for a long time* brings one into a state of ecstasy.” In this case, the prepositional phrase *for a long time* modifies the infinitive *to study*.

An infinitive also has tense and voice, but this will be discussed below. The infinitive has no person and no number!

- 32.3** **Summary.** Infinitives can occur in three tenses: present, aorist, perfect. As you might suspect, because the infinitive is outside the indicative mood, these forms do not differentiate time but only aspect. This nuance will usually be difficult to bring into English.

<i>tense</i>	<i>aspect</i>	<i>translation</i>
present	continuous	“to continually study”
aorist	undefined	“to study”
perfect	completed	“to have studied”



### 32.4 Chart: Infinitive

	<i>present</i>	<i>1st aorist</i>	<i>2nd aorist</i>	<i>perfect</i>
<i>active</i>	εἶν	σαι	εἶν	κεναι
<i>middle</i>	εσθαι	σασθαι	εσθαι	σθαι
<i>passive</i>	εσθαι	θηναι	ηναι	σθαι

### 32.5 Paradigm: Infinitive

	<i>present</i>	<i>1 aorist</i>	<i>2 aorist</i>	<i>perfect</i>
<i>active</i>	λύειν	λύσαι	λαβεῖν	λελυκέναι
<i>middle</i>	λύεσθαι	λύσασθαι	λαβέσθαι	λελύσθαι
<i>passive</i>	λύεσθαι	λυθῆναι	γραφήναι	λελύσθαι

- The *present* (“continuous”) infinitive is built on the present tense stem.
- The *aorist active/middle* (“undefined”) infinitive is built on the aorist active/middle tense stem (without the augment).

The *aorist passive* infinitive is built on the aorist passive tense stem (without the augment).

- The *perfect active* (“completed”) infinitive is formed on the perfect active tense stem.

The *perfect middle/passive* infinitive is formed on the perfect middle/passive tense stem.

### 32.6 Hints. Note that all the infinitives, except the present and second aorist active, end in αι.

The aorist infinitive that is built on the second aorist stem looks just like the present except for the stem change (and the accent).

Do not forget about the irregular contractions that occur with contract verbs in the present active infinitive. Alpha contracts form -ᾶν instead of the expected -αν (νικαεῖν › νικαιν › νικᾶν), while omicron contract verbs form οῦν instead of οῖν (πληροεῖν › πληρουν › πληροῦν).<sup>1</sup>

The present infinitive of εἶμι is εἶναι, “to be.” It has no aorist form.

<sup>1</sup> This is because εἶν is actually a contraction of εεν. When you contract αεεν and οεεν, you end with αν and ουν according to the usual rules.

**32.7 Definitions.** As you can see from the definitions below, it is difficult to bring the sense of the present infinitive into English. You can say something like, “to continue to loose,” but that is not very good English.

	<i>present</i>	<i>1 aorist</i>	<i>2 aorist</i>	<i>perfect</i>
<i>active</i>	to loose	to loose	to receive	to have loosed
<i>middle</i>	to loose	to loose	to receive	to have thrown
<i>passive</i>	to be loosed	to be loosed	to be written	to have been thrown

If you want to differentiate the meaning of the middle from the active, you could say, “to loose for oneself.”

### Meaning of the Infinitive

**32.8 Aspect.** As is the case in the participle and subjunctive, the infinitive has no time significance whatsoever. The only difference between the infinitives built on the different stems is their aspect.

- The infinitive built on the present stem indicates a continuous action.
- The infinitive built on the aorist stem indicates an undefined action.
- The infinitive built on the perfect stem indicates a completed action with ongoing implications.

Because of the limitations of English, it is usually impossible to carry these nuances into English. You will probably use the simple present form of the verb in your translation of all infinitives (e.g., “to see,” “to eat”).

To help enforce the significance of the aspect in your mind, you may at first want to use “continue” in your translation of the present infinitive. βλέπειν means “to continue to see,” while βλέψαι means “to see.” You certainly would not want to use this technique when producing a finished translation, but for now it may be a good idea. But most importantly, in your studies and teaching you can always bring out the true significance of aspect.

**32.9 Subject.** Because an infinitive is not a finite<sup>2</sup> verbal form, it technically cannot have a subject. However, there is often a noun *in the accusative*

<sup>2</sup> A “finite” verbal form is one that is limited, specifically by a subject. In the sentence “Tom reads books,” the verb *reads* is finite, limited. It does not apply to everyone, just the subject *Tom*. Similarly, an “infinitive” (the “in-” negates the following element of the word) is not limited by a subject; it is infinite, an infinitive.



that acts as if it were the subject of the infinitive. A parallel to this is the genitive absolute, where the noun or pronoun in the genitive acts as if it were the subject of the participle.<sup>3</sup>

If the infinitive has a direct object, it can sometimes become interesting to determine which word in the accusative is the "subject" and which is the direct object. Usually context will make it clear. As a general rule, the first accusative will be the "subject" and the second the direct object. βλέπειν αὐτὸν αὐτήν would usually mean, "he (αὐτόν) to see her (αὐτήν)." (βλέπειν is an infinitive.)

Two exceptions to this are the verbs ἔξεστιν ("it is lawful") and παραγγέλλω ("I command"), which take a "subject" in the dative. Verbs that take their direct object in the dative will take the "subject" of their infinitive in the dative as well.

## Odds and Ends

- 32.10 Negation.** Because the infinitive is not the indicative mood, it is negated by μή and not οὐ.
- 32.11 Parsing.** The necessary elements for parsing the infinitive are tense, voice, "infinitive," lexical form, and inflected meaning.  
βλέψαι. Aorist active infinitive, from βλέπω, meaning "to see."
- 32.12 Deponent.** If a verb is deponent in a certain tense, it will be deponent whether it is in the indicative, infinitive, or any other mood. The present deponent infinitive of ἔρχομαι is ἔρχεσθαι, meaning "to come."

## Translation

- 32.13 1. Substantive.** Because the infinitive is a verbal noun, it can perform any function that a substantive can. When used as a substantive, it will usually, but not always, be preceded by the definite article. Translate this construction using "to" and the verb. This is a common construction, and yet its translation can be quite idiomatic, so feel free not to go "word for word."

τὸ ἐσθίειν ἐστὶν ἀγαθόν.  
*To eat is good.*

<sup>3</sup> Technically, this accusative is called an "accusative of reference." If you were to read βλέπειν αὐτόν, this would be translated "to see with reference to him." αὐτόν behaves as if it were the subject of the infinitive.



- 32.14 2. Complementary infinitive.** A finite verb's meaning may be incomplete apart from some additional information. An infinitive is often used to complete that meaning. Translate the infinitive using "to" and the verb.

For example, δεῖ ("it is necessary") requires an infinitive to complete its meaning: δεῖ ἐσθίειν ("It is necessary to eat."). When an infinitive is used this way, it is called a "complementary infinitive," because the meaning of the infinitive complements the meaning of the verb.

The following five verbs will always be followed by a complementary infinitive.

δεῖ αὐτήν ἐσθίειν.

It is necessary for her to eat.

ἔξεστιν ἐσθίειν αὐτῷ.

It is lawful for him to eat.

μέλλω ἐσθίειν.

I am about to eat.

δύναμαι ἐσθίειν.

I am able to eat.

ἄρχομαι ἐσθίειν.

I am beginning to eat.

The complementary infinitive can be used with other verbs but less frequently (e.g., θέλω, "I wish"; κελεύω, "I command"; ὀφείλω, "I ought").

- 32.15 3. Articular infinitive and preposition.** When the infinitive is preceded by the article, it is called an "articular infinitive." We have already seen how this infinitive can be used as a substantive. But when the articular infinitive is preceded by a preposition, there are specific rules of translation. These should be learned well because the construction is common. The preposition will always precede the infinitive, never follow. The case of the definite article is determined by the preposition.

This is perhaps the most difficult use of the infinitive; it certainly is the most idiomatic. Any attempt to translate word for word must be abandoned because we have no construction like it in English. You must look at the phrase in Greek, see what it means in Greek, and then say the same thing in English. You should make a separate vocabulary card for each of the following possibilities.

Below are listed six common constructions, the two most common being εἰς and μετά. We have listed the preposition, the case of the article, and the key word/phrase that you should associate with that preposition.

**Result/purpose**

1. *διά* (accusative) meaning *because* (indicating reason)

*διά τὸ βλέπειν αὐτόν*  
Because he sees

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

2. *εἰς* (accusative) meaning *in order that* (indicating purpose)

*εἰς τὸ βλέπειν αὐτόν*  
In order that he sees

*καθίζω ἐν ἐκκλησίᾳ εἰς τὸ ἀκούειν με τὸν λόγον τοῦ θεοῦ.*  
I sit in church in order that I might hear the word of God.

3. *πρὸς* (accusative) meaning *in order that* (indicating purpose)

*πρὸς τὸ βλέπειν αὐτόν*  
In order that he sees

*κηρύσσομεν τὸν εὐαγγέλιον πρὸς τὸ βλέπειν ὑμᾶς τὴν ἀλήθειαν.*  
We proclaim the gospel so that you may see the truth.

**Temporal**

4. *πρὸ* (genitive) meaning *before* (indicating time)

*πρὸ τοῦ βλέπειν αὐτόν*  
Before he sees

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

5. *ἐν* (dative) meaning *when/while* (indicating time)

*ἐν τῷ βλέπειν αὐτόν*  
When he sees

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

6. *μετὰ* (accusative) meaning *after* (indicating time)

*μετὰ τὸ βλέπειν αὐτόν*  
After he sees

*μετὰ τὸ βλέπειν τὸν Ἰησοῦν τοὺς ἀμαρτωλοὺς, ἔκλαυσε.*  
After Jesus saw the sinners, he wept.

There are two tricks that will help you translate the articular infinitive. The first is to remember the key words associated with each preposition when used with the articular infinitive. The second is to use the



phrase "the act of." For example, the key word associated with *διά* is *because*. What does *διά τὸ βλέπειν αὐτόν* mean? "Because of the act of seeing with reference to him." Sometimes it is necessary to translate in this stilted manner, to see what it means; then put it into proper English: "Because he sees."

**32.16 4. Purpose.** Another function of the infinitive is to express purpose, "in order that."

1. Purpose can be expressed using the articular infinitive preceded by *εἰς* or *πρός* (discussed above).
2. The articular infinitive with the article in the genitive (no preposition) can also express purpose.

ὁ Ἰησοῦς ἀπέθανον τοῦ εἶναι ἡμᾶς σὺν αὐτῷ εἰς τὸν αἰῶνιον.  
 Jesus died *in order that we (may) be* with him forever.

3. The infinitive all by itself (without a preposition or the article) can express purpose.

πορεύομαι νικᾶν.  
 I come *in order to conquer*.

**32.17 5. Result.** ὥστε can be followed by an infinitive as a way of indicating the result of some action. Because we do not have a similar use of the infinitive in English, we must translate this infinitive with a finite verb.

ὁ Ἰησοῦς ἀγαπᾷ με ὥστε με ἀγαπᾶν αὐτόν.  
 Jesus loves me *which results in the fact that I love* him.

It is often difficult to differentiate between "purpose" and "result," but you certainly can bring this out in your teaching and preaching.

## Summary

1. The Greek infinitive is a verbal noun. It is not declined, although it is considered singular neuter and any accompanying article will be declined.

	<i>present</i>	<i>1 aorist</i>	<i>2 aorist</i>	<i>perfect</i>
<i>active</i>	λύειν	λύσαι	λαβεῖν	λελυκέναι
<i>middle</i>	λύεσθαι	λύσασθαι	λαβέσθαι	λελύσθαι
<i>passive</i>	λύεσθαι	λυθηῖναι	γραφήναι	λελύσθαι



## 2. Master Nonindicative Verb Chart: Infinitive

	<i>present</i>	<i>1st aorist</i>	<i>2nd aorist</i>	<i>perfect</i>
<i>active</i>	εἶν	σαι	εἶν	κεναι
<i>middle</i>	εσθαι	σασθαι	εσθαι	σθαι
<i>passive</i>	εσθαι	θηναι	ηναι	σθαι

	<i>present</i>	<i>1 aorist</i>	<i>2 aorist</i>	<i>perfect</i>
<i>active</i>	to loose	to loose	to receive	to have loosed
<i>middle</i>	to loose	to loose	to receive	to have thrown
<i>passive</i>	to be loosed	to be loosed	to be written	to have been thrown

3. The infinitive has no time significance, only aspect. The present infinitive is built on the present tense stem and indicates a continuous action. The aorist infinitive is built on the unaugmented aorist tense stem and indicates an undefined action. The perfect infinitive is built on the perfect tense stem and indicates a perfected action.
4. Technically an infinitive does not have a subject, but there will often be a word in the accusative functioning as if it were the subject.
5. There are five main ways in which an infinitive is used.
  - a. Substantive
  - b. Complementary infinitive
  - c. Articular infinitive preceded by a preposition
    - *διά* because
    - *εἰς* in order that
    - *πρός* in order that
    - *πρό* before
    - *ἐν* when, while
    - *μετά* after
  - d. Purpose
    - *εἰς/πρός* with an infinitive
    - Articular infinitive with the definite article in the genitive
    - Infinitive by itself
  - e. Result, expressed by *ὥστε* with the infinitive. Translate the infinitive as a finite verb.

## Vocabulary

δίκαιος, -αία, -αιον                      right, just, righteous (79, \*δικαιο/α)

μέλλω    I am about to (109, \*μελλε)<sup>4</sup>  
(ἔμελλον or ἤμελλον), μελλήσω, -, -, -

Total word count in the New Testament:	138,162
Number of words learned to date:	301
Number of word occurrences in this chapter:	188
Number of word occurrences to date:	108,370
Percent of total word count in the New Testament:	78.44%

## Advanced Information

**32.18 Indirect discourse.** *Direct discourse* is reporting what someone else said. Since it is your intention to report exactly what the other person said, you use quotation marks. *The teacher said, "Hand in the tests!"*

If you intend to repeat the basic idea of what someone else said, while not claiming to use exactly the same words, you use *indirect discourse* (also called *indirect speech*). Instead of quotation marks, you use the connecting word *that*. *He said that he wanted to study some more.*

In Greek, indirect discourse is usually expressed with ὅτι followed by a verb in the indicative. However, indirect discourse can also be expressed with an infinitive.

**32.19** A rather peculiar thing happens to the tense of the English verb in indirect discourse, and most of us are probably not aware of it. All of the following, except for the last paragraph, pertains to English grammar. When we are done with the English grammar, we will then see that Greek behaves differently.

John says, "I *want* to eat." When you tell someone else what John said with indirect discourse, if the main verb of the sentence is present ("says"), then the verb in the indirect discourse retains the same tense as the original saying. "John says that he *wants* to eat." If John originally said, "I *wanted* to eat," we would say, "John says that he *wanted* to eat."

*However, when the main verb of the sentence is a past tense (e.g., "said"), then we shift the tense of the verb in the indirect discourse back one step in time.*

<sup>4</sup> The second epsilon is lost in the present and imperfect tenses but remains in the future.



For example, if the tense of the original saying is present, in indirect speech it will be in the past.

Original (present): "I want to eat."  
 Indirect speech: John said that he *wanted* to eat.

If it originally were past, then in indirect speech it will be past perfect.

Original (past): "I *wanted* to eat."  
 Indirect speech: John said that he *had wanted* to eat.

If it originally were future, then we use the subjunctive mood ("would").

Original (future): "I *will want* to eat."  
 Indirect speech: John said that he *would want* to eat.

If the original were past perfect, then in indirect discourse it would remain the same since English has no tense "farther back" in time.

Original (past perfect): "I *had wanted* to eat."  
 Indirect speech: John said that he *had wanted* to eat.

The point of all this is that *whereas English switches the tense and sometimes the mood of the verb in indirect speech, Greek does not*. The tense and mood of the verb in Greek indirect discourse will always be the same tense and mood as the verb in the original statement. Of course, to make a good translation you must switch the tense and mood of your English translation.



## Imperative

### Exegetical Insight

There is no more forceful way in the Greek language to tell someone to do something than a simple imperative—particularly the second person imperative. Especially when such a command is given regarding a specific situation, the one giving that command sees himself as an authority figure. He expects those addressed to do exactly as he has ordered.

On his third missionary journey, the apostle Paul expended much energy in attempting to get the churches he had organized to participate in the collection “for the poor among the saints in Jerusalem” (Rom 15:26). When he addressed this issue in 1 Corinthians 16:1-4, he simply told the Corinthians to get busy regularly collecting money for this cause, using the second person imperative ποιήσατε (v. 1), followed by a third person imperative τιθέτω (v. 2). He gives no other reason than that this is what he had also “told” (διέταξα) the churches in Galatia to do.

Paul returns to the same issue in 2 Corinthians 8 and 9. But there one is struck by the numerous ways he uses in order to try to motivate the Corinthians to participate in the collection. Most surprising is the fact that in these thirty-nine verses, there is only *one* imperative (ἐπιτελέσατε, 2 Cor 8:11). The other places where the NIV inserts an imperative (8:7,24; 9:7) are substantially weaker forms of expressing an imperatival idea. Such a radical shift in Paul’s approach strongly suggests that he had lost much of his authority in Corinth, mostly because of the influence of his opponents. Other elements in this letter bear out this same factor.

Undoubtedly one main reason why Paul was losing his influence in Corinth was because he was trying to run the church from a distance (i.e., from Ephesus). That simply cannot be done. Unless pastors consistently take the necessary time to nurture good, wholesome relationships with their parishioners, they risk losing their ability to motivate the church to pay attention to their preaching of God’s Word and to live the Christian life.

*Verlyn Verbrugge*

## Overview

In this chapter we will learn that:

- the imperative mood is used when making a command (e.g., “Eat!”);
- the imperative occurs in the present and aorist tenses, and its only significance is its aspect;
- there are several ways of stating prohibitions and negations.

## English

- 33.1** The verb is in the imperative mood when it is making a command. In English, it is the second person form of the indicative with “you” as the understood subject — “Study!” means “You study!” Sometimes an exclamation mark is used as the sentence’s punctuation.

The English imperative is usually not inflected. There are other words that we can add to the sentence to strengthen or further define the intent of the imperative. “Go quickly!”

## Greek

- 33.2** The imperative is basically the same in Greek as it is in English. It is the mood of command. However, as is the case with participles and infinitives, the imperative has a greater range of meaning in Greek. It has second and third person, and the aspect is significant. However, it does not indicate time.
- 33.3** **Person.** Greek has both second and third person imperatives. Because there is no English equivalent to a third person imperative, your translation must be a little idiomatic.
- βλέπε (second person singular) means “(You) look!”
  - βλέπétω (third person singular) means “Let him look,” “He must look,” or even “Have him look.” The key words “let” or “must” and a pronoun supplied from the person of the verb (“him”) can be added to make sense of the construction.
- 33.4** **Aspect.** The imperative built on the present tense stem is called the *present* imperative and indicates a continuous action. The imperative built on the aorist tense stem (without augment) is called the *aorist* imperative and indicates an undefined action.<sup>1</sup> There is no time significance with the imperative. Once again we encourage the adoption of

<sup>1</sup> There are only four perfect imperatives in the New Testament. See Advanced Information.



the terminology “continuous imperative” and “undefined imperative.”

Sometimes, to get the significance of the aspect into English, you could use the key word “continually” in your translation of the present imperative, although this is somewhat stilted English: “continually eat.”

### Form

- 33.5 Chart: Present and Aorist imperative.** The second singular forms must be memorized; the remaining are regular. The translation is the same for both imperatives.

<i>present stem + connecting vowel + imperative morpheme</i>	
λν + ε + τω › λνέτω	
<i>unaugmented aorist stem + tense formative + imperative morpheme</i>	
λν + σα + τω › λνσάτω	

- 33.6 Imperative Morpheme Chart.** The second person singular imperatives seem to be irregular.<sup>2</sup> They should just be memorized. The other forms are delightfully regular. Think of the σθ in the middle/passive (e.g., σθε) as replacing the tau in the active (τε).

	<i>active and aorist passive</i>	<i>mid/pas</i>
2 sg	?	?
3 sg	τω	σθω
2 pl	τε	σθε
3 pl	τωσαν	σθωσαν

<sup>2</sup> Of course, they are not; cf. MBG, §70.



**33.7** The imperative morphemes in the present active and aorist active are identical, as they are in the present middle and aorist middle. The morphemes in the aorist passive are identical to the aorist active.

### 33.8 Paradigm: Imperative

	<i>present</i>	<i>first aorist</i>	<i>translation</i>
		<i>active</i>	
2 sg	λῦε	λῦσον	(You) Loose!
3 sg	λυέτω	λυσάτω	Let him loose!
2 pl	λύετε	λύσατε	(You) loose!
3 pl	λυέτωσαν	λυσάτωσαν	Let them loose!
		<i>middle</i>	
2 sg	λύου	λῦσαι	(You) loose for yourself!
3 sg	λυέσθω	λυσάσθω	Let him loose for himself!
2 pl	λύεσθε	λύσασθε	(You) loose for yourself!
3 pl	λυέσθωσαν	λυσάσθωσαν	Let them loose for themselves!
		<i>passive</i>	
2 sg	λύου	λύθητι	(You) be loosed!
3 sg	λυέσθω	λυθήτω	Let him be loosed!
2 pl	λύεσθε	λύθητε	(You) be loosed!
3 pl	λυέσθωσαν	λυθήτωσαν	Let them be loosed!

Be sure to memorize specifically the five second person singular forms. The present uses the connecting vowel epsilon, and first aorist drops the augment but keeps the tense formative σα.

### 33.9 Confusing forms

- Do not be fooled by the imperative second person plural (active and middle) endings (ετε, εσθε; σατε, σασθε). They are the same as the indicative. In the present, context will usually decide whether a particular form is a statement or a command. In the aorist, there will not be an augment.

For example, Jesus says to his disciples, “ἔχετε πίστιν θεοῦ (Mark 11:22).” Is ἔχετε an indicative in which case Jesus is making a statement, or is it an imperative in which case Jesus is telling them to have faith? Interestingly there is a textual variant here: some

manuscripts add εἰ before ἔχετε πίστιν θεοῦ, “If you have faith in God...”, making ἔχετε an indicative.<sup>3</sup>

- The ending of λύου (second singular passive) looks just like the second person singular middle ending of the imperfect indicative (without the augment, ἐλύου).
- The ending of λῦσαι makes it look like it is the aorist active infinitive.

**33.10 Second aorist.** The aorist imperative that is built on a second aorist stem uses the same endings as the present imperative. The only difference is the tense stem. The second aorist passive imperative looks just like the first aorist passive except for the absence of the theta.

	<i>active</i>	<i>middle</i>	<i>passive</i>
2 sg	λάβε	γενοῦ	γράφητι
3 sg	λαβέτω	γενέσθω	γραφήτω
2 pl	λάβετε	γένεσθε	γράφητε
3 pl	λαβέτωσαν	γενέσθωσαν	γραφήτωσαν

**33.11 Contract verbs.** The contractions with the imperative are all regular. Of course, there will be contractions only in the present. The present active is as follows. See the Appendix for the middle/passive paradigm (page 373).

	<i>a contract</i>	<i>e contract</i>	<i>o contract</i>
2 sg	ἀγάπα	ποιεί	πλήρου
3 sg	ἀγαπάτω	ποιεῖτω	πληρούτω
2 pl	ἀγαπάτε	ποιεῖτε	πληροῦτε
3 pl	ἀγαπάτωσαν	ποιεῖτωσαν	πληρούτωσαν

**33.12 εἰμί.** To form the imperative of εἰμί, normal morphemes are added to the root \*εσ. εἰμί has no aorist form.

2 sg	ἴσθι
3 sg	ἔστω
2 pl	ἔστε
3 pl	ἔστωσαν

<sup>3</sup> See the difficult translation of John 14:1-2.

**33.13 Deponent.** If a verb is deponent in the indicative, so also will be its imperative. The present imperative second person singular of ἔρχομαι is ἔρχου, meaning "Come!"

**33.14 Parsing.** When parsing an imperative, we suggest you list the tense, voice, "imperative," person, number, lexical form, definition of inflected meaning.

ποιεῖτω. present active imperative, third person singular, from ποιέω, meaning "Let him do!"

## Meaning

**33.15 Aspect.** As has been the case in all non-indicative moods, the only significance of the imperative is its aspect. It has no time significance. Because of the differences between Greek and English, it will often be impossible to carry this over into English. At first you may want to use "continue" or "keep on" in your translation of the present imperative. For example, βλέπε (present) means "Keep on looking!" while βλέψον (aorist) means "Look!"

**33.16 Command.** The imperative mood is used when a verb expresses a command. It is also used to encourage or ask someone to do something.

This is called the "Imperative of Entreaty." You do not "command" God to do something; you "entreat" him, both in English and in Greek, e.g., "Give us this day our daily bread."

## Prohibition and Other Types of Negation

**33.17** In Greek there are several different ways to say or command "No!" The beauty of the constructions is that each one has its own nuance, information available to those who understand Greek. Unfortunately these nuances are seldom carried over into the translations.

1. οὐ *with the indicative.* This is the simple negation. Included here is the use of οὐ with the future indicative. "Thou shalt not covet."
2. μή *plus the present imperative.* Because it is a present imperative, the speaker is prohibiting a continuous action.
3. μή *plus the aorist imperative.* Because it is an aorist imperative, the speaker is prohibiting an undefined action.
4. μή *plus the aorist subjunctive.* This construction says "No!" more strongly than #1 above.<sup>4</sup>



5. *οὐ μή plus the aorist subjunctive.* When Greek uses a double negative, one does not negate the other as in English. The *οὐ* and *μή* combine in a very firm, "This will certainly not occur!" This is stronger than #4 above and refers to a future situation.<sup>5</sup>

In the Advanced Information we fine tune our understanding of the significance of the present and aorist imperatives used in prohibitions.

## Summary

1. The imperative is the form of the verb used for commands.
2. It occurs in the second person (like English) and the third (in which case you use the key word "Let" and supply a pronoun).
3. The imperative built on the present tense stem indicates a continuous action. The imperative built on the aorist tense stem (without augment) indicates a simple action. There is no time significance with the imperative.
5. Master Nonindicative Verbal Chart. You must memorize the second person singular forms.

	<i>active</i>	<i>middle/passive</i>
2 sg	?	?
3 sg	τω	σθω
2 pl	τε	σθε
3 pl	τωσαν	σθωσαν

		<i>active</i>	<i>middle/passive</i>	<i>passive</i>
<i>present</i>	2 sg	λῦε	λύου	λύου
	3 sg	λύετω	λύεσθω	λύεσθω
<i>1st aorist</i>	2 sg	λύσον	λύσαι	λύθητι
	3 sg	λυσάτω	λυσάσθω	λυθήτω

<sup>4</sup> Some grammarians argue that #1 and #4 have the same force.

<sup>5</sup> There is one other way to express a prohibition (which actually is a negative wish). It uses the optative mood. Fifteen times in the New Testament Paul uses the expression *μή γένοιτο*, which is often translated "God forbid!" For example, Paul asks the rhetorical question, "Should we continue in sin in order that grace might abound? God forbid!" (Rom 6:1-2). On the optative mood see Advanced Information in chapter 35.

2nd aorist	2 sg	λάβε	γενοῦ	γράφῃτι
	3 sg	λαβέτω	γενέσθω	γραφήτω

6. The difference between aspect is difficult to carry over into English. You can use “continue” in the translation of the present.
7. There are five different kinds of prohibitions using the indicative, imperative, and subjunctive.
  - οὐ with indicative verbs, and μή with non-indicative (excluding those below).
  - μή plus the present imperative. Prohibits a continuous action.
  - μή plus the aorist imperative. Prohibits an undefined action.
  - μή plus the aorist subjunctive. “No!”
  - οὐ μή plus the aorist subjunctive. “This will certainly not occur!”

## Vocabulary

ἀπόλλυμι <sup>6</sup>	active: I destroy, kill (90; ἀπ’ + *ὀλ) <sup>7</sup> middle: I perish, die (ἀπώλλυον), ἀπολέσω, ἀπόλεσα, ἀπόλωλα, -, -
ἀπολύω	I release (66; ἀπό + *λυ) (ἀπέλυον), ἀπολύσω, ἀπέλυσα, -, ἀπολέλυμαι, ἀπελύθην
εἴτε	if, whether (65; particle)

Total word count in the New Testament:	138,162
Number of words learned to date:	304
Number of word occurrences in this chapter:	221
Number of word occurrences to date:	108,591
Percent of total word count in the New Testament:	78.6%

<sup>6</sup> The stem of this verb is \*ολ. It belongs to a class of verbs that add νυ to the root to form the present tense stem, but the nu assimilates to a lambda (cf. *MBG*, §13 and p. 309). \*ολ + νυ > ολλυ > ὀλλυμι. This is why there is a single lambda in the other tenses.

Because ἀπόλλυμι is a compound verb the alpha does not augment, but the omicron does.

In the present tense this verb follows the athematic conjugation (chapter 34). In the other tenses it follows the thematic conjugation we have been learning so far. You can see this in how it forms its other tense forms.

<sup>7</sup> *Apollyon*, from Ἀπολλύων, is the destroying angel in Rev 9:11.



## Advanced Information

**33.18 Recent research on prohibitions.** For many years it has been argued that the force of the present imperative has the basic meaning, “Stop doing what you are presently doing!” while the force of the aorist imperative is “Don’t start!” Moulton<sup>8</sup> recounts a discussion with Davidson who was learning modern Greek and thought he had discovered the difference between the continuous and the undefined imperative in a prohibition. His friend spoke modern Greek, and one day he was yelling at a dog to stop barking. He used the continuous imperative. “Stop barking!” Davidson went to Plato’s *Apology* and reasoned that what is true in modern Greek was also true in Classical Greek. The present tense prohibition is used to prohibit an action already in process. This has been carried over into Koine Greek.

However, it is currently being questioned whether this is accurate.<sup>9</sup> Our position is that a prohibition with the present tense is prohibiting a continuous action while a prohibition with the aorist is prohibiting an undefined action. The neighbor was telling the dog to stop its continual barking.

Following Fanning, we also hold that the present tense prohibition tends to be used for “attitudes and conduct” (“general precept”) while the aorist tends to be used for “specific cases” (“specific command”).<sup>10</sup>

This has tremendously important ramifications for exegesis. For example, Paul tells Timothy to have nothing to do with silly myths, using a present imperative (παραιτοῦ; 1 Tim 4:7). If the present imperative commands cessation from an action currently under way, this means Timothy was participating in the myths. This creates a picture of Timothy that is irreconcilable with his mission at Ephesus and what we know of him elsewhere. But if a present imperative does not carry this meaning, then Paul is stating a command regarding a “general precept” that is continuous in nature—continually stay away from the myths—and is saying nothing about Timothy’s current involvement, or noninvolvement, in the Ephesian myths.

**33.19 Perfect imperative.** There are four perfect imperatives in the New Testament: *πεφίμωσο* (φιμώω, Mark 4:39); *ἔρρωσθε* (ῥώννυμι, Acts 15:29); *ἴστε* (οἶδα, Eph 5:5; James 1:19).

<sup>8</sup> *A Grammar of New Testament Greek* (T & T Clark, 1985) 3rd edition, 1:122.

<sup>9</sup> See the discussion in Fanning (325-388) and Wallace (485, 714-717).

<sup>10</sup> 327; citing *Bl-D*, §335. Fanning adds, “The present pictures an occurrence from an internal perspective, focusing on the course or internal details of the occurrence but with no focus on the end-points, while the aorist views it from an external perspective, seeing the occurrence as a whole from beginning to end without focus on the internal details which may be involved” (p. 388).



## μι Verbs

### Active Indicative of δίδωμι

#### Exegetical Insight

The imperfect (chapter 21) form of the verb is usually described as having reference to continued action in past time (*I was loosing*) in contrast to the aorist form that denotes simple past (*I loosed*). But the Greek imperfect may have other shades of meaning that are not always easy to establish and that may depend largely upon context.

One of these variations is known as the *inceptive imperfect*, which is found frequently in the New Testament. In Mark 1:21, for example, the RSV reads, "Jesus went into the synagogue and *began* to teach." This seems to be a natural reading of the text.

In other places this is not immediately evident but might perhaps be intended. Luke's "Emmaus Road" resurrection narrative is a case in point. The two disciples of Jesus who were returning to Emmaus after their Passover visit to Jerusalem were joined by an apparent stranger. In the ensuing conversation they communicated the deep hopes they once had concerning Jesus and his significant role in their religious tradition.

The usual translation of Luke 24:21 is, "We had hoped (ἠλπίζομεν) that he was the one who was going to redeem Israel" (RSV). This suggests to the reader that these disciples once held such an opinion but that the recent events that led to Jesus' death now ruled out such a possibility. However, if in fact what we have here is the inceptive imperfect then the text could be translated, "We were beginning to hope that he was the one who was going to redeem Israel."

We often represent the contemporaries of Jesus as people who had a clear understanding of his message and mission. Here there is pause for thought. Even with such close contact the entire story is not self evident. The disciples had a glimmer of insight—but more was needed to bring that to a firm faith.

E. Margaret Howe

## Overview

In this chapter we will learn:

- a different category of verbs that, especially in the present, are formed differently;
- the five rules that govern their formation.

## English

**34.1** There is nothing remotely like  $\mu\iota$  verbs in English.

## Greek

**34.2** So far, the endings used by verbs have all been basically the same. Because of contractions and consonantal changes, these endings have sometimes looked a little different, but for the most part they have been the same. The first person singular active ends in omega, and most of the tenses use connecting vowels or have tense formatives ending in a vowel. All the forms we know are said to belong to the *thematic conjugation* because of the use of the thematic vowel, or what we have called the “connecting vowel.”

Actually, εἰμί is a  $\mu\iota$  verb, but it is so different from other  $\mu\iota$  verbs that the comparison is not always helpful.

**34.3** Actually there is another conjugation that goes by several names. It is sometimes called the *athematic*<sup>1</sup> *conjugation* because it does not use a thematic vowel. At other times it is called the  *$\mu\iota$  conjugation*, or  *$\mu\iota$  verbs*, because the lexical form ends not in omega (λύω) but in  $\mu\iota$  (δίδωμι, “I give”).

There is good news and bad news about these verbs. The bad news is that their forms change so drastically that they can become almost unrecognizable. The good news is that there are very few of them. The bad news is that these few  $\mu\iota$  verbs are common. The good news is that most of the changes occur only in the present tense.

Like declensions, the differences do not affect the meaning of the words, only their form. It does not matter whether δίδωμι was formed as a  $\mu\iota$  verb or as a thematic verb (δίδω, which is not a real word). It would still mean, “I give.”

<sup>1</sup> The English word “athematic” is a compound of the Greek alpha privative (much like the prefixes “un-” [“unlikely”] or “ir-” [“irregular”] in English) with the noun “thematic,” which refers to the use of a thematic vowel. Hence, “athematic” means “without a thematic vowel.”



- 34.4** There are two ways to learn the forms of  $\mu\iota$  verbs. The first is to memorize all 330 forms, but this is nearly impossible because the forms are so varied and unusual. The second is a better approach. If you memorize the five basic rules below, you can figure out what the different inflected forms mean when you see them. Let's do the latter.

The only disadvantage of learning  $\mu\iota$  verbs this way is that you will not have the security of knowing the full paradigm. But even those people who use Greek regularly have trouble in reproducing the  $\mu\iota$  verb paradigms from rote memory. It simply is not necessary. It is much better to learn five rules and concentrate on recognition.

There is something else that helps us learn  $\mu\iota$  verbs. While  $\mu\iota$  verbs are common, they do not occur in many forms. If you memorized the complete paradigm, you would be learning hundreds of forms that never occur in the New Testament. So why memorize them?

- 34.5** **Four classes.**  $\mu\iota$  verbs are classified by their stem vowel.  $\delta\acute{\iota}\delta\omega\mu\iota$  has an o-class vowel for its stem vowel (\* $\delta\omicron$ ), and all  $\mu\iota$  verbs with an o-class vowel follow the same pattern as  $\delta\acute{\iota}\delta\omega\mu\iota$ . This is like contract verbs in which all alpha contracts inflect the same way. In this chapter we will learn the pattern of  $\delta\acute{\iota}\delta\omega\mu\iota$ .

The other three classes are stems ending in alpha (\* $\sigma\tau\alpha \rightarrow \acute{\iota}\sigma\tau\eta\mu\iota$ ), epsilon (\* $\theta\epsilon \rightarrow \acute{\iota}\theta\eta\mu\iota$ ), and upsilon (\* $\delta\epsilon\iota\kappa\nu\upsilon \rightarrow \delta\epsilon\acute{\iota}\kappa\nu\upsilon\mu\iota$ ). These three classes are discussed in the next chapter. What is nice about  $\mu\iota$  verbs is that if you know one pattern, you know them all. In other words, whatever  $\delta\acute{\iota}\delta\omega\mu\iota$  does in the future,  $\acute{\iota}\theta\eta\mu\iota$  will also do in the future, although the stem vowel will be an eta instead of omega.

## The Rules

- 34.6** **Rule One:**  $\mu\iota$  verbs reduplicate their initial stem letter to form the present, and separate the reduplicated consonant with an iota.

The root of  $\delta\acute{\iota}\delta\omega\mu\iota$  is \* $\delta\omicron$ . To form the present tense stem the initial delta is reduplicated, separated with an iota, and the personal ending  $\mu\iota$  is added (see rule three below). In the present singular the omicron lengthens to omega (rule 4).

$\delta\omicron \rightarrow \delta\iota\delta\omicron \rightarrow \delta\iota\delta\omega \rightarrow \delta\acute{\iota}\delta\omega\mu\iota$

It is therefore essential that you always memorize the root of a  $\mu\iota$  verb along with its lexical form. As always, they are listed in the vocabulary section. The only time you will see the reduplication with the iota is in the present and imperfect. In the other tenses, you will need to be able to identify the root.

For example, parse  $\delta\acute{\omega}\sigma\omega$ . If you are working from the present tense form, you will not be able to. But if you recognize that the verb stem



is \*δο, then this is clearly the first person singular future and is regular (with a lengthened stem vowel; rule 4).

δω + σ + ω → δώσω

If you reduplicate the verbal root to form the present tense stem, how can you tell the difference between the present and the perfect? Think about it. Right. The perfect will also have reduplication, but there the vowel separating the reduplicated consonant is an epsilon, just like in the thematic conjugation. \*δο → δεδο → δέδωκα.

	<i>present</i>	<i>aorist</i>	<i>perfect</i>	<i>εἰμί</i>
1 sg	δίδωμι	ἔδωκα	δέδωκα	εἰμί
2 sg	δίδως	ἔδωκας	δέδωκας	εἶ
3 sg	δίδωσι(ν)	ἔδωκε(ν)	δέδωκε(ν)	ἐστί(ν)
1 pl	δίδομεν	ἔδώκαμεν	δεδώκαμεν	ἐσμέν
2 pl	δίδοτε	ἔδώκατε	δεδώκατε	ἐστέ
3 pl	διδόασι(ν)	ἔδωκαν	δέδωκαν	εἰσίν

**34.7 Rule Two:** μι verbs do not ordinarily use a connecting (i.e., "thematic") vowel in the indicative. The personal ending is added directly to the stem.

δι + δο + μεν → δίδομεν.

A connecting vowel is used in the imperfect singular and future. (See the chart at §34.11.)

**34.8 Rule Three:** μι verbs employ three different personal endings in the present active. Compare the following chart of the present active indicative.

	<i>μι verbs</i>		<i>thematic conjugation</i>	
1 sg	δίδωμι	μι	λύω	-
2 sg	δίδως	ς	λύεις	ς
3 sg	δίδωσι(ν)	σι	λύει	ι
1 pl	δίδομεν	μεν	λύομεν	μεν
2 pl	δίδοτε	τε	λύετε	τε
3 pl	διδόασι(ν)	ασι	λύουσι(ν)	νσι

As you can see, μι verbs use the same endings as the thematic conjugation in three places, δίδως, δίδομεν, and δίδοτε. But in the other three places the endings are different: δίδωμι; δίδωσι(ν); διδόασι(ν). These must simply be memorized.

However, the present active is the only place that μι verbs use different endings. In all other tenses, they use the same endings as the thematic conjugation. This does not mean they will look absolutely identical (although in most places they do); it means that if you have been learning the true personal endings, there is nothing more to learn. For example, in the present middle/passive the paradigm is as follows.

	<i>μι verbs</i>		<i>thematic conjugation</i>	
1 sg	δίδομαι	μαι	λύομαι	μαι
2 sg	δίδοσαι	σαι	λύη	σαι
3 sg	δίδοται	ται	λύεται	ται
1 pl	διδόμεθα	μεθα	λύομεθα	μεθα
2 pl	δίδοσθε	σθε	λύεσθε	σθε
3 pl	δίδονται	νται	λύονται	νται

Even though the second person singular (σαι) looks a little unusual, as we saw in the perfect middle/passive (e.g., λέλυσαι), this is the real form of the personal ending; it has undergone contractions in most of the thematic forms because the sigma drops out.<sup>2</sup>

**34.9 Rule Four:** *the stem vowel of μι verbs can lengthen, shorten, or drop out (ablaut).* Although there are rules governing when the stem vowel is long or short, or has dropped out, all that we are concerned with is recognition; therefore these rules are just burdensome. You do not have to know when they shorten; you just have to recognize that they do.<sup>3</sup>

For example, in the present active paradigm the vowel is long in the singular (δίδωμι) but short in the plural (δίδομεν). In the middle/passive it is always short.

Take the form δώσω. It does not really matter whether you see the form δώσω or δόσω. Once you recognize that the verbal root is \*δο, δώσω could only be one form: future.

See the paradigm in §34.11 if you are curious about the length of the stem vowel.

<sup>2</sup> It does not drop out in the thematic conjugation because it is not preceded by a connecting vowel and is therefore not intervocalic.

<sup>3</sup> Your teacher may have a difference preference. Be sure to ask.



- 34.10 Rule Five:** Most of the *μι* verbs use *κα* as their tense formative in the aorist. These are called “kappa aorists.” Compare the paradigm with that of the first aorist and perfect.

	<i>μι verbs</i>	<i>thematic conjugation</i>	
1 sg	ἔδωκα	ἔλυσα	λέλυκα
2 sg	ἔδωκας	ἔλυσας	λέλυκας
3 sg	ἔδωκε(ν)	ἔλυσε(ν)	λέλυκε(ν)
1 pl	ἐδώκαμεν	ἐλύσαμεν	λέλύκαμεν
2 pl	ἐδώκατε	ἐλύσατε	λέλύκατε
3 pl	ἔδωκαν	ἔλυσαν	λέλυκαν

How can you tell the difference between the aorist of a *μι* verb and the perfect of a verb in the thematic conjugation that also uses *κα* as its tense formative? Right. The perfect has reduplication (with an epsilon separating the reduplicated consonants): ἔδωκα vs. λέλυκα.

- 34.11 δίδωμι in the indicative (active).** Concentrate on recognition.

	<i>present</i>	<i>imperfect</i>	<i>future</i>	<i>aorist</i>	— <i>perfect</i>
1 sg	δίδωμι	ἐδίδουν	δώσω	ἔδωκα	δέδωκα
2 sg	δίδως	ἐδίδους	δώσεις	ἔδωκας	δέδωκας
3 sg	δίδωσι(ν)	ἐδίδου	δώσει	ἔδωκε(ν)	δέδωκε(ν)
1 pl	δίδομεν	ἐδίδομεν	δώσομεν	ἐδώκαμεν	δεδώκαμεν
2 pl	δίδοτε	ἐδίδοτε	δώσετε	ἐδώκατε	δεδώκατε
3 pl	διδόασι(ν)	ἐδίδοσαν	δώσουσι(ν)	ἔδωκαν	δέδωκαν

In the imperfect singular, the endings are formed with a connecting vowel. In the future they are identical to the forms in the thematic conjugation. We will see the non-indicative forms in the next chapter.

### Let's Practice

Let's look at several inflected forms and see how easy it is to apply the rules.

- δώσετε      We have the bare verbal root (\*δο) without augment, reduplication, or *κα*. It can only be a future: second person plural.
- ἐδίδους      The reduplication with an iota shows it is the present tense stem; the augment confirms that this is an imperfect. Second person singular.
- ἔδωκα  
aorist      The simple verbal root plus augment and tense formative *κα* means this must be aorist. First person singular.



- δίδωσιν     The reduplicated stem with an iota and without an augment confirms this is a present. Third person singular.<sup>4</sup>
- δέδωκε     The reduplication may suggest present, but notice that the intervening vowel is an epsilon. This must therefore be a perfect, third person singular.

## Summary

- μι verbs reduplicate their initial stem letter to form the present and separate the reduplicated consonant with an iota. It is therefore essential that you always memorize the root of a μι verb along with its lexical form.
- μι verbs do not ordinarily use a connecting vowel in the indicative (“athematic”).
- μι verbs employ three different personal endings in the present active indicative: δίδωμι; δίδωσι(ν); διδάσκει(ν).
- The stem vowel of μι verbs can lengthen, shorten, or drop out. It is not so important to know when this will happen, but merely to recognize that it does.
- Most of the μι verbs use κα for the tense formative in the aorist.

## Vocabulary

δίδωμι	I give (out), entrust, give back, put (415; *δο) <sup>5</sup> (ἐδίδουν) δώσω, ἔδωκα, <sup>6</sup> δέδωκα, δέδομαι, ἐδόθην
ἔθνος, -ους, τό	nation (162, *ἔθνες) <sup>7</sup> the Gentiles (plural)
λοιπός, -ή, -όν	adjective: remaining (55; *λοιπο/η) noun: (the) rest adverb: for the rest, henceforth
Μωϋσῆς, -έως, ὁ	Moses (80) <sup>8</sup>

<sup>4</sup> It could also be subjunctive, but that is discussed in the next chapter.

<sup>5</sup> An *antidote* (ἀντί + δοτος) is something given to work against something else, such as poison.

<sup>6</sup> When δίδωμι is used outside the indicative system you can find second aorist forms such as δῶ (subjunctive), δός (imperative), δοῦναι (infinitive), and δούς (participle).

<sup>7</sup> *Ethnic*.

<sup>8</sup> Μωϋσῆς has an irregular declension pattern: Μωϋσῆς, Μωϋσέως, Μωϋσεῖ, Μωϋσῆν.

παραδίδωμι	I entrust, hand over, betray (119; παρά + *δο) (παρεδίδουν), παραδώσω, παρέδωκα, παραδέδωκα, παραδέδομαι, παρεδόθην
πίπτω	I fall (90; *πετ) <sup>9</sup> (ἔπιπτον), πεσοῦμαι, ἔπεσον οἱ ἔπεσα, <sup>10</sup> πέπτωκα, -, -
ὑπάρχω	I am, exist (60; *ὑπ' + *ἀρχ) <sup>11</sup> (ὑπῆρχον), -, -, -, - τά ὑπάρχοντα: one's belongings

Total word count in the New Testament:	138,162
Number of words learned to date:	311
Number of word occurrences in this chapter:	981
Number of word occurrences to date:	109,572
Percent of total word count in the New Testament:	79.31%

<sup>9</sup> The verbal root loses its stem vowel epsilon in the present and the stem is reduplicated, even though it is not a μι verb (\*πετ > πτ > πιπτ + ω > πίπτω). The tau drops out before the sigma in the future and aorist but remains in the perfect active.

<sup>10</sup> Has both a second and a first aorist.

<sup>11</sup> ὑπάρχω can take a predicate nominative, like εἰμί and γίνομαι.

# Additional μι Verbs, and Nonindicative Forms

( ἴστημι, τίθημι, δείκνυμι )

## Exegetical Insight

In the doxology at the end of Romans 11 (v. 36), Paul spells out three distinct theological concepts as he discusses the relationship between God and all things. His use of three different Greek prepositions (chapter 8) shows his structure distinctly, and he is relying on the specific differences in meaning among the three prepositions to convey his message. This kind of precision and exactness can be lost in English translations.

ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα·  
αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

1. All things come *out of* (ἐξ) him in that he is the *source* or *origin* of all things.
2. All things come *through* (δι') him in that he is the *agent* or *guide* of all things.
3. All things come *unto* or *to* (εἰς) him in that he is the ultimate *goal* of all things.

Glory be to God, our Creator, Sustainer, and Exalted Lord, the One who is the source, guide, and goal of all things!

*Deborah Gill*

## Overview

In this chapter we will learn that:

- what was true of δίδωμι is also true of the other μι verbs;
- the secret is to watch what happens to the verbal root of δίδωμι, and see that the same types of changes occur to the roots of the other μι verbs.

## Greek

**35.1** In the previous chapter we learned the essentials of μι verbs and how the rules apply to μι verbs with a stem vowel of omicron (δίδωμι) in the active indicative. All that remains is to see that what is true of δίδωμι



is also true of the other  $\mu$  verbs whose stem vowel is alpha (ἴστημι), epsilon (τίθημι), or upsilon (δείκνυμι). We will also look at some of the non-indicative forms of δίδωμι.

**35.2** In the following chart of the present active indicative you can see the similarity among the different  $\mu$  verbs.

- They use the same endings.
- They reduplicate to form the present tense stem (although that reduplication is hidden in ἴστημι and absent in δείκνυμι).
- What happens to the stem vowel in δίδωμι also happens to the other stem vowels even though they are different vowels (except for δείκνυμι, which stays the same). Both alpha and epsilon lengthen to eta.

	*στα	*θε	*δο	*δεικνυ
1 sg	ἴστημι	τίθημι	δίδωμι	δείκνυμι
2 sg	ἴστης	τίθης	δίδως	δεικνύεις
3 sg	ἴστησι(v)	τίθησι(v)	δίδωσι(v)	δείκνυσι(v)
1 pl	ἴσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
2 pl	ἴστατε	τίθετε	δίδοτε	δείκνυτε
3 pl	ἰστᾶσι(v)	τιθέασι(v)	διδῶασι(v)	δεικνύασι(v)

The stem of ἴστημι is \*στα. When it reduplicates, the reduplicated sigma drops out and is replaced by a rough breathing.

στα › σιστα › ἴστημι

The stem of τίθημι is \*θε. When it reduplicates, the reduplicated theta changes to a tau.

θε › θιθε › τίθημι

Except for its personal endings, δείκνυμι behaves more like a thematic verb.

**35.3** The most effective thing to do at this point is to look through the  $\mu$  verb paradigms throughout the Appendix. You can see all the forms of δίδωμι and the other  $\mu$  verbs. Look at the patterns. See how the rules are put into effect. Concentrate on recognition.

**35.4** In Koine Greek,  $\mu$  verbs were slowly being replaced by the thematic conjugation. As a result,  $\mu$  verbs sometimes occur in the athematic and at other times as a “regular” thematic form with no difference in meaning. For example, both ἴστημι and ἰστάνω occur.<sup>1</sup>

This also explains the second person singular form  $\delta\epsilon\iota\kappa\nu\acute{\epsilon}\iota\varsigma$  instead of the expected  $\delta\epsilon\iota\kappa\nu\acute{\epsilon}\varsigma$ .

### Nonindicative Forms of $\delta\acute{\iota}\delta\omega\mu\iota$

**35.5 Subjunctive.** The nonindicative forms of  $\mu\iota$  verbs are even easier to identify than the indicative forms. In the subjunctive the reduplicated stem is the only difference between the present and the aorist. Here are the active forms.<sup>2</sup>

	<i>present</i>	<i>second aorist</i>
1 sg	$\delta\iota\delta\acute{\omega}$	$\delta\acute{\omega}$
2 sg	$\delta\iota\delta\acute{\omega}\varsigma$	$\delta\acute{\omega}\varsigma$
3 sg	$\delta\iota\delta\acute{\omega}$	$\delta\acute{\omega}$ <sup>3</sup>
1 pl	$\delta\iota\delta\acute{\omega}\mu\epsilon\nu$	$\delta\acute{\omega}\mu\epsilon\nu$
2 pl	$\delta\iota\delta\acute{\omega}\tau\epsilon$	$\delta\acute{\omega}\tau\epsilon$
3 pl	$\delta\iota\delta\acute{\omega}\sigma\iota(\nu)$	$\delta\acute{\omega}\sigma\iota(\nu)$

**35.6 Imperative.** The imperatives are also easy to recognize. Remember that  $\mu\iota$  verbs do not use a thematic vowel, so the imperative morpheme is added directly to the verbal root. Here are the active forms.

	<i>present</i>	<i>second aorist</i>
2 sg	$\delta\acute{\iota}\delta\omicron\upsilon$	$\delta\acute{\omicron}\varsigma$
3 sg	$\delta\acute{\iota}\delta\omicron\tau\omega$	$\delta\acute{\omicron}\tau\omega$
2 pl	$\delta\acute{\iota}\delta\omicron\tau\epsilon$	$\delta\acute{\omicron}\tau\epsilon$
3 pl	$\delta\acute{\iota}\delta\omicron\tau\omega\sigma\alpha\nu$	$\delta\acute{\omicron}\tau\omega\sigma\alpha\nu$

### 35.7 Infinitive

	<i>present</i>	<i>second aorist</i>
<i>active</i>	$\delta\iota\delta\omicron\nu\alpha\iota$	$\delta\omicron\upsilon\nu\alpha\iota$
<i>middle</i>	$\delta\acute{\iota}\delta\omicron\sigma\theta\alpha\iota$	$\delta\acute{\omicron}\sigma\theta\alpha\iota$
<i>passive</i>	$\delta\acute{\iota}\delta\omicron\sigma\theta\alpha\iota$	$\delta\omicron\theta\eta\nu\alpha\iota$

<sup>1</sup> Nu was added to the verbal root in order to form the present tense stem; class 3 verbs. Cf. §20.24.

<sup>2</sup>  $\delta\acute{\iota}\delta\omega\mu\iota$  has first aorist forms in the indicative and second aorist forms elsewhere.

<sup>3</sup> In Mark 8:37 it is written as  $\delta\omicron\acute{\iota}$ .

### 35.8 Participle

	<i>present</i>	<i>arist</i>
<i>active</i>	διδούς, διδοῦσα, διδόν διδόντος, διδούσης, διδόντος	δούς, δοῦσα, δόν δόντος, δούσης, δόντος
<i>middle</i>	διδόμενος, η, ον διδομένου, ης, ου	δόμενος, η, ον δομένου, ης, ου
<i>passive</i>	διδόμενος, η, ον διδομένου, ης, ου	δοθείς, δοθεῖσα, δοθέν δοθέντος, δοθείσης, δοθέντος

Take some time now and browse through all the charts on δίδωμι in the Appendix, since we have not included all of its forms above. Concentrate on recognition and applying the five μι rules. See how the other μι verbs follow the same pattern as seen in δίδωμι.

### Summary

1. μι verbs with stem vowels in alpha (ῖστημι) and epsilon (τίθημι) behave just like μι verbs with stem vowels in omicron (δίδωμι). δείκνυμι, however, is somewhat different and in many ways more like the thematic conjugation.
2. The athematic conjugation was in the process of being lost in Koine Greek, and consequently some μι verbs have thematic forms.
3. Be sure to spend some time browsing through the μι verb charts in the Appendix. Concentrate on recognition.

### Vocabulary

In chapter 33 you learned ἀπόλλυμι, and in 34 you learned δίδωμι and παραδίδωμι, three of the nine μι verbs that occur fifty times or more in the New Testament. The other six such μι verbs are listed in this vocabulary. These six are not all used in the exercises for this chapter, but you should learn them.

A “transitive” verb takes a direct object. An “intransitive” verb does not take a direct object.

ἀνίστημι

intransitive: I rise, get up (108; ἀνά + \*στα)

transitive: I raise

ἀναστήσω, ἀνέστησα, -, -, -



ἀνοίγω <sup>4</sup>	I open (77; ἀν + *Φοιγ) ἀνοίξω, ἠνέωξα or ἀνέωξα, ἀνέωγα, ἀνέωγμαι or ἠνέωγμαι, ἠνεώχθην or ἠνοίχθην
ἀφήμι <sup>5</sup>	I let go, leave, permit (143; ἀφ + *σε) <sup>6</sup> (ἦφιον), ἀφήσω, ἀφήκα, -, ἀφέωμαι, ἀφέθην
δείκνυμι	I show, explain (33; *δεικνυ) <sup>7</sup> δείξω, ἔδειξα, δέδειχα, -, ἐδείχθην
ἴδιος, -α, -ον	one's own (114; *ἴδιο/α) <sup>8</sup>
ἴστημι	intransitive: I stand (154; *στα) <sup>9</sup> transitive: I cause to stand <sup>10</sup> (ἴστην), στήσω, ἔστησα, <sup>11</sup> ἔστηκα, <sup>12</sup> ἔσταμαι, ἔστάθην
μέσος, -η, -ον	middle, in the midst (58; *μεσο/η) <sup>13</sup>

4 This verb was originally a compound verb, and at times it is augmented as if it still were compound, and at other times as if it were a simple verb. You can even find forms with two augments.

5 The root of this verb is \*σε. Like ἴστημι, the reduplicated sigma dropped off and was replaced with a rough breathing. The initial sigma was also dropped because it was intervocalic. σε · σισε · ἴσε · ἴημι.

It is a compound with ἀπό and the pi has aspirated to a phi because of the rough breathing that actually is there, although unseen. ἴημι occurs in the New Testament only as a compound.

6 *Aphesis* is the gradual loss of an initial unaccented vowel, such as in the English *esquire* to *squire* (cf. *MBG*, §7.10).

7 Even though this word occurs less than fifty times, it has been included so the paradigms can be complete. Outside of the present and imperfect tenses, it forms its tense stems from the root \*δεικ and is not a μι verb.

In grammar, a *deictic* word is one that is demonstrative, one that points out, such as the demonstrative pronoun.

8 Can be used in the sense of one's own "people" or "land." It can also be used adverbially to mean "individually." *Idiosyncrasy* (συγκρᾶσις, "a mixing together") is a temperament or behavior peculiar to one person or group.

9 ἴστημι is intransitive in the second aorist (ἔστην) and perfect.

10 ἴστημι is transitive in the present, future, and first aorist.

11 This is the one μι verb that does not use a kappa aorist. It has a second aorist, ἔστην.

12 Notice the shift to the rough breathing.

13 *Meso* is a combining form that when added to another word carries the meaning of "middle," such as "mesomorphic" (the state between liquid and crystalline), "mesoplast" (the nucleus of a cell), and "Mesozoic" (the age between the Paleozoic and Cenozoic ages).

τίθημι	I put, place (100; *θε) <sup>14</sup> (ἐτίθουν), θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθη
φημί	I say, affirm (66; *φε) <sup>15</sup> (ἔφη), -, ἔφη <sup>15</sup> , -, -, -, -

Total word count in the New Testament:	138,162
Number of words learned to date:	320
Number of word occurrences in this chapter:	853
Number of word occurrences to date:	110,425
Percent of total word count in the New Testament:	79.92%

Congratulations! You know all 320 words that occur most frequently in the New Testament, and almost four out of five word occurrences in the New Testament.

## Advanced Information

**35.9 Optative.** There is one more mood in Koine Greek, the optative. Whereas the subjunctive is the mood of probability or possibility, the optative is the mood of “wish.” Whereas the subjunctive is one step removed from reality, the optative is two.

There are sixty-eight examples of the optative in the New Testament. It is found only in the present (continuous aspect; twenty-three times) and aorist (undefined aspect; forty-five times). It occurs twenty-eight times in Luke-Acts and thirty-one times in Paul. εἴη occurs twelve times and γένοιτο seventeen times, fifteen of which are the Pauline phrase μὴ γένοιτο, “God forbid!”

- Because the optative can have no real time significance, it can have no augment.
- The connecting vowel is omicron.
- The tense formative for the aorist active/middle is σα, which contracts with the mood formative so that all forms have σαι.

The tense formative for the aorist passive in θε, and the mood formative in η, which result in θειη in all forms.

- Its mood formative in the thematic conjugation is ι (except in the aorist passive where it is η), and in the athematic conjugation it is η. All forms of the present optative will have this οι.

<sup>14</sup> The cognate θέσις is a “placing,” a “proposition.” In logic a “thesis” is an unprovable statement, a proposition, assumed to be true.

<sup>15</sup> ἔφη can be either imperfect or aorist, and is third singular. We learned this as a vocabulary word earlier.

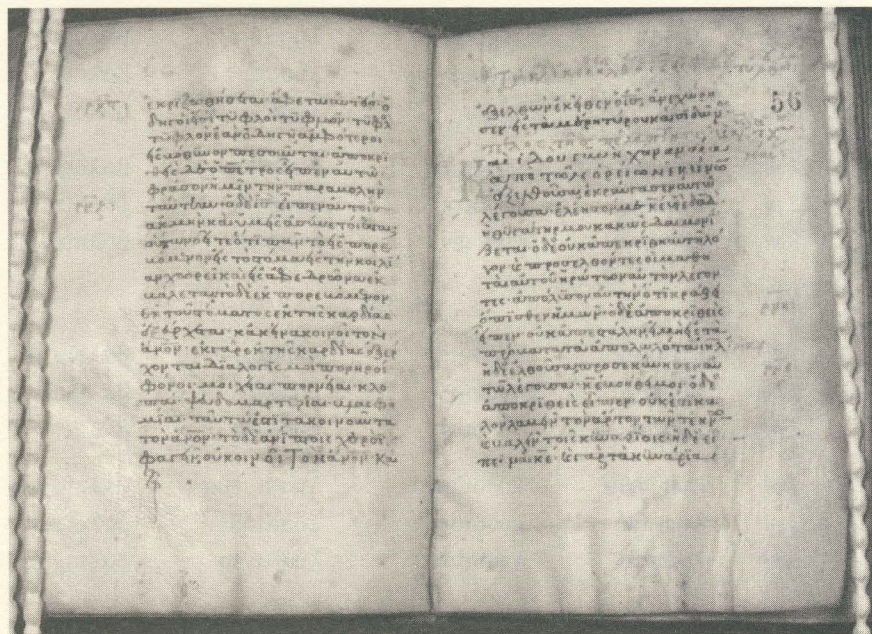


- The optative uses secondary personal endings except in the first person singular active, where it uses μι.

To see fuller paradigms, see MBG.

	<i>present</i>	<i>future</i>	<i>first aorist</i>	<i>second aorist</i>
<i>active</i>				
1 sg	λύοιμι	λύσοιμι	λύσαιμι	βάλοιμι
2 sg	λύοις	λύσοις	λύσαις	βάλοις
3 sg	λύοι	λύσοι	λύσαι	βάλοι
1 pl	λύοιμεν	λύσοιμεν	λύσαιμεν	βάλοιμεν
2 pl	λύοιτε	λύσοιτε	λύσαιτε	βάλοιτε
3 pl	λύοιεν	λύσοιεν	λύσαιεν	βάλοιεν
<i>middle</i>				
1 sg	λυοίμην	λυσοίμην	λυσαίμην	βαλοίμην
2 sg	λύοιο	λύσοιο	λύσαιο	βάλοιο
3 sg	λύοιτο	λύσοιτο	λύσαιτο	βάλοιτο
1 pl	λυοίμεθα	λυσοίμεθα	λυσαίμεθα	βαλοίμεθα
2 pl	λύοισθε	λύσοισθε	λύσαισθε	βάλοισθε
3 pl	λύοιντο	λύσοιντο	λύσαιντο	βάλοιντο
<i>passive</i>				
1 sg	λυοίμην	λυθησοίμην	λυθείην	γραφείην
2 sg	λύοιο	λυθήσοιο	λυθείης	γραφείης
3 sg	λύοιτο	λυθήσοιτο	λυθείη	γραφείη
1 pl	λυοίμεθα	λυθησοίμεθα	λυθείμεν	γραφείμεν
2 pl	λύοισθε	λυθήσοισθε	λυθείητε	γραφείητε
3 pl	λύοιντο	λυθήσονται	λυθείσαν	γραφείσαν





This is a lectionary from the thirteenth to fourteenth century containing parts of Matthew and John. Photo provided by the Center for the Study of the New Testament manuscripts (Dan Wallace, director) and used by permission of Institut für neutestamentliche Textforschung.

## Where Do We Go From Here?

Congratulations. You have finished learning the building blocks of biblical Greek; now the real fun begins. But what should you do next?

1. There is no substitute at this point for reading the biblical text, reading as much as you can. You need to be exposed to large sections of the New Testament to have fun (if for no other reason).
2. On my web site ([www.teknia.com](http://www.teknia.com)) you can download (for free) three biblical passages done in the format of the *Graded Reader* (see below). I use these in class when I am done with the textbook because they are fun to translate, and you can translate the passages without having to learn anything new.
3. I wrote a third volume in this series, *A Graded Reader of Biblical Greek*. It starts with easy passages and slowly works into more difficult Greek. I start with Mark and John because you are so familiar with them; most of our exercises came from the early chapters of Mark. Pay close attention to the footnotes in this text. They will help carry you into the next stage by exposing you to intermediate Greek grammar inductively.
4. The *Graded Reader* includes a forty-page summary of Daniel Wallace's intermediate Greek grammar (see below). It is well worth reading.
5. The *Graded Reader* is tied into Daniel B. Wallace's *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (volume four in this series). His grammar is cross-indexed in my *Graded Reader*. It is essential at some time that you sit down and read through a complete grammar. However, the further you are into the *Graded Reader*, the easier it will be to remember his grammatical discussions. You may also want to check out his abridgment, *The Basics of New Testament Syntax*.
6. *The Morphology of Biblical Greek* (volume five in this series) is designed to show you what is really happening to the forms of the Greek words you meet. Read the introductory discussion so you can see how to use the book; and as you come across forms that you do not understand, look up the word in the index and from there go to its relevant discussion. But do not become bogged down in this process right away. It is much better to have some fun and read lots of Greek.



7. My *The Analytical Lexicon to the Greek New Testament* can help you with those difficult parsings. Be sure to read the introductory discussion "How to Use the Analytical" for warnings about the misuse of the book.
8. Do not forget to review. This is essential. You will lose all pleasure in the language if you have to look up every other verb in order to parse it, or every other word in the lexicon to discover its meaning. Purchase Warren Trenchard's *The Student's Complete Vocabulary Guide to the Greek New Testament* or Bruce Metzger's *Lexical Aids for Students of New Testament Greek*. They will help you review your vocabulary, fill out the definitions, and make it easier to memorize more vocabulary if you wish. You should memorize at least all words occurring twenty times or more, and most second-year Greek teachers take you down to ten occurrences.
9. But most importantly, do not forget why you have learned the language of God's Word. It is a tool for ministry, helping you to get closer to what God has said through his writers. It is a tool that allows you to use other tools, such as good commentaries.

I once heard a story, perhaps apocryphal, about a sailor who was in love with a woman from another country. He wanted to be married and so he tried to familiarize himself with her native country. He studied its customs, history, etc. But finally he realized that if he really wanted to understand her, he would have to learn her native language. I believe that learning Greek is nothing more than a natural extension of our loving relationship with Jesus Christ. Although many translations are good, they are one step further removed from what Jesus said. Ultimately, we want to know him and his message as well as possible. A knowledge of the Greek language is essential to achieve this goal.

May your days be filled with blessing and your ministry fruitful as you seek to share your love and knowledge of Jesus Christ with those around you.

Bill Mounce



# Appendix

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In this section we have collected all the charts you need to read Greek. The listing is not exhaustive; if you want to see every chart, see *MBG*.

Remember, the charts are not for you to memorize. You should memorize the eight rules on case endings, the definite article, and the ten verbal rules. Use the rest of the charts to test yourself, to see if you really know the rules.

The paradigms in the following pages illustrate the forms of the more common noun and verb patterns. They cover the words you need to learn in this grammar. For a full set of paradigms see *MBG* or *Analytical*.

## Crisis in the New Testament

καὶ ἐγώ	▶	κάγω
καὶ ἐμοί	▶	κάμοί
καὶ ἐκεῖ	▶	κάκεῖ
καὶ ἐκεῖθεν	▶	κάκεῖθεν
καὶ ἐκεῖνος	▶	κάκεῖνος
καὶ ἐάν or ἄν	▶	κᾶν

## When Accents and Breathings Are Especially Important

1. τις, τι; τίς, τί	7. αὐτή, αὐτή	13. ἀλλά, ἄλλα
2. ἦ, ἦ, ἦ, ἦ	8. αὐταί, αὐταί	14. εἶ, εἶ
3. οἶ, αἶ; οἶ, αἶ	9. οὐ, οὐ	15. εἶς, εἶς
4. ὄ, ὄ; ὄν, ὄν	10. ἔξω, ἔξω	16. ποτέ, ποτέ
5. ὦν, ὦν	11. ἐν, ἐν	17. ἄρα, ἄρα
6. ἦς, ἦς; ἦν, ἦν	12. ᾧ, ᾧ, ᾧ	18. Liquid futures

## Square of Stops

		<i>orders</i>			
		<i>voiceless</i>	<i>voiced</i>	<i>aspirate</i>	
	<i>labial</i>	π	β	φ	
<i>classes</i>	<i>velar</i>	κ	γ	χ	<i>cognate</i>
	<i>dental</i>	τ	δ	θ	
		<i>coordinate</i>			

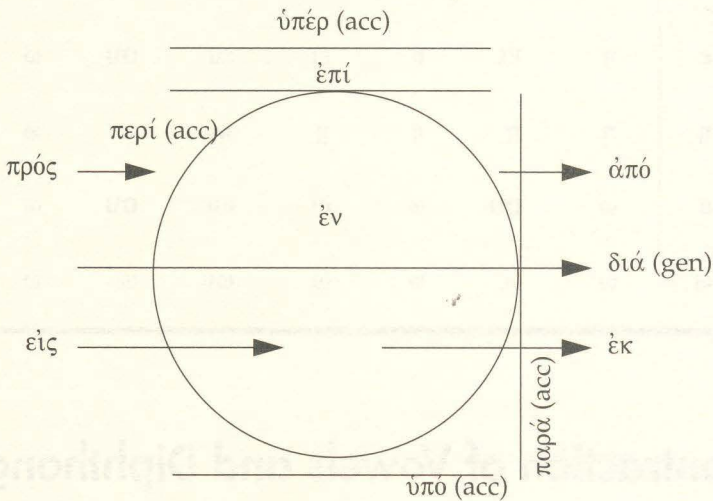
# Spatial Representation of Prepositions

## General guidelines for the cases

*Genitive:* Indicates motion away from ("separation"; ἀπό)

*Dative:* Indicates rest (ἐν)

*Accusative:* Indicates motion (εἰς)



## Other prepositions that are not spatially diagrammed

ἀντί	gen:	instead of, for
διά	acc:	on account of
ἐπί	gen:	on, over, when
	dat:	on the basis of, at
κατά	gen:	against
	acc:	according to
μετά	gen:	with
	acc:	after
παρά	gen:	from
	dat:	beside, in the presence of
περί	gen:	concerning, about
ὑπέρ	gen:	in behalf of
ὑπό	gen:	by



## Contractions of Single Vowels

Following is a chart of all possible contractions of single vowels. The four most common (and troublesome) are bolded and enlarged.

	α	ε	η	ι	υ	ο	ω
α	α	α	α	αι	αυ	ω	ω
ε	η	<b>ει</b>	η	ει	ευ	<b>ου</b>	ω
η	η	η	η	η	ηυ	ω	ω
ο	ω	<b>ου</b>	ω	οι	ου	<b>ου</b>	ω
ω	ω	ω	ω	ω	ωυ	ω	ω

## Contraction of Vowels and Diphthongs

	α/αι	ει <sup>1</sup>	ει <sup>2</sup>	η	οι	ου <sup>3</sup>	ω
α	α	α	α	α	ω	ω	ω
ε	η	ει	ει	η	οι	ου	ω
η	η	η	η	η	ω		ω
ο	ω	οι	ου	οι	οι	ου	ω

<sup>1</sup> "Genuine" diphthong (not formed by a contraction)

<sup>2</sup> "Spurious" diphthong (formed by a contraction)

<sup>3</sup> Spurious

## Conditional Sentences

This is a brief overview of conditional sentences. Be sure to study the relevant sections in Wallace, pp. 679-712.

1. The "if" clause is the *protasis*; the "then" clause is the *apodosis*.
2. Conditional sentences are most easily classified by their structure, specifically, the word that introduces the protasis, the tense and mood of the verb in the apodosis, and sometimes the tense of the verb in the apodosis.

<i>class</i>	<i>protasis</i>	<i>apodosis</i>
<i>First class</i>	εἰ + indicative any tense; negated by οὐ	any mood; any tense
<i>Second class</i>	εἰ + indicative past tense; negated by μή	ἄν + indicative same tense as in the protasis
<i>Third class</i>	εἰάν + subjunctive negated by μή	any mood; any tense
<i>Fourth class</i>	εἰ + optative	ἄν + optative

3. Only the protasis is conditional. If the protasis is true, then the apodosis must be true (if the statement is in fact a factually correct statement).
4. Language is only a portrayal of reality. Whether the protasis is actually true or not, regardless of what the author says (see second class conditions), is decided by context and the reader.
5. Conditional sentences can overlap; see Wallace, *GGBB*.

**First class** Also called "conditions of fact." These sentences are saying that if something is true, and let's assume for the sake of the argument that it is true, then such and such will occur.

Sometimes the apodosis is clearly true, and you can translate "Since such and such, then such and such." At other times the protasis is not so obvious and you cannot use "since."

**Second class** Also called "contrary to fact." These sentences are saying that if something is true, even though it is not, then such and such would occur. The falseness of the protasis is assumed in the argument.

**Third class** Presents a condition that might be true in the future, or is generally true at all times. It does not necessarily suggest that it is likely to occur; sometimes the protasis is hypothetical (see §31.15).

**Fourth class** No complete illustration in the New Testament.

## Greek Cases

This is a summary of all the cases. The "Question" is what you can ask of a word to help determine its case. The "Key word" is what you should use in your translation of words in that case.

<i>English cases</i>	<i>Greek cases and uses</i>	<i>Question</i>	<i>Key word</i>
1. Subjective (he)	1. <b>NOMINATIVE</b> a. Subject of the verb b. Predicate of "is"  <b>VOCATIVE</b> (direct address)	Who? What?	"O"
2. Possessive (his)	2. <b>GENITIVE</b> a. Possessive b. Object of Preposition c. Direct object d. Ablative (separation)	Whose?	"of"  "from"
3. Objective (him)	3. <b>DATIVE</b> a. Indirect object b. Object of Preposition c. Direct object d. Instrumental (means) e. Locative (place)	to whom? to what?  by what? where?	"to" / "for"  "in"
4. Objective (him)	4. <b>ACCUSATIVE</b> a. Direct object of the verb b. Object of preposition	whom? what?	

The word has the \_\_\_\_ case ending, so I know that it functions as the \_\_\_\_\_ in the sentence; therefore I translate it with the key word \_\_\_\_\_ .

*Always* precede a word in a certain case with a "key word" for that case, if there is one.



## Master Case Ending Chart

A dash means that no case ending is used. An underline means that the final stem vowel changes to the one listed in the chart (rule 5). The case endings for the masc/fem in the declension are repeated for the sake of clarity, even though in several cases they are the same as in the first and second declensions.

	<i>first/second declension</i>			<i>third declension</i>	
	<i>masc</i>	<i>fem</i>	<i>neut</i>	<i>masc/fem</i>	<i>neut</i>
<i>nom sg</i>	ς	-	ν	ς -	<u>ν</u> <sup>1</sup>
<i>gen sg</i>	υ <sup>2</sup>	ς	υ	ος	ος
<i>dat sg</i>	ι <sup>3</sup>	ι	ι	ι <sup>4</sup>	ι
<i>acc sg</i>	ν	ν	ν	α/ν <sup>5</sup>	-
<i>nom pl</i>	ι	ι	<u>α</u>	εις	α <sup>6</sup>
<i>gen pl</i>	<u>ων</u>	<u>ων</u>	<u>ων</u>	ων	ων
<i>dat pl</i>	ις	ις	ις	σι(ν) <sup>7</sup>	σι(ν)
<i>acc pl</i>	υς <sup>8</sup>	ς	<u>α</u>	ας <sup>9</sup>	α

- Be prepared for the final stem letter to undergo changes (rule 8).
- The ending is actually omicron, which contracts with the final stem vowel and forms ου (rule 5).
- The vowel lengthens (rule 5) and the iota subscripts (rule 4).
- Because third declension stems end in a consonant, the iota cannot subscript as it does in the first and second declensions; so it remains on the line ("iota adscript").
- The case ending alternates between alpha and nu.
- As opposed to the first and second declensions, this alpha is an actual case ending and not a changed stem vowel. This is also true in the accusative plural.
- The nu is a movable nu. Notice that the ending σι is a flipped version of ις found in the first and second declensions.
- The actual case ending for the first and second declension is νς, but the nu drops out because of the following sigma. In the first declension the alpha simply joins with the sigma (ωρα + νς → ὥρας), but in the second declension the final stem omicron lengthens to ου (rule 5; λογος → λογος, λόγος).
- As opposed to the first declension (e.g., ὥρα), the alpha here is part of the case ending.

## The Eight Noun Rules

1. Stems ending in alpha or eta are in the first declension, stems in omicron are in the second, and consonantal stems are in the third.
2. Every neuter word has the same form in the nominative and accusative.
3. Almost all neuter words end in alpha in the nominative and accusative plural.
  - In the second declension the alpha is the changed stem vowel; in the third it is the case ending.
4. In the dative singular, the iota subscript is possible.
  - Because an iota can subscript only under a vowel (in which case the vowel lengthens), it subscripts only in the first and second declensions.
5. Vowels often change their length (“ablaut”).
  - “Contraction” occurs when two vowels meet and form a different vowel or diphthong.  
 λογο + ι › λόγω (dative singular)  
 λογο + ο › λόγου (genitive singular)  
 γραφη + ων › γραφῶν (genitive plural)<sup>1</sup>
  - “Compensatory lengthening” occurs when a vowel is lengthened to compensate for the loss of another letter.  
 λογο + νς › λόγος › λόγους (accusative plural)
6. In the genitive and dative, the masculine and neuter will always be identical.
7. The Square of Stops

Labials	π	β	φ
Velars	κ	γ	χ
Dentals	τ	δ	θ

- Labials + sigma form psi; velars plus sigma form xi; dentals plus sigma form sigma.
  - The ντ combination drops out when followed by sigma (παντ + σ › παῖς).
  - Whatever happens in the nominative singular third declension also happens in the dative plural. σαρκ + σ › σάρξ. σαρκ + σι › σαρκί.
8. A tau cannot stand at the end of a word and will drop off.
    - When no case ending is used in stems ending in -ματ, the tau drops out. ὄνοματ + - › ὄνοματ, ὄνομα.

<sup>1</sup> The omega of the genitive plural will absorb any preceding vowel.

## Noun System

The nomenclature for the noun and adjective charts is discussed in full in the introduction to the Lexicon (below).

### The Article

	<i>masc</i>	<i>fem</i>	<i>neut</i>		<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ὁ	ἡ	τό	<i>nom pl</i>	οἱ	αἱ	τά
<i>gen sg</i>	τοῦ	τῆς	τοῦ	<i>gen pl</i>	τῶν	τῶν	τῶν
<i>dat sg</i>	τῷ	τῇ	τῷ	<i>dat pl</i>	τοῖς	ταῖς	τοῖς
<i>acc sg</i>	τόν	τήν	τό	<i>acc pl</i>	τούς	τάς	τά

### Relative Pronoun

	<i>masc</i>	<i>fem</i>	<i>neut</i>		<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ὃς	ἥ	ὅ	<i>nom pl</i>	οἳ	αἳ	ἅ
<i>gen sg</i>	οῦ	ῆς	οῦ	<i>gen pl</i>	ῶν	ῶν	ῶν
<i>dat sg</i>	ῷ	ῇ	ῷ	<i>dat pl</i>	οῖς	αῖς	οῖς
<i>acc sg</i>	ὄν	ῆν	ὄ	<i>acc pl</i>	οὓς	ἄς	ἅ

### First Declension Nouns

	<b>n-1a</b>	<b>n-1b</b>	<b>n-1c</b>	<b>n-1d</b>
<i>nom sg</i>	ῶρα	γραφή	δόξα	νεανίας
<i>gen sg</i>	ῶρας	γραφῆς	δόξης	νεανίου
<i>dat sg</i>	ῶρα	γραφῆ	δόξει	νεανία
<i>acc sg</i>	ῶραν	γραφῆν	δόξαν	νεανίαν
<i>voc sg</i>	ῶρα	γραφή	δόξα	νεανία
<i>n/v pl</i>	ῶραι	γραφαί	δόξαι	νεανία
<i>gen pl</i>	ῶρῶν	γραφῶν	δόξῶν	νεανιῶν
<i>dat pl</i>	ῶραις	γραφαῖς	δόξαις	νεανίαις
<i>acc pl</i>	ῶρας	γραφαίς	δόξαις	νεανίας



## First Declension Nouns

	n-1e	n-1f	n-1g	n-1h
<i>nom sg</i>	σατανᾶς	προφήτης	Μανασσῆς	μνᾶ
<i>gen sg</i>	σατανᾶ	προφήτου	Μανασσῆ	μνᾶς
<i>dat sg</i>	σατανᾷ	προφήτη	-	μνᾷ
<i>acc sg</i>	σατανᾶν	προφήτην	Μανασσῆ	μνᾶν
<i>voc sg</i>	σατανᾶ	προφήτα	-	μνᾶ
<i>n/v pl</i>	-	προφήται	-	μναῖ
<i>gen pl</i>	-	προφητῶν	-	μνῶν
<i>dat pl</i>	-	προφήταις	-	μναῖς
<i>acc pl</i>	-	προφήτας	-	μνᾶς

## Second Declension Nouns

	n-2a	n-2b	n-2c	n-2d(1)	n-2d(2)	n-2e
<i>nom sg</i>	λόγος	ὁδός	ἔργον	χειμάρρους	ὄστουν	κῶς
<i>gen sg</i>	λόγου	ὁδοῦ	ἔργου	χειμάρρου	ὄστοῦ	κῶ
<i>dat sg</i>	λόγῳ	ὁδῷ	ἔργῳ	χειμάρρῳ	ὄστῳ	κῳ
<i>acc sg</i>	λόγον	ὁδόν	ἔργον	χειμάρρου	ὄστουν	-
<i>voc sg</i>	λόγε	ὁδέ	ἔργον	χειμάρρους	ὄστουν	κῶς
<i>n/v pl</i>	λόγοι	ὁδοί	ἔργα	χείμαρροι	ὄστᾶ	-
<i>gen pl</i>	λόγων	ὁδῶν	ἔργων	χειμάρρων	ὄστῶν	-
<i>dat pl</i>	λόγοις	ὁδοῖς	ἔργοις	χειμάρροις	ὄστοις	-
<i>acc pl</i>	λόγους	ὁδοὺς	ἔργα	χειμάρρους	ὄστᾶ	-

## Third Declension Nouns

	<b>n-3a(1)</b>	<b>n-3a(2)</b>	<b>n-3b(1)</b>	<b>n-3b(1)</b>	<b>n-3b(2)</b>	<b>n-3b(3)</b>
<i>nom sg</i>	λαίλαψ	ἄραψ	σάρξ	γυνή	σάλπιγξ	θρίξ <sup>2</sup>
<i>gen sg</i>	λαίλαπος	ἄραβος	σάρκος	γυναικός	σάλπιγγος	τριχός
<i>dat sg</i>	λαίλαπι	ἄραβι	σαρκί	γυναικί	σάλπιγγι	τριχί
<i>acc sg</i>	λαίλαπα	ἄραβα	σαρκά	γυναῖκα	σάλπιγγα	τρίχα
<i>voc sg</i>	λαίλαψ	ἄραψ	σάρξ	γύναι	σάλπιγξ	θρίξ
<i>n/v pl</i>	-	ἄραβες	σάρκες	γυναῖκες	σάλπιγγες	τρίχες
<i>gen pl</i>	-	ἄραβων	σαρκῶν	γυναικῶν	σάλπιγγων	τριχῶν
<i>dat pl</i>	-	ἄραβι(ν)	σαρξί(ν)	γυναίξι(ν)	σάλπιγγι(ν)	θριξί(ν)
<i>acc pl</i>	-	ἄραβας	σάρκας	γυναῖκας	σάλπιγγας	τρίχας
	<b>n-3c(1)</b>	<b>n-3c(2)</b>	<b>n-3c(3)</b>	<b>n-3c(4)</b>	<b>n-3c(5a)</b>	<b>n-3c(5b)</b>
<i>n/v sg</i>	χάρις	ἐλπίς	ὄρνις	ὄνομα	ὄδους	ἄρχων
<i>gen sg</i>	χάριτος	ἐλπίδος	ὄρνιθος	ὀνόματος	ὀδόντος	ἄρχοντος
<i>dat sg</i>	χάριτι	ἐλπίδι	ὄρνιθι	ὀνόματι	ὀδόντι	ἄρχοντι
<i>acc sg</i>	χάριν	ἐλπίδα	ὄρνιθα	ὄνομα	ὀδόντα	ἄρχοντα
<i>n/v pl</i>	χάριτες	ἐλπίδες	ὄρνιθες	ὀνόματα	ὀδόντες	ἄρχοντες
<i>gen pl</i>	χαρίτων	ἐλπίδων	ὀρνίθων	ὀνομάτων	ὀδόντων	ἀρχόντων
<i>dat pl</i>	χάρισι(ν)	ἐλπίσι(ν)	ὀρνισι(ν)	ὀνόμασι(ν)	ὀδοῦσι	ἄρχουσι(ν)
<i>acc pl</i>	χάριτας	ἐλπίδας	ὀρνιθας	ὀνόματα	ὀδόντας	ἄρχοντας
	<b>n-3c(6a)</b>	<b>n-3c(6b)</b>	<b>n-3c(6c)</b>	<b>n-3c(6d)</b>	<b>n-3d(1)</b>	<b>n-3d(2a)</b>
<i>n/v sg</i>	τέρας	ὔδωρ	φῶς	γόνυ	γῆρας	σωσθένης
<i>gen sg</i>	τέρατος	ὔδατος	φωτός	γόνατος	γῆρας	σωσθένους
<i>dat sg</i>	τέρατι	ὔδατι	φωτί	-	γῆρει	-
<i>acc sg</i>	τέρας	ὔδωρ	φῶς	-	-	σωσθένην
<i>n/v pl</i>	τέρατα	ὔδατα	φῶτα	-	-	-
<i>gen pl</i>	τεράτων	ὔδάτων	φώτων	-	-	-
<i>dat pl</i>	τέρασι(ν)	ὔδασι(ν)	-	-	-	-
<i>acc pl</i>	τέρατα	ὔδατα	φῶτα	γόνατα	-	-

<sup>2</sup> With this particular word, the initial letter varies between theta and tau depending upon whether the final consonant is a xsi or a chi in the nominative singular and dative plural. See MBG for an explanation.

## Third Declension Nouns

	<b>n-3d(2b)</b>	<b>n-3d(3)</b>	<b>n-3e(1)</b>	<b>n-3e(2)</b>	<b>n-3e(3)</b>
<i>nom sg</i>	γένος	αίδώς	ἰχθύς	ναῦς	βασιλεύς
<i>gen sg</i>	γένους	αἰδοῦς	ἰχθύος	νεώς	βασιλέως
<i>dat sg</i>	γένει	-	ἰχθύι	-	βασιλεῖ
<i>acc sg</i>	γένος	-	ἰχθύν	ναῦν	βασιλέα
<i>voc sg</i>	γένος	αἰδώς	ἰχθύ	-	βασιλεῦ
<i>n/v pl</i>	γένη	-	ἰχθύες	-	βασιλεῖς
<i>gen pl</i>	γενῶν	-	ἰχθύων	-	βασιλέων
<i>dat pl</i>	γένεσι(v)	-	ἰχθύσι(v)	-	βασιλεῦσι(v)
<i>acc pl</i>	γένη	-	ἰχθύας	-	βασιλεῖς
	<b>n-3e(4)</b>	<b>n-3e(5a)</b>	<b>n-3e(5b)</b>	<b>n-3e(6)</b>	
<i>nom sg</i>	νοῦς	νήστις	πόλις	πεῖθω	
<i>gen sg</i>	νοός	-	πόλεως	πειθοῦς	
<i>dat sg</i>	νοῖ	-	πόλει	πειθοῖ	
<i>acc sg</i>	νοῦν	-	πόλιν	-	
<i>voc sg</i>	νοῦ	-	πόλι	-	
<i>n/v pl</i>	νόες	-	πόλεις	-	
<i>gen pl</i>	νοῶν	-	πόλεων	-	
<i>dat pl</i>	νουσί(v)	-	πόλεσι(v)	-	
<i>acc pl</i>	νόας	νήσταις	πόλεις	-	



## Third Declension Nouns

	<b>n-3f(1a)</b>	<b>n-3f(1b)</b>	<b>n-3f(1c)</b>	<b>n-3f(2a)</b>	<b>n-3f(2b)</b>
<i>nom sg</i>	αἰών	ἡγεμών	κύων	σωτήρ	ῥήτωρ
<i>gen sg</i>	αἰῶνος	ἡγεμόνος	κυνός	σωτήρος	ῥήτορος
<i>dat sg</i>	αἰῶνι	ἡγεμόνι	-	σωτήρι	ῥήτορι
<i>acc sg</i>	αἰῶνα	ἡγεμόνα	-	σωτήρα	ῥήτορα
<i>voc sg</i>	αἰών	ἡγεμών	κύων	-	ῥήτορ
<i>n/v pl</i>	αἰῶνες	ἡγεμόνες	κύνες	σωτήρες	ῥήτορες
<i>gen pl</i>	αἰῶνων	ἡγεμόνων	-	σωτήρων	ῥητόρων
<i>dat pl</i>	αἰῶσι(v)	ἡγεμόσι(v)	κυσίν	σωτήρσι(v)	ῥήτορσι(v)
<i>acc pl</i>	αἰῶνας	ἡγεμόνας	κύνας	σωτήρας	ῥήτορας
	<b>n-3f(2c)</b>	<b>n-3f(2c)</b>	<b>n-3f(2c)</b>	<b>n-3f(2c)</b>	<b>n-3g(1)</b>
<i>nom sg</i>	ἄνῆρ	θυγάτηρ	πατήρ	μήτηρ	Μωϋσῆς
<i>gen sg</i>	ἀνδρός	θυγατρός	πατρός	μητρός	Μωϋσέως
<i>dat sg</i>	ἀνδρί	θυγατρί	πατρί	μητρί	Μωϋσεῖ
<i>acc sg</i>	ἄνδρα	θυγατέρα	πατέρα	μητέρα	Μωϋσῆν
<i>voc sg</i>	ἄνερ	θυγάτερ	πάτερ	μήτερ	-
<i>n/v pl</i>	ἄνδρες	θυγατέρες	πατέρες	-	-
<i>gen pl</i>	ἀνδρῶν	θυγατέρων	πατέρων	-	-
<i>dat pl</i>	ἀνδράσι(v)	-	πατράσι(v)	-	-
<i>acc pl</i>	ἄνδρας	θυγατέρας	πατέρας	μητέρας	-

## Adjectives/Pronouns

### a-1a (2-1-2)

	<i>masc</i>	<i>fem</i>	<i>neut</i>	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ἅγιος	ἅγια	ἅγιον	ἀγαθός	ἀγαθή	ἀγαθόν
<i>gen sg</i>	ἀγίου	ἀγίας	ἀγίου	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
<i>dat sg</i>	ἀγίῳ	ἀγίᾳ	ἀγίῳ	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
<i>acc sg</i>	ἅγιον	ἅγίαν	ἅγιον	ἀγαθόν	ἀγαθήν	ἀγαθόν
<i>voc sg</i>	ἅγιε	ἅγια	ἅγιον	ἀγαθέ	ἀγαθή	ἀγαθόν
<i>nom pl</i>	ἅγιοι	ἅγιαί	ἅγια	ἀγαθοί	ἀγαθαί	ἀγαθά
<i>gen pl</i>	ἀγίων	ἀγίων	ἀγίων	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
<i>dat pl</i>	ἀγίοις	ἀγίαις	ἀγίοις	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
<i>acc pl</i>	ἅγιους	ἅγίας	ἅγια	ἀγαθοῦς	ἀγαθάς	ἀγαθά

### a-1a(2b) (2-1-2)

	<i>masc</i>	<i>fem</i>	<i>neut</i>	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	οὗτος	αὕτη	τοῦτο	μέγας	μεγάλη	μέγα
<i>gen sg</i>	τούτου	ταύτης	τούτου	μεγάλου	μεγάλης	μεγάλου
<i>dat sg</i>	τούτῳ	ταύτῃ	τούτῳ	μεγάλῳ	μεγάλῃ	μεγάλῳ
<i>acc sg</i>	τούτον	ταύτην	τοῦτο	μέγαν	μεγάλην	μέγα
<i>nom pl</i>	οὗτοι	αὗται	ταῦτα	μεγάλοι	μεγάλαι	μεγάλα
<i>gen pl</i>	τούτων	τούτων	τούτων	μεγάλων	μεγάλων	μεγάλων
<i>dat pl</i>	τούτοις	ταύταις	τούτοις	μεγάλοις	μεγάλαις	μεγάλοις
<i>acc pl</i>	τούτους	ταύτας	ταῦτα	μεγάλους	μεγάλας	μεγάλα

### a-1a(2a) (2-1-2)

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	πολύς	πολλή	πολύ
<i>gen sg</i>	πολλοῦ	πολλῆς	πολλοῦ
<i>dat sg</i>	πολλῷ	πολλῇ	πολλῷ
<i>acc sg</i>	πολύν	πολλήν	πολύ
<i>nom pl</i>	πολλοί	πολλαί	πολλά
<i>gen pl</i>	πολλῶν	πολλῶν	πολλῶν
<i>dat pl</i>	πολλοῖς	πολλαῖς	πολλοῖς
<i>acc pl</i>	πολλούς	πολλάς	πολλά

### a-1a(2b) (3-3-3)

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ὅστις	ἥτις	ὅτι
<i>gen sg</i>	οὗτινος	ἧστινος	οὗτινος
<i>dat sg</i>	ὧτινι	ἧτινι	ὧτινι
<i>acc sg</i>	ὄντινα	ἦντινα	ὅτι
<i>nom pl</i>	οἵτινες	αἵτινες	ἅτινα
<i>gen pl</i>	ὧντινων	ἦντινων	ὧντινων
<i>dat pl</i>	οἷστισι(ν)	αἷστισι(ν)	οἷστισι(ν)
<i>acc pl</i>	οὓστινας	ἄστινας	ἅτινα

## Adjectives/Pronouns

### α-2α (3-1-3)

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	πᾶς	πᾶσα	πᾶν
<i>gen sg</i>	παντός	πάσης	παντός
<i>dat sg</i>	παντί	πάσῃ	παντί
<i>acc sg</i>	πάντα	πᾶσαν	πᾶν

<i>nom pl</i>	πάντες	πᾶσαι	πάντα
<i>gen pl</i>	πάντων	πασῶν	πάντων
<i>dat pl</i>	πᾶσι	πάσαις	πᾶσι
<i>acc pl</i>	πάντας	πάσας	πάντα

### α-2β (3-1-3)

	<i>masc</i>	<i>fem</i>	<i>neut</i>
	ταχύς	ταχεῖα	ταχύ
	ταχέως	ταχείας	ταχέως
	ταχεῖ	ταχεία	ταχεῖ
	ταχύν	ταχεῖαν	ταχύ

	ταχεῖς	ταχεῖαι	ταχέα
	ταχέων	ταχειῶν	ταχέων
	ταχέσι	ταχείαις	ταχέσι
	ταχεῖς	ταχείας	ταχέα

### α-3α (2-2)

	<i>masc &amp; fem</i>	<i>neut</i>
<i>nom sg</i>	ἁμαρτωλός	ἁμαρτωλόν
<i>gen sg</i>	ἁμαρτωλοῦ	ἁμαρτωλοῦ
<i>dat sg</i>	ἁμαρτωλῷ	ἁμαρτωλῷ
<i>acc sg</i>	ἁμαρτωλόν	ἁμαρτωλόν
<i>voc sg</i>	ἁμαρτωλέ	ἁμαρτωλόν
<i>nom pl</i>	ἁμαρτωλοί	ἁμαρτωλά
<i>gen pl</i>	ἁμαρτωλῶν	ἁμαρτωλῶν
<i>dat pl</i>	ἁμαρτωλοῖς	ἁμαρτωλοῖς
<i>acc pl</i>	ἁμαρτωλοῦς	ἁμαρτωλά

### α-4α (3-3)

	<i>masc &amp; fem</i>	<i>neut</i>
	ἄληθής	ἄληθές
	ἄληθοῦς	ἄληθοῦς
	ἄληθεῖ	ἄληθεῖ
	ἄληθη	ἄληθές
	ἄληθεῖς	ἄληθη
	ἄληθῶν	ἄληθῶν
	ἄληθέσι(ν)	ἄληθέσι(ν)
	ἄληθεῖς	ἄληθη

### α-4β(1) (3-3)

	<i>masc &amp; fem</i>	<i>neut</i>	<i>masc &amp; fem</i>	<i>neut</i>
<i>nom sg</i>	πλείων	πλείον	μείζων	μείζον
<i>gen sg</i>	πλείονος	πλείονος	μείζονος	μείζονος
<i>dat sg</i>	πλείονι	πλείονι	μείζονι	μείζονι
<i>acc sg</i>	πλείονα	πλείον	μείζονα	μείζον
<i>nom pl</i>	πλείονες	πλείονα	μείζονες	μείζονα
<i>gen pl</i>	πλείόνων	πλείόνων	μείζόνων	μείζόνων
<i>dat pl</i>	πλείοσι(ν)	πλείοσι(ν)	μείζοσι(ν)	μείζοσι(ν)
<i>acc pl</i>	πλείονας	πλείονα	μείζονας	μείζονα



## Adjectives/Pronouns

### α-4b(2) (3-3; interrogative, indefinite)

	<i>masc &amp; fem</i>	<i>neut</i>	<i>masc &amp; fem</i>	<i>neut</i>
<i>nom sg</i>	τίς	τί	τις	τι
<i>gen sg</i>	τίνος	τίνος	τινός	τινός
<i>dat sg</i>	τίνι	τίνι	τινί	τινί
<i>acc sg</i>	τίνα	τί	τινά	τι
<i>nom pl</i>	τίνες	τίνα	τινές	τινα
<i>gen pl</i>	τίνων	τίνων	τινῶν	τινῶν
<i>dat pl</i>	τίσι(ν)	τίσι(ν)	τισί(ν)	τισί(ν)
<i>acc pl</i>	τίνας	τίνα	τινάς	τινά

### α-4b(2) (3-1-3)

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	εἷς	μία	ἓν
<i>gen sg</i>	ἑνός	μιᾶς	ἑνός
<i>dat sg</i>	ἐνί	μιᾷ	ἐνί
<i>acc sg</i>	ἓνα	μίαν	ἓν

### α-5

	<i>1st person</i>		<i>2nd person</i>	
<i>nom sg</i>	ἐγώ		σύ	
<i>gen sg</i>	ἐμοῦ	(μου)	σοῦ	(σου)
<i>dat sg</i>	ἐμοί	(μοι)	σοί	(σοι)
<i>acc sg</i>	ἐμέ	(με)	σέ	(σε)
<i>nom pl</i>	ἡμεῖς	ὑμεῖς		
<i>gen pl</i>	ἡμῶν	ὑμῶν		
<i>dat pl</i>	ἡμῖν	ὑμῖν		
<i>acc pl</i>	ἡμᾶς	ὑμᾶς		

# Verb System

## English Verb Tenses

This is the basic verb chart and terminology followed in this grammar. It is possible to be much more complex; but for the basic task of learning a foreign language, this is sufficient. All forms are listed in the active and then in the passive, starting first with a regular verb (e.g., "study") and then an irregular (e.g., "eat").

	<b>Past simple</b>	<b>Past progressive</b>	<b>Past perfect</b>
<i>reg act</i>	I studied	I was studying	I had studied
<i>irreg act</i>	I ate	I was eating	I had eaten
<i>reg pas</i>	I was studied	I was being studied	I had been studied
<i>irreg pas</i>	I was eaten	I was being eaten	I had been eaten
	<b>Present simple</b>	<b>Present progressive</b>	<b>Present perfect</b>
<i>reg act</i>	I study	I am studying	I have studied
<i>irreg act</i>	I eat	I am eating	I have eaten
<i>reg pas</i>	I am studied	I am being studied	I have been studied
<i>irreg pas</i>	I am eaten	I am being eaten	I have been eaten
	<b>Future simple</b>	<b>Future progressive</b>	<b>Future perfect</b>
<i>reg act</i>	I will study	I will be studying	I will have studied
<i>irreg act</i>	I will eat	I will be eating	I will have eaten
<i>reg pas</i>	I will be studied	I will be being studied	I will have been studied
<i>irreg pas</i>	I will be eaten	I will be being eaten	I will have been eaten

## Verbal Rules

### 1. Primary and Secondary endings

		primary		secondary			
		regular	alternate <sup>3</sup>	regular	alternate		
<b>active</b>							
1 sg	λύω	ο - <sup>4</sup>	μι	ἔλουν	ο ν		
2 sg	λύεις	ε ς		ἔλυες	ε ς		
3 sg	λύει	ε ι	σι(ν)	ἔλυε	ε -		
1 pl	λύομεν	ο μεν		ἐλύομεν	ο μεν		
2 pl	λύετε	ε τε		ἐλύετε	ε τε		
3 pl	λύουσι(ν)	ο νσι(ν) <sup>5</sup>	ασι(ν)	ἔλουν	ο ν	σσαν	
<b>middle/passive</b>							
1 sg	λύομαι	ο μαι		ἐλύομην	ο μην		
2 sg	λύῃ	ε σαι <sup>6</sup>		ἐλύου	ε σο <sup>7</sup>		
3 sg	λύεται	ε ται		ἐλύετο	ε το		
1 pl	λύομεθα	ο μεθα		ἐλύομεθα	ο μεθα		
2 pl	λύεσθε	ε σθε		ἐλύεσθε	ε σθε		
3 pl	λύονται	ο νται		ἐλύοντο	ο ντο		

*Primary Endings* are used on the unaugmented tenses. In the indicative these are the present, future, and perfect. In the subjunctive it is all tenses.

*Secondary Endings* are used on the augmented tenses. In the indicative these are the imperfect, aorist, and pluperfect. In the optative it is all tenses (even though the optative is not augmented).

The μι conjugation uses the alternate endings.

<sup>3</sup> Alternate endings are used for μι verbs and a few thematic forms.

<sup>4</sup> No ending is used. The omega that stands at the end of the first person singular of verbs in the thematic conjugation is really the lengthened connecting vowel omicron.

<sup>5</sup> In every case the nu will drop out because of the following sigma. What happens to the preceding vowel varies.

<sup>6</sup> In almost every case (except perfect passive), the sigma drops out and the vowels contract. This is why this ending varies from tense to tense.

<sup>7</sup> In almost every case, the sigma drops out because it is intervocalic and the vowels contract. This is why this ending varies from tense to tense.



2. *Augments occur in the imperfect, aorist, and pluperfect.*
  - It is removed in the non-indicative moods.
3. *Reduplication occurs in the perfect and present.*
  - Consonantal reduplication reduplicates the initial consonant; vocalic reduplication lengthens the initial vowel.
  - Reduplication with an epsilon always signals a perfect.
  - Reduplication with an iota signals the present of a  $\mu\iota$  verb.
4. *Verbal roots*
  - Altered verbal stems show some patterns, but others should be memorized. See *Verbal Stems of Words Occurring More than Fifty Times* below.
5. *Differences among tense stems*
  - Double consonants simplify to single consonants (v-1)
  - Verbs containing an iota lose the iota (v-2)
  - Verbs containing a nu lose the nu (v-3)
  - Verbs containing a tau lose the tau (v-4)
  - Verbs ending in  $\iota\kappa$  lose the  $\iota\kappa$  (v-5)
  - $\mu\iota$  verbs (v-6)
  - Vowels lengthen, shorten, or drop out altogether (v-7)
  - Verbs that use different roots to form their different tense stems (v-8)
6. *Tense Formatives often use an  $\epsilon$  in the third person singular.*
  - $\sigma\alpha \blacktriangleright \sigma\epsilon$  First aorist active/middle
  - $\alpha \blacktriangleright \epsilon$  Liquid aorists
  - $\kappa\alpha \blacktriangleright \kappa\epsilon$  Perfect (third plural varies between  $\kappa\alpha\nu$  and  $\kappa\alpha\sigma\iota(v)$ )
7. *Vowels*
  - Connecting vowels (o/ $\epsilon$ ) are used in the present, imperfect, future, second aorist, and participles.
  - Contract vowels contract in the present and imperfect. Elsewhere they lengthen before the tense formative or personal ending.
  - Contractions also occur in liquid futures.
8. *Second singular passive.* The sigma usually drops out.
9. *Miscellaneous*
  - $\xi/\psi$  When these occur at the end of a verbal stem, they are usually the result of a stop plus a sigma.
  - $\phi/\chi$  When these occur before a theta, they are probably an aspirated labial or velar.

## Master Verb Chart

<i>Tense</i>	<i>Aug/ Redup</i>	<i>Tense stem</i>	<i>Tense form.</i>	<i>Conn. vowel</i>	<i>Personal endings</i>	<i>1st sing paradigm</i>
<i>Present act</i>		pres		ο/ε	prim act	λύω
<i>Present mid/pas</i>		pres		ο/ε	prim mid/pas	λύομαι
<i>Imperfect act</i>	ε	pres		ο/ε	sec act	ἔλυον
<i>Imperfect mid/pas</i>	ε	pres		ο/ε	sec mid/pas	ἐλύομην
<i>Future act</i>		fut act	σ	ο/ε	prim act	λύσω
<i>Liquid fut act</i>		fut act	εσ	ο/ε	prim act	μενῶ
<i>Future mid</i>		fut act	σ	ο/ε	prim mid/pas	πορεύσομαι
<i>Liquid fut mid</i>		fut act	εσ	ο/ε	prim mid/pas	μενοῦμαι
<i>1st future pas</i>		aor pas	θησ	ο/ε	prim mid/pas	λυθήσομαι
<i>2nd future pas</i>		aor pas	ησ	ο/ε	prim mid/pas	ἀποσταλήσομαι
<i>1st aorist act</i>	ε	aor act	σα		sec act	ἔλυσα
<i>Liquid aorist act</i>	ε	aor act	α		sec act	ἔμεινα
<i>2nd aorist act</i>	ε	aor act		ο/ε	sec act	ἔλαβον
<i>1st aorist mid</i>	ε	aor act	σα		sec mid/pas	ἐλυσάμην
<i>2nd aorist mid</i>	ε	aor act		ο/ε	sec mid/pas	ἐγενόμην
<i>1st aorist pas</i>	ε	aor pas	θη		sec act	ἐλύθην
<i>2nd aorist pas</i>	ε	aor pas	η		sec act	ἐγράφην
<i>1st perfect act</i>	λε	perf act	κα		prim act	λέλυκα
<i>2nd perfect act</i>	λε	perf act	α		prim act	γέγονα
<i>Perfect mid/pas</i>	λε	perf pas			prim mid/pas	λέλυμαι

## Master Participle Chart

<i>morpheme</i>	<i>tense/voice</i>	<i>case endings</i>
ντ	all active (aorist passive)	3-1-3
οτ	perfect active	3-1-3
μενο/η	all middle/passive (all middle)	2-1-2

<i>tense &amp; voice</i>	<i>redup</i>	<i>stem</i>	<i>t.f. or c.v.</i>	<i>morpheme &amp; c.e.</i>	<i>nom. plural</i>	<i>six memory forms</i>
<i>present active</i>		present	ο	ντ / ουσα	λέγοντες	ων, ουσα, ον οντος, ουσης, οντος
<i>present mid/pas</i>		present	ο	μενο/η	λεγόμενοι	ομενος, ομενη, ομενον ομενου, ομενης, ομενου
<i>1 aorist active</i>		aorist active	σα	ντ / σα	λύσαντες	σας, σασα, σαν σαντος, σασης, σαντος
<i>1 aorist middle</i>		aorist active	σα	μενο/η	λυσάμενοι	σαμενος ...
<i>1 aorist passive</i>		aorist passive	θε	ντ	λυθέντες	θεις, θεισα, θεν θεντος, θεισης, θεντος
<i>2 aorist active</i>		aorist active	ο	ντ	βαλόντες	ων ...
<i>2 aorist middle</i>		aorist active	ο	μενο/η	γενόμενοι	ομενος ...
<i>2 aorist passive</i>		aorist passive	ε	ντ	γραφέντες	εις, εισα, εν εντος, εισης, εντος
<i>perfect active</i>	λε	perfect active	κ	οτ	λελυκότες	κως, κυια, κος κοτος, κυιας, κοτος
<i>perfect mid/pas</i>	λε	perfect mid/pas		μενο/η	λελυμένοι	μενος ...



# Master Nonindicative Verb Chart

## Subjunctive

Tense	Aug/ Redup	Tense stem	Tense form.	Conn. vowel	Personal endings	1st sing paradigm
Present act		pres		ω/η	prim act	λύω
Present mid/pas		pres		ω/η	prim mid/pas	λύωμαι
1st aorist act		aor act	σ(α)	ω/η	prim act	λύσω
1st aorist mid		aor act	σ(α)	ω/η	prim mid/pas	λύσωμαι
1st aorist pas		aor pas	θ(η)	ω/η	prim act	λυθῶ
2nd aorist act		aor act		ω/η	prim act	λάβω
2nd aorist mid		aor act		ω/η	prim mid/pas	γένωμαι
2nd aorist pas		aor pas		ω/η	prim act	γραφῶ

## Infinitive

	present	1st aorist	2nd aorist	perfect
active	εἶν	σαι	εἶν	κεναι
middle	εσθαι	σασθαι	εσθαι	σθαι
passive	εσθαι	θηναι	ηναι	σθαι

	present	1st aorist	2nd aorist	perfect
active	to loose	to loose	to receive	to have loosed
middle	to loose	to loose	to receive	to have thrown
passive	to be loosed	to be loosed	to be written	to have been thrown

## Imperative

	active	middle/passive
2 sg	?	?
3 sg	τω	σθω
2 pl	τε	σθε
3 pl	τωσαν	σθωσαν

		active	middle/passive	passive
present	2 sg	λύε	λύου	λύου
	3 sg	λύετω	λύέσθω	λύέσθω
1st aorist	2 sg	λύσον	λύσαι	λύθητι
	3 sg	λυσάτω	λυσάσθω	λυθήτω
2nd aorist	2 sg	λάβε	γενοῦ	γράφητι
	3 sg	λαβέτω	γενέσθω	γραφήτω



## Overview of Subjunctive

	present	first aorist	second aorist
<b>active subjunctive</b>			
1 sg	λύω	λύσω	λάβω
2 sg	λύης	λύσης	λάβης
3 sg	λύη	λύση	λάβη
1 pl	λύωμεν	λύσωμεν	λάβωμεν
2 pl	λύητε	λύσητε	λάβητε
3 pl	λύωσι (v)	λύσωσι (v)	λάβωσι (v)
<b>middle subjunctive</b>			
1 sg	λύωμαι	λύσωμαι	γένωμαι
2 sg	λύη	λύση	γένη
3 sg	λύηται	λύσηται	γένηται
1 pl	λυώμεθα	λυσώμεθα	γενώμεθα
2 pl	λύησθε	λύσησθε	γένησθε
3 pl	λύωνται	λύσωνται	γένωνται
<b>passive subjunctive</b>			
1 sg	λύωμαι	λυθῶ	γραφῶ
2 sg	λύη	λυθῆς	γραφῆς
3 sg	λύηται	λυθῆ	γραφῆ
1 pl	λυώμεθα	λυθῶμεν	γραφῶμεν
2 pl	λύησθε	λυθῆτε	γραφῆτε
3 pl	λύωνται	λυθῶσι (v)	γραφῶσι (v)



## Overview of Imperative

	present	first aorist	second aorist
<b>active imperative</b>			
2 sg	λύε	λύσον	λάβε
3 sg	λύέτω	λυσάτω	λαβέτω
2 pl	λύετε	λύσατε	λάβετε
3 pl	λύέτωσαν	λυσάτωσαν	λαβέτωσαν
<b>middle imperative</b>			
2 sg	λύου	λύσαι	γένου
3 sg	λύέσθω	λυσάσθω	γενέσθω
2 pl	λύεσθε	λύσασθε	γένεσθε
3 pl	λύέσθωσαν	λυσάσθωσαν	γενέσθωσαν
<b>passive imperative</b>			
2 sg	λύου	λύθητι	γράφητι
3 sg	λύέσθω	λυθήτω	γραφήτω
2 pl	λύεσθε	λύθητε	γράφητε
3 pl	λύέσθωσαν	λυθήτωσαν	γραφήτωσαν

## Overview of Infinitive

	present	first aorist	second aorist	perfect
<b>active</b>	λύειν	λύσαι	λαβεῖν	λελυκέναι
<b>middle</b>	λύεσθαι	λύσασθαι	γένεσθαι	λέλυσθαι
<b>passive</b>	λύεσθαι	λυθῆναι	γραφήναι	λέλυσθαι

# εἶμί

## Indicative

	present	imperfect	future
1 sg	εἶμί	ἦμην	ἔσομαι
2 sg	εἶ	ἦς	ἔσῃ
3 sg	ἐστί(ν)	ἦν	ἔσται
1 pl	ἐσμέν	ἦμεν, ἦμεθα	ἐσόμεθα
2 pl	ἐστέ	ἦτε	ἔσεσθε
3 pl	εἰσί(ν)	ἦσαν	ἔσονται

## Non-indicative

	subjunctive	imperative	active infinitive
1 sg	ᾤ		εἶναι
2 sg	ᾤς	ἴσθι	
3 sg	ᾤ	ἔστω	
1 pl	ᾤμεν		
2 pl	ᾤτε	ἔστε	
3 pl	ᾤσι(ν)	ἔστωσαν	

## Participle

	<i>masc</i>	<i>fem</i>	<i>neut</i>
<i>nom sg</i>	ὄν	ούσα	όν
<i>gen sg</i>	όντος	ούσης	όντος
<i>dat sg</i>	όντι	ούση	όντι
<i>acc sg</i>	όντα	ούσαν	όν
<i>nom pl</i>	όντες	ούσαι	όντα
<i>gen pl</i>	όντων	ούσων	όντων
<i>dat pl</i>	ούσι(ν)	ούσαις	ούσι(ν)
<i>acc pl</i>	όντας	ούσας	όντα

## Indicative

The section numbers following the centered headings refer to the relevant sections in *MBG*.

### Present Indicative (§41)

#### Thematic Uncontracted Present Indicative

	<i>active</i>	<i>middle/passive</i>
1 sg	λύω	λύομαι
2 sg	λύεις	λύῃ
3 sg	λύει	λύεται
1 sg	λύομεν	λύομεθα
2 sg	λύετε	λύεσθε
3 sg	λύουσι(ν)	λύονται

#### Thematic Contracted Present Indicative

##### active

1 sg	γεννῶ	ποιῶ	φανερῶ
2 sg	γεννᾶς	ποιεῖς	φανεροῖς
3 sg	γεννᾷ	ποιεῖ	φανεροῖ
1 pl	γεννῶμεν	ποιοῦμεν	φανερῶμεν
2 pl	γεννᾶτε	ποιεῖτε	φανερῶτε
3 pl	γεννῶσι(ν)	ποιοῦσι(ν)	φανερῶσι(ν)

##### middle/passive

1 sg	γεννῶμαι	ποιοῦμαι	φανερῶμαι
2 sg	γεννᾷ	ποιῇ	φανεροῖ
3 sg	γεννᾶται	ποιεῖται	φανερῶται
1 pl	γεννώμεθα	ποιούμεθα	φανερῶμεθα
2 pl	γεννᾶσθε	ποιεῖσθε	φανερῶσθε
3 pl	γεννῶνται	ποιῶνται	φανερῶνται



**Athematic Present Indicative****active**

1 sg	ἴστημι (*στα)	τίθημι (*θε)	δίδωμι (*δο)	δείκνυμι (*δεικνυ)
2 sg	ἴστης	τίθης	δίδως	δείκνυεις
3 sg	ἴστησι(ν)	τίθησι(ν)	δίδωσι(ν)	δείκνυσι(ν)
1 pl	ἴσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
2 pl	ἴστατε	τίθετε	δίδοτε	δείκνυτε
3 pl	ἰστᾶσι(ν)	τιθέασι(ν)	διδόασι(ν)	δεικνύασι(ν)

**middle/passive**

1 sg	ἴσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
2 sg	ἴστασαι	τίθεσαι	δίδοσαι	δείκνυσαι
3 sg	ἴσται	τίθεται	δίδοται	δείκνυται
1 pl	ἰστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
2 pl	ἴστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3 pl	ἴστανται	τιθενται	διδονται	δεικνύνται

**Imperfect Indicative (§42)****Thematic Uncontracted Imperfect Indicative**

	<i>active</i>	<i>middle/passive</i>
1 sg	ἔλυον	ἐλύομην
2 sg	ἔλυες	ἐλύου
3 sg	ἔλυε(ν)	ἐλύετο
1 pl	ἐλύομεν	ἐλύομεθα
2 pl	ἐλύετε	ἐλύεσθε
3 pl	ἔλυον	ἐλύοντο

## Thematic Contracted Imperfect Indicative

### active

1 sg	ἐγέννων	ἐποίουν	ἐφάνερον
2 sg	ἐγέννας	ἐποίεις	ἐφάνερους
3 sg	ἐγέννα	ἐποίει	ἐφάνερον
1 pl	ἐγεννώμεν	ἐποιοῦμεν	ἐφανερούμεν
2 pl	ἐγεννάτε	ἐποιεῖτε	ἐφανερούτε
3 pl	ἐγέννων	ἐποίουν	ἐφάνερον

### middle/passive

1 sg	ἐγεννώμην	ἐποιοῦμην	ἐφανερούμην
2 sg	ἐγεννώ	ἐποιοῦ	ἐφανερού
3 sg	ἐγεννάτο	ἐποιεῖτο	ἐφανερούτο
1 pl	ἐγεννώμεθα	ἐποιοῦμεθα	ἐφανερούμεθα
2 pl	ἐγεννάσθε	ἐποιεῖσθε	ἐφανερούσθε
3 pl	ἐγεννώντο	ἐποιοῦντο	ἐφανερούντο

## Athematic Imperfect Indicative

### active

1 sg	ἴστην	ἐτίθην	ἐδίδουν	ἐδείκνυν
2 sg	ἴστης	ἐτίθεις	ἐδίδους	ἐδείκνυς
3 sg	ἴστη	ἐτίθει	ἐδίδου	ἐδείκνυ
1 pl	ἴσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
2 pl	ἴστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
3 pl	ἴστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν

### middle/passive

1 sg	ἰστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
2 sg	ἴτασο	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσο
3 sg	ἴτατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
1 pl	ἰστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
2 pl	ἴτασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
3 pl	ἴσαντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

## Future Indicative (§43)

### Thematic Uncontracted Future Indicative

	<i>active</i>	<i>middle</i>
1 sg	λύσω	πορεύσομαι
2 sg	λύσεις	πορεύση
3 sg	λύσει	πορεύσεται
1 pl	λύσομεν	πορευσόμεθα
2 pl	λύσετε	πορεύσεσθε
3 pl	λύσουσι(ν)	πορεύσονται

### Athematic Future Indicative

	<i>active</i>	<i>middle</i>
1 sg	δώσω	δώσομαι
2 sg	δώσεις	δώση
3 sg	δώσει	δώσεται
1 pl	δώσομεν	δωσόμεθα
2 pl	δώσετε	δώσεσθε
3 pl	δώσουσι(ν)	δώσονται

### Liquid Future Indicative

	<i>future active</i>	<i>future middle</i>	<i>present active</i>
1 sg	μενώ	μενούμαι	μένω
2 sg	μενεῖς	μενή	μένεις
3 sg	μενεῖ	μενεῖται	μένει
1 pl	μενούμεν	μενούμεθα	μένομεν
2 pl	μενεῖτε	μενεῖσθε	μένετε
3 pl	μενούσι(ν)	μενούνται	μένουσι(ν)



## Aorist Active/Middle Indicative (§44)

### Thematic Aorist Active and Middle Indicative

#### first aorist indicative

	<i>active</i>	<i>middle</i>
1 sg	ἔλυσα	ἐλυσάμην
2 sg	ἔλυσας	ἐλύσω
3 sg	ἔλυσε	ἐλύσατο
1 pl	ἐλύσαμεν	ἐλυσάμεθα
2 pl	ἐλύσατε	ἐλύσασθε
3 pl	ἔλυσαν	ἐλύσαντο

#### liquid aorist indicative

	<i>active</i>	<i>middle</i>
1 sg	ἔμεινα	ἐμεινάμην
2 sg	ἔμεινας	ἐμείνω
3 sg	ἔμεινε	ἐμείνατο
1 pl	ἐμείναμεν	ἐμεινάμεθα
2 pl	ἐμείνατε	ἐμείνασθε
3 pl	ἔμειναν	ἐμείναντο

#### second aorist indicative

	<i>active</i>	<i>middle</i>
1 sg	ἔβαλον	ἐγενόμην
2 sg	ἔβαλες	ἐγένου
3 sg	ἔβαλε(ν)	ἐγένετο
1 pl	ἐβάλομεν	ἐγενόμεθα
2 pl	ἐβάλετε	ἐγένεσθε
3 pl	ἔβαλον	ἐγένοντο

## Athematic Second Aorist Indicative

	ἴστημι	τίθημι	δίδωμι
<b>active</b>			
1 sg	ἔστην	ἔθην	ἔδων <sup>8</sup>
2 sg	ἔστης	ἔθης	ἔδως
3 sg	ἔστη	ἔθη	ἔδω
1 pl	ἔστημεν	ἔθεμεν	ἔδομεν
2 pl	ἔστητε	ἔθετε	ἔδοτε
3 pl	ἔστησαν	ἔθέασαν	ἔδοσαν
<b>middle</b>			
1 sg	ἑστάμην	ἑθέμην	ἑδόμην <sup>9</sup>
2 sg	ἑστω	ἑθου	ἑδου
3 sg	ἑστατο	ἑθετο	ἑδοτο
1 pl	ἑστάμεθα	ἑθέμεθα	ἑδόμεθα
2 pl	ἑστασθε	ἑθεσθε	ἑδοσθε
3 pl	ἑσταντο	ἑθεντο	ἑδοντο

<sup>8</sup> First aorist, ἔδωκα.

<sup>9</sup> First aorist, ἑδωκάμην.

## Perfect Indicative (#45 - §46)

## Thematic Perfect Active

	first perfect	second perfect	
1 sg	λέλυκα	γέγονα	λέλυμαι
2 sg	λέλυκας	γέγονας	λέλυσαι
3 sg	λέλυκε(ν)	γέγονε(ν)	λέλυται
1 pl	λελύκαμεν	γεγόναμεν	λελύμεθα
2 pl	λελύκατε	γεγόνατε	λέλυσθε
3 pl	λελύκασι(ν)	γεγόνασι(ν)	λέλυνται

## Perfect Middle/Passive

## Aorist/Future Passive Indicative (§47)

	first aorist	second aorist
1 sg	έλύθην	έγράφην
2 sg	έλύθης	έγράφης
3 sg	έλύθη	έγράφη
1 pl	έλύθημεν	έγράφημεν
2 pl	έλύθητε	έγράφητε
3 pl	έλύθησαν	έγράφησαν

	first future	second future
1 sg	λυθήσομαι	γραφήσομαι
2 sg	λυθήση	γραφήση
3 sg	λυθήσεται	γραφήσεται
1 pl	λυθησόμεθα	γραφησόμεθα
2 pl	λυθήσεσθε	γραφήσεσθε
3 pl	λυθήσονται	γραφήσονται



## Subjunctive (§50)

### Thematic Uncontracted Subjunctive

	<i>present</i>	<i>aorist</i>	<i>perfect</i>
<b>present active subjunctive</b>			
1 sg	λύω	λύσω	λελύκω
2 sg	λύης	λύσης	λελύκης
3 sg	λύη	λύση	λελύκη
1 pl	λύωμεν	λύσωμεν	λελύκωμεν
2 pl	λύητε	λύσητε	λελύκητε
3 pl	λύωσι(ν)	λύσωσι(ν)	λελύκωσι(ν)

### present middle subjunctive

1 sg	λύωμαι	λύσωμαι	λελυμένος ᾶ
2 sg	λύη	λύση	λελυμένος ᾶς
3 sg	λύηται	λύσηται	λελυμένος ᾶ
1 pl	λύώμεθα	λύσώμεθα	λελυμένοι ᾶμεν
2 pl	λύησθε	λύσησθε	λελυμένοι ᾶτε
3 pl	λύωνται	λύσωνται	λελυμένοι ᾶσι

### present passive subjunctive

1 sg	λύωμαι	λυθῶ	λελυμένος ᾶ
2 sg	λύη	λυθῆς	λελυμένος ᾶς
3 sg	λύηται	λυθῆ	λελυμένος ᾶ
1 pl	λύώμεθα	λυθῶμεν	λελυμένοι ᾶμεν
2 pl	λύησθε	λυθῆτε	λελυμένοι ᾶτε
3 pl	λύωνται	λυθῶσι(ν)	λελυμένοι ᾶσι

## Subjunctive (§50)

### Thematic Contracted Subjunctive

-άω

-έω

-όω

#### present active subjunctive

1 sg	γεννῶ	ποιῶ	φανερῶ
2 sg	γεννῶς	ποιῆς	φανεροῖς
3 sg	γεννῶ	ποιῆ	φανεροῖ
1 pl	γεννώμεν	ποιώμεν	φανερῶμεν
2 pl	γεννᾶτε	ποιήτε	φανερῶτε
3 pl	γεννώσι(ν)	ποιώσι(ν)	φανερῶσι(ν)

#### present middle/passive subjunctive

1 sg	γεννώμαι	ποιώμαι	φανερῶμαι
2 sg	γεννῶ	ποιῆ	φανεροῖ
3 sg	γεννᾶται	ποιῆται	φανερῶται
1 pl	γεννώμεθα	ποιώμεθα	φανερῶμεθα
2 pl	γεννᾶσθε	ποιήσθε	φανερῶσθε
3 pl	γεννῶνται	ποιῶνται	φανερῶνται

## Subjunctive (§50)

### Athematic Subjunctive

#### present active subjunctive

1 sg	ἴστω	τιθῶ	διδῶ
2 sg	ἴσῃς	τιθῆς	διδῶς
3 sg	ἴσῃ	τιθῇ	διδῶ
1 pl	ἴσῶμεν	τιθῶμεν	διδῶμεν
2 pl	ἴσῆτε	τιθῆτε	διδῶτε
3 pl	ἴσῶσι(v)	τιθῶσι(v)	διδῶσι(v)

#### present middle/passive subjunctive

1 sg	ἴσῶμαι	τιθῶμαι	διδῶμαι
2 sg	ἴσῃ	τιθῇ	διδῶ
3 sg	ἴσῆται	τιθῆται	διδῶται
1 pl	ἴσώμεθα	τιθώμεθα	διδώμεθα
2 pl	ἴσῆσθε	τιθῆσθε	διδῶσθε
3 pl	ἴσῶνται	τιθῶνται	διδῶνται

#### second aorist active subjunctive

1 sg	στῶ <sup>10</sup>	θῶ	δῶ
2 sg	στῆς	θῆς	δῶς
3 sg	στῆ	θῇ	δῶ
1 pl	στῶμεν	θῶμεν	δῶμεν
2 pl	στῆτε	θῆτε	δῶτε
3 pl	στῶσι(v)	θῶσι(v)	δῶσι(v)

#### second aorist middle subjunctive

1 sg	στῶμαι	θῶμαι	δῶμαι
2 sg	στῆ	θῇ	δῶ
3 sg	στῆται	θῆται	δῶται
1 pl	στώμεθα	θώμεθα	δώμεθα
2 pl	σῆσθε	θῆσθε	δῶσθε
3 pl	σῶνται	θῶνται	δῶνται

<sup>10</sup> ἴστημι also has a first aorist in the active (στήσω) and middle (στήσωμαι).



## Imperative (§70)

### Thematic: Uncontracted Imperative

#### active imperative

	<i>present</i>	<i>1 aorist</i>	<i>2 aorist</i>	<i>perfect</i>
2 sg	λύε	λύσον	βάλε	λέλυκε
3 sg	λύέτω	λυσάτω	βαλέτω	λελυκέτω
2 pl	λύετε	λύσατε	βάλετε	λελύκετε
3 pl	λύετωσαν	λυσάτωσαν	βαλέτωσαν	λελυκέτωσαν

#### middle/passive imperative

2 sg	λύου	λύσαι	γενοῦ	λέλυσο
3 sg	λύεσθω	λυσάσθω	γενέσθω	λελύσθω
2 pl	λύεσθε	λύσασθε	γένεσθε	λέλυσθε
3 pl	λύεσθωσαν	λυσάσθωσαν	γενέσθωσαν	λελύσθωσαν

#### first aorist passive imperative

2 sg	λύθητι	2 pl	λύθητε
3 sg	λυθήτω	3 pl	λυθήτωσαν

### Thematic: Contracted Imperative

#### present active imperative

2 sg	γέννα	ποιίει	φάνερον
3 sg	γεννάτω	ποιείτω	φανερούτω
2 pl	γεννᾶτε	ποιεῖτε	φανερούτε
2 pl	γεννάτωσαν	ποιεῖτωσαν	φανερούτωσαν

#### present middle/passive imperative

2 sg	γεννῶ	ποιοῦ	φανεροῦ
3 sg	γεννάσθω	ποιείσθω	φανερούσθω
2 pl	γεννᾶσθε	ποιεῖσθε	φανερούσθε
3 pl	γεννάσθωσαν	ποιείσθωσαν	φανερούσθωσαν

## Imperative (§70)

### Athematic Imperative

\*στα

\*θε

\*δο

\*δεικνυ

#### present active imperative

2 sg	ἴστη	τίθει	δίδου	δείκνυθι
3 sg	ἴστάτω	τιθέτω	διδότω	δεικνύτω
2 pl	ἴστατε	τίθετε	δίδοτε	δείκνυτε
3 pl	ἴστάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν

#### present middle/passive imperative

2 sg	ἴστασο	τίθεσο	δίδουσο	δείκνυσο
3 sg	ἴστάσθω	τιθέσθω	διδόσθω	δεικνύσθω
2 pl	ἴστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3 pl	ἴστάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν

#### aoorist active imperative

2 sg	στήθι	θέξ	δόξ
3 sg	στήτω	θέτω	δότω
2 pl	στήτε	θέτε	δοτε
3 pl	στήτωσαν	θέτωσαν	δότωσαν

#### aoorist middle imperative

2 sg	στώ	θοῦ	δοῦ
3 sg	στάσθω	θέσθω	δόσθω
2 pl	στάσθε	θέσθε	δόσθε
3 pl	στάσθωσαν	θέσθωσαν	δόσθωσαν

## Infinitive (§80)

### Active Infinitive

present      future      1st aorist      2nd aorist      1st perfect      2nd perfect

### thematic infinitive

λύειν      λύσειν      λύσαι      βαλεῖν      λελυκέναι      γεγονέναι

### contract infinitive

γεννᾶν      γεννήσειν      γεννησαι      γεγεννηκέναι  
 ποιεῖν      ποιήσειν      ποιησαι      πεποιηκέναι  
 φανεροῦν      φανερῶσειν      φανερῶσαι      πεφανερῶκέναι

### μι infinitive

ἰστάναι      στήσειν      στησαι      στήναι      ἔστηκέναι  
 τιθέναι      θήσειν      θησαι      θεῖναι      τεθεικέναι  
 διδόναι      δώσειν      δωσαι      δοῦναι      δεδωκέναι  
 δεικνύναι  
 εἶναι

### liquid infinitive

μένειν      μενεῖν      μείναι



## Infinitive (§80)

### Middle and Middle/Passive Infinitive

*present*      *future*      *1st aorist*      *2nd aorist*      *perfect*

#### thematic infinitive

λύεσθαι      πορεύσεσθαι      λύσασθαι      λελύσθαι

#### contract infinitive

γεννᾶσθαι      γεννήσεσθαι      γεννήσασθαι      γεννήσθαι  
 ποιεῖσθαι      ποιήσεσθαι      ποιήσασθαι      πεποιήσθαι  
 φανεροῦσθαι      φανερώσεσθαι      φανερώσασθαι      πεφανερώσθαι

#### μι infinitive

ῖστασθαι      στήσεσθαι      στήσασθαι      στάσθαι      ἐστάναι  
 τίθεσθαι      θήσεσθαι           θέσθαι  
 δίδοσθαι      δώσεσθαι           δόσθαι  
                  δείκνυσθαι  
                  ἔσεσθαι

#### liquid infinitive

μένεσθαι      μενεῖσθαι      μείνασθαι

### Passive Infinitive

#### thematic infinitive

λυθήσεσθαι      λυθῆναι      γραφήναι

#### contract infinitive

γεννηθήσεσθαι      γεννηθῆναι      γεννήσθαι  
 ποιηθήσεσθαι      ποιηθῆναι  
 φανερωθήσεσθαι      φανερωθῆναι

## Participle (§90)

### Thematic: Uncontracted Participle

#### present active participle

<i>nom sg</i>	λύων	λύουσα	λύον
<i>gen sg</i>	λύοντος	λυούσης	λύοντος
<i>dat sg</i>	λύοντι	λυούση	λύοντι
<i>acc sg</i>	λύοντα	λύουσαν	λύον
<i>nom pl</i>	λύοντες	λύουσαι	λύοντα
<i>gen pl</i>	λύόντων	λυουσῶν	λύόντων
<i>dat pl</i>	λύουσι(ν)	λυούσαις	λύουσι(ν)
<i>acc pl</i>	λύοντας	λυούσας	λύοντα

#### present middle/passive participle

<i>nom sg</i>	λύομενος	λυομένη	λύομενον
<i>gen sg</i>	λυομένου	λυομένης	λυομένου
<i>dat sg</i>	λυομένῳ	λυομένη	λυομένῳ
<i>acc sg</i>	λύομενον	λυομένην	λύομενον
<i>nom pl</i>	λύομενοι	λυομεναι	λύομενα
<i>gen pl</i>	λυομένων	λυομένων	λυομένων
<i>dat pl</i>	λυομένοις	λυομέναις	λυομένοις
<i>acc pl</i>	λυομένους	λυομένας	λύομενα

**first aorist active participle**

<i>nom sg</i>	λύσας	λύσασα	λύσαν
<i>gen sg</i>	λύσαντος	λύσάσης	λύσαντος
<i>dat sg</i>	λύσαντι	λύσάση	λύσαντι
<i>acc sg</i>	λύσαντα	λύσασαν	λύσαν
<i>nom pl</i>	λύσαντες	λύσασαι	λύσαντα
<i>gen pl</i>	λύσάντων	λύσασῶν	λύσάντων
<i>dat pl</i>	λύσασι(ν)	λύσάσαις	λύσασι(ν)
<i>acc pl</i>	λύσαντας	λύσάσας	λύσαντα

**first aorist middle participle**

<i>nom sg</i>	λυσάμενος	λυσαμένη	λυσάμενον
<i>gen sg</i>	λυσαμένου	λυσαμένης	λυσαμένου

**first aorist passive participle**

<i>nom sg</i>	λυθείς	λυθεῖσα	λυθέν
<i>gen sg</i>	λυθέντος	λυθείσης	λυθέντος
<i>dat sg</i>	λυθέντι	λυθείση	λυθέντι
<i>acc sg</i>	λυθέντα	λυθεῖσαν	λυθέν
<i>nom pl</i>	λυθέντες	λυθεῖσαι	λυθέντα
<i>gen pl</i>	λυθέντων	λυθεισῶν	λυθέντων
<i>dat pl</i>	λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)
<i>acc pl</i>	λυθέντας	λυθείσας	λυθέντα

**second aorist participle**

<i>active</i>	<i>nom sg</i>	βαλῶν	βαλοῦσα	βαλόν
	<i>gen sg</i>	βαλόντος	βαλούσης	βαλόντος
<i>middle</i>	<i>nom sg</i>	βαλόμενος	βαλομένη	βαλόμενον
	<i>gen sg</i>	βαλομένου	βαλομένης	βαλομένου
<i>passive</i>	<i>nom sg</i>	γραφείς	γραφεῖσα	γραφέν
	<i>gen sg</i>	γραφέντος	γραφείσης	γραφέντος



**perfect active participle**

<i>nom sg</i>	λελυκώς	λελυκυῖα	λελυκός
<i>gen sg</i>	λελυκότος	λελυκυίας	λελυκότος
<i>dat sg</i>	λελυκότι	λελυκυίᾳ	λελυκότι
<i>acc sg</i>	λελυκότα	λελυκυῖαν	λελυκός
<i>nom pl</i>	λελυκότες	λελυκυῖαι	λελυκότα
<i>gen pl</i>	λελυκότων	λελυκυῖῶν	λελυκότων
<i>dat pl</i>	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)
<i>acc pl</i>	λελυκότας	λελυκυίας	λελυκότα

**perfect middle/passive participle**

<i>nom sg</i>	λελυμένος	λελυμένη	λελυμένον
<i>gen sg</i>	λελυμένου	λελυμένης	λελυμένου

**future participle**

<i>active</i>	<i>nom sg</i>	λύσων	λύσουσα	λύσον
	<i>gen sg</i>	λύσοντος	λυσούσης	λύσοντος
<i>middle</i>	<i>nom sg</i>	λυσόμενος	λυσομένη	λυσόμενον
	<i>gen sg</i>	λυσομένου	λυσομένης	λυσομένου
<i>first passive</i>	<i>nom sg</i>	λυθησόμενος	λυθησομένη	λυθησόμενον
	<i>gen sg</i>	λυθησομένου	λυθησομένης	λυθησομένου
<i>second passive</i>	<i>nom sg</i>	γραψόμενος	γραψομένη	γραψόμενον
	<i>gen sg</i>	γραψομένου	γραψομένης	γραψομένου

## Athematic participle

### present active participle

<i>nom sg</i>	ιστάς	ιστάσα	ιστάν
<i>gen sg</i>	ιστάντος	ιστάσης	ιστάντος
<i>nom sg</i>	τιθείς	τιθεισα	τιθέν
<i>gen sg</i>	τιθέντος	τιθείσης	τιθέντος
<i>nom sg</i>	διδούς	διδούσα	διδόν
<i>gen sg</i>	διδόντος	διδούσης	διδόντος
<i>nom sg</i>	δεικνύς	δεικνύσα	δεικνύν
<i>gen sg</i>	δεικνύντος	δεικνύσης	δεικνύντος

### present middle/passive participle

<i>nom sg</i>	ιστάμενος	ισταμένη	ιστάμενον
<i>gen sg</i>	ισταμένου	ισταμένης	ισταμένου
<i>nom sg</i>	τιθέμενος	τιθεμένη	τιθέμενον
<i>gen sg</i>	τιθεμένου	τιθεμένης	τιθεμένου
<i>nom sg</i>	διδόμενος	διδομένη	διδόμενον
<i>gen sg</i>	διδομένου	διδομένης	διδομένου
<i>nom sg</i>	δεικνύμενος	δεικνυμένη	δεικνύμενον
<i>gen sg</i>	δεικνυμένου	δεικνυμένης	δεικνυμένου

### future active participle

<i>nom sg</i>	στήσων
<i>gen sg</i>	στήσοντος
<i>nom sg</i>	θήσων
<i>gen sg</i>	θήσοντος
<i>nom sg</i>	δώσων
<i>gen sg</i>	δώσοντος

### future middle participle

στησόμενος
στησομένου
θησόμενος
θησομένου
δωσόμενος
δωσομένου

### first aorist active participle

<i>nom sg</i>	στήσας	θήκας
<i>gen sg</i>	στήσαντος	θηκάντος

**second aorist active participle**

<i>nom sg</i>	στάς	στάσα	σάν
<i>gen sg</i>	στάντος	στάσης	σάντος
<i>nom sg</i>	θείς	θείσα	θέν
<i>gen sg</i>	θέντος	θείσης	θέντος
<i>nom sg</i>	δούς	δοῦσα	δόν
<i>gen sg</i>	δόντος	δούσης	δόντος

**first aorist middle participle**

<i>nom sg</i>	στησάμενος	θηκόμενος
<i>gen sg</i>	στησαμένου	θηκομένου

**second aorist middle participle**

<i>nom sg</i>	στάμενος	σταμένη	στάμενον
<i>gen sg</i>	σταμένου	σταμένης	σταμένου
<i>nom sg</i>	θέμενος	θεμένη	θέμενον
<i>gen sg</i>	θεμένου	θεμένης	θεμένου
<i>nom sg</i>	δόμενος	δομένη	δόμενον
<i>gen sg</i>	δομένου	δομένης	δομένου

**first aorist passive participle**

<i>nom sg</i>	σταθείς	σταθείσα	σταθέν
<i>gen sg</i>	σταθέντος	σταθείσης	σταθέντος
<i>nom sg</i>	τεθείς	τεθείσα	τεθέν
<i>gen sg</i>	τεθέντος	τεθείσης	τεθέντος

**perfect active participle**

<i>nom sg</i>	έστηκώς	τεθεικώς	δεδωκώς
<i>gen sg</i>	έστηκότος	τεθεικότος	δεδωκότος



## Tense Stems of Verbs Occurring Fifty Times or More in the New Testament

The chart on the following pages lists the verbs occurring fifty times or more in the New Testament, including their different basic tense forms that specifically occur in the New Testament

### Three Verb Categories

As far as memorization is concerned, there are three different classes of verbs.

- *Regular verbs.* You should not memorize the tense forms of these verbs. There is no reason to.
- *Verbs that undergo regular changes.* As we worked through *BBG*, we saw patterns in the formation of the different tense stems. If you know the rules governing these changes, there is no reason to memorize these verbs either. The rules that you need to know are listed below, and the changes are explained in the footnotes to the tense forms.
- *Verbal forms that you need to memorize.* Some tense forms seem so difficult that it is easiest simply to memorize them. These forms are underlined in the following chart. Resist the temptation to memorize forms that are not underlined. Learn the rules and memorize as few forms as possible.

If a compound verb has a tense stem that should be memorized, only the simple form of that verb is underlined. For example, the aorist passive of βάλλω (ἐβλήθην) is underlined, but the aorist passive of ἐκβάλλω (ἐξεβλήθην) is not underlined. If you know the first you should know the second.

You should work through the chart and confirm which forms you need to memorize and which ones you will recognize by knowing the lexical form and the rules. If there are forms you will not recognize that are not underlined, be sure to mark them so you will memorize them.

### Rules Governing the Chart

1. Do not memorize the entire chart. If you rely on rote memory, then you probably will not be able to continue using Greek throughout your ministry.

Forms you probably will want to memorize are underlined. If you feel the need to mark others, do so, but keep them to a minimum.

2. The tense stems follow the usual order: present, future active/middle, aorist active/middle, perfect active, perfect middle/passive, aorist/future passive.

3. If the verb—in simple or compound form—does not occur in a specific tense in the Greek Testament, it is not listed. There is a dash in its place.
4. Changes to a compound verb are explained in the listing of the simple verb. For example, εἰσέρχομαι is explained under ἔρχομαι.

If the simple verb is not included in this chart, one of the compound verbs has the explanations and the other compounds with the same simple verb reference that compound. For example, the root \*βαινω does not occur. We have described the changes of the root \*βαινω under ἀναβαίνω, and καταβαίνω refers you to ἀναβαίνω.

5. These 91 verbs are the most important to memorize. The basic rule is that the more a word is used, the more “irregular” or modified it becomes. Therefore, as you learn verbs that occur less than fifty times, there is an increased chance that they will be fully regular.
6. “Regular” and “irregular” are unfortunate choices of terms, because Greek verbs are regular. It is just that in some cases the rules governing the changes are so esoteric that it is simplest to memorize the verbal form and not the rules.
7. All explanations of changes assume you know the verbal root(s) of the verb. Roots are listed in the footnote to the present tense stem, preceded by an asterisk (e.g., \*ἀγαπα).

It also assumes you know the Master Verb Chart.

8. If something is not explained in the footnotes for a tense, look first to the footnote on the present tense form. If it is not explained there, then one of the basic rules listed below governs the change.

### Rules Governing the Morphological Changes in These Stems

*If you learn the following rules, the only verb tenses that you need to memorize are those that are underlined in the following chart. As we said above, resist the temptation to memorize forms that are not so marked. Learn the rules and keep the memory work to a minimum. This will increase the chances of you being able to use Greek in the years to come.*

1. The present tense is by far the most “irregular” because the verbal root has often undergone some change in the formation of the present tense stem.
  - Single lambda becomes double lambda (\*βαλ · βάλλω · ἔβαλον).
  - Iota is added to form the present tense stem (\*αρ · αρι · αιρ · αἶρω · ἦρα).
2. Verbs ending in αζω and ιζω have roots ending in a dental. Once you recognize that, the other tense stems are usually regular.
 

\*βαπτιδ, βαπτίζω, βαπτίσω, ἐβάπτισα, -, βεβάπτισμαι, ἐβαπτίσθην.
3. When a verb undergoes ablaut, it is seldom necessary to know what stem vowel will be used in a certain tense.



*It is most important to use this clue to tell you whether a verbal form is in the present or not. If there has been ablaut, then you know it is not in the present tense, and you can find other clues as to its proper parsing (ἀποστέλλω › ἀπέστειλα › ἀπέσταλκα).*

If a verb undergoes ablaut throughout the tenses, it is usually noted in the footnote to the present tense form.

4. It is common for a verb to insert an eta (καλέω › ἐκλήθην) or a sigma (ἀκούω › ἠκούσθη) before the tense formative in the aorist passive and sometimes before the ending in the perfect middle/passive (βάλλω › βέβλημαι; δοξάζω › δεδόξασμαι).

This is especially common in ιζω and αζω type verbs (βαπτίζω › ἐβαπτίσθη).

5. The letter before the tense formative in the perfect middle/passive and aorist passive is often changed, especially if the stem ends in a stop (ἄγω › ἤχθη). It is usually not important to be able to predict what the new consonant will be; just get used to seeing an unusual consonant there and look elsewhere for clues as to the verb's parsing.

6. Square of stops plus sigma.

labials (π β φ)	+ σ › ψ	βλεπ + σω › βλέψω
velars (κ γ χ)	+ σ › ξ	κηρυγ + σω › κηρύξω
dentals (τ δ θ)	+ σ › σ	βαπτιδ + σω › βαπτίσω



ἀγαπάω <sup>11</sup>	ἀγαπήσω	ἠγάπησα	ἠγάπηκα	ἠγάπημαι	ἠγαπήθην
ἄγω <sup>12</sup>	ἄξω	<u>ἤγαγον</u> <sup>13</sup>	-	ἤγμαι	ἤχθην <sup>14</sup>
αἶρω <sup>15</sup>	ἀρῶ	ἦρα	ἦρκα	ἦρμαι	ἦρθην
αἰτέω <sup>16</sup>	αἰτήσω	ἤτησα	ἤτηκα	ἤτημαι	-
ἀκολουθέω <sup>17</sup>	ἀκολουθήσω	ἠκολούθησα	ἠκολούθηκα	-	-
ἀκούω <sup>18</sup>	ἀκούσω	ἤκουσα	<u>ἀκήκοα</u> <sup>19</sup>	-	ἠκούσθην <sup>20</sup>
ἀναβαίνω <sup>21</sup>	ἀναβήσομαι <sup>22</sup>	ἀνέβην <sup>23</sup>	-	-	-
ἀνίστημι <sup>24</sup>	ἀναστήσω	ἀνέστησα	ἀνέστηκα	ἀνέστημαι	ἀνεστάθην

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11 \*αγαπα

12 \*αγ

13 \*αγ. An unusual second aorist. There actually is a reduplication and an augment. The stem reduplicates (\*αγ + αγαγ) and then the reduplicated vowel lengthens (αγαγ + ηγαγ + ἤγαγον).

14 The final gamma of the stem has been changed to a chi because of the theta.

15 \*αρ. The iota is added to the root to form the present tense stem and it consequently does not occur in the other tenses.

αἶρω is a liquid verb and uses εσ and alpha as the tense formatives in the future and aorist active tenses.

16 \*αἶτε

17 \*ακολουθε. It is easy to mistake the θη in the other tense forms as the aorist passive tense formative. This is the only commonly used Greek verb that ends in θε, so this is not a frequent mistake.

18 \*ακου.

19 An unusual perfect. Because it is a second perfect, the tense formative is alpha, not κα.

20 Inserts a sigma before the theta of the tense formative.

21 \*αναβα. A compound of ἀνα and \*βαίνω. The stem of βαίνω is \*βα, to which is added ιν to form the present tense stem; therefore ιν does not occur in the other tenses.

In the other tense stems, the alpha lengthens to an eta.

22 Deponent future middle.

23 Second aorist.

24 \*ανιστα. Compound verb formed by ἀνα plus \*στα. See ἴστημι.

ἀνοίγω <sup>25</sup>	-	<u>ἀνέωξα</u> <sup>26</sup>	-	-	<u>ἀνέωχθην</u> <sup>27</sup>
ἀπέρχομαι <sup>28</sup>	ἀπελεύσομαι	ἀπῆλθον	ἀπελήλυθα	-	-
ἀποθνήσκω <sup>29</sup>	ἀποθανοῦμαι <sup>30</sup>	ἀπέθανον <sup>31</sup>	-	-	-
ἀποκρίνομαι <sup>32</sup>	-	ἀπεκρινάμην <sup>33</sup>	-	-	<u>ἀπεκρίθην</u> <sup>34</sup>
ἀποκτείνω <sup>35</sup>	ἀποκτενῶ <sup>36</sup>	ἀπέτεινα <sup>37</sup>	-	-	ἀπεκτάσθην <sup>38</sup>
<u>ἀπόλλυμι</u> <sup>39</sup>	ἀπολέσω	ἀπώλεσα	<u>ἀπόλωλα</u> <sup>40</sup>	-	-
ἀπολύω <sup>41</sup>	ἀπολύσω	ἀπέλυσα	-	ἀπολέλυμαι	ἀπελύθην

<sup>25</sup> \*ανοιγ. This is a strange word, one of the most troublesome when it comes to augment. It used to be a compound verb (ἀν[α] plus οἶγω), but in Koine it is beginning to "forget" it was a compound, and the augment is sometimes placed at the beginning of the preposition or sometimes at both places.

<sup>26</sup> Shows a double augment with the iota subscripting (ἀνοιγ + σα · ἀνειοξα · ἀνειοξα · ἀνέωξα). Can also be ἠνέωξα, which adds a third augment by lengthening the first vowel.

<sup>27</sup> Shows the same augmentation pattern as in the aorist active. Here the final stem gamma has changed to a chi because of the theta in the tense formative. Can also be ἠνεώχθην.

<sup>28</sup> \*αποερχ. A compound verb formed with ἀπό plus \*ερχ. See ἔρχομαι.

<sup>29</sup> \*αποθαν. ἀποθνήσκω is a compound verb, ἀπό plus \*θαν, as you can see by the augment in the aorist active (ἀπέθανον). If you recognize that the root is \*ἀποθαν, knowing how it was altered in the present tense is not essential.

But in case you want to know: in the formation of the present tense, the alpha dropped out (ablaut), eta and ισκ were added, and the iota subscripts. αποθαν · αποθην · αποθνη · αποθνησκ · αποθνήσκω.

<sup>30</sup> Future middle deponent.

<sup>31</sup> Second aorist.

<sup>32</sup> \*αποκριν. All forms of this liquid word are deponent.

<sup>33</sup> Liquid aorist (απεκριν + α + μην · ἀπεκρινάμην).

<sup>34</sup> Loses its stem nu before the theta. This is not normal.

<sup>35</sup> \*αποκτεν. A liquid verb. Notice the ablaut of the final stem vowel/diphthong.

<sup>36</sup> Liquid future (αποκτεν + εσ + ω · ἀποκτενῶ).

<sup>37</sup> Due to ablaut, the stem vowel has shift from epsilon to ει. Because it is a liquid aorist, the tense formative is alpha.

<sup>38</sup> Due to ablaut, the stem vowel has changed from ε to α.

<sup>39</sup> \*απολε. This is a compound verb, as you can tell from the augment in the aorist active (ἀπώλεσα). We underlined the present tense form because it is difficult to remember how the stem is altered in the formation of the present.

<sup>40</sup> Second perfect.

<sup>41</sup> \*απολυ.



ἀποστέλλω <sup>42</sup>	ἀποστελῶ <sup>43</sup>	ἀπέστειλα <sup>44</sup>	ἀπέσταλκα <sup>45</sup>	ἀπέσταλμαι <sup>46</sup>	ἀπεστάλην <sup>47</sup>
ἄρχω <sup>48</sup>	ἄρξομαι <sup>49</sup>	ἤρξάμην <sup>50</sup>	-	-	-
ἀσπάζομαι <sup>51</sup>	-	ἤσπασάμην <sup>52</sup>	-	-	-
ἀφίημι <sup>53</sup>	ἀφήσω	ἀφήκα <sup>54</sup>	-	ἀφέωμαι <sup>55</sup>	ἀφέθην <sup>56</sup>
βάλλω <sup>57</sup>	βαλῶ <sup>58</sup>	ἔβαλον <sup>59</sup>	βέβληκα <sup>60</sup>	βέβλημαι <sup>61</sup>	ἐβλήθην <sup>62</sup>
βαπτίζω <sup>63</sup>	βαπτίσω	ἐβάπτισα	-	βεβάπτισμαι <sup>64</sup>	ἐβαπτίσθην

42 \*αποστελ. The lambda was doubled for the present tense stem. There is therefore a single lambda throughout the other tenses.

It is a liquid verb, so it uses εσ and alpha for its tense formatives in the future and aorist active tenses. Notice also the ablaut in the final stem vowel/diphthong.

These changes are all normal, so you should not have to memorize the tense forms.

43 Liquid future.

44 Liquid aorist. The stem vowel has changed due to ablaut.

45 The stem vowel has changed due to ablaut.

46 The stem vowel has changed due to ablaut.

47 Second aorist. The stem vowel has changed due to ablaut.

48 \*αρχ.

49 Future middle deponent.

50 Aorist middle deponent.

51 \*ασπαδ.

52 Middle deponent.

53 Although this is not actually correct, think of the root of this verb as \*αφη, which inserts an iota in the present tense stem (ἀφίημι). It is a μι verb and follows the usual rules.

54 κα aorist.

55 Inserts an ω before the personal ending.

56 The stem vowel shortens from η to ε due to ablaut.

57 \*βαλ. The lambda doubles in the formation of the present tense stem. It is a liquid verb.

58 Liquid future (\*βαλ + εσ + ω + βαλῶ).

59 Usually liquid aorists are first aorist and use the alpha as the tense formative. βάλλω follows the pattern of a normal second aorist.

60 Due to ablaut, the stem vowel has dropped out and an eta has been inserted before the tense formative. This form follows the normal rules, but many students still have trouble with it so you may want to memorize it.

61 See the explanation for the perfect active tense form.

62 See the explanation for the perfect active tense form.

63 \*βαπτιδ.

64 The dental + μ combination forms σμ.



βλέπω <sup>65</sup>	βλέψω	ἔβλεψα	-	-	-
γεννάω <sup>66</sup>	γεννήσω	ἐγέννησα	γεγέννηκα	γεγέννημαι	ἐγεννήθην
γίνομαι <sup>67</sup>	γενήσομαι <sup>68</sup>	ἐγενόμην <sup>69</sup>	<u>γέγονα</u> <sup>70</sup>	γεγένημαι <sup>71</sup>	ἐγενήθην <sup>72</sup>
γινώσκω <sup>73</sup>	γνώσομαι <sup>74</sup>	ἔγνων <sup>75</sup>	ἔγνωκα	ἔγνωσμαι <sup>76</sup>	ἐγνώσθην <sup>77</sup>
γράφω <sup>78</sup>	γράψω	ἔγραψα	γέγραφα <sup>79</sup>	γέγραμμαι <sup>80</sup>	ἐγράφη <sup>81</sup>
δεῖ <sup>82</sup>	-	-	-	-	-

<sup>65</sup> \*βλεπ.

<sup>66</sup> \*γεννα.

<sup>67</sup> The root of γίνομαι is \*γεν. This is important to note in keeping it separate from γεννάω (\*γεννα) and γινώσκω (\*γνο). Here are some hints for keeping these three words separate.

- γίνομαι will always have a vowel between the gamma and nu. Usually it will be an epsilon.
- γεννάω always has the double nu and is fully regular.
- γινώσκω, except in the present tense, does not have a vowel between the gamma and nu.

<sup>68</sup> Future middle deponent.

<sup>69</sup> Second aorist middle deponent.

<sup>70</sup> The stem vowel has shifted from epsilon to omicron due to ablaut. It is a second perfect and therefore uses the tense formative alpha.

<sup>71</sup> Inserts the eta before the personal ending.

<sup>72</sup> Inserts the eta before the personal ending.

<sup>73</sup> \*γνο. See the discussion of γίνομαι above.

The stem is \*γνο, to which was added *ισκ* to form the present tense stem. Actually, the iota in the present tense stem is the result of reduplication, after which the original gamma dropped off and the stem vowel lengthened: γνο › γιγνο › γινο + σκω › γινώσκω. The stem vowel lengthens from *ο* to *ω* in the other tenses.

<sup>74</sup> Future middle deponent.

<sup>75</sup> Second aorist.

<sup>76</sup> Inserts a sigma before the tense formative.

<sup>77</sup> Inserts a sigma before the tense formative.

<sup>78</sup> \*γραφ.

<sup>79</sup> Second perfect.

<sup>80</sup> The φμ combination forms μμ.

<sup>81</sup> Second aorist.

<sup>82</sup> This is an impersonal, third person singular, form that never changes.

δέχομαι <sup>83</sup>	δέξομαι <sup>84</sup>	ἔδεξάμην <sup>85</sup>	-	δέδεγμαι <sup>86</sup>	ἔδέχθην
διδάσκω <sup>87</sup>	διδάξω	ἔδίδαξα	-	-	ἔδιδάχθην <sup>88</sup>
δίδωμι <sup>89</sup>	δώσω	ἔδωκα	δέδωκα	δέδομαι	ἔδόθην
δοκέω <sup>90</sup>	δόξω	ἔδοξα	-	-	-
δοξάζω <sup>91</sup>	δοξάσω	ἔδόξασα	-	δεδόξασμαι <sup>92</sup>	ἔδοξάσθην <sup>93</sup>
δύναμαι <sup>94</sup>	δυνήσομαι <sup>95</sup>	-	-	-	ἠδυνήθην <sup>96</sup>
ἐγείρω <sup>97</sup>	ἐγερῶ	ἤγειρα <sup>98</sup>	-	<u>ἐγήγευμαι</u> <sup>99</sup>	ἠγέρθην
εἶμι <sup>100</sup>	<u>ἔσομαι</u>	<u>ἦμην</u> <sup>101</sup>	-	-	-
εἰσέρχομαι <sup>102</sup>	εἰσελεύσομαι	εἰσῆλθον	εἰσελήλυθα	-	-
ἐκβάλλω <sup>103</sup>	ἐκβαλῶ	ἔξεβαλον	ἐκβέβληκα	ἐκβέβλημαι	ἔξεβλήθην
ἐξέρχομαι <sup>104</sup>	ἐξελεύσομαι	ἐξῆλθον	ἐξελήλυθα	-	-

83 \*δεχ.

84 Future middle deponent.

85 Aorist middle deponent.

86 The χμ combination forms γμ.

87 \*διδασκ. Unlike words like ἀποθνήσκω where the σκ is added to form the present tense stem, the σκ is part of this root. It also is not a μι verb. The σ is swallowed up in the contractions in the future and aorist active.

88 The σ is lost altogether when the κθ combination forms χθ.

89 \*δο. δίδωμι is regular if you know the rules for the formation of μι verbs.

90 \*δοκ.

91 \*δοξαδ.

92 The δμ combination forms σμ.

93 The δθ combination forms σθ.

94 \*δυν. Uses an alpha as the connecting vowel in the present.

95 Future middle deponent.

96 The verb augments in the aorist passive as if the root began with a vowel.

97 \*εγερ. An iota is added in the formation of the present tense stem. It is a liquid verb. Notice the ablaut throughout the different tense stems.

98 Stem change due to ablaut.

99 Reduplicates and undergoes vocalic reduplication: εγερ › εγεγερ › εγηγερ › ἐγήγευμαι.

100 Just memorize this verb.

101 Actually an imperfect, but we have included it here for clarity's sake.

102 See ἔρχομαι.

103 See βάλλω.

104 See ἔρχομαι.

ἐπερωτάω <sup>105</sup>	ἐπερωτήσω	ἐπιρώτησα	-	-	-
ἔρχομαι <sup>106</sup>	<u>ἐλεύσομαι</u> <sup>107</sup>	<u>ἦλθον</u> <sup>108</sup>	<u>ἐλήλυθα</u> <sup>109</sup>	-	-
ἔρωτάω <sup>110</sup>	ἔρωτήσω	ἠρώτησα	-	-	-
ἐσθίω <sup>111</sup>	<u>φάγομαι</u> <sup>112</sup>	<u>ἔφαγον</u> <sup>113</sup>	-	-	-
εὐαγγελίζω <sup>114</sup>	-	εὐηγγέλισα	-	εὐηγγέλισμαι <sup>115</sup>	εὐηγγελίσθην <sup>116</sup>
εὐρίσκω <sup>117</sup>	εὐρήσω <sup>118</sup>	εὔρον <sup>119</sup>	εὔρηκα <sup>120</sup>	-	εὐρέσθην <sup>121</sup>
ἔχω <sup>122</sup>	<u>ἔξω</u>	<u>ἔσχον</u>	<u>ἔσχηκα</u>	-	-
ζάω <sup>123</sup>	ζήσω <sup>124</sup>	ἔζησα	-	-	-
ζητέω <sup>125</sup>	ζητήσω	ἐζήτησα	-	-	ἐζητήθην
θέλω <sup>126</sup>	θελήσω	ἠθέλησα	-	-	ἠθελήθην
θεωρέω <sup>127</sup>	-	ἐθεώρησα	-	-	-
ἵστημι <sup>128</sup>	στήσω	ἔστησα	ἔστηκα <sup>129</sup>	ἔσταμαι	ἑστάθην
κάθημαι <sup>130</sup>	καθήσομαι	-	-	-	-
καλέω <sup>131</sup>	καλέσω	ἐκάλεσα	<u>κέκληκα</u>	<u>κέκλημαι</u>	<u>ἐκλήθην</u>

<sup>105</sup> \*επερωτα. A compound verb. The simple verb, ἐρωτάω occurs less than fifty times in the Greek Testament and is therefore not listed here.

<sup>106</sup> \*ερχ. The different tense stems of this verb are actually quite regular. They look so different because they are based on different verbal roots. Most find it easiest to memorize them.

<sup>107</sup> \*ελευθ. Future middle deponent.

<sup>108</sup> \*ελευθ, just like the future. The ευ has dropped out due to ablaut (\*ελευθ > ελθ > ἦλθον). Second aorist.

<sup>109</sup> \*ελευθ, just like the future. The form has both reduplicated and then undergone vocalic reduplication, and the ε has dropped out. It is a second perfect. \*ελευθ > ελελευθ > εληλυθ > ἐλήλυθα.

<sup>110</sup> \*ερωτα.

<sup>111</sup> Formed from two different stems, \*εσθι (used in the present) and \*φαγ (used in the future and aorist).

<sup>112</sup> \*φαγ. Future middle deponent.

<sup>113</sup> \*φαγ. Second aorist.

<sup>114</sup> \*ευαγγελιδ. A compound verb as seen by the augment.

<sup>115</sup> The δμ combination forms σμ.

<sup>116</sup> The δθ combination forms σθ.

<sup>117</sup> The stem is \*εὔρ. ισκ was added to form the present tense stem.

<sup>118</sup> An eta was added before the tense formative.

<sup>119</sup> Second aorist. Does not augment.

<sup>120</sup> An eta was added before the tense formative.

<sup>121</sup> An epsilon was added before the tense formative.



καταβαίνω <sup>132</sup>	καταβήσομαι	κατέβην	-	-	-
κηρύσσω <sup>133</sup>	κηρύξω	ἐκήρυξα	-	κεκήρυγμαι	ἐκηρύχθην <sup>134</sup>
κράζω <sup>135</sup>	κράξω	ἔκραξα	κέκραγα <sup>136</sup>	-	-
κρατέω <sup>137</sup>	κρατήσω	ἐκράτησα	κεκράτηκα	κεκράτημαι	-

<sup>122</sup> What happens to ἔχω is quite fascinating, but perhaps at first you might just want to memorize the tense stems. If you are really interested in what is happening, here it is.

The root is \*σεχ. In the present tense the sigma is replaced by the rough breathing so you just have ἔχω. But because the Greeks did not like the two “aspirate” sounds of the rough breathing and the chi in a row, the rough breathing “deaspirates” to a smooth breathing (σεχ, ἔχ, ἐχ, ἔχω).

Therefore, in forming the imperfect, because the verbal root actually begins with a consonant, the augment is the epsilon. But then the sigma is between two vowels, so it drops out and εε contract to ει (ε + σεχ, εεχ, εἶχον).

In the future the tense formative sigma joins with the chi to form xsi, but then there are not two aspirates in a row, so the rough breathing can remain.

In the aorist and perfect active, the ε between the sigma and chi drops out. In the perfect, an eta is added before the tense formative.

<sup>123</sup> \*ζα.

<sup>124</sup> Some list as a deponent: ζήσομαι.

<sup>125</sup> \*ζητε.

<sup>126</sup> The stem of θέλω originally was \*εθελ. This explains the eta before the tense formative in the future active, the augment in the aorist active, and the augment and lengthened contract vowel in the aorist passive. An eta is inserted before the tense formative in the aorist active and passive.

<sup>127</sup> \*θεωρε.

<sup>128</sup> \*στα. When the initial sigma reduplicated in the formation of the present tense stem, the sigma was dropped in accordance with the rules and was replaced with a rough breathing. The same phenomena occurs in the perfect active.

<sup>129</sup> For a discussion of the rough breathing see the footnote to the present tense stem.

<sup>130</sup> κατα + \*εμ. Formed from the present tense stem \*καθη.

<sup>131</sup> The stem of this word used to have a digamma (an old Greek letter written as F in the grammars) after the epsilon (καλεF), and therefore the epsilon does not always lengthen as you might expect. In the final three tense stems, the alpha drops out (ablaut) and the epsilon lengthens. You might find it easier to memorize these forms.

<sup>132</sup> See ἀναβαίνω.

<sup>133</sup> \*κηρυγ.

<sup>134</sup> The γθ combination changes to χθ.

<sup>135</sup> \*κραγ.

<sup>136</sup> Second perfect.

<sup>137</sup> \*κρατε.

κρίνω <sup>138</sup>	κρινῶ	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην
λαλέω <sup>139</sup>	λαλήσω	ἐλάλησα	λελάληκα	λελάλημαι	ἐλαλήθην
λαμβάνω <sup>140</sup>	λήμψομαι <sup>141</sup>	ἔλαβον <sup>142</sup>	ἔιληφα <sup>143</sup>	εἴλημμαι <sup>144</sup>	ἐλήμφθην <sup>145</sup>
λέγω <sup>146</sup>	ἔρω <sup>147</sup>	εἶπον <sup>148</sup>	εἴρηκα <sup>149</sup>	εἴρημαι <sup>150</sup>	ἐρρέθην <sup>151</sup>
μαρτυρέω <sup>152</sup>	μαρτυρήσω	ἐμαρτύρησα	μεμαρτύρηκα	μεμαρτύρημαι	ἐμαρτυρήθην
μέλλω <sup>153</sup>	μελλήσω <sup>154</sup>	-	-	-	-
μένω <sup>155</sup>	μενῶ <sup>156</sup>	ἔμεινα <sup>157</sup>	μεμένηκα <sup>158</sup>	-	-

<sup>138</sup> \*κριν. A liquid verb. The *v* is lost in the final three tenses.

<sup>139</sup> \*λαλε.

<sup>140</sup> \*λαβ. Actually, the same root is used to form all the tense stems. We give explanations for the different tense stems, and they are quite straightforward, but you may want to memorize the different forms

The key to remember with these different tenses is that the root is \*λαβ, and these three letters are always present in some form. The alpha undergoes ablaut, and the beta is changed by the letter that follows it, but the three letters are always present. A mu is inserted in the present, future, and aorist passive stems.

<sup>141</sup> \*λαβ. The alpha lengthens to eta, a mu is inserted, and the beta joins with the sigma of the tense formative to form psi. It is a future middle deponent. \*λαβ + ληβ + λημβ + σομαι + λήμψομαι.

<sup>142</sup> \*λαβ. Second aorist.

<sup>143</sup> \*λαβ. The vocalic reduplication is ει instead of the usual epsilon (see MBG for an explanation), the stem vowel alpha lengthens to eta (ablaut), and the beta is aspirated to a phi. It is a second perfect, so the tense formative is alpha and not κα. \*λαβ + ειλαβ + ειληβ + ειληφ + εἴληφα.

<sup>144</sup> The same changes present in the perfect active are present here as well. The beta has changed to mu because of the following mu.

<sup>145</sup> The same changes present in the perfect active are present here as well, except that the augment is the simple epsilon. The beta has changed to phi because of the following theta.

<sup>146</sup> Three different stems are used to form this verb: \*λεγ (present), \*ερ (future, perfect, aorist passive), and \*ιτ (aorist active). Memorize the forms.

<sup>147</sup> \*Fερ. Liquid future. The digamma (*F*) has dropped out.

<sup>148</sup> \*Fιτ. Second aorist. It receives a syllabic augment, the digamma (*F*) drops out because it is between vowels, and they contract. ε + Fιπ + ο + ν + εἶπον.

<sup>149</sup> \*Fερ. It received the syllabic augment and the digamma (*F*) dropped out. It inserts an eta before the tense formative. ε + Fερ + η + κα + ερηκα + εἴρηκα.

<sup>150</sup> Follows the same pattern of change as in the perfect active.

<sup>151</sup> \*Fερ. When the digamma (*F*) was lost, evidently the rho doubled. This is common in verbs beginning with rho. An epsilon was inserted before the tense formative, much like an eta can be inserted.

<sup>152</sup> \*μαρτυρε.

<sup>153</sup> \*μελλ.



οἶδα <sup>159</sup>	<u>εἰδήσω</u>	<u>ἦδεν</u>	-	-	-
ὀράω <sup>160</sup>	ὄψομαι <sup>161</sup>	<u>εἶδον</u> <sup>162</sup>	<u>έώρακα</u> <sup>163</sup>	-	ὠφθην <sup>164</sup>
ὀφείλω <sup>165</sup>	-	-	-	-	-
παραδίδωμι <sup>166</sup>	παραδώσω	παρέδωκα	παραδέδωκα	παραδέδομαι	παρεδόθην
παρακαλέω <sup>167</sup>	παρακαλέσω	παρεκάλεσα	παρακέκληκα	παρακέκλημαι	παρεκλήθην
πείθω <sup>168</sup>	πείσω	ἔπεισα	πέποιθα <sup>169</sup>	πέπεισμαι <sup>170</sup>	ἐπέισθην <sup>171</sup>
πέμπω	πέμψω	ἔπεμψα	-	-	ἐπέμφθην
περιπατέω <sup>172</sup>	περιπατήσω	περιεπάτησα	-	-	περιεπατήθην
πίνω <sup>173</sup>	πίομαι <sup>174</sup>	ἔπιον <sup>175</sup>	<u>πέπωκα</u> <sup>176</sup>	-	<u>ἐπόθην</u> <sup>177</sup>

<sup>154</sup> There used to be an epsilon in the root after the second lambda (\*μελλε). This is visible only in the future.

<sup>155</sup> \*μεν. A liquid, and the stem vowels change due to ablaut.

<sup>156</sup> Liquid future.

<sup>157</sup> Liquid aorist, with a stem vowel change (ablaut).

<sup>158</sup> An eta is inserted before the tense formative.

<sup>159</sup> A very strange verbs. οἶδα actually is a second perfect form functioning as a present, and ἦδεν is actually a pluperfect functioning as an aorist. Just memorize the forms. If you want an explanation, see *MBG*.

<sup>160</sup> The stem \*ορα is used to form the present and perfect active. In the aorist the root is \*Γιδ. The other tense stems use the stem \*οπ, which is altered according to the regular rules.

<sup>161</sup> \*οπ. Future middle deponent.

<sup>162</sup> There is the second aorist middle deponent form ὠψάμην that is formed from the same root as the future active and aorist passive: \*οπ. It only occurs at Luke 13:28. Most view εἶδον as the aorist of ὀράω.

<sup>163</sup> There is both a lengthening and an augment: ορα › ωρα › εωρα › έώρακα.

<sup>164</sup> \*οπ. The πθ combination forms φθ.

<sup>165</sup> \*οφειλ.

<sup>166</sup> παρα + \*δο. See δίδωμι.

<sup>167</sup> παρα + \*καλεφ. See καλέω.

<sup>168</sup> \*πειθ.

<sup>169</sup> The stem vowels change from ει to οι due to ablaut. Second perfect.

<sup>170</sup> The θμ combination form σμ.

<sup>171</sup> The dental + mu combination usually forms σμ.

<sup>172</sup> \*περιπατε. A compound verb, but the simple πατέω does not occur. Notice that contrary to most compound verbs, περί does not lose its iota ("elision") when the augment is added.

<sup>173</sup> \*πι. The nu is added to the root to form the present tense stem.

<sup>174</sup> Future middle deponent.



πίπτω <sup>178</sup>	<u>πεσοῦμαι</u> <sup>179</sup>	<u>ἔπεσον</u> <sup>180</sup>	<u>πέπτωκα</u> <sup>181</sup>	-	-
πιστεύω <sup>182</sup>	-	ἐπίστευσα	πεπίστευκα	πεπίστευμαι	ἐπιστεύθην
πληρώω <sup>183</sup>	πληρώσω	ἐπλήρωσα	πεπλήρωκα	πεπλήρωμαι	ἐπληρώθην
ποιέω <sup>184</sup>	ποιήσω	ἐποίησα	πεποίηκα	πεποίημαι	ἐποιήθην
πορεύομαι <sup>185</sup>	πορεύσομαι <sup>186</sup>	-	-	πεπόρευμαι	ἐπορεύθην
προσέρχομαι <sup>187</sup>	προσελεύσομαι	προσῆλθον	προσελήλυθα	-	-
προσεύχομαι <sup>188</sup>	προσεύξομαι <sup>189</sup>	προσηυξάμην <sup>190</sup>	-	-	-
προσκυνέω <sup>191</sup>	προσκυνήσω	προσεκύνησα	-	-	-
συνάγω <sup>192</sup>	συνάξω	συνήγαγον	-	συνήγμαι	συνήχθην
σώζω <sup>193</sup>	σώσω <sup>194</sup>	ἔσωσα <sup>195</sup>	σέσωκα <sup>196</sup>	σέσωσμαι <sup>197</sup>	ἔσώθην <sup>198</sup>

<sup>175</sup> Second aorist.

<sup>176</sup> The stem vowel iota has shifted to omega due to ablaut.

<sup>177</sup> The stem vowel iota has shifted to omicron due to ablaut.

<sup>178</sup> Memorize the different forms. The stem is actually \*πετ. The pi reduplicated and the epsilon dropped out in the formation of the present tense: \*πετ, πτ, πιπτ, πίπτω.

<sup>179</sup> The tau has dropped out because of the sigma tense formative, and for some reason there is a contraction. \*πετ + σ + ο + μαι, πεσομαι, πεσοῦμαι.

<sup>180</sup> Second aorist. The tau has dropped out because of the sigma, which implies that πίπτω would have a first aorist. But actually it is a second aorist.

<sup>181</sup> The epsilon has dropped out and an omega has been inserted before the tense formative.

<sup>182</sup> \*πιστευ.

<sup>183</sup> \*πληρο.

<sup>184</sup> \*ποιε.

<sup>185</sup> \*πορευ.

<sup>186</sup> Future middle deponent.

<sup>187</sup> \*προσερχ. See ἔρχομαι.

<sup>188</sup> \*προσευχ.

<sup>189</sup> Future middle deponent.

<sup>190</sup> Aorist middle deponent.

<sup>191</sup> \*προσκυνε.

<sup>192</sup> \*συναγ. See ἄγω.

<sup>193</sup> \*σωδ. Lexicons vary as to whether the iota subscript should be included.

<sup>194</sup> Dentals drop out before a sigma.

<sup>195</sup> Dentals drop out before a sigma.

<sup>196</sup> The delta has dropped out.

τηρέω <sup>199</sup>	τηρήσω	ἐτήρησα	τετήρηκα	τετήρημαι	ἐτηρήθην
τίθημι <sup>200</sup>	θήσω	ἔθηκα <sup>201</sup>	<u>τέθεικα</u> <sup>202</sup>	<u>τέθειμαι</u> <sup>203</sup>	<u>ἐτέθην</u> <sup>204</sup>
ὑπάγω <sup>205</sup>	ὑπάξω	ὑπήγαγον	-	ὑπήγμαι	ὑπήχθην
ὑπάρχω <sup>206</sup>	ὑπάρξομαι <sup>207</sup>	ὑπηρξάμην <sup>208</sup>	-	-	-
φέρω <sup>209</sup>	<u>οἴσω</u>	<u>ἤνεγκα</u>	<u>ἐνήνοχα</u> <sup>210</sup>	<u>ἐνήνεγμαι</u>	<u>ἤνεχθην</u>
φημί <sup>211</sup>	-	-	-	-	-
φοβέομαι	-	-	-	-	ἐφοβήθην
χαίρω <sup>212</sup>	χαρήσομαι <sup>213</sup>	-	-	-	ἐχάρην <sup>214</sup>

<sup>197</sup> The  $\delta\mu$  combination forms  $\sigma\mu$ .  $\sigma\acute{\omega}\zeta\omega$  occurs in the New Testament once in the indicative, and the sigma is not inserted ( $\sigma\acute{\epsilon}\sigma\omega\tau\alpha\iota$ , Acts 4:9). It occurs twice as a participle, with the sigma inserted ( $\sigma\epsilon\sigma\omega\sigma\acute{\mu}\epsilon\nu\omicron\iota$ , Eph 2:5, 8).

<sup>198</sup> The  $\delta\theta$  combination usually produces  $\sigma\theta$ , although here the sigma has dropped out. It is not unusual for the final sigma to drop out of a word in the aorist passive.

<sup>199</sup> \*τηρε.

<sup>200</sup> \*θε. τίθημι forms its stems as a regular  $\mu\iota$  verb, except for the ablaut in the perfect and for the transfer of aspiration in the aorist passive ( $\theta \rightarrow \tau$ ).

<sup>201</sup>  $\mu\iota$  verbs use  $\kappa\alpha$  for their tense formative in the aorist active.

<sup>202</sup> The stem vowel has shifted to  $\epsilon\iota$  due to ablaut.

<sup>203</sup> The stem vowel has shifted to  $\epsilon\iota$  due to ablaut.

<sup>204</sup> Believe it or not, this form is regular. What is a little confusing is that the root \*θε has shifted to  $\tau\epsilon$  ("transfer of aspiration"). When the  $\theta\eta$  is added for the aorist passive, there is the  $\theta\epsilon\theta$  combination. The Greeks tried to avoid two aspirates (theta is an "aspirate") in successive vowels, so they "deaspirated" the first one, i.e., shifted it to a tau.  $\epsilon + *θε + \theta\eta + \nu \rightarrow \epsilon\theta\epsilon\theta\eta\nu \rightarrow \epsilon\tau\acute{\epsilon}\theta\eta\nu$ .

<sup>205</sup> \*ὑπαγ. See ἄγω.

<sup>206</sup> \*ὑπαρχ.

<sup>207</sup> Future middle deponent.

<sup>208</sup> Aorist middle deponent.

<sup>209</sup> Just memorize the different forms. There are three different stems present here. See MBG for an explanation.

<sup>210</sup> Second perfect.

<sup>211</sup> See MBG for an explanation. This actually is a compound verb.

<sup>212</sup> \*χαρ. The iota was added to form the present tense stem and is therefore not present in the other tense stems.

<sup>213</sup> An eta has been added before the tense formative. It is a future deponent.

<sup>214</sup> Second aorist.

## Liquid Verbs

(Occurring Fifty Times and More in the New Testament)

αἶρω	I take up, take away ἀρῶ, ἤρα, ἤρκα, ἤρμαι, ἤρθην
ἀποθνήσκω	I die ἀποθανοῦμαι, ἀπέθανον, -, -, -
ἀποκρίνομαι	I answer -, ἀπεκρινάμην, -, -, ἀπεκρίθην
ἀποκτείνω	I kill ἀποκτενῶ, ἀπέκτεινα, -, -, ἀπεκτόνηθην
ἀποστέλλω	I send ἀποστελεῶ, ἀπέστειλα, ἀπέσταλκα, ἀπέσταλμαι, ἀπεστάλην
βάλλω	I throw, put βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην
ἐγείρω	I raise up ἐγερῶ, ἤγειρα, -, ἐγήγερμαι, ἠγέρθην
εἰμί	I am ἔσομαι, ἦμην, -, -, -
ἐκβάλλω	I cast out ἐκβαλῶ, ἐξέβαλον, ἐκβέβληκα, ἐκβέβλημαι, ἐξεβλήθην
κρίνω	I judge, decide κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην
λέγω	I say, speak ἐρῶ, εἶπον, εἶρηκα, εἶρημαι, ἐρρέθην
μέλλω	I am about to μελλήσω, -, -, -, -
μένω	I remain μενῶ, ἔμεινα, μεμνήκα, -, -, -
πίνω	I drink πίομαι, ἔπιον, πέπωκα, -, ἐπόθην
φέρω	I carry οἶσω, ἤνεγκα, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην
χαίρω	I rejoice χαρήσομαι, -, -, -, ἐχάρην



## Second Aorists

(Of Verbs Occurring Fifty Times and More in the New Testament)

ἄγω	I lead ἄξω, ἤγαγον, -, ἤγμαι, ἤχθην
ἀναβαίνω	I go up ἀναβήσομαι, ἀνέβην, -, -, -
ἀπέρχομαι	I depart ἀπελεύσομαι, ἀπῆλθον, ἀπελήλυθα, -, -
ἀποθνήσκω	I die ἀποθανοῦμαι, ἀπέθανον, -, -, -
βάλλω	I throw βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην
γίνομαι	I become γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην
γινώσκω	I know γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην
γράφω	I write (ἔγραφον), γράψω, ἔγραψα, γέγραφα, γέγραπμαι or γέγραμμαι, ἐγράφην
εἰσέρχομαι	I go into εἰσελεύσομαι, εἰσῆλθον, εἰσελήλυθα, -, -
ἐκβάλλω	I cast out ἐκβαλῶ, ἐξέβαλον, ἐκβέβληκα, ἐκβέβλημαι, ἐξεβλήθην
ἐξέρχομαι	I go out ἐξελεύσομαι, ἐξῆλθον, ἐξελήλυθα, -, -
ἔρχομαι	I come ἐλεύσομαι, ἦλθον, ἐλήλυθα, -, -
ἐσθίω	I eat φάγομαι, ἔφαγον, -, -, -
εὕρισκω	I find εὕρήσω, εὔρον, εὔρηκα, -, εὔρέθην
ἔχω	I have ἔξω, ἔσχον, ἔσχηκα, -, -
καταβαίνω	I go down καταβήσομαι, κατέβην, -, -, -
λαμβάνω	I take λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήμφθην

λέγω	I say ἔρῳ, εἶπον, εἶρηκα, εἶρημαι, ἐρρέθην
ὁράω	I see ὄψομαι, εἶδον, ἑώρακα, -, ὠφθην
πίνω	I drink πίομαι, ἔπιον, πέπωκα, -, ἐπόθην
πίπτω	I fall πεσοῦμαι, ἔπεσον, πέπτωκα, -, -
προσέρχομαι	I come to προσελεύσομαι, προσήλθον, προσελήλυθα, -, -
συνάγω	I gather together συνάξω, συνήγαγον, -, συνήγμαι, συνήχθην
ὑπάγω	I depart ὑπάξω, ὑπήγαγον, -, ὑπήγμαι, ὑπήχθην

## Words Occurring Fifty Times and More in the New Testament (by frequency)

When you are done with this grammar, this list will be helpful for your vocabulary review. Start with the most frequently used words and work down. "Chpt" refers to the chapter in BBG where you learn the word.

<i>Freq</i>	<i>Chpt</i>	<i>Word</i>	<i>Definition</i>
19870	6	ὁ, ἡ, τό	the
9153	4	καί	and, even, also, namely
5595	6	αὐτός, -ή, -ό	personal: he, she, it (him, her); they (them) reflexive: him/her/itself identical: same
2792	6	δέ	but, and
2752	6	ἐν	dat: in, on, among
2460	8	εἰμί	I am, exist, live, am present (ἦμην), ἔσομαι, -, -, -
2354	8	λέγω	I say, speak (ἔλεγον), ἐρῶ, εἶπον, εἶρηκα, εἶρημαι, ἐπέρεθην
1840	11	ὕμεις	you (plural)
1768	7	εἰς	acc: into, in, among
1725	4	ἐγώ	I
1606	6	οὐ, οὐκ, οὐχ	not
1388	7	οὗτος, αὕτη, τοῦτο	singular: this; he, her, it plural: these
1365	14	ὅς, ἥ, ὅ	who, whom
1317	4	θεός -οῦ, -ό	God, god
1296	6	ὅτι	that, since, because
1244	10	πᾶς, πᾶσα, πᾶν	singular: each, every plural: all
1069	7	σύ	you
1042	7	μή	not, lest
1041	7	γάρ	for, then
917	7	Ἰησοῦς, -οῦ, ὁ	Jesus, Joshua
914	8	ἐκ, ἐξ	gen: from, out of



890	11	ἐπί (ἐπ', ἐφ')	gen: on, over, when dat: on the basis of, at acc: on, to, against
864	11	ἡμεῖς	we
717	7	κύριος -ου,-ό	Lord, lord, master, sir
708	16	ἔχω	I have, hold (εἶχον), ἔξω, ἔσχον, ἔσχηκα, -, -
700	8	πρός	acc: to, towards, with
669	22	γίνομαι	I become, am, exist, am born, am created (ἐγινόμην), γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην
667	8	διά	gen: through acc: on account of
663	8	ἵνα	in order that, that
646	8	ἀπό (ἀπ', ἀφ')	gen: (away) from
638	8	ἀλλά	but, yet, except
634	18	ἔρχομαι	I come, go (ἤρχόμην), ἐλεύσομαι, ἦλθον or ἦλθα, ἐλήλυθα, -, -
568	17	ποιέω	I do, make (ἐποίουν), ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, -
555	10	τίς, τί	who? what? which? why?
550	4	ἄνθρωπος, -ου, ό	man, mankind, person, people, human kind, human being
529	4	Χριστός, -οῦ, ό	Christ, Messiah, Anointed One
525	10	τις, τι	someone/thing, certain one/thing, anyone/thing
504	18	ὡς	as, like, when, that, how, about
503	10	εἰ	if
499	12	οὖν	therefore, then, accordingly
473	14	κατά	gen: down from, against acc: according to, throughout, during
469	8	μετά	gen: with acc: after
454	20	ὁράω	I see, notice, experience ὄψομαι, εἶδον, ἑώρακα, -, ὥφθην
428	16	ἀκούω	I hear, learn, obey, understand (ἤκουον), ἀκούσω, ἤκουσα, ἀκήκοα, -, ἠκούσθην

416	13	πολύς, πολλή, πολύ	singular: much plural: many adverb: often
415	34	δίδωμι	I give (out), entrust, give back, put (ἐδίδουν), δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην
413	11	πατήρ, πατρός, ὁ	father
389	8	ἡμέρα, -ας, ἡ	day
379	4	πνεῦμα, -ματος, τό	spirit, Spirit, wind, breath, inner life
377	7	υἱός, -οῦ, ὁ	son, descendant
351	9	ἐάν	if, when
344	10	εἷς, μία, ἓν	one
343	11	ἀδελφός, -οῦ, ὁ	brother
343	13	ἢ	or
333	10	περί	gen: concerning, about acc: around
330	4	λόγος, -ου, ὁ	word, Word, statement, message
319	13	ἑαυτοῦ, -ῆς	singular: himself/herself/itself plural: themselves
318	17	οἶδα	I know, understand εἰδήσω, ᾔδειν, -, -, -
296	17	λαλέω	I speak, say (ἐλάλουν), λαλήσω, ἐλάλησα, λελάληκα, λελάλημαι, ἐλαλήθην
273	7	οὐρανός, -οῦ, ὁ	heaven, sky
265	13	ἐκεῖνος, -η, -ο	singular: that (man/woman/thing) plural: those (men/women, things)
261	12	μαθητής, -οῦ, ὁ	disciple
258	22	λαμβάνω	I take, receive (ἐλάμβανον), λήψομαι, ἔλαβον, εἴληφα, -, ἐλήμφθην
250	22	γῆ, γῆς, ἡ	earth, land, region, humanity
243	13	μέγας, μεγάλη, μέγα	large, great
241	16	πιστεύω	I believe, I have faith (in), trust (ἐπίστευον), πιστεύσω, ἐπίστευσα, πεπίστευκα, πεπίστευμαι, ἐπίστεύθην
243	11	πίστις, -εως, ἡ	faith, belief
234	10	οὐδείς, οὐδεμία, οὐδέν	no one, none, nothing
233	10	ἅγιος, -ια, -ιον	adjective: holy plural noun: saints



231	18	ἀποκρίνομαι	I answer -, ἀπεκρινάμην, -, -, ἀπεκρίθην
231	10	ὄνομα, -ματος, τό	name, reputation
222	20	γινώσκω	I know, come to know, realize, learn (ἐγίνωσκον), γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην
220	8	ὑπό	gen: by (preposition) acc: under
218	22	ἐξέρχομαι	I go out (ἐξερχόμην), ἐξελεύσομαι, ἐξῆλθον, ἐξελήλυθα, -, -
216	11	άνήρ, άνδρός, ό	man, male, husband
215	13	γυνή, γυναικός, ή	woman, wife
215	14	τε	and (so), so
210	18	δύναμαι	I am able, am powerful (ἐδυνάμην or ἡδυνάμην), δυνήσομαι, -, -, - ἡδυνήθην
208	21	θέλω	I will, wish, desire, enjoy (ἤθελον), θελήσω, ἠθέλησα, -, -, ἐθέληθην
208	14	οὕτως	thus, so, in this manner
200	11	ἰδοῦ	See! Behold!
195	19	Ἰουδαῖος, -αία, -αῖον	adjective: Jewish noun: Jew
194	22	εἰσέρχομαι	I come in(to), go in(to), enter εἰσελεύσομαι, εἰσῆλθον, εἰσελήλυθα, -, -
194	16	νόμος, -ου, ό	law, principle
194	8	παρά	gen: from dat: beside, in the presence of acc: alongside of
191	23	γράφω	I write (ἔγραφον), γράψω, ἔγραψα, γέγραφα, γέγραπμαι or γέγραμμαι, ἐγράφην
186	4	κόσμος, ου, ό	world, universe, humankind
182	9	καθώς	as, even as
179	12	μέν	on the one hand, indeed
177	14	χείρ, χειρός, ή	hand, arm, finger
176	22	εὕρισκω	I find (εὔρισκον or ἤρῖσκον), εὔρῖσω, εὔρον, εὔρηκα, -, εὔρέθην
175	4	ἄγγελος, -ου, ό	angel, messenger
175	8	ὄχλος	crowd, multitude



175	30	ὀψία, -ας, ἡ	evening
173	7	ἀμαρτία, -ας, ἡ	sin
169	6	ἔργον, -ου, τό	work, deed, action
167	11	ἄν	an untranslatable, uninflected word, used to make a definite statement contingent upon something
166	4	δόξα, -ης, ἡ	glory, majesty, fame
162	6	βασιλεία, -ας, ἡ	kingdom
162	34	ἔθνος, -ους, τό	nation plural: Gentiles
162	13	πόλις, -εως, ἡ	city
160	16	τότε	then, thereafter
158	29	ἐσθίω	I eat (ἦσθιον), φάγομαι, ἔφαγον, -, -, -
158	4	Παῦλος, -ου, ὁ	Paul
156	4	καρδία, -ας, ἡ	heart, inner self
156	4	Πέτρος, -ου, ὁ	Peter
156	9	πρῶτος, -η, -ον	first, earlier
155	6	ἄλλος, -η, -ο	other, another
155	11	χάρις, -ιτος, ἡ	grace, favor, kindness
154	35	ἵστημι	intransitive: I stand transitive: I cause to stand (ἵστην), στήσω, ἔστησα, ἔστηκα, ἔσταμαι, ἐστάθην
153	18	ὅστις, ἥτις, ὅτι	whoever, whichever, whatever
153	18	πορεύομαι	I go, proceed, live (ἐπορεύομην), πορεύσομαι, -, -, πεπόρευμαι, ἐπορεύθην
150	12	ὑπέρ	gen: in behalf of acc: above
148	17	καλέω	I call, name, invite (ἐκάλον), καλέσω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην
147	6	νῦν	now, the present
147	10	σάρξ, σαρκός, ἡ	flesh, body
146	12	ἕως	conj: until prep (gen): as far as
144	20	ἐγείρω	I raise up, wake ἐγερῶ, ἤγειρα, -, ἐγήγερμαι, ἠγέρθην
144	4	προφήτης, -ου, ὁ	prophet

143	17	ἀγαπάω	I love, cherish ἀγαπήσω, ἠγάπησα, ἠγάπηκα, ἠγάπημαι, ἠγαπήθην
143	35	ἀφήμι	I let go, leave, permit (ἦφιον), ἀφήσω, ἀφήκα, -, ἀφέωμαι, ἀφέθην
143	11	οὐδέ	and not, not even, neither, nor
142	20	λαός, -οῦ, ὁ	people, crowd
142	10	σῶμα, -ατος, τό	body
141	12	πάλιν	again
140	19	ζάω	I live (ἔζων), ζήσω, ἔζησα, -, -, -
139	4	φωνή, -ῆς, ἡ	sound, noise, voice
135	27	δύο	two
135	4	ζωή, -ῆς, ἡ	life
135	8	Ἰωάννης, -ου, ὁ	John
133	16	βλέπω	I see, look at (ἔβλεπον), βλέψω, ἔβλεψα, -, -, -
132	20	ἀποστέλλω	I send (away) ἀποστελῶ, ἀπέστειλα, ἀπέσταλκα, ἀπέσταλμαι, ἀπεστάλην
129	4	ἀμήν	verily, truly, amen, so let it be
128	9	νεκρός, -ά, -όν	adjective: dead noun: dead body, corpse
128	10	σύν	dat: with
124	9	δοῦλος, -ου, ὁ	slave, servant
123	17	ὅταν	whenever
122	12	αἰών, -ῶνος, ὁ	age, eternity
122	27	ἀρχιερεύς, -έως, ὁ	chief priest, high priest
122	22	βάλλω	I throw (ἔβαλλον), βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην
120	8	θάνατος, -ου, ὁ	death
119	23	δύναμις, -εως, ἡ	power, miracle
119	34	παραδίδομι	I entrust, hand over, betray (παρεδίδουν), παραδώσω, παρέδωκα or παρέδοσα, παραδέδωκα, παραδέδομαι, παρεδόθην
118	20	μένω	I remain, live (ἔμενον), μενῶ, ἔμεινα, μεμένηκα, -, -

117	23	ἀπέρχομαι	I depart ἀπελεύσομαι, ἀπῆλθον, ἀπελήλυθα, -, -
117	17	ζητέω	I seek, desire, try to obtain (ἐζητήσων), ζητήσω, ἐζητήσα, -, -, ἐζητήθη
116	6	ἀγάπη, -ης, ἡ	love
115	19	βασιλεύς, -έως, ὁ	king
114	11	ἐκκλησία, -ας, ἡ	a church, (the) Church, assembly, congregation
114	35	ἴδιος, -α, -ον	one's own (e.g., people, home)
114	20	κρίνω	I judge, decide, prefer (ἐκρινόμενος), κρίνω, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθη
114	12	μόνος, -η, -ον	alone, only
114	8	οἶκος, -ου, ὁ	house, home
111	22	ἀποθνήσκω	I die, am about to die, am freed from (ἀπέθνησκον), ἀποθανοῦμαι, ἀπέθανον, -, -, -
110	12	ὅσος, -η, -ον	as great as, as many as
109	14	ἀλήθεια, -ας, ἡ	truth
109	32	μέλλω	I am about to (ἔμελλον or ἤμελλον), μελλήσω, -, -, -
109	19	ὅλος, -η, -ον	adj: whole, complete adverb: entirely
109	27	παρακαλέω	I call, urge, exhort, comfort (παρεκάλουν), -, παρεκάλεσα, -, παρακέκλημαι, παρεκλήθη
108	35	ἀνίστημι	intransitive: I rise, get up transitive: I raise ἀναστήσω, ἀνέστησα, -, -, -
106	20	σώζω	I save, deliver, rescue (ἐσωζόμενος), σώσω, ἔσωσα, σέσωκα, σέσωσμαι, ἐσώθη
106	6	ώρα, -ας, ἡ	hour, occasion, moment
105	20	ἐκεῖ	there, in that place
103	14	ὅτε	when
103	13	πῶς	how?
103	14	ψυχή, -ῆς, ἡ	soul, life, self
102	9	ἀγαθός, -ή, -όν	good, useful
102	7	ἐξουσία, -ας, ἡ	authority, power
101	20	αἴρω	I raise, take up, take away αἶρω, ἤρα, ἤρκα, ἤρμαι, ἤρθη



101	18	δει	it is necessary
101	14	ὁδός, -οῦ, ἡ	way, road, journey, conduct
100	9	ἀλλήλων	one another
100	12	ὀφθαλμός, -οῦ, ὁ	eye, sight
100	11	καλός, -ή, -όν	beautiful, good
100	35	τίθημι	I put, place (ἐτίθουν), θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθη
99	27	ἕτερος, -α, -ον	other, another, different
99	10	τέκνον, -ου, τό	child, descendant
98	21	Φαρισαῖος, -ου, ὁ	Pharisee
97	24	αἷμα, -ματος, τό	blood
97	22	ἄρτος, -ου, ὁ	bread, loaf, food
97	19	γεννάω	I beget, give birth to, produce γεννήσω, ἐγέννησα, γεγέννηκα, γεγέννημαι, ἐγεννήθη
97	21	διδάσκω	I teach (ἐδίδασκον), διδάξω, ἐδίδαξα, -, -, ἐδιδάχθη
95	21	περιπατέω	I walk (around), live (περιεπάτουν), περιπατήσω, περιεπάτησα, -, -, -
95	24	φοβέομαι	I fear (ἐφοβούμην), -, -, -, ἐφοβήθη
94	14	ἐνώπιον	gen: before
94	18	τόπος, -ου, ὁ	place, location
93	22	ἔτι	still, yet, even
93	8	οἰκία, -ας, ἡ	house, home
93	12	πούς, ποδός, ὁ	foot
92	13	δικαιοσύνη, -ης, ἡ	righteousness
92	14	εἰρήνη, -ης, ἡ	peace
91	8	θάλασσα, -ης, ἡ	sea, lake
91	27	κάθημαι	I sit (down), live (ἐκαθήμην), καθήσομαι, -, -, -
90	21	ἀκολουθέω	I follow, accompany (ἠκολούθουν), ἀκολουθήσω, ἠκολούθησα, ἠκολούθηκα, -, -

90	33	ἀπόλλυμι	active: I destroy, kill middle: I perish, die (ἀπόλλυον), ἀπολέσω or ἀπολώ, ἀπόλεσα, -, -, -
90	12	μηδείς, μηδεμία, μηδέν	no one/thing
90	34	πίπτω	I fall (ἔπιπτον), πεσοῦμαι, ἔπεσον or ἔπεσα, πέπτωκα, -, -
88	14	ἑπτά	seven
87	22	οὔτε	and not, neither, nor
86	23	ἄρχω	active: I rule middle: I begin ἄρξομαι, ἤρξάμην, -, -, -
86	17	πληρώω	I fill, complete, fulfill (ἐπλήρουν), πληρώσω, ἐπλήρωσα, πεπλήρωκα, πεπλήρωμαι, ἐπληρώθην
86	22	προσέρχομαι	I come/go to (προσηρχόμην), -, προσῆλθον, προσελήλυθα, -, -
85	6	καιρός, -οῦ, ὁ	(appointed) time, season
85	22	προσεύχομαι	I pray (προσηυχόμην), προσεύξομαι, προσηυξάμην, -, -, -
84	13	καγώ	and I, but I
83	11	μήτηρ, μητρός, ἡ	mother
83	7	ὥστε	therefore, so that
82	27	ἀναβαίνω	I go up, come up (ἀνέβαινον), ἀναβήσομαι, ἀνέβην, ἀναβέβηκα, -, -
82	24	ἕκαστος, -η, -ον	each, every
82	16	ὅπου	where
81	20	ἐκβάλλω	I cast out, send out (ἐξέβαλλον), -, ἐξέβαλον, -, -, ἐξεβλήθην
81	27	καταβαίνω	I go down, come down (κατέβαινον), καταβήσομαι, κατέβην, καταβέβηκα, -, -
81	25	μᾶλλον	more, rather
80	4	ἀπόστολος, -ου, ὁ	apostle, envoy, messenger
80	34	Μωϋσῆς, -έως, ὁ	Moses
79	32	δίκαιος, -αία, -αιον	right, just, righteous

79	29	πέμπω	I send πέμψω, ἔπεμψα, -, -, ἐπέμφθην
79	24	ὑπάγω	I depart (ὑπήγον), -, -, -, -
78	9	πονηρός, -ά, -όν	evil, bad
78	20	στόμα, -ατος, τό	mouth
77	35	ἀνοίγω	I open ἀνοίξω, ἠνέωξα or ἀνέωξα, ἀνέωγα, ἀγέωγμαι or ἠνέωγμαι, ἠνέωχθην or ἠνοίχθην
77	20	βαπτίζω	I baptize, dip, immerse (ἐβάπτισον), βαπτίσω, ἐβάπτισα, -, βεβάπτισμαι, ἐβαπτίσθην
77	14	Ἱερουσαλήμ, ἡ	Jerusalem
77	13	σημεῖον, -ου, τό	sign, miracle
76	9	ἐμός, ἐμή, ἐμόν	my, mine
76	7	εὐαγγέλιον, -ου, τό	good news, Gospel
76	25	μαρτυρέω	I bear witness, testify (ἐμαρτύρουν), μαρτυρήσω, ἐμαρτύρησα, μεμαρτύρηκα, μεμαρτύρημαι, ἐμαρτυρήθην
76	16	πρόσωπον, -ου, τό	face, appearance
76	11	ὔδωρ, ὕδατος, τό	water
75	13	δώδεκα	twelve
75	14	κεφαλή, -ῆς, ἡ	head
75	4	Σίμων, -ωνος, ό	Simon
74	20	ἀποκτείνω	I kill ἀποκτενῶ, ἀπέκτεινα, -, -, ἀπεκτάνθην
74	24	χαίρω	I rejoice (ἔχαIRON), χαρήσομαι, -, -, ἐχάρην
73	4	Ἀβραάμ, ό	Abraham
73	23	πίνω	I drink (ἔπινον), πίομαι, ἔπιον, πέπωκα, -, ἐπόθην
73	22	πῦρ, πυρός, τό	fire
73	11	φῶς, φωτός, τό	light
71	9	αἰώνιος, -ον	eternal
71	28	ἱερόν, -οῦ, τό	temple
70	25	αἰτέω	I ask, demand (ἤτουν), αἰτήσω, ἤτησα, ἤτηκα, -, -



70	17	τηρέω	I keep, guard, observe (ἐτήρουν), τηρήσω, ἐτήρησα, τετήρηκα, τετήρημαι, ἐτηρήθην
68	19	Ἰσραήλ, ὁ	Israel
68	14	πλοῖον, -ου, τό	ship, boat
68	14	ῥῆμα, -ματος, τό	word, saying
68	4	σάββατον, -ου, τό	Sabbath, week
68	27	τρεις, τρία	three
67	24	ἄγω	I lead, bring, arrest (ἤγον), ἄξω, ἤγαγον, -, -, ἤχθην
67	9	ἐντολή, -ῆς, ἡ	commandment
67	9	πιστός, -ή, -όν	faithful, believing
66	33	ἀπολύω	I release (ἀπέλυον), ἀπολύσω, ἀπέλυσα, -, ἀπολέλυμαι, ἀπελύθην
66	19	καρπός, -οῦ, ὁ	fruit, crop, result
66	30	πρεσβύτερος, -α, -ον	elder
66	29	φέρω	I carry, bear, produce (ἔφερον), οἴσω, ἤνεγκα, ἐνήνοχα, ἐνήνεγμαι, ἤνέχθην
66	35	φημί	I say, affirm (ἔφη), -, ἔφη, -, -, -
65	33	εἴτε	if, whether
63	28	γραμματεὺς, -έως, ὁ	scribe
63	17	δαμόνιον, -ου, τό	demon
63	21	ἔρωτάω	I ask, request, entreat (ἠρώτων), ἐρωτήσω, ἠρώτησα, -, -, ἠρωτήθην
63	11	ἔξω	adverb: without prep (gen): outside
63	24	ὄρος, ὄρους, τό	mountain, hill
62	34	δοκέω	I think, seem (ἐδόκουν), δόξω, ἔδοξα, -, -, -
62	11	θέλημα, -ματος, τό	will, desire
62	14	θρόνος, -ου, ὁ	throne
62	27	Ἱεροσόλυμα, τά οἱ ἡ	Jerusalem
61	9	ἀγαπητός, -ή, -όν	beloved
61	4	Γαλιλαία, -ας, ἡ	Galilee

61	23	δοξάζω	I praise, honor, glorify (ἐδόξαζον), δοξάσω, ἐδόξασα, -, δεδόξασμαι, ἐδοξάσθην
61	10	ἤδη	now, already
61	23	κηρύσσω	I proclaim, preach (ἐκήρυσσον), κηρύξω, ἐκήρυξα, -, -, ἐκηρύχθην
61	18	νύξ, νυκτός, ἡ	night
61	11	ᾧδε	here
60	24	ἱμάτιον, -ου, τό	garment, cloak
60	19	προσκυνέω	I worship (προσεκύνουν), προσκυνήσω, προσεκύνησα, -, -, -
60	34	ὑπάρχω	I am, exist (ὑπῆρχον), -, -, -, -, - τά ὑπάρχοντα: one's belongings
59	28	ἀσπάζομαι	I greet, salute (ἡσπάζομην), -, ἡσπασάμην, -, -, -
59	4	Δαβίδ, ὁ	David
59	12	διδάσκαλος, -ου, ὁ	teacher
59	31	λίθος, -ου, ὁ	stone
59	18	συνάγω	I gather together, invite συνάξω, συνήγαγον, -, συνήγμαι, συνήχθην
59	16	χαρά, -ᾶς, ἡ	joy, delight
58	27	θεωρέω	I look at, behold -, ἐθεώρησα, -, -, -
58	35	μέσος, -η, -ον	middle, in the midst
57	31	τοιούτος, -αύτη, -οὔτον	such, of such a kind
56	29	δέχομαι	I take, receive δέξομαι, ἐδεξάμην, -, δέδεγμαι, ἐδέχθην
56	21	ἐπερωτάω	I ask (for), question, demand of (ἐπηρώτων), ἐπερωτήσω, ἐπηρώτησα, -, -, ἐπηρωτήθην
56	28	κράζω	I cry out, call out (ἔκραζον), κράξω, ἔκραξα, κέκραγα, -, -
56	30	μηδέ	but not, nor, not even
56	21	συναγωγή, -ῆς, ἡ	synagogue, meeting
56	9	τρίτος, -η, -ον	third
55	7	ἀρχή, -ῆς, ἡ	beginning, ruler

55	34	λοιπός, -ή, -όν	adjective: remaining noun: (the) rest adverb: for the rest, henceforth
55	4	Πιλᾶτος, -ου, ὁ	Pilate
55	17	πλείων, πλείον	larger, more
54	27	δεξιός, -ιά, -ιόν	right
54	27	εὐαγγελίζω	I bring good news, preach (εὐηγγέλιζον), -, εὐηγγέλισα, -, εὐηγγέλισμαι, εὐηγγελίσθην
54	27	οἶ	where
54	28	οὐχί	not
54	21	χρόνος, -ου, ὁ	time
53	23	διό	therefore, for this reason
53	11	ἐλπίς, -ίδος, ἡ	hope, expectation
53	12	ὅπως	how, that, in order that
52	14	ἐπαγγελία, -ας, ἡ	promise
52	4	ἔσχατος, -η, -ον	last
52	28	παιδίον, -ου, τό	child, infant
52	27	πειθω	I persuade (ἔπειθον), πείσω, ἔπεισα, πέποιθα, πέπεισμαι, ἐπέισθην
52	28	σπείρω	I sow -, ἔσπειρα, -, ἔσπαρμαι, -
51	12	εὐθύς	immediately
51	20	σοφία, -ας, ἡ	wisdom
50	20	γλῶσσα, -ης, ἡ	tongue, language
50	4	γραφή, -ῆς, ἡ	writing, Scripture
50	9	κακός, -ή, -όν	bad, evil
50	13	μακάριος, -α, -ον	blessed, happy
50	8	παραβολή, -ῆς, ἡ	parable
50	16	τυφλός, -ή, -όν	blind
48	22	μείζων, -ον	greater
43	19	Ἰουδαία, -ας, ἡ	Judea
42	16	λύω	I loose, untie, destroy (ἔλυον), λύσω, ἔλυσα, -, λέλυμαι, ἐλύθην
33	35	δείκνυμι	I show, explain δείξω, ἔδειξα, δέδειχα, -, ἐδείχθην
11	34	ἴδε	See! Behold!



# Lexicon

The definitions in this lexicon are derived from Prof. Bruce Metzger's *Lexical Aids* and Warren Trenchard's *Complete Vocabulary Guide* (both used with permission). It includes all the words that occur ten times or more in the Greek Testament, including proper names. The definition is followed by its frequency in the New Testament and its category in *MBG*. Following is a quick summary of the nomenclature.

**"n-" means the word is a noun.**

n-1 is first declension.

n-2 is second declension.

n-3 is third declension.

**"a-" means the word is an adjective.**

a-1 are adjectives with three endings where the masculine and neuter are second declension and the feminine is first declension (ἅγιος, -ία, -ιον).

a-2 are adjectives with three endings where the masculine and neuter are third declension and the feminine is first declension (πάς, πᾶσα, πᾶν).

a-3 are adjectives with two endings where the masculine and feminine are the same ending (second declension) and the neuter has a separate ending (second declension; ἁμαρτωλός, όν).

a-4 are adjectives with two endings where the masculine and feminine are the same ending (third declension) and the neuter has a separate ending (third declension; ἀληθής, ές).

a-5 are irregular adjectives.

**"v-" means that the word is a verb.**

The verbs in this list are broken down into v-1 through v-8. Since these categories are somewhat complicated, detailed comment is de-

ferred to *MBG*. Following are a few simple categories.

v-1 Apparently regular verbs (λύω, ἀγαπάω).

v-2 Present tense has a consonantal iota that is not used in the other tenses (\*βαπτιδ + ι, βαπτίζω, βαπτίσω).

v-3 Present tense has a nu that is lost in the other tenses (\*πι, πίνω, ἔπιον).

v-4 Present tense has a tau that is lost in the other tenses (\*κρυπ, κρύπτω, ἔκρυψα).

v-5 Present tense has (ι)σκ that are lost in the other tenses (\*αρε, ἀρέσκω, ἤρεσα).

The following three categories contain words that fall into the first five categories, but have also been included in these three categories.

v-6 The μι verbs (δίδωμι).

v-7 Verbs that undergo ablaut (ἀκούω, ἀκήκοα).

v-8 Verbs that use different verbal roots in the formation of their various tense stems (λέγω, ἔρω, εἶπον).

**"cv-" means the word is a compound verb.**

## ἄλφα

Ἄβραάμ, ὁ Abraham (73, n-3g[2])

- ἀγαθός, -ή, -όν good, useful (102, a-1a[2a])
- ἀγαλλιάω I exult (11, v-1d[1b]) -, ἡγαλλίασα, -, -, ἡγαλλιόθην
- ἀγαπάω I love, cherish (143, v-1d[1a]) ἀγαπήσω, ἡγάπησα, ἡγάπηκα, ἡγάπημαι, ἡγαπήθην
- ἀγάπη, -ης, ἡ love (116, n-1b)
- ἀγαπητός, -ή, -όν beloved (61, a-1a[2a])
- ἄγγελος, -ου, ὁ angel, messenger (175, n-2a)
- ἀγιάζω I consecrate, sanctify (28, v-2a[1]) -, ἡγίασα, -, ἡγίασμαι, ἡγιάσθην
- ἀγιασμός, -οῦ, ὁ holiness, consecration (10, n-2a)
- ἅγιος, -ία, -ιον holy (233, a-1a[1]) plural noun: saints
- ἀγνοέω I do not know (22, v-1d[2a]) (ἡγνόουν), -, -, -, -
- ἀγορά, -ᾶς, ἡ marketplace (11, n-1a)
- ἀγοράζω I buy (30, v-2a[1]) (ἡγόραζον), -, ἡγόρασα, -, ἡγόρασμαι, ἡγοράσθην
- Ἀγρίππας, -α, ὁ Agrippa (11, n-1e)
- ἀγρός, -οῦ, ὁ field, land (36, n-2a)
- ἄγω I lead, bring, arrest (69, v-1b[2]) (ἡγον), ἄξω, ἡγαγον, -, -, ἡχθην
- ἀδελφή, -ῆς, ἡ sister (26, n-1b)
- ἀδελφός, -οῦ, ὁ brother (343, n-2a)
- ἄδης, -ου, ὁ Hades (10, n-1f)
- ἀδικέω I do wrong, injure (28, v-1d[2a]) ἀδικήσω, ἡδίκησα, ἡδίκηκα, -, ἡδικήθην
- ἀδικία, -ας, ἡ unrighteousness (25, n-1a)
- ἄδικος, -ον unjust (12, a-3a)
- ἀδύνατος, -ον impossible (10, a-3a)
- ἀθετέω I nullify, reject (16, v-1d[2a]) ἀθετήσω, ἡθέτησα, -, -, -
- Αἴγυπτος, -ου, ἡ Egypt (25, n-2b)
- αἷμα, -ματος, τό blood (97, n-3c[4])
- αἴρω I raise, take up, take away (101, v-2d[2]) ἀρώ, ἦρα, ἦρκα, ἦρμαι, ἦρθην
- αἰτέω I ask, demand (70, v-1d[2a]) (ἦτουν), αἰτήσω, ἦτησα, ἦτηκα, -, -
- αἰτία, -ας, ἡ cause, charge, accusation (20, n-1a)
- αἰών, -ῶνος, ὁ age, eternity (122, n-3f[1a])
- αἰώνιος, -ον eternal (71, a-3b[1])
- ἀκαθαρσία, -ας, ἡ immorality (10, n-1a)
- ἀκάθαρτος, -ον unclean, impure (32, a-3a)
- ἄκανθα, -ης, ἡ thorn plant (14, n-1c)
- ἀκοή, -ῆς, ἡ hearing, report (24, n-1b)
- ἀκολουθέω I follow, accompany (90, v-1d[2a]) (ἡκολούθουν), ἀκολουθήσω, ἡκολούθησα, ἡκολούθηκα, -, -
- ἀκούω I hear, learn, obey, understand (428, v-1a[8]) (ἡκουον), ἀκούσω, ἡκουσα, ἀκήκοα, -, ἡκούσθην
- ἀκροβυστία, -ας, ἡ uncircumcision (20, n-1a)
- ἀλέκτωρ, -ορος, ὁ rooster (12, n-3f[2b])
- ἀλήθεια, -ας, ἡ truth (109, n-1a)
- ἀληθής, -ές true, truthful (26, a-4a)
- ἀληθινός, -ή, -όν true, genuine (28, a-1a[2a])
- ἀληθῶς truly (18, adverb)
- ἀλλά but, yet, except (638, particle)
- ἀλλήλων one another (100, a-1a[2b])
- ἄλλος, -η, -ο other, another (155, a-1a[2b])



ἀλλότριος, -α, -ον not one's own,  
strange (14, a-1a[1])

ἄλυσις, -εως, ἡ chain (11, n-3e[5b])

ἅμα at the same time (10, adverb)  
prep (dat): together with

ἁμαρτάνω I sin (43, v-3a[2a])  
ἁμαρτήσω, ἥμαρτον or ἡμάρτησα,  
ἡμάρτηκα, -, -

ἁμαρτία, -ας, ἡ sin (173, n-1a)

ἁμαρτωλός, -όν sinful (47, a-3a)  
noun: sinner

ἀμήν verily, truly, amen, so let it be  
(129, particle)

ἀμπελών, -ῶνος, ὁ vineyard (23,  
n-3f[1a])

ἀμφοτέροι, -αι, -α both (14, a-1a[1])

ἄν an untranslatable, uninflected  
word, used to make a definite  
statement contingent upon  
something (166)

ανά acc: among, between (13,  
preposition) with numerals: each

ἀναβαίνω I go up, come up (82,  
cv-2d[7]) (ἀνέβαινον),  
ἀναβήσομαι, ἀνέβην, ἀναβέβηκα, -, -

ἀναβλέπω I look up, receive sight  
(25, cv-1b[1]) -, ἀνέβλεψα, -, -, -

ἀναγγέλλω I proclaim, announce,  
report (14, cv-2d[1]) (ἀνήγγελλον),  
ἀναγγελῶ, ἀνήγγειλα, -, -, -  
ἀνηγγέλην

ἀναγινώσκω I read (32, cv-5a)  
(ἀνεγίνωσκον), -, ἀνέγνω, -, -, -  
ἀνεγνώσθην

ἀνάγκη, -ης, ἡ necessity, pressure,  
distress (17, n-1b)

ἀνάγω I lead up (23, cv-1b[2])  
(middle) I put out to sea -,  
ἀνήγαγον, -, -, ἀνήχθην

ἀναίρω I destroy, do away with  
(24, cv-1d[2a]) ἀνελῶ, ἀνείλα, -, -, -  
ἀνηρέθην

ἀνάκειμαι I recline (at meals) (14,  
cv-6b) (ἀνεκείμην), -, -, -, -, -

ἀνακρίνω I question, examine (16,  
cv-2d[6]) -, ἀνέκρινα, -, -, -  
ἀνεκρίθην

ἀναλαμβάνω I take up (13,  
cv-3a[2b]) -, ἀνέλαβον, -, -, -  
ἀνελήμθην

Ἄνανίας, -ου, ὁ Ananias (11, n-1d)

ἀναπαύω I give rest, refresh (12,  
cv-1a[5]) (middle) I take a rest  
ἀναπαύσω, ἀνέπαυσα, -, -  
ἀναπέπαυμαι, -

ἀναπίπτω I lie down, recline (12,  
cv-1b[3]) -, ἀνέπεσα, -, -, -

ἀνάστασις, -εως, ἡ resurrection (42,  
n-3e[5b])

ἀναστροφή, -ῆς, ἡ way of life,  
conduct (13, n-1b)

ἀνατολή, -ῆς, ἡ east (11, n-1b)

ἀναφέρω I offer up, bring up (10,  
cv-1c[1]) (ἀνεφερόμην), -, ἀνήνεγκα  
or ἀνήνεκον, -, -, -

ἀναχωρέω I withdraw (14,  
cv-1d[2a]) -, ἀνεχώρησα, -, -, -

Ἄνδρέας, -ου, ὁ Andrew (13, n-1d)

ἄνεμος, -ου, ὁ wind (31, n-2a)

ἀνέχομαι I endure (15, cv-1b[2])  
ἀνέξομαι, ἀνεσχόμην -, -, -

ἀνὴρ, ἀνδρός, ὁ man, male, husband  
(216, n-3f[2c])

ἀνθίστημι I oppose (14, cv-6a)  
(ἀνθιστόμην), -, ἀντέστην,  
ἀνθέστηκα, -, -

ἄνθρωπος, -ου, ὁ man, mankind,  
person, people, humankind,  
human being (550, n-2a)

ἀνίστημι intransitive: I rise, get up  
(108, cv-6a) transitive: I raise  
ἀναστήσω, ἀνέστησα, -, -, -



- ἀνοίγω I open (77, v-1b[2]) ἀνοίξω,  
ἠνέωξα or ἀνέωξα, ἀνέωγα,  
ἀγέωγμαi or ἠνέωγμαi, ἠνεώχθην or  
ἠνοιχθην
- ἀνομία, -ας, ἡ lawlessness (15, n-1a)
- ἀντί gen: in behalf of, for, instead of  
(22, preposition)
- Ἀντιόχεια, -ας, ἡ Antioch (18, n-1a)
- ἄνωθεν from above, again (13,  
adverb)
- ἄξιος, -α, -ον worthy (41, a-1a[1])
- ἀπαγγέλλω I report, tell (45,  
cv-2d[1]) (ἀπήγγελλον), ἀπαγγελῶ,  
ἀπήγγειλα, -, -, ἀπηγγέλην
- ἀπάγω I lead away (15, cv-1b[2]) -,  
ἀπήγαγον, -, -, ἀπήχθην
- ἅπαξ once, once for all (14, adverb)
- ἀπαρνέομαι I deny (11, cv-1d[2a])  
ἀπαρνήσομαι, ἀπῆρνησα, -, -,  
ἀπαρνηθήσομαι
- ἅπας, -ασα, -αν all (34, a-2a)
- ἀπειθέω I disobey (14, v-1d[2a])  
(ἠπειθουν), -, ἠπειθήσα, -, -, -
- ἀπέρχομαι I depart (117, cv-1b[2])  
ἀπελεύσομαι, ἀπῆλθον, ἀπελήλυθα,  
-, -
- ἀπέχω I receive in full, am distant  
(19, cv-1b[2]) (middle) I abstain  
(ἀπειχον), -, -, -, -, -
- ἀπιστία, -ας, ἡ unbelief (11, n-1a)
- ἄπιστος, -ον unbelieving (23, a-3a)
- ἀπό gen: (away) from (646,  
preposition)
- ἀποδίδωμι I pay, recompense (48,  
cv-6a) (middle) I sell (ἀπεδίδουν),  
ἀποδώσω, ἀπέδωκα, -, -, ἀπεδόθην
- ἀποθνήσκω I die, am about to die,  
am freed from (111, cv-5a)  
(ἀπέθνησκον), ἀποθανοῦμαι,  
ἀπέθανον, -, -, -
- ἀποκαλύπτω I reveal (26, cv-4)  
ἀποκαλύψω, ἀπεκάλυψα, -, -,  
ἀπεκαλύφθην
- ἀποκάλυψις, -εως, ἡ revelation (18,  
n-3e[5b])
- ἀποκρίνομαι I answer (231,  
cv-2d[6]) -, ἀπεκρινάμην, -, -,  
ἀπεκρίθην
- ἀποκτείνω I kill (74, cv-2d[5])  
ἀποκτενῶ, ἀπέκτεινα, -, -,  
ἀπεκτάνθην
- ἀπολαμβάνω I receive (10,  
cv-3a[2b])\* ἀπολήμψομαι,  
ἀπέλαβον, -, -, -
- ἀπόλλυμι I destroy, kill (90, cv-3c[2])  
(middle) I perish, die  
(ἀπόλλυον), ἀπολέσω or ἀπολωῶ,  
ἀπόλεσα, -, -, -
- Ἀπολλῶς, -ῶ, ὁ Apollos (10, n-2e)
- ἀπολογέομαι I defend myself (10,  
cv-1d[2a]) ἀπολογήσω, -, -, -,  
ἀπελογήθην
- ἀπολύτρωσις, -εως, ἡ redemption  
(10, n-3e[5b])
- ἀπολύω I release (66, cv-1a[4])  
(ἀπέλυον), ἀπολύσω, ἀπέλυσα, -,  
ἀπολέλυμαι, ἀπελύθην
- ἀποστέλλω I send (away) (132,  
cv-2d[1]) ἀποστελῶ, ἀπέστειλα,  
ἀπέσταλκα, ἀπέσταλμαι,  
ἀπεστάλην
- ἀπόστολος, -ου, ὁ apostle, envoy,  
messenger (80, n-2a)
- ἄπτω I kindle (39, v-4) (middle) I  
touch, take hold of -, ἤψα, -, -, -
- ἀπώλεια, -ας, ἡ destruction (18,  
n-1a)
- ἄρα then, therefore (49, particle)
- ἄργύριον, -ου, τό silver, money (20,  
n-2c)
- ἀρέσκω I please (17, v-5a) (ἤρεσκον),  
ἀρέσω, ἤρεσα, -, -, -

ἀριθμός, -οῦ, ὁ number (18, n-2a)  
 ἀρνέομαι I deny (33, v-1d[2a])  
 (ἤρνοῦμαι), ἀρνήσομαι, ἤρνησάμην,  
 -, ἤρνημαι, -  
 ἀρνίον, -ου, τό sheep, lamb (30, n-2c)  
 ἀρπάζω I seize, snatch (14, v-2a[2])  
 ἀρπάσω, ἤρπασα, -, -, ἤρπασθην or  
 ἤρπάγην  
 ἄρτι now (36, adverb)  
 ἄρτος, -ου, ὁ bread, loaf, food (97,  
 n-2a)  
 ἀρχαῖος, -αία, -αῖον ancient, old (11,  
 a-1a[1])  
 ἀρχή, -ῆς, ἡ beginning, ruler (55,  
 n-1b)  
 ἀρχιερεύς, -έως, ὁ chief priest, high  
 priest (122, n-3e[3])  
 ἄρχω I rule (86, v-1b[2]) (middle) I  
 begin ἄρξομαι, ἤρξάμην, -, -, -  
 ἄρχων, -οντος, ὁ ruler, official (37,  
 n-3c[5b])  
 ἀσέλγεια, -ας, ἡ licentiousness,  
 debauchery, sensuality (10, n-1a)  
 ἀσθένεια, -ας, ἡ weakness, sickness  
 (24, n-1a)  
 ἀσθενέω I am sick, am weak (33,  
 v-1d[2a]) (ἡσθενοῦν), -, ἡσθένησα,  
 ἡσθένηκα, -, -  
 ἀσθενής, -ές weak, sick (26, a-4a)  
 Ἀσία, -ας, ἡ Asia (18, n-1a)  
 ἀσκός, -οῦ, ὁ leather bottle, wineskin  
 (12, n-2a)  
 ἀσπάζομαι I greet, salute (59,  
 v-2a[1]) (ἡσπασζόμεν), -,  
 ἡσπασάμην, -, -, -  
 ἀσπασμός, -οῦ, ὁ greeting (10, n-2a)  
 ἀστήρ, -έρος, ὁ star (24, n-3f[2b])  
 ἀτενίζω I look intently at, stare at  
 (14, v-2a[1]) -, ἡτένισα, -, -, -  
 αὐλή, -ῆς, ἡ courtyard (12, n-1b)

αὐξάνω I grow, increase (21, v-3a[1])  
 (ἡὔξανον), αὐξήσω, ἡὔξησα, -, -,  
 ἡὔξηθην  
 αὔριον next day (14, adverb)  
 αὐτός, -ή, -ό he, she, it (5597,  
 a-1a[2b]) him/her/itself same  
 ἀφαιρέω I take away, cut off (10,  
 cv-1d[2a]) ἀφελῶ, ἀφείλον, -, -,  
 ἀφαιρεθήσομαι  
 ἄφεσις, -εως, ἡ forgiveness, pardon  
 (17, n-3e[5b])  
 ἀφήμι I let go, leave, permit (143,  
 cv-6a) (ἡφιον), ἀφήσω, ἀφήκα, -,  
 ἀφέωμαι, ἀφέθην  
 ἀφίστημι I go away, withdraw (14,  
 cv-6a) (ἀφιστόμην), ἀποστήσομαι,  
 ἀπέστησα, -, -, -  
 ἀφορίζω I separate, set apart (10,  
 cv-2a[1]) (ἀφώριζον), ἀφορίω or  
 ἀφορίσω, ἀφώρισα, -, ἀφώρισμαι, -  
 ἄφρων, -ον foolish, ignorant (11,  
 a-4b[1])  
 Ἀχαΐα, -ας, ἡ Achaia (10, n-1a)  
 ἄχρι, ἄχρις gen: until, as far as (49,  
 preposition) conj: until

## βῆτα

Βαβυλών, -ώνος, ἡ Babylon (12,  
 n-3f[1a])  
 βάλλω I throw (122, v-2d[1])  
 (ἔβαλλον), βαλῶ, ἔβαλον, βέβληκα,  
 βέβλημαι, ἐβλήθην  
 βαπτίζω I baptize (77, v-2a[1])  
 (ἐβάπτισον), βαπτίσω, ἐβάπτισα, -,  
 βεβάπτισμαι, ἐβαπτίσθην  
 βάπτισμα, -ατος, τό baptism (19,  
 n-3c[4])  
 βαπτιστής, -οῦ, ὁ Baptist, Baptizer  
 (12, n-1f)  
 Βαραββᾶς, -ᾶ, ὁ Barabbas (11, n-1e)  
 Βαρναβᾶς, -ᾶ, ὁ Barnabas (28, n-1e)



βασανίζω I torment (12, v-2a[1])  
 (έβασάνιζον), -, έβασάνισα, -, -,  
 βασανισθήσομαι  
 βασιλεία, -ας, ή kingdom (162, n-1a)  
 βασιλεύς, -έως, ό king (115, n-3e[3])  
 βασιλεύω I reign, rule (21, v-1a[6])  
 βασιλεύσω, έβασίλευσα, -, -, -  
 βαστάζω I bear, carry (27, v-2a[1])  
 (έβάσταζον), βαστάσω, έβάστασα, -,  
 -, -  
 Βηθανία, -ας, ή Bethany (12, n-1a)  
 βήμα, -ατος, τό tribunal, judgment  
 seat (12, n-3c[4])  
 βιβλίον, -ου, τό scroll, book (34, n-2c)  
 βίβλος, -ου, ή book (10, n-2b)  
 βίος, -ου, ό life (10, n-2a)  
 βλασφημέω I blaspheme, revile (34,  
 v-1d[2a]) (έβλασφήμουν), -,  
 έβλασφήμησα, -, -,  
 βλασφημηθήσομαι  
 βλασφημία, -ας, ή blasphemy,  
 slander (18, n-1a)  
 βλέπω I see, look at (133, v-1b[1])  
 (έβλεπον), βλέψω, έβλεψα, -, -, -  
 βοάω I cry out, shout (12, v-1d[1a])  
 βοήσω, έβόησα, -, -, -  
 βουλή, -ής, ή plan, purpose (12,  
 n-1b)  
 βούλομαι I intend, plan (37,  
 v-1d[2c]) (έβουλόμην), -, -, -, -  
 έβουλήθην  
 βροντή, -ής, ή thunder (12, n-1b)  
 βρώμα, -ατος, τό food (17, n-3c[4])  
 βρώσις, -εως, ή eating, consuming  
 (11, n-3e[5b])

## γάμμα

Γαλιλαία, -ας, ή Galilee (61, n-1a)  
 Γαλιλαίος, -α, -ον Galilean (11,  
 a-1a[1])

γαμέω I marry (28, v-1d[2a])  
 (έγάμουν), -, έγμηα or έγάμησα,  
 γεγάμηκα, -, έγαμήθην  
 γάμος, -ου, ό wedding (16, n-2a)  
 γάρ for, then (1041, conjunction)  
 γε indeed, at least, even (26,  
 particle)  
 γέεννα, -ης, ή Gehenna, hell (12,  
 n-1c)  
 γέμω I am full (11, v-1c[2])  
 γενεά, -άς, ή generation (43, n-1a)  
 γεννάω I beget, give birth to,  
 produce (97, v-1d[1a]) γεννήσω,  
 έγέννησα, γεγέννηκα, γεγέννημα,  
 έγεννήθην  
 γένος, -ους, τό race, people,  
 descendant, kind (20, n-3d[2b])  
 γεύομαι I taste (15, v-1a[6])  
 γεύσομαι, έγευσάμην, -, -, -  
 γεωργός, -οῦ, ό farmer (19, n-2a)  
 γῆ, γῆς, ή earth, land, region,  
 humanity (250, n-1h)  
 γίνομαι I become, am, exist, am  
 born, created (669, v-1c[2])  
 (έγινόμην), γενήσομαι, εγενόμην,  
 γέγονα, γεγέννημαι, εγενήθην  
 γινώσκω I know, come to know,  
 realize, learn (222, v-5a)  
 (έγίνωσκον), γνώσομαι, έγνων,  
 έγνωκα, έγνωσμαι, έ γνώσθην  
 γλῶσσα, -ης, ή tongue, language (50,  
 n-1c)  
 γνωρίζω I make known (25, v-2a[1])  
 γνωρίσω, έ γνώρισα, -, -, έ γνωρίσθην  
 γνώσις, -εως, ή knowledge (29,  
 n-3e[5b])  
 γνωστός, -ή, -όν known (15, a-1a[2a])  
 noun: acquaintance  
 γονεύς, -έως, ό parent (20, n-3e[3])  
 γόνυ, -ατος, τό knee (12, n-3c[6d])  
 γράμμα, -ατος, τό letter, document  
 (14, n-3c[4])



γραμματεὺς, -έως, ὁ scribe (63, n-3e[3])  
 γραφή, -ῆς, ἡ writing, Scripture (50, n-1b)  
 γράφω I write (191, v-1b[1])  
 (ἔγραφον), γράψω, ἔγραψα, γέγραφα, γέγραπμαι or γέγραμμαι, ἐγράφην  
 γρηγορέω I am alert, I am watchful (22, v-1d[2a]) -, ἐγρηγόρησα, -, -, -  
 γυμνός, -ή, -όν naked (15, a-1a[2a])  
 γυνή, γυναικός, ἡ woman, wife (215, n-3b[1])

## δέλτα

δαιμονίζομαι I am demon possessed (13, v-2a[1]) -, -, -, ἐδαιμονίσθην  
 δαιμόνιον, -ου, τό demon (63, n-2c)  
 δάκρυον, -ου, τό tear (10, n-2c)  
 plural: weeping  
 Δαμασκός, -οῦ, ὁ Damascus (15, n-2b)  
 Δαυίδ, ὁ David (59, n-3g[2])  
 δέ but, and (2792, particle)  
 δέησις, -εως, ἡ prayer, entreaty (18, n-3e[5b])  
 δεῖ it is necessary (101, v-1d[2c])  
 δείκνυμι I show, explain (33, v-3c[2]) δείξω, ἔδειξα, δέδειχα, -, ἐδείχθην  
 δείπνον, -ου, τό dinner (16, n-2c)  
 δέκα ten (25, n-3g[2])  
 δένδρον, -ου, τό tree (25, n-2c)  
 δεξιός, -ιά, -τόν right (54, a-1a[1])  
 δέομαι I ask, request (22, v-1d[2c])  
 (ἔδοῦμην), -, -, -, ἐδεήθην  
 δέρω I beat, whip (15, v-1c[1]) -, ἔδειρα, -, -, δαρήσομαι  
 δέσμιος, -ου, ὁ prisoner (16, n-2a)  
 δεσμός, -οῦ, ὁ bond, fetter (18, n-2a)

δεσπότης, -ου, ὁ master, lord (10, n-1f)  
 δεῦτε Come! (12, adverb)  
 δεύτερος, -α, -ον second (43, a-1a[1])  
 δέχομαι I take, receive (56, v-1b[2])  
 δέξομαι, ἐδεξάμην, -, δέδεγμαί, ἐδέχθην  
 δέω I bind (43, v-1d[2b]) -, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην  
 δηνάριον, -ου, τό denarius (16, n-2c)  
 διά gen: through (667, preposition)  
 acc: on account of  
 διάβολος, -ον slanderous (37, a-3a)  
 noun: the devil  
 διαθήκη, -ης, ἡ covenant (33, n-1b)  
 διακονέω I serve (37, v-1d[2a])  
 (διηκόνουν), διακονήσω, διηκόνησα, -, -, διηκονήθην  
 διακονία, -ας, ἡ service (34, n-1a)  
 διάκονος, -ου, ὁ, ἡ assistant, servant, deacon (29, n-2a)  
 διακρίνω I judge, differentiate (19, cv-1c[2]) (middle) I doubt, waver (διεκρινόμεν), -, διεκρίνα, -, -, διεκρίθην  
 διαλέγομαι I discuss, argue (13, cv-1b[2]) (διελεγόμεν), -, διελεξάμην, -, -, διελέχθην  
 διαλογίζομαι I consider, argue (16, cv-2a[1]) (διελογιζόμεν), -, -, -, -  
 διαλογισμός, -οῦ, ὁ reasoning, dispute (14, n-2a)  
 διαμαρτύρομαι I testify, solemnly urge (15, cv-1c[1])  
 (διεμαρτυρόμεν), -, διεμαρτυράμην, -, -, -  
 διαμερίζω I divide, distribute (11, cv-2a[1]) (διεμέριζον), -, διμερισάμην, -, διαμεμέρισμαι, διμερίσθην  
 διάνοια, -ας, ἡ the mind, understanding (12, n-1a)

διατάσσω I order, command (16, cv-2b) διατάξομαι, διέταξα, διατέταχα, διατέταγμα, διατάχθη  
 διαφέρω I am worth more, I differ (13, cv-1c[1]) (διεφερόμην), -, διήνεγκα, -, -, -  
 διδασκαλία, -ας, ἡ teaching (21, n-1a)  
 διδάσκαλος, -ου, ὁ teacher (59, n-2a)  
 διδάσκω I teach (97, v-5a) (ἐδίδασκον), διδάξω, ἐδίδαξα, -, -, ἐδιδάχθη  
 διδαχή, -ης, ἡ teaching (30, n-1b)  
 δίδωμι I give (out), entrust, give back, put (415, v-6a) (ἐδίδουν), δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθη  
 διέρχομαι I go through (43, cv-1b[2]) (διηρχόμην), διελεύσομαι, διήλθον, διελήλυθα, -, -  
 δίκαιος, -αία, -αιον right, just, righteous (79, a-1a[1])  
 δικαιοσύνη, -ης, ἡ righteousness (92, n-1b)  
 δικαιώω I justify, vindicate (39, v-1d[3]) δικαιώσω, ἐδικαίωσα, -, δεδικαίωμα, ἐδικαιώθη  
 δικαίωμα, -ατος, τό regulation, requirement, righteous deed (10, n-3c[4])  
 δίκτυον, -ου, τό fishnet (12, n-2c)  
 διό therefore, for this reason (53, conjunction)  
 διότι for, because (23, conjunction)  
 διψάω I am thirsty, I thirst (16, v-1d[1a]) διψήσω, ἐδίψησα, -, -, -  
 διωγμός, -οῦ, ὁ persecution (10, n-2a)  
 διώκω I persecute, pursue (45, v-1b[2]) (ἐδίωκον), διώξω, ἐδίωξα, -, δεδιώγμαι, διωχθήσομαι  
 δοκέω I think, seem (62, v-1b[4]) (ἐδόκουν), δόξω, ἔδοξα, -, -, -

δοκιμάζω I test, approve (22, v-2a[1]) δοκιμάσω, ἔδοκίμασα, -, δεδοκίμασμαι, -  
 δόλος, -ου, ὁ deceit, treachery (11, n-2a)  
 δόξα, -ης, ἡ glory, majesty, fame (166, n-1c)  
 δοξάζω I glorify, praise, honor (61, v-2a[1]) (ἐδόξαζον), δοξάσω, ἐδόξασα, -, δεδόξασμαι, ἐδοξάσθη  
 δουλεύω I serve, obey, I am a slave (25, v-1a[6]) δουλεύσω, ἐδούλευσα, δεδούλευκα, -, -  
 δοῦλος, -ου, ὁ slave, servant (126, a-1a[2a])  
 δράκων, -οντος, ὁ dragon, serpent (13, n-3c[5b])  
 δύναμαι I am powerful, am able (210, v-6b) (ἐδυνάμην or ἠδυνάμην), δυνήσομαι, -, -, -, ἠδυνήθη  
 δύναμις, -εως, ἡ power, miracle (119, n-3e[5b])  
 δυνατός, -ή, -όν able, capable, possible (32, a-1a[2a])  
 δύο two (135, a-5)  
 δώδεκα twelve (75, n-3g[2])  
 δωρεά, -ᾶς, ἡ gift (11, n-1a)  
 δῶρον, -ου, τό gift (19, n-2c)

## ἔψιλόν

ἐάν if, when (334, conjunction)  
 ἐαυτοῦ, -ῆς singular: of himself/herself/itself (319, a-1a[2b]) plural: of themselves  
 ἐάω I permit, let go (11, v-1d[1b]) (εἶων), ἐάσω, εἶασα, -, -, -  
 ἐγγίζω I come near, approach (42, v-2a[1]) (ἤγγιζον), ἐγγιῶ, ἤγγισα, ἤγγικα, -, -  
 ἐγγύς near (31, adverb)



ἐγείρω I raise up, wake (144, v-2d[3]) ἐγερῶ, ἡγείρα, -, ἐγήγερμαι, ἡγήρθην

ἐγκαταλείπω I forsake, abandon (10, cv-1b[1]) ἐγκαταλείψω, ἐγκατέλιπον, -, -, ἐγκατελείφθην

ἐγώ I (1802, a-5)

ἔθνος, -ους, τό nation (162, n-3d[2b]) plural: Gentiles

ἔθος, -ους, τό custom, habit (12, n-3d[2b])

εἰ if (502, particle)

εἶδωλον, -ου, τό image, idol (11, n-2c)

εἴκοσι twenty (11, n-3g[2])

εἰκών, -όνος, ἡ image, likeness (23, n-3f[1b])

εἶμι I am, exist, live, am present (2462, v-6b) (ἔμεν or ἦμεν), ἔσομαι, -, -, -

εἰρήνη, -ης, ἡ peace (92, n-1b)

εἰς acc: into, in, among (1767, preposition)

εἷς, μία, ἓν one (345, a-4b[2])

εἰσάγω I lead in, bring in (11, cv-1b[2]) -, εἰσήγαγον, -, -, -

εἰσέρχομαι I come in(to), go in(to), enter (194, cv-1b[2]) εἰσελεύσομαι, εἰσῆλθον, εἰσελήλυθα, -, -

εἰσπορεύομαι I enter, go into (18, cv-1a[6]) (εἰσπορευόμεν), -, -, -, -

εἶτα then (15, adverb)

εἴτε if, whether (65, particle)

ἐκ, ἐξ gen: from, out of (914, preposition)

ἕκαστος, -η, -ον each, every (82, a-1a[2a])

ἑκατόν one hundred (17, a-5b)

ἑκατοντάρχης, -ου, ὁ centurion (20, n-1f)

ἐκβάλλω I cast out, send out (81, cv-2d[1]) (ἐξέβαλλον), ἐκβαλῶ, ἐξέβαλον, -, -, ἐξεβλήθην

ἐκεῖ there (105, adverb)

ἐκεῖθεν from there (37, adverb)

ἐκεῖνος, -η, -ο sing: that (man/woman/thing) (265, a-1a[2b]) plural: those (men/women/things)

ἐκκλησία, -ας, ἡ a church, (the) Church, assembly, congregation (114, n-1a)

ἐκκόπτω I cut off, cut down (10, cv-4) ἐκκόψω, -, -, -, ἐξεκόπην

ἐκλέγομαι I choose, select (22, cv-1b[2]) (ἐξελεγόμεν), -, ἐξελεξάμην, -, ἐκλέλεγμαι, -

ἐκλεκτός, -ή, -όν chosen, elect (22, a-1a[2a])

ἐκπίπτω I fall, run aground (10, cv-1b[3]) -, ἐξέπεσα, ἐκπέτωκα, -, -

ἐκπλήσσω I am amazed (13, cv-2b) (ἐξεπλησομένη), -, -, -, ἐξεπλάγην

ἐκπορεύομαι I go out, come out (33, cv-1a[6]) (ἐξεπορευόμεν), ἐκπορεύομαι, -, -, -, -

ἐκτείνω I stretch forth (16, cv-2d[5]) ἐκτεινῶ, ἐξέτεινα, -, -, -

ἕκτος, -η, -ον sixth (14, a-1a[2a])

ἐκχέω I pour out (16, cv-1a[7]) ἐκχεῶ, ἐξέχεα, -, -, -

ἐκχύννω I pour out (11, cv-3a[1]) (ἐξεχυνόμεν), -, -, ἐκκέχυμαι, -

ἐλαία, -ας, ἡ olive tree (15, n-1a)

ἔλαιον, -ου, τό olive oil (11, n-2c)

ἐλάχιστος, -η, -ον least, smallest (14, a-1a[2a])

ἐλέγχω I convict, reprove, expose (17, v-1b[2]) ἐλέγξω, ἤλεγξα, -, -, ἠλέγχθην



ἐλεέω I have mercy (28, v-1d[2a])  
 ἐλεήσω, ἠλέησα, -, ἠλέημαι,  
 ἠλεήθην  
 ἐλεημοσύνη, -ης, ἡ alms (13, n-1b)  
 ἔλεος, -ους, τό mercy, compassion  
 (27, n-3d[2b])  
 ἐλευθερία, -ας, ἡ freedom, liberty  
 (11, n-1a)  
 ἐλεύθερος, -α, -ον free (23, a-1a[1])  
 Ἕλληνα, -ηνος, ὁ Greek (25, n-3f[1a])  
 ἐλπίζω I hope (31, v-2a[1])  
 (ἤλπιζον), ἐλπιῶ, ἤλπισα, ἤλπισα, -, -  
 ἐλπίς, -ίδος, ἡ hope, expectation (53,  
 n-3c[2])  
 ἑμαυτοῦ, -ῆς of myself (37, a-1a[2a])  
 ἐμβαίνω I embark (16, cv-2d[7]) -,  
 ἐνέβην, -, -, -  
 ἐμβλέπω I look at, gaze upon (12,  
 cv-1b[1]) (ἐνέβλεπον), -, ἐνέβλεψα,  
 -, -, -  
 ἐμός, ἐμή, ἐμόν my, mine (76,  
 a-1a[2a])  
 ἐμπαίζω I mock, ridicule (13,  
 cv-2a[2]) (ἐνέπαιζον), ἐμπαίξω,  
 ἐνέπαιξα, -, -, ἐνεπαίχθην  
 ἔμπροσθεν gen: in front of, before  
 (48, preposition; adverb)  
 ἐμφανίζω I make known, make  
 visible, bring charges (10,  
 cv-2a[1]) ἐμφανίσω, ἐνεφάνισα, -, -,  
 ἐνεφανίσθην  
 ἐν dat: in, on, among (2752,  
 preposition)  
 ἕνατος, -η, -ον ninth (10, a-1a[2a])  
 ἐνδείκνυμι I show, demonstrate (11,  
 cv-3c[2]) -, ἐνεδειξάμην, -, -, -  
 ἐνδύω I put on, clothe (27, v-1a[4]) -,  
 ἐνέδυσσα, -, ἐνέδεδυμαι, -  
 ἕνεκα or ἕνεκεν gen: because of, on  
 account of (19, preposition)  
 ἐνεργέω I work, effect (21, cv-1d[2a])  
 (ἐνεργούμην), -, ἐνήργησα, -, -, -

ἐνιαυτός, -οῦ, ὁ year (14, n-2a)  
 ἔνοχος, -ον liable, guilty (10, a-3a)  
 ἐντέλλω I command (15, cv-2d[1])  
 ἐντελοῦμαι, ἐντετελάμην, -,  
 ἐντέταλμαι, -  
 ἐντεῦθεν from here (10, adverb)  
 ἐντολή, -ῆς, ἡ commandment (67,  
 n-1b)  
 ἐνώπιον gen: before (94,  
 preposition)  
 ἕξ six (13, n-3g[2])  
 ἐξάγω I lead out (12, cv-1b[2])  
 -, ἐξήγαγον, -, -, -  
 ἐξαποστέλλω I send out (13,  
 cv-2d[1]) ἐξαποστελῶ,  
 ἐξαπέστειλα, -, -, ἐξαπεστάλην  
 ἐξέρχομαι I go out (218, cv-1b[2])  
 (ἐξηρχόμην), ἐξελεύσομαι, ἐξῆλθον,  
 ἐξελέλυθα, -, -  
 ἔξεστιν it is lawful, it is right (31,  
 cv-6b)  
 ἐξίστημι I am amazed, I amaze (17,  
 cv-6a) (ἐξιστάμην), -, ἐξέστησα,  
 ἐξέστακα, -, -  
 ἐξομολογέω I confess, profess, praise  
 (10, cv-1d[2a]) ἐξομολογήσομαι,  
 ἐξομολόγησα, -, -, -  
 ἐξουθενέω I despise, disdain (11,  
 v-1d[2a]) -, ἐξουθένησα, -,  
 ἐξουθενήμην, ἐξουθενήθην  
 ἐξουσία, -ας, ἡ authority, power  
 (102, n-1a)  
 ἔξω without (63, adverb) prep  
 (gen): outside  
 ἔξωθεν gen: outside, from outside  
 (13, adverb)  
 ἑορτή, -ῆς, ἡ festival (25, n-1b)  
 ἐπαγγελία, -ας, ἡ promise (52, n-1a)  
 ἐπαγγέλλομαι I promise (15,  
 cv-2d[1]) -, ἐπηγγειλάμην, -,  
 ἐπήγγελμαι, -  
 ἔπαινος, -ου, ὁ praise (11, n-2a)

ἐπαίρω I lift up (19, cv-2d[2]) -,  
ἐπήρα, -, -, ἐπήρθην

ἐπαισχύνομαι I am ashamed (11,  
cv-1c[2]) -, -, -, ἐπαισχυνθήσομαι

ἐπάνω above (19, adverb)  
prep (gen): over \*

ἐπαύριον on the next day (17,  
adverb)

ἐπεὶ because, since (26, conjunction)

ἐπειδὴ since, because (10,  
conjunction)

ἔπειτα then (16, adverb)

ἐπερωτάω I ask (for), question,  
demand of (56, cv-1d[1a])  
(ἐπρώτων), ἐπερωτήσω,  
ἐπρωτήσα, -, -, ἐπρωτήθη

ἐπί (ἐπ', ἐφ') gen: on, over, when  
(890, preposition) dat: on the  
basis of, at acc: on, to, against

ἐπιβάλλω I lay upon (18, cv-2d[1])  
(ἐπέβαλλον), ἐπιβαλῶ, ἐπέβαλον, -,  
-, -

ἐπιγινώσκω I know (44, cv-5a)  
(ἐπεγίνωσκον), ἐπιγινώσομαι,  
ἐπέγνω, ἐπέγνωκα, -, ἐπεγνώσθη

ἐπίγνωσις, -εως, ἡ knowledge (20,  
n-3e[5b])

ἐπιζητέω I wish for, want, seek after  
(13, cv-1d[2a]) (ἐπεζήτουν), -,  
ἐπεζήτησα, -, -, -

ἐπιθυμέω I desire, long for (16,  
cv-1d[2a]) (ἐπεθύμουν),  
ἐπιθυμήσω, ἐπεθύμησα, -, -, -

ἐπιθυμία, -ας, ἡ lust, desire (38,  
n-1a)

ἐπικαλέω I name (30, cv-1d[2b])  
(middle) I call upon, appeal to -,  
ἐπεκάλεσα, -, ἐπικέκλημαι,  
ἐπεκλήθη

ἐπιλαμβάνομαι I take hold of (19,  
cv-3a[2b]) -, ἐπελαβόμην, -, -, -

ἐπιμένω I remain, persist (16,  
cv-1c[2]) (ἐπέμενον), ἐπιμενῶ,  
ἐπέμεινα, -, -, -

ἐπιπίπτω I fall upon (11, cv-1b[3]) -,  
ἐπέπεσον, ἐπιπέπτωκα, -, -

ἐπισκέπτομαι I visit, look after (11,  
cv-4) -, ἐπεσκέψάμην, -, -, -

ἐπίσταμαι I understand (14, cv-6b)

ἐπιστολή, -ῆς, ἡ letter, epistle (24,  
n-1b)

ἐπιστρέφω I turn, return (36,  
cv-1b[1]) ἐπιστρέψω, ἐπέστρεψα, -,  
-, ἐπεστράφη

ἐπιτάσσω I command, order (10,  
cv-2b) -, ἐπέταξα, -, -, -

ἐπιτελέω I finish, complete (10,  
cv-1d[2]) ἐπιτελέσω, ἐπετέλεσα, -,  
-, -

ἐπιτίθημι I lay upon (39, cv-6a)  
(ἐπετίθουν), ἐπιθήσω, ἐπέθηκα, -, -, -

ἐπιτιμάω I rebuke, warn (29,  
cv-1d[1a]) (ἐπετίμων), -, ἐπετίμησα,  
-, -, -

ἐπιτρέπω I permit, allow (18,  
cv-1b[1]) -, ἐπέτρεψα, -, -,  
ἐπετρέπη

ἐπουράνιος, -ον heavenly (19, a-3a)  
noun: heaven

ἐπτά seven (88, n-3g[2])

ἐργάζομαι I work, do (41, v-2a[1])  
(ἠργαζόμην), -, ἠργασάμην, -, -, -

ἐργάτης, -ου, ὁ worker (16, n-1f)

ἔργον, -ου, τό work, deed, action  
(169, n-2c)

ἔρημος, -ον deserted, desolate (48,  
a-3a) noun: desert, wilderness  
(n-2b)

ἔρχομαι I come, go (634, v-1b[2])  
(ἠρχόμην), ἐλεύσομαι, ἦλθον or  
ἦλθα, ἐλήλυθα, -, -, -



ἔρωτάω I ask (for), request, entreat (63, v-1d[1a]) (ἠρώτων), ἐρωτήσω, ἠρώτησα, -, -, ἠρωτήθην  
 ἐσθίω I eat (158, v-1b[3]) (ἤσθιον), φάγομαι, ἔφαγον, -, -, -  
 ἔσχατος, -η, -ον last (52, a-1a[2a])  
 ἔσωθεν from within, within (12, adverb)  
 ἕτερος, -α, -ον other, another, different (98, a-1a[1])  
 ἔτι still, yet, even (93, adverb)  
 ἐτοιμάζω I prepare (40, v-2a[1])  
 ἐτοιμάσω, ἠτοιμάσα, ἠτοιμάκα, ἠτοιμάσμαι, ἠτοιμάσθην  
 ἔτοιμος, -η, -ον ready (17, a-3b[2])  
 ἔτος, -ους, τό year (49, n-3d[2b])  
 εὐαγγελίζω I bring good news, preach (54, v-2a[1]) (εὐηγγελίζων), -, εὐηγγέλισα, -, εὐηγγέλισμαι, εὐηγγελίσθην  
 εὐαγγέλιον, -ου, τό good news, Gospel (76, n-2c)  
 εὐδοκέω I am well pleased (21, v-1d[2a]) -, εὐδόκησα, -, -, -  
 εὐθέως immediately (36, adverb)  
 εὐθύς immediately (59, adverb)  
 εὐλόγέω I bless (42, v-1d[2a])  
 εὐλόγησω, εὐλόγησα, εὐλόγηκα, εὐλόγημαι, εὐλογηθήσομαι  
 εὐλογία, -ας, ἡ blessing (16, n-1a)  
 εὕρισκω I find (176, v-5b) (εὕρισκον or ἠύρισκον), εὕρήσω, εὕρον, εὕρηκα, -, εὕρέθην  
 εὐσέβεια, -ας, ἡ piety, godliness (15, n-1a)  
 εὐφραίνω I rejoice (14, v-2d[4]) (εὐφραϊνόμεν), -, -, -, -, ηὐφράνθην  
 εὐχαριστέω I give thanks (38, v-1d[2a]) -, εὐχαρίστησα or ηὐχαρίστησα, -, -, εὐχαριστήθην  
 εὐχαριστία, -ας, ἡ thanksgiving (15, n-1a)

Ἐφεσος, -ου, ἡ Ephesus (16, n-2b)  
 ἐφίστημι I stand at, stand near (21, cv-6a) -, ἐπέστην, ἐφέστηκα, -, -  
 ἐχθρός, -ά, -όν hostile (32, a-1a[1])  
 noun: enemy  
 ἔχω I have, hold (708, v-1b[2]) (εἶχον), ἔξω, ἔσχον, ἔσχηκα, -, -  
 ἕως until (146, conjunction) prep (gen): as far as

## ζήτα

Ζαχαρίας, -ου ὁ Zechariah (11, n-1d)\*  
 ζάω I live (140, v-1d[1a]) (ἔζων), ζήσω, ἔζησα, -, -, -  
 Ζεβεδαιοῦς, -ου, ὁ Zebedee (12, n-2a)  
 ζῆλος, -ου, ὁ zeal, jealousy (16, n-2a)  
 ζηλώω I strive, desire, envy (11, v-1d[3]) -, ἐζήλωσα, -, -, -  
 ζητέω I seek, desire, try to obtain (117, v-1d[2a]) (ἐζήτησον), ζητήσω, ἐζήτησα, -, -, ἐζητήθην  
 ζύμη, -ης, ἡ leaven (13, n-1b)  
 ζωή, -ης, ἡ life (135, n-1b)  
 ζῶον, -ου, τό living thing (23, n-2c)  
 ζωοποιέω I make alive (11, cv-1d[2a]) ζωοποιήσω, ζωοποίησα, -, -, ζωοποιήθην

## ἦτα

ἦ or, than (343, particle)  
 ἡγεμών, -όνος, ὁ governor (20, n-3f[1b])  
 ἡγέομαι I consider, think, lead (28, v-1d[2a]) -, ἡγησάμην, -, ἡγημαι, -  
 ἦδη now, already (61, adverb)  
 ἦκω I have come (26, v-1b[2]) ἦξω, ἦξα, ἦκα, -, -  
 Ἡλίας, -ου, ὁ Elijah (29, n-1d)  
 ἥλιος, -ου, ὁ sun (32, n-2a)



ἡμεῖς we (864, a-5a)  
 ἡμέρα, -ας, ἡ day (389, n-1a)  
 Ἡρώδης, -ου, ὁ Herod (43, n-1f)  
 Ἡσαΐας, -ου ὁ Isaiah (22, n-1d)

## θῆτα

θάλασσα, -ης, ἡ sea, lake (91, n-1c)  
 θάνατος, -ου, ὁ death (120, n-2a)  
 θανατόω I put to death (11, v-1d[3])  
 θανατώσω, ἐθανάτωσα, -, -,  
 ἐθανατώθην  
 θάπτω I bury (11, v-4) -, ἔθαψα, -, -,  
 ἐτάφην  
 θαυμάζω I marvel, wonder at (43,  
 v-2a[1]) (ἐθαύμαζον), -, ἐθαύμασα,  
 -, -, ἐθαυμάσθη  
 θεάομαι I behold (22, v-1d[1b]) -,  
 ἐθεασάμην, -, τεθέαμαι, ἐθέαθην  
 θέλημα, -ματος, τό will, desire (62,  
 n-3c[4])  
 θέλω I will, wish, desire, enjoy (208,  
 v-1d[2c]) (ἠθέλον), θελήσω,  
 ἠθέλησα, -, -, ἠθελήθην  
 θεμέλιος, -ου, ὁ foundation (15, n-2a)  
 θεός -οῦ, -ὸ God, god (1317, n-2a)  
 θεραπεύω I heal (43, v-1a[6])  
 θεραπεύσω, ἐθεράπευσα, -,  
 τεθεράπευμαι, ἐθεραπεύθην  
 θερίζω I reap (21, v-2a[1]) θερίσω,  
 ἐθήρισα, -, -, ἐθερίσθη  
 θερισμός, -οῦ, ὁ harvest (13, n-2a)  
 θεωρέω I look at, behold (58,  
 v-1d[2a]) -, ἐθεώρησα, -, -, -  
 θηρίον, -ου, τό animal, beast (46,  
 n-2c)  
 θησαυρός, -οῦ, ὁ treasure, repository  
 (17, n-2a)  
 θλίβω I oppress, afflict (10, v-1b[1])  
 -, -, -, τέθλιμμαι, ἐθλίβην

θλίψις, -εως, ἡ affliction, tribulation  
 (45, n-3e[5b])  
 θρίξ, τριχός, ἡ hair (15, n-3b[3])  
 θρόνος, -ου, ὁ throne (62, n-2a)  
 θυγάτηρ, -τρος, ἡ daughter (28,  
 n-3f[2c])  
 θυμός, -οῦ, ὁ wrath, anger (18, n-2a)  
 θύρα, -ας, ἡ door (39, n-1a)  
 θυσία, -ας, ἡ sacrifice, offering (28,  
 n-1a)  
 θυσιαστήριον, -ου, τό altar (23, n-2c)  
 θύω I sacrifice, kill (14, v-1a[4])  
 (ἔθυσον), -, ἔθυσσα, -, τέθυμαι, ἐτύθην  
 Θωμᾶς, -ᾶ, ἡ Thomas (11, n-1e)

## ἰῶτα

Ἰακώβ, ὁ Jacob (27, n-3g[2])  
 Ἰάκωβος, -ου, ὁ James (42, n-2a)\*  
 ἰάομαι I heal (26, v-1d[1b]) (ἰώμην),  
 ἰάσομαι, ἰασάμην, -, ἴαμαι, ἰάθην  
 ἴδε See! Behold! (29)  
 ἴδιος, -α, -ον one's own (e.g., people,  
 home; 114, a-1a[1])  
 ἰδοῦ See! Behold! (200, particle)  
 ἱερεύς, -έως, ὁ priest (31, n-3e[3])  
 ἱερόν, -οῦ, τό temple (72, n-2c)  
 Ἱεροσόλυμα, τά or ἡ Jerusalem (62,  
 n-1a or n-2c)  
 Ἱερουσαλήμ, ἡ Jerusalem (77,  
 n-3g[2])  
 Ἰησοῦς, -οῦ, ὁ Jesus, Joshua (917,  
 n-3g[1])  
 ἱκανός, -ή, -όν considerable, many,  
 able (39, a-1a[2a])  
 ἱμάτιον, -ου, τό garment (60, n-2c)  
 ἵνα in order that, that (663,  
 conjunction)  
 Ἰόππη, -ης, ἡ Joppa (10, n-1b)  
 Ἰορδάνης, -ου, ὁ Jordon (15, n-1f)

Ἰουδαία, -ας, ἡ Judea (43, n-1a)  
 Ἰουδαῖος, -αία, -αῖον Jewish (195, a-1a[1]) noun: a Jew  
 Ἰούδας, -α, ὁ Judas, Judah (44, n-1e)  
 ἵππος, -ου, ὁ horse (17, n-2a)  
 Ἰσαάκ, ὁ Isaac (20, n-3g[2])  
 Ἰσραήλ, ὁ Israel (68, n-3g[2])  
 ἴστημι intransitive: I stand (155, v-6a) transitive: I cause to stand (ἴστην), στήσω, ἔστησα or ἔστην, ἔστηκα, ἔσταμαι, ἐστάθην  
 ἰσχυρός, -ά, -όν strong (29, a-1a[1])  
 ἰσχύς, -ύος, ἡ strength, power (10, n-3e[1])  
 ἰσχύω I have power, I am able (28, v-1a[4]) (ἰσχυον), ἰσχύσω, ἰσχυσα, -, -, -  
 ἰχθύς, -ύος, ὁ fish (20, n-3e[1])  
 Ἰωάννης, -ου, ὁ John (135, n-1f)  
 Ἰωσήφ, ὁ Joseph (35, n-3g[2])

## ΚΑΠΠΑ

κἀγώ and I, but I (84, a-5)  
 καθάπερ just as (13, adverb; conjunction)  
 καθαρίζω I cleanse, purify (31, v-2a[1]) καθαριῶ, ἐκαθάρισα, -, κεκαθάρισμαι, ἐκαθαρίσθην  
 καθαρός, -ά, -όν pure, clean (27, a-1a[1])  
 καθεύδω I sleep (22, v-1b[3]) (ἐκάθευδον), -, -, -, -, -  
 κάθηναι I sit (down), live (91, v-6b) (ἐκαθήμην), καθήσομαι, -, -, -, -  
 καθίζω I sit down, seat (46, v-2a[1]) καθίσω, ἐκάθισα, κεκάθικα, -, -  
 καθίστημι I appoint, authorize (21, cv-6a) καταστήσω, κατέστησα, -, -, κατεστάθην  
 καθώς as, even as (182, adverb)

καί and, even, also, namely (9018, conjunction)  
 καινός, -ή, -όν new (42, a-1a[2a])  
 καιρός, -οῦ, ὁ (appointed) time, season (85, n-2a)  
 Καῖσαρ, -ος, ὁ Caesar (29, n-3f[2a])  
 Καισάρεια, -ας, ἡ Caesarea (17, n-1a)  
 καίω I burn, light (12, v-2c) καύσω, ἔκαυσα, -, κέκαυμαι, ἐκαύθην  
 κἀκεῖ and there (10, adverb)  
 κἀκεῖθεν and from there, and then (10, adverb)  
 κἀκεῖνος and that one (22, a-1a[2b])  
 κακία, -ας, ἡ malice, wickedness (11, n-1a)  
 κακός, -ή, -όν bad, evil (50, a-1a[2a])  
 κακῶς badly (16, adverb)  
 κάλαμος, -ου, ὁ reed (12, n-2a)  
 καλέω I call, name, invite (148, v-1d[2b]) (ἐκάλουν), καλέσω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην  
 καλός, -ή, -όν beautiful, good (100, a-1a[2a])  
 καλῶς well, commendably (37, adverb)  
 κἄν and if, even if (17, particle)  
 καπνός, -οῦ, ὁ smoke (13, n-2a)  
 καρδία, -ας, ἡ heart (156, n-1a)  
 καρπός, -οῦ, ὁ fruit, crop, result (67, n-2a)  
 κατά gen: down from, against (473, preposition) acc: according to, throughout, during  
 καταβαίνω I go down, come down (81, cv-2d[7]) (κατέβαινον), καταβήσομαι, κατέβην, καταβέβηκα, -, -  
 καταβολή, -ῆς, ἡ foundation (11, n-1b)



- καταγγέλλω I proclaim (18, cv-2d[1]) (κατήγγελλον), -, κατήγγειλα, -, -, -
- καταισχύνω I put to shame, disappoint (13, cv-1c[2]) (κατησχυνόμην), -, -, -, -, κατησχύνθη
- κατακαίω I burn up, consume (12, cv-2c) (κατέκαινον), κατακαύσω, κατέκαυσα, -, -, κατεκάην
- κατάκειμαι I lie down, recline (12, cv-6b) (κατεκείμην), -, -, -, -, -
- κατακρίνω I condemn (18, cv-2d[6]) -, κατέκρινα, -, κατακέκριμαι, κατεκρίθη
- καταλαμβάνω I attain, grasp (15, cv-3a[2b]) -, κατέλαβον, -, κατείλημαι, κατελήμφθη
- καταλείπω I leave behind (24, cv-1b[1]) καταλείψω, κατέλειψα or κατέλιπον, -, καταλέλειμαι, κατελείφθη
- καταλύω I destroy, put an end to (17, cv-1a[4]) καταλύσω, κατέλυσα, -, -, κατελύθη
- κατανοέω I consider, notice (14, cv-1d[2a]) (κατενόουν), -, κατενόησα, -, -, -
- καταντάω I arrive at (13, cv-1d[1a]) καταντήσω, κατήντησα, κατήντηκα, -, -
- καταργέω I abolish, nullify (27, cv-1d[2a]) καταργήσω, κατήργησα, κατήργηκα, κατήρημαι, κατηργήθη
- καταρτίζω I restore, prepare (13, cv-2a[1]) καταρτίσω, κατήρτισα, -, κατήρτισμαι, -
- κατασκευάζω I prepare (11, cv-2a[1]) κατασκευάσω, κατεσκεύασα, -, κατεσκεύασμαι, κατεσκευάσθη
- κατεργάζομαι I accomplish, produce (22, cv-2a[1]) -, κατειργασάμην, -, -, κατειργάσθη
- κατέρχομαι I come down (16, cv-1b[2]) -, κατήλθον, -, -, -
- κατεσθίω I consume, devour (14, cv-1b[3]) -, κατέφαγον, -, -, -
- κατέχω I restrain, hold fast (17, cv-1b[2]) (κατείχον), -, κατέσχον, -, -, -
- κατηγορέω I accuse (23, v-1d[2a]) (κατηγόρου), κατηγορήσω, κατηγορήσα, -, -, -
- κατοικέω I inhabit, dwell (44, cv-1d[2a]) -, κατώκησα, -, -, -
- καυχάομαι I boast (37, v-1d[1a]) καυχήσομαι, ἐκαυχησάμην, -, κεκαύχημαι, -
- καύχημα, -ατος, τό boast (11, n-3c[4])
- καύχησις, -εως, ἡ boasting (11, n-3e[5b])
- Καφαρναούμ, ἡ Capernaum (16, n-3g[2])
- κεῖμαι I lie, am laid (24, v-6b) (ἐκειόμην), -, -, -, -, -
- κελεύω I command, order (25, v-1a[6]) (ἐκέλευον), -, ἐκέλευσα, -, -, -
- κενός, -ή, -όν empty, vain (18, a-1a[2a])
- κέρας, -ατος, τό horn (11, n-3c[6a])
- κερδαίνω I gain (17, v-2d[7]) κερδήσω, ἐκέρδησα, -, -, κερδηθήσομαι
- κεφαλή, -ῆς, ἡ head (75, n-1b)
- κηρύσσω I proclaim, preach (61, v-2b) (ἐκήρυσσον), κηρύξω, ἐκήρυξα, -, -, ἐκηρύχθη
- κλάδος, -ου, ὁ branch (11, n-2a)
- κλαίω I weep (40, v-2c) (ἔκλαιον), κλαύσω, ἔκλαυσα, -, -, -
- κλάω I break (14, v-1d[1b]) -, ἔκλασα, -, -, -



κλείω I shut (16, v-1a[3]) κλείσω,  
 ἔκλεισα, -, κέκλεισμαι, ἐκλείσθην  
 κλέπτης, -ου, ὁ thief (16, n-1f)  
 κλέπτω I steal (13, v-4) κλέψω,  
 ἔκλεψα, -, -, -  
 κληρονομέω I acquire, inherit (18,  
 v-1d[2a]) κληρονομήσω,  
 ἐκληρονόμησα, κεκληρονόμηκα, -, -  
 κληρονομία, -ας, ἡ inheritance (14,  
 n-1a)  
 κληρονόμος, -ου, ὁ heir (15, n-2a)  
 κλῆρος, -ου, ὁ lot, portion (11, n-2a)  
 κλῆσις, -εως, ἡ call, calling (11,  
 n-3e[5b])  
 κλητός, -ή, -όν called (10, a-1a[2a])  
 κοιλία, -ας, ἡ belly, womb (22, n-1a)  
 κοιμάω I sleep, fall asleep (18,  
 v-1d[1a]) -, -, -, κεκοίμημαι,  
 ἐκοιμήθην  
 κοινός, -ή, -όν common,  
 ceremonially unclean (14,  
 a-1a[2a])  
 κοινώω I make impure, defile (14,  
 v-1d[3]) -, ἐκοίνωσα, κεκοίνωκα,  
 κεκοίνωμαι, -  
 κοινωνία, -ας, ἡ fellowship,  
 participation (19, n-1a)  
 κοινωνός, -οῦ, ὁ partner, sharer (10,  
 n-2a)  
 κολλάω I join, cling to (12, v-1d[1a])  
 -, -, -, ἐκολλήθην  
 κομίζω I bring (10, v-2a[1]) (middle)  
 I receive κομίσομαι, ἐκομισάμην, -,  
 -, -  
 κοπιάω I toil, labor (23, v-1d[1b]) -,  
 ἐκοπίασα, κεκοπίασα, -, -  
 κόπος, -ου, ὁ labor, trouble (18, n-2a)  
 κοσμέω I adorn, put in order (10,  
 v-1d[2a]) (ἐκόσμου), -, ἐκόσμησα,  
 -, κεκόσμημαι, -  
 κόσμος, ου, ὁ world, universe,  
 humankind (186, n-2a)

κράβατος, -ου, ὁ mattress, pallet,  
 bed (of a poor person) (11, n-2a)  
 κράζω I cry out, call out (56, v-2a[2])  
 (ἐκραζον), κράξω, ἐκραξα, κέκραγα,  
 -, -  
 κρατέω I seize, hold (47, v-1d[2a])  
 (ἐκράτουν), κρατήσω, ἐκράτησα,  
 κεκράτηκα, κεκράτημαι, -  
 κράτος, -ους, τό power, might (12,  
 n-3d[2b])  
 κρείσσων, -ονος better (19, a-4b[1])  
 also spelled κρείττων  
 κρίμα, -ατος, τό judgment (27,  
 n-3c[4])  
 κρίνω I judge, decide, prefer (114,  
 v-2d[6]) (ἐκρινόμεν), κρινῶ,  
 ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην  
 κρίσις, -εως, ἡ judgment (47,  
 n-3e[5b])  
 κριτής, -οῦ, ὁ judge (19, n-1f)  
 κρυπτός, -ή, -όν hidden (17, a-1a[2a])  
 κρύπτω I hide (19, v-4) -, ἐκρυψα, -,  
 κέκρυμμαι, ἐκρύβην  
 κτίζω I create (15, v-2a[1]) -, ἔκτισα,  
 -, ἔκτισμαι, ἐκτίσθην  
 κτίσις, -εως, ἡ creation, creature (19,  
 n-3e[5b])  
 κύριος -ου, -ό Lord, lord, master, sir  
 (717, n-2a)  
 κωλύω I forbid, hinder (23, v-1a[4])  
 (ἐκώλυον), -, ἐκώλυσα, -, -,  
 ἐκωλύθην  
 κώμη, -ης, ἡ village (27, n-1b)  
 κωφός, -ή, -όν mute, deaf (14,  
 a-1a[2a])

## λάμβδα

Λάζαρος, -ου, ὁ Lazarus (15, n-2a)  
 λαλέω I speak, say (296, v-1d[2a])  
 (ἐλάλουν), λαλήσω, ἐλάλησα,  
 λελάληκα, λελάλημαι, ἐλαλήθην

λαμβάνω I take, receive (259, v-3a[2b]) (ἐλάμβανον), λήμψομαι, ἔλαβον, εἵληφα, -, ἐλήμφθην

λαός, -οῦ, ὁ people, crowd (142, n-2a)

λατρεύω I serve, worship (21, v-1a[6]) λατρεύσω, ἐλάτρευσα, -, -, -

λέγω I say, speak (2354, v-1b[2]) (ἔλεγον), ἐρῶ, εἶπον, εἶρηκα, εἶρημαι, ἐρρέθην

λευκός, -ή, -όν white (25, a-1a[2a])

ληστής, -οῦ, ὁ robber, revolutionary (15, n-1f)

λίαν very much, exceedingly (12, adverb)

λίθος, -ου, ὁ stone (59, n-2a)

λίμνη, -ης, ἡ lake (11, n-1b)

λιμός, -οῦ, ὁ hunger, famine (12, n-2a)

λογίζομαι I reckon, think (40, v-2a[1]) (ἐλογίζομην), -, ἐλογισάμην, -, -, ἐλογίσθην

λόγος, -ου, ὁ word, Word, statement, message (330, n-2a)

λοιπός, -ή, -όν remaining (55, a-1a[2a]) noun: (the) rest; adverb: for the rest, henceforth

λυπέω I grieve (26, v-1d[2a]) -, ἐλύπησα, λελύπηκα, -, ἐλυπήθην

λύπη, -ης, ἡ grief, sorrow (16, n-1b)

λυχνία, -ας, ἡ lampstand (12, n-1a)

λύχνος, -ου, ὁ lamp (14, n-2a)

λύω I loose (42, v-1a[4]) (ἔλυον), λύσω, ἔλυσα, -, λέλυμαι, ἐλύθην

## μῦ

Μαγδαλίνη, -ης, ἡ Magdalene (12, n-1b)

μαθητής, -οῦ, ὁ disciple (261, n-1f)

μακάριος, -ια, -ιον blessed, happy (50, a-1a[1])

Μακεδονία, -ας, ἡ Macedonia (22, n-1a)

μακράν far away (10, adverb)

μακρόθεν from a distance, from afar (14, adverb)

μακροθυμέω I am patient (10, v-1d[2a]) -, ἔμακροθύμησα, -, -, -

μακροθυμία, -ας, ἡ patience, forbearance, steadfastness (14, n-1a)

μάλιστα most of all, especially (12, adverb)

μᾶλλον more, rather (81, adverb)

μανθάνω I learn (25, v-3a[2b]) -, ἔμαθον, μεμάθηκα, -, -

Μάρθα, -ας, ἡ Martha (13, n-1a)

Μαρία, -ας, ἡ Mary (27, n-1a)

Μαριάμ, ἡ Mary (27, n-3g[2])

μαρτυρέω I bear witness, testify (76, v-1d[2a]) (ἔμαρτύρουν), μαρτυρήσω, ἔμαρτύρησα, μεμαρτύρηκα, μεμαρτύρημαι, ἔμαρτυρήθην

μαρτυρία, -ας, ἡ testimony (37, n-1a)

μαρτύριον, -ίου, τό testimony, proof (19, n-2c)

μάρτυς, -υρος, ὁ witness (35, n-3f[2a])

μάχαιρα, -ης, ἡ sword (29, n-1c)

μέγας, μεγάλη, μέγα large, great (243, a-1a[2a])

μείζων, ον greater (48, a-4b[1])

μέλει it is a concern (10, v-1d[2c]) (ἔμελεν), -, -, -, -, -

μέλλω I am about to (109, v-1d[2c]) (ἔμελλον or ἤμελλον), μελλήσω, -, -, -, -

μέλος, -ους, τό member, part (34, n-3d[2b])

μέν on the one hand, indeed (179, particle)



μένω I remain, live (118, v-1c[2])  
(ἔμενον), μενῶ, ἔμεινα, μεμένηκα, -, -

μερίζω I divide (14, v-2a[1]) -,  
ἐμέρισα, -, μεμέρισμαι, ἐμερίσθη

μεριμνάω I am anxious, I care for  
(19, v-1d[1a]) μεριμνήσω,  
ἐμερίμνησα, -, -, -

μέρος, -ους, τό part (42, n-3d[2b])

μέσος, -η, -ον middle, in the midst  
(58, a-1a[2a])

μετά gen: with (469, preposition)  
acc: after

μεταβαίνω I go over, pass over (12,  
cv-2d[6]) μεταβήσομαι, μετέβην,  
μεταβέβηκα, -, -

μετανοέω I repent (34, cv-1d[2a]) -,  
μετενόησα, -, -, -

μετάνοια, -ας, ἡ repentance (22,  
n-1a)

μετρέω I measure, apportion (11,  
v-1d[2a]) -, ἐμέτρησα, -, -,  
ἐμετρήθη

μέτρον, -ου, τό measure (14, n-2c)

μέχρι or μέχρις gen: until, as far as  
(17, preposition; conjunction)

μή not, lest (1042, particle)

μηδέ but not, nor, not even (56,  
particle)

μηδείς, μηδεμία, μηδέν no one/thing  
(90, a-4b[2])

μηκέτι no longer (22, adverb)

μήν, μηνός, ό month (18, n-3f[1a])

μήποτε lest (25, particle)

μήτε and not, neither, nor (34,  
conjunction)

μήτηρ, μητρός, ἡ mother (83,  
n-3f[2c])

μήτι interrogative particle in  
questions (18, particle) expecting  
a negative answer

μικρός, -ά, -όν small, little (46,  
a-1a[1])

μιμνήσκομαι I remember (23, v-5a)  
-, -, -, μέμνημαι, ἐμνήσθη

μισέω I hate (40, v-1d[2a]) (ἐμίσου),  
μισήσω, ἐμίσησα, μεμίσηκα,  
μεμίσημαι, -

μισθός, -οῦ, ό wages, reward (29,  
n-2a)

μνημεῖον, -ου, τό grave, tomb (40,  
n-2c)

μνημονεύω I remember (21, v-1a[6])  
(ἐμνημόνευον), -, ἐμνημόνευσα, -, -, -

μοιχεύω I commit adultery (15,  
v-1a[6]) μοιχεύσω, ἐμοίχευσα, -, -,  
ἐμοιχεύθη

μόνος, -η, -ον alone, only (114,  
a-1a[2a])

μόρον, -ου, τό ointment, perfume  
(14, n-2c)

μυστήριον, -ου, τό mystery, secret  
(28, n-2c)

μωρός, -ά, -όν foolish (12, a-1a[1])  
noun: foolishness

Μωϋσῆς, -έως, ό Moses (80, n-3g[1])

## νῦ

Ναζωραῖος, -ου, ό Nazarene (13,  
n-2a)

ναί yes, certainly (33, particle)

ναός, -οῦ, ό temple (45, n-2a)

νεανίσκος, -ου, ό youth, young man  
(11, n-2a)

νεκρός, -ά, -όν dead (128, a-1a[1])  
noun: dead body, corpse

νέος, -α, -ον new, young (24, a-1a[1])

νεφέλη, -ης, ἡ cloud (25, n-1b)

νήπιος, -ίου, ό infant, child (15,  
a-1a[1])

νηστεύω I fast (20, v-1a[6])  
νηστεύσω, ἐνήστευσα, -, -, -



νικάω I conquer, overcome (28, v-1d[1a]) νικήσω, ἐνίκησα, νενίκηκα, -, ἐνίκηθην  
 νίπτω I wash (17, v-4) -, ἔνιψα, -, -, -  
 νοέω I understand (14, v-1d[2a]) νοήσω, ἐνόησα, νενόηκα, -, -  
 νομίζω I suppose, consider (15, v-2a[1]) (ἐνόμιζον), -, ἐνόμισα, -, -, -  
 νόμος, -ου, ὁ law, principle (194, n-2a)  
 νόσος, -ου, ἡ disease (11, n-2b)  
 νοῦς, νοός, ὁ mind, understanding (24, n-3e[4])  
 νυμφίος, -ου, ὁ bridegroom (16, n-2a)  
 νῦν now (148, adverb) noun: (the) present  
 νυνί now (20, adverb)  
 νύξ, νυκτός, ἡ night (61, n-3c[1])

## ΞΙ

ξερίζω I entertain, astonish (10, v-2a[1]) -, ἐξένισα, -, -, ἐξενίσθη  
 ξένος, -η, -ον strange, foreign (14, a-1a[2a])  
 ξηραίνω I dry up (15, v-2d[4]) -, ἐξήρανα, -, ἐξήραμμαι, ἐξηράνθη  
 ξύλον, -ου, τό tree, wood (20, n-2c)

## ὁ μικρόν

ὁ, ἡ, τό the (19870, a-1a[2b])  
 ὅδε, ἥδε, τόδε this (10, a-1a[2b])  
 ὁδός, -οῦ, ἡ way, road, journey, conduct (101, n-2b)  
 ὀδοῦς, -όντος, ὁ tooth (12, n-3c[5a])  
 ὅθεν from where, for which reason (15, adverb)  
 οἶδα I know, understand (318, v-1b[3]) εἰδήσω, ἤδειν, -, -, -  
 οἰκία, -ας, ἡ house, home (93, n-1a)

οἰκοδεσπότης, -ου, ὁ master of the house (12, n-1f)  
 οἰκοδομέω I build (40, v-1d[2a]) (ὠκοδόμουν), οἰκοδομήσω, ὠκοδόμησα, -, -, οἰκοδομήθην  
 οἰκοδομή, -ῆς, ἡ building, edification (18, n-1b)  
 οἰκονόμος, -ου, ὁ steward, administrator (10, n-2a)  
 οἶκος, -ου, ὁ house, home (114, n-2a)  
 οἰκουμένη, -ης, ἡ the inhabited world (15, n-1b)  
 οἶνος, -ου, ὁ wine (34, n-2a)  
 οἶος, -α, -ον of what sort, such as (14, a-1a[1])  
 ὀλίγος, -η, -ον little, few (40, a-1a[2a])  
 ὅλος, -η, -ον whole, complete (109, a-1a[2a]) adverb: entirely  
 ὀμνύω or ὀμνυμι I swear, take an oath (26, v-3c[2]) -, ὄμοσα, -, -, -  
 ὁμοθυμαδόν with one mind (11, adverb)  
 ὅμοιος, -ία, -ιον like, similar (45, a-1a[1])  
 ὁμοίω I make like, compare (15, v-1d[3]) ὁμοιώσω, ὁμοίωσα, -, -, ὁμοιώθην  
 ὁμοίως likewise, in the same way (30, adverb)  
 ὁμολογέω I confess, profess (26, v-1d[2a]) (ὠμολόγουν), ὁμολογήσω, ὠμολόγησα, -, -, -  
 ὄνομα, -ματος, τό name, reputation (231, n-3c[4])  
 ὀνομάζω I name (10, v-2a[1]) -, ὠνόμασα, -, -, ὠνομάσθη  
 ὄντως really (10, adverb) adjective: real  
 ὀπίσω gen: behind, after (35, preposition, adverb)  
 ὅπου where (82, particle)

ὅπως how, that, in order that (53, conjunction; adverb)  
 ὄραμα, -ατος, τό vision (12, n-3c[4])  
 ὀράω I see, notice, experience (454, v-1d[1a]) ὄψομαι, εἶδον, ἑώρακα, -, ὤφθην  
 ὀργή, -ῆς, ἡ wrath, anger (36, n-1b)  
 ὄριον, -ου, τό boundary, region (12, n-2c)  
 ὄρκος, -ου, ὁ oath (10, n-2a)  
 ὄρος, ὄρους, τό mountain, hill (63, n-3d[2b])  
 ὅς, ἧ, ὅ who, whom (1407, a-1a[2b])  
 ὅσος, -η, -ον as great as, as many as (110, a-1a[2a])  
 ὅστις, ἥτις, ὅτι whoever, whichever, whatever (145, a-1a[2b])  
 ὅταν whenever (123, particle)  
 ὅτε when (103, particle)  
 ὅτι that, since, because (1296, conjunction)  
 οὔ where (24, adverb)  
 οὐ, οὐκ, οὐχ not (1623, adverb)  
 οὐαί Woe! Alas! (46, interjection)  
 οὐδέ and not, not even, neither, nor (143, conjunction)  
 οὐδεῖς, οὐδεμία, οὐδέν no one, none, nothing (234, a-2a)  
 οὐδέποτε never (16, adverb)  
 οὐκέτι no longer (47, adverb)  
 οὕτως therefore, then, accordingly (499, particle)  
 οὕτω not yet (26, adverb)  
 οὐρανός, -οῦ, ὁ heaven, sky (273, n-2a)  
 οὖς, ὠτός, τό ear (36, n-3c[6c])  
 οὔτε and not, neither, nor (87, adverb)

οὗτος, αὕτη, τοῦτο singular: this; he, she, it (1387, a-1a[2b]) plural: these; they  
 οὕτως thus, so, in this manner (208, adverb)  
 οὐχί not (54, adverb)  
 ὀφείλω I owe, ought (35, v-2d[1]) (ἄφειλον), -, -, -, -, -  
 ὀφθαλμός, -οῦ, ὁ eye, sight (100, n-2a)  
 ὄφεις, -εως, ὁ serpent (14, n-3e[5b])  
 ὄχλος, -ου, ὁ crowd, multitude (175, n-2a)  
 ὄψιος, -α, -ον evening (15, a-1a[1])

## πί

πάθημα, -ατος, τό suffering (16, n-3c[4])  
 παιδεύω I discipline, train (13, v-1a[6]) (ἐπαίδευον), -, ἐπαίδευσα, -, πεπαίδευμαι, ἐπαιδεύθη  
 παιδίον, -ου, τό child, infant (52, n-2c)  
 παιδίσκη, -ης, ἡ maid servant (13, n-1b)  
 παῖς, παιδός, ὁ or ἡ boy, son, servant; girl (24, n-3c[2])  
 παλαιός, -ά, -όν old (19, a-1a[1])  
 πάλιν again (141, adverb)  
 παντοκράτωρ, -ορος, ὁ the Almighty (10, n-3f[2b])  
 πάντοτε always (41, adverb)  
 παρά gen: from (194, preposition)  
 dat: beside, in the presence of;  
 acc: alongside of  
 παραβολή, -ῆς, ἡ parable (50, n-1b)  
 παραγγέλλω I command (32, cv-2d[1]) (παρήγγελλον), -, παρήγγειλα, -, παρήγγεμαι, -



παραγίνομαι I come, arrive (37, cv-1c[2]) (παρεγινόμην), -, παρεγενόμην, -, -, -

παράγω I pass by (10, cv-1b[2])

παραδίδωμι I entrust, hand over, betray (119, cv-6a) (παρεδίδουν), παραδώσω, παρέδωκα, παραδέδωκα, παραδέδομαι, παρεδόθην

παράδοσις, -εως, ἡ tradition (13, n-3e[5b])

παραιτέομαι I reject, refuse (12, cv-1d[2a]) (παρητούμην), -, παρητησάμην, -, παρήτημαι, -

παρακαλέω I call, urge, exhort, comfort (109, cv-1d[2b]) (παρεκάλουν), -, παρεκάλεσα, -, παρακέκλημαι, παρεκλήθην

παράκλησις, -εως, ἡ comfort, encouragement (29, n-3e[5b])

παραλαμβάνω I take, take over (49, cv-3a[2b]) παραλήψομαι, παρέλαβον, -, -, παραλημφθήσομαι

παραλυτικός, -ή, -όν lame (10, a-1a[2a]) noun: a paralytic

παράπτωμα, -ατος, τό wrongdoing, sin (19, n-3c[4])

παρατίθημι I set before (19, cv-6a) (middle) I entrust παραθήσω, παρέθηκα, -, -, -

παραχρήμα immediately (18, adverb)

πάρειμι I am present, have arrived (24, cv-6b) (παρήμην), παρέσομαι, -, -, -, -

παρεμβολή, -ῆς, ἡ barracks, camp (10, n-1b)

παρέρχομαι I pass away, pass by (29, cv-1b[2]) παρελεύσομαι, παρήλθον, παρελήλυθα, -, -

παρέχω I offer (16, cv-1b[2]) (παρεῖχον), -, παρέσχον, -, -, -

παρθένος, -ου, ἡ virgin (15, n-2a)

παρίστημι I present, I am present (41, cv-6a) παραστήσω, παρέστησα, παρέστηκα, -, παρεστάθην

παρουσία, -ας, ἡ coming, presence (24, n-1a)

παρρησία, -ας, ἡ boldness, openness (31, n-1a)

πᾶς, πᾶσα, πᾶν singular: each, every (1243, a-2a) plural: all

πάσχα, τό Passover (29, n-3g[2])

πάσχω I suffer (42, v-5a) -, ἔπαθον, πέπονθα, -, -

πατάσσω I strike (10, v-2b) πατάξω, ἐπάταξα, -, -, -

πατήρ, πατήρ, ὁ father (413, n-3f[2c])

Παῦλος, -ου, ὁ Paul (158, n-2a)

παύω I stop, cease (15, v-1a[5]) (ἐπαύομην), παύσομαι, ἐπαυσάμην, -, πέπαυμαι, ἐπαύθην

πείθω I persuade (53, v-1b[3]) (ἔπειθον), πείσω, ἔπεισα, πέποιθα, πέπεισμαι, ἐπέισθην

πεινάω I hunger, I am hungry (23, v-1d[1b]) πεινάσω, ἐπεινάσα, -, -, -

πειράζω I test, tempt (38, v-2a[1]) (ἐπειράζον), -, ἐπειράσα, -, πεπειράσμαι, ἐπειράσθην

πειρασμός, -οῦ, ὁ temptation, test (21, n-2a)

πέμπω I send (79, v-1b[1]) πέμψω, ἔπεμψα, -, -, ἐπέμφθην

πενθέω I mourn (10, v-1d[2a]) πενθήσω, ἐπένθησα, -, -, -

πέντε five (38, n-3g[2])

πέραν gen: on the other side (23, adverb)

περί gen: concerning, about (333, preposition) acc: around



περιβάλλω I put on, clothe (23, cv-2d[1]) -, περιέβαλον, -, περιβέβλημαι, -  
 περιπατέω I walk (around), live (95, cv-1d[2a]) (περιεπάτου), περιπατήσω, περιεπάτησα, -, -, -  
 περισσεύω I abound (39, v-1a[6]) (ἐπερίσσευον), -, ἐπερίσσευσα, -, -, περισσευθήσομαι  
 περισσότερος, -τέρα, -ον greater, more (16, a-1a[1])  
 περισσοτέρως greater, more (12, adverb)  
 περιστέρα, -ᾶς, ἡ dove (10, n-1a)  
 περιτέμνω I circumcise (17, cv-3a[1]) -, περιέτεμον, -, περιτέτμημαι, περιετέμην  
 περιτομή, -ῆς, ἡ circumcision (36, n-1b)  
 πετεινόν, -οῦ, τό bird (14, n-2c)  
 πέτρα, -ας, ἡ rock (15, n-1a)  
 Πέτρος, -ου, ὁ Peter (156, n-2a)  
 πηγή, -ῆς, ἡ spring, fountain (11, n-1b)  
 πιάζω I seize, take hold of (12, v-2a[1]) -, ἐπίασα, -, -, ἐπιάσθην  
 Πιλάτος, -ου, ὁ Pilate (55, n-2a)  
 πῖμπλημι I fill, fulfill (24, v-6a) -, ἐπλησα, -, πέπλησμαι, ἐπλήσθην  
 πίνω I drink (73, v-3a[1]) (ἐπινον), πίομαι, ἔπιον, πέπωκα, -, ἐπόθην  
 πίπτω I fall (90, v-1b[3]) (ἐπιπτον), πεσοῦμαι, ἐπεσον or ἔπεσα, πέπτωκα, -, -  
 πιστεύω I believe, have faith (in), trust (241, v-1a[6]) (ἐπίστευον), πιστεύσω, ἐπίστευσα, πεπίστευκα, πεπίστευμαι, ἐπιστεύθην  
 πίστις, πίστεως, ἡ faith, belief (243, n-3e[5b])  
 πιστός, -ή, -όν faithful, believing (67, a-1a[2a])

πλανᾶω I go astray, mislead (39, v-1d[1a]) πλανήσω, ἐπλάνησα, -, πεπλάνημαι, ἐπλανήθην  
 πλάνη, -ης, ἡ error (10, n-1b)  
 πλείων, πλείον larger, more (55, a-4b[1])  
 πλεονεξία, -ας, ἡ greediness (10, n-1a)  
 πληγή, -ῆς, ἡ plague, blow, wound (22, n-1b)  
 πλῆθος, -ους, τό multitude (31, n-3d[2b])  
 πληθύνω I multiply, increase (12, v-1c[2]) (ἐπληθυνόμεν), πληθυνῶ, ἐπλήθυνα, -, -, ἐπληθύνθην  
 πλὴν nevertheless, but (31, adverb) gen: except  
 πλήρης, -ες full (17, a-4a)  
 πληρώω I fill, complete, fulfill (86, v-1d[3]) (ἐπλήρουν), πληρώσω, ἐπλήρωσα, πεπλήρωκα, πεπλήρωμαι, ἐπληρώθην  
 πλήρωμα, -ατος, τό fullness (17, n-3c[4])  
 πλησίον near (17, adverb) noun: neighbor  
 πλοῖον, -ου, τό ship, boat (68, n-2c)  
 πλούσιος, -α, -ον rich (28, a-1a[1])  
 πλουτέω I am rich (12, v-1d[2a]) -, ἐπλούτησα, πεπλούτηκα, -, -  
 πλοῦτος, -ου, ὁ wealth (22, n-2a)  
 πνεῦμα, -ατος, τό spirit, Spirit, wind, breath, inner life (379, n-3c[4])  
 πνευματικός, -ή, -όν spiritual (26, a-1a[2a])  
 πόθεν from where? from whom? (29, adverb)  
 ποιέω I do, make (568, v-1d[2a]) (ἐποίουν), ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, -  
 ποικίλος, -η, -ον diverse, manifold (10, a-1a[2a])

ποιμαίνω I shepherd (11, v-2d[4])  
ποιμανῶ, ἐποίμανα, -, -, -

ποιμήν, -ένος, ὁ shepherd (18,  
n-3f[1b])

ποῖος, -α, -ον of what kind? which?  
what? (33, a-1a[1])

πόλεμος, -ου, ὁ war (18, n-2a)

πόλις, -εως, ἡ city (162, n-3e[5b])

πολλάκις often, frequently (18,  
adverb)

πολύς, πολλή, πολύ singular: much  
(416, a-1a[2a]) plural: many  
adverb: often

πονηρός, -ά, -όν evil, bad (78, a-1a[1])

πορεύομαι I go, proceed, live (153,  
v-1a[6]) (ἐπορεύομην), πορεύσομαι,  
-, -, πεπόρευμαι, ἐπορεύθη

πορνεία, -ας, ἡ fornication (25, n-1a)

πόρνη, -ης, ἡ prostitute (12, n-1b)

πόρνος, -ου, ὁ fornicator (10, n-2a)

πόσος, -η, -ον how great? how much?  
how many? (27, a-1a[2a])

ποταμός, -οῦ, ὁ river (17, n-2a)

ποτέ at some time (29, particle)

πότε when? (19, adverb)

ποτήριον, -ου, τό cup (31, n-2c)

ποτίζω I give to drink (15, v-2a[1])  
(ἐπότιζον), -, ἐπότισα, πεπότικα, -,  
ἐποτίσθη

ποῦ where? (48, adverb)

πούς, ποδός, ὁ foot (93, n-3c[2])

πράγμα, -ατος, τό deed, matter, thing  
(11, n-3c[4])

πράσσω I do (39, v-2b) πράξω,  
ἔπραξα, πέπραχα, πέπραγμα, -

πραΰτης, -ῆτος, ἡ gentleness,  
humility (11, n-3c[1])

πρεσβύτερος, -α, -ον elder (66,  
a-1a[1])

πρίν before (13, conjunction;  
preposition)

πρό gen: before (47, preposition)

προάγω I go before (20, cv-1b[2])  
(προήγον), προάξω, προήγαγον, -, -, -

πρόβατον, -ου, τό sheep (39, n-2c)

πρόθεσις, -εως, ἡ plan, purpose (12,  
n-3e[5b])

προλέγω I tell beforehand (15,  
cv-1b[2]) -, προεἶπον or προεἶπα, -,  
προεἶρηκα or προεἶρημαι, -

πρός acc: to, towards, with (700,  
preposition)

προσδέχομαι I receive, wait for (14,  
cv-1b[2]) (προσεδεχόμεν), -,  
προσεδεξάμην, -, -, -

προσδοκάω I wait for, expect (16,  
cv-1d[1a]) (προσεδόκων), -, -, -, -, -

προσέρχομαι I come/go to (86,  
cv-1b[2]) (προσηρχόμεν), -,  
προσηλθον, προσεληλυθα, -, -

προσευχή, -ῆς, ἡ prayer (36, n-1b)

προσεύχομαι I pray (85, cv-1b[2])  
(προσηυχόμεν), προσεύξομαι,  
προσηυξάμην, -, -, -

προσέχω I am concerned about, I  
give heed to (24, cv-1b[2])  
(προσεῖχον), -, -, προσέσχηκα, -, -

προσκαλέω I summon (29,  
cv-1d[2a]) -, προσεκαλεσάμην, -,  
προσκέκλημαι, -

προσκαρτερέω I am devoted to, I am  
faithful (10, cv-1d[2a])  
προσκαρτερήσω, -, -, -, -

προσκυνέω I worship (60, cv-3b))  
(προσεκύνουν), προσκυνήσω,  
προσεκύνησα, -, -, -

προσλαμβάνω I receive (12,  
cv-3a[2b]) -, προσελαβόμεν, -, -, -

προστίθημι I add to (18, cv-6a)  
(προσετίθουν), -, προσέθηκα, -, -,  
προσετέθη



προσφέρω I bring to, offer, present (47, cv-1c[1]) (προσέφερον), -, προσήνεγκον or προσήνεγκα, προσενήνοχα, -, προσηνέχθην

πρόσωπον, -ου, τό face, appearance (76, n-2c)

πρότερος, -α, -ον former, earlier (11, a-1a[1])

προφητεία, -ας, ή prophecy (19, n-1a)

προφητεύω I prophesy (28, v-1a[6]) (ἐπροφήτευον), προφητεύσω, ἐπροφήτευσα or προεφήτευσα, -, -, -

προφήτης, -ου, ό prophet (144, n-1f)

πρωί early, early in the morning (12, adverb)

πρωτός, -η, -ον first, earlier (155, a-1a[2a])

πτωχός, -ή, -όν poor (34, a-1a[2a]) noun: a poor person

πύλη, -ης, ή gate, door (10, n-1b)

πυλών, -ῶνος, ό gateway, gate (18, n-3f[1a])

πυνθάνομαι I inquire (12, v-3a[2b]) (ἐπυνθανόμην), -, ἐπυθόμην, -, -, -

πῦρ, πυρός, τό fire (71, n-3f[2a])

πωλέω I sell (22, v-1d[2a]) (ἐπώλουν), -, ἐπώλησα, -, -, -

πῶλος, -ου, ό colt (12, n-2a)

πῶς how? (103, particle)

πώς somehow, perhaps (15, particle)

## ῥῶ

ῥαββί, ό rabbi, master (15, n-3g[2])

ῥάβδος, -ου, ή staff, rod (12, n-2b)

ῥήμα, -ατος, τό word, saying (68, n-3c[4])

ρίζα, -ης, ή root (17, n-1c)

ῥύομαι I rescue, deliver (17, v-1a[4]) ῥύσομαι, ἐρρυσάμην, -, -, ἐρρύσθην

Ῥωμαίος, -α, -ον Roman (12, a-1a[1])

## σίγμα

σάββατον, -ου, τό Sabbath, week (68, n-2c)

Σαδδουκαίος, -ου, ό Sadducee (14, n-2a)

σαλεύω I shake (15, v-1a[6]) -, ἐσάλευσα, -, σεσάλευμαι, ἐσαλεύθην

σάλπιγξ, -ιγγος, ή trumpet (11, n-3b[2])

σαλπίζω I blow a trumpet (12, v-2a[1]) σαλπίσω, ἐσαλπισα, -, -, -

Σαμάρεια, -ας, ή Samaria (11, n-1a)

σάρξ, σαρκός, ή flesh, body (147, n-3b[1])

σατανᾶς, -ᾶ, ό Satan (36, n-1e)

Σαῦλος, -ου, ό Saul (15, n-2a)

σεαυτοῦ, -ῆς of yourself (43, a-1a[2b])

σέβω I worship (10, v-1b[1])

σεισμός, -οῦ, ό earthquake (14, n-2a)

σημεῖον, -ου, τό sign, miracle (77, n-2c)

σήμερον today (41, adverb)

σιγάω I keep silent, become silent (10, v-1d[1a]) -, ἐσίγησα, -, σεσίγημαι, -

Σίλας, -ᾶ, ό Silas (12, n-1e)

Σίμων, -ωνος, ό Simon (75, n-3f[1a])

σίτος, -ου, ό wheat (14, n-2a)

σιωπάω I keep silent, become silent (10, v-1d[1a]) (ἐσιώπων), σιωπήσω, ἐσιώπησα, -, -, -

σκανδαλίζω I cause to sin (29, v-2a[1]) (ἐσκανδαλιζόμην), -, ἐσκανδάλισα, -, -, ἐσκανδαλίσθην

σκάνδαλον, -ου, τό temptation to sin, offense (15, n-2c)



- σκεῦος, -ους, τό instrument, vessel (23, n-3d[2b]) plural: goods, things
- σκηνή, -ῆς, ἡ tent, tabernacle (20, n-1b)
- σκοτία, -ας, ἡ darkness (16, n-1a)
- σκοτός, -ους, τό darkness (31, n-3d[2b])
- Σολομῶν, -ῶνος, ὁ Solomon (12, n-3c[5b])
- σός, σή, σόν your, yours (singular) (25, a-1a[2a])
- σοφία, -ας, ἡ wisdom (51, n-1a)
- σοφός, -ή, -όν wise (20, a-1a[2a])
- σπείρω I sow (52, v-2d[3]) -, ἔσπειρα, -, ἔσπαρμαι, -
- σπέρμα, -ατος, τό seed, descendants (43, n-3c[4])
- σπλαγχνίζομαι I have pity, feel sympathy (12, v-2a[1]) -, -, -, -, ἔσπλαγχνίσθη
- σπλάγχνον, -ου, τό heart, affection (11, n-2c)
- σπουδάζω I am eager, I am zealous, I hasten (11, v-2a[1]) σπουδάσω, ἔσπούδασα, -, -, -
- σπουδή, -ῆς, ἡ earnestness, diligence (12, n-1b)
- σταυρός, -οῦ, ὁ cross (27, n-2a)
- σταυρώω I crucify (46, v-1d[3]) σταυρώσω, ἔσταύρωσα, -, ἔσταύρωμαι, ἔσταυρώθη
- στέφανος, -ου, ὁ wreath, crown (18, n-1e)
- στήκω I stand firm (11, v-1b[2]) (ἔστηκεν), -, -, -, -, -
- στηρίζω I establish, strengthen (13, v-2a[2]) στηρίζω, ἔστηριξα or ἔστηρισα, -, ἔστηριγμαι, ἔστηρίχθη
- στόμα, -ατος, τό mouth (78, n-3c[4])
- στρατηγός, -οῦ, ὁ commander, magistrate (10, n-2a)
- στρατιώτης, -οῦ, ὁ soldier (26, n-1f)
- στρέφω I turn (21, v-1b[1]) -, ἔστρεψα, -, -, ἔστράφην
- σύ you (singular) (1067, a-5a)
- συγγενής, -ές related (11, a-4a) noun: a relative
- συζητέω I dispute, discuss (10, cv-1d[2a]) (συνεζήτου), -, -, -, -, -
- συκῆ, -ῆς, ἡ fig tree (16, n-1h)
- συλλαμβάνω I seize, conceive (16, cv-3a[2b]) συλλήψομαι, συνέλαβον, συνείληφα, -, συνελήμφθη
- συμφέρω I am useful (15, cv-1c[1]) (impersonally) it is profitable -, συνήνεγκα, -, -, -
- σύν dat: with (128, preposition)
- συνάγω I gather together, invite (59, cv-1b[2]) συνάξω, συνήγαγον, -, συνήγμαι, συνήχθη
- συναγωγή, -ῆς, ἡ synagogue, meeting (56, n-1b)
- σύνδουλος, -ου, ὁ fellow slave (10, n-2a)
- συνέδριον, -ου, τό the Sanhedrin, a council (22, n-2c)
- συνείδησις, -εως, ἡ conscience (30, n-3e[5b])
- συνεργός, -οῦ, ὁ helping (13, n-2a) noun: helper, fellow worker
- συνέρχομαι I assemble, travel with (30, cv-1b[2]) (συνηρχόμην), -, συνῆλθον, συνελήλυθα, -, -
- συνέχω I distress, oppress (12, cv-1b[2]) (συνειχόμην), συνέξω, συνέσχον, -, -, -
- συνίημι I understand (26, cv-6a) συνήσω, συνήκα, -, -, -
- συνίστημι I commend, demonstrate (16, cv-6a) -, συνέστησα, συνέστηκα, -, - also formed as a regular verb, συνιστάνω

σφάζω I slaughter (10, v-2a[2])  
σφάξω, ἔσφαξα, -, ἔσφαγμαί,  
ἔσφάγην

σφόδρα extremely, greatly (11,  
adverb)

σφραγίζω I seal, mark (15, v-2a[1]) -,  
ἔσφράγισα, -, ἔσφράγισμαι,  
ἔσφραγίσθην

σφραγίς, -ῖδος, ἡ seal (16, n-3c[2])

σχίζω I split, divide (11, v-2a[1])  
σχίσω, ἔσχισα, -, ἔσχίσθην

σώζω I save, deliver, rescue (106,  
v-2a[1]) (ἔσωζον), σώσω, ἔσωσα,  
σέσωκα, σέσωσμαι, ἐσώθην

σῶμα, -ματος, τό body (142, n-3c[4])

σωτήρ, -ῆρος, ὁ savior, deliverer (24,  
n-3f[2a])

σωτηρία, -ας, ἡ salvation,  
deliverance (46, n-1a)

## ταῦ

τάλαντον, -ου, τό talent (a Greek  
monetary unit) (14, n-2c)

ταπεινώω I humble (14, v-1d[3])  
ταπεινώσω, ἔταπεινώσα, -, -,  
ἔταπεινώθην

ταράσσω I trouble, disturb (17, v-2b)  
(ἐτάρασσον), -, ἐτάραξα, -,  
τετάραγμαί, ἐταράχθην

ταχέως quickly (15, adverb)

ταχύς, -εῖα, -ύ quick, swift (13, a-2a)  
adverb: quickly

τε and (so), so (215, particle)

τέκνον, -ου, τό child, descendant (99,  
n-2c)

τέλειος, -α, -ον perfect, complete (19,  
a-1a[1])

τελειόω I perfect, complete,  
accomplish (23, v-1d[3]) -,  
ἐτελείωσα, τετελείωκα,  
τετελειώμαι, ἐτελειώθην

τελευτάω I die (11, v-1d[1a]) -,  
ἐτελεύτησα, τετελεύτηκα, -, -

τελέω I finish, fulfill (28, v-1d[2b])  
τελέσω, ἐτέλεσα, τετέλεκα,  
τετέλεσμαι, ἐτελέσθην

τέλος, -ους, τό end, goal (40,  
n-3d[2b])

τελώνης, -ου, ὁ tax collector (21,  
n-1f)

τέρας, -ατος, τό wonder, omen (16,  
n-3c[6a])

τέσσαρες, -ων four (41, a-4b[2])

τεσσεράκοντα forty (22, n-3g[2],  
indeclinable)

τέταρτος, -η, -ον fourth (10, a-1a[2a])

τηρέω I keep, guard, observe (70,  
v-1d[2a]) (ἐτήρουν), τηρήσω,  
ἐτήρησα, τετήρηκα, τετήρημαι,  
ἐτηρήθην

τίθημι I put, place (100, v-6a)  
(ἐτίθην), θήσω, ἔθηκα, τέθεικα,  
τέθειμαι, ἐτέθην

τίκτω I give birth to (18, v-1b[2])  
τέξομαι, ἔτεκον, -, -, ἐτέχθην

τιμάω I honor (21, v-1d[1a]) τιμήσω,  
ἐτίμησα, -, τετίμημαι, -

τιμή, -ῆς, ἡ honor, price (41, n-1b)

τίμιος, -α, -ον costly, precious (13,  
a-1a[1])

Τιμόθεος, -ου, ὁ Timothy (24, n-2a)

τις, τι someone, something, a  
certain one, a certain thing,  
anyone, anything (543, a-4b[2])

τίς, τί who? what? which? why?  
(546, a-4b[2])

Τίτος, -ου, ὁ Titus (13, n-2a)

τοιούτος, -αῦτη, -οῦτον such, of such  
a kind (57, a-1a[2b])

τολμάω I dare, bring myself to (16,  
v-1d[1a]) (ἐτόλμων), τολμήσω,  
ἐτόλμησα, -, -, -



τόπος, -ου, ὁ place, location (94, n-2a)  
 τοσοῦτος, -αύτη, -οῦτον so great, so much, so many (20, a-1a[2b])  
 τότε then, thereafter (160, adverb)  
 τράπεζα, -ης, ἡ table (15, n-1c)  
 τρεῖς, τρία three (69, a-4a)  
 τρέχω I run (20, v-1b[2]) (ἔτρεχον), -, ἔδραμον, -, -, -  
 τριάκοντα thirty (11, n-3g[2])  
 τρίς three times (12, adverb)  
 τρίτος, -η, -ον third (56, a-1a[2a])  
 τρόπος, -ου, ὁ manner, way (13, n-2a)  
 τροφή, -ῆς, ἡ food (16, n-1b)  
 τυγχάνω I attain (12, v-3a[2b]) (impersonally) happen, turn out -, ἔτυχον, τέτευχα, -, -  
 τύπος, -ου, ὁ type, pattern (15, n-2a)  
 τύπτω I strike (13, v-4) (ἔτυπτον), -, -, -, -  
 Τύρος, -ου, ὁ Tyre (11, n-2b)  
 τυφλός, -ή, -όν blind (50, a-1a[2a])

## ὕ ψιλόν

ὕγιαίνω I am healthy, I am sound (12, v-2d[4])  
 ὕγιής, -ές whole, healthy (11, a-4a)  
 ὕδωρ, ὕδατος, τό water (76, n-3c[6b])  
 υἱός, -οῦ, ὁ son, descendant (377, n-2a)  
 ὑμεῖς you (plural) (1840, a-5a)  
 ὑμέτερος, -α, -ον your (plural) (11, a-1a[1])  
 ὑπάγω I depart (79, cv-1b[2]) (ὑπήγον), -, -, -, -, -  
 ὑπακοή, -ῆς, ἡ obedience (15, n-1b)  
 ὑπακούω I obey (21, cv-1a[8]) (ὑπήκουον), -, ὑπήκουσα, -, -, -

ὕπαντάω I meet, go to meet (10, cv-1d[1a]) (ὑπήντων), -, -, -, -, -  
 ὑπάρχω I am, exist (60, cv-1b[2]) (ὑπήρχον), -, -, -, -, - τά ὑπάρχοντα: one's belongings  
 ὑπέρ gen: in behalf of (150, preposition) acc: above  
 ὑπηρετής, -ου, ὁ servant, assistant (20, n-1f)  
 ὑπό gen: by (220, preposition) acc: under  
 ὑπόδημα, -ατος, τό sandal, shoe (10, n-3c[4])  
 ὑποκάτω gen: under, below (11, preposition)  
 ὑποκριτής, -οῦ, ὁ hypocrite (17, n-1f)  
 ὑπομένω I endure (17, cv-1c[2]) -, ὑπέμεινα, ὑπομεμένηκα, -, -  
 ὑπομονή, -ῆς, ἡ endurance, perseverance (32, n-1b)  
 ὑποστρέφω I return, turn back (35, cv-1b[1]) (ὑπέστρεφον), ὑποστρέψω, ὑπέστρεψα, -, -, -  
 ὑποτάσσω I subject, subordinate (38, cv-2b) -, ὑπέταξα, -, ὑποτάγαμαι, ὑπετάγην  
 ὑστερέω I lack (16, v-1d[2a]) -, ὑστέρησα, ὑστέρηκα, ὑστέρημαι, ὑστερήθην  
 ὕστερος, -α, -ον later, then (12, a-1a[1]) adverb: finally  
 ὑψηλός, -ή, -όν high, exalted (11, a-1a[2a])  
 ὕψιστος, -η, -ον highest (13, a-1a[2a])  
 ὑψώω I exalt, lift up (20, v-1d[3]) ὑψώσω, ὕψωσα, -, -, ὑψώθην

## φῖ

φάινω I shine (31, v-2d[4]) (passive) I appear φανήσομαι, ἔφανα, -, -, ἐφάνην



φανερός, -ά, -όν visible, evident, known (18, a-1a[1])  
 φανερώ I reveal, make known (49, v-1d[3]) φανερώσω, ἐφανέρωσα, -, πεφανέρωμαι, ἐφανερώθη  
 Φαρισαῖος, -ου, ὁ Pharisee (98, n-2a)  
 φείδομαι I spare (10, v-1b[3])  
 φείσομαι, ἐφεισάμην, -, -, -  
 φέρω I carry, bear, lead (66, v-1c[1])  
 (ἔφερον), οἴσω, ἤνεγκα, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθη  
 φεύγω I flee (29, v-1b[2]) φεύξομαι, ἔφυγον, πέφευγα, -, -  
 φημί I say, affirm (66, v-6b) (ἔφη), -, ἔφη, -, -, -  
 Φῆστος, -ου, ὁ Festus (13, n-2a)  
 φιάλη, -ης, ἡ bowl (12, n-1b)  
 φιλέω I love, like (25, v-1d[2a])  
 (ἐφίλου), -, ἐφίλησα, πεφίληκα, -, -  
 Φίλιππος, -ου, ὁ Philip (36, n-2a)  
 φίλος, -η, -ον beloved (29, a-1a[2a])  
 noun: friend  
 φοβέομαι I fear (95, v-1d[2a])  
 (ἐφοβούμην), -, -, -, -, ἐφοβήθη  
 φόβος, -ου, ὁ fear, reverence (47, n-2a)  
 φονεύω I kill, murder (12, v-1a[6])  
 φονεύσω, ἐφόνευσά, -, -, -  
 φρονέω I think, regard (26, v-1d[2a])  
 (ἐφρονούμην), φρονήσω, -, -, -, -  
 φρόνιμος, -η, -ον prudent, sensible (14, a-3a)  
 φυλακή, -ῆς, ἡ prison, watch (47, n-1b)  
 φυλάσσω I guard, observe (31, v-2b)  
 φυλάξω, ἐφύλαξα, -, -, -  
 φυλή, -ῆς, ἡ tribe, nation (31, n-1b)  
 φύσις, -εως, ἡ nature (14, n-3e[5b])  
 φυτεύω I plant (11, v-1a[6])  
 (ἐφύτευον), -, ἐφύτευσα, -, πεφύτευμαι, ἐφυτεύθη

φωνέω I call out, summon (43, v-1d[2a]) (ἐφώνουν), φωνήσω, ἐφώνησα, -, -, ἐφωνήθη  
 φωνή, -ῆς, ἡ sound, noise, voice (139, n-1b)  
 φῶς, φωτός, τό light (73, n-3c[6c])  
 φωτίζω I illuminate, enlighten (11, v-2a[1]) φωτίσω, ἐφώτισα, -, πεφώτισμαι, ἐφωτίσθη

## χῖ

χαίρω I rejoice (74, v-2d[2])  
 (ἔχαιρον), χαρήσομαι, -, -, -, ἐχάρην  
 χαρά, -ᾶς, ἡ joy, delight (59, n-1a)  
 χαρίζομαι I give freely, forgive (23, v-2a[1]) χαρίσομαι, ἐχαρισάμην, -, κεχάρισμαι, ἐχαρίσθη  
 χάρις, -ιτος, ἡ grace, favor, kindness (155, n-3c[1])  
 χάρισμα, -ατος, τό gift (17, n-3c[4])  
 χεῖρ, χειρός, ἡ hand, arm, finger (177, n-3f[2a])  
 χείρων, -ον worse (11, a-4b[1])  
 χήρα, -ας, ἡ widow (26, n-1a)  
 χιλίαρχος, -ου, ὁ military tribune (21, n-2a)  
 χιλιάς, -άδος, ἡ thousand (23, n-3c[2])  
 χίλιοι, -αι, -α thousand (10, a-1a[1])  
 χιτών, -ῶνος, ὁ tunic (11, n-3f[1a])  
 χοῖρος, -ου, ὁ pig (12, n-2a)  
 χορτάζω I feed, fill, satisfy (16, v-2a[1]) -, ἐχόρτασα, -, -, ἐχορτάσθη  
 χόρτος, -ου, ὁ grass, hay (15, n-2a)  
 χράομαι I use, make use of (11, v-1d[1a]) (ἐχρώμην), -, ἐχρησάμην, -, κέχρημαι, -  
 χρεία, -ας, ἡ need (49, n-1a)

χρηστότης, -ητος, ή goodness,  
 kindness (10, n-3c[1])  
 Χριστός, -οῦ, ὁ Christ, Messiah,  
 Anointed One (529, n-2a)  
 χρόνος, -ου, ὁ time (54, n-2a)  
 χρυσίον, -ου, τό gold (12, n-2c)  
 χρυσός, -οῦ, ὁ gold (10, n-2a)  
 χρυσοῦς, -ῆ, -οῦν golden (18, a-1b)  
 χυλός, -ή, -όν lame (14, a-1a[2a])  
 χώρα, -ας, ή land, region (28, n-1a)  
 χωρέω I go out, reach (10, v-1d[2a])\*  
 χωρήσω, ἐχώρησα, κεχώρηκα, -, -  
 χωρίζω I separate (13, v-2a[1])  
 χωρίσω, ἐχώρισα, -, κεχώρισμαι,  
 ἐχωρίσθην  
 χωρίον, -ου, τό place, land, field (10,  
 n-2c)  
 χωρίς gen: without, apart from (41,  
 preposition)

## ψῖ

ψεύδομαι I lie (12, v-1b[3])  
 ψεύσομαι, ἐψευσάμην, -, -, -

ψευδοπροφήτης, -ου, ὁ false prophet  
 (11, n-1f)  
 ψεῦδος, -ους, τό lie (10, n-3d[2b])  
 ψεύστης, -ου, ὁ liar (10, n-1f)  
 ψυχή, -ῆς, ή soul, life, self (103, n-1b)

## ὦ μέγα

ὦ O! (20, n-3g[2])  
 ὦδε here (61, adverb)  
 ὥρα, -ας, ή hour, occasion, moment  
 (106, n-1a)  
 ὡς as, like, when, that, how, about  
 (504, adverb)  
 ὡσαύτως similarly, likewise (17,  
 adverb)  
 ὡσεὶ as, like, about (21, particle)  
 ὥσπερ just as (36, particle)  
 ὥστε therefore, so that (83, particle)  
 ὠφελέω I help, benefit (15, v-1d[2a])  
 ὠφελήσω, ὠφέλησα, -, -, ὠφελήθην



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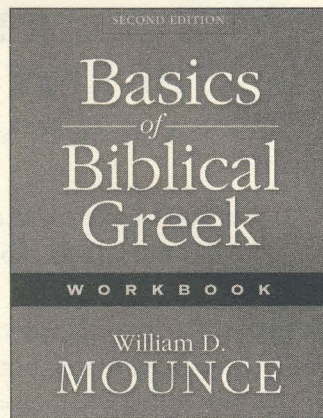
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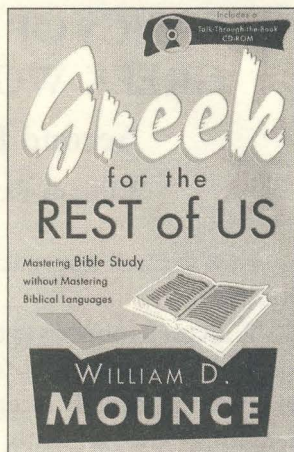
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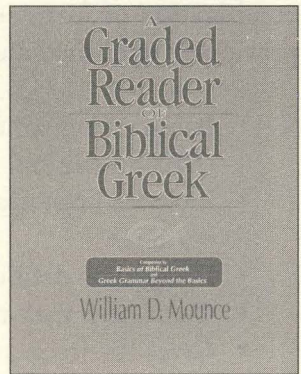
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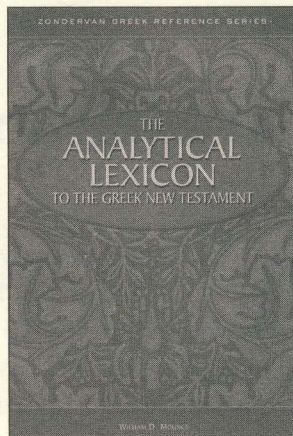
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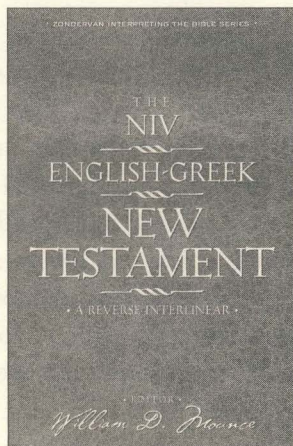
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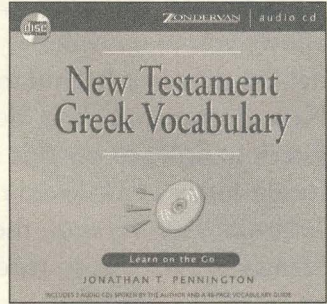
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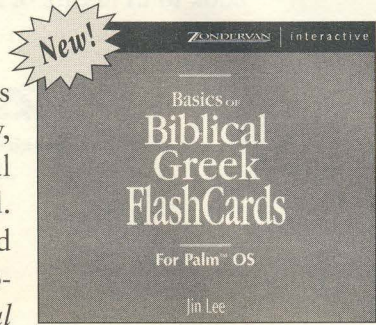
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