

THE ELEMENTS OF  
NEW TESTAMENT  
Greek

JEREMY DUFF  
WITH A FOREWORD BY  
DAVID WENHAM



CAMBRIDGE

THIRD EDITION

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## **The Elements of New Testament Greek**

Since 1914 Cambridge University Press has published *The Elements of New Testament Greek*, a best-selling textbook for scholars and students of the Bible. The original book by H.P.V. Nunn was replaced and succeeded in 1965 by J.W. Wenham's book of the same title; now Jeremy Duff has produced a new book to continue this long-established tradition into the twenty-first century.

Learning Greek is a journey of many steps. In this book every one of these steps is explained clearly and reviewed using practice questions and exercises. The lessons are ordered so that the most important aspects of Greek are learnt first and the vocabulary consists of the most commonly occurring words in the New Testament. The hundreds of examples cover every book of the New Testament and there is a New Testament passage to translate in almost every chapter.

Software containing drills for vocabulary and grammar, additional practice sentences and a Tutor's pack of PowerPoint™ slides is available to complement this book and may be found on-line at <http://www.cambridge.org/0521755514>. An audio CD set containing the vocabulary, paradigms and New Testament passages from the book is also available as a study aid (ISBN 0 521 61473 2).

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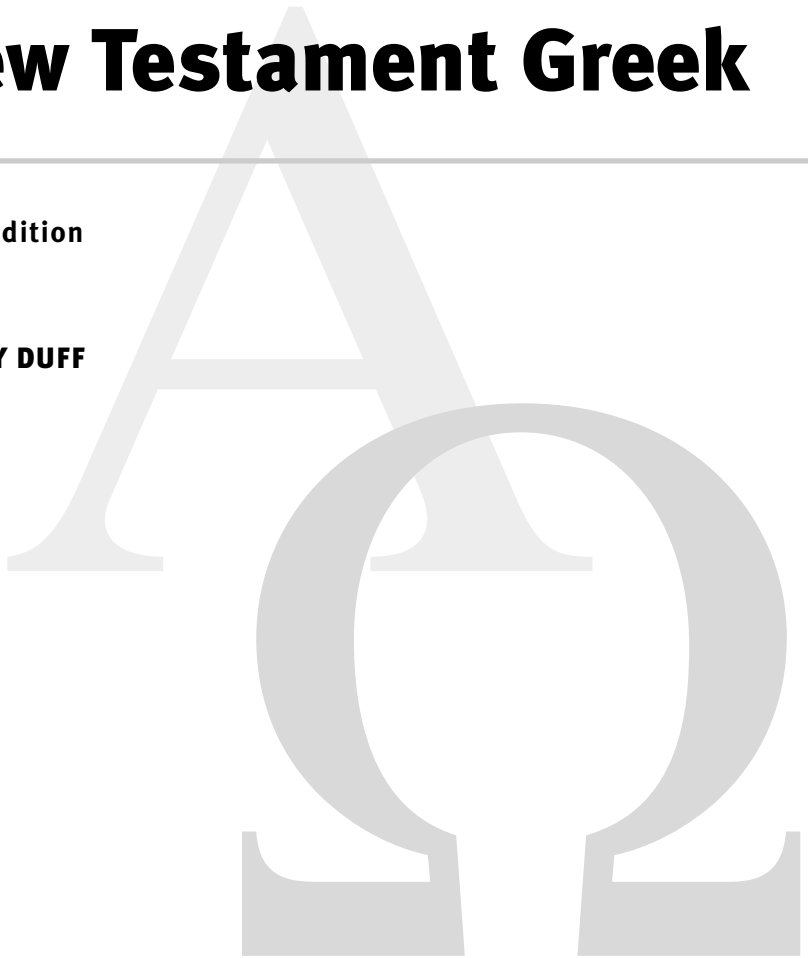


# The Elements of New Testament Greek

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Third Edition

**JEREMY DUFF**



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*The Elements of New Testament Greek* by H.P.V. Nunn was originally published by Cambridge University Press in 1914, with many reprints.

It was succeeded and replaced by *The Elements of New Testament Greek* by J.W. Wenham, first published in 1965, with many reprints up to 1991, when a revised and corrected reprint was issued, followed by further reprints to 2004.

*The Elements of New Testament Greek*, third edition by Jeremy Duff succeeds and replaces the above works.

**FOR MY STUDENTS**





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## Foreword

When I was approached by Cambridge University Press and asked if I would be interested in writing a revision of my late father's *The Elements of New Testament Greek*, I was grateful for the invitation, but I declined. I am someone who uses Greek in my work, but I have not taught beginners' Greek very much at all. My father's book came out of practical classroom teaching, and any effective revision would have to be done by a teacher.

Dr Jeremy Duff is such a teacher, and a very effective one. When he began teaching Greek at Wycliffe Hall in Oxford, what is often an unpopular subject suddenly started to go down very well. Students actually enjoyed Greek! So it occurred to me that Jeremy would be a worthy reviser of the *Elements*. I was very glad that Cambridge University Press, having been put in touch with Jeremy, agreed that he should be given the task of revising the book.

In fact what has come out is much more than a revision. It is in almost all respects a brand new book, though arising out of Wenham. There is an excellent precedent for such a revision, because my father's work was a similarly radical revision of H.P.V. Nunn's earlier book.

My pleasure in writing this foreword is twofold. First, Jeremy is a friend and a colleague of mine at Wycliffe Hall in Oxford; he is someone who has brought energy and interest to the college, and not just to the teaching of Greek. Secondly, of course, I am glad to write this foreword because of my father. He was amazed at how long and well his version of the *Elements* lasted. It is a tribute to how good his book was that it went on and on while other books came and went. But he firmly expected it to be superseded before too long, and I am sure he would be glad to see it superseded by someone like Jeremy! And maybe it is good anyway to be superseded as the author of a Greek textbook: my father sometimes said that he was probably the best-hated name in the theological college world. That was in the days when most theological students had to study Greek, even if they weren't any good at it and even if they didn't wish to. Maybe the hatred is diminished now, but if Jeremy is willingly taking over the role of best-hated name, then we may be grateful on my father's part!

The other side to that, of course, is that significant numbers of people in many countries are grateful for my father's book. Learning Greek may be a slog, especially for some; but, just as with learning a musical instrument, the rewards for hard work can be very great.

Admittedly, that point is not appreciated by many in the modern world. Studying ancient languages seems completely pointless to them. It isn't, of course. Historical study, including the study of ancient languages, can be most instructive for understanding culture and for understanding human beings and human nature. But for most of those who study New Testament Greek it is not just any old historical language: it is a door into the Christian Scriptures, which makes it significant for anyone who is interested in Christianity. For Christians it makes it very significant indeed, since the Bible is their foundational text, which they believe to have been given by God's inspiration and to contain God's word for the world.

This was my father's interest in it. He wrote numerous books on the Bible, starting with *Christ and the Bible*, in which he showed that Christian reverence for the Bible has its roots in Jesus' own teaching. His interest in Greek was because he believed that the Bible should be studied with great care: the words matter, and so does the original meaning of those words. Translations are often very good, but not always, and going back to the original is very worthwhile, as well as exciting for those who get some facility in the language.

I am personally grateful to my father for the example and inspiration he was as a Christian scholar who cared about the Bible and its words, and who encouraged me and many others to study it with academic integrity and honesty. Those many others include thousands of those who have been helped to get into the Greek New Testament through his book.

One of my favourite stories in the New Testament is the account of the walk to Emmaus in Luke 24: Jesus' two companions comment on how their hearts 'burned within them' as Jesus opened the Scriptures to them. Studying Greek isn't always as exciting as that, but I hope that Jeremy's book, like my father's, will be used by many and prove a door into understanding the New Testament and the remarkable person it portrays.

David Wenham,  
*Dean and Tutor in New Testament at Wycliffe Hall, Oxford.*

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# Preface

Students are the ones who matter. Students, and more generally all those wishing to learn, are the only reason for teachers and academic books to exist. For ninety years those wishing to learn to read the New Testament in Greek have been ably served by *The Elements of New Testament Greek* published by Cambridge University Press. First, in the book of that name by H.P.V. Nunn published in 1914, and then in its 1965 replacement by J.W. Wenham. So successful was John Wenham's book that for much of its forty-year history it has been the standard first-year Greek course not only in the UK but across large parts of the English-speaking world. For generations of students, 'Wenham' was synonymous with Greek.

Wenham's success was that he cared about students and did everything possible to make learning 'the elements' of New Testament Greek as simple and painless as possible. The most striking example of this was his handling of Greek accents. The scholarly tradition behind the use of accents went back many centuries, though not, as Wenham was keen to point out, back to the time of the New Testament itself. Nevertheless Wenham dispensed with accents. Or at least he dispensed with most of them – keeping only the few cases where they were useful to the student in distinguishing between otherwise identical words. Even today many scholars and teachers find this regrettable, if not even scandalous. I have never met a student, though, who shares that opinion. The student working hard to master the basic structure and vocabulary of New Testament Greek welcomes every help and simplification offered. Wenham wrote his book for them.

Time moves on, however, and by the mid-1990s Wenham's *The Elements of New Testament Greek* was beginning to look dated. Greek might not have changed much, but students had. It was time for Wenham to be replaced, just as Nunn had been forty years earlier. It was a great privilege to be asked to undertake this task.

Wenham explained his relationship to Nunn in these words: 'This started out as a radical revision, it ended as a new book.' The same is true of this book. Having taught Greek using Wenham, I was convinced of the soundness of his

approach – step-by-step learning of grammar and vocabulary, clear explanations, lots of practice exercises, and the overriding principle of teaching only ‘the elements’ of New Testament Greek, not every ‘interesting’ peculiarity. However, it could be improved and updated. Its handling of participles was often criticised for being too late, and too dense. It did not contain enough New Testament in its examples and exercises. The drip-feed of forty-four chapters wore students down. It seemed to assume a knowledge of grammatical forms. Its opening English grammar was off-putting. Its lack of a proper Greek–English dictionary was infuriating. It seemed old-fashioned.

This book aims to stand in continuity with Wenham. Other approaches to learning Greek are possible and are represented in the multitudinous Greek grammars available. But the aim of this book has been to continue with the basic approach of Wenham, and Nunn before him, but to update, improve and revise as appropriate. As I have worked on this revision, I have been overwhelmed by the amount of good-will towards *The Elements of New Testament Greek* within the Greek-teaching ‘community’. Partly, of course, this is because many of them first encountered Greek under Wenham’s guidance. But more significantly, it is because they have struggled to find anything better. For one reason or another many have moved on from Wenham, experimenting with more recent books. And yet they remain unsatisfied – what is wanted is a ‘twenty-first-century Wenham’. I hope that in some measure this book fulfils that need.

A large number of different people have helped in the writing of this book. Particular mention must be made of Susan Blackburn Griffith, who did much of the labour in producing the vocabulary lists and exercises. Thanks also are due to Jon Connell, Travis Derico, Claerwyn Frost, Jon Hyde, Hannah Rudge, Rachel Thorne and Richard Trethewey. Without their work and support it is unclear if the book would ever have seen the light of day.

Initial drafts have been used across the world by various teachers and their students, whose feedback has contributed in countless ways to the final shape and content of this book. The teachers can be named: Atsuhiko Asano, Stephanie Black, Mark Butchers, Philip Church, Peter Groves, Nicholas King, Jonathan Pennington, Marian Raiques, Daniela Schubert, Margaret Sim, Matthew Sleeman, Henry Wansborough and Paul Woodbridge. Their students, who pointed out both the good and the bad in the early drafts, are unknown to me, but deserve thanks none the less. I have also felt greatly supported in this endeavour by the wide community of Greek teachers. Among these, special thanks are due to John Dobson, who despite being the author of a notable beginners’ Greek textbook himself which takes a rather different approach, provided invaluable comments on a draft version. Naturally the mistakes and infelicities that remain are mine; indeed, various of the those mentioned above will soon discover where I failed to take their advice.

More personally, four people deserve credit in different ways for sparking off and nurturing my own interest in Greek: Douglas Cashin, Rodney Lavin, John Roberts and Brenda Wolfe. More than anyone though, thanks for this belong to Tim Duff, the real Greek expert in the Duff family. Many of the trials and tribulations of ‘the Wenham project’ have been borne by my wife Jill with characteristic love and wisdom. Final credit, though, belongs to my own students in Oxford who for almost ten years have inspired me to keep honing and developing the material, have been gracious to my mistakes and supportive of improvements, and most of all have convinced me of the value of teaching Greek. It is to them, and future students, that this book is dedicated.

Jeremy Duff  
*Wycliffe Hall, Oxford*  
*May 2004*





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# The aim of this book

This book has a single aim:

## **To help you learn enough Greek to read the New Testament.**

This might seem obvious for a book entitled *The Elements of New Testament Greek*. However, there are many books designed for those beginning to study New Testament Greek that do not focus exclusively on this aim. The point will become clearer if I highlight certain things that this book does not aim at.

This book does not set out to present my understanding of New Testament Greek. It is a book for you, not for me. If I want to impress my colleagues with my Greek expertise, I will do that elsewhere. You deserve a book written to help you. In the same way it is not a ‘Greek Grammar’, as if my work was merely to set out Greek grammar, and it is then up to you to understand it and learn it. This is a textbook, written to help you in the process of learning.

This book does not try to teach you Christianity. It assumes that you want to read the New Testament in Greek in order to understand the New Testament better. For many the reason for wanting to understand it better will be a religious motivation, and that is great – I personally share that motivation. But for others it will be different. You may be unsure about Christianity, or indeed negative towards it. Nevertheless if you want to understand the New Testament better by learning Greek, this book is for you. Knowing Greek is a tool. My aim in this book is to help you acquire that tool, not to persuade you to use it in certain ways. The reason for this approach is straightforward: learning Greek takes some effort, and this book has been written to help. And it can help most if it focuses clearly on the task in hand, and does not try to engage in wider issues. In this book you will get help with learning Greek, and nothing else.

This book does not intend to help you feel superior, to initiate you into the ranks of an elite, or to give you ammunition for pointing out the errors of others. Unfortunately, the teaching of Greek often seems to encourage this. Part of this is natural. You are acquiring a valuable new skill that will aid your understanding of the New Testament. You should be proud of this. It should

help you see the truth of what the New Testament says more clearly. However, Greek is a language, not a theological weapon. Understanding a language comes slowly. Gradually you will begin to appreciate the difficulties of Bible translators, and see how there are emphases, connections and flavours present in the Greek New Testament that are inevitably lost in translation. There are many riches to be gained from reading the New Testament in Greek. However, if you hope that after four lessons of Greek you will be shown theological secrets undreamt of by those relying on translations, you will be sadly disappointed. Reading the New Testament in Greek rather than in English is like watching a sports game on television rather than hearing it on the radio. Superior in many ways, but the score does not change.

This book does not pretend that you are learning Greek as a modern language, or that you are ‘picking up the language’ as children do. If you were learning Greek to speak it and hear it, you would learn it differently. But you are not. Young children are remarkably successful at learning languages by hearing it all around them and gradually making sense of it. But you are an adult, not a child. And adult learners, in general, want to understand and to make sense of things. After all, they are talented, rational people who are used to understanding what goes on around them. Therefore this book aims to help you progress step by step, explaining how Greek works, and as far as possible highlighting patterns and principles to make sense of what you are being asked to learn. You will not be ‘thrown in at the deep end’ and expected simply to ‘pick it up’.

Finally, the driving force of this book is not for you to have fun. I hope that you will, and you will certainly learn far better if you are enjoying it. However, let us be honest. If you wanted to have fun, you could probably think of many better ways than sitting here reading this book! You are reading this because you want to learn Greek. All Greek teachers struggle with the negative reputation that learning Greek has of being boring, complicated or too difficult. This leads to a great temptation – to sacrifice the goal of people learning Greek upon the altar of ensuring that everyone is happy and that Greek is popular. Thus a well-known phenomenon is for people to enjoy their Greek lessons greatly, but a year later to be no closer to being able to read the New Testament in Greek for themselves than they were at the beginning. My commitment to you is different. Working through this book will not always be easy. But you can rely on the fact that there is nothing in it that is not focused on helping you read the New Testament in Greek, and that when you have mastered what is in the book, you will be able to do just that. I sincerely hope that you do enjoy learning Greek, just as a coach might hope that the athlete enjoys the training sessions. But the real enjoyment for the athlete comes from winning the medal.

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# How to use this book

As well as having a clear aim, this book has been designed with particular principles in mind that give it a particular shape and structure. You will find the learning process easier if you understand these principles and are aware of the structure.

## KEY PRINCIPLE OF SELECTION

In keeping with the title ‘The Elements’ and the aim to ‘learn enough Greek to read the New Testament’, this book does not contain all of the Greek grammar there is to know. Rather it contains all that you need to know to be able to make a good start in reading the New Testament in Greek. There are various irregularities, or rare features of Greek, that are not tackled here: they are best dealt with in context later on when you meet them as you read the New Testament. This book is about equipping you to begin reading the New Testament – you will then improve by practice. The ‘Going Further’ section at the end of the book (page 237) contains ideas on how to build on what you have learnt. For now we need to focus on what is important.

The order in which material is presented has not been chosen at whim or according to some arcane academic tradition. Rather it is arranged according to what occurs most frequently in the New Testament (with slight alterations according to what forms a logical order for learning). This is most apparent in two areas. First, the order in which grammar is introduced has been based on the relative frequency of the different parts of grammar in the New Testament. Thus many teachers may find the leaving of the Passive until Chapter 15 surprising. However, in practice the Passive is rare in Greek. Similarly rare are many of the uses of the Infinitive (Chapter 18). However, the basic use of participles is common in the New Testament, and therefore it is learnt much earlier here than in many books (Chapter 7). Second, the vocabulary presented in this book is the 600 most common words in the New Testament, organised with the most common ones first (although no word will be introduced before you understand

how to use it). Thus as a learner you can be sure that each step you are asked to make has been chosen to be the most useful next step in the development of your understanding of Greek.

## CHAPTERS

There are twenty chapters in this book. Each of these focuses on a particular area of Greek grammar, as you build up your knowledge of the Greek language step by step. Each chapter is designed to be equally challenging. If you can handle the first chapter, you just need to repeat that nineteen more times, and you will be there.

## KEY GRAMMAR, HINTS AND ENGLISH GRAMMAR

The major part of the text in each of the chapters is explanation – helping you to understand a particular element of the Greek language. However, at regular intervals throughout the text you will see four different types of box appear, each with a different function.

### KEY GRAMMAR

This box contains a brief one-line summary of the point being discussed. Learn and remember these points and you are halfway there.

### Hint

This box contains a hint or suggestion to help you with the point being discussed. They do not add to the proper explanation, but rather are an aside – something that might help you remember it or recognise it in practice.

These boxes contain a cross-reference to the comparative guide to English grammar on pages 240–9. This is because Greek is often very similar to English and a pause to think about how something works in English might make the corresponding point in Greek easier to understand.



See it in English



1 Tim. 1.1: Παυλος ἀποστολος Χριστου Ἰησου ...

This marks out quotations from the New Testament, which provide a preview of the grammar point about to be explained in the following section. Many students find that these examples give a useful introduction to what is about to come and provide a ‘fixed point’ they can look back to as they start to learn the detail.

## EXERCISES AND PRACTICE

You learn by doing, not just by seeing. Therefore throughout the book there are exercises and practices for you to do. These fall into a number of different categories.

**Practice:** After each important grammar point in every chapter there is a practice section containing a number of very brief (often one word) questions. These are focused directly on the piece of grammar that has just been explained. Thus the practice questions are aimed at helping reinforce that particular grammar point.

**Half-way practice:** This occurs at about the mid-point in each chapter, except in the first two. It always consists of twelve short sentences (eight from Greek to English, four from English to Greek) giving an opportunity to consolidate the first half of the chapter before going on to the second part.

**Sentences:** At the end of each chapter, there are two sets of sentences (Chapter 1 is different since by then we have only learnt the alphabet). Each of these consists of twelve sentences for you to translate (again eight Greek to English, four English to Greek). These sentences have been chosen to help you practise what you have learnt in that chapter (grammar and vocabulary), while also integrating it into what you have learnt in previous chapters.

Thus the practice questions have been specifically created to help you focus on the new thing you are learning, while the exercises help you put this new thing in the context of what has gone before (and help you keep practising what you have already learnt). The sentences themselves are not taken directly from the New Testament – unfortunately it was not written in such a way as to provide enough sentences that only used or practised certain words or points of grammar. However, nor were the sentences simply made up. Instead, as far as possible, they are based on phrases and sentences from the New Testament that have been altered to suit the learning need – for example one word of vocabulary replaced with another. This means that from the beginning you are meeting exactly the sort of Greek that you will find in the New Testament, even if it has been altered to fit the needs of the step-by-step approach. It also means that occasionally you will notice that a sentence does not obey the rules that you have learnt. This will be because the New Testament passage it is drawing on did not follow the rules precisely either – Greek is a language, not a mathematical code. One part of learning a language is understanding which rules are a little flexible and which are not.

If you are interested in where the sentences have been drawn from, a list is provided on pages 330–2. It can be useful to see some of the slightly more unusual phrases in their original context. Of course, you can also practise your New Testament knowledge by trying to guess the source for the sentences. How many can you identify?

You might wonder why you need to translate from English into Greek (you want to read the New Testament, not write it!). Some teachers feel that this is not an important exercise, but many believe that it is only when you try writing some Greek yourself that you really understand how it works.

**Passages:** At the end of each chapter (except for the first two) a passage from the New Testament is given, quoted exactly. These have been chosen so that you should be able to translate them. However, there are always odd items that you have not yet met – particularly items of vocabulary. Therefore help is given in brackets [*like this*] throughout these passages. Thus the *sentences* are drawn from the New Testament but have been altered to fit what you know. The *passages* are exact quotations from the New Testament, with some extra help given.

**Answers:** There are many good reasons for giving the answers to the questions in the back of the book. In particular, it helps you take control of your learning. You can try out the question, and then look and see whether you have got it right. If not, you can then try to work out why. After all, the aim of the exercise is to help you learn, not to demonstrate what you do or do not know. However, as a teacher it can be helpful to be able to set questions to which you know answers are not provided, for then you can see how different learners are progressing and what further guidance they might need. Therefore, answers are provided in the back to the practice questions and to half of the sentences (section A sentences). Also, an answer to the passages can be found in any English Bible. However, no answers are provided to the section B sentences, to give your teacher the opportunity of seeing your unaided work.

## VOCABULARY

This book makes use of 600 Greek words. These have been chosen to be the most common words in the New Testament, plus a handful of others that are needed to illustrate important elements of Greek grammar, or that are particularly worth learning. This works out as meaning all of the words that occur at least twenty-three times in the New Testament, plus a handful of others. It may surprise you to learn that these words represent over 90 per cent of all the words in the New Testament. Thus familiarity with these words is an important goal to aim at: learn to recognise these 600 words, and you will recognise 90 per cent of all the words in the New Testament.

Take the following entry in the vocabulary at the end of Chapter 2 as an example:

ἄγγελος (175) – messenger, angel

This means that the Greek word ἄγγελος (pronounced an-gel-os) occurs 175 times in the New Testament and means ‘messenger’ or ‘angel’. The one Greek word overlaps with the meaning of two English words. Which would be the best way to translate it in any given situation would depend on the context. Of course, what is going on underneath is that an angel is a messenger of God, and

hence it is not surprising that Greek uses the one word with both meanings – a messenger in general, or a messenger of God. You should be aware that it is rare that a word in one language is exactly equivalent to one word in another language. There are often shades of meanings or ‘flavours’ that a word has which the ‘equivalent’ word in the other language does not have. However, you need to walk before you can run. Focus for the moment on learning the ‘basic English equivalent(s)’ of the Greek words you meet. Over time you will gain an appreciation for the particular ‘flavour’ of different Greek words.

Learning words is never easy, but it is important: grammar with no words is dead. You should follow your teacher’s guidance in what he or she wants you to memorise, but the book is designed on the basis that you do learn the vocabulary step by step. If you try to learn too many words all in one go it becomes very difficult, but broken down into weekly or daily portions it is achievable with a bit of determination, and the fact that you know that the word occurs many times in the New Testament can be an encouragement.

A hint for learning vocabulary – you need to engage your whole body in the process, not just your eyes. Staring at the list of words will get you nowhere. Write them out, say them aloud, test your friends; different approaches suit different people, but *do* something, don’t just stare. Also, it is very important to have a system of going back to the words you have previously learnt. As you keep on learning, half forgetting and then revisiting words, they will gradually stick permanently in your mind. Also, after each vocabulary, a number of ‘word helps’ are given, which are words in English that are derived from the Greek words in the vocabulary. For example, the English word ‘agriculture’ can help you remember that the Greek word ἄγρος (pronounced ag-ros) means ‘field’. Your first step in becoming familiar with the vocab should be working out which Greek word these ‘word helps’ relate to. Finally, for a particularly troublesome word, it can be helpful to think of a funny illustration involving the word. For example, to remember that δούλος (doo-los) means ‘slave’, remember that ‘slaves do lots’, or remember προσωπον (pros-oh-pon) meaning ‘face’ by the phrase ‘pour soap on’. Have a competition with your friends for who can think of the best ways of remembering the words.

## TWO PATHWAYS

As noted above, this book makes use of 600 Greek words. The first chapter contains eight words that you can understand as soon as you know the alphabet. All of the rest of the chapters contain thirty-two words. The last chapter contains the final sixteen words. One pathway to learning the elements of New Testament Greek using this book is to learn these words chapter by chapter as you progress.

Some teachers, however, find that thirty-two words in a chapter is too many, given that you are trying to master the grammar as well. Therefore this book contains an alternative pathway, focused around a more limited vocabulary of 390 words. In each vocab list and in the Greek–English dictionary, certain words are marked with an asterisk (e.g. \*βαλλω). These are the words that form this more limited group. The practice questions have been chosen so that they use only this more limited vocabulary. The sentences do use all of the words, not just these marked ones (since those taking the other pathway need practice in all the words). However, in each set of sentences at least half of them are marked with an asterisk to indicate that they use only words from the more restricted group. Thus, there are two pathways:

1. Aim at all 600 words, allowing you to do any practice questions and sentences.
2. Just focus on the 390 asterisked words, allowing you to do any practice questions, and those sentences marked with an asterisk (and the others, of course, if you are willing to look up the odd words unfamiliar to you).

## DICTIONARIES

At the end of this book there are two dictionaries – one ‘Greek–English’ and one ‘English–Greek’. These dictionaries simply gather together all of the words presented in the vocabularies at the end of each chapter. The entries for ἀγγελος (the example used above) read as follows.

ἀγγελος (175) – messenger, angel 2  
 angel (messenger) – ἀγγελος (175) 2  
 messenger (angel) – ἀγγελος (175) 2

Notice the number 2 after each of these entries. This tells you that the word is first introduced in Chapter 2. The 175 is the number of times ἀγγελος occurs in the New Testament. Notice also that in the Greek–English dictionary both possible English equivalents are given, and that in the English–Greek dictionary you are reminded of the range of meaning of the Greek word by the mention in brackets of other possible English translations.

## GRAMMAR REFERENCE

Towards the end of this book you will find grammar reference tables. For easy reference these gather together in one place material that has been introduced throughout the book.



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# The history of the Greek language

Greek is a remarkable language. We first have examples of it written down in the thirteenth century BC, and it continues to be written and spoken by millions of Greeks across the world today. Throughout this long history it has changed and evolved in many different ways, but it has always remained Greek. Such developments are not degeneration from best to worst, nor progress from simple to complex. They are simply change. As you embark on your study of Greek, it is useful to understand a little of this history, if only so that you understand what is meant by terms such as ‘classical’ or ‘koine’ or ‘modern’ Greek.

Our first glimpse of Greek is around 1300 BC, because we possess tablets dating to that period written in Greek, though using a different script (called Linear B). We then lose sight of it during the so-called ‘dark ages’ (dark because they have left us no written records) until about the eighth century BC, when we have our first inscriptions using the Greek alphabet. Not long after this the poems of Homer were written down, one of the great glories of the Greek language. By the fifth and fourth centuries BC Athens had grown to be the cultural capital of the Greek world, producing great drama, oratory, history writing and philosophy. Later this was seen as the ‘golden age’ of Greek literature and language – ‘classical’ Greek. The next crucial step came with Alexander the Great, who in ten years conquered all the lands between Greece and India. In his wake came ‘hellenization’ – the spreading of Greek language and culture. While certain aspects of Greek culture caused controversy (for example among some Jews), the language soon became the international language across a huge area. This language was known as ‘common Greek’ (the Greek word for ‘common’ is κοινή – *koine* – so you will hear it called ‘koine Greek’; modern scholars sometimes also call it ‘hellenistic Greek’). This is the language of the New Testament. By the time of Jesus the Romans had become the dominant military and political force, but the Greek language remained the ‘common language’ of the eastern Mediterranean and beyond, and Greek was still seen as the language of culture. However, many writers at this time thought that the normal spoken language of their day was inelegant and so imitated the ‘classical’ Greek of

hundreds of years before. On the whole, though, the New Testament texts show little sign of this (except, perhaps, Luke, Acts and Hebrews): they are written in common (koine) Greek, the language of normal people at the time.

Greek continued as the language of the Eastern Roman Empire (the Byzantine Empire) through to its destruction in the fifteenth century AD. Around the same time during the Renaissance in Western Europe, Greek began to be studied by scholars in order to gain access to the great Greek literature of the ancient world, including the New Testament. In the process the idea of two types of Greek – classical and New Testament – was formed, though in fact New Testament Greek is just the standard language of its day and not a separate category. Meanwhile, of course, Greeks continued to speak Greek, throughout their domination by the Empire of the Ottoman Turks, and it became the official language of the new Greek state at its independence in 1821.

# The alphabet

## 1.1 THE LETTERS OF THE GREEK ALPHABET

The first task in learning Greek is to learn the alphabet, which consists of twenty-four letters. Many are similar to English ones, and you may already be familiar with some others (for example, pi  $\pi$  and theta  $\theta$  from mathematics). Learning the alphabet has three parts.

### 1.1.1. Learning how to write each of the Greek letters

In Greek, just as in English, different people will have different styles of handwriting. Also, printed Greek often looks a little different from handwritten Greek. That is fine – the aim is not to win prizes for the artistic quality of your lettering. What matters is for the different letters to be clearly distinguished from each other. In practice, you will probably copy the style of your teacher.

### 1.1.2. Learning which sounds the different Greek letters make

Greek has been spoken for over three thousand years, and in many different dialects. This means that there is no single right way to pronounce Greek. What matters is to make each letter have its own distinctive sound. It is also useful if your pronunciation is similar to that of other biblical scholars (and your teacher and classmates) so you can understand each other.

You may wonder why pronouncing the letters is important at all, since your desire is to read Greek, not speak it. The answer is that it is almost impossible to learn vocabulary (and grammar) by sight alone – it is saying the word to yourself that helps it stick in your mind. This is why Modern Greek pronunciation is not suggested here, for in Modern Greek several vowels are pronounced alike, which makes remembering the correct spelling very difficult.

### 1.1.3. Learning the order of the Greek alphabet

This is important because you need to know Greek ‘alphabetical order’ in order to look words up in a dictionary. It is very similar to English alphabetical order, and starts alpha, beta, which is where the word ‘alpha-bet’ comes from.

Greek Letter		Called		Written in English	Sound	Note
Normal	Capital	In English	In Greek			
α	A	Alpha	άλφα	a	a as in 'hat'	1
β	B	Beta	βητα	b	as English b	
γ	Γ	Gamma	γαμμα	g	hard g as in 'get'	
δ	Δ	Delta	δελτα	d	as English d	
ε	E	Epsilon	έψιλον	e	short e as in 'met'	
ζ	Z	Zeta	ζητα	z	as English z	
η	H	Eta	ήτα	ē	long e as in 'obey'	1, 3
θ	Θ	Theta	θητα	th	as English th	
ι	I	Iota	ιώτα	i	i as in 'hit'	
κ	K	Kappa	καππα	k	as English k	
λ	Λ	Lambda	λαμβδα	l	as English l	
μ	M	Mu	μυ	m	as English m	
ν	N	Nu	νυ	n	as English n	6
ξ	Ξ	Xi	ξι	x	as English x	
ο	O	Omicron	ὀμικρον	o	short o as in 'not'	
π	Π	Pi	πι	p	as English p	
ρ	P	Rho	ρώ	r or rh	as English r	
σ or ς	Σ	Sigma	σιγμα	s	as English s	
τ	T	Tau	ταυ	t	as English t	1, 10
υ	Υ	Upsilon	ύψιλον	u	as English u	
φ	Φ	Phi	φι	ph or f	as English f	
χ	X	Chi	χι	ch or kh	hard as in 'loch'	
ψ	Ψ	Psi	ψι	ps	as in 'lips'	
ω	Ω	Omega	ώμεγα	ō	long o as in 'tone'	

## Notes

- 1 While there are five vowels in English, there are seven in Greek. This is because there are separate letters for the 'long' and 'short' versions of 'e' and 'o'.

	a	e	i	o	u
Short	α	ε	ι	ο	υ
Long	α	η	ι	ω	υ

Thus, α, ι and υ can be either short or long (hat or father, hit or antique, but or ruse) but focus on the short pronunciation for now.

- 2 γγ is pronounced as ‘ng’. Thus αγγελος is angelos (angel).
- 3 There are notable variations in how η is pronounced. While here ‘obey’ is suggested, others say ‘bear’ or ‘honey’. I suggest that you follow your teacher’s way of pronouncing it.
- 4 ι can sometimes behave as a consonant when it begins a word (i.e. like a y in English). Thus Ιακωβ is Yakōb (Jacob).
- 5 Ensure that there is a difference in sound between κ and χ, by (over-) emphasising the ‘h’ sound in χ.
- 6 Watch ν – it looks like an English v but is an n (there is no v in Greek).
- 7 Greek ρ should really be pronounced ‘aspirated’ (i.e. as ‘rh’ or rolled).
- 8 Watch ρ – it looks like an English p but is an r (the Greek ρ is π).
- 9 The letter σιγμα is written in two different ways, depending on where it is in the word. If it is the last letter of a word it is written ζ, otherwise σ. Look at the two occurrences of the letter σιγμα in Χριστος (Christos – Christ).
- 10 It can often be helpful to know that in English words derived from Greek the υ has become a y (e.g. μυστηριον → mystery).

## Writing the letters

There is no special way in which to write the letters – it is sensible to begin by copying how someone else writes them (i.e. your teacher) and develop your own style from there. A few pointers can be given though:

- Some people write γ with a loop at the bottom – γ.
- ι is written without a dot.
- Notice the difference between υ (round bottom) and ν (pointed bottom).
- Many of the letters are written without taking the pen off the page, and with curves rather than straight lines. In particular, β, δ, θ, ρ, σ and ω.

The relative heights of the letters are important. The following chart shows which parts of the letters are written above the line and which below. In general, however, Greek letters are far more uniform in their size than English ones, the majority of every letter being contained within the lines.

αβγδεζηθικλμνξοπρσςτυφχψω

- β, δ, ζ, θ, λ and ξ stretch above the line (and the central stroke of φ and ψ in many people’s handwriting). Contrary to English, κ and τ do not.
- β, γ, ζ, η, μ, ξ, ρ, σ, φ, χ, ψ have ‘tails’ which stretch below the line.

## PRACTICE 1.1

- A. Write out the Greek alphabet (small letters) in order and the English equivalents of each letter.

## Hint

Use ê to represent η and ô for ω.

- B. Write out the English alphabet and give the Greek (small) letter equivalent to each one as far as possible (ignore h, q, v and w).  
 C. Write the sound of the following Greek words in English letters. Also, since these words have come into English from Greek, have a guess at their meaning.

## Hint

Greek puts special endings on words, so when thinking which English words may have been derived from a Greek word, ignore the Greek ending. Also remember (note 10 above) that a Greek υ is often equivalent to an English y.

- |             |              |                |
|-------------|--------------|----------------|
| 1. βαπτισμα | 4. μεγας     | 7. παραβολη    |
| 2. θρονος   | 5. μικρος    | 8. παραλυτικος |
| 3. κοσμος   | 6. μυστηριον | 9. σαββατον    |

- D. The following are real Greek words written in English letters. Write them in Greek (small) letters, and have a guess at their meaning.

- |              |                |              |
|--------------|----------------|--------------|
| 1. blasphemē | 4. mētēr       | 7. prophētēs |
| 2. kardia    | 5. patēr       | 8. pyr       |
| 3. logikos   | 6. pneumatikos | 9. phōnē     |

## 1.2 BREATHINGS

Breathings are a mark over a vowel to show whether it is spoken normally or at the same time as *breathing* out heavily – which is equivalent in English to placing an ‘h’ in front of the vowel (think about ‘am’ and ‘ham’). The technical term for this adding of an ‘h’ to a vowel is called *aspiration*. In fact there are two breathing marks in Greek – the rough breathing marking that the vowel should be aspirated (pronounced with an ‘h’ before it), and the smooth breathing marking that it shouldn’t.

It is only possible to aspirate a vowel if it is the first letter of a word. Therefore vowels that occur elsewhere are left without breathings, since by definition they will be unaspirated. Vowels at the beginning of a word that should be aspirated carry the rough breathing, and those that shouldn’t carry a smooth breathing – not to alter the pronunciation, but just to mark the absence of an ‘h’.

	Sound / English	Written	Example
Rough breathing	h	´	ἅγιος (hagios – holy)
Smooth breathing	nothing	˘	ἄγγελος (angelos – angel)

### Notes

- Breathings are written on top of the letter – ἁ, ἄ, ἔ, ἕ, ἦ, ἧ, ἰ, ἱ, ὀ, ὁ, ὐ, ὕ, ὠ, ὡ.
- Smooth breathings are not optional just because they are not pronounced (ἐκκλησια must be wrong – it should be ἐκκλησια – church)
- In addition, if a ρ is the first letter in a word, it must carry a rough breathing ῥ (because a Greek ρ is always aspirated), e.g. ῥαββι – rabbi.

#### KEY GRAMMAR

Every Greek vowel (α, ε, η, ι, ο, υ, ω) at the beginning of a word must have a breathing

#### PRACTICE 1.2

### In which of these Greek words is there an error in the breathing?

1. αγω      2. ῥλεπω      3. ἐχω      4. λῆγω      5. πιστευω

## 1.3 CAPITAL LETTERS

Capital letters are used less frequently in Greek than in English – only for the beginning of speech, paragraphs and names (i.e. not for the start of sentences).

Their form is given on the chart of the alphabet earlier. Most of these are easy to remember. However, H, P, Y and X look like the wrong English letters. Also the capitals Γ, Δ, Μ, Ξ, Σ and Ω are unlike their small equivalents.

If a breathing needs to be put on a capital letter, the breathing is placed just before the letter e.g. Ἰσραηλ (Israel).

## 1.4 DIPHTHONGS AND IOTA SUBSCRIPTS

When two vowels are pronounced together it is called a diphthong. In English, for example, ‘bear’ is pronounced with the two vowels ‘e’ and ‘a’ combined to make a single sound. There are seven common diphthongs in Greek.

- |    |  |
|----|--|
| αι | ‘ai’ as in <u>Tha</u> iland, or the English word ‘eye’ |
| ει | ‘ei’ as in <u>ve</u> il, or the ‘ay’ in <u>sa</u> y    |
| οι | ‘oi’ as in <u>oi</u> l                                 |
| υι | ‘ui’ as in <u>qu</u> it                                |

αυ	‘au’ as in <u>sau</u> erkraut, or the ‘ow’ in <u>h<u>ow</u></u>
ου	‘ou’ as in <u>sou</u> p, or the ‘oo’ in <u>h<u>oo</u>p</u>
ευ / ηυ	‘eu’ as in <u>fe<u>u</u>d</u> , or the English word ‘you’

If a diphthong begins a word, the breathing is put over the second of the letters of the diphthong, e.g. αίμα (haima) – blood.

There are vowel pairs which occur that are not diphthongs. In these cases, the pair is treated as two separate letters – they are pronounced separately, and any breathing comes on the first letter, e.g. έαν (e-an) – if; υίος (hui-os) – son; εὐαγγέλιον (eu-angelion) – good news.<sup>1</sup>

The **iota subscript** is a special form of diphthong. It occurs when an iota follows a long vowel (η, ω, or long α), particularly at the end of a word. By convention these iota are written ‘subscripted’, i.e. under the long letter thus: α, η, φ. These are not pronounced (the ι being swallowed up in the long vowel). This is unfortunate, since they must be written and if they are not pronounced it is easy to overlook them. Thus λογφ is pronounced as logō, but for the moment think of it in English as logō(i).

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**PRACTICE 1.3 AND 1.4**

A. Write these names in English letters

- |           |           |           |                        |
|-----------|-----------|-----------|------------------------|
| 1. Παυλος | 3. Ἄβρααμ | 5. Σιμων  | 7. Ἰερουσαλημ          |
| 2. Μαρια  | 4. Ἰωσηφ  | 6. Ἡρωδης | 8. Καισαρ <sup>2</sup> |

B. Write these names in Greek letters

- |             |              |                         |               |
|-------------|--------------|-------------------------|---------------|
| 1. Barnabas | 3. Philippos | 5. Timotheos            | 7. Satanaz    |
| 2. Petros   | 4. Pilatos   | 6. Ioudaea <sup>2</sup> | 8. Pharisaios |

C. Here is the first half of the Lord’s Prayer from Matthew (6.9-10). Work out how to pronounce it. (To begin with the easiest way of doing this may be to write it out in English letters.)

Πατερ ήμων ό έν τοις ούρανοις  
 άγιασθητω το όνομα σου  
 έλθετω ή βασιλεια σου  
 γενηθητω το θελημα σου  
 ώς έν ούρανω και έπι γης

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<sup>1</sup> If there is any doubt as to whether the two vowels form a diphthong, then a diaeresis can be used to show that the letters do not form a diphthong, e.g. Μωϋσης is Μω-υ-σης.

<sup>2</sup> Note: When a Greek word containing the diphthong αι is transliterated into English letters (for example in a name) the ‘αι’ is normally represented by ‘ae’.



## 1.5 ACCENTS AND STRESS

Ancient Greek was written without accents. However, naturally when people spoke the language there were accepted ways of pronouncing the words. After the period of the New Testament a system of writing accents (acute ´, grave ` and circumflex ˘) gradually emerged until it developed into the system for accentuation now followed by scholars of Greek, and present in printed copies of the New Testament. This system probably reflects the way the words were originally pronounced – with the accents showing what were originally changes of pitch in the pronunciation of words, and then later changes of stress.

However, accents are not taught in this book, for three important reasons.

1. Accents were not present in written Greek in the New Testament period.
2. The rules of accentuation are complicated, and you have enough to learn.
3. Accents don't help you translate or understand Greek.

Point three is not completely true – in a very small number of situations accents can distinguish between two similar or identical-looking words. In these cases, a special note will be given pointing this out, and these are collected together on pages 273–4 in the reference section.<sup>3</sup>

However, as a matter of tradition printed Greek texts still use accents. Therefore, to help you get used to seeing an accented text, when sample passages from the New Testament are printed in this book they will be printed with accents. Otherwise accents will not be used, except when they are useful in distinguishing between identical looking words. You should not try to learn the accents now.<sup>4</sup>

This leaves the question of where you should put the stress when pronouncing Greek words. As with the question of the pronunciation of the letters themselves, this is a matter of some dispute, and not central to your immediate needs, so just concentrate on pronouncing the word clearly (and follow your teacher's suggestion).

### KEY GRAMMAR

Breathings – Essential  
Accents – Unimportant,  
so ignore

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<sup>3</sup> However, remember that the original manuscripts do not have accents. So when an accent distinguishes between two words, in fact it only reveals which the editor of the printed text thinks is the correct one.

<sup>4</sup> In the Going Further section (page 237) information is given for those who wish to learn more about accents.

## PRACTICE 1.5

**Which of the following words has a smooth breathing?**

1. βάλλω    2. ἄγω    3. εὐρίσκω    4. ἄγιος    5. ἰῶτα

**1.6 PUNCTUATION**

Ancient Greek was written with little punctuation. However, there is a standard system now accepted for punctuation, which does make reading the text very much easier (unlike the accents).<sup>5</sup> In Greek there are four punctuation marks.

Greek	English Equivalent	Used for
. (on the line)	.	End of sentence
,	,	Minor break within a sentence
· (above the line)	; or :	Major break within a sentence
;	?	Questions

Also, if a word beginning with a vowel follows a word ending in a vowel *elision* will sometimes take place – the final vowel of the first word is dropped, and this fact is marked by an apostrophe', e.g. ἀλλ' ἐγώ instead of ἀλλα ἐγώ.

## PRACTICE 1.6

**Which are questions?**

1. βλέπεις;    2. ἔχω·    3. λουουσιν.    4. βαλλει;    5. λεγετε,

**VOCAB FOR CHAPTER 1**

(The numbers in brackets after the Greek word are the number of times the word occurs in the New Testament. The asterisked words are in the more limited group of 390 words – see the discussion of the two pathways presented in this book on page 7.)

<sup>5</sup> As one learns more Greek, it is important to remember that the punctuation has only been added by the editors of your printed text and is not part of the Greek text itself. However, to begin with, assume the editors have been sensible in their judgements!

Seven Hebrew words, written in Greek just as they sound

Ἄβρααμ (73) – Abraham

Ἰακωβ (27) – Jacob

ἀμην (129) – amen, truly

Ἰσραηλ (68) – Israel

Δαυιδ (59) – David

Ἰωσηφ (35) – Joseph

ῥαββι (15) – rabbi<sup>6</sup>

And the second most common word in Greek: \*καί (9161) – and

## Exercises

It is important to get used to going from Greek letters to the sound they make (i.e. being able to pronounce the Greek words), and from the sound of a word to the Greek letters you would use to represent it. Without this, Greek will remain just a series of marks on a page, and this makes it almost impossible to learn. As mentioned on page 7, the best way to learn vocabulary or grammar is by the sound of the words or testing your friends, both of which require you to be able to write and read Greek letters happily.

1. Work out how to pronounce the following passage from John 1.1-14.

To begin with, the easiest way of doing this may be to write it out in English letters. To distinguish between the long and short versions of ‘ο’ and ‘ε’ you may find it helpful to use ‘e’ for ε, ‘ē’ for η, ‘o’ for ο, and ‘ō’ for ω. Although they are not pronounced, represent iota subscripts as (i).

<sup>1</sup> ἐν ἀρχῇ ἦν ὁ λογος, και ὁ λογος ἦν προς τον θεον, και θεος ἦν ὁ λογος.  
<sup>2</sup> οὗτος ἦν ἐν ἀρχῇ προς τον θεον. <sup>3</sup> παντα δι’ αὐτου ἐγενετο, και χωρις αὐτου ἐγενετο οὐδε ἐν. ὁ γεγονεν <sup>4</sup> ἐν αὐτω ζωη ἦν, και ἡ ζωη ἦν το φως των ἀνθρωπων. <sup>5</sup> και το φως ἐν τη σκοτιᾳ φαინει, και ἡ σκοτια αὐτο οὐ κατελαβεν. <sup>6</sup> ἐγενετο ἀνθρωπος ἀπεσταλμενος παρα θεου, ὄνομα αὐτω Ἰωαννης. <sup>7</sup> οὗτος ἦλθεν εἰς μαρτυριαν, ἵνα μαρτυρηση περι του φωτος, ἵνα παντες πιστευσωσιν δι’ αὐτου. <sup>8</sup> οὐκ ἦν ἐκεινος το φως, ἀλλ’ ἵνα μαρτυρηση περι του φωτος. <sup>9</sup> ἦν το φως το ἀληθινον, ὁ φωτιζει παντα

<sup>6</sup> It is arguable how best to translate ῥαββι. As an Aramaic word it literally means ‘my great one’, and therefore might be translated ‘master’ or ‘lord’. You can see this in Mark 9.5, where Peter calls Jesus ῥαββι, while in the same sentence in Matthew (17.4) he calls him κυριος (lord), and in Luke (9.33) ἐπιστατα (master). However, in John 1.38 and 20.16 ῥαββι is translated into Greek as διδασκαλος (teacher) (see also Matthew 23.8 and John 3.2). This fits with its usage in Aramaic when it is used for revered teachers. However, to translate it into English merely as ‘teacher’ loses something – ῥαββι is not the normal Greek word for teacher but is a term coming from a very particular historical and linguistic context. A useful rule is that if a Greek writer uses an Aramaic word (rather than translating it into Greek), then you should keep the Aramaic word (rather than translating it into English). Therefore, I would ‘translate’ ῥαββι as rabbi.

άνθρωπον, έρχομενον εἰς τον κοσμον.<sup>10</sup> ἐν τῷ κοσμῷ ἦν, και ὁ κοσμος δι' αὐτου ἐγενετο, και ὁ κοσμος αὐτον οὐκ ἔγνω.<sup>11</sup> εἰς τα ἴδια ἦλθεν, και οἱ ἴδιοι αὐτον οὐ παρελαβον.<sup>12</sup> ὅσοι δε ἔλαβον αὐτον, ἔδωκεν αὐτοις ἔξουσιαν τεκνα θεου γενεσθαι, τοις πιστευουσιν εἰς το ὄνομα αὐτου,<sup>13</sup> οἱ οὐκ ἐξ αἱματων οὐδε ἐκ θεληματος σαρκος οὐδε ἐκ θεληματος ἀνδρος ἀλλ' ἐκ θεου ἐγεννηθησαν.<sup>14</sup> και ὁ λογος σαρξ ἐγενετο και ἐσκηνωσεν ἐν ἡμιν, και ἑθεασαμεθα την δοξαν αὐτου, δοξαν ὡς μονογενους παρα πατρος, πληρης χαριτος και ἀληθειας.

2. John 1.15-23 has been written out below in English letters to represent how it would sound when read. Turn these sounds back into the Greek words, that is, write out the passage in Greek letters. Remember smooth breathings and the two different forms of sigma.

<sup>15</sup> Iōannēs marturei peri autou kai kekragen legōn, Houtos ēn hon eipon, Ho opisō mou erchomenos emprosthen mou gegonen, hoti prōtos mou ēn. <sup>16</sup> hoti ek tou plērōmatos autou hēmeis pantes elabomen kai charin anti charitos; <sup>17</sup> hoti ho nomos dia Mōuseōs edothē, hē charis kai hē alētheia dia Iēsou Christou egeneto. <sup>18</sup> theon oudeis heōraken pōpote; monogenēs theos ho ōn eis ton kolpon tou patros ekeinos exēgēsato.

<sup>19</sup> Kai hautē estin hē marturia tou Iōannou, hote apesteilan prōs auton hoi Ioudaioi ex Hierosolumōn hiereis kai Leuitas hina erōtēsōsin auton, Su tis ei? <sup>20</sup> kai hōmologēsēn kai ouk ērnēsato, kai hōmologēsēn hoti Egō ouk eimi ho Christos. <sup>21</sup> kai ērōtēsēn auton, Ti oun? Su Ἐλιас ei? kai legei, Ouk eimi. Ho prophētēs ei su? kai apekrithē, Ou. <sup>22</sup> eipan oun autō(i), Tis ei? hina apokrisin dōmen tois pempasēn hēmas; ti legeis peri seautou? <sup>23</sup> ephē, Egō phōnē boōntos en tē(i) erēmō(i), Euthunate tēn hodon kuriou, kathōs eipen Ἐσαιας ho prophētēs.

# Basic sentences

## 2.1 THE PRESENT TENSE OF λυω

Mark 11.4: λυουσιν αὐτον – they untie him

Luke 13.15: λυει τον βουν αὐτου – he unties his ox

The Greek word λυω ('I untie') has different endings to show who is doing the untying – λυουσιν = they untie and λυει = he unties. The one Greek word means more than one English word – λυει means 'he' plus 'unties'.



The Present tense of the Greek verb λυω, which means 'I untie', is as follows.<sup>1</sup>

Grammatical Label	Greek	English	
		<i>Either</i>	<i>Or</i>
1 <sup>st</sup> person singular	λυω	I am untying	I untie
2 <sup>nd</sup> person singular	λυεις	You are untying	You untie
3 <sup>rd</sup> person singular	λυει	He, she or it is untying	He, she or it unties
1 <sup>st</sup> person plural	λυομεν	We are untying	We untie
2 <sup>nd</sup> person plural	λυετε	You are untying	You untie
3 <sup>rd</sup> person plural	λυουσιν or λυουσι	They are untying	They untie

### Notes

- **2<sup>nd</sup> singular and plural:** Notice the distinction between λυεις and λυετε. Greek distinguishes between 'you' meaning one person ('you

### Person?

See it in English

Section 5

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<sup>1</sup> Technically, this is the Present Indicative Active of λυω. We will meet other *tenses* than the *Present* in Chapter 6, other *moods* than the *Indicative* in Chapter 7, and other *voices* than the *Active* in Chapter 15. However, don't worry about these distinctions at the moment – you have to walk before you can run!

singular' – λυεις) and more than one person ('you plural' – λυετε) in a way that modern English does not. Keep thinking, 'Is this "you singular" or "you plural"?'

- **3<sup>rd</sup> singular:** The 3<sup>rd</sup> singular means 'he', 'she' or 'it'. The context will usually reveal which is appropriate.
- **3<sup>rd</sup> plural:** Notice the two possibilities – λουουσιν or λουουσι. Either form is acceptable, though the form including the 'optional ν' is more common.

### 2.1.1 Endings, roots and conjugations

Each of these six forms of λυω can be split into two parts:

*the stem:* λυ

*the ending:* -ω, -εις, -ει, -ομεν, -ετε, -ουσιν.

*The stem* denotes the basic meaning of the word: λυ meaning 'untie'.

*The ending* indicates the person (who is doing the action):

-ω	means	I		-ομεν	means	we
-εις	means	you singular		-ετε	means	you plural
-ει	means	he, she or it		-ουσιν	means	they

Put *stem* and *ending* together and we have a single Greek word (e.g. λουομεν) which means several English words ('we are untying').

#### KEY GRAMMAR

One Greek word often means more than one English word

A pattern of the forms of a verb (a particular set of endings on the stem) is called a *conjugation*. We have now learnt the Present (Indicative Active) *conjugation* of λυω. You can now *conjugate* it (i.e. go through the pattern in order).

#### Verb?

See it in English

Section 1.2

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The good news is that almost all Greek verbs follow the same pattern (*conjugation*) as λυω. Thus if you know that 'I say' is λεγω and 'I see' is βλεπω, then you can work out all six forms of each verb:

λεγω	I am saying		βλεπω	I am seeing
λεγεις	You (sing.) are saying		βλεπεις	You (sing.) are seeing
λεγει	He, she or it is saying		βλεπει	He, she or it is seeing
λεγομεν	We are saying		βλεπομεν	We are seeing
λεγετε	You (pl.) are saying		βλεπετε	You (pl.) are seeing
λεγουσιν	They are saying		βλεπουσιν	They are seeing

### 2.1.2 Meaning of the Present tense

The Present tense in Greek signifies an action:

- taking place in the present
- which is either (a) process or (b) undefined in nature.

KEY GRAMMAR  
Once you know the Present of λυω, you know the Present of almost every Greek verb<sup>2</sup>

Thus λυω can be translated in English as either: (a) I am untying, or (b) I untie. Which is the more appropriate depends on the context.

#### PRACTICE 2.1

#### Translate

- |                |           |                     |
|----------------|-----------|---------------------|
| 1. λαμβανει.   | 4. έχετε. | 7. She is throwing. |
| 2. διδασκομεν. | 5. βλεπω. | 8. They have.       |
| 3. άκουουσιν.  | 6. λυεις. | 9. We are leading.  |

#### Hint

The vocabulary you need is listed on page 29 at the end of the chapter. Verbs are always given in their most simple form in a vocabulary list or dictionary (e.g. the 1<sup>st</sup> person singular form of the Present Indicative Active).

### 2.2 THE PRESENT TENSE OF -εω VERBS (φιλεω)

1 John 1.10: ψευστην ποιουμεν αυτον – we make him a liar

ποιεω (I make/do) has very slightly different endings from λυω. ‘we make’ is ποιουμεν not ποιομεν.



There are many Greek verbs whose stem ends in ε, such as φιλε-ω ‘I love’. They are called -εω verbs. These verbs are regular and have exactly the same endings as λυω. However, the weak

KEY GRAMMAR  
Greek grammar is very regular, but with many minor adjustments when certain letters combine

<sup>2</sup> λυω is chosen as the model word because it is completely regular in all its forms, and it is short – try chanting the forms of θεραπευω and you will see the difference!

exposed  $\epsilon$  at the end of the stem combines with the vowel at the beginning of the ending. This combining or contracting of the vowels means these verbs are also known as ‘contract verbs’.

The rules for the contractions are:  $\epsilon + \epsilon \rightarrow \epsilon\iota$

$\epsilon + \omicron \rightarrow \omicron\upsilon$

$\epsilon +$  any long vowel or diphthong is absorbed  
(i.e. the  $\epsilon$  disappears without making any difference)

Thus, the Present Indicative Active of  $\phi\iota\lambda\epsilon\omega$  is:

	Actual Form	The process of getting there
I am loving	$\phi\iota\lambda\omega$	$\phi\iota\lambda\epsilon + \omega \rightarrow \phi\iota\lambda\omega$
You are loving	$\phi\iota\lambda\epsilon\iota\varsigma$	$\phi\iota\lambda\epsilon + \epsilon\iota\varsigma \rightarrow \phi\iota\lambda\epsilon\iota\varsigma$
He, she or it is loving	$\phi\iota\lambda\epsilon\iota$	$\phi\iota\lambda\epsilon + \epsilon\iota \rightarrow \phi\iota\lambda\epsilon\iota$
We are loving	$\phi\iota\lambda\omicron\upsilon\mu\epsilon\nu$	$\phi\iota\lambda\epsilon + \omicron\mu\epsilon\nu \rightarrow \phi\iota\lambda\omicron\upsilon\mu\epsilon\nu$
You are loving	$\phi\iota\lambda\epsilon\iota\tau\epsilon$	$\phi\iota\lambda\epsilon + \epsilon\tau\epsilon \rightarrow \phi\iota\lambda\epsilon\iota\tau\epsilon$
They are loving	$\phi\iota\lambda\omicron\upsilon\sigma\iota\nu$ <i>or</i> $\phi\iota\lambda\omicron\upsilon\sigma\iota$	$\phi\iota\lambda\epsilon + \omicron\upsilon\sigma\iota\nu \rightarrow \phi\iota\lambda\omicron\upsilon\sigma\iota\nu$

### Hint

- $\epsilon\omega$  verbs like  $\phi\iota\lambda\epsilon\omega$  are always listed in vocabularies or dictionaries in their uncontracted form (i.e.  $\phi\iota\lambda\epsilon\omega$ ) although in fact this form will never be found in actual Greek (since it would have contracted into  $\phi\iota\lambda\omega$ ).

### PRACTICE 2.2

#### Translate

- |   |   |                       |
|---|---|-----------------------|
| 1. $\phi\iota\lambda\omicron\upsilon\sigma\iota\nu$ . | 4. $\tau\eta\rho\omicron\upsilon\mu\epsilon\nu$ . | 7. They are speaking. |
| 2. $\pi\omicron\iota\epsilon\iota\tau\epsilon$ .      | 5. $\zeta\eta\tau\omega$ .                        | 8. She is doing.      |
| 3. $\kappa\alpha\lambda\epsilon\iota$ .               | 6. $\lambda\alpha\lambda\epsilon\iota\varsigma$ . | 9. You (pl.) seek.    |

## 2.3 THE NOMINATIVE AND ACCUSATIVE CASES



John 6.24:  $\epsilon\acute{\iota}\delta\epsilon\nu \acute{\omicron} \acute{\omicron}\chi\lambda\omicron\varsigma$  – the crowd saw

Mark 6.34:  $\epsilon\acute{\iota}\delta\epsilon\nu \pi\omicron\lambda\upsilon\nu \acute{\omicron}\chi\lambda\omicron\nu$  – he saw a great crowd

The Greek word for crowd changes depending on how it fits into the sentence –  $\acute{\omicron}\chi\lambda\omicron\varsigma$  when the crowd is doing the seeing,  $\acute{\omicron}\chi\lambda\omicron\nu$  when it is being seen.



### 2.3.1 The forms of λογος

Nouns, like verbs, are *inflected* in Greek. This means that each noun will have a stem and an ending – *the stem* denoting the basic meaning of the word, and *the ending* communicating more precise information about the function of the word in this particular sentence.

**Inflection?**

See it in English

Section 6

Page 246

A noun occurs in one of five *cases* (forms used to indicate the word's function in the sentence, such as being the subject), and in either the singular or the plural (whether a noun is singular or plural is called its *number*, which shouldn't be confused with verbs being in the 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> persons). The pattern of endings for a noun is called a *declension*: going through them is called *declining* it. While most verbs conjugate like λυω, nouns fall into in a number of different declensions. We will first learn the declension of λογος, which means 'word'.

Case	Number	
	Singular	Plural
Nominative	λογος	λογοι
Accusative	λογον	λογους

Using λογος as a pattern, you can work out the nominative and accusative forms, both singular and plural, of many other Greek nouns (some are listed in the vocabulary at the end of this chapter).

**Noun?**

See it in English

Section 1.1

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#### Examples

- αδελφος (brother): αδελφος, αδελφον, αδελφοι, αδελφους.
- κυριος (lord): κυριος, κυριον, κυριοι, κυριους.

#### PRACTICE 2.3.1

### What case and number are the following words in?

- |             |             |          |           |
|-------------|-------------|----------|-----------|
| 1. ἄρτον    | 3. οὐρανους | 5. ὄχλος | 7. δουλοι |
| 2. ἀγγελιοι | 4. υἱοι     | 6. θεους | 8. νομον  |

### 2.3.2 The meaning of the nominative and accusative cases

In English, word order distinguishes subject from object – the subject comes before the verb, the object after the verb. Thus ‘the dog bites the man’ means something rather different from ‘the man bites the dog’.

In Greek, cases distinguish subject from object. Word order does not matter.<sup>3</sup>

#### KEY GRAMMAR

Nominative – Subject  
Accusative – Object

#### Subject and object?

See it in English

Section 3

Page 245

### 2.3.3 Forming a sentence

We now need to put together a verb and one or more nouns to form a sentence.

- βλέπεις. – You (singular) see.
- βλέπεις ἄγγελον. – You (singular) see an angel.
- βλέπεις ἀγγέλους. – You (singular) see angels.

Note: There is no word for ‘a’ (indefinite article) in Greek. Thus λογος means ‘word’ or ‘a word’ – the context will make it clear.

Once we use a noun (in the nominative) as the subject of the sentence, we meet the important concept of *agreement*. The different parts of the sentence have to fit properly together.

#### Sentence?

See it in English

Section 2

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#### KEY GRAMMAR

Verbs agree with their subject in number

So, if the subject is singular, the verb must be singular, and if plural the verb must be plural.

#### Hint

We do this in a limited fashion in English – he sees, they see

Also, if the verb is in the 1<sup>st</sup> or 2<sup>nd</sup> persons (I, we or you) there is unlikely to be a separate subject (because the verb itself contains the ‘I, we or you’ information). However, if there is a separate subject (e.g. ‘the king’, ‘a girl’, ‘the mountain’, ‘pigs’) then the verb will be in the 3<sup>rd</sup> person (he, she, it or they).

<sup>3</sup> Or at least word order in Greek only communicates a difference *in emphasis*, not *in meaning*. This is discussed further in Chapter 5, section 5.7.



Case	Number	
	Singular	Plural
Nominative	ὁ	οἱ
Accusative	τον	τους

### Examples

- βλέπετε τον ἄγγελον. – You (singular) see the angel.
- οἱ ἄγγελοι βλέπουσιν. – The angels see.
- ἄνθρωπος βλέπει τους ἄγγελους. – A person sees the angels.

In comparison ὁ λογον cannot be right, whatever is meant, since ὁ does not agree with λογον.

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## 2.5 SPECIAL USES OF THE DEFINITE ARTICLE

Normally the definite article is used in Greek in the same situations as ‘the’ in English. However, there are three special uses of the article in Greek.

1. **Names.** Greek often uses the definite article before a name e.g. ὁ Δαυιδ = David (not ‘the David’).
2. **Abstract Nouns.** Greek normally uses the definite article with abstract nouns or generalisations, e.g. ὁ ἄνθρωπος can mean ‘the person’, but can also mean ‘humanity’ in general; similarly ὁ νομος can mean ‘law’ (as a concept) as well as ‘the law’.
3. **God.** Writers from a monotheistic perspective will also normally use the article before θεος (similar to the distinction in English between ‘god’ and ‘God’).

---

### PRACTICE 2.4 and 2.5

#### Translate

- |                                |                                 |
|--------------------------------|---------------------------------|
| 1. οἱ υἱοὶ ἔχουσιν οἶκον.      | 5. ὁ κυριος ἀκουει.             |
| 2. καλειτε τον ἀδελφον.        | 6. We are seeking the Messiah.  |
| 3. ὁ θεος ποιει τους οὐρανους. | 7. The sons are speaking words. |
| 4. ἀγει ἄγγελος ὄχλους.        | 8. The people love God.         |
-

## VOCAB FOR CHAPTER 2

Nine verbs like λυω

\*ἄγω (67) – I lead, bring

\*ἀκουω (428) – I hear, listen to

\*βαλλω (122) – I throw

\*βλεπω (133) – I see, watch

\*διδασκω (97) – I teach

\*ἔχω (708) – I have, hold

\*λαμβάνω (258) – I take, receive

\*λέγω (2354) – I say, speak, tell

\*λυω (42) – I untie

And six that are like φιλεω

\*ζητεω (117) – I seek

\*καλεω (148) – I call

\*λαλεω (296) – I speak, say

\*ποιεω (568) – I do, make

\*τηρεω (70) – I keep

\*φιλεω (25) – I love, like

Fourteen nouns declining like λογος

\*ἄγγελος (175) – messenger, angel

\*ἀδελφος (343) – brother

\*ἄρτος (97) – bread

\*δουλος (124) – slave

\*θεος (1317) – god, God

\*κοσμος (186) – world

\*κυριος (717) – lord, master, sir

\*λογος (330) – word, message

\*νομος (194) – law

\*οἶκος (114) – household, house

\*οὐρανος (273) – heaven

\*ὄχλος (175) – crowd

\*υἱος (377) – son

\*Χριστος (529) – Christ, Messiah

The most common word in Greek

\*ὁ, ἡ, το (19867) – the

Plus two more that decline like λογος with similar but distinct meanings

\*ἄνθρωπος (550) – human being, person

\*λαος (142) – people (as in ‘a people’ or ‘a nation’)

(The plural of λαος means peoples or nations; for ‘people’ meaning ‘a number of persons’ Greek would use the plural of ἄνθρωπος.)

### Word helps

acoustics, ballistics/ball, didactic, call, glossolalia, philosophy, Philadelphia, angel, theology, cosmology, dialogue/prologue, antinomian/astronomy/Deuteronomy, Uranus, anthropology, laity.

## Exercises

### Section A

- \*1. ἔχω υἱόν.
- \*2. ὁ ἄνθρωπος καλεῖ δούλον.
- \*3. τον νομον φιλεῖς.
- \*4. ἄμην ἄμην λεγω ...
- \*5. διδάσκει ὁ Χριστος τον ὄχλον.
- \*6. ὁ θεος ποιει τον κοσμον και τον οὐρανον.
- \*7. ὁ Ἰωσηφ<sup>4</sup> λαμβανει τους ἀδελφους.
- \*8. ἀκουομεν και φιλουμεν τον λογον.
- \*9. Christ says the words.
- \*10. The crowd listens to the law.
- \*11. You (s.) are setting free [*use* λυω] the slaves.
- \*12. (Some) People are making bread.

### Section B

- \*1. οἱ υἱοὶ λαλουσιν.
- \*2. οἱ ἄγγελοι βλέπουσι τον θεον.
- \*3. ὁ ὄχλος τον θεον ζητει.
- \*4. βαλλετε τον ἄρτον.
- \*5. ὁ Ἰακωβ ἀγει τον ἀδελφον.
- \*6. τον νομον τηρει ὁ λαος Ἰσραηλ.<sup>4</sup>
- \*7. τον Δαυιδ<sup>4</sup> ὁ κυριος ζητει.
- \*8. ὁ κυριος Χριστος τους ἀνθρωπους λυει.
- \*9. God has messengers.
- \*10. I teach the sons.
- \*11. We are seeking the lord.
- \*12. You (pl.) are calling the brother.

---

<sup>4</sup> Often when foreign words are used in Greek they are indeclinable. This is true of all seven Hebrew words in the vocab for Chapter 1. A word being indeclinable means that its form does not change, regardless of the case it is in. Thus, for example, Ἄβρααμ could be nominative or accusative (though normally, being a name, it will appear with the definite article, thus: ὁ Ἄβρααμ, τον Ἄβρααμ).

# Cases and gender

## 3.1 THE GENITIVE AND DATIVE CASES

Rev. 19.1: ἤκουσα ... φωνὴν ... ὄχλου – I heard the sound of a crowd  
 Matt. 23.1: ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις – Jesus spoke to the crowds  
 Changing the endings on ὄχλος can express the idea of ‘of’ or speaking ‘to’.



There are two more cases in which nouns can occur:

Case	ὁ – the		λογος – word	
	Singular	Plural	Singular	Plural
Genitive	του	των	λογου	λογων
Dative <sup>1</sup>	τω	τοις	λογω	λογοις

The *genitive* case equates to the use of *of* in English (or adding ‘s’); the *dative* is used to denote the person or thing *to* or *for* which anything is done, which is technically known as the *indirect object*.<sup>2</sup>

**Indirect object?**

See it in English

Section 3

Page 245

### Examples

- ὁ ἄγγελος του θεου λεγει τον λογον.
- ὁ ἄγγελος = the angel – *nominative*    του θεου = God – *genitive*  
 τον λογον = the word – *accusative*
  - Angel is *nom.* because it is the subject    God is *gen.* – the possessor  
 Word is *acc.* – the object

#### KEY GRAMMAR

Genitive – Possessor (≈ ‘of’)  
 Dative – Indirect object (≈ ‘to’ or ‘for’)

<sup>1</sup> Notice the iota subscripts in τω and λογω (see Chapter 1, section 1.4).

<sup>2</sup> There are other, less common, uses of the genitive and dative which we shall meet later.





accusative) – the thing which is said: λεγω λογον τω κυριω – ‘I am speaking a word to the master’. This can be summarised as:

λεγω means ‘I speak’, + accusative of thing said, + dative of person spoken to.

For λεγω this matches English, since in English we use the word ‘to’ in front of the person spoken to. However, English and Greek do not always match in this way. Therefore, if a word habitually governs a noun in a case other than the accusative this will be stated in the vocabulary lists and dictionary.

For example, in the vocab for this chapter, you will see the word πιστευω which means ‘I believe (in), trust, have faith in’. This is listed as πιστευω + dat. because the person or thing you believe/trust/have faith in is put in the dative (e.g. πιστευω τω λογω – I believe the word).

We can now also add a further detail to one of the items of vocabulary learnt in Chapter 2:

ακουω – I hear, listen to + acc. of *thing* heard, + gen. of *person* heard

### Examples

- ακουομεν του κυριου – We hear the Lord
- ακουομεν τον λογον – We hear the message
- πιστευουσιν τω θεω – They believe in God

### PRACTICE 3.2

### Translate

- |                                 |                         |
|---------------------------------|-------------------------|
| 1. ακουω του κυριου.            | 4. ακουετε τους λογους. |
| 2. βλεπει τον αγγελον του θεου. | 5. They hear God.       |
| 3. πιστευομεν τω Χριστω.        | 6. I believe the lord.  |

### HALF-WAY PRACTICE

1. εχομεν τον νομον του θεου.
2. οί δουλοι λαλουσιν τω κυριω.
3. ζητω τον οικον του Χριστου.
4. ποιειτε αρτον τοις αδελφοις.
5. ο οχλος ακουει τον λογον του κυριου.
6. βλεπει τον αγγελον και ακουει του αγγελου.
7. πιστευει τω υίω του θεου.
8. ο αδελφος λυει δουλων τω κυριω.

9. I teach the word of God.
  10. They hear the son.
  11. We keep the law of heaven.
  12. You speak to the crowd.
- 

### 3.3 FEMININE AND NEUTER NOUNS



Mark 13.31: ὁ οὐρανὸς καὶ ἡ γῆ παρελευσονται  
 – (The) heaven and (the) earth will pass away

οὐρανὸς and γῆ are both subjects and therefore nominative, but they have different endings because they come from different patterns of words – οὐρανὸς is masculine and γῆ is feminine.

#### 3.3.1 The idea of gender

So far we have met one type of noun – those which decline like *λογος*. Almost all of these words are masculine. We now need to learn how to decline the main family of feminine nouns, and the main family of neuter nouns.

When we talk of masculine, feminine and neuter, this refers to a *grammatical gender*, which is a way of classifying nouns. Sometimes it will match what English speakers might think the gender of the nouns should be, but sometimes it will not. In effect, rather than talking of masculine, feminine and neuter nouns, we could just as well talk about class 1, class 2 and class 3 nouns, or even blue, green and yellow nouns. ‘Gender’ is just a way of grouping together nouns that behave in similar ways.

Chapter 8 contains more about the gender of nouns. For now, though, things are simple:

- nouns ending in -ος are masculine and decline like *λογος*
- nouns ending in -η or -α are feminine and decline like *ἄρχη, ἡμέρα* or *δοξά*
- nouns ending in -ον are neuter and decline like *ἔργον*

So, for example, because *ἀγαπή* ends in -η you know that it is feminine.

**Gender?**

See it in English

Section 10

Page 249

### 3.3.2 The feminine and neuter declensions

	Case	Feminine words	Neuter words
		(beginning)	(work)
Sing.	Nom.	ἀρχη	ἔργον
	Acc.	ἀρχην	ἔργον
	Gen.	ἀρχης	ἔργου
	Dat.	ἀρχῃ	ἔργῳ
Plural	Nom.	ἀρχαι	ἔργα
	Acc.	ἀρχας	ἔργα
	Gen.	ἀρχων	ἔργων
	Dat.	ἀρχαίς	ἔργοις

#### Notes

- The nom. and acc. of ἔργον are identical. This is always true for neuter words.
- There is a special rule for neuter plural nouns. They normally take a singular verb. Thus ‘the children keep the law’ is ‘τα τεκνα τηρει τον νομον’ **not** ‘τα τεκνα τηρουσιν τον νομον’.

#### KEY GRAMMAR

Neuter plural nouns take a singular verb

#### PRACTICE 3.3.2

#### What case and number are the following words in?

1. ἀγαπην
2. εὐαγγελίῳ
3. τεκνα
4. γῆς
5. ἀδελφαις
6. βιβλίων
7. ψυχῇ
8. δαιμονίου

### 3.3.3 The feminine and neuter of the definite article. agreement

The definite article (‘the’) also comes in a feminine and neuter form, supplementing the masculine forms we have already seen.

		Masculine	Feminine	Neuter
Sing.	Nom.	ὁ	ἡ	το
	Acc.	τον	την	το
	Gen.	του	της	του
	Dat.	τω	τη	τω
Plural	Nom.	οἱ	αἱ	τα
	Acc.	τους	τας	τα
	Gen.	των	των	των
	Dat.	τοις	ταις	τοις

We have already learnt that the definite article must agree with the noun it is going with in case and number. It also must agree in gender.

## KEY GRAMMAR

Article and noun agree in gender, case and number

## PRACTICE 3.3.3

### Which part of the definite article agrees with these nouns?

- |          |          |           |         |
|----------|----------|-----------|---------|
| 1. θεον  | 3. ἔργων | 5. τεκνα  | 7. ζωνη |
| 2. ἀγαπη | 4. ἀρχη  | 6. λογοις | 8. ἱερα |

### 3.3.4 Overview of nouns and the article

This chart, putting the definite article ('the') in all its forms alongside the masculine, feminine and neuter nouns, highlights the patterns and similarities.

		Masculine		Feminine		Neuter	
		Article	Noun	Article	Noun	Article	Noun
Sing.	Nom.	ὁ	λογος	ἡ	ἀρχη	το	ἔργον
	Acc.	τον	λογον	την	ἀρχην	το	ἔργον
	Gen.	του	λογου	της	ἀρχης	του	ἔργου
	Dat.	τω	λογω	τη	ἀρχη	τω	ἔργω
Plural	Nom.	οἱ	λογοι	αἱ	ἀρχαι	τα	ἔργα
	Acc.	τους	λογους	τας	ἀρχας	τα	ἔργα
	Gen.	των	λογων	των	ἀρχων	των	ἔργων
	Dat.	τοις	λογοις	ταις	ἀρχαις	τοις	ἔργοις

**Note:** The endings of the article are the same as the endings of the nouns of the corresponding gender, except in the masculine nominative singular and the neuter nominative and accusative singular.

### 3.3.5 Variant feminine forms

Most feminine nouns follow the pattern of ἀρχη outlined above. However, in some nouns in the singular only, there are slight variations on this pattern.

		(day)	(glory)	(beginning)
Sing.	Nom.	ἡμερα	δοξα	ἀρχη
	Acc.	ἡμεραν	δοξαν	ἀρχην
	Gen.	ἡμερας	δοξης	ἀρχης
	Dat.	ἡμερα	δοξη	ἀρχη
Plural	Nom.	ἡμεραι	δοξαι	ἀρχαι
	Acc.	ἡμερας	δοξας	ἀρχας
	Gen.	ἡμερων	δοξων	ἀρχων
	Dat.	ἡμεραις	δοξαις	ἀρχαις

#### Notes

- The pattern is that in the singular ἀρχη has an η, ἡμερα an α, and δοξα starts with an α but then changes to an η (they all have an α in the plural).
- The rule is that if the letter before the ending is
  - a vowel or ρ, it goes like ἡμερα
  - σ, ξ, ζ (i.e. any 's' sound), it goes like δοξα
  - anything else, it goes like ἀρχη
- Despite these variations, the feminine of the definite article always follows the same pattern (given in 3.3.3). Thus, for example, ἡ δοξα, την ἡμεραν.

#### PRACTICE 3.3.4 AND 3.3.5

#### Parse<sup>3</sup> the following

- |           |           |           |
|-----------|-----------|-----------|
| 1. βιβλια | 4. τω     | 7. ζωη    |
| 2. οἰκιων | 5. ἀρτοις | 8. φωναις |
| 3. κυριου | 6. την    | 9. Πετρον |

<sup>3</sup> *Parse* means explain the form of the word. Thus for nouns you need to give the case and number, and for the definite article the case, number and gender. For example, λογον – accusative singular; της – feminine genitive singular.

**Do the article and noun in the following agree?**

- |               |                  |                  |
|---------------|------------------|------------------|
| 10. ὁ Χριστον | 13. το ἔργον     | 16. τους σημεια  |
| 11. τον λαον  | 14. τῷ εὐαγγελια | 17. ὁ Παυλος     |
| 12. την ὥραν  | 15. την νομον    | 18. τας ἁμαρτιαν |

**3.4 THE VOCATIVE**

There is a fifth case in Greek, the vocative, though it is rare and simple.

The vocative is used when addressing people. In form it is almost always identical to the nominative, except in the singular of words that follow the λογος pattern. Sometimes a word in the vocative is preceded by ὦ – O!

Vocatives:	Singular		Plural	
	Most words λογος	As nominative λογε	All words	As nominative

**Examples**

- Μαρια, φιλεις τον κυριον; – Mary! Do you love the lord?

John 4.11: λεγει αὐτῷ Κυριε, οὐτε ἀντλημα ἔχεις.

– She says to him, ‘Sir, you have no bucket.’

Rom. 12.1: παρακαλω οὖν ὑμας, ἀδελφοι ... – Therefore, brothers, I urge you . . .

**Hint**

An ancient piece of Christian liturgy is the Kyrie Eleison (κυριε ἐλεησον), which means ‘Lord, have mercy’. If you can remember this, it will remind you that the vocative of κυριος is κυριε. (Matt. 17.15: κυριε ἐλεησον μου [my] τον υἱον).

**PRACTICE 3.4****Which of these could be vocatives?**

- |         |           |            |           |        |
|---------|-----------|------------|-----------|--------|
| 1. θεον | 2. ἀδελφη | 3. ἀδελφος | 4. κυριοι | 5. υἱε |
|---------|-----------|------------|-----------|--------|

**3.5 Ἰησους**

Jesus is unique, at least in grammatical form! The name Ἰησους – Jesus or Joshua – declines in a way similar to, but not quite the same as, λογος (the variations are the result of the strong ου sound dominating the normal endings).

Nom.	Ἰησοῦς	(Vocative is Ἰησοῦ)
Acc.	Ἰησοῦν	
Gen.	Ἰησοῦ	
Dat.	Ἰησοῦ	

E.g. οἱ ὄχλοι ζητοῦσιν τὸν Ἰησοῦν. – The crowds are seeking Jesus.

ὁ δούλος τοῦ Ἰησοῦ λεγεί. – The slave of Jesus is speaking.

## Hint

Because Ἰησοῦς usually has the definite article, spotting which case it is in is easy – τῷ Ἰησοῦ must be dative because τῷ is dative and the article and nouns have to agree in case (and number and gender).

### 3.6 αὐτός

αὐτός is an extremely important *pronoun* in Greek. It is the 3<sup>rd</sup> person pronoun. Therefore in the singular it means ‘he’, ‘she’ or ‘it’ depending on its gender, and ‘they’ in the plural. The English translation of each part of it is given below for ease.

## Pronoun?

See it in English

Section 1.3

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		Masculine		Feminine		Neuter	
Sing.	Nom.	αὐτός	he	αὐτή	she	αὐτό	it
	Acc.	αὐτόν	him	αὐτήν	her	αὐτό	it
	Gen.	αὐτοῦ	his <sup>4</sup>	αὐτῆς	her <sup>4</sup>	αὐτοῦ	its <sup>4</sup>
	Dat.	αὐτῷ	to him	αὐτῇ	to her	αὐτῷ	to it
Plural	Nom.	αὐτοί	they	αὐταί	they	αὐτά	they
	Acc.	αὐτούς	them	αὐτάς	them	αὐτά	them
	Gen.	αὐτῶν	their <sup>4</sup>	αὐτῶν	their <sup>4</sup>	αὐτῶν	their <sup>4</sup>
	Dat.	αὐτοῖς	to them	αὐταῖς	to them	αὐτοῖς	to them

## Notes

- The endings of αὐτός are identical to those of the nouns of the appropriate gender (λογος, ἀρχή or ἔργον), **except** in the neuter nominative and accusative singular where the ending is -ο not -ον, though this is the same variation as is found in the article (which is το, not τον).
- αὐτός does not normally occur in the nominative, because λυεῖ itself means ‘he, she or it unties’: there is no need for a word for ‘he, she or it’. It can be

<sup>4</sup> Or, ‘of him’, ‘of her’, ‘of it’, and ‘of them’.

used in this way for emphasis, but that is discussed in Chapter 9. When translating English to Greek, you should not use *αὐτός* in the nominative unless you intend a particular emphasis on the subject.

- When the genitive of *αὐτός* is used to express possession (his, her, its, their) the definite article is used with the noun as well the genitive of *αὐτός*. Thus ‘his word’ is not *λογος αὐτου* but *ὁ λογος αὐτου* (think of ‘his word’ as ‘the word of him’).

### Examples

- *λαλουμεν αὐτη*. – We are speaking to her.
- *ὁ κυριος αὐτου φιλει αὐτου*. – His master loves him.
- *βλεπεις αὐτο*; – Do you see it?

### PRACTICE 3.6

### Translate

- |                                |                           |                                |
|--------------------------------|---------------------------|--------------------------------|
| 1. φιλω αὐτον.                 | 4. ἀκουω την φωνην        | 6. They see the slave.         |
| 2. τους λογους αὐτου διδασκει. | 5. ὁ Παυλος καλει αὐτους. | 7. She keeps his child.        |
| 3. ἐχουσιν αὐτο.               |                           | 8. Jesus loves their children. |

### VOCAB FOR CHAPTER 3

(For the meaning of the asterisks marking certain words and exercises, see the explanation of the two pathways on page 7.)

Seventeen feminine nouns:

Seven with η endings like ἀρχη

\*ἀγαπη (116) – love<sup>5</sup>

\*ἀδελφη (26) – sister

ἀρχη (55) – beginning

\*γη (250) – earth, soil, land

\*ζωη (135) – life

\*φωνη (139) – sound, voice

ψυχη (103) – soul, self

Eight with α endings like ἡμερα

\*ἀμαρτια (173) – sin

\*βασιλεια (162) – reign, kingship, kingdom

\*ἐκκλησια (114) – assembly (later ‘church’)

\*ἡμερα (389) – day

<sup>5</sup> Remember the use of the article with abstract nouns (Chapter 2, section 2.5). Thus ἡ ἀγαπη can mean ‘love’ (as a concept).



\*καρδια (156) – heart

Μαρια (27) – Mary

Also the Hebrew form Μαριαμ – Mary<sup>6</sup>

Plus, with the mixed endings

\*δοξα (166) – splendour, glory

\*θαλασσα (91) – sea, lake

Ten neuter nouns like ἔργον

βιβλιον (34) – book, scroll

\*δαιμονιον (63) – demon

\*ἔργον (169) – work, deed

\*εὐαγγελιον (76) – good news, gospel

\*ἱερον (71) – temple

One very important word:

\*ἀντος ἀντη ἀντο (5597) – he, she,  
it, they

One more verb

\*πιστευω + dat. (241) – I believe (in),  
trust, have faith in

\*οἰκια (93) – house, household<sup>7</sup>

ώρα (106) – hour, occasion

\*πλοιον (68) – boat

\*προσωπον (76) – face

σαββατον (68) – Sabbath

\*σημειον (77) – sign, miracle

\*τεκνον (99) – child

And three names

\*Ἰησους (917) – Jesus

\*Παυλος (158) – Paul

\*Πετρος (156) – Peter

## Word helps

agape, archaic, geology/geography, zoology, phonetics/telephone, psychology, basilica, ecclesiastic/ecclesiology, ephemeral, cardiac, horoscope, doxology, bible/bibliophile, demon, ergonomics, evangelise, hieroglyphics, semaphore/semantics.

## Exercises

### Section A

- \*1. ἡ ἀδελφη λεγει τω Ἰησου· Κυριε,<sup>8</sup> πιστευω.
- \*2. ποιω τα ἔργα του θεου.
- \*3. ὁ θεος φιλει τον υἱον και λαλει αὐτω.
- \*4. λαμβανομεν και τηρουμεν τα βιβλια αὐτου.
- \*5. ὁ ὄχλος λεγει τω Ἰησου· Δαιμονιον<sup>8</sup> ἔχεις.
- \*6. Πετρε, διδασκεις την βασιλειαν του θεου.

<sup>6</sup> Μαριαμ is indeclinable (see page 30, note 4).

<sup>7</sup> οἰκια and οἶκος (previous chapter) are used interchangeably.

<sup>8</sup> The capital letter marks the beginning of speech.

7. αἱ ἀδελφαι και οἱ ἀδελφοι τηρουσι τους νομους και το σαββατον.
8. το σαββατον τηρει ὁ υἱος του ἀνθρωπου;
- \*9. Their church is seeking the glory of God.
- \*10. Paul teaches the household of the Lord.
- \*11. Brothers and sisters, you (pl.) are receiving the love of God.
- \*12. The children are throwing soil.

## Section B

- \*1. λεγει αὐτοις τον λογον ὁ Ἰησους.
- \*2. τα τεκνα λυει το πλοιον.
3. ἡ Μαρια ἀκουει την φωνην της θαλασσης.
- \*4. βλεπομεν τα σημεια του εὐαγγελιου του κυριου.
- \*5. αὐτων ἐστιν [is] ἡ βασιλεια των οὐρανων.
6. ἡ ἀγαπη του θεου καλει τας ψυχας αὐτων.
7. ὁ θεος ποιει τας ἡμερας και τας ὥρας της ζωης.
- \*8. ζητειτε την δοξαν του προσωπου του θεου;
- \*9. Jesus receives the children.
- \*10. Paul, do you believe the angel of the Lord?
- \*11. We are making the bread of the temple.
- \*12. Do you see the sins of the heart?

## Section C

From now on after each chapter a piece of the New Testament will be given for you to translate. These passages will be printed exactly as they appear in the New Testament. Thus (a) the text will be accented (look back at page 17 to understand why accents are ignored in this book but are present in printed copies of the New Testament); (b) there may be words that you have not yet met – their meaning will be given in square brackets.

**Mark 1.1** Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ θεοῦ.

# Prepositions

## 4.1 BASIC PREPOSITIONS

Mark 12.41: ὁ ὄχλος βαλλει χαλκον εἰς το γαζοφυλακιον.  
– the crowd throws money into the treasury.

John 18.28: ἄγουσιν ... τον Ἰησουν ἀπο του Καϊαφα εἰς το πραιτωριον.  
– they lead Jesus from Caiaphas into the headquarters.



A *preposition* is a word (or phrase) in front of a noun (or pronoun) to indicate how it fits into the rest of the sentence:

- e.g. (i) God sent the messenger *into* the village  
(ii) The women came *out from* the city.

### Preposition?

See it in English

Section 1.5

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The key to prepositions in Greek is that they determine the case of the noun that comes after them (the word that they *govern*). Thus in (i) above, the case of ‘village’ (and therefore of ‘the’ which agrees with village) is determined by the ‘into’, and in (ii) the case of ‘city’ is determined by ‘out from’.

#### KEY GRAMMAR

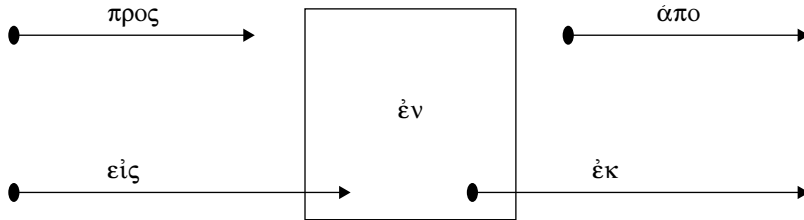
Prepositions determine the case of the noun they precede

For each preposition you must learn which case it ‘goes with’ (i.e. which case the noun it governs will be found in). Here are five of the most common prepositions.

Preposition	Case
εἰς – to, into προς – to, towards	Accusative
ἀπο – (away) from ἐκ – (out) from	Genitive
ἐν – in	Dative

## Notes

- εἰς signifies *motion to*, while the dative is used on its own to translate ‘to’ without motion (when it signifies personal interest or involvement). Thus, I go to the town (εἰς plus accusative) and I speak to God (just the dative).
- This chart illustrates the differences between εἰς and προς, and ἐκ and ἀπο.



## Examples

- ὁ κυριος ἀγει τον δουλον εἰς την οἰκίαν.
1. ὁ κυριος = the master – *nom.*                    τον δουλον = the slave – *acc.*  
την οἰκίαν = the house – *acc.*
  2. Master is *nom.* because it is the subject    Slave is *acc.* – the object  
House is *acc.* because it is governed by εἰς which takes the *accusative*
  3. Sentence = ‘The master is leading the slave into the house.’
- ὁ κυριος ἀγει τον δουλον ἐκ της οἰκίας.
1. ὁ κυριος = the master – *nom.*                    τον δουλον = the slave – *acc.*  
της οἰκίας = the house – *gen.*
  2. Master is *nom.* because it is the subject    Slave is *acc.* – the object  
House is *gen.* because it is governed by ἐκ which takes the *genitive*
  3. Sentence = ‘The master leads the slave out of the house.’

## PRACTICE 4.1

## Translate

- |                      |                   |                    |
|----------------------|-------------------|--------------------|
| 1. ἐν τῷ κοσμῷ       | 4. ἐκ της οἰκίας  | 7. from the heart  |
| 2. εἰς τους οὐρανους | 5. ἀπο του ἱερου  | 8. into the crowds |
| 3. προς τα πλοια     | 6. ἐν τη ἐκκλησια | 9. away from him   |

We have now met two different factors that determine which case a noun will be in – because of its function in the sentence (subject, object, possessor etc.), and because it is governed by a preposition.<sup>1</sup> Fortunately, these two never clash.

## 4.2 MORE PREPOSITIONS

Matt. 10.24: οὐκ ἐστὶν ... δούλος ὑπὲρ τοῦ κυρίου αὐτοῦ.

– A slave is not above the master of him (his master).

1 Cor. 15.3: Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν.

– Christ died on behalf of the sins of us (our sins).

The same preposition ὑπὲρ has a different meaning when followed by an accusative ('above the master') compared to a genitive ('on behalf of the sins').



### 4.2.1 The principle of prepositions with more than one case

The five prepositions we have already met (εἰς, πρὸς, ἐκ, ἀπὸ and ἐν) can only be used with a single case.<sup>2</sup> Thus each of these will always be followed by a noun in that particular case, and each always conveys the same basic meaning. However, many Greek prepositions can be used with two or even three different cases, and they convey a different meaning depending on which case they are governing. Thus μετὰ + *acc.* has a different meaning from μετὰ + *gen.*

#### KEY GRAMMAR

The **same preposition** has a **different meaning** when it is used with a **different case**

The case that a preposition governs when conveying a particular meaning needs to be learnt (i.e. it is no good learning that μετὰ means 'with' – it doesn't; μετὰ + *acc.* means 'after' and μετὰ + *gen.* means 'with').<sup>3</sup>

<sup>1</sup> At a deeper level it can be argued that the case of a noun after a preposition is determined by the meaning conveyed by the different cases, not by the preposition. However, in practice it is easier to think of the prepositions governing certain cases.

<sup>2</sup> In fact on rare occasion πρὸς can be used with the genitive or dative.

<sup>3</sup> There are some general principles underlying the connection between the meaning of a preposition and the case used with it. However, while helpful to understand, these principles cannot be relied upon – the preposition and its case still needs to be learnt.

– The *accusative* is connected with ideas of *extension* (whether in time or space). Thus 'movement to' takes the *acc.* (as εἰς and πρὸς do).

– The *genitive* has two senses. (i) The idea of *separation* (whether in time or space). Thus 'movement from' takes the *gen.* (as ἀπὸ and ἐκ do). (ii) The idea of *kind* (i.e. describing the nature of something, often corresponding to the English 'of').

– The *dative* is connected to ideas of *location* (whether in time or space). Thus ἐν takes the *dat.*

### 4.2.2 Prepositions with three cases

<p>παρα + <i>accusative</i></p>	<p>motion <i>beside</i> – περιπατει παρα την θαλασσαν – she walks beside the sea</p>
<p><i>genitive</i></p>	<p><i>from beside</i> (a person) – άνθρωπος παρα του θεου – a man from God</p>
<p><i>dative</i></p>	<p>location <i>beside</i> – διδασκει παρα τη θαλασση – he teaches besides the sea</p>
<p>ἐπι + <i>accusative</i></p>	<p><i>onto</i> – βαλλει τον ἄρτον ἐπι το βιβλιον – she throws the bread onto the book</p>
<p><i>genitive</i><sup>4</sup></p>	<p>location <i>on</i> – ἐπι της γης – on the land/earth <i>in the time of</i> – περιπατει ἐπι του Ἰησου – he lives in the time of Jesus</p>
<p><i>dative</i><sup>4</sup></p>	<p>location <i>on/in</i> – ἐπι τοις οὐρανοις – in the heavens <i>on the basis of</i> – οὐ περιπατει ἐπι ἄρτω – she does not live by bread</p>

### 4.2.3 Prepositions with two cases<sup>5</sup>

<p>δια + <i>accusative</i></p>	<p>because of – δια τον ὄχλον – because of the crowd</p>
<p><i>genitive</i></p>	<p>through – δια του ἀγγελου – through the messenger</p>
<p>κατα + <i>accusative</i></p>	<p>according to – κατα νομον – according to law</p>
<p><i>genitive</i></p>	<p>against – κατα του Ἰησου – against Jesus</p>
<p>μετα + <i>accusative</i></p>	<p>after – μετα το σαββατον – after the Sabbath</p>
<p><i>genitive</i></p>	<p>with – μετα αὐτου – with him (written μετ' αὐτου, see section 4.2.5)</p>

<sup>4</sup> In practice there is often little difference between the meaning of ἐπι when it occurs with the genitive and with the dative.

<sup>5</sup> Notice that for each of these prepositions (except for ὑπο) the English meaning with the accusative comes earlier in the alphabet than the English meaning when it comes with the genitive. This *might* help you distinguish the meanings!

περι + <i>accusative</i> <i>genitive</i>	approximately, around – περι τον Παυλον – around Paul concerning, about – περι άμαρτιας – concerning sin
ύπερ + <i>accusative</i> <i>genitive</i>	above – ύπερ την γην – above the earth on behalf of – ύπερ τεκνου – on behalf of a child
ύπο + <i>accusative</i> <i>genitive</i>	under – ύπο νομον – under law by – ύπο του Πετρου – by Peter (as in ‘it was done <u>by</u> Peter’)

### Note

- The English words ‘by’ and ‘with’ are sometimes represented in Greek by a preposition (ύπο and μετα), sometimes just by the use of the dative. This is explained further in Chapter 4, section 4.3.

#### 4.2.4 Prepositions with one case

There are five more prepositions that occur with a single case to add to those from section 4.1 to give ten.

εις προς	+ <i>accusative</i>	to, into to, towards
άπο έκ ένωπιον έξω έως προ	+ <i>genitive</i>	(away) from (out) from before (place) – ένωπιον του θεου – before God outside – έξω της οικιας – outside the house until – έως του σαββατου – until the Sabbath before (time) – προ σαββατου – before Sabbath
έν συν	+ <i>dative</i>	in with – συν αύτοις – with them

**Note:** Naturally there is not a perfect overlap between the range of meanings of a Greek preposition and those of any one English preposition. The meanings given above are the basic meanings, which will point you in the right direction when translating. However, as you become more practised at reading Greek, you will get used to being more flexible. For example, εις means ‘into’ but in Mark 1.4 John proclaims a baptism ‘εις άφεςιν (*forgiveness*) άμαρτιων’. ‘Baptism into

forgiveness of sins' does not sound quite right in English, although it makes the meaning clear. We might say 'baptism resulting in forgiveness of sins', 'aiming at forgiveness of sins' or 'for forgiveness of sins'.

### 4.2.5 Elision in prepositions

Many prepositions that end in a vowel drop the vowel when the following word begins with a vowel (this is called *elision*). ἐκ also has its own peculiarities. The rules are as follows.

In front of a word beginning with a vowel:

ἀπο, δια, ἐπι, κατα, μετα, παρα, ὑπο	drop their final vowel <sup>6</sup>
ἐξω, περι and προ	remain unchanged
ἐκ	becomes ἐξ

#### Examples

- δι' αὐτοῦ – through him.
- περι ἁμαρτίας – concerning sin.
- ἐξ οἰκίας – from a house.

#### PRACTICE 4.2

#### Translate

- |                  |                    |                    |
|------------------|--------------------|--------------------|
| 1. μετ' αὐτῶν    | 4. ὑπὲρ τοῦ κυρίου | 7. about love      |
| 2. δια τὸν νομὸν | 5. παρα τοῦ θεοῦ   | 8. out of the sea  |
| 3. κατα τοῦ θεοῦ | 6. δια τοῦ Χριστοῦ | 9. under the earth |

#### HALF-WAY PRACTICE

1. δια τὸν λόγον τοῦ κυρίου πιστευῶ.
2. ὁ Ἰησοῦς ἀγεί τους ἀδελφους προς τα πλοια.
3. λαλουσιν αὐτῶ περι τοῦ ἱεροῦ.
4. λεγει ὁ κυριος της οἰκίας ὑπὲρ τοῦ τεκνου.
5. ὁ υἱος λαμβανει τον ἄρτον μετ' αὐτοῦ.
6. ὁ θεος φιλει τα ἔργα κατα τον νομον.

<sup>6</sup> In addition, if the vowel has a rough breathing, a final τ will become a θ and a π will become a φ. Thus: 'under sin' = ὑφ' ἁμαρτιαν (ὑπο ἁμαρτιαν → ὑπ' ἁμαρτιαν → ὑφ' ἁμαρτιαν). Similarly ἀπο → ἀφ', ἐπι → ἐφ', κατα → καθ', μετα → μεθ'.



7. ὁ Παῦλος λεγει τῷ λαῷ κατα του Χριστου του θεου.
  8. ἀγουσιν τα τεκνα εἰς τον οἶκον.
  9. I see it in her heart.
  10. Jesus is teaching the crowd outside the temple.
  11. God loves the peoples under heaven.
  12. God speaks the law through angels.
- 

### 4.3 INSTRUMENTS AND AGENTS

In English we use the words ‘with’ or ‘by’ to indicate the means by which something happens, or the instrument or agent used:

I was helped by her.      I was walking with a stick.      I was hit by a stone.

However, we also use the word ‘with’ in a different sense, not meaning ‘by means of’ but rather ‘along with’:

I went with him.

Greek has a clear way of expressing instruments and agents that removes some of the ambiguity of English words such as ‘with’ and ‘by’.

#### Instrument

An instrument is an inanimate object by means of which the action of the verb happens. In Greek this is normally expressed by the instrument just occurring in the dative, without a preposition.

- God makes the heavens with a word – ὁ θεος ποιει τους οὐρανους λογῶ.

However, sometimes an instrument is expressed by the preposition ἐν + dat.<sup>7</sup>

#### Agent

An agent is a living being by means of which the action of the verb happens. In Greek this is expressed by the preposition ὑπο + gen.

- The gospel was proclaimed by Peter – . . . ὑπο του Πετρου.<sup>8</sup>

---

<sup>7</sup> This use of ἐν + dat. for instrument is unusual in the normal Greek of the period, but relatively common in the New Testament because of the influence of Hebrew and Aramaic in which the preposition ב is used to express both ‘in’ and ‘by means of’.

<sup>8</sup> Agents normally only occur in ‘Passive’ sentences, which are quite rare in Greek (left until Chapter 15), but it makes sense to learn ὑπο now alongside the other prepositions.

## Along with

‘With’ meaning ‘along with’ rather than ‘by means of’ is expressed in Greek by the preposition *μετα* + gen (or more rarely *συν* + dat.).

- I depart with Peter – *ὑπαγω μετα του Πητρου*.

### Example

ὁ θεος λεγει μετα τεκνων και ποιει τον κοσμον λογω.

God speaks with children and makes the world with a word.

---

### PRACTICE 4.3

## Which of the following would use an instrumental dative in Greek?

- |                          |                                |
|--------------------------|--------------------------------|
| 1. I went with him.      | 3. I was helped by her.        |
| 2. I was hit by a stone. | 4. I was walking with a stick. |
- 

## 4.4 COMPOUND VERBS

In Greek many words are constructed by combining a basic word with a preposition. For example, *εκ* means ‘out of’ and *βαλλω* means ‘I throw’, so *εκβαλλω* means ‘I throw out’. Later on (Chapter 6) identifying compound verbs becomes important. For now, though, thinking about compound verbs helps build up your vocabulary. You will find 11 compound verbs in this chapter’s vocabulary.

### Notes

- In English you cannot deduce the meaning of ‘understand’ by thinking of its two constituent parts ‘under’ and ‘stand’. Similarly in Greek you cannot always deduce the meaning of a word from its parts.
  - In some verbs, the force of both the verb and the preposition is preserved  
e.g. *εκβαλλω* – I throw out
  - In some verbs, the preposition intensifies or completes the meaning, though without the force of the preposition being clearly preserved.  
e.g. *απολωω* – I release (*λωω* itself means ‘I untie’)
  - In some verbs, the preposition seems to give the verb a new meaning, which is not easily connected to the force of the preposition.  
e.g. *αναγνωσκω* – I read (*γνωσκω* itself means ‘I know’ and *ανα* means ‘upwards’ or ‘again’).

- When forming compounds, the rules for the *elision* of prepositions (section 4.2.5) are particularly important. Thus ἀπο + ἄγω = ἀπαγω (I lead away).
- Even though a compound verb may ‘contain’ a preposition, the correct preposition will still be found in the sentence used in the normal way e.g. ἐκβαλλω αὐτον ἐκ της οἰκίας.

## 4.5 QUESTIONS

Asking questions is simple in Greek:<sup>9</sup>

*Either* **1. Use a question word**

There are question words in Greek such as πως; – how? or που; – where?

e.g. πως βλέπεις τον θεον; – How do you see God?

*Or* **2. Rely on tone of voice**

Of course, you can’t see the tone of voice when it is written down! Therefore all that marks out the question is the question mark:

e.g. βλέπεις τον θεον. – You see God.  
βλέπεις τον θεον; – Do you see God?

## 4.6 NEGATIVES

A verb in the *Indicative* (which means all the verbs we have met so far) is made negative by the addition of the word οὐ (= ‘not’).

Before a vowel with a *smooth* breathing this becomes οὐκ.

Before a vowel with a *rough* breathing this becomes οὐχ.

Examples

- οὐ βλέπω. – I do not see.
- οὐκ ἀκουουσιν. – They do not hear.
- οὐχ εὕρισκει το τεκνον. – She does not find the child.

---

<sup>9</sup> Remember (page 18) the question mark in Greek is ; Like all punctuation, question marks are not actually part of the text but have been added by editors.

## PRACTICE 4.5 and 4.6

## Translate

- |                       |                         |
|-----------------------|-------------------------|
| 1. ὁ θεος ἀκουει;     | 4. οὐ πιστευω αὐτῶ.     |
| 2. ὁ θεος οὐκ ἀκουει. | 5. που ἄγεις τον ὄχλον; |
| 3. πως ὁ θεος λεγει;  | 6. τον νομον τηρειτε;   |

## VOCAB FOR CHAPTER 4

Eighteen common prepositions – remember they have different meanings with different cases (a fuller list of prepositions is given in the reference section, page 271).

*ἀπο (646) + gen. – (away) from	*μετα (469) + acc. after + gen. with
*δια (667) + acc. – because of + gen. – through	*παρα (194) + acc. – alongside + gen. – from beside + dat. – beside
*εἰς (1767) + acc. – into	*περι (333) + acc. – around, approximately + gen. – concerning, about
*ἐκ (914) + gen. – (out of) from	προ (47) + gen. – before
*ἐν (2752) + dat. – in <sup>10</sup>	*προς (700) + acc. – to, towards
ἐνώπιον (94) + gen. – in front of, in the presence of	συν (128) + dat. – together with
ἐξω (63) + gen. – outside	*ὑπερ (150) + acc. – above + gen. – on behalf of
*ἐπι (890) + acc. – onto + gen. – on, in the time of + dat. – on, in, on the basis of	*ὑπο (220) + acc. – under + gen. – by, at the hands of
έως (146) + gen. – until	
*κατα (473) + acc. – according to + gen. – against	

And eleven compound verbs

ἀναβλεπω (25) – I look up, receive sight <sup>11</sup>	*παρακαλεω (109) – I exhort, request, comfort, encourage
*ἀπολυω (66) – I set free, divorce, dismiss	παραλαμβάνω (49) – I take, receive
*ἐκβαλλω (81) – I drive out, cast out, throw out	*περιπατεω (95) – I walk about, live
ἐπικαλεω (30) – I call upon, name	*προσκυνεω (60) + dat. – I worship
κατοικεω (44) – I dwell, inhabit, live	*συναγω (59) – I gather, bring together
	*ὑπαγω (79) – I depart

<sup>10</sup> ἐν + dat. can also more rarely mean 'by' or 'with'; see note 7 page 49.

<sup>11</sup> ἀνα is a rare preposition meaning 'upwards' or 'again'.

Plus, two question words and the  
negative

\*πως (103) – how?  
που (48) – where?

\*οὐ, οὐκ, οὐχ (1606) – not

## Word helps

apostasy, diameter, eisegesis, exodus/exit/exegesis, epitaph, catacomb/cataclysm,  
metamorphosis/metaphysics, parallel/paramedic, perimeter, prologue,  
sympathy/symphony/synthesis, hyperactive/hyperbole, hypodermic, paraclete,  
peripatetic, synagogue.

## Exercises<sup>12</sup>

### Section A

- \*1. δοξαν παρα ανθρωπων ου λαμβανω.
- \*2. πιστευεις εις τον υιον του ανθρωπου;  
3. ο κυριος λεγει αυτοις: Που αυτους αγετε;
- \*4. ο Πετρος διδασκει αυτους περι της βασιλειας παρα τοις πλοιοις.  
5. αναβλεπομεν εις τον ουρανον ενωπιον του ιερου.
- \*6. ο Ιησους εκβαλλει τα δαιμονια εκ του ανθρωπου λογω.
- \*7. περιπατω υπο αμαρτιαν και κατα του νομου του θεου.
- \*8. ο Πετρος συναγει την εκκλησιαν εις τον οικον της αδελφης του Ιακωβ.
- \*9. We are departing towards the sea.
- \*10. You (pl.) are exhorting the brothers in the Lord.  
11. Do you (s.) keep the Sabbath because of the law?
- \*12. The people in the boat are worshipping the Lord.

### Section B

- \*1. εν τη ημερα του κυριου βλεπομεν τον θεον προσωπον προς προσωπον.
- \*2. κυριε, ου πιστευω εις αυτον.  
3. προσκυνουμεν τω θεω εν τω ιερω.  
4. δια την ωραν ο κυριος απολυει τον οχλον.
- \*5. περιπατειτε εν τη αγαπη του θεου κατα τον λογον αυτου;

<sup>12</sup> From now on increasing numbers of the sentences in the exercises will be based on sentences from the New Testament. This means that occasionally they will not quite follow the 'rules' you have learnt – Greek is a language, not a mathematical code. So, for example, in A1 you would expect to see *παρ' ανθρωπων* not *παρα ανθρωπων*, the final vowel of *παρα* eliding (as explained in section 4.2.5). However, while normally you would find *παρ'* this sentence is taken directly from John 5.41, where *παρα* is found. See page 5 for further discussion of the rationale behind the sentences, and what difference it makes.

6. ὁ ἄγγελος λυει τον Πειτρον και παραλαμβανει αὐτον προς τους ἀδελφους.
7. μετα την ἀρχην του σαββατου ὁ ῥαββι και οἱ υἱοι αὐτου οὐ ποιουσιν ἔργον.
8. που ὁ κυριος διδασκει περι του εὐαγγελιου της βασιλειας του θεου;
9. Mary gathers the sisters and they seek the Lord with the brothers.
- \*10. The child dwells in the house of the Lord, and does not depart from it.
- \*11. The voice of God is [ἔστιν] above the heavens and in their hearts.
- \*12. The people do works on behalf of the children because of the love of Christ.

### Section C<sup>13</sup>

**John 1.1-4** Ἐν ἀρχῇ ἦν [was] ὁ λόγος, και ὁ λόγος ἦν πρὸς<sup>14</sup> τὸν θεόν, και θεὸς ἦν ὁ λόγος.<sup>15</sup> οὗτος [this one] ἦν ἐν ἀρχῇ πρὸς<sup>14</sup> τὸν θεόν. . . ἐν αὐτῷ ζωὴ ἦν, και ἡ ζωὴ ἦν τὸ φῶς [light] τῶν ἀνθρώπων.

<sup>13</sup> Remember, the biblical text in section C is given exactly as it appears in printed texts of the New Testament. This means that the words have accents on them, and there will be some words that you have not met yet whose meaning is given in brackets. See the explanation on page 6.

<sup>14</sup> We have learnt πρὸς + acc. means 'to' or 'towards'. It is also sometimes used metaphorically in situations when there is a direction or orientation, but no actual movement ('with a view to', 'aiming at'). What do you think it means here?

<sup>15</sup> λογος is the subject here, not θεος. The reason for this is explained in Chapter 5, section 5.8.

# Adjectives

## 5.1 FORMATION OF ADJECTIVES

Rev. 21.1-2: εἶδον οὐρανὸν καινόν καὶ γῆν καινήν. ὁ ... πρῶτος οὐρανὸς καὶ ἡ πρῶτη γῆ ἀπῆλθαν – I saw a new heaven and a new earth. The first heaven and the first earth departed.



καινός (new) and πρῶτος (first) are adjectives. They add further description to a noun. In Greek they have to *agree* with the noun they are describing. Thus οὐρανὸν καινόν but γῆν καινήν. Both οὐρανὸν and γῆν are accusative singular, but οὐρανὸς is masculine and γῆ feminine.

καινός does not have a gender itself; instead it uses a masculine form when describing a masculine noun, and a feminine form when describing a feminine noun. Similarly πρῶτος and πρῶτη are both nominative singular, but one is ‘in the masculine’ (agreeing with οὐρανὸς) and the other ‘in the feminine’ (agreeing with γῆ).

Most adjectives *decline* like ἀγαθός (good):

		Masculine	Feminine	Neuter
Sing.	Nom.	ἀγαθός	ἀγαθή	ἀγαθόν
	Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν
	Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
	Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
Plural	Nom.	ἀγαθοί	ἀγαθαί	ἀγαθά
	Acc.	ἀγαθοὺς	ἀγαθὰς	ἀγαθά
	Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
	Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς

### Notes

- We have already learnt these endings. They are the same as those for nouns of the corresponding gender (and hence similar to αὐτός and the article).





They see a new earth.

*either*  
*or*βλεπουσιν καινην γην.  
βλεπουσιν γην καινην.

## PRACTICE 5.2

## Translate

- |                                  |                                    |
|----------------------------------|------------------------------------|
| 1. τηρουμεν τον αγαθον νομον.    | 6. ἐκβαλλει τα δαιμονια τα πονηρα. |
| 2. ο αδελφος ο αγιος ακουει.     | 7. καλειτε τας αγαθας αδελφας.     |
| 3. τυφλον δουλον εχει.           | 8. I seek a wicked life.           |
| 4. αγιος λαος φιλει τον θεον.    | 9. She believes her own heart.     |
| 5. ο κυριος ουκ εχει καλον υιον. | 10. The crowd seeks the only god.  |

## 5.3 εἶμι – I AM

As in most languages, the verb ‘to be’ has its own distinctive pattern:

1 <sup>st</sup> sing.	I am	εἶμι
2 <sup>nd</sup> sing.	You are	εἶ
3 <sup>rd</sup> sing.	He, she or it is	ἐστί(ν)
<hr/>		
1 <sup>st</sup> plural	We are	ἐσμεν
2 <sup>nd</sup> plural	You are	ἐστε
3 <sup>rd</sup> plural	They are	εἰσι(ν)

- Note the first and second plural have similarities with λυω  
ἐσ-μεν compared to λυ-ο-μεν  
ἐσ-τε compared to λυ-ε-τε

## Hint

Normally, accents do not convey any useful information. However, there are two different words written as εἶ which can be distinguished by their accents:

εῖ – with the circumflex – you are (2<sup>nd</sup> singular of εἶμι)

εἶ – no accent – if

Thus: Matt. 4.3: εἶ υἱος εἶ του θεου → If you are the son of God.

Noticing this may help you.

## PRACTICE 5.3

## Translate

1. ἔστε 2. εἶμι 3. εἶσιν 4. εἶ 5. ἔστιν

## 5.4 USE OF ADJECTIVES (2) – PREDICATIVE



Rom. 7.12: ὁ νομος [ἔστιν] ἅγιος – ‘The law is holy.’

This sentence is in the form ‘x (noun) is y (adjective).’ Many sentences using the verb ‘to be’ are similar. The adjective is still describing the noun (ask ‘what is holy?’ and the answer is ‘the law’) but it is being used differently from the way it is used in a sentence such as ζητῶ ἅγιον νομον – I seek a holy law.

In these sentences it is important to understand that the adjective is **not** an object, but rather is an adjective qualifying the noun: ‘holy’ is telling us something further about ‘the law’. Thus it needs to agree with the noun in gender, case and number. However, such use of an adjective is different from the attributive use, because the adjective is not merely qualifying one of the nouns in the sentence – the whole point of the sentence is to make this description. The adjective itself completes the sentence (hence the adjective is called a *complement*). This use of the adjective is called the *predicative* use.

## Complement?

See it in English

Section 4

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## Hint

To tell the difference between the attributive and predicative use, try deleting the adjective from the sentence. If it still makes sense, the adjective was attributive. If it doesn’t, it was predicative.

## Word order

Predicative adjectives follow a different word order from the attributive. Again, there are two options, one being the same as in English.<sup>1</sup>

The law is holy. *either* ὁ νομος ἔστιν ἅγιος.  
*or* ἅγιος ἔστιν ὁ νομος.

## KEY GRAMMAR

Predicative adjectives are never immediately preceded by the article.

<sup>1</sup> It is quite unusual to have a predicative use when there is no definite article, but when this does happen the options are predictably νομος ἔστιν ἅγιος or ἅγιος ἔστιν νομος.

## Omission of the verb ‘to be’

However, Rom. 7.12 does not in fact say  $\acute{o}$  νομος ἐστὶν ἅγιος but  $\acute{o}$  νομος ἅγιος. This is because the Greeks often let the verb ‘to be’ drop out of sentences. In these cases you need to put it back in (*supply* it). It is normally easy to spot when this is necessary: (a) if the sentence does not appear to have a verb in it, one must have dropped out; (b) the adjective will be in the *predicative* position.

### Example

- Rom. 7.12:  $\acute{o}$  νομος ἅγιος καὶ ἡ ἐντολὴ ἅγια καὶ δίκαια καὶ ἀγαθὴ.  
= The law (is) holy and the commandment (is) holy and just and good.

### PRACTICE 5.4

### Translate

- |                                  |                                  |
|----------------------------------|----------------------------------|
| 1. ἐστε ἀγαθοὶ;                  | 5. αἰῶνια τὰ Ἱεροσόλυμα τὰ ἅγια; |
| 2. ἅγιος ἐστὶν ὁ νομος τοῦ θεοῦ. | 6. Is the gospel good or evil?   |
| 3. Ἰουδαία τὰ τεκνα.             | 7. The only God is in heaven.    |
| 4. ἡ τυφλὴ ἀδελφὴ ἐστὶν νεκρά;   | 8. We are in the synagogue.      |

### HALF-WAY PRACTICE

1. ὁ Πέτρος φιλεῖ τὸ νεκρὸν τέκνον.
2. ὁ υἱὸς ὁ τυφλὸς βλέπει τὸν Χριστόν.
3. ἅγιον καλοῦσιν τὸν κύριον.
4. βαλλεῖ αὐτὸ εἰς τὴν καλὴν γῆν.
5. ἕτερω εὐαγγελίῳ οὐ πιστευομέν.
6. ὁ δούλος τοῦ θεοῦ μακάριος.
7. ἅγια ἡ βασιλεία τοῦ Ἰησοῦ;
8. ὁ ἀγαθὸς ἀδελφὸς οὐκ ἐστὶν μόνος.
9. A wicked crowd seeks signs.
10. Is God dead?
11. We are departing to our own houses.
12. The Jewish sister is good.

## 5.5 USE OF ADJECTIVES (3) – AS NOUNS

Greek has a way of making nouns from adjectives, which is very common. The adjective is just put with the article. The case of the adjective is then determined by its function in the sentence (subject, object etc.). Its gender reveals whether it

is a person or a man (masc.), a woman (fem.) or a thing (neuter). Note that Greek uses the masculine as the default when referring to people in general.

### Examples

- ὁ ἀγαθος - the good person/man
- ἡ καλη – the beautiful woman
- τα ἅγια - the holy things
- οἱ νεκροί – the dead (ones)

Matt. 5.8: μακαριοι οἱ καθαροι ... – blessed are the pure ...

### PRACTICE 5.5

#### Translate

1. ὁ θεος φιλει τους Ἰουδαιους.
2. οἱ ἀγαθοι διδασκουσιν.
3. ὁ Παυλος λεγει τοις ἁγιοις.
4. ὁ τυφλος ὑπαγει.

### 5.6 πολυς AND μεγας

These two important adjectives, πολυς meaning ‘much/many’ and μεγας meaning ‘large/great’, decline in the same way as ἀγαθος but with a slight irregularity.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neuter</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neuter</i>
Singular						
Nom.	πολυς	πολλη	πολυ	μεγας	μεγαλη	μεγα
Acc.	πολυν	πολλην	πολυ	μεγαν	μεγαλην	μεγα
Gen.	πολλου	πολλης	πολλου	μεγαλου	μεγαλης	μεγαλου
Dat.	πολλω	πολλη	πολλω	μεγαλω	μεγαλη	μεγαλω
Plural						
Nom.	πολλοι	πολλαι	πολλα	μεγαλοι	μεγαλαι	μεγαλα
Acc.	πολλους	πολλας	πολλα	μεγαλους	μεγαλας	μεγαλα
Gen.	πολλων	πολλων	πολλων	μεγαλων	μεγαλων	μεγαλων
Dat.	πολλοις	πολλαις	πολλοις	μεγαλοις	μεγαλαις	μεγαλοις

If you look closely at this you will see that:

- πολυς is πολλος with a shortened *nom.* and *acc.*, *masc.* and *neuter* sing.
- μεγας is μεγαλος with a shortened *nom.* and *acc.*, *masc.* and *neuter* sing.

## Examples

(Mark 1.34, Col. 4.13, and Mark 1. 26 slightly simplified.)

- δαιμονια πολλα εκβαλλει = He throws out many demons.
- εχει πολυν πονον [toil] υπερ των εν Λαοδικεια = He has much labour on behalf of those in Laodiceia (i.e. 'he has worked very hard ...').
- λεγει φωνη μεγαλη = He says in loud (great) voice.

### PRACTICE 5.6

#### Which part of πολλυς would agree with the following?

1. αμαρτια 2. σημεια 3. βιβλιων 4. δοξαν 5. σαββατοις

#### Which part of μεγας would agree with the following?

6. οχλον 7. εργων 8. βασιλειαν 9. καρδια 10. ιερον

## 5.7 WORD ORDER IN GREEK SENTENCES

### In general

As we have already seen, because the case of a noun communicates its function in a sentence and agreement shows which adjectives go with which nouns, word order can be more flexible in Greek than it is in English.

Thus, the basic meaning of these two sentences is the same:

- (i) ο θεος διδασκει τους 'Ιουδαιους.  
 (ii) τους 'Ιουδαιους ο θεος διδασκει.

However, the word order can communicate emphasis. The word that comes first carries more stress – thus (i) seems to be emphasising that it is God who is teaching the Jews, while (ii) emphasises that it is the Jews whom God is teaching. In longer sentences, the final word also carries quite a lot of stress.

### 'Sandwich' constructions

We have now learnt three different ways of qualifying a noun (i.e. adding further description to it):

- |               |               |      |                                    |
|---------------|---------------|------|------------------------------------|
| Adjectives:   | <i>Either</i> | (i)  | βλεπω το ιερον <u>το καλον</u> .   |
|               | <i>Or</i>     | (ii) | βλεπω το <u>καλον</u> ιερον.       |
| Genitives:    |               |      | βλεπω το ιερον <u>του κυριου</u> . |
| Prepositions: |               |      | βλεπω το ιερον <u>εν τη γη</u> .   |

If you look carefully you will see that the word order in the examples above using genitives and prepositions is very similar to example (i) using adjectives – the descriptive word or phrase comes after the noun.<sup>2</sup>

There is an alternative word order for genitives and prepositions which is similar to order (ii) for adjectives. This is called the ‘sandwich’ construction because the *του κυριου* or the *ἐν τη γη* is put between the *το* and the *ιερον*, just as the *καλον* was between the *το* and the *ιερον*.

βλεπω το του κυριου ιερον.  
βλεπω το ἐν τη γη ιερον.

The occurrence of two articles on the run (*το του*) or the article followed by a preposition (*το ἐν*) can be confusing initially. However, the advantage of this construction is that it is clear which noun the descriptive phrase is going with.

## 5.8 SPECIAL USES OF εἶμι

### Preparatory use

While *ἐστι(ν)* and *εἶσι(ν)* normally mean ‘he, she or it is’ and ‘they are’, if they are put first in the sentence they mean ‘there is’ or ‘there are’:

e.g. ὁ τυφλος ἐστὶν ἐν τῇ συναγωγῇ. – The blind man is in the synagogue.  
ἐστὶν τυφλὸς ἐν τῇ συναγωγῇ. – There is a blind man in the synagogue.

### Nouns as complements

We met earlier the idea of an adjective as a *complement*, noting that the adjective is not an object, but agrees with the noun it is describing and will therefore be in the nominative. Thus ‘the son is good’ is:

ὁ υἱὸς ἐστὶν ἀγαθος or ἀγαθος ἐστὶν ὁ υἱὸς

Unsurprisingly, the complement can be a noun, instead of an adjective, e.g. ‘the son is the lord’

ὁ υἱὸς ἐστὶν ὁ κυριος

Note that ὁ *κυριος* here is in the nominative. It is not an object, but a complement which is further describing ὁ *υἱος* and therefore in the same case as it.

<sup>2</sup> Indeed, sometimes the article is repeated before the genitive or preposition, just as it is before the *καλον*, e.g. *το ιερον το του κυριου* and *το ιερον το ἐν τη γη*.

**Complement?**

See it in English

Section 4

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In this situation it is easy to imagine that *ἐστιν* simply functions as an ‘equals sign’: *ὁ υἱός = ὁ κυριός*. However, it is a little more complicated because ‘the king is the judge’ is not quite the same as ‘the judge is the king’.

Thus it is necessary to distinguish between the subject and any noun that is a complement, although both will be in the nominative. Greek does this in the following way:

*Either* the subject comes before the complement  
*or* the article is dropped from the complement.

E.g. The son is the lord is *either* *ὁ υἱός ἐστιν ὁ κυριός* *or* *κυριός ἐστιν ὁ υἱός*

### Examples (subjects underlined)

Mark 2.28: *κυριός ἐστιν ὁ υἱός* του ἀνθρώπου  
 ... – the son of man is lord . . .

John 1.1: *θεός ἦν* (= was) ὁ λόγος – the word  
 was (the) god.<sup>3</sup>

#### KEY GRAMMAR

If the complement precedes the subject it cannot have the definite article

#### PRACTICE 5.7 and 5.8

### Translate

1. *ἐστιν θεός ἐν οὐρανῷ;*
2. *σημεῖον τοῦ τοῦ Ἀβραάμ τεκνον.*
3. *εἰσιν πολλοὶ ἅγιοι Ἰουδαῖοι.*
4. *ὁ τοῦ Ἰησοῦ λόγος εὐαγγέλιον.*

## VOCAB FOR CHAPTER 5

Eighteen standard adjectives

\*ἀγαθός (102) – good

ἀγαπητός (61) – beloved

\*ἅγιος (233) – holy

δικαίος (79) – upright, just

ἐκάστος (82) – each

\*ἕτερος (98) – another, different

\*ἴδιος (114) – one’s own

\*Ἰουδαίος (195) – Jewish, a Jew

κακός (50) – bad

\*καλός (100) – beautiful, good

καινός (42) – new

\*μακάριος (50) – blessed, happy

\*μόνος (114) – only, alone

\*νεκρός (128) – dead

\*ὄσος (110) – as/how great,  
 as/how much

πιστός (67) – faithful, believing

\*πονηρός (78) – evil, wicked

\*τυφλός (50) – blind

<sup>3</sup> Because *θεός* is a complement preceding the subject it can’t have the article (the rule we have just learnt), thus grammatically we can’t tell if the author meant that the word was *θεός* or *ὁ θεός*, but we do know the sentence means ‘the word was (the) god’, not ‘god was the word’.

Two slightly irregular adjectives

\*μεγας μεγαλη μεγα (243) – large, great

\*πολυς πολλη πολυ (416) – much, many

Four more feminine nouns

Γαλιλαια (61) – Galilee

\*ειρηνη (92) – peace

\*κεφαλη (75) – head

\*συναγωγη (56) – synagogue

Four important conjunctions

\*αλλα (638) – but

ει (502) – if

η (343) – or

\*ως (504) – as, like

Plus

καιρος (85) – time, season

\*ειμι (2462) – I am

Two special words:

(i) There are two alternatives for ‘Jerusalem’: either \*Ιεροσολυμα (77) – a neuter plural word with a rough breathing, or \*Ιερουσαλημ (63) a feminine singular indeclinable word with a smooth breathing. (For the meaning of indeclinable see note 4 on page 30.)

(ii) \*αιωνιος (71) an adjective meaning ‘eternal’. αιωνιος never uses the feminine forms. It uses the masculine endings when agreeing with a feminine noun, e.g. η αιωνιος ζωη.

## Word helps

hagiography, heterosexual, idiot/idiosyncratic, cacophony, calligraphy, monologue/monotheism, necropolis/necromancer, megaphone/megalomania, polytheism, irenica, encephalitis/cap.

## Exercises

### Section A

- \*1. ο Ἰησους λεγει αυτη· Ειμι η ζωη και η ειρηνη.
- \*2. και Πητρος λεγει αυτω· Ει ο Χριστος ο υιος του θεου.
- \*3. λαμβανω την του θεου βασιλειαν ως τεκνον.
- \*4. ουκ εστιν θεος νεκρων.
- \*5. το δαιμονιον λεγει· Ἰησου, ει ο αγιος του θεου.
6. βλεπει θεου τον καινον ουρανον και την καινην γην.
7. Ἀγαπητοι, νομον ετερον ου διδασκω αλλα τον απ' αρχης.
8. η μεγαλη φωνη εκ των ουρανων λεγει· Ει ο υιος μου [*my*] ο αγαπητος.
9. The days are evil and evil people do evil things.
10. The law is just, but it is the Gospel's moment (time).



- \*11. Each one has his own house.
- \*12. Christ is head of the church.

### Section B

- \*1. λέγει Ἰησοῦς ἐν τῇ συναγωγῇ Ἡ βασιλεια των οὐρανων οὐκ ἐστὶν ἐκ του κοσμου.
- 2. εἰσιν ψυχαι πολλαι των ἀγαθων και των δικαιων ἐν τῇ οἰκίᾳ του αἰωνιου θεου.
- \*3. ἡ ἀγαπη του θεου ἐστὶν ἐν ταις καρδιαῖς αὐτῶν δια του Χριστου.
- 4. ἐστὶν αἰωνιος εἰρηνη τοις πιστοις.
- \*5. ὁ θεος ἀγαπη ἐστὶν ἄνθρωποι της ἀγαπης ἐν τῷ θεῷ εἰσιν και ὁ θεος ἐν αὐτοις ἐστὶν.
- \*6. τοις Ἰουδαιοις τοις ἐν Ἱεροσολυμοις λεγει ὁ Ἰησοῦς.
- 7. εἰ τα του κοσμου ἔργα πονηρα ἐστὶν, πως οἱ πιστοι ποιουσι τα δικαια και τα καλα;
- 8. ἀγουσιν τον τυφλον προς τους Ἰουδαιοις ἐν τῷ ἱερῷ τῷ μεγαλῷ.
- \*9. We are sons of men.
- \*10. You (pl.) are alone in Galilee.
- 11. The faithful Jews are teaching the law of peace.
- \*12. Does God have a new holy people?

### Section C

**Matthew 12.35** ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ [treasure box/storeroom] ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

**2 Corinthians 13.13** Ἡ χάρις [grace] τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία [fellowship] τοῦ ἁγίου πνεύματος [spirit] μετὰ πάντων [all] ὑμῶν [you (pl.)].

# The tenses

## 6.1 IDEA OF TENSES



John 14.1: πιστευετε εις τον θεον – you believe in God.

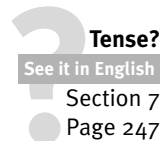
John 11.48: παντες πιστευουσιν εις αυτον  
– everyone will believe in him.

John 7.5: οι αδελφοι αυτου επιστευον εις αυτον  
– his brothers were believing in him.

John 4.50: επιστευσεν ο ανθρωπος τω λογω  
– the man believed the word.

Alterations in a verb change its tense: πιστευετε – believe; πιστευουσιν – will believe; επιστευον – were believing; επιστευσεν – believed.

- The Future, Imperfect and Aorist are *tenses*, to put alongside the Present.
- Greek indicates tense by altering the form of the verb, while in English we add extra words. Thus, λυσομεν (note the added σ) means ‘we will untie’.
- The different tenses communicate both the *time* when the action is taking place (Present, Future, Past etc.) and the *aspect* (the nature of the action – whether it was a process, or completed etc.).
- The Present, Future, Imperfect and Aorist are the four common tenses – the final two will be added much later (Chapter 16).



## 6.2 DISTINGUISHING THE TENSES

The different tenses are formed by

- (i) adding **prefixes** and **suffixes** to the stem
- (ii) by having a **different set of endings**.

The **prefixes** and **suffixes** are the easiest thing to spot:

		Stem		Ending
Tense:	Present	λν		ω
	Future	λν	σ	ω
	Imperfect	ἐ	λν	οῦν
	Aorist	ἐ	λν	α

- The two Past tenses (Aorist and Imperfect) have an ἐ prefix (called an *augment*).
- The Future and the Aorist both have a σ suffix.

Thus:

KEY GRAMMAR			
no prefix		no suffix	Present
no prefix	plus	σ suffix	= Future
ἐ prefix		no suffix	Imperfect
ἐ prefix		σ suffix	Aorist

#### PRACTICE 6.2

Which tense are the following in?

Hint

Ignore the endings – look for the prefixes and suffixes

1. ἀκουσ-ομεν
2. ἐβλεπ-ον
3. ἐπιστευσ-ατε
4. ἐδιδασκ-εν
5. λυσ-ουσιν
6. ἀγ-ω

### 6.3 THE MEANING OF THE TENSES

Greek tense	Time	Aspect	English equivalent
Present	Present	Process or Undefined	I am untying or I untie
Future	Future	Undefined	I will untie
Imperfect	Past	Process	I was untying
Aorist	Past	Undefined	I untied

The meaning of the tenses is built up from the combination of *time* and *aspect*. Time is just as in English – Past, Present or Future. Aspect needs more attention.

- *Process Aspect* means that the action is being viewed as part of an ongoing process – either continuous or repeated
- *Undefined Aspect* can be used for two different reasons:
  - (i) It is truly undefined – or default – nothing is being implied at all about the manner in which the action occurred.
  - (ii) It is deliberately being used as opposed to using the *process* aspect, thus a punctiliar ('one-time') sense is meant.

## Present

If you want to express present time, there is no choice in Greek. You just use the Present tense, even though this can have two different aspects – undefined or process. This is why we learnt earlier (Chapter 2, section 2.1) that the Greek Present tense can mean *either* 'I am untying' (process) *or* 'I untie' (undefined).

## Future

If you want to express future time, there is no choice. You use the Future.

## Past: The Difference between the Imperfect and the Aorist

If you want past time, there is a choice – the Imperfect carries the *process* aspect, and the Aorist the *undefined* aspect.

The **Aorist** describes a past action without reference to continuance, repetition or completion, often but not always implying a single past action.

– I untied, you untied etc.

The **Imperfect** describes an action in the past that is viewed as a process. This itself gives rise to three different possibilities:

- Continuous process gives the English translations using 'was' or 'were'
  - I was untying, you were untying, etc.
- Repeated (or habitual) process gives the English translations using 'used to'
  - I used to untie, you used to untie, etc.
- Plus, the Imperfect can also be used for a process in the past that is viewed as just beginning.
  - I began to untie, you began to untie, etc. For example:

Matt. 5.2: He opened his mouth (Aorist) and began to teach (Imperfect).

### 6.3.1 Basic English equivalents

Although you should try to understand the meaning and ‘flavour’ of the different Greek tenses, many students do find it easier *to begin with* to identify English equivalents.

	Present	Future	Imperfect	Aorist
1 <sup>st</sup> sing.	I am untying	I will untie	I was untying	I untied
2 <sup>nd</sup> sing.	You are untying	You will untie	You were untying	You untied
3 <sup>rd</sup> sing.	He is untying	He will untie	He was untying	He untied
1 <sup>st</sup> pl.	We are untying	We will untie	We were untying	We untied
2 <sup>nd</sup> pl.	You are untying	You will untie	You were untying	You untied
3 <sup>rd</sup> pl.	They are untying	They will untie	They were untying	They untied

**Remember:** 3<sup>rd</sup> person singular is ‘he’, ‘she’ or ‘it’; Present can be ‘I untie’, ‘you untie’, etc.; Imperfect can be ‘I used to untie’, etc.

#### PRACTICE 6.3

### Which Greek tenses are correct for the following?

- I will see.
- They were hearing.
- She used to eat.
- You are throwing.
- He sent.
- I see.

### Translate

Don't worry about the endings – they are all in the first person singular.

Hint

- ἀκουσω.
- λαμβανω.
- ἐπεμπον.
- ἐβαπτιζον.
- ἐπιστευσα.
- ἔχω.

## 6.4 THE ENDINGS

	Present	Future	Imperfect	Aorist
I	λυ-ω	λυσ-ω	ἐλυ-ον	ἐλυσ-α
You (sing.)	λυ-εις	λυσ-εις	ἐλυ-ες	ἐλυσ-ας
He, she, it	λυ-ει	λυσ-ει	ἐλυ-ε(ν)	ἐλυσ-ε(ν)
We	λυ-ομεν	λυσ-ομεν	ἐλυ-ομεν	ἐλυσ-αμεν
You (pl.)	λυ-ετε	λυσ-ετε	ἐλυ-ετε	ἐλυσ-ατε
They	λυ-ουσι(ν)	λυσ-ουσι(ν)	ἐλυ-ον	ἐλυσ-αν

### Notes

- The endings of the Future are the same as the Present (but there is the σ suffix to distinguish them).
- The Present, Future and Imperfect have an ‘ο’ or ‘ε’ sound at the beginning of the ending; the Aorist tends to have an ‘α’ sound.
- The endings in the 1<sup>st</sup> and 2<sup>nd</sup> person plural are very similar in all the tenses.
- There is an *optional* ν in the Imperfect and Aorist 3<sup>rd</sup> person singular, just as there is in the Present (and so Future) 3<sup>rd</sup> person plural.

### PRACTICE 6.4

#### Translate

- |               |                 |                           |
|---------------|-----------------|---------------------------|
| 1. ἐβαλλομεν. | 4. ἐκβαλλεις.   | 7. We are writing.        |
| 2. ἐλυσαμεν.  | 5. ἐπιστευσαν.  | 8. They will believe.     |
| 3. ακουσετε.  | 6. ἀπολυσουσιν. | 9. You (pl.) were taking. |

#### 6.4.1 Examples of the tenses

- ὁ Ἰησους ἐδιδασκεν ἐν τη συναγωγη και πολλοι ἐπιστευσαν.

ἐδιδασκεν is Imperfect, therefore describing a past process – ‘Jesus was in the process of teaching in the synagogue.’ ἐπιστευσαν is Aorist, therefore describing a past undefined (not a process) action – ‘many believed’ or ‘many came to believe’ = Jesus was teaching in the synagogue and many believed.

- ὁ θεος ἐπεμπεν τους ἀγγελους, ἀλλα νυν ἐσμεν μονοι.

ἐπεμπεν is Imperfect, therefore describing a past process – ‘God used to send messengers.’ ἐσμεν is Present, therefore describing the current situation – ‘we are alone.’ = God used to send messengers, but now we are alone.

1. ἐδίδασκεν τον ὄχλον.
2. ὁ θεος ἀκούσει αὐτου.
3. οἱ ἄγιοι ἔχουσιν τον νομον.
4. λυσομεν το πλοιον.
5. δια τον λογον ἐπιστευσατε;
6. ἔλεγον περι της βασιλειας.
7. πως ἀπολυσεις αὐτην;
8. οἱ ἀδελφοι οὐκ ἐπιστευσαν.
9. We used to take the boat.
10. They believed God.
11. The good master will set free the slaves.
12. I used to speak but now I will listen.

## 6.5 POINTS TO NOTE ABOUT ἔ PREFIXES

### 6.5.1 Words beginning with a vowel

Look at what happens when the ἔ prefix is added to a word beginning with a vowel:

ἀκούω	–	I hear (Present)
ἤκουον	–	I was hearing (Imperfect)

In order to indicate that a verb is in the Imperfect or Aorist, an ἔ (*augment*) needs to be added to the beginning of the stem. This is fine if the stem begins with a consonant but not if it begins with a vowel – you can't say ἐἰκούον!

What happens is that the normal rule for adding the ἔ *augment* is followed, but contractions then take place (ἔ + ᾱ → ἤ etc.).<sup>1</sup>

#### KEY GRAMMAR

Watch out when an ἔ (*augment*) is added to a word beginning with a vowel

#### KEY GRAMMAR

ἔ plus	α	becomes	η
	ε	becomes	η
	ο	becomes	ω
	η, ι, υ and ω	remain	η, ι, υ and ω

<sup>1</sup> Some people prefer to understand this as the vowel being lengthened instead of the ἔ being added. The result is the same, but this seems to be an extra rule to remember.

Diphthongs follow the logic of the above chart. For example,

αι → η	ει → η	οι → ω
αυ → ηυ	ευ → ηυ <sup>2</sup>	

Thus, since the Imperfect of λυω is ἐλυον

- the Imperfect of ἀκουω is ἤκουον.
- the Imperfect of οἰκοδομεω is ᾠκοδομουν.<sup>3</sup>
- the Imperfect of εὐλογεω is ἠὺλογουν.<sup>3</sup>

The ἐ behaves in the same way in the Aorist, so

- the Aorist of ἀκουω is ἤκουσα.

## 6.5.2 Compound verbs

Look at what happens when the ἐ prefix is added to a compound verb (Chapter 4, section 4.4):

ἀπολυω	–	I set free (Present)
ἀπελυον	–	I was setting free (Imperfect)

In compound verbs the ἐ (*augment*) comes **between** the preposition and the verb's stem. You can understand this by thinking of the following four steps.

### KEY GRAMMAR

Watch out when an ἐ (*augment*) is added to a compound verb

1. Take off the preposition
2. Add the ἐ to the verb as normal (take care if the verb begins with a vowel)
3. Replace the preposition
4. Watch out for *elision*, since the preposition now precedes a vowel (look back at the rules in Chapter 4, section 4.2.5)

### Examples

Present	Imperfect		
	Actual form	Meaning	Process of getting there
ἀπολυω	ἀπελυον	I was setting free	ἀπο-ελυον
ἐκβαλλω	ἐξεβαλλον	I was throwing out	ἐκ-εβαλλον
ὑπαγω	ὑπηγον	I was departing	ὑπο-εαγον ὑπο-ηγον
συναγω	συνηγον	I was gathering	συν-εαγον συν-ηγον

<sup>2</sup> In fact it is more common for ευ to be left unchanged, despite ηυ being more logical.

<sup>3</sup> The endings used by the -εω verbs in the Imperfect are explained in Chapter 6, section 6.8.



The augment behaves in the exactly the same fashion in the Aorist.

e.g. The Aorist of ἀπολυω is ἀπελυσα

## Hint

Observe carefully the difference between the *contractions* that occur when an augment is added to a verb that begins with a vowel and the *elision* that happens when a preposition is followed by a vowel. A vowel at the beginning of a verb combines with the augment, while a vowel at the end of a preposition is normally destroyed by the augment.

ἐ + ἄγον → ἦγον    ἐ + ἀναβλεπον → ἀνεβλεπον    ἐ + ἀναγω → ἀνηγον

## PRACTICE 6.5

Put these verbs into the Imperfect (1<sup>st</sup> singular)

- |          |             |                |            |
|----------|-------------|----------------|------------|
| 1. ἄγω   | 3. βλεπω    | 5. παραλαμβανω | 7. ἀνοιγω  |
| 2. ὑπαγω | 4. ἀναβλεπω | 6. ἀποκαλυπτω  | 8. διδασκω |

## 6.6 POINTS TO NOTE ABOUT THE σ SUFFIX

Look at what happens when the σ suffix is added to verbs which end in particular consonants:

βλεπω    – I see (Present)  
βλεψω    – I will see (Future)

A σ suffix (for the Future or Aorist) will often combine with the final consonant of the verb's stem. This should not be seen as a special rule about the Future and Aorist of verbs; it is more a matter of pronunciation. We will meet the same changes later on in certain nouns (Chapter 12).<sup>4</sup>

## KEY GRAMMAR

Watch out when an σ is added to stem of a verb ending in a consonant

<sup>4</sup> The groupings of letters here is not random. The sounds π, β, φ are all made with the lips (and are called 'labials'), τ, δ, θ, ζ are made by the tongue touching the teeth (called 'dentals') and κ, γ and χ are made further back in the throat (called 'gutturals').

π, β, φ	+	σ	→	ψ
τ, δ, θ, ζ	+	σ	→	σ <sup>5</sup>

## Examples

Present	Future		
	Actual form	Meaning	Process
βλεπω	βλεψω	I will see	βλεπ-σω
βαπτιζω	βαπτισω	I will baptise	βαπτιζ-σω
άνοιγω	άνοιξω	I will open	άνοιγ-σω

The σ behaves in the same fashion in the Aorist (Aorist of βλεπω is ἐβλεψα).

## Hint

Because the Aorist involves the addition of the ε prefix and the σ suffix, both sets of complications can occur. Thus the Aorist of άνοιγω is ήνοιξα (εάνοιξα).

## PRACTICE 6.6

Put these verbs into the Aorist (1<sup>st</sup> singular)

- |            |           |             |               |
|------------|-----------|-------------|---------------|
| 1. βαπτιζω | 3. άκουω  | 5. κηρυσσω  | 7. άποκαλυπτω |
| 2. πεμπω   | 4. άπολυω | 6. άναβλεπω | 8. δοξαζω     |

## 6.7 DEALING WITH THE PREFIXES AND SUFFIXES

You need to think carefully about the way in which these prefixes and suffixes behave (as described in sections 6.5 and 6.6) because they make it harder to spot which tense verbs are in. You need to get used to realising that

ήγον is really ε-άγον and thus is an Imperfect

άνοιξω is really άνοιγ-σω and thus a Future

<sup>5</sup> Except for κραζω which behaves as if it were κρασσω. Thus since σσ + σ → ξ its Future is κραξω and its Aorist is εκραξα.

## Hint

Very few verbs begin with η or ω in their basic form<sup>6</sup> – if you see a verb beginning in this way, it is very likely to have been something else initially (α, ε, or ο) to which an ἐ has been added – it will therefore be in the Imperfect or the Aorist.

Almost no verbs end in ψ, ξ, or a single σ (they do end in σσ) naturally<sup>7</sup> – if you see a stem ending in this way it must have been something else initially to which an σ has been added – it will therefore be in the Future or the Aorist.

**Note:** ἐχῶ (I have) is unusual.

Imperfect            εἶχον (ἐ being augmented to εἰ not ἦ)  
 Future                ἐξῶ (χ+σ → ξ as expected, but ἐ not ἐ)

The Aorist of ἐχῶ is actually ἐσχον which is arrived at by following a different pattern (see Chapter 11, Section 11.1.3) but is quite rare, since ‘having’ in the past normally implies ‘over a period’ and hence the Imperfect.

## PRACTICE 6.7

### What tense are the following in?

- |            |            |               |             |
|------------|------------|---------------|-------------|
| 1. ἐκραζεν | 3. βλεπετε | 5. εἶχομεν    | 7. πεισομεν |
| 2. ἐδιωξα  | 4. ἐγραψαν | 6. ἀνεβλεπετε | 8. ἐκηρυξεν |

## 6.8 TENSES IN THE -ΕΩ VERBS

In Chapter 2, section 2.2 we learnt that there was a family of verbs with a weak ε at the end of their stems. This combined with the endings in the Present, giving forms such as φιλουμεν (φιλε-ομεν).

- In the *Imperfect* the same pattern of contractions occurs.
- In the *Future* and *Aorist* the addition of the σ suffix causes two changes:
  - (i) The ε lengthens to a η (except καλεω keeps the ε: καλεσω, ἐκαλεσα)
  - (ii) The endings are now next to the σ, not the weak ε, so there are no contractions (i.e. the Future and Aorist of -εω verbs are identical to λυω).

<sup>6</sup> In the NT only ἡγεομαι, ἦκω and ὠφελεω (which occur 28, 26 and 15 times respectively) and the very rare words ἡσυχάζω, ἡτταομαι, ὠδινω, ὠνεομαι, ὠρουομαι.

<sup>7</sup> In the NT only ὑψοω (20 times) and ἀξῶ and θαρσεω, both of which are uncommon.

Thus the full pattern for φιλεω (I love) is as follows:

	Present	Future	Imperfect	Aorist
I	φίλω	φίλησω	ἐφίλων	ἐφίλησα
You (sing.)	φιλείς	φιλήσεις	ἐφίλεις	ἐφίλησας
He, she, it	φιλεί	φιλήσει	ἐφίλει	ἐφίλησεν
We	φιλούμεν	φιλήσομεν	ἐφιλούμεν	ἐφίλησαμεν
You (pl.)	φιλείτε	φιλήσετε	ἐφιλείτε	ἐφίλησατε
They	φιλούσιν	φιλήσουσιν	ἐφίλουν	ἐφίλησαν
	οἱ φιλοῦσι			

### PRACTICE 6.8

### Translate

- |             |                  |             |                  |
|-------------|------------------|-------------|------------------|
| 1. ἐποίησαν | 3. προσεκυνουμέν | 5. ἐτήρησεν | 7. εὐχαριστήσατε |
| 2. φίλησει  | 4. αἰτησουσιν    | 6. ἐζητούν  | 8. ὠκοδομήσαν    |

### VOCAB FOR CHAPTER 6

Twelve more verbs like λυω

\*ἀνοιγω (77) – I open

ἀποκαλύπτω (26) – I reveal, uncover

\*βαπτίζω (77) – I baptise, dip

\*γράφω (191) – I write

διώκω (45) – I persecute, pursue

\*δοξάζω (61) – I praise, glorify

\*κηρυσσω (61) – I proclaim, preach

\*κραζω (56) – I cry out

\*πεμπω (79) – I send

πειθω (52) – I convince, persuade

\*σωζω (106) – I save, rescue, heal  
(sometimes written  
σωζω)

ὑπαρχω (60) – I exist, I am

Five more verbs like φιλεω

One which is clearly not a compound

\*αἰτέω (70) – I ask (for)<sup>8</sup>

Three that look like compounds but do not behave as compounds (e.g. augments are added to the beginning)

\*εὐλόγεω (42) – I speak well of, bless, praise

\*εὐχαρίστεω (38) – I give thanks

\*οἰκοδομεω (40) – I build (up)

And one which is a compound

\*προσεχω (24) + dat. – I take heed of, pay attention to

<sup>8</sup> αἰτέω is followed by a double accusative – both the person asked and what is asked for occur in the accusative. E.g. ‘I ask God for life’ is αἰτῶ τον θεον ζωην.

Twelve words all about time.

ἄρτι (36) – now, just now

\*ἔτι (93) – still, yet

\*ἤδη (61) – already

\*νυν (147) – now

\*ὅτε (103) – when

οὐκετι (47) – no longer

οὐπω (26) – not yet

\*παλιν (141) – back, again

παντοτε (41) – always

\*ποτε (29) – once (at some time)<sup>9</sup>

σημερον (41) – today

\*τοτε (160) – then

Plus \*δυο (135) – two

A couple of extra nouns: \*Τιμοθεος (24) – Timothy \*τοπος (94) – place

## Word helps

apocalypse, baptize, graph/bibliography, doxology, kerygma, soteriology, etiology, eulogy, eucharist, palindrome, dual/duel/duet, topology/topic.

## Exercises

### Section A

- \*1. ἐβαπτισα ποτε, ἀλλὰ νυν αὐτος βαπτισει.
- \*2. φωνη ἐκ του οὐρανου ἐκηρυξεν· Και ἐδοξασα αὐτο και παλιν δοξασω.  
3. και δαιμονια πολλα ἐξεβαλλεν ἐν ἐκαστω τοπω.
- \*4. ἐκαλῆσεν και ἐσωσεν αὐτους· τοτε προσεκυνησαν αὐτω.  
5. ὁ Ἰησους παρελαμβανεν τα τεκνα και τα τεκνα ἤκουσεν του Ἰησου.
- \*6. ὁ ἅγιος ἄγγελος ἠνοιγεν τους οὐρανους.
- \*7. και καλεσεις το τεκνον Ἰησουν· σωσει τον λαον αὐτου ἀπο των ἁμαρτιων αὐτων.  
8. και ἐλαλησαν τον λογον του κυριου τοις πιστοις ἀδελφοις ἐν τη οἰκίᾳ αὐτου.
- \*9. Now we will bless the Lord.
- \*10. I have already written (=I already wrote) to them, but now I will write again.  
11. He revealed his love when he wrote to her.
- \*12. They asked for signs and cried out with a loud voice to Jesus.

### Section B

- \*1. ὁ Παυλος και ὁ Πητρος ἐγραψαν περι των ἐργων του κυριου.  
2. οὐκ ἐδιωξαν τους ἀδελφους ἐν τη συναγωγῇ ἐν τῷ σαββατῷ.  
3. τυφλοι ἀνεβλεψαν, χῶλοι περιεπατησαν και κῶφοι ἤκουσαν.

<sup>9</sup> ποτε is an 'timid word' (technically a '*postpositive*') which means that it cannot come first in a sentence (we will meet more of these in Chapter 9, section 9.4.1).

4. ὁ Παυλος ποτε ἔδωκεν την ἐκκλησιαν ἄλλα οὐκετι· ὁ θεος ἐσωσεν αὐτον.
- \*5. ἐσωζεν τον λαον αὐτου ἄπο του πονηρου.
- \*6. περιεπατησατε ποτε κατα τον κοσμον και τον πονηρον, ἄλλα νυν προσεχετε τῷ κυριῷ της δοξης και οἰκοδομησετε τους ἀδελφους.
7. πεμψομεν ἀγγελους ἄρτι προς αὐτους, ἀλλ' οὐκετι πεισουσιν αὐτους.
8. ὁ Τιμοθεος ἐκηρυξεν παντοτε το εὐαγγελιον ἀλλ' οὐπω ἐπιστευετε τοις λογοις αὐτου.
- \*9. We built a house beside the sea.
10. The faithful ones worshipped Christ, and the evil ones were persecuting them.
11. Will the great temple exist again?
- \*12. He was preaching the good news and was baptizing the saints (holy ones).

### Section C

**John 9.13-21** <sup>13</sup> Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν. <sup>14</sup> ἦν [it was] δὲ [and/but] σάββατον ἐν ᾗ [which] ἡμέρᾳ τὸν πηλὸν [mud, clay] ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέβλεψεν [=ἤνοιξεν] αὐτοῦ τοὺς ὀφθαλμούς [eyes] ... <sup>16</sup> ἔλεγον οὖν [therefore] ἐκ τῶν Φαρισαίων τινές [some – nom.] Οὐκ ἔστιν οὗτος [this one] παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι [because] τὸ σάββατον οὐ τηρεῖ. ἄλλοι [others] δὲ ἔλεγον, Πῶς δύναται [he is able] ἄνθρωπος ἁμαρτωλὸς [sinful] τοιαῦτα [such] σημεῖα ποιεῖν [to do]; ... <sup>17</sup> λέγουσιν οὖν τῷ τυφλῷ πάλιν, Τί [what?] σὺ [you – nom.] λέγεις περὶ αὐτοῦ, ὅτι ἠνέβλεξεν [=ἤνοιξεν] σου [you, gen.] τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι [but he said “] Προφήτης [prophet] ἐστίν. <sup>18</sup> Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν ἕως ὅτου [until] ἐφώνησαν [φωνεω – I call] τοὺς γονεῖς [parents] αὐτοῦ ... <sup>21</sup> πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν [we know], ἢ τίς [who?] ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς [we] οὐκ οἶδαμεν.

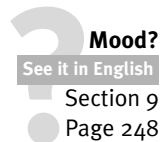
# Moods

## 7.1 IDEA OF MOODS

The Mood of a verb indicates the manner in which the action is to be regarded – is it a statement, a command, hypothetical etc.? There are five moods in Greek – we have already met one (Indicative). This chapter introduces three others (Imperative, Infinitive, Participle) and one is left until Chapter 17 (Subjunctive).

Mood	Used to express	Example in English
<b>Indicative</b>	Statements and questions	I am listening
<b>Imperative</b>	Commands	Listen!
<b>Infinitive</b>	The idea of the verb in general	To listen
<b>Participle</b>	Verbal adjective	Listening, he understood
<b>Subjunctive</b>	Uncertainty	I may listen

- Often the Indicative behaves in one way and all four other moods behave in a different way – therefore they are known as the *other moods*.
- In the *other moods*, there is no Future tense or Imperfect.
- In the *Indicative*, tense communicates both *time* and *aspect*. In the *other moods*, the *time* part falls away – thus the difference between the Present and the Aorist becomes solely one of *aspect* – process or undefined.
- In the *Indicative*, verbs are made negative by the addition of οὐ (or οὐκ/οὐχ) – see Chapter 4, section 4.6. In the *other moods*, a different word is used – μη. This also affects any compounds of οὐ. Thus, οὐκετι means ‘no longer’, but this becomes μηκετι with a verb in one of the *other moods*.



### KEY GRAMMAR

Negation – Indicative οὐ  
Other moods μη

## 7.2 THE IMPERATIVE



Acts 16.31: πιστεουσον ἐπι τον κυριον Ἰησουν – Believe on the Lord Jesus!  
 πιστεουσον is communicating a command (or exhortation). πιστεωω is now in a different *mood* – the *Imperative*.

### 7.2.1 The formation of the Imperative<sup>1</sup>

	Present	Aorist
2 <sup>nd</sup> person singular	λυε	λυσον
2 <sup>nd</sup> person plural	λυετε	λυσατε

#### Notes

- Imperatives are either singular (to one person) or plural (to more than one).
- Imperatives are either in the Present tense or in the Aorist.
- These imperatives are known as 2<sup>nd</sup> person imperatives – this is because they are commands to ‘you’ to do something.<sup>2</sup>
- Note that the Aorist Imperatives do not have the augment. This is because the augment marks past time, but in the Imperative the difference between the tenses is only one of aspect, not of time.
- The Aorist Imperative has a σ suffix, just as it does in the Indicative.
- The 2<sup>nd</sup> plural Present Imperative looks identical to the 2<sup>nd</sup> plural Present Indicative (λυετε could be ‘you untie’ or ‘untie!’ but the context normally makes it clear which it is).
- The εω verbs follow the normal rules for the contractions (pages 24 and 71) which gives the imperatives: φιλει, φιλειτε, φιλησον, φιλησατε.

#### Hint

It’s easy to mix up the Future Indicative and the Aorist Imperative (both have a σ suffix and no prefix). The endings are the key – if it looks like a Future but doesn’t seem to have the right endings, think ‘Aorist in another mood’.

- Acts 16.31: πιστεουσον ἐπι τον κυριον Ἰησουν  
 – Believe in the Lord Jesus! (Aorist Imperative)

<sup>1</sup> Throughout this section, ‘command’ needs to be understood quite broadly, covering the whole range of more or less forceful/polite expressions – thus a request, exhortation, plea etc.

<sup>2</sup> There are 3<sup>rd</sup> person imperatives (‘let him/them listen’). Since these are rare, they are left until Chapter 18.



- Matt. 27.42: πιστευσομεν ἐπ’ αὐτον  
– We will believe in him. (Future Indicative)

## 7.2.2 The difference between the Present and Aorist Imperatives

English only has one Imperative. However, Greek has the flexibility of putting a command in either the Present or Aorist tense, to communicate aspect.

### KEY GRAMMAR

Present – Process  
Aorist – Undefined

The **Present Imperative** expresses a ‘process’ – that is, a command for something to be done either repeatedly or continuously – ‘keep on doing it’.

The **Aorist Imperative** is undefined. Sometimes this will be truly undefined (or default) – the simplest form of the Imperative. Sometimes it is deliberately used as opposed to using the Present for process, to stress a ‘one-time’ sense.

It is hard to put into an English translation the difference between the Present and Aorist Imperative – that’s why you need to read the Bible in Greek!

### Hint

Most students wrongly think of the Present Imperative as the normal one, and then either forget the Aorist or think of it as stressing a ‘one-time’ action. In fact, the Aorist is the normal or default – if you see a Present Imperative being used you should ask yourself, ‘Why is the process command being used here?’

### Examples

- κηρυσσετε το εὐαγγελιον. – Preach (pl.) the good-news! (continually: ‘go on preaching’)
- βλεψατε τα προβατα. – Watch (pl.) the sheep! (default)
- κυριε, σωσον τον λαον. – Lord, save the people! (default)

### PRACTICE 7.2

### Translate

- |                       |                                   |
|-----------------------|-----------------------------------|
| 1. ἐκβαλλε.           | 6. ζητησατε τον θεον.             |
| 2. μετανοησον.        | 7. ζητησετε τον θεον.             |
| 3. τηρειτε τον νομον. | 8. Open (s.) the heavens!         |
| 4. γραψον αυτη.       | 9. Teach (pl.) her! (continually) |
| 5. ακουετε την φωνην. | 10. Untie (pl.) the children!     |

### 7.3 THE INFINITIVE



John 16.12: *πολλά ἔχω ὑμῖν λεγεῖν*. – I have many things to say to you.

*λεγεῖν* is the equivalent of ‘to say’ in English. This is clearly closely related to *λεγω* meaning ‘I say’ – it is the same verb but now in the *Infinitive mood*.

Infinitives come in just one form in each of the Present and Aorist tenses.

	Present	Aorist
Infinitive	λυεῖν	λυσαῖ

#### Notes

- The Infinitive can be translated in English as ‘to . . .’. Both *λυεῖν* and *λυσαῖ* mean ‘to untie’.
- As in the Imperative, the Aorist Infinitive has a *σ* suffix, but no augment.
- The *εω* verbs follow the normal rules: *φιλεῖν*, *φιλησαῖ*.

The **difference between the Present and Aorist Infinitive** is the same as between the Present and Aorist Imperative – the Aorist is the default, undefined, aspect; the Present is process (either continuous or repeated).

Later (in Chapter 18) we will learn some special uses of the Infinitive in Greek.

However, it is often used just as it is in English. In particular, it is used to convey purpose, and tends to follow certain verbs, such as:

*θελω* – I wish / want to . . .      *μελλω* – I intend to . . ., I am about to . . .  
*δει* – It is necessary to . . .      *ἐξεστι* – It is permitted to . . .

#### Examples

Mark 3.14-15: *ἐποίησεν δωδεκα ... ἐχειν ἐξουσιαν ἐκβαλλειν τα δαιμονια*.

And he made twelve . . . to have authority to throw out the demons.

These infinitives are Present, because the twelve will continuously have authority and will repeatedly throw out demons.

ὁ Ἰησους θελει *σωσαι* αὐτην. – Jesus is willing to save her.

This Infinitive is Aorist because it does not point to a continual action.

**Translate**

- |                       |                                 |
|-----------------------|---------------------------------|
| 1. θελεις βλεψαι;     | 4. ἐμελλετε γραφειν.            |
| 2. ἐζητουμεν ἀκουειν. | 5. Do you (pl.) want to repent? |
| 3. δει περιπατειν.    | 6. It is necessary to love God. |

## HALF-WAY PRACTICE

1. βαπτιζετε τους ἀδελφους.
2. ἀκουσον αὐτου.
3. ἐξεστι λαλησαι;
4. δει λεγειν τῳ Τιμοθεῳ.
5. προσκυνειτε τῳ ἁγιῳ θεῳ.
6. ἀκουσατε αὐτου.
7. θελω πεμψαι ἀγγελον.
8. μη ζητει ἀπολυσαι.
9. Do you (pl.) want to give thanks?
10. Seek (pl.; continually) the good news!
11. Do not walk (s.; in general) in the temple!
12. They are about to cry out, 'Amen'.

**7.4 PARTICIPLES**

Philem. 4-5: εὐχαριστω τῳ θεῳ ... ἀκουων σου την ἀγαπην.  
 – I give thanks to God . . . hearing of your love.

Acts 18.8: πολλοι των Κορινθιων ἀκουοντες ἐπιστευον.  
 – many of the Corinthians hearing were believing.

ἀκουων and ἀκουοντες are from ἀκουω (I hear) but are in the *Participle mood* meaning 'hearing' (one is singular, one is plural). A participle works alongside a main verb adding a further layer of meaning: not just 'I give thanks' but 'hearing of your love', not just 'they were believing' but 'hearing'.



The frequent use of participles is one of the most characteristic features of Greek. The full scheme for participles is quite complicated, and so is left until Chapter 14. However, we will learn one particular usage now that is particularly common in the New Testament.

Participles are **verbal adjectives** – part of the verb behaving like an adjective.

### Like adjectives:

For now, we will learn only the masculine nominative of the participle, because often in the New Testament participles are qualifying (further describing) masculine nouns in the nominative. You will need to ensure they agree in number – singular or plural.

#### KEY GRAMMAR

Participles must agree with the noun they qualify in gender, case and number

### Like verbs:

#### KEY GRAMMAR

Participles have tense (Present or Aorist), and may have an object

## 7.4.1 The form of the participle

	(Masculine nominative)	
	Present	Aorist
Singular	λυων	λυσας
Plural	λουντες	λσαντες

### Notes

- As in the Infinitive and Imperative, the Aorist does not have an augment (time is not expressed outside of the Indicative), but it does have a σ.
- The plural participles both have endings in -ντες.
- The Aorist participles have an ‘α’ sound, the Present an ‘ο’ sound.
- The εω verbs follow the normal rules, thus the participles are:

	(Masculine nominative)	
	Present	Aorist
Singular	φλων	φιλησας
Plural	φλουντες	φιλησαντες

### Parse the following (giving tense, gender, case and number)

1. βαλλοντες 3. διωξαντες 5. γραφων 7. υπαγοντες  
2. πεμψας 4. ποιησας 6. παρακαλων 8. ακουσας

#### 7.4.2 The meaning of the participle

Greek participles do not easily translate word for word into English. The technique is to start with the ‘wooden translation’ given below and rephrase it into good English, guided by the underlying ‘idea’ of the participle.

<b>Wooden translations</b>	Present participle	untying
	Aorist participle	having untied

**Idea** The heart of understanding participles is that the participle is dependent upon a main verb (Indicative, or possibly Imperative) in the sentence. It expresses meaning **in relation to that main verb**, not absolutely.

Present Participle *Simultaneous* process – the action in the participle is a process going on at the same time as the action in the main verb.

Aorist Participle *Sequence* – the action in the participle occurred before the action in the main verb.<sup>3</sup>

#### KEY GRAMMAR

Present Participle	Simultaneous
Aorist Participle	Sequence

#### Good English

Rephrasing into appropriate, good English is really a matter of practice.

For a **Present** participle, this often involves ‘**while**’ or ‘**as**’. Thus from ἐσθιοντες η̄κουσαν you get ‘eating they heard’ and so ‘while they were eating, they heard’.

For an **Aorist** participle, this often involves ‘**after**’ or ‘**when**’. Thus βλεψαντες ἐπιστευσαν is rephrased from ‘having seen they believed’ to ‘after they had seen they believed’ or ‘when they had seen they believed’.

<sup>3</sup> The connection between this and ideas of aspect will be discussed more in Chapter 18, section 18.5.

## Examples

Matt. 4.18: περιπατων παρα την θαλασσαν της Γαλιλαιας ειδεν (he saw) δυο αδελφους.

– While he was walking alongside the Sea of Galilee, he saw two brothers.

Mark 6.16: ακουσας δε (but) ο Ἡρωδης ελεγεν ...

– But when Herod heard (this) he said (was saying) . . .

## PRACTICE 7.4.2

## Translate

- |                       |  |
|-----------------------|--|
| 1. βλεποντες ὑπηγον.  | 4. περιπατουں τηρουںτες τον νομον.     |
| 2. εκραξεν λεγων.     | 5. ακουσας τον λογον εδοξασα τον θεον. |
| 3. βλεψας λεγει αυτω. | 6. πιστευσαντες μετενοησαν.            |

## 7.4.3 Participles with objects

Because the participle is a verb, it can have its own object (in the accusative). This is not complicated once you get the hang of it:

- βλεψας τον οχλον ο Ἰησους εκηρυξεν τον λογον.

The main sentence is underlined above: Jesus (subject) proclaimed (main i.e. Indicative verb) the word (object). The participle introduces a subordinate clause. It agrees with the subject of the sentence (Jesus) and is telling us something extra involving its own object: ‘having seen the crowd’.

= When he saw the crowd, Jesus proclaimed the word.

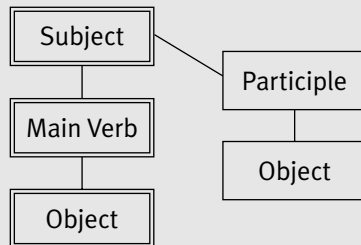
## Hint

If the simple subject-verb-object sentence is the trunk of the tree, the participle starts off a new branch:

## Simple Sentence



## Complex Sentence



## Translate

1. ἀνοιξαντες τους ὀφθαλμούς αὐτῶν ἐβλεψαν τὴν θαλάσσαν.
2. λεγων τῷ ὄχλῳ ὁ ἀποστολὸς ἔθεωρει τὸν οὐρανόν.
3. γραψας τὸ βιβλίον ὁ Πέτρος ἐπεμψεν αὐτὸ τῇ ἐκκλησίᾳ.
4. After proclaiming the word, they worshipped God.

## 7.5 PARTICIPLES AS NOUNS

We learnt in Chapter 5, section 5.5 that adjectives can be ‘turned into’ nouns by the addition of the article. Thus ὁ ἀγαθὸς means ‘the good man’. Since participles are verbal adjectives, unsurprisingly the same can be done with participles.

- Mark 4.14: ὁ σπειρων τὸν λόγον σπειρει.  
σπειρων = sowing (Present masculine nom. sing. participle of σπειρω – I sow)  
ὁ σπειρων = the sowing person = the sower  
Sentence = The sower is sowing the word.
- Mark 4.18: οὗτοι (these) εἰσιν οἱ τὸν λόγον ἀκουσαντες.  
ἀκουσαντες = having heard (Aorist masculine nom. pl. participle of ἀκουω)  
οἱ ἀκουσαντες = the having heard ones = those who heard  
Sentence = These are the people who heard the word.

### Hint

Don’t be afraid to introduce words like ‘who’ in your translation of participles that are acting as nouns. The aim is to convey the meaning in good English.

## Translate

1. ὁ πεμψας αὐτὸν σωζει.
2. μακαριος ἐστιν ὁ βλέπων τὸν θεόν.
3. οἱ μαρτυροῦντες κηρῦξουσιν.
4. ὁ πιστευων λεγει τὴν εἰρηνην.

## VOCAB FOR CHAPTER 7

Fourteen more important nouns

Some feminine

\*δικαιοσύνη (92) – righteousness

\*ἐντολή (67) – commandment

\*ἐξουσία (102) – authority

\*παραβολή (50) – parable

παρρησία (31) – outspokenness,  
boldness

χαρά (59) – joy

Some masculine

\*ἀποστόλος (80) – apostle

\*θανάτος (120) – death

\*ὄφθαλμος (100) – eye

\*Φαρισαίος (98) – Pharisee

And some neuter

\*θηρίον (46) – animal, beast

\*ἱμάτιον (60) – garment

μνημείον (40) – tomb, monument

\*προβάτον (39) – sheep

Four negatives, used in the  
'other moods'

\*μη (1042) – not

\*μηδε (56) – and not, but not

μηκετι (22) – no longer

μητε (34) – and not, nor

Eleven more verbs

\*ἀκολουθεῶ (90) + dat. – I follow

ἀναγῶ (23) – I lead up, restore

δεῶ (43) – I bind, tie up

\*δοκεῶ (62) – I think, seem

ἐλεεῶ (29) – I have mercy on, pity

\*θελω<sup>4</sup> (208) – I wish, want

\*θεωρῶ (58) – I look at

καταργῶ (27) – I make ineffective,  
abolish

\*μαρτυρῶ (76) – I bear witness,  
testify

\*μελλῶ (109) – I intend, am about  
(to)

\*μετανοεῶ (34) – I repent, change  
my mind

Plus two verbs which only occur in  
the 3<sup>rd</sup> singular (called 'impersonal  
verbs')

\*δει (101) – it is necessary

ἐξεστι (31) – it is permitted

One more preposition

\*ὀπισθῶ (35) + gen. – behind

## Word helps

parable, apostle, euthanasia, ophthalmologist, mnemonic, acolyte, diadem,  
docetic, theory, martyr.

<sup>4</sup> θελω is slightly irregular: Imperfect ἤθελον, Future θελήσω, Aorist ἠθέλησα.



## Exercises

### Section A

1. και λεγει τοις Φαρισαιοις· Ἐξεστιν ἐν τοις σαββασιν<sup>5</sup> ἀγαθον ποιησαι ἢ κακοποιησαι [*do evil*], ψυχην σωσαι ἢ μη σωσαι;
- \*2. ἀμην ἀμην λεγω, ὁ πιστευων ἐχει ζωην αἰωνιον.
- \*3. ἡ ἐντολη αὐτου ἐστιν ζωη αἰωνιος.
- \*4. και τα προβατα την φωνην αὐτου ἀκουει και τα ἴδια προβατα ἀκολουθει ὀπισω αὐτου.
5. ἡ ἀδελφη ἢ πιστη ἐκραζεν τῷ Ἰησοῦ· Ἐλεησον, κυριε υἱέ Δαυιδ.
- \*6. και ἐκηρυξεν ὁ Ἰησοῦς λεγων· Μετανοειτε και πιστευετε ἐν τῷ εὐαγγελιω.
7. λεγει τῷ ὄχλῳ συν τοις ἀποστολοις αὐτου· Εἰ θελεις ὀπισω του κυριου ἀκολουθειν, δει παρρησιαν ἐχειν.
- \*8. ἄνθρωπος εἰμι ὑπο ἐξουσιαν, και λεγω δουλω· Ποιησον αὐτο, και ποιει.
9. He was telling a parable concerning joy.
10. Do not lead blind animals up into the temple.
11. Are you (pl.) looking at the tomb?
- \*12. Jesus was speaking in parables but with [*use κατά + acc.*] authority.

### Section B

- \*1. μη δοκειτε λεγειν· Ἔσμεν υἱοι του Ἰβρααμ.
2. οἱ Φαρισαιοι καταργουσιν την ἐντολην της ἀγαπης.
3. πολλοι συνηγον θεωρειν το μνημειον.
- \*4. λεγει αὐτῷ· Ἀκολουθει<sup>6</sup> τῷ Ἰησοῦ και μαρτυρει<sup>6</sup>.
- \*5. δει προσκυνειν τῷ θεῷ δια την δοξαν αὐτου.
6. ἐλεγεν ὁ ἀγγελος αὐτοις· Ἀκολουθειτε ὀπισω της φωνης αὐτου και μαρτυρειτε παρρησια και χαρα.
- \*7. οἱ ἀποστολοι ἐκηρυσσον το εὐαγγελιον λεγοντες· Μετανοειτε.
8. το δαιμονιον ἐδησεν αὐτην ἀλλ' οἱ Φαρισαιοι λεγουσιν· Οὐδὲν και οὐκ ἐξεστιν λυσαι αὐτην ἀπο του πονηρου ἐν τῷ σαββατῷ.
- \*9. People do not seek death.
10. A man bound Paul, but an angel released him.

<sup>5</sup> Normally in the New Testament we find σαββασιν when we would expect σαββατοις (this is presumably because the plural of σαββατον looks like the 3<sup>rd</sup> declension pattern for neuter nouns, in which the dative plural ending is -σιν; see Chapter 12, section 12.3).

<sup>6</sup> Because of the way -εω verbs work there are two different possible ways of parsing these verbs. Can you work out what they are? In your translation use the imperative.

\*11. Lord, open the eyes of the blind.

\*12. They are about to bear witness concerning the righteousness of Christ.

### Section C

**1 John 3.4-10** Πᾶς [everyone] ὁ ποιῶν τὴν ἁμαρτίαν καὶ [also] τὴν ἀνομίαν [ἀνομία - lawlessness] ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.<sup>5</sup> καὶ οἶδατε [you know] ὅτι [that] ἐκεῖνος [that one] ἐφανερώθη [was revealed], ἵνα [so that] τὰς ἁμαρτίας ἄρῃ [he might take], καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν.<sup>6</sup> πᾶς ὁ ἐν αὐτῷ μένων [μένω - I remain] οὐχ ἁμαρτάνει [ἁμαρτανω - I sin]. πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν [he has seen] αὐτὸν οὐδὲ ἔγνωκεν [irreg. Aorist of γινωσκω] αὐτόν.<sup>7</sup> Τεκνία [=τεκνα], μηδεὶς [nobody] πλανᾷτω [let him deceive] ὑμᾶς [you]· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς [just as] ἐκεῖνος δίκαιός ἐστιν.<sup>8</sup> ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου [διάβολος - devil] ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο [for this reason] ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ [so that he might release] τὰ ἔργα τοῦ διαβόλου.<sup>9</sup> Πᾶς ὁ γεγεννημένος [having been born] ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα [seed] αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται [he is able] ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται [he has been born].<sup>10</sup> ἐν τούτῳ [in this way] φανερά [revealed] ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν [loving] τὸν ἀδελφὸν αὐτοῦ.

# Other patterns of nouns and verbs

## 8.1 DEPONENT VERBS

John 21.13: ἐρχεται Ἰησους και λαμβάνει τον ἄρτον.  
– Jesus comes and takes the bread.



Both ἐρχεται and λαμβάνει are 3<sup>rd</sup> person Present Indicative verbs. However, they have different endings. This is because ἐρχεται is from a different family of verbs called the deponent verbs, with their own set of endings.

The majority of Greek verbs conjugate like λυω. However, there are two other groups. One, the μι verbs, only contains a handful of words and will be left until Chapter 19. The other group, the deponent verbs, needs to be learnt now.

The deponent verbs behave just as other verbs do, including sharing the same pattern of ε and σ in the different tenses, but simply have different endings.

### 8.1.1 The deponent endings

Indicative of ῥυομαι – I rescue

	Present	Future	Imperfect	Aorist
I	ῥυ-ομαι	ῥυσ-ομαι	ἔρυ-ομην	ἔρυσ-αμην
You (sing.)	ῥυ-η	ῥυσ-η	ἔρυ-ου	ἔρυσ-ω
He, she, it	ῥυ-εται	ῥυσ-εται	ἔρυ-ετο	ἔρυσ-ατο
We	ῥυ-ομεθα	ῥυσ-ομεθα	ἔρυ-ομεθα	ἔρυσ-αμεθα
You (pl.)	ῥυ-εσθε	ῥυσ-εσθε	ἔρυ-εσθε	ἔρυσ-ασθε
They	ῥυ-ονται	ῥυσ-ονται	ἔρυ-οντο	ἔρυσ-αντο

## Notes

- The endings are completely different from those of λυω.
- As in λυω the Aorist endings have ‘a’ sounds, the other tenses ‘o’ or ‘e’.
- As in λυω the endings in the Future are the same as the Present.
- The endings are very similar in the different tenses, except for the 2<sup>nd</sup> sing.
- The addition of the ε and the σ have the same features as in λυω. Thus from ἀρχομαι (I begin), the Future is ἀρξομαι, the Imperfect ἤρχομην and the Aorist ἤρξαμην.

## Other moods of ῥυομαι

		Present	Aorist
<b>Imperative</b>	2 <sup>nd</sup> Sing.	ῥου	ῥουσαι
	2 <sup>nd</sup> Pl.	ῥεσθε	ῥασθε
<b>Infinitive</b>		ῥεσθαι	ῥασθαι
<b>Participle</b> (masc. nom.)	Sing.	ῥομενος	ῥομενος
	Pl.	ῥομενοι	ῥομενοι

## Notes

- As in λυω the 2<sup>nd</sup> plural Present Imperatives are the same as the 2<sup>nd</sup> plural Present Indicatives.
- As in λυω the Aorists in the other moods lack the ε but still have the σ and the ‘a’ sound in the endings.
- The Present endings are very similar to those of the Aorist.
- The participles have a distinctive -μεν-.

## PRACTICE 8.1.1

## Parse

- |               |                |                 |
|---------------|----------------|-----------------|
| 1. ἐρχονται   | 4. ἀρνησαμενος | 7. εισερχομενοι |
| 2. ἐλογιζετο  | 5. δεξεται     | 8. ἐργαζομενος  |
| 3. συνηρχομην | 6. ἄπτου       | 9. ἀσπάζεσθε    |

## 8.1.2 Using deponent verbs

It is crucial to understand that deponent verbs are simply a second group of verbs.

## KEY GRAMMAR

Deponent Verbs mean exactly the same as Normal Verbs

For example, the Future of a deponent verb means just the same as the Future of a normal verb (like λυω). Some verbs are deponent verbs and use the deponent endings, most are normal and use the normal endings – that is just the way it is – and it makes no difference to the meaning.

### 8.1.3 Which verbs are deponent?

It is very difficult to produce a rule for why certain verbs are deponent when most are normal. Many of the deponent verbs are *intransitive verbs*, that is they cannot have objects (e.g. I go), but there are so many exceptions that this is not a useful guide.

The form of a verb in a vocabulary list or dictionary reveals whether the verb is deponent, since verbs are always quoted in their 1<sup>st</sup> person singular Present Indicative. If the verb is listed as ending in -ω, it is therefore like λυω (normal); if it is listed as ending in -ομαι, it will be deponent, like ῥυομαι.

For example, πιστευω (I believe) and βαπτιζω (I baptize) are normal like λυω, while ἐρχομαι (I come) and ἀρχομαι (I begin) are deponent like ῥυομαι.

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#### PRACTICE 8.1.3

### Put the verb in the form indicated

1. βλέπω, Present 3<sup>rd</sup> plural Indicative
  2. ἐρχομαι, Present 3<sup>rd</sup> singular Indicative
  3. δεχομαι, Imperfect 2<sup>nd</sup> plural Indicative
  4. ἀρχομαι, Aorist masc. nom. pl. participle
  5. γραφω, Future 1<sup>st</sup> plural Indicative
  6. ἐξερχομαι, Present Imperative (plural)
  7. λογιζομαι, Aorist 3<sup>rd</sup> plural Indicative
  8. πειθω, Present masc. nom. sing. participle
  9. προσευχομαι, Present Infinitive
  10. ἀρνεομαι, Imperfect 3<sup>rd</sup> plural Indicative
- 

### 8.1.4 Terminology

Grammatically, the deponent verbs are said to be in the *Middle Voice*, and the normal verbs in the *Active Voice*. This is potentially confusing because it could imply that it is possible for a deponent verb to be put into the Active Voice rather than the Middle Voice, which is not true.

Later (in Chapter 15) we will need to use the terminology of *Middle* and *Active Voices*. For now, it is easier to think of two types of verbs – normal and

deponent – each with their own family of endings. Indeed, the details in Chapter 15 will be easier to understand if you have got used to the ideas of two different types of verb, and have learnt the different endings appropriate to each.

When parsing (e.g. ἐρχομαι) you can say either Middle or deponent (1<sup>st</sup> sing. Present) – the former is technically better, though the second more helpful.

#### HALF-WAY PRACTICE

1. ἐρχονται εἰς το ἱερον.
2. θελω ρυσασθαι αυτον.
3. δεχεσθε τον λογον.
4. ακουσαντες ηρξαντο ερχεσθαι.
5. απερχομενος εδοξαζεν τον θεον.
6. μελλω προσευχεσθαι λεγων
7. οι Ιουδαιοι εξερχονται εκ της συναγωγης.
8. μη εὐαγγελιζεσθε.
9. The Pharisees began to work.
10. They were greeting the wicked.
11. I will refuse to keep the law.
12. It is necessary to go into the temple.

## 8.2 IMPERFECT, FUTURE AND OTHER MOODS OF εἶμι

We have already learnt the Present of εἶμι (I am). Unfortunately, most of its forms are irregular, and so also need to be learnt specially.

		Present	Future	Imperfect
<b>Indicative</b>	I	εἶμι	ἔσομαι	ἦμην
	You (sing.)	εἶ	ἔσῃ	ἦς (or ἦσθα)
	He, she, it	ἐστί (v)	ἔσται	ἦν
	We	ἐσμεν	ἔσομεθα	ἦμεν (or ἦμεθα)
	You (pl.)	ἐστε	ἔσεσθε	ἦτε
	They	εἰσι (v)	ἔσονται	ἦσαν
<b>Present Infinitive</b>		εἶναι		
<b>Present participle</b> (masc. nom.)		Sing.	ὄν	Plural ὄντες

#### Notes

- The Imperfect begins with an η, the Present and Future an ε. This makes sense – if you add the augment for the Imperfect to an ε, you get an η.

- The Future is almost exactly  $\epsilon$  plus  $\sigma$  (for the Future) plus deponent endings (except the 3<sup>rd</sup> singular is  $\epsilon\sigma\tau\alpha\iota$  rather than  $\epsilon\sigma\epsilon\tau\alpha\iota$ ).
- There can be no Aorist of  $\epsilon\iota\mu\iota$  – since if you are talking of ‘being’ in the past, it is naturally Imperfect, describing a ‘process’ or ‘continued state’.

## PRACTICE 8.2

## Translate

1.  $\acute{\alpha}\gamma\iota\alpha\iota$   $\eta\sigma\alpha\upsilon$   $\acute{\alpha}\iota$   $\acute{\epsilon}\nu\tau\omicron\lambda\alpha\iota$ .
2.  $\acute{\omicron}$   $\Delta\alpha\upsilon\iota\delta$   $\eta\acute{\nu}$   $\mu\epsilon\gamma\alpha\varsigma$ .
3.  $\theta\epsilon\lambda\omega$   $\epsilon\iota\upsilon\alpha\iota$   $\mu\epsilon\tau'$   $\acute{\alpha}\upsilon\tau\omega\upsilon\upsilon$ .
4.  $\acute{\omicron}$   $\phi\iota\lambda\omega\upsilon$   $\theta\epsilon\omicron\upsilon$   $\acute{\epsilon}\sigma\tau\alpha\iota$   $\mu\alpha\kappa\alpha\rho\iota\omicron\varsigma$ .
5.  $\pi\rho\omicron\sigma\eta\upsilon\chi\epsilon\tau\omicron$   $\acute{\omicron}\nu$   $\acute{\alpha}\gamma\iota\omicron\varsigma$ .
6. The children were alone.
7. The slaves will be dead.
8. Being Jewish, we wish to enter the synagogue.

## 8.3 NOUNS OF CONFUSING GENDER

John 20.3:  $\acute{\omicron}$   $\Pi\epsilon\tau\rho\varsigma$   $\kappa\alpha\iota$   $\acute{\omicron}$   $\acute{\alpha}\lambda\lambda\omicron\varsigma$   $\mu\alpha\theta\eta\tau\eta\varsigma$  ...  $\eta\rho\chi\omicron\upsilon\tau\omicron$   $\epsilon\iota\varsigma$   $\tau\omicron$   $\mu\eta\mu\eta\mu\epsilon\iota\omicron\upsilon$ .  
– Peter and the other disciple were coming to the tomb.



The words  $\acute{\omicron}$ ,  $\Pi\epsilon\tau\rho\varsigma$ ,  $\acute{\alpha}\lambda\lambda\omicron\varsigma$  and  $\mu\alpha\theta\eta\tau\eta\varsigma$  are nominative masculine singular since ‘Peter’ and ‘disciple’ are both the subjects of the sentence, and  $\acute{\omicron}$  and  $\acute{\alpha}\lambda\lambda\omicron\varsigma$  are agreeing with them. However,  $\mu\alpha\theta\eta\tau\eta\varsigma$  does not look like a masculine nominative singular – this is because it is from a new pattern of nouns.

So far we have learnt that masculine nouns decline like  $\lambda\omicron\gamma\omicron\varsigma$  and feminine nouns like  $\acute{\alpha}\rho\chi\eta$  (or  $\eta\mu\epsilon\rho\alpha$ / $\delta\omicron\zeta\alpha$ ). However, there is a family of masculine nouns that decline similarly to  $\acute{\alpha}\rho\chi\eta$ , and a couple of feminine nouns that decline like  $\lambda\omicron\gamma\omicron\varsigma$ .

8.3.1 Masculine nouns *similar* to  $\acute{\alpha}\rho\chi\eta$  –  $\pi\rho\omicron\phi\eta\tau\eta\varsigma$  and  $\text{Ἰουδα}\varsigma$ 

There is a group of masculine nouns that are either proper names or are the names of types of people. Their endings are identical to those of  $\acute{\alpha}\rho\chi\eta$  /  $\eta\mu\epsilon\rho\alpha$  except in the nominative and genitive singular.

		(prophet)	(Judas/Judah)
Sing.	Nom.	$\pi\rho\omicron\phi\eta\tau\eta\varsigma$	$\text{Ἰουδα}\varsigma$
	Acc.	$\pi\rho\omicron\phi\eta\tau\eta\upsilon$	$\text{Ἰουδα}\nu$
	Gen.	$\pi\rho\omicron\phi\eta\tau\omicron\upsilon$	$\text{Ἰουδα}\iota$
	Dat.	$\pi\rho\omicron\phi\eta\tau\eta$	$\text{Ἰουδα}\iota$

Plural	Nom.	προφηται	(the few words in -ας for which a plural is logical have the same endings as in προφητης)
	Acc.	προφητας	
	Gen.	προφητων	
	Dat.	προφηταις	

### Notes

- These nouns are unusual for not having vocatives identical to their nominatives – the vocatives are προφητα and Ἰουδα.
- Nouns in -ας whose stems end in ε, ι or ρ (e.g. Ἡλιας) have a genitive in -ου (Ἡλιου), copying προφητης.

### 8.3.2 Feminine nouns *identical to* λογος

Here are three words that decline exactly the same as λογος but are feminine.

ὁδος – way      ἔρημος – wilderness      Αἴγυπτος – Egypt

### 8.3.3 Agreements

For both of these types of noun you need to watch agreements carefully, for these nouns are the gender they are (e.g. προφητην is masculine, ὁδου is feminine) despite what the endings might suggest.

When these nouns have the article, adjective or anything else that has to agree with them, the agreement is with the actual gender of the noun, rather than simply ‘the endings matching’.

e.g. τον προφητην, της ὁδου, τῷ πιστῷ Βαρναβᾶ.

### 8.3.4 Terminology

Traditionally the different declensions we have learnt are labelled as follows:

	Masculine	Feminine	Neuter
1 <sup>st</sup> declension	(Limited number of words like προφητης)	ἄρχη	(none)
2 <sup>nd</sup> declension	λογος	(Few words like ὁδος declining like λογος)	ἔργον

However, since the adjectives, pronouns and the article all take endings like λογος in the masculine, like ἀρχη in the feminine and like ἔργον in the neuter,



it is more helpful to think of all these words belonging to a single pattern, with the minor variations noted in this section.

	Masculine	Feminine	Neuter
Normal Pattern	λογος	ἄρχη	ἔργον
Exceptions	(Limited number of nouns like προφητης which have feminine-looking endings)	(Few nouns like ὁδος which decline like the masculine λογος)	(none)

However, occasionally it might be necessary for you to understand the traditional terminology of 1<sup>st</sup> declension and 2<sup>nd</sup> declension.

### PRACTICE 8.3

### Translate

- οἱ μαθηται αὐτου ἐρχονται.
- ἔλεγεν τῷ Ἰουδα.
- ὁ ἀδελφος δεξεται τον Ἰωαννην.
- πολλοι στρατιωται προσηρχοντο.
- Jesus was proclaiming the way.
- The prophets were not holy.

### VOCAB FOR CHAPTER 8

Nineteen deponent verbs

\*ἐρχομαι (634) – I come, go

\*ἀπερχομαι (117) – I depart,  
go away

διερχομαι (43) – I cross over

\*εἰσερχομαι (194) – I go into, enter

\*ἐξερχομαι (218) – I go out, go away

παρερχομαι (29) – I go by, pass by

\*προσερχομαι (86) – I come to, go to,  
approach

συνερχομαι (30) – I come together

ἀπτομαι (39) + gen. – I touch

\*ἄρνεομαι (33) – I refuse, deny

\*ἀρχομαι (86) – I begin

\*ἀσπάζομαι (59) – I greet

\*δεχομαι (56) – I receive

\*ἐργάζομαι (41) – I work

\*εὐαγγελίζομαι (54) – I proclaim  
good news (a compound εὐ-  
ἀγγελίζομαι)

λογίζομαι (40) – I calculate, consider

\*προσευχομαι (85) – I pray

προσκαλεομαι (29) – I summon

\*ῥυομαι (17) – I rescue

Six masculine nouns like μαθητης

Ἡρωδης, ὁ (43) – Herod

\*Ἰωαννης or Ἰωαννης, ὁ (135) – John

\*μαθητης, ὁ (261) – disciple

\*προφητης, ὁ (144) – prophet

\*στρατιωτης, ὁ (26) – soldier

ὑπηρετης, ὁ (20) – servant

And three like Ἰουδας

Βαρναβας, ὁ (28) – Barnabas

\*Ἰουδας, ὁ (44) – Judah, Judas

Σατανας, ὁ (36) – Satan

Plus one like Ἰουδας but with a genitive in -ου

\*Ἠλιας, ὁ (29) – Elijah

Three feminine words declining like λογος

Αἴγυπτος, ἡ (25) – Egypt

\*ἐρημος, ἡ (48) – wilderness, desolate land

\*ὁδος, ἡ (101) – way, road

## Hint

It is easy to confuse ἀρχομαι and ἐρχομαι particularly since they look identical in the Imperfect – ἤρχομην.

Don't try to use ἐρχομαι (or its compounds) yet in the Future or Aorist – these are irregular (we will meet them in Chapter 11, section 11.1 and Chapter 18, section 18.4).

## Word helps

archaic, deck/dock, energy, evangelise, logic, mathematics, strategy, exodus, hermit.

## Exercises

### Section A

- \*1. ἐρχεται ὁ Ἰησους και λαμβανει τον ἄρτον.
- \*2. και ὁ ὄχλος ἤρχετο παλιν παρα την θαλασσαν προς αὐτον, και ἐδιδασκεν αὐτους.
- \*3. ἀπο τοτε ἤρξατο ὁ Ἰησους κηρυσσειν και λεγειν· Μετανοειτε· προσερχεται ἡ βασιλεια των οὐρανων.
4. ἐλεγεν ἐν παραβολῇ αὐτοῖς· Δει παντοτε προσευχεσθαι.
5. και ὁ ὄχλος ἐζητουν<sup>1</sup> ἀπεσθαι αὐτου· σημεια ἐξουσιας παρ' αὐτου ἐξηρχετο.
6. ὁ Ἰωαννης ἐσται μεγας ἐνωπιον του κυριου ὡς ὁ Ἠλιας· ἀλλ' ὁ Ἡρωδης πονηρος.
7. μελλει ὁ υἱος του ἀνθρωπου ἐρχεσθαι ἐν τη δοξῇ του θεου μετα των ἀγγελων αὐτου, και τοτε δεξεται ἕκαστος κατα την ζωνην αὐτου.
- \*8. ἐλεγεν προς τους μαθητας· Εἰ θελετε ὀπισω του υἱου του ἀνθρωπου ἐρχεσθαι, ἀρνησασθε τον Σαταναν και ἀκολουθειτε τῷ κυριῷ καθ' ἡμεραν.<sup>2</sup>

<sup>1</sup> Here (following Luke 6.19) a plural verb is used with ὄχλος. While technically incorrect, this is perfectly understandable since in a sense an ὄχλος is plural.

<sup>2</sup> καθ' ἡμεραν is a Greek idiom for 'each day' or 'daily'.

9. The house of Judah prayed, 'Lord, rescue Israel from Egypt!'
- \*10. Elijah was a great prophet.
- \*11. They were going away from the synagogue when we were going in.
- \*12. Barnabas and Paul were proclaiming good news on the road from Jerusalem with the faithful disciples.

### Section B

- \*1. οἱ προφηται ἐκηρυξαν· Ἐκ της καρδιας ἐξερχεται πονηρα και ἀγαθα.  
2. δει διερχεσθαι δια της ἐρημου συν τοις στρατιωταις.  
3. ἡ ἀγαπη κακον οὐκ ἐργαζεται· ἡ μεγαλη ἐντολη ἐστιν ἀγαπη.
- \*4. Ἀσπαζονται ἐν κυριῳ Βαρναβας και Ἰουδας οἱ μαθηται τας ἐκκλησιας της Ἱερουσαλημ.
- \*5. λεγει προς τον ἀγγελον· Πως ἐσται;  
6. ὅτε ἡμην τεκνον, ἐλαλουν ὡς τεκνον, ἐλογιζομην ὡς τεκνον.  
7. ἀλλα ἐρχεται ὥρα και νυν ἐστιν, ὅτε οἱ μαθηται χαρᾶ προσκυνησουσιν τῷ κυριῳ, ὡς αὐτοὺς ζητει και προσκαλειται ὁ θεος.
- \*8. ῥύση ἄνθρωπον ἀμαρτιας ἐκ του θανατου του αἰωνιου;
- \*9. John was a brother and disciple.  
10. The soldiers of Herod are passing on the road.  
\*11. Do you (pl.) wish to go into church or to be alone?  
12. Because of Herod, Joseph and Mary were going along the sea on the road to Egypt with the child Jesus.

### Section C

**Mark 4.1-2** Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συναγεται [*it was gathered*] πρὸς αὐτὸν ὄχλος πλείστος [*very large*], ὥστε [*with the result that*] αὐτὸν εἰς πλοῖον ἐμβάντα [*getting in*] καθῆσθαι [*sat*] ἐν τῇ θαλάσῃ, καὶ πᾶς [*all*] ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.<sup>3</sup>  
<sup>2</sup> καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδασχῇ [*teaching, instruction*] αὐτοῦ, . . .

<sup>3</sup> See note 1 on page 98.

# Pronouns and conjunctions

## 9.1 ἑκεῖνος AND οὗτος (THAT AND THIS)



- Matt. 21.11: ἔλεγον· Οὗτος ἐστὶν ὁ προφήτης Ἰησοῦς ...  
 – They were saying: ‘This is the prophet Jesus . . .’
- Matt. 14.1: ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῳδῆς ...  
 – At that time Herod heard . . .

### 9.1.1 Formation

ἑκεῖνος (‘that’, plural ‘those’) declines just like αὐτός (Chapter 3, section 3.6) – i.e. like ἀγαθός except in the nominative and accusative neuter singular, where the ending is -ο rather than -ον.

		Masculine	Feminine	Neuter
Sing.	Nom.	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
	Acc.	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο
	Gen.	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου
	Dat.	ἐκεῖνῳ	ἐκεῖνῃ	ἐκεῖνῳ
Plural	Nom.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
	Acc.	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα
	Gen.	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
	Dat.	ἐκεῖνοις	ἐκεῖναις	ἐκεῖνοις

ούτος ('this', plural 'these') is a little more awkward:

		Masculine	Feminine	Neuter
Sing.	Nom.	ούτος	αύτη <sup>1</sup>	τούτο
	Acc.	τούτον	ταυτην	τούτο
	Gen.	τούτου	ταυτης	τούτου
	Dat.	τούτῳ	ταυτη	τούτῳ
Plural	Nom.	ούτοι	αὐται	ταυτα
	Acc.	τούτους	ταυτας	ταυτα
	Gen.	τούτων	τουτων	τούτων
	Dat.	τούτοις	ταυταις	τούτοις

### Notes

- The *endings* of οὗτος are the same as for ἐκεῖνος (and therefore the same as ἀνὸς and similar to ἄγαθος).
- οὗτος begins with a τ in most of its forms. However, there is a rough breathing instead in the nominative, masculine and feminine, singular and plural. This is the same as in the article (which begins with a τ except for ὁ, ἡ, οἱ and αἱ).
- The first vowel fluctuates between ου and αυ. The rule is that it matches the second vowel (the one in the ending). If the second vowel has an o sound, the first vowel is ου, but if it has an η or α sound, it is αυ.

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### Hint

Initially, what is important is simply to be able to recognise the forms of οὗτος in Greek. This is relatively easy, but watch for the forms without the τ.

### PRACTICE 9.1.1

### Parse

- |            |           |          |           |
|------------|-----------|----------|-----------|
| 1. ἐκείναι | 3. ταυτα  | 5. αὐτοί | 7. ἐκείνο |
| 2. τούτου  | 4. ἐκείνα | 6. οὗτοι | 8. αὐτή   |

### 9.1.2 Use

ούτος and ἐκεῖνος can both be used either as a pronoun or as an adjective. Although this sounds complicated, it is exactly the same as English (pronoun – this is boring; adjective – this book is boring).

<sup>1</sup> αὐτή (from οὗτος, with a rough breathing) is easily confused with αὐτή (from ἀνὸς).

Their **use as pronouns** is straightforward (if it is not clear what noun they are standing in place of, try supplying in English ‘person’ or ‘man’ if they are masculine, ‘woman’ [feminine] or ‘thing’ [neuter]).

ἔβλεψα ἐκείνους. – I saw those people.

ἄρξεται ταῦτα. – He will begin these things.

Their **use as adjectives** is almost as simple, but two points need to be learnt.

- (i) The article must always be used in addition.
- (ii) They are placed in the predicative word order (i.e. before the article or immediately after the noun, but never immediately after the article) despite the fact that their use is really attributive.<sup>2</sup>

In English: This brother

In Greek: οὗτος ὁ ἀδελφος (This the brother)

- ὅλος (‘whole’) declines like ἀγαθος but it is used like οὗτος (i.e. it comes before the article), e.g. the whole crowd = ὅλος ὁ ὄχλος οὗτος ὁ ὄλος ὄχλος

### PRACTICE 9.1.2

## Translate

- |                             |                                    |
|-----------------------------|------------------------------------|
| 1. οὗτος ἦν ὁ τοπος.        | 4. λεγει ἐκειναις ταις παραβολαις. |
| 2. νεκρα τα προβατα τουτων. | 5. οἱ προφηται αὐτου ἐρχονται.     |
| 3. ὅλος ὁ ὄχλος ἤκουεν.     | 6. τυφλοι εισιν οὗτοι οἱ μαθηται.  |

## 9.2 THIRD PERSON PRONOUNS

### 9.2.1 Further use of αὐτος

We have already met the common 3<sup>rd</sup> person pronoun αὐτος (he, she, it, they – Chapter 3, section 3.6). As well as its use as a pronoun, αὐτος can be used as an adjective, in which case it has two different meanings, depending on its position:

- Adjective meaning ‘same’  
Normal attributive position (between article and noun)
- Emphatic adjective (himself, herself, itself, themselves)  
Coming before the article (predicative position) ‘for emphasis’

<sup>2</sup> You can rationalise this by thinking that ‘this’ and ‘that’ are by nature emphatic words, and so come first for emphasis.

### Examples

- λεγω αὐτῇ. – I am speaking to her.
- οἱ μαθηται αὐτου ἔλεγον. – His disciples were speaking.
- ὁ αὐτος κυριος σωζει τον λαον. – The same Lord saves the people.
- αὐτος ὁ κυριος σωζει τον λαον. – The Lord himself saves the people.

### 9.2.2 ἑαυτος

ἑαυτος is the 3<sup>rd</sup> person reflexive pronoun (himself, herself, itself, themselves). This is confusing, because English uses the same words (e.g. himself) to cover two different meanings – an emphatic adjective and a reflexive pronoun. In Greek the emphatic adjective is αὐτος, the reflexive pronoun ἑαυτος.

ἑαυτος declines exactly as αὐτος does, but because of its meaning will never occur in the nominative.

### Examples

- ὁ κυριος σωζει ἑαυτον. – The Lord saves himself.
- αὐτος ὁ κυριος σωζει τον λαον. – The Lord himself saves the people.

### Hint

You can tell whether ‘himself’ etc. is *reflexive* or *emphatic* by deleting it. If the sentence’s basic meaning is unaltered, it was *emphatic*; if not, it was *reflexive*.

### 9.2.3 ἄλλος and ἄλληλος

ἄλλος (other) and ἄλληλος (one another) both decline like ἐκεινος.

ἄλλος is an adjective meaning ‘other’. It is used in the same way as a normal adjective, i.e. in the attributive position (not like ἐκεινος and οὗτος).

ἄλληλος is a pronoun meaning ‘one another’. It is used exactly as one would expect (note: because of its meaning, it can never appear in the nominative).

### Examples

Mark 4.36: και ἄλλα πλοια ἦν μετ’ αὐτου. – And other boats were with him.<sup>3</sup>

Mark 4.41: ἔλεγον προς ἄλληλους. – They were saying to one another.

### HALF-WAY PRACTICE

1. ἀρνουνται ἑαυτους.
2. φιλω ἐκεινον τον μαθητην.

<sup>3</sup> The neuter plural nom. or acc. of ἄλλος looks the same as the word for ‘but’. Here accents can help us – ἀλλά means ‘but’ while ἄλλα is from ἄλλος.

3. συναγει ταυτα τα προβατα.
4. ἐδιδασκεν ἀλλαις παραβολαις.
5. ἐν τη αὐτῇ ἡμερα ἡ Μαρια ἐβλεψεν τον κυριον.
6. δια ταυτα ὁ ὄχλος ἐλαλει ἀλληλοις.
7. αὐτος ὁ Ἰησους προσηχετο.
8. ὑπηρετης ἦν τουτου του ιερου.
9. We are praying to the same God.
10. Peter himself denied Jesus.
11. They began to listen after this.
12. Those demons were evil.

## 9.3 FIRST AND SECOND PERSON PRONOUNS AND ADJECTIVES

### 9.3.1 Pronouns

	1 <sup>st</sup> Person				2 <sup>nd</sup> Person		
	Sing.		Plural		Sing.	Plural	
Nom.	ἐγὼ	<i>I</i>	ἡμεῖς	<i>we</i>	σὺ	<i>you</i>	ὕμεις
Acc.	ἐμε <i>or</i> με	<i>me</i>	ἡμας	<i>us</i>	σε	<i>you</i>	ὕμας
Gen.	ἐμου <i>or</i> μου	<i>of me,</i> <i>mine</i>	ἡμων	<i>of us,</i> <i>our</i>	σου	<i>of you,</i> <i>your</i>	ὕμων
Dat.	ἐμοι <i>or</i> μοι	<i>to/for me</i>	ἡμιν	<i>to/for us</i>	σοι	<i>to/for</i> <i>you</i>	ὕμιν

#### Note

- λυομεν itself means ‘we untie’. There is no need for a word for ‘we’. Indeed, these pronouns should be used in the nominative (ἐγὼ, ἡμεῖς, σὺ, ὕμεις) *only* when particular emphasis or contrast is intended.

#### Examples

Gal. 5.2: ἐγὼ Παυλος λεγω ὑμῖν ... – I Paul tell you . . .

John 12.27: σωσον με ἐκ της ὥρας ταυτης. – Save me from this hour.

John 21.17: λεγει αὐτω ... Φιλεις με; ... και λεγει αὐτω Κυριε ... συ γινωσκεις ὅτι φιλω σε. – he said to him . . . ‘Do you love me?’ . . . and he said to him, ‘Lord . . . you know that I love you’.



### 9.3.2 Reflexive pronouns

Myself	ἑμαυτος (declines like αὐτος)
Yourself (sing.)	σεαυτος (declines like αὐτος)
Ourselves	just use plural of ἑαυτος
Yourselves (pl.)	just use plural of ἑαυτος

### 9.3.3 Possessive adjectives

The most common way of expressing possession is by using the genitive of the personal pronouns – μου, σου, ἡμῶν, ὑμῶν (of me, of you, of us, of you).

However, there are also adjectives (which decline like ἀγαθος) for ‘my’ and ‘you’ (singular).

My	ἔμος	Your (sing.)	σος
----	------	--------------	-----

Hint

‘My words’ is οἱ λόγοι μου not λόγοι μου. (Compare: ‘his words’, οἱ λόγοι αὐτου.) ἔμος, σος, μου, ἡμῶν, σου and ὑμῶν all need the article.

#### Examples

John 10.26: οὐκ ἐστε ἐκ τῶν προβατῶν τῶν ἐμῶν. – You are not of my sheep.

John 20.28: Ὁ κυριος μου και ὁ θεος μου. – My Lord and my God!

#### Translate

PRACTICE 9.3

1. ὁ νομος σου σωζει.
2. ὁ θεος σωζει σε.
3. ἡμεις ἐπιστευσामεν ἀλλὰ συ οὐκ ἠκουσας.
4. συ σωσεις σεαυτον ἀλλ’ ἐγω ἀλλους.
5. Save yourself!
6. I will proclaim your (pl.) deeds.

## 9.4 CONJUNCTIONS

Conjunctions are words that join together two sentences – words such as ‘therefore’, ‘thus’, ‘when’ etc. There are equivalent words in Greek and so translation is quite straightforward. However, there are four points to note.

### 9.4.1 Timid words

There are a number of conjunctions that are ‘timid’, in that they cannot stand first in their sentence or clause (the technical name for them is *postpositives*).

ἀρα – so

γὰρ – because / for

δε – but

μὲν – indeed

οὖν – therefore

τε – and

cannot come as the first word<sup>4</sup>

When translating you need mentally to move the *postpositive* one word earlier in the sentence.<sup>5</sup>

### Examples

Mark 3.10: πολλοὺς γὰρ ἐθεράπευσεν  
– because he healed many

1 Thes. 2.20: ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.  
– because you are our glory and joy.

### 9.4.2 μὲν and δε

μὲν is normally used preceding a δε. In these cases, a contrast between two things is being stressed. You can think of μὲν meaning ‘on the one hand’ and then δε as meaning ‘on the other hand’ (although this can sound excessive in English).

λογιζεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ ἀμαρτίᾳ ζῶντας δε τῷ θεῷ  
(Rom. 6.11) – consider yourselves to be (on the one hand) dead to sin but (on the other hand) alive to God.

1 Cor. 1.12: ἕκαστος ὑμῶν λεγεί· Ἐγὼ μὲν εἶμι Παύλου, ἐγὼ δε Ἀπολλῶ, ἐγὼ δε Κηφᾶ, ἐγὼ δε Χριστοῦ. - Each of you says, ‘I am Paul’s, I am Apollos’, I am Cephas’, I am Christ’s’ (or ‘I belong to Paul, I belong to Apollos . . .’).

If μὲν and δε are used just with the article, they mean ‘some . . . but others . . .’.

Acts 14.4: ... καὶ οἱ μὲν ἦσαν συν τοῖς Ἰουδαίοις, οἱ δε συν τοῖς ἀποστόλοις.  
– and some were with the Jews but others were with the apostles.

### 9.4.3 Use of δε

Normally every Greek sentence needs to be connected to the previous one by a conjunction in a way that is not necessary in English. Greek will tend to use the word δε to do this. Therefore, a Greek δε will often be untranslated in English.

<sup>4</sup> Plus ποτε (once, at some time) learnt in Chapter 6.

<sup>5</sup> Notice that in English we sometimes do put conjunctions later in the sentence – for example, saying ‘I find, however, that Greek is enjoyable’ in place of ‘However, I find that Greek is enjoyable.’ In Greek, though, there is less flexibility: most conjunctions will occur at the beginning of the sentence; the *postpositives* never do.

Thus δε is a weak ‘but’. Another conjunction, ἀλλὰ (which is not *postpositive*), expresses ‘but’ more strongly.

δε is also used just with the article (e.g. ὁ δε) to point out that the subject has changed (e.g. Mark 6.37-38: λεγουσιν αὐτῷ ... ὁ δε λεγει αὐτοις, Ποσους ἄρτους ἔχετε; – They said to him . . . he said to them, ‘How many loaves of bread do you have?’)

#### 9.4.4 Use of και

και normally means ‘and’.<sup>6</sup> However, it can also be used to give emphasis, equivalent to ‘also’ or ‘even’ in English. The rule for translating it is that if ‘and’ is necessary (i.e. there is no other conjunction), then it is ‘and’. If ‘and’ is not necessary (i.e. the και seems redundant), then it is there for emphasis and should be translated ‘also’ or ‘even’.

τε is often followed by και giving the meaning ‘both . . . and’.

#### Examples

Mark 2.28: κυριος ἐστιν ὁ υἱος του ἀνθρωπου και του σαββατου.

– The son of man is lord even over the Sabbath.

Acts 1.1: (ὧν) ἤρξατο ὁ Ἰησους ποιειν τε και διδασκειν.

– (which) Jesus began both to do and to teach.

#### PRACTICE 9.4

### Translate

- πολλοι ἐπιστευσαν, οἱ γαρ μαθηται εὐηγγελιζοντο.
- ὁ μεν θεος ἐπεμψεν τους προφητας, τυφλος δε ὁ λαος.
- ὁ θεος φιλει και τους πονηρους;
- ὁ Ἰωσηφ λεγει αὐτῷ. ὁ δε οὐκ ἀκουσει.
- οἱ μεν προσερχονται, οἱ δε ὑπαγουσιν εἰς τους οἰκους αὐτων.
- Therefore we will seek the lord.

## VOCAB FOR CHAPTER 9

Sixteen pronouns or personal adjectives

\*ἀλλήλως (100) – each other, one another

\*ἄλλος (155) – other

\*ἑαυτος (319) – himself, herself, itself (reflexive)

\*ἐγω, ἡμεῖς (2666) – I, we

<sup>6</sup> Like δε it is sometimes used merely as the necessary conjunction between two sentences, and so is unnecessary in English.

\*ἐκεῖνος (265) – that (pl. those)  
 ἐμαυτος (37) – myself  
 ἐμος (76) – my, mine  
 \*κἀγω (84) – and I (= και + ἐγω).<sup>7</sup>  
 \*ὅλος (109) – whole, entire  
 \*οὗτος αὕτη τουτο (1387) – this (pl. these)  
 ποιος (33) – of what kind?  
 ποσος (27) – how great, how much?  
 \*σεαυτος (43) – yourself  
 σος (27) – your, yours (sing.)  
 \*συ, ὑμεις (2907) – you (sing.), you (pl.)  
 τουτουτος (57) – of such a kind, such

Twelve conjunctions  
 ἄρα (49) – so  
 \*γὰρ (1041) – because, for  
 γε (25) – indeed  
 \*δε (2792) – but  
 \*διο (53) – therefore  
 διοτι (23) – because  
 \*εἴτε (65) – if  
 (εἴτε ... εἴτε – if ... if, whether ... or)  
 ἐπει (26) – since  
 \*μεν (179) – on the one hand  
 μηποτε (25) – never  
 \*οὖν (499) – therefore, consequently  
 \*τε (215) – and  
 (τε ... και – both ... and)

Four more neuter nouns

\*ἄρνιον (30) – lamb, sheep  
 δενδρον (25) – tree

μυστηριον (28) – mystery, secret  
 \*ποτηριον (31) – cup

## Word helps

parallel, allotropic, autobiography/autograph, egotist, holistic/catholic, rhododendron, mystery, pottery.

## Exercises

### Section A

- \*1. αὐτος δε Ἰησους οὐκ ἐπιστευεν<sup>8</sup> ἑαυτον αὐτοις.
- \*2. και ἐλεγεν αὐτοις· Ὑμεις ἐκ τουτου του κοσμου ἐστε, ἐγω οὐκ εἰμι ἐκ του κοσμου τουτου.
- \*3. και τοιανταις παραβολαις πολλαις ἐλαλει αὐτοις τον λογον.
- \*4. και ἐρχονται παλιν εἰς Ἱεροσολυμα. και ἐν τῷ ἱερῷ περιπατει ὁ Ἰησους και ἐρχονται προς αὐτον οἱ Ἰουδαιοι.
5. ἐλεγον οὖν οἱ Ἰουδαιοι προς ἑαυτους· Που οὗτος μελλει ἐρχεσθαι;

<sup>7</sup> This combining of και and ἐγω to give κἀγω is technically called *crasis* and can occur with other words, e.g. κἀκεινον for και εκεινον, though is relatively rare. The breathing on the vowel in the middle of the word highlights that *crasis* has taken place.

<sup>8</sup> Here πιστεω has the relatively unusual meaning of 'I entrust'.

- \*6. ἐκ τοῦ θεοῦ ἐσμὲν καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ ἐστίν.
- 7. καὶ ἔλεγεν αὐτοῖς· Ὑμῖν τὸ μυστηριον διδάσκω τῆς βασιλείας τοῦ θεοῦ· ἐκεῖνοις δὲ τοῖς ἐξω ἐν παραβολαῖς ταῦτα λεγῶ.
- 8. ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Οὐκ ἐξεστίν σοι ἔχειν τὴν γυναῖκα [wife] τοῦ ἀδελφοῦ σου.
- \*9. This is my commandment: Have love for one another, because you are my disciples.
- \*10. I am the bread of life.
- \*11. Jesus says to them, 'I do not tell you (pl.) by (use ἐν) what authority I am doing these things.'
- 12. Having received his sight, he was saying, 'I see people, but they are walking about like trees.'

## Section B

- \*1. ἐζητοῦν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ· Πῶς ποιεῖ ταῦτα;
- 2. ἐστὶν χάρα ἐν ὑμῖν διὰ τὴν ἀγαπὴν ὑμῶν τε καὶ ἐμοῦ.
- 3. Σαδδουκαῖοι [Sadducees] μὲν γὰρ λεγουσὶν μὴ εἶναι ζῶν μετὰ θάνατον μητὲ ἀγγέλων, Φαρισαῖοι δὲ διδάσκουσιν ταῦτα.
- \*4. κἀγὼ δὲ σοὶ λεγῶ ὅτι [that] σὺ εἶ Πέτρος, καὶ ἐπὶ ταῦτη τῇ πετρᾷ [rock] οἰκοδομησῶ μου τὴν ἐκκλησίαν.
- \*5. ἐκράζον φωνῇ μεγάλῃ λεγοντες· Ἅγιον ἐστὶν τὸ ἄρνιον.
- \*6. καὶ ἔλεγεν· Οὐ θέλω τὸ ποτήριον τοῦτο· ἀλλὰ τοῦτο θέλεις, διὸ ἐγὼ δεξομαι αὐτό.
- 7. καὶ εἰ γὰρ εἰσὶν ἄλλοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ἡμῖν ἐστὶν εἷς [one] θεός· καὶ γε οὗτος ἐστὶν ὁ κύριος τοῦ οὐρανοῦ καὶ τῆς γῆς· αὐτὸν ἄρα προσκυνησομεν.
- 8. τότε προσκαλεσαμένος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δουλε πονηρῆ, ποιησῶ ἐκεῖνο σοὶ, ἐπεὶ παρεκαλεσας με.
- \*9. The Pharisees therefore were saying to him, 'You are bearing witness about yourself.'
- \*10. The whole earth exists for his glory, so we bless him and give thanks.
- \*11. If I cast out demons by the authority of God, the reign of God is upon you (pl.).
- 12. On the one hand, you come together with one another, on the other hand, you persecute one another.

## Section C

**Matthew 16.13-18** Ἐλθὼν [Aorist participle of ἐρχομαι] δὲ ὁ Ἰησοῦς εἰς τὰ μέρη [the region] Καισαρείας τῆς Φιλίππου ἠρώτα [he began to ask] τοὺς

μαθητὰς αὐτοῦ λέγων [saying], Τίνα [whom] λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; <sup>14</sup> οἱ δὲ εἶπαν [they said], Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἕτεροι [others] δὲ Ἰερεμίαν ἢ ἓνα[one] τῶν προφητῶν. <sup>15</sup> λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; <sup>16</sup> ἀποκριθεὶς [in reply] δὲ Σίμων Πέτρος εἶπεν [said], Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος [living]. <sup>17</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ [flesh] καὶ αἷμα [blood] οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ [father] μου ὁ ἐν τοῖς οὐρανοῖς. <sup>18</sup> κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ [rock] οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι [gates] ᾗδου [of Hades] οὐ κατισχύσουσιν [they will overcome + gen.] αὐτῆς.

# Complex sentences

## 10.1 RELATIVE PRONOUN

Rom. 16.5: ἀσπασασθε Ἐπαινετον τον ἀγαπητον μου, ὅς ἐστιν ἀπαρχη της Ἀσιας εἰς Χριστον.

– Greet my beloved Epaenetos, who is a beginning of Asia for Christ.

Luke 7.27: οὗτος ἐστιν περι οὗ γεγραπται ...

– this is (the one) concerning whom it is written . . .

Luke 6.46: τί δε με καλειτε· κυριε κυριε, και οὐ ποιειτε ἅ λεγω;

– why do you call me, ‘Lord, Lord’, and do not do what I say?

The Greek word ὅς (which declines giving forms such as οὗ and ἅ) is equivalent to the English ‘who’ (which itself produces whom, whose, what and which). These words join together two sentences/clauses: they come in the second, but point back to a noun in the first, exactly as they do in English.



### 10.1.1 Understanding relatives

The relative pronoun is not difficult in Greek – it functions in basically the same way as in English. However, because the function of the relative is to join together into one sentence what could be two sentences, you do need to have a firm grasp of the basics of Greek sentences (from Chapters 2, 3 and 4). In particular:

- There will be two main verbs in a complex sentence – one from each of the two constituent sentences. You need to be clear which verb is going with which subject.
- The relative pronoun functions as the join between the two constituent sentences – both of these sentences have a role in determining its gender, case and number.

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- In formal English the relative pronoun changes in different cases ('who' is different from 'whom'), but most English speakers do not now use this distinction, and so find it frustrating that there is not a single word for 'who' in Greek.<sup>1</sup>

## KEY GRAMMAR

The relative pronoun links together two basic sentences

## Examples

- Two basic sentences:*
1. The lord sent the messenger.
  2. The messenger saw the sea.

Since 'the messenger' occurs in both sentences, he can be replaced in the second by the relative pronoun.

- One complex sentence:* The lord sent the messenger who saw the sea.

When this is written in Greek, it is vital to be aware that:

- there are still two basic sentences here (e.g. there are two main verbs – 'sent' and 'saw')
- 'who' is standing in for 'the messenger'. Grammatically 'the messenger' is called the *antecedent* of 'who' – the word in the previous sentence that the 'who' is looking back to.

- One complex sentence:* They are keeping the law which he teaches.

- Two basic sentences:*
1. They are keeping the law.
  2. He teaches the law.

Thus, in the complex sentence, 'the law' is the antecedent of 'which'.

## Hint

- The antecedent will come in the first sentence.
- The relative will be in the second sentence (replacing the antecedent).
- In English the antecedent normally immediately precedes the relative.

## PRACTICE 10.1.1

**Break down these complex sentences into two basic sentences. Which word is the antecedent of the relative in these sentences?**

1. Jesus threw out the demon which was in the man.
2. I am the man whom you are seeking.

<sup>1</sup> However, 'whose' as the genitive of 'who' is still generally used in English.



3. She ate the meal which the king sent.
4. The prophet offered the sacrifice, because of which the rain came.
5. Is this the Messiah for whom we are waiting?
6. The governor sent the soldiers who arrested Jesus.

### 10.1.2 Formation of the relative in Greek

The relative pronoun ὅς (English: who, whom, whose, what, which) declines very similarly to the definite article. To highlight this in the table below, the article is declined in the white columns next to the corresponding part of the relative.

		Masculine		Feminine		Neuter	
Sing.	Nom.	ὅς	ὁ	ἡ <sup>2</sup>	ἡ	ὁ <sup>2</sup>	το
	Acc.	ὄν	τον	ἦν	την	ὄ <sup>2</sup>	το
	Gen.	οὔ	του	ἦς	της	οὔ	του
	Dat.	ᾧ	τῷ	ἡ	τῇ	ᾧ	τῷ
Plural	Nom.	οἱ <sup>2</sup>	οἱ	αἱ <sup>2</sup>	αἱ	ἅ	τα
	Acc.	οὓς	τους	αῖς	τας	ἅ	τα
	Gen.	ῶν	των	ῶν	των	ῶν	των
	Dat.	οῖς	τοῖς	αῖς	ταῖς	οῖς	τοῖς

Key: ὄν Relative pronoun      τον Definite article for comparison

#### Hint

A very short word with a rough breathing is almost certain to be part of the relative pronoun. Replace the rough breathing with a τ and you will have the corresponding part of the article which, hopefully, you will be able to recognise.

<sup>2</sup> The forms ἡ, ὁ, οἱ and αἱ occur in both the relative and the article. Context will normally make clear which is meant. However, accents can help here, since the relative always has an accent (normally grave), while the article almost never does. These forms will be accented in this book to help you; you may find it helpful to write them yourself.

## PRACTICE 10.1.2

## Parse

1. ὁ	3. οὐ	5. αἱ	7. οὓς	9. ὧν
2. ὅν	4. ἡ	6. αἱ	8. την	10. οἷς

## 10.1.3 Using the relative in Greek

To get the relative correct in Greek, it is useful first to identify the two basic sentences, and the relative's antecedent.

## KEY GRAMMAR

In the relative:

**Number** and **Gender** agree with the antecedent

**Case** is determined within its own sentence, by the normal rules (e.g. whether it is the object, governed by a preposition etc.)

## Examples

- The lord sent the messenger who saw the sea.

Antecedent: the messenger

2<sup>nd</sup> sentence: who (the messenger) saw the sea

The antecedent is masculine singular; 'who' is the subject of its sentence.

Relative should be masculine, singular, nominative = ὅς

= ὁ κυριος ἐπεμψεν τον ἀγγελον ὅς ἐβλεψεν την θαλασσαν.

- They are keeping the law which he teaches.

Antecedent: the law

2<sup>nd</sup> sentence: he teaches which (the law)

The antecedent is masculine singular; 'which' is the object of its sentence.

Relative should be masculine singular, accusative = ὅν

= τηρουσιν τον νομον ὃν διδασκει.

- That is the synagogue into which they are coming.

Antecedent: the synagogue

2<sup>nd</sup> sentence: they are coming into which (the synagogue)

The antecedent is feminine singular; 'who' is governed by εἰς and therefore must be accusative. Relative should be feminine, singular, accusative = ἣν.

= ἐκεινη ἐστιν ἡ συναγωγη εἰς ἣν ἐρχονται.

### Further points<sup>3</sup>

- Often the relative clause will come in the middle of the complex sentence, not neatly at the end. English also does this, but not as often as in Greek.  
e.g. τα τεκνα ἃ ἐδιδασκον κρᾶζει.  
– The children whom I was teaching are crying out.
- If the antecedent should be part of αὐτός, οὗτος or ἐκεῖνος it will often be omitted.  
e.g. ὁ υἱὸς οὓς θελεῖ ζῳοποιεῖ. = ὁ υἱὸς ζῳοποιεῖ αὐτούς οὓς θελεῖ.  
– The son makes alive those whom he wishes (John 5.21)
- Also Greek will often put the relative clause first.  
e.g. ἃ βλεπω φιλω = φιλω αὐτὰ ἃ βλεπω.  
– I like the things which I see = I like what I see.

### Examples

John 6.2: ἐθεωρουν τα σημεια ἃ ἐποιεῖ.

– They were seeing the signs which he was doing.

Rom. 9.18: ἀρα οὖν ὃν θελεῖ ἐλεεῖ.

– So then, he has mercy on whom he wishes.

### HALF-WAY PRACTICE

1. βλεπω τον δουλον ὃν ἐκαλεσεν.
2. ὑπαγε ἐκ του οἴκου ἐν ᾧ εἶ.
3. που ἐστιν τα ποτηρια ἃ φιλουμεν;
4. ἐπιστευσαν γαρ τῷ εὐαγγελιῷ ὃ οἱ ἀποστολοι ἐκηρυσσον.
5. ἀσπαζεσθε οἱ ἐρχονται προς ὑμας.
6. οὗτος ἐστιν ὁ κυριος δι' οὗ προσευξομεθα.
7. ἃ ἠκουσα ταυτα λεγω ὑμιν.
8. ἀσπαζεσθε τον Τιμοθεον ὑπερ οὗ ἡ ἐκκλησια προσευχεται.
9. He keeps the bread which he made.
10. It is necessary to love the God who saves us.
11. Do you (s.) believe the gospel which you heard?
12. Did the disciple who denied Jesus repent?

<sup>3</sup> The relative is also occasionally *attracted* into the case of its antecedent, rather than being in the case appropriate for its own sentence. Thus 1 Cor 7.1 *περι ὧν ἐγραψατε*, should really be *περι αὐτῶν ἃ ἐγραψατε* (concerning the things which you wrote), but the ἃ has been attracted into the case of the αὐτῶν, which has then dropped out!

## 10.2 SLANTED QUESTIONS

In Chapter 4, section 4.5 we learnt how to ask questions in Greek (using either a question word or just the question mark).

However, in Greek just as in English it is possible to ask questions in such a way as to imply that you are expecting the answer ‘yes’ or ‘no’. Greek does this in a very compact and straightforward way.

In English we have various different ways of expressing these kinds of question,

**KEY GRAMMAR**

A question expecting the answer: ‘no’ – μη ... ;  
‘yes’ – οὐ ... ;

often involving tone of voice. What is important is that we understand the meaning conveyed by the question, and then find some suitable way of putting it in English.

### Examples

John 6.67: Μη και υμεις θελετε υπαγειν;  
– You don’t also wish to go away, do you?  
– Surely you don’t also want to go away?

John 7.25: Ουχ ουτος εστιν ον ζητουσιν;  
– This is whom they are seeking, isn’t it?  
– Surely this is the one they are after?

### Notes

- It is difficult to find any logical reason behind the use in slanted questions of these two forms of ‘not’.
- Word order can help distinguish this special use of οὐ and μη from their use as negatives. As question words they will normally come first in the sentence, but this is very unusual when they are simple negatives. (When they are question words there will also be a question mark, of course.)
- μητι is also sometimes used instead of μη, and ουχι instead of ου.<sup>4</sup>

Luke 4.22: και ελεγον, Ουχι υιος εστιν Ιωσηφ ουτος;  
– And they were saying, ‘Isn’t this Joseph’s son?’

John 8.22: ελεγον ουν οι Ιουδαιοι, Μητι αποκτενει [to kill] εαυτον;  
– So the Jews were saying, ‘He isn’t going to kill himself, is he?’

<sup>4</sup> μητι can also be used for a hesitant question wondering whether something could be the case. For example John 4.29: μητι ουτος εστιν ο Χριστος; – Could he be the Messiah? or He cannot be the Messiah, can he?

## Translate

1. μη βλέπετε; 2. οὐ φιλείς με; 3. ἐγὼ οὐ φιλω σε. 4. μη ἐγώ;

### 10.3 DIRECT AND INDIRECT STATEMENTS

In English a verb of saying can be followed either by the words that were said enclosed in quotation marks or by the word ‘that’ followed by a report of what was said. The former is said to be direct speech or a *direct statement*, the latter indirect speech or an *indirect statement*.

He said, ‘I am the Christ.’ – Direct statement

He said that he was the Christ. – Indirect statement

Indirect statements also occur after other ‘*verbs of saying or thinking*’ (such as feeling, believing, knowing, learning, fearing etc.).

I thought that he was the Christ.

### Direct statements

Direct statements are expressed in four different ways in Greek:

1. The word ὅτι is used to introduce the direct statement (thus the ὅτι is equivalent to the opening inverted commas or speech marks in English).
2. The participle of λέγω is added immediately before the direct statement (again, the participle is then equivalent to the opening inverted commas in English).  
e.g. καὶ ἐκηρυσσεν λέγων· Ἐρχεται... (Mark 1.7)  
and he used to preach (saying), ‘He is coming . . .’
3. Both ὅτι and the participle of λέγω (i.e. 1 and 2 combined).
4. Nothing marks out the beginning of the direct statement.

In most printed texts the beginning of a direct statement is also marked out with a capital letter. However, early manuscripts were written completely in capitals, and so this marking out of direct statements merely expresses the opinion of the editors of your printed text and is not part of the text itself (but to begin with, it is sensible to assume they are right!).

- Nothing marks out the end of a direct statement in Greek. Thus it is hard to be certain where direct speech finishes (e.g. in John 3 it is not clear where between verses 10 and 21 the speech begun in verse 10 ends).

## Indirect statements

Indirect statements are expressed in Greek by the word *ὅτι* (meaning ‘that’), and so are quite straightforward.

e.g. θεωρῶ ὅτι προφητῆς εἶ σὺ. (John 4.19)  
– I see that you are a prophet.

However, when the words or thoughts were in the past, Greek uses a tense for the words / thoughts that is different from the tense used in English.

### KEY GRAMMAR

Greek uses the tense of the original words or thoughts

For example, take the English sentence, ‘She heard that Jesus was coming.’ This is an indirect statement and so will be translated into Greek using *ὅτι*. However, the actual report that she heard was ‘Jesus is coming.’ Hence it will be translated into Greek using the Present tense of coming (*is coming*), whereas in English we use a past tense (*was coming*).

She heard that Jesus was coming.  
ἤκουσεν ὅτι Ἰησοῦς ἔρχεται. (John 11.20)

Similarly, to translate into Greek the sentence ‘The Jews did not believe that he had been blind’, you need to identify that the original words/thoughts were ‘He was not blind’; thus, this would be an Imperfect in Greek:

The Jews did not believe about him that he had been blind.  
οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλός. (John 9.18)

## Hint

Do not be confused by the *three* different meanings of *ὅτι*:

1. To introduce direct statements (= open speech marks)
2. To introduce indirect statements (= ‘that’)
3. As a word meaning ‘because’

## PRACTICE 10.3

### Do these sentences include direct or indirect statements? If indirect, which Greek tense would be used in the indirect statement?

1. The centurion says that he is going.
2. I said to him, ‘Worship me.’
3. The women said that he had been blind.
4. The soldiers thought that they saw him.

5. The blind people said, 'We want to see.'
  6. Then they cried out that he was coming.
- 

## 10.4 TIME EXPRESSIONS

Greek expresses time in a rather clever but compact way. No preposition is used – the word referring to the period of time is simply put in the appropriate case.

### KEY GRAMMAR

Time 'how long' – *accusative*  
 Time 'during' – *genitive*  
 Time 'at which' – *dative*

### Examples

- δυο ἡμερας ἀκουουσιν του κυριου.
  1. ἡμερας is *acc. plural*<sup>5</sup>
  2. In a time expression *acc.* means time 'how long', expressed in English by 'for'
  3. Sentence = 'For two days they listen to the Lord.'
- της ἡμερας ἀκουουσιν του κυριου.
  1. ἡμερας is *gen. sing.*<sup>6</sup>
  2. In a time expression *gen.* means time 'during', expressed in English by 'during' or 'by'
  3. Sentence = 'During the day they listen to the Lord.' or 'By day they listen to the Lord.'
- τη ἡμερα ἀκουουσιν του κυριου.
  1. ἡμερα is *dat.*
  2. In a time expression *dat.* means time 'at which', expressed in English by 'on'
  3. Sentence = 'On the day they listen to the Lord.'

**Note:** Sometimes, although no preposition is needed, ἐν is used as well as the dative (ἐν τη ἡμερα βλέπουσιν). This makes no difference to the meaning.

<sup>5</sup> In form it could be *gen. sing.* but δυο meaning 'two' shows it must be a plural.

<sup>6</sup> In form it could be *acc. pl.* but της in front of it shows it must be *gen. sing.*

## PRACTICE 10.4

**In Greek, what case would be used for these time expressions?**

- |                              |                                     |
|------------------------------|-------------------------------------|
| 1. They came on the Sabbath. | 4. Three days he was in the tomb.   |
| 2. He fasted for forty days. | 5. At dawn the stone moved.         |
| 3. Nicodemus came by night.  | 6. He was arrested during Passover. |

**VOCAB FOR CHAPTER 10**

A host of important words

\*ἀληθεια (109) – truth

ἀληθινος (28) – true, genuine, real

ἐγγυς (31) – near

\*ἐκει (105) – there (in that place)

ἐκειθεν (37) – from there

\*ἐὺθυς (51) – immediately

\*καθως (182) – just as

καλως (37) – appropriately, well

ναι (33) – yes, of course

ὁμοιος (45) – similar, like

\*ὁμοιως (30) – likewise

\*ὅπου (82) – where

\*ὅς ἢ ὅ (1398) – who, which, what

\*ὅτι (1296) – that, because, or  
“(marking beginning of  
speech)

οὐ (24) – where

\*οὐδε (143) – and not

\*οὐτε (87) – neither

οὐτε ... οὐτε – neither . . . nor

\*οὕτως (208) – in this manner, thus

\*οὐχι (54) – not, no

πλην (31) – however, yet

ποθεν; (29) – from where?

\*ὧδε (61) – here

Four more prepositions

\*ἐμπροσθεν + gen. (48) – in front of

ένεκα + gen. (26) – for the sake of

περαν + gen. (23) – on the other  
side of

\*χωρις + gen. (41) – separate, apart  
from

\*Πιλατος (55) – Pilate

And five more verbs

\*ἐγγιζω + dat. (42) – I approach,  
come near

ἡγεομαι (28) – I lead

\*θαυμαζω (43) – I am amazed

\*θεραπευω (43) – I heal

\*καθευδω (22) – I sleep

**Word helps**

homoiousios, hegemony, thaumaturge, therapeutic/therapy.

**Exercises**

## Section A

- \*1. οὐκ εἶμι ἀποστολος; οὐχι Ἰησουν τον κυριον ἡμων ἐβλεψα; ἀκουσατε  
ἀ λεγω ὑμιν.



- \*2. οί δ' ἐκ των Φαρισαίων ἤκουσαν ταυτα και ἐθαυμαζον λεγοντες αὐτῶ Μη και ἡμεις τυφλοι ἐσμεν;
- \*3. οὐ μονον δε, ἀλλ' ἐγγιζομεν τῷ θεῷ δια του κυριου ἡμων Ἰησου Χριστου δι' οὐ νυν την εἰρηνην μετα του θεου λαμβανομεν.
- \*4. ἄλλοι ἐλεγον· Οὗτος ἐστιν ὁ Χριστος, οἱ δε ἐλεγον· Μη ἐκ της Γαλιλαιας ὁ Χριστος ἐρχεται;
5. και Δαυιδ λεγει οτι Μακαριος ἐστιν ὁ ἄνθρωπος ᾧ ὁ θεος λογιζεται δικαιοσυνην χωρις ἐργων.
- \*6. πολλας ἡμερας ὁ λαος ἦν ἐν Αἴγυπτῳ καθως ἐλάλησεν ὁ θεος τῷ Ἀβρααμ.
7. ἠρνησατο ὁ στρατιωτης λεγων· Μητι ἐγὼ Ἰουδαίος εἰμι;
8. και ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτου Ἰησου Χριστῷ. οὗτος ἐστιν ὁ ἀληθινος θεος και ζωη αἰωνιος.
- \*9. Jesus says to him, 'I am the way, the truth, and the life.'
10. Pilate was sleeping on the other side of the sea of Galilee.
11. But what I wrote to you, I bear witness in the presence of God.
12. Do not be amazed because of this, because an hour is coming in which the dead will hear his voice.

## Section B

1. ἐλεγεν δε ὁ Ἰησους· Ἀμην λεγω ὑμιν, πολλοι οὐκετι ἐχουσιν οἰκιαν ἢ ἀδελφους ἢ ἀδελφας ἢ τεκνα ἐνεκα ἐμου και ἐνεκα του εὐαγγελιου.
2. πλην οὐτ' ἀδελφῆ χωρις ἀδελφου οὐτ' ἀδελφος χωρις ἀδελφῆς ἐν κυριῷ.
- \*3. ἐδιδασκεν αὐτους λεγων οτι Αὐτος Δαυιδ λεγει αὐτον κυριον, και ποθεν αὐτου ἐστιν υἱος; και ὁ πολυς ὄχλος ἤκουεν αὐτου.
4. και ὁ Ἰησους ἐλεγεν αὐτῷ· Ὑπαγε. και εὐθυς ἀνεβλεψεν και ἠκολουθει αὐτῷ ἐν τη ὁδῷ.
- \*5. ἐρχομενοι δε κηρυσσετε λεγοντες οτι Ἐγγιζει ἡ βασιλεια των οὐρανων.
- \*6. καθως θελετε λαμβανειν ἀπο των ἀνθρωπων, ποιειτε αὐτοις ὁμοιος.
7. εἰ βλεπετε ταυτα, θαυμαζετε· ἐγγυς ἐστιν ἡ βασιλεια του θεου.
8. ἄλλοι ἐλεγον οτι Οὗτος ἐστιν, ἄλλοι ἐλεγον, Οὐχι, ἀλλα ὁμοιος αὐτῷ ἐστιν. ἐκεινος ἐλεγεν οτι Ἐγὼ εἰμι.
9. During the Sabbath the brothers were sleeping but the sisters were giving thanks to God.
- \*10. Likewise neither life nor death is outside of (use χωρις) God's authority.
- \*11. You have done these things well; go in peace.
- \*12. Pilate was amazed because that man did nothing evil but healed many.

## Section C

**Mark 6.3-6** οὐχ οὐτός ἐστιν ὁ τέκτων [builder, carpenter, stonemason], ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος [Josés (gen.)] καὶ Ἰούδα καὶ Σίμωνος [Simon (gen.)]; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο [they were scandalized] ἐν αὐτῷ. <sup>4</sup> καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος [unhonoured] εἰ μὴ [except] ἐν τῇ πατρίδι [homeland] αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν [kinsmen] αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>5</sup> καὶ οὐκ ἐδύνατο [he was able] ἐκεῖ ποιῆσαι οὐδεμίαν [no, none, no one] δύναμιν [act of power, miracle], εἰ μὴ ὀλίγοις [a few] ἀρρώστοις [sick, ill] ἐπιθεῖς [laying on] τὰς χεῖρας [hands] ἐθεράπευσεν. <sup>6</sup> καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν [unbelief] αὐτῶν. Καὶ περιῆγεν [go about] τὰς κώμας [villages] κύκλῳ [in a circle, round about] διδάσκων.

# Special verbs

John 1.11: εἰς τα ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτοῦ οὐ παρέλαβον.

– he came to his own, and his own received him not.

Luke 4.9: ἤγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ ... καὶ εἶπεν αὐτῷ ...

– he led him to Jerusalem . . . and said to him . . .



The four verbs here – ἦλθεν, παρέλαβον, ἤγαγεν and εἶπεν – are all in the Aorist tense, as is reflected in their translations. However, the Aorist has not been formed in accordance with the pattern we learnt in Chapter 6 (in particular, while there is an ε augment, there is no added σ). This is because these four verbs belong to the group of verbs that form their Aorist in a different way, called the ‘Second (2<sup>nd</sup>) Aorist’.

In the 2<sup>nd</sup> Aorist, verbs use different stems. Sometimes these are similar to the normal stem – παρέλαβον from παραλαμβάνω and ἤγαγεν from ἄγω – at other times they are completely different – ἦλθεν from ἐρχομαι and εἶπεν from λεγώ.

## 11.1 SECOND AORISTS

### 11.1.1 The principle

There is a group of Greek verbs that do not form their Aorist in the normal way. They are said to use a 2<sup>nd</sup> (form of the) *Aorist* rather than the more common 1<sup>st</sup> (form of the) *Aorist*, which is the one we have already met. It is crucial to realise that the 1<sup>st</sup> *Aorist* and the 2<sup>nd</sup> *Aorist* are simply different ways of forming the Aorist – they are not two different tenses.<sup>1</sup>

#### KEY GRAMMAR

The 2<sup>nd</sup> Aorist has the same meaning as the 1<sup>st</sup> Aorist. A verb will have *either* a 1<sup>st</sup> Aorist *or* a 2<sup>nd</sup> Aorist but *not* both

<sup>1</sup> Some grammars call the 1<sup>st</sup> *Aorist* the *weak Aorist* and the 2<sup>nd</sup> *Aorist* the *strong Aorist*. This is confusing because neither is stronger nor weaker than the other.

Thus, in this chapter you need to learn which verbs have a 2<sup>nd</sup> Aorist and how to form the 2<sup>nd</sup> Aorist, but there will be no discussion of its meaning or use, because its meaning and use are the same as those of the 1<sup>st</sup> Aorist in Chapter 6.

### 11.1.2 Compare in English

Most English verbs form their Past tense by adding –ed.

e.g. walk → walked; row → rowed; attack → attacked

Some verbs form their Past tense by changing their stem instead of adding -ed.

e.g. sing → sung; see → saw; throw → threw

Only very rare words can do both.

e.g. hang → hung *or* hanged.

There is no ‘different quality of pastness’ depending on which way the verb forms its Past tense. The form is different, but the meaning is the same.

There is no rule for determining which pattern a given word follows. When learning English you simply have to learn which verbs form their Past tense by changing their stem, and learn what their stem changes to. You know that all the other verbs will form their Past tense by adding –ed. Those learning English may sometimes get this wrong and create forms such as ‘sayed’. This is wrong, but understandable, and not too serious a mistake, because ‘sayed’ is simply wrong rather than meaning anything different from ‘said’.

All of the points are also true of the Greek 1<sup>st</sup> and 2<sup>nd</sup> Aorists.

English	Greek
There is a standard form of the Past tense	Most verbs have a 1 <sup>st</sup> Aorist
Certain words follow a different pattern	Some verbs have a 2 <sup>nd</sup> Aorist
Very few words can follow both patterns	No verb has a 1 <sup>st</sup> and a 2 <sup>nd</sup> Aorist
The normal pattern forms the Past tense by adding –ed to the stem	1 <sup>st</sup> Aorists are formed by adding σ to the stem
The other group forms the Past tense by changing the stem	2 <sup>nd</sup> Aorists are formed by changing their stem

### 11.1.3 The formation of the 2<sup>nd</sup> Aorist

The distinguishing feature of the 2<sup>nd</sup> Aorist is the changed stem. This changed stem is always present in the 2<sup>nd</sup> Aorist and is only present in the 2<sup>nd</sup> Aorist.

#### KEY GRAMMAR

2<sup>nd</sup> Aorist = Changed Stem

## Stems

Unfortunately, there is no way of *working out* what the changed stem will be. You have to learn the changed stems of the verbs which have a 2<sup>nd</sup> Aorist. There are 21 such verbs which occur with any frequency in the New Testament. These are listed here and in the grammar reference pages on page 270.

### KEY GRAMMAR

It is impossible to spot a 2<sup>nd</sup> Aorist unless you recognise the 2<sup>nd</sup> Aorist stem  
Learn them!

Some 2<sup>nd</sup> Aorist stems are shortened versions of the Present stem:

	Present	2 <sup>nd</sup> Aorist
I sin	ἁμαρταν-ω	ἥμαρτ-ον
I die	ἀποθνησκ-ω	ἀπεθαν-ον
I throw	βαλλ-ω	έβαλ-ον
I find	εὕρισκ-ω	εὔρ-ον
I leave	καταλειπ-ω	κατελιπ-ον
I take	λαμβαν-ω	έλαβ-ον
I learn	μανθαν-ω	έμαθ-ον
I suffer	πασχ-ω	έπαθ-ον
I drink	πιν-ω	έπι-ον
I flee	φευγ-ω	έφυγ-ον

These include two whose endings are a little different:

I go <sup>2</sup>	βαιν-ω	έβ-ην
I know	γινωσκ-ω	έγν-ων

Others make other minor adjustments to the stem:

I lead	άγ-ω	ήγαγ-ον
I have	έχ-ω	έσχ-ον
I fall	πιπτ-ω	έπεσ-ον

One is deponent (and therefore has deponent endings):

I become	γιν-ομαι	έγεν-ομην
----------	----------	-----------

Five have 2<sup>nd</sup> Aorists that bear no resemblance to their forms in the Present.<sup>3</sup>

I come	έρχ-ομαι	ήλθ-ον
I say	λεγ-ω	ειπ-ον

<sup>2</sup> βαινω is only ever used in compounds such as καταβαινω and αναβαινω.

<sup>3</sup> What is happening here is that there are two different verbs with the same meaning, one of which is used in the Present and the other in the (2<sup>nd</sup>) Aorist (as in English 'go' and 'went').

I eat	ἔσθι-ω	ἐφαγ-ον
I see	ὄρα-ω <sup>4</sup>	εἶδ-ον
I carry	φέρ-ω	ἤνεγκ-ον

## Endings

The 2<sup>nd</sup> Aorist does not use the (1<sup>st</sup>) Aorist endings. Instead it uses the endings more normally associated with other tenses – the Imperfect in the Indicative, and the Present in the other moods (where there is no Imperfect).

### KEY GRAMMAR

2<sup>nd</sup> Aorist Indicative – Imperfect Endings  
2<sup>nd</sup> Aorist Other Moods – Present Endings

Thus for βαλλω (I throw), the 2<sup>nd</sup> Aorist forms are:

<b>Indicative</b>	I	ἔβαλον	<b>Imperative</b>	2 <sup>nd</sup> Sing.	βαλε	
	You (sing.)	ἔβαλες		2 <sup>nd</sup> Pl.	βαλετε	
	He, she, it	ἔβαλεν	<b>Infinitive</b>		βαλειν	
	We	ἔβαλομεν	<b>Participle</b>	Sing.	βαλων	
	You (pl.)	ἔβαλετε		(masc. nom.)	Plural	βαλοντες
	They	ἔβαλον				

### 11.1.4 Indicative 2<sup>nd</sup> Aorists

Notice that in the Indicative the 2<sup>nd</sup> Aorist looks very similar to the Imperfect – having the augment, no σ and the Imperfect endings, just as the Imperfect does. In fact, the only difference between, for example, the 2<sup>nd</sup> Aorist and Imperfect of βαλλω is that the 2<sup>nd</sup> Aorist uses the changed stem, hence ἔβαλον, ἔβαλες, ἔβαλεν etc. rather than the Imperfect ἐβαλλον, ἐβαλλες, ἐβαλλεν etc.

### Examples

ἐφευγον	3 <sup>rd</sup> Plural Imperfect Indicative	They were fleeing
ἐφυγον	3 <sup>rd</sup> Plural Aorist Indicative	They fled
ἐγινετο	3 <sup>rd</sup> Singular Imperfect Indicative	It was happening
ἐγενετο	3 <sup>rd</sup> Singular Aorist Indicative	It happened
ἐλεγετε	2 <sup>nd</sup> Plural Imperfect Indicative	You were saying
εἶπετε	2 <sup>nd</sup> Plural Aorist Indicative	You said

<sup>4</sup> ὄραω belongs to the -αω groups of verbs. These verbs are quite rare and so will not be dealt with until Chapter 19. However, εἶδον, the 2<sup>nd</sup> aorist of ὄραω, is much more common and regular (for a 2<sup>nd</sup> Aorist!) and so is dealt with here.

**Translate**

- |             |             |            |            |
|-------------|-------------|------------|------------|
| 1. ἐπεσομεν | 3. ἐβαλλετε | 5. ἐγενετο | 7. ἐφευγεν |
| 2. ἔλαβον   | 4. εἶπεν    | 6. ἦλθον   | 8. εἶδες   |

**11.1.5 Other moods 2<sup>nd</sup> Aorists****Augments**

The 2<sup>nd</sup> Aorist Indicative has an augment. However, as in the 1<sup>st</sup> Aorist, the augment is removed in the *other moods*. You need to be aware that the forms listed above included the augments. This is obvious in the case of, say, ἔλαβον, but less so in the case of ἦλθον (whose unaugmented form is ἐλθ-). A list of the more confusing unaugmented forms is given on page 270.

εἶπον and εἶδον are confusing, in as much as while the augment can be removed from εἶδον to give ἰδ-, even in the other moods εἶπον remains εἶπ-.

**Endings**

In the other moods, the 2<sup>nd</sup> Aorist can look like a Present (just as, in the Indicative, it can look like the Imperfect). For example, the -ων in βαλων tricks many students into thinking that it is a Present participle like λυων. However, in fact, the Present (simultaneous) participle of βαλλω is βαλλων while the Aorist (sequence) participle is βαλων.

**Examples**

λαμβάνων	Masc. Nom. Sing. Present participle	Taking
λαβων	Masc. Nom. Sing. Aorist participle	Having taken
ἐλθειν	Aorist Infinitive	To come (undefined)
ιδοντες	Masc. Nom. Pl. Aorist participle	Having seen
μανθανε	2 <sup>nd</sup> Singular Present Imperative	Learn! (process/ongoing)

**Parse**

- |           |              |               |           |
|-----------|--------------|---------------|-----------|
| 1. μαθειν | 3. μανθανειν | 5. ἐνεγκοντες | 7. λαβετε |
| 2. εὐρων  | 4. εἶπε      | 6. ἐλθων      | 8. ιδειν  |

### 11.1.6 Unusual endings

#### (i) γινωσκω and καταβαινω

γινωσκω (I know) and βαινω (I go) have unusual endings in the 2<sup>nd</sup> Aorist. In Greek of the New Testament period, βαινω only exists in compounds such as καταβαινω and ἀναβαινω. Therefore we will use καταβαινω as a model.

Indicative	ἐγνων, ἐγnows, ἐγνω, ἐγνωμεν, ἐγνωτε, ἐγnowsαν		
Imperative	γνω, γνωτε	Infinitive	γνωναι
Participle	γνους, γνοντες		

Indicative	κατεβην, κατεβης, κατεβη, κατεβημεν, κατεβητε, κατεβησαν		
Imperative	καταβηθι, καταβητε	Infinitive	καταβηναι
Participle	καταβας, καταβαντες		

These can best be understood as the result of the form being dominated by the strong long vowel with which their stems end (ω or η). These verbs also have irregularities in the other tenses (see Chapter 18, section 18.4 and the lists on pages 253–4).

#### (ii) 2<sup>nd</sup> Aorists with 1<sup>st</sup> Aorist endings

ἦλθον, εἶπον, εἶδον and ἠνεγκον are sometimes found with 1<sup>st</sup> Aorist endings (i.e. what we learnt in Chapter 6 as the Aorist endings) rather than with the Imperfect/Present endings you would expect for the 2<sup>nd</sup> Aorist. This makes no difference to the meaning.

e.g. εἶπαν rather than εἶπον (Acts 16.31)  
ἦλθατε rather than ἦλθετε (Matt. 25.36)

#### PRACTICE 11.1.6

### Translate

- καταβας
- ἀνεβη
- ἦλθαν
- ἐγνωτε
- γνους

#### HALF-WAY PRACTICE

- πολλοι ἀπεθανον.
- ἦγον αὐτο.
- ἐφαγον τον ἄρτον.
- ἐλθοντες εἶδον αὐτον.
- ιδε την ὁδον.
- δει ἐλθειν εἰς τα Ἱεροσολυμα.
- εἶπων ταυτα ὁ Ἰησους ἐξῆλθεν.



8. ἀνοβας εἰς το ἱερον ἀπεθανεν.
9. The prophets spoke.
10. I loved the son.
11. I want to see the sea.
12. When I found it, I took it.

## 11.2 THE FUTURE AND AORIST OF LIQUID VERBS



1 Cor. 1.17: οὐ γὰρ ἀπεστειλεν με Χριστος βαπτίζειν ...

– because Christ did not send me to baptize . . .

Luke 11.49: ἀποστελῶ εἰς αὐτους προφητας και ἀποστολους ...

– I will send to them prophets and apostles . . .

ἀπεστειλεν is the Aorist of ἀποστελλω and ἀποστελῶ is the future. In both cases notice how the σ we would expect to find at the end of the stem, marking out the Future/Aorist, is missing. Also there are slight changes in the stem. This is because ἀποστελλω is a 'liquid verb'.

Verbs whose stems end in λ, μ, ν or ρ (called *liquid verbs*)<sup>5</sup> have peculiar Aorists and Futures. However, this is not because they form a new class of verbs. What is happening is that for both the Aorist and the Future a σ is added to the stem. However, *for reasons of pronunciation* a σ cannot follow a λ, μ, ν or ρ – thus the expected σ disappears, and there are various compensatory changes.

### The Future

- A different stem is used.
- No σ is added (which you would expect for the Future).
- The endings from the Present of φιλεω are used (-ω, -εις, -ει, -ουμεν, -ειτε, -ουσιν).

### The Aorist

- A different stem is used.
- No σ is added (which you would expect for the Aorist).
- The augment and endings of the (1<sup>st</sup>) Aorist are used as normal.

Fortunately, the stem changes involved are normally minimal – just the shifting between a double and single consonant, or between long and short vowels.

#### KEY GRAMMAR

In liquid verbs there is no σ in the Future or Aorist

<sup>5</sup> Some students find it helpful to think of these liquid verbs as the 'mineral water' verbs – since the consonants in mineral are the consonants in question – μ, ν, ρ, λ.

### 11.2.1 Common liquid verbs<sup>6</sup>

Many use the same stem in the Aorist as the Present. In the Future this stem is altered by the final vowel of the stem being shortened:

	Present	Future <sup>7</sup>	Aorist
I sow	σπειρω	σπερευ	ἔσπειρα
I raise	ἐγειρω	ἐγερευ	ἤγειρα
I kill	ἀποκτεινω	ἀποκτενεω	ἀπεκτεινα

Similar is:

I lift up	αἶρω	ἄρευ	ἤρα
-----------	------	------	-----

Others move from a final double consonant in the Present to a single consonant in the Future, and to a single consonant with a lengthened vowel in the Aorist:

I send	ἀποστελλω	ἀποστελεω	ἀπεστειλα
I announce	ἀγγελλω	ἀγγελεω	ἠγγειλα

Some are similar but show no change in the Future, since in the Present their final vowel is already short, and their final consonant is not doubled:

I remain	μενω	μενεω	ἔμεινα
I judge	κρινω	κρινεω	ἔκρινα

Some follow the same general principles but have 2<sup>nd</sup> Aorists:

I die	ἀποθνησκω	ἀποθανεομαι	ἀπεθανον
I throw	βαλλω	βαλεω	ἔβαλον

#### Examples

John 15.10: μενειτε ἐν τη ἀγαπη μου.

– You will remain in my love.

Matt. 21.1: τότε Ἰησους ἀπεστειλεν δυο μαθητας.

– Then Jesus sent two disciples.

### 11.2.2 Accents in the Future

Because some liquid verbs such as μενω and κρινω use the same stem for the Present as for the Future, the only difference in form between the Present and the Future is that the Future uses the -εω endings. However, once the contraction has happened, often the -εω endings are no different from the normal -ω endings

<sup>6</sup> Because the changes affect *all* verbs whose stems end in λ, μ, ν or ρ, a complete list cannot be given. However, these are the common ones, and the rest behave similarly.

<sup>7</sup> Written uncontracted for clarity.

(e.g. μενω, μενεις, μενει, μενουσιν). Thus the Present does not differ from the Future. In these cases the accent can be helpful.

## KEY GRAMMAR

A liquid verb has a circumflex if (and only if) it is Future

e.g. μένεις is Present (you remain), μενεῖς is Future (you will remain).

## PRACTICE 11.2.2

## Translate

- |                        |                              |
|------------------------|------------------------------|
| 1. ἐμειναν.            | 7. θελω σπειραι.             |
| 2. ἀπαγγελοῦμεν.       | 8. ἀραντες, ἦνεγκον.         |
| 3. ἠγειρεν.            | 9. They will announce.       |
| 4. ἀπεκτειναν.         | 10. You (pl.) will throw.    |
| 5. κρινεῖ τον κοσμον.  | 11. Raise (s.) the dead man! |
| 6. ἀποστειλας ἐξηλθεν. | 12. He killed her.           |

## VOCAB FOR CHAPTER 11

Verbs with 2<sup>nd</sup> Aorists

ἀμαρτανω (43) – I do wrong, sin

\*ἀποθνησκω (111) – I die

\*γινομαι (669) – I become, happen

παραγινομαι (37) – I arrive,  
stand by

\*ἔσθιω (158) – I eat

\*εὕρισκω (176) – I find

καταλειπω (24) – I leave (behind)

μανθानω (25) – I learn

\*ὄρω (454) – I see<sup>8</sup>

πασχω (42) – I suffer

\*πινω (73) – I drink

\*πιπτω (90) – I fall (down)

\*φερω (66) – I bear, carry

προσφερω (47) – I bring to, offer

\*φευγω (29) – I flee

Liquid verbs

ἀπαγγελλω (45) – I report, announce<sup>9</sup>

παραγγελλω (32) + dat. – I order<sup>9</sup>

\*αἶρω (101) – I take (away), lift up

ἀποκτεινω (74) – I kill

\*ἀποστελλω (132) – I send (out)

\*ἐγειρω (144) – I raise up, wake

\*κρινω (114) – I judge, decide

\*μενω (118) – I remain

ὀφειλω (35) – I owe

σπειρω (52) – I sow

\*χαίρω (74) – I rejoice<sup>10</sup>

<sup>8</sup> ὄρω has the 2<sup>nd</sup> Aorist εἶδον.

<sup>9</sup> Both of these are compounds of the very rare word ἀγγελλω (1) – I announce.

<sup>10</sup> χαίρω is very rarely found in a tense other than the Present, and normally found in the imperatives χαίρε and χαίρατε to mean ‘Greetings!’

Verbs with 2<sup>nd</sup> Aorists with  
unusual endings

\*ἀναβαίνω (82) – I go up

\*γινώσκω (222) – I know

\*καταβαίνω (81) – I go down

ἀναγινώσκω (32) – I read

ἐπιγινώσκω (44) – I recognise

Plus, \*ἴδου (200) – Look! Behold! <sup>11</sup>

## Word helps

comestibles, heuristic/eureka, horror/panorama, passion/sympathy/ pathology, proffer, Christopher, fugitive, angel, apostle, critic, permanent/remain, diaspora, gnostic.

## Exercises

### Section A

1. προσηλθον αὐτῷ οἱ μαθηται λεγοντες· Ἐρημος ἐστιν ὁ τοπος και ἡ ὥρα ἤδη παρηλθεν· ἀπολυσον τους ὄχλους.
2. και φωνη ἐγενετο ἐκ των οὐρανων· Συ εἶ ὁ υἱος μου ὁ ἀγαπητος.
- \*3. και ὅτε εἰσηλθεν εἰς οἶκον ἀπο του ὄχλου, εὗρον αὐτον οἱ μαθηται αὐτου και εἶπον αὐτῷ περι της παραβολης.
4. ἐκηρυξα γαρ ὑμιν ὃ και παρελαβον, ὅτι Χριστος ἀπεθανεν ὑπερ των ἁμαρτιων ἡμων κατα το εὐαγγελιον.
- \*5. ἐγω γαρ δια νομου ἀπεθανον νομῷ.
6. λεγει οὖν τῷ ἀποστολῷ· Μη γινου παντοτε τυφλος ἐν τη καρδια σου ἀλλα πιστος.
- \*7. ἐν τῷ κοσμῷ ἦν, και ὁ κοσμος δι' αὐτου ἐγενετο, και ὁ κοσμος αὐτον οὐκ ἐγνω.
- \*8. κυριε δικαιε, και ὁ κοσμος σε οὐκ ἐγνω, ἐγω δε σε ἐγνω, και οὔτοι ἐγνωσαν ὅτι συ με ἀπεστειλας.
9. And he went up into the boat with them and they fled.
10. After this he went down to Galilee, and Mary and his brothers and his disciples, and they remained there for not many days.
- \*11. Behold, the son of man will send his angels.
- \*12. That word which I spoke will judge him on the day of the Lord.

### Section B

1. αὕτη δε ἐστιν ἡ αἰωνιος ζωη, γινωσκειν σε τον μονον ἀληθινον θεον και ὃν ἀπεστειλας Ἰησουν Χριστον.

<sup>11</sup> ἴδου is related to, but not actually part of, εἶδον – I saw.

2. και άλλον ἀπεστείλεν· κάκεινον<sup>12</sup> ἀπεκτείναν, και πολλους άλλους, οὓς μεν διωκοντες, οὓς δε ἀποκτεινοντες.
- \*3. και λεγει αὐτοῖς· Οὐκ γινωσκετε την παραβολην ταυτην, και πως άλλας τας παραβολας γνωσεσθε;<sup>13</sup>
- \*4. και παλιν ἠνεγκαν το τεκνον μετα του δαιμονιου προς αὐτον. και εὐθους πεσων ἐπι της γης ἐκραζεν.
5. ἰδου ὁ σπειρων σπειρει ἐπι την γην· και ἐγενετο ὁ μεν ἐπεσεν παρα την ὁδον, και άλλο ἐπεσεν εἰς την γην την καλην, και εὐθους ἀνεβη καλως.
6. τουτου οὖν το βιβλιον πολλοι ἀνεγνωσαν ὅτι ἐπεγνωσαν την ἀληθειαν.
- \*7. ὁ δε Ἰησους εἶπεν αὐτῷ ὅτι Σοι λεγω, ἐγειρε ἄρον αὐτο και ὑπαγε εἰς τον οἶκον σου.
8. και οἱ ὑπηρεται καταλιποντες τα προβατα ἐφυγον ἀπαγγελλοντες ἅ εἶδον και άλλοι ἀνεβησαν ἰδειν.
- \*9. And the disciples of John came and took away the dead man.
10. Having received (him) they killed him and cast him outside.
- \*11. And coming into the house, he said, ‘Rejoice! We will eat with one another now.’
- \*12. It happened that a sheep fled. Therefore the son left the others and found it.

### Section C

**Revelation 1.1-19** Ἀποκάλυψις [revelation] Ἰησοῦ Χριστοῦ ἦν ἔδωκεν [he gave] αὐτῷ ὁ θεὸς δεῖξαι [to show] τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει [speed], και ἐσήμανεν [he showed] ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, <sup>2</sup> ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ και την μαρτυριαν Ἰησοῦ Χριστοῦ ὅσα εἶδεν. <sup>3</sup> μακάριος ὁ ἀναγινώσκων και οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας [prophecy] και τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα [having been written], ὁ γὰρ καιρὸς ἐγγύς. ... <sup>9</sup> Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν ... <sup>10</sup> ἐγενόμην ἐν πνεύματι [spirit in the dat. sing.] ἐν τῇ κυριακῇ [lord's] ἡμέρᾳ και ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος [trumpet in the gen. sing.] <sup>11</sup> λεγούσης [saying], Ὁ βλέπεις γράψον εἰς βιβλίον και πέμψον ταῖς ἐπτὰ ἐκκλησίαις, ... <sup>12</sup> Και ἐπέστρεψα [ἐπιστροφή – I turn] βλέπειν την φωνὴν ἣτις [=ἡ] ἐλάλει μετ' ἐμοῦ, και ἐπιστρέψας εἶδον ἐπτὰ [seven] λυχνίας [lampstand] χρυσαῖς [gold] ... <sup>17</sup> Και ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας [feet] αὐτοῦ ὡς νεκρός, και ἔθηκεν [he placed] τὴν δεξιάν [right] αὐτοῦ ἐπ' ἐμὲ λέγων, ... <sup>19</sup> γράψον οὖν ἃ εἶδες και ἃ εἰσὶν και ἃ μέλλει γενέσθαι μετὰ ταῦτα.

<sup>12</sup> κάκεινον = και ἐκεινον. See note 7 page 108.

<sup>13</sup> γινωσμαι is the irregular future of γινωσκω. This is explained in Chapter 18, section 18.4.

# The third declension – Part 1



Rom. 8.9: ὑμεῖς δε οὐκ ἐστε ἐν σαρκι ἀλλὰ ἐν πνευματι.  
– you are not in flesh but in spirit.

Matt. 16.17: ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακαριος εἶ, Σιμων Βαριωνα, ὅτι σαρξ καὶ αἷμα οὐκ ἀπεκαλύψεν σοὶ ἀλλ' ὁ πατήρ μου.  
– Jesus said to him, 'You are blessed, Simon Bariona, because flesh and blood did not reveal (this) to you, but my father.'

Acts 2.17: λεγεί ὁ θεός· Ἐκχεῶ ἀπο τοῦ πνεύματος μου ἐπὶ πᾶσαν σάρκα, καὶ προφητευσουσὶν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν.  
– God says, 'I will pour out from my spirit on all flesh, and your sons and your daughters will prophesy.'

None of the nouns underlined in these passages have the endings that we would expect. σαρκι and πνευματι must be dative (after ἐν); σαρξ, αἷμα and πατήρ are nominatives (subjects); the τοῦ in front of πνεύματος shows it is genitive; similarly θυγατέρες must be nominative plural (with αἱ). All of this highlights that there is another family of nouns, adjectives and pronouns with a different set of endings.

## 12.1 THE ESSENCE OF THE 3<sup>RD</sup> DECLENSION

All the nouns, adjectives and pronouns that we have learnt so far form one large family, having endings either identical or very similar to those of ἀγαθος. The traditional terminology divides this group into 1<sup>st</sup> and 2<sup>nd</sup> declension nouns (see Chapter 8, section 8.3.4), but they basically form one family.

In this family you can work out the stem from the nominative, and then add the endings to it. Thus, θεός has the stem θε- to which we can add endings, giving θε-ος, θε-ον, θε-ου, θε-ω etc.

We now need to learn the other family of nouns, adjectives and pronouns known as the 3<sup>rd</sup> declension.

There are a few characteristic features of the 3<sup>rd</sup> declension:

- The masculine and feminine are identical; the neuter is similar.<sup>1</sup>
- The nominative singular form is irregular – it is not formed from the stem plus an ending, although all the other forms are.<sup>2</sup>
- Because the nominative is irregular:
  - for a 3<sup>rd</sup> declension word you need to learn both the nominative and another form from which the stem can be deduced (the genitive is best)<sup>3</sup>
  - no ending indicates that a word is 3<sup>rd</sup> declension, in the way that up to now words ending in -ος have always declined like λογος. Indeed, the beauty of the 3<sup>rd</sup> declension is its ability to cope with words whatever their nominative.

These features are true of all the 3<sup>rd</sup> declension family. In this chapter we shall learn the standard 3<sup>rd</sup> declension words (those with consonants at the end of their stems). Chapter 13 covers those with stems ending in vowels.

## 12.2 MASCULINE AND FEMININE NOUNS WITH CONSONANT STEMS

The *endings* are as follows:

	Singular	Plural
Nom. <sup>4</sup>	Various	-εις
Acc.	-α	-ας
Gen.	-ος	-ων
Dat.	-ι	-σιν <sup>5</sup>

### Notes

- On the whole there is no connection between these endings and those of the 1<sup>st</sup> and 2<sup>nd</sup> declension, although the *genitive plural* ending -ων is the same.
- Watch out for the endings that are used differently in the 3<sup>rd</sup> declension from the way they are in the 1<sup>st</sup> and 2<sup>nd</sup> (see overleaf):

<sup>1</sup> Indeed, there is no way of identifying the gender of a 3<sup>rd</sup> declension noun from its form. Therefore, in a vocabulary, a 3<sup>rd</sup> declension word is always quoted with the appropriate form of the nom. sing. of the article (ὁ, ἡ, or το) to show its gender. Thus: σωμα, σωματος, το is neuter (as revealed by the το); νυξ, νυκτος, ἡ is feminine; and πους, ποδος, ὁ is masculine.

<sup>2</sup> Unsurprisingly, at a deep level there is an underlying pattern behind the ‘irregular’ forms. However, most students find it far more trouble to go into than it is worth.

<sup>3</sup> The genitive is used because in neuter forms the accusative is always identical to the nominative, thus a neuter accusative will be just as ‘irregular’ as the nominative, and not based on the stem.

<sup>4</sup> As one would expect, the vocative is the same as the nominative.

<sup>5</sup> Or -σιν (the ν is optional), although the form with the ν is far more common.

	3 <sup>rd</sup> declension	1 <sup>st</sup> /2 <sup>nd</sup> declension
-ος	gen. sing.	masc. nom. sing.
-α	acc. sing. (masc. or fem.)	neut. nom. or acc. pl. (or nom. sing. of ἡμερα)
-ας	acc. pl. (masc. or fem.)	fem. acc. pl. (or gen. sing. of ἡμερα)

The *stem* to which these endings are added is found by removing the -ος from the genitive singular of the word (which needs to have been learnt or can be found in the vocabulary).

For example, 'star' is ἀστηρ, ἀστερος and therefore its stem is ἀστερ-.

Hence it declines as follows:

	Singular	Plural
Nom.	ἀστηρ	ἀστερες
Acc.	ἀστερα	ἀστερας
Gen.	ἀστερος	ἀστερων
Dat.	ἀστερι	ἀστερσιν

### 12.2.1 Note on the dative plural

Since the ending for the dative plural is -σιν, the σ will end up next to the consonant with which the stem of the word ends. Then, as happens with verbs (Chapter 6, section 6.6), the σ and the final consonant will combine. Because this is about pronunciation, rather than anything special about the 3<sup>rd</sup> declension, the combinations are the same as in the Future and Aorist of verbs.

KEY GRAMMAR		
π, β, φ	+ σιν	→ ψιν
τ, δ, θ, ν	+ σιν	→ σιν
κ, γ, χ	+ σιν	→ ξιν

e.g. 'flesh' is σαρξ, σαρκος and so the dative plural is σαρξιν.

'child' is παις, παιδος and so the dative plural is παισιν.

In addition, there can be slight changes to the vowel sounds within the word. This happens according to a standard pattern for those with stems ending in -εντ and -οντ, and then occasionally for other words.<sup>6</sup>

$$\text{εντ} + \text{σιν} \rightarrow \text{εισιν} \quad \text{οντ} + \text{σιν} \rightarrow \text{ουσιν}$$

e.g. 'ruler' is ἄρχων, ἄρχοντος and so the dative plural is ἀρχουσιν.

<sup>6</sup> The most common being that ἀνθρωπος, ἄνθρωπος (man) has a dative plural in ἀνδρῶσιν and χεῖρ, χεῖρος (hand) has a dative plural in χερσιν.



### 12.2.2 The family group

father πατηρ, πατρος  
 mother μητηρ, μητρος all follow the same slightly irregular pattern  
 daughter θυγατηρ, θυγατρος

	Singular	Plural
Nom.	πατηρ	πατερες
Acc.	πατερα	πατερας
Gen.	πατρος	πατερων
Dat.	πατρι	πατρασιν

Note the ε which is sometimes part of the stem and sometimes not. Also the α in the dative plural. πατηρ (alone) also has an irregular vocative πατερ.

#### PRACTICE 12.2

#### Parse

1. σωτηρος
2. αρχοντες
3. ελπιδι
4. μητερων
5. νυκτα
6. σαρκος
7. χερσιν
8. Σιμωνα

#### Put in the form indicated

(You will need to look at the vocab list on pages 142 to find the genitives)

9. άνηρ, genitive plural
10. γυνη, dative plural
11. πους, accusative singular
12. χειρ, accusative plural
13. σαρξ, dative singular
14. χαρις, genitive singular
15. θυγατηρ, nominative plural
16. αιων, dative plural

### 12.3 NEUTER NOUNS WITH CONSONANT STEMS

These follow a very similar pattern to the masculine and feminine nouns:

	Singular	Plural
Nom.	Various	-α
Acc.	Identical to nom.	Identical to nom.
Gen.	-ος	-ων
Dat.	-ι	-σιν (or -σι)

The only difference is that, as in all neuters, the acc. is the same as the nom., and the nom. and acc. plural is  $-\alpha$  (as in the 1<sup>st</sup> and 2<sup>nd</sup> declensions). The dative plural follows the same rules as in the masculine and feminine.

For example, 'body' is  $\sigma\omega\mu\alpha$ ,  $\sigma\omega\mu\alpha\tau\omicron\varsigma$ . Therefore, it declines as follows:

	Singular	Plural
Nom.	$\sigma\omega\mu\alpha$	$\sigma\omega\mu\alpha\tau\alpha$
Acc.	$\sigma\omega\mu\alpha$	$\sigma\omega\mu\alpha\tau\alpha$
Gen.	$\sigma\omega\mu\alpha\tau\omicron\varsigma$	$\sigma\omega\mu\alpha\tau\omega\upsilon$
Dat.	$\sigma\omega\mu\alpha\tau\iota$	$\sigma\omega\mu\alpha\sigma\iota\upsilon$

In fact, although there are 3<sup>rd</sup> declension neuter nouns with a wide variety of stem endings, many 3<sup>rd</sup> declension neuter words are very similar to  $\sigma\omega\mu\alpha$ , ending in  $-\mu\alpha$  in the nominative and having a stem ending in  $-\mu\alpha\tau$ .

---

**PRACTICE 12.3**
**Parse**

1. πνευματι    2. θεληματος    3. ρηματα    4. ονοματων

**Put in the form indicated**

5. αίμα, accusative singular    7. σωμα, dative plural  
6. πνευμα, genitive plural    8. όνομα, accusative plural

---

**HALF-WAY PRACTICE**

- σωτηρ έστιν ό Ίησους;
- ό υίος του πατρος έφυγεν.
- έχω άγαθην μητερα.
- είδον τους πατερας αυτων.
- βαπτίζει ύδατι.
- οί άνδρες έξηλθον.
- ό Χριστος άπεθανεν ύπερ άνδρων και γυναικων.
- ποιειτε το θελημα του θεου.
- He loves two women.
- The spirit does not like the flesh.
- I have big feet.
- They saw the light.

## 12.4 ADJECTIVES WITH CONSONANT STEMS

The few adjectives that follow the 3<sup>rd</sup> declension have the endings of the masculine/feminine nouns in their masculine/feminine parts, and of the neuter nouns in their neuter parts. They have a single stem, but both of their nom. sing. forms need to be learnt (i.e. the masculine/feminine and the neuter nom. sing.).

The most common adjectives of this form are the comparatives e.g. ‘more’: *πλειων, πλειον, πλειονος*.<sup>7</sup>

	Singular		Plural	
	Masculine Feminine	Neuter	Masculine Feminine	Neuter
Nom.	<i>πλειων</i>	<i>πλειον</i>	<i>πλειονες</i>	<i>πλειονα</i>
Acc.	<i>πλειονα</i>	<i>πλειον</i>	<i>πλειονας</i>	<i>πλειονα</i>
Gen.	<i>πλειονος</i>	<i>πλειονος</i>	<i>πλειονων</i>	<i>πλειονων</i>
Dat.	<i>πλειονι</i>	<i>πλειονι</i>	<i>πλειοσιν</i>	<i>πλειοσιν</i>

### Hint

If a noun and an adjective qualifying it are from different families, their endings will differ even when they are agreeing in gender, case and number.

e.g. *ὁ ἀγαθὸς ἔχει πλειονᾶς φίλους* – The good man has more friends.

### PRACTICE 12.4

1. *πλειονες στρατιῶται ἔρχονται.*
2. *ἔχεις μείζονα κεφαλὴν μου.*
3. *ὁ Ἰησοῦς εἶχεν πλειονὰς μαθητὰς ἢ Ἰωάννης;*
4. *προφῆτης εἶμι μείζονος ἱεροῦ.*

<sup>7</sup> While learning the form of the comparatives, it makes sense to learn how to use them. The normal way of expressing comparison is by putting the second noun in the genitive (*ἐγὼ ἔχω πλειον σου* - I have more than you). Another alternative is to use the word *ἢ*, with the two words being compared put into the same case (*ἐγὼ ἔχω πλειον ἢ σου*).

## 12.5 τις AND τίς

There are two pronouns that decline like *πλειων*. What is a little more confusing, however, is that although the pronouns are different, they look identical – in all their forms – except for the accents they carry.

### KEY GRAMMAR

τις is the indefinite pronoun – someone, anyone  
τίς is the interrogative pronoun – who? what?<sup>8</sup>

### Formation

Since their neuter sing. is *τι* and their genitive *τινος*, they decline as follows:

	Singular		Plural	
	Masculine Feminine	Neuter	Masculine Feminine	Neuter
Nom.	τις	τι	τινες	τινα
Acc.	τινα	τι	τινας	τινα
Gen.	τινος	τινος	τινων	τινων
Dat.	τινι	τινι	τισι	τισι

### Use

Their use as **pronouns** is quite straightforward, although when using *τίς* meaning ‘who’ you need to think about which case is appropriate (since in English the distinction between ‘who’ and ‘whom’ is now being lost).

e.g. *τίνα θεωρεις;* Whom do you see? *έβλεψα τινα.* I saw someone.  
*τίς έρχεται;* Who is coming? *άκουει τις.* Someone is listening.  
*περι τίνων λεγεις;* What/Who are you speaking about?

Both can also be used as **adjectives**, when they must agree with their nouns.

e.g. *τίνα μισθον έχετε;* What reward do you have?  
*στρατιωται τινες έρχονται.* Some soldiers are coming.

*τί* can also mean ‘why?’

e.g. *τί λεγεις;* Why are you speaking? (*or* ‘What are you saying?’)

<sup>8</sup> *τίς* is always a question word and hence is different from *ός* which is the relative (linking together two sentences), despite the fact that English translates both as ‘who’.

## Examples

Mark 2.24: τί ποιουσιν τοις σαββασιν ὃ οὐκ ἐξεστιν

– Why are they doing on the Sabbath what is not permitted?

Mark 8.29: ὑμεῖς δε τίνα με λεγετε εἶναι – But who do you say that I am?

Mark 11.25: εἰ τι ἔχετε κατα τινος – If you have something against someone.

## Distinguishing between τις and τίς

There are three ways of distinguishing between τις (someone) and τίς (who?).

- The context normally makes it very clear (and indeed there will be a question mark if τίς is meant). You just need to start with an open mind.
- τις (someone) cannot be the first word in a sentence, while τίς (who) frequently is.
- You can learn some relatively simple rules about the accents.

## Accents

The full rules of accentation are complicated. But the following test is simple and 99 per cent accurate:

Accent on the first syllable → τίς (who?, what?)

No accent or an accent on the second syllable → τις (someone)

---

### PRACTICE 12.5

## Translate

1. τίς ἐρχεται;
  2. θελω ἄρτον τινα.
  3. τί φιλειτε τον Χριστον;
  4. περι τινων εἶπεν;
  5. πατερες τινες εἰσιν πονηροι.
  6. τίνα ζητειτε;
  7. Why are you (s.) praying?
  8. To whom did you (pl.) speak?
  9. Some prophets are calling.
  10. What law do you (pl.) keep?
-

## VOCAB FOR CHAPTER 12

Third declension words, grouped into their rough patterns

\*άνηρ, άνδρος, ό (216) – man (male),  
husband

άστηρ, άστερος, ό (24) – star

\*σωτηρ, σωτηρος, ό (24) – saviour

\*αίων, αίωνος, ό (122) – age (long  
time)<sup>9</sup>

άρχων, άρχοντος, ό (37) – ruler,  
leader

Σιμων, Σιμωνος, ό (75) – Simon

\*γυνη, γυναικος, ή (215) – woman,  
wife

\*έλπις, έλπιδος, ή (53) – hope

νυξ, νυκτος, ή (61) – night

\*πους, ποδος, ό (93) – foot

\*σαρξ, σαρκος, ή (147) – flesh

\*χαρις, χαριτος, ή (155) – grace

\*χειρ, χειρος, ή (177) – hand

θυγατηρ, θυγατρος, ή (28) – daughter

\*μητηρ, μητρος, ή (83) – mother

\*πατηρ, πατρος, ό (413) – father,  
ancestor

πυρ, πυρος, το (71) – fire

\*ύδωρ, ύδατος, το (76) – water

\*φως, φωτος, το (73) – light

\*αίμα, αίματος, το (97) – blood

\*θελημα, θεληματος, το (62) – will

\*όνομα, όνοματος, το (231) – name

\*πνευμα, πνευματος, το (379) –  
spirit, wind

ρήμα, ρήματος, το (68) – word, saying

στομα, στοματος, το (78) – mouth

\*σωμα, σωματος, το (142) – body

Two adjectives

μειζων (48) – larger, greater

\*πλειων (55) – more

Plus

\*τις τι (525) – someone, something

\*τίς τί (556) – who? which? what?

(τί can also mean why)

όστις (153) – who

ώσπερ (36) – just as

## Word helps

android/polyandry, androgynous, astronomy/asteroid, soteriology, aeon, monarchy, gynaecology, eucharist/charismatic, nocturnal, sarcastic/sarcophagus, chiropodist/tripod, metropolis, patriarch/patristics, pyre/pyrotechnics, hydrant/hydro-electric, photography/phosphorous, haematology/haemorrhage, onomatopoeia/pseudonym, pneumatology/pneumatic, rhetoric, stomach, psychosomatic.

<sup>9</sup> Note the expression, εις τον αίωνα – into the age, forever.

## Exercises

### Section A

- \*1. πατερ, δοξασον σου το ὄνομα.
- \*2. ἐγὼ ἐβαπτισα ὑμας ὕδατι, αὐτός δε βαπτισει ὑμας ἐν πνευματι ἁγίῳ.  
3. ὁ δε εἶπεν αὐτῇ· Θυγατηρ, ἡ πιστις σου ἔσωσε σε· ὑπάγε εἰς εἰρήνην.
- \*4. ἐν αὐτῷ ζωῇ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.
- \*5. καὶ ὁ λόγος σαρξ ἐγένετο.  
6. ἡ γυνὴ εἶπεν αὐτῷ· Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω.
- \*7. εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν καὶ οὐ πιστευετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ.
- 8. εἶπεν αὐτῷ Σίμων Πέτρος· Κυριε, τίني ἀκολουθησομεν; ῥήματα ζωῆς αἰωνίου ἔχεις.  
9. The Pharisees said to him, ‘Why do your disciples not eat appropriately with their hands?’
- \*10. But in the Lord neither is a wife separate from a husband nor a husband separate from a wife.
- \*11. Grace to you (pl.) and peace from God our father and the Lord Jesus Christ our saviour.  
12. Just as he spoke through the mouth of his holy prophets, he will do this.

### Section B

- 1. καὶ Σίμων εἶπεν· Κυριε, δι’ ὅλης νυκτὸς ἠργαζομεθα καὶ οὐκ ἐλάβομεν· ἐπὶ δε τῷ ῥήματι σου ἐργασομεθα παλιν.
- 2. καὶ ἰδὼν ἦλθεν ἄνηρ ὃ ὄνομα Ἰαῖρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρα τοὺς ποδας Ἰησοῦ παρεκαλεῖ αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ.
- \*3. ὅτι ἄνηρ ἐστὶν κεφαλὴ τῆς γυναίκος ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος.
- \*4. Πάυλος ἀποστολὸς Χριστοῦ Ἰησοῦ κατ’ ἐξουσίαν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν.
- \*5. τὰ τέκνα τοῦ θεοῦ εἰσὶν οὗτοι οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θεληματος σαρκὸς οὐδ’ ἐκ θεληματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ γίνονται.  
6. τὸ δαιμονιον αὐτὸν ἐβαλλεν εἰς πῦρ καὶ εἰς ὕδατα.
- 7. οἱ ἄρχοντες εἰσηλθόντες λέγοντες· Που ἐστὶν ὁ ἄρχων τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἄστερα καὶ ἠλθομεν προσκυνησαι αὐτῷ.
- \*8. ἐγὼ ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλειονὰς μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης.
- \*9. For in love we will receive [*use δεχομαι*] the hope of righteousness by the Spirit.

- \*10. Now hope and love remain, and we wish to have more.
- \*11. The wife does not have authority over [of] her own body, but likewise the husband also does not have authority over his own body but the wife [does].
12. In that hour the disciples came to Jesus, saying, ‘Who therefore is greater in the kingdom of heaven?’

### Section C

**Mark 3.32-35** καὶ ἐκάθητο [*was sitting*] περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ, Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε.<sup>33</sup> καὶ ἀποκριθεὶς [*answering*] αὐτοῖς λέγει, Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου;<sup>34</sup> καὶ περιβλεψάμενος [= περι + βλεπω] τοὺς περὶ αὐτὸν κύκλῳ [*in a circle*] καθημένους [*the people sitting (acc.)*] λέγει, Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.<sup>35</sup> ὅς ᾧν [*whoever*] ποιήσῃ [*translate as if ποιει*] τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.



# The third declension – Part 2

In Chapter 12 we learnt the 3<sup>rd</sup> declension. In this chapter we look at several groups of words that exhibit some variations from the standard pattern.

## 13.1 NOUNS WITH VOWEL STEMS

There are quite a number of nouns with *-ι* stems. These are all feminine and frequently describe abstract nouns (e.g. *γνῶσις* – knowledge, *πίστις* – faith). They have a nominative in *-ις* and a genitive in *-εως*.

Similarly, there are several nouns with *-ευ* stems. These are masculine, and frequently describe ‘occupations’ (e.g. *βασιλευς* – king, *ἱερεὺς* – priest). They have a nominative in *-ευς* and a genitive in *-εως*.

e.g. ‘city’ or ‘town’ is *πολις*, *πολεως*, *ἡ* and ‘king’ is *βασιλευς*, *βασιλεως*, *ὁ*

Singular	Plural	Singular	Plural
<i>πολις</i>	<i>πολεις</i>	<i>βασιλευς</i>	<i>βασιλεις</i>
<i>πολιν</i>	<i>πολεις</i>	<i>βασιλεα</i>	<i>βασιλεις</i>
<i>πολεως</i>	<i>πολεων</i>	<i>βασιλεως</i>	<i>βασιλεων</i>
<i>πολει</i>	<i>πολεσιν</i>	<i>βασιλει</i>	<i>βασιλευσιν</i>

### Notes

- These two patterns are very similar – in particular having the distinctive gen. singular in *-εως* and nom. and acc. plurals in *-εις*. The main difference between them is in the acc. singular (*-ιν* or *-εα*).
- If you think of *-εως* as *-εος* then the *-ος* ending is what you would expect in the 3<sup>rd</sup> declension.
- There is another pattern of words that have stems ending in *-υ*. However, there is only one word in this family that is at all common, *ἰχθυς* (fish), and even that occurs only 20 times in the New Testament. Its endings are the same

as ἄστηρ except for the accusative singular: ἰχθους, ἰχθουν, ἰχθυος, ἰχθυι; ἰχθυες, ἰχθυας, ἰχθυων, ἰχθυσιν.

**Hint**

Don't worry too much about these nouns. They are not particularly common, and most of their forms are close enough to either the 1<sup>st</sup> and 2<sup>nd</sup> or the 3<sup>rd</sup> declension endings in the appropriate case and number for you to be able normally to guess them correctly!

**PRACTICE 13.1****Parse**

- |             |              |            |
|-------------|--------------|------------|
| 1. δυναμεις | 3. ἀρχιερεων | 5. πολεσιν |
| 2. κρισιν   | 4. βασιλεα   | 6. γνωσις  |

**Put in the form indicated**

- |                                 |                                 |
|---------------------------------|---------------------------------|
| 7. ἱερευς, accusative plural    | 9. γραμματευς, dative plural    |
| 8. ἀναστασις, genitive singular | 10. πιστις, accusative singular |

**13.2 CONTRACTING NOUNS AND ADJECTIVES**

There is a family of 3<sup>rd</sup> declension adjectives and neuter nouns that have stems ending in -ε. Unsurprisingly, this weak ε combines with the endings, giving rise to slightly altered forms. However, these are not new endings, but the normal 3<sup>rd</sup> declension endings hidden by rather predictable contractions.

**13.2.1 Nouns**

These are all neuter. Remember their stem ends in -ε even though this is normally not displayed. E.g. 'nation' is ἔθνος, ἔθνους, το (with a stem ἔθνε).

		Form	Process of getting there
Singular	Nom.	ἔθνος	Neuter, therefore as nominative ἔθνε + ος      ε + ο → ου ἔθνε + ι
	Acc.	ἔθνος	
	Gen.	ἔθνους	
	Dat.	ἔθνει	
Plural	Nom.	ἔθνη	ἔθνε + α      ε + α → η
	Acc.	ἔθνη	Neuter, therefore as nominative
	Gen.	ἔθνων	ἔθνε + ων      ε + ω → ω
	Dat.	ἔθνεσιν	ἔθνε + σιν

### 13.2.2 Adjectives

These decline very similarly to ἔθνος. E.g. true is ἀληθης, ἀληθης, ἀληθους.

		Masculine / Feminine		Neuter	
Sing.	Nom.	ἀληθης		ἀληθης	
	Acc.	ἀληθη	ε + α → η	ἀληθης	
	Gen.	ἀληθους	ε + ο → ου	ἀληθους	ε + ο → ου
	Dat.	ἀληθει		ἀληθει	
Pl.	Nom.	ἀληθεις	ε + ε → ει	ἀληθη	ε + α → η
	Acc.	ἀληθεις	copying nom.	ἀληθη	ε + α → η
	Gen.	ἀληθων	ε + ω → ω	ἀληθων	ε + ω → ω
	Dat.	ἀληθεσιν		ἀληθεσιν	

**Note:** It is only the acc. plural masculine/feminine which is slightly peculiar in copying the nom., when you might expect some contraction of -εας.

#### PRACTICE 13.2

#### Parse

- |          |             |         |
|----------|-------------|---------|
| 1. τελει | 3. σκοτους  | 5. ὀρων |
| 2. μελη  | 4. ἀσθενεις | 6. ἔτος |

#### Put in the form indicated

- |                                  |                            |
|----------------------------------|----------------------------|
| 7. πληθος, accusative plural     | 9. σκευος, genitive plural |
| 8. ἀσθενης, fem. dative singular | 10. ἔθνος, dative plural   |

#### HALF-WAY PRACTICE

- ὑπαγαγε εἰς τα ἔθνη.
- ἐκεινω τῷ ἔτει ὁ βασιλευς ἀπεθανεν.
- οἱ γραμματεις εἶπον κατα του Ἰησου.
- ὁ Πητρος οὐ προσεχει τῷ ἀρχιερει.
- οἱ ἀληθεις μαθηται εἰσιν ἐν τη πολει.
- δια πιστεωσ ἐχομεν ἐλπιδα δοξης.
- ἔχω μερος της βασιλειασ.
- ὁ ζητων την ἀληθειαν και δυναμιν λαμβανει.
- The king's father spoke to the high priest.

10. Because of his mercy God rescues us.
11. Once we lived under judgement.
12. Faith found its true goal.

### 13.3 πας (ALL)

πάς defines a hybrid declension called the 3-1-3, because in the masculine and neuter it follows the 3<sup>rd</sup> declension but in the feminine the 1<sup>st</sup> declension. Think of πάς as a 3<sup>rd</sup> declension word that wants to have distinct feminine endings. But in the 3<sup>rd</sup> declension there are no separate feminine endings, so it borrows the only ones available – those of the 1<sup>st</sup> declension.

To decline a word such as πάς, you need to know four pieces of information:

1. the masculine nominative singular
2. the neuter nominative singular
3. the genitive (or stem) for the masculine and neuter
4. the feminine nominative singular

Points 1–3 are the same as you need to know for any 3<sup>rd</sup> declension adjective (since there is no rule for deducing the nominative singulars from the stem).

Point 4 is sufficient to generate the whole of the feminine, since in the 1<sup>st</sup> and 2<sup>nd</sup> declensions the endings follow on directly from the nominative.

Thus, for πάς, once we know the nominative singulars: πάς, πασα, παν, and the 3<sup>rd</sup> declension stem: παντ-, we can deduce the rest of the declension.

		Masculine 3 <sup>rd</sup> decl.	Feminine 1 <sup>st</sup> decl. <sup>1</sup>	Neuter 3 <sup>rd</sup> decl.
Sing.	Nom.	πάς	πασα	παν
	Acc.	παντα	πασαν	παν
	Gen.	παντος	πασης	παντος
	Dat.	παντι	παση	παντι
Pl.	Nom.	παντες	πασαι	παντα
	Acc.	παντας	πασας	παντα
	Gen.	παντων	πασων	παντων
	Dat.	πασιν	πασαις	πασιν

πάς is the only common adjective that follows this pattern. However, the pattern is important because half of the participles in Greek also follow it. Up to now we

<sup>1</sup> Because the final letter of the stem of πασα is a σ, it follows the pattern of δοξα.

have only used participles in the nom. masculine (Chapter 7, section 7.4), but in the next chapter we shall need to use them in any case, gender or number.<sup>2</sup>

### Using πᾶς

πᾶς means ‘all’, but in English this is normally best translated as ‘every’ or ‘whole’ when in the singular. It is used in the same manner as other adjectives:

- On its own, in which case its gender reveals what is implied: masculine = person/man; feminine = woman; neuter = thing.  
e.g. John 1.3: παντα δι’ αὐτου ἐγενετο. – All things came to be through him.  
Mark 6.50: παντες γαρ αὐτον ειδον. – For everyone saw him.
- It can occur with a noun without the article.  
e.g. Matt. 7.17: παν δενδρον ἀγαθον καρπους καλους ποιει.  
– Every good tree produces good fruit.
- It can occur with a noun with the article, in which case it normally stands in the *predicative* positive (i.e. before the ‘the’).  
e.g. Mark 14.53: παντες οἱ ἀρχιερεις.  
– All the chief priests gather.
- It can occur with the article and participle.  
e.g. 1 John 5.1 πας ὁ πιστευων ὅτι Ἰησους ἐστιν ὁ Χριστος.  
– Everyone who believes that the Messiah is Jesus.

### PRACTICE 13.3

### Parse

- |           |           |          |
|-----------|-----------|----------|
| 1. παντες | 3. παντος | 5. παν   |
| 2. πασαις | 4. πασαν  | 6. παντι |

### Translate

- παντες οἱ πατερες ἀπεθανον.
- κηρυξω το εὐαγγελιον ἐν πασιν τοις ἔθνεσιν.
- πας ἐθαυμασεν δια παντα ἃ ἐποιει.
- ὁ σωτηρ παντων προσευχεται.

<sup>2</sup> Notice that the sing. participles (λυων, λυσας) do not precisely match πᾶς, but that the plural forms (λυοντες, λυσαντες) do share the masculine nom. plural ending -ες. This is to be expected: in the 3<sup>rd</sup> declension the nom. sing. (alone of the forms) is not fixed.

### 13.4 εἷς – ONE

The word ‘one’ declines in a manner similar to *πᾶς*, in as much as its masculine and neuter follow the 3<sup>rd</sup> declension, and its feminine (using a completely different stem) the 1<sup>st</sup> declension. Obviously there is no plural of ‘one’.

	Masculine	Feminine	Neuter
Nom.	εἷς	μία	έν
Acc.	ένᾱ	μίᾱν	έν
Gen.	ένος	μίας	ένος
Dat.	ένι	μίᾳ	ένι

#### Hint

Watch the breathings – έν (one) and έν (in); εἷς (one) and εἰς (into).

### οὐδεις and μηδεις

Both οὐδεις and μηδεις mean ‘no one, nothing’. οὐδεις is used when οὐ would be used (i.e. clauses in the Indicative), and μηδεις is used when μη would be used (i.e. in other moods). They are declined as εἷς plus a prefix:

	Masculine	Feminine	Neuter
Nom.	οὐδεις	οὐδεμία	οὐδεν
Acc.	οὐδενᾱ	οὐδεμίᾱν	οὐδεν
Gen.	οὐδενος	οὐδεμίας	οὐδενος
Dat.	οὐδενι	οὐδεμίᾳ	οὐδενι

	Masculine	Feminine	Neuter
Nom.	μηδεις	μηδεμία	μηδεν
Acc.	μηδενᾱ	μηδεμίᾱν	μηδεν
Gen.	μηδενος	μηδεμίας	μηδενος
Dat.	μηδενι	μηδεμίᾳ	μηδενι

**Note:** In Greek, a sentence is either negative or not. If it is negative (i.e. it contains οὐ or μη), then other suitable forms in the sentence will also be in the negative. That is, in Greek two negatives make a negative, not as in English where two negatives make a positive (e.g. οὐ βλέπω οὐδεν means ‘I did not see anything’ not ‘I did not see nothing’, which in English implies that you did see something!).

## Examples

Mark 13.32: περι δε της ημερας εκεινης η της ωρας οϋδεις οιδεν [he knows] οϋδε οι αγγελιοι εν ουρανω οϋδε ο υιος, ει μη ο πατηρ.

– But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father.

Mark 14.60: Οϋκ αποκρινη οϋδεν;

– Do you reply nothing? (Don't you have any answer?)

## PRACTICE 13.4

## Translate

1. οϋδεις εστιν αγαθος;    4. ειπετε μηδεν μηδενι.
2. ειδον μιαν πολιν.        5. ειπεν οτι εστιν εις κυριος και μια εκκλησια.
3. οϋχ ευρες οϋδεν;        6. εχω εν προβατον.

## VOCAB FOR CHAPTER 13

3<sup>rd</sup> declension neuter nouns with genitives in -ους (declining like εθνος)

\*εθνος (162) – nation (pl. Gentiles)

\*ελεος (27) – mercy

\*ετος (49) – year

μελος (34) – member, part, limb

\*μερος (42) – part, share

\*ορος (63) – mountain, hill

πληθος (31) – multitude, large amount

σκευος (23) – object (pl. property)

σκοτος (31) – darkness

\*τελος (40) – end, goal

3<sup>rd</sup> declension masculine nouns with genitives in -εως (like βασιλευς)

\*αρχιερευς (122) – high priest, chief priest

\*βασιλευς (115) – king

\*γραμματευς (63) – scribe, clerk

ιερευς (31) – priest

3<sup>rd</sup> declension feminine nouns with genitives in -εως (like πολις)

αναστασις (42) – resurrection

γνωσις (29) – knowledge

\*δυναμις (119) – power, miracle

\*θλιψις (45) – suffering, oppression

\*κρισις (47) – judgement

παρακλησις (29) – encouragement

\*πιστις (243) – faith

\*πολις (162) – city, town

συνειδησις (30) – conscience

3<sup>rd</sup> declension adjectives with genitives in -ους (like αληθης)

\*αληθης (26) – true, truthful, genuine

\*ασθενης (26) – weak, sick

\*πας (1243) – all, every, whole  
απας (34) – all, every

\*εις μια εν (345) – one, a single

\*οδεις (234) – no one, nothing

μηδεις (90) – no one, nothing

Two 3<sup>rd</sup> declension masculine words with irregular endings:

\*Μωϋσης (80) – Moses (Μωϋσης, Μωϋσην, Μωϋσεως, Μωϋσει or Μωϋση)  
 νους (24) – mind (νους, νουν, νοος, νοι)

## Word helps

ethnic, melee, merger/polymer, plethora, teleology, basilica, grammatical,  
hieroglyph/hierarchy, gnostic, dynamite, crisis, paraclete, politics, pantheism.

## Exercises

### Section A

- \*1. ἔλεγον οὖν τῷ Πιλατῷ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μη γράφῃ· Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων.
- \*2. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λεγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός.
- \*3. ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία [*fellowship*] τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.
- \*4. μὴ καλεῖτε τίνα Ῥαββί· εἰς γὰρ ἐστὶν ὑμῶν ὁ διδασκαλὸς [*teacher*], πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστέ.
- \*5. καὶ ὁ Πέτρος λεγεί<sup>3</sup> τῷ Ἰησοῦ· Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὡδε εἶναι, καὶ οἰκοδομησομέν τρεῖς σκηνάς (three tents) ὑμῖν, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἡλίᾳ μίαν.
- \*6. καὶ ἐσονταὶ οἱ δύο εἰς σάρκα μίαν· οὕτως οὐκετι εἰσὶν δύο ἀλλὰ μία σαρξ.
7. καὶ πας ὁ ὄχλος ἐζήτησαν ἀπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξηρχετο καὶ ἐθεραπευεν πάντας.
8. καὶ ἐξηλθὼν οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς.
- \*9. And one of the scribes, having approached, said to him, 'Rabbi, I will follow you.'
- \*10. And he will be king over<sup>4</sup> the house of Jacob forever<sup>5</sup>, and of his kingdom there will not be an end.

<sup>3</sup> Note the Present tense here. Greek sometimes uses a Present tense when relating a story in the past. This is called a 'historic present' and can make the account more vivid. It is very common in the gospels.

<sup>4</sup> For 'over' use ἐπί + acc.

<sup>5</sup> For 'forever' use 'into the ages' (This is a common Jewish way of expressing 'forever', found here in Luke 1.33. The singular 'into the age' is as common.)



\*11. In this world you have suffering, but you have peace in me.

12. Some go out into resurrection of life, but others to a resurrection of judgement.

### Section B

1. και ἔρχεται εἰς τῶν ἀρχισυναγωγῶν<sup>6</sup>, ὀνοματι Ἰαΐρος, και ἰδὼν αὐτὸν πιπτει πρὸς τοὺς ποδας αὐτοῦ.

2. ὁ νοῦς ἐν τῷ σκοτεῖ ἐργάζεται πονηρὰ τῇ συνειδησει τῇ κακῇ.

3. τὸ δε πλῆθος ἐπὶ τῷ ὄρει αἰτήσει τὴν παρακλήσιν ἀπο τοῦ κυρίου.

\*4. ἐν ἔτος ὁ ἀρχιερεὺς ἦν ἀσθενής.

\*5. τίς δεξεται τὸ ἔλεος τοῦ βασιλεως; οὐδεις ἢ παντες;

6. ἀπασιν μὲν ἢ γνωσις τῆς ἀναστασεως, πολλῶν δε ὁ νοῦς ἐν σκοτεῖ.

\*7. ὁ νομὸς τοῦ Μωϋσεως λεγει περὶ τοῦ ἔλεους τοῦ ἀληθοῦς θεοῦ.

\*8. και ἀπεστειλεν αὐτοὺς κηρυσσειν τὴν βασιλειαν τοῦ θεοῦ και θεραπευειν παντας τοὺς ἀσθενεις.

9. Our nation has knowledge about the blind and the weak.

10. He received from his father his part of their property.

11. You are all members of the body of Christ.

12. There will be suffering for everybody, good and bad.

### Section C

**Matthew 28.18-20** καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη [*has been given*] μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.<sup>19</sup> πορευθέντες [*going*] οὖν μαθητεύσατε [μαθητεῦω = μαθητῆς ποιῶ] πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,<sup>20</sup> διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην [*ἐντελλομαι = I command*] ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας [*completion*] τοῦ αἰῶνος.

<sup>6</sup> ἀρχι-συναγωγος = ἀρχων τῆς συναγωγῆς (compare ἀρχ-ιερεὺς).

# Participles

## Example 1

In Chapter 7, section 7.4 we learnt the basics of participles:

Luke 18.22: ἀκουσας δε ὁ Ἰησους εἶπεν αὐτῷ· Ἐτι ἐν σοι λειπει·  
 – having heard Jesus said to him, ‘One thing still remains for you . . .’  
 – when Jesus heard (this) he said to him, ‘You still lack one thing . . .’

ἀκουσας is a participle from ἀκουω. It agrees with ὁ Ἰησους (nom. masc. sing.), which tells us that it is Jesus who is doing the hearing. It is in the Aorist to convey the ‘sequence’ meaning (present would be ‘simultaneous’), i.e the action in the participle is happening before that in the main verb: first Jesus hears, then he speaks.

## Example 2

Luke 7.9: ἀκουσας δε ταυτα ὁ Ἰησους ἐθαυμασεν αὐτον.  
 – when he heard these things Jesus was amazed at him.

Once again, ἀκουσας is a participle, but this time it has its own object ταυτα – these things.

Thus the participle has some of the features of a verb, and some of an adjective (grammarians call it a ‘verbal adjective’).

## Like adjectives:

### Like verbs:

Up to now, we have only dealt with participles that are in the nominative – qualifying the subject. However, participles can qualify any noun.

#### KEY GRAMMAR

Participles must agree with the noun they qualify in gender, case and number

#### KEY GRAMMAR

Participles have a tense (Present or Aorist) and may have an object

## Example 3

Rev. 7.2: και ειδον ἄλλον ἄγγελον ἀναβαινοντα ἀπο ἀνατολης ἡλίου ἔχοντα σφραγιδα θεου ... – and I saw another angel ascending from the rising of the sun having a seal from God . . .

The basic sentence here is clear:

ειδον is the main verb, containing in it the subject – ‘I saw’.

ἄγγελον is the object – an angel.

ἄλλον is an adjective (‘other’) in the acc. masc. sing. agreeing with ἄγγελον, thus it is further describing (qualifying) ἄγγελον – not ‘an angel’, but ‘an other angel’.

– ‘I saw another angel’, but then the sentence is enriched by two participles:

ἀναβαινοντα is a participle – it behaves partly as an adjective and partly as a verb.

As an adjective, it is similar to ἄλλον. It is also in the acc. masc. sing. because it is further describing ἄγγελον.

As a verb, it is in the Present tense – the ascending is going on at the same time as the seeing – and it leads into ἀπο ἀνατολης ἡλίου – from the rising sun.

ἔχοντα is also a participle. Again it is masc. acc. sing. agreeing with ἄγγελον.

It is in the Present tense – having – and has its own object – σφραγιδα – a seal.

Thus we have two participles in the accusative, further describing the object of the main verb. He did not just see an angel, but an angel ascending . . . and having . . .

## Example 4

Mark 1.16: παραγων παρα την θαλασσαν . . . ειδεν Σιμωνα και Ἄνδρεαν . . . ἀμφιβαλλοντας ἐν τη θαλασση.  
– While he was passing alongside the sea, he saw Simon and Andrew casting (nets) in the sea.

The basic sentence is again clear:

ειδεν Σιμωνα και Ἄνδρεαν – he saw Simon and Andrew

There are two participles παραγων and ἀμφιβαλλοντας but these agree with different words in the sentence.

παραγων is nominative singular, so it is agreeing with the subject ‘he’. The person seeing is the same person as the one going alongside the sea.

ἀμφιβαλλοντας is accusative plural, so it is agreeing with the object ‘Simon and Andrew’. Simon and Andrew are the ones casting in the sea.

It is only by identifying the case (and gender and number) of the participle that we can identify which noun in the sentence it is qualifying. Otherwise we

might wrongly translate Mark 1.16 as ‘he saw Simon and Andrew passing along the sea casting in the sea’, or ‘while he was casting in the sea he saw Simon and Andrew passing alongside the sea’ or ‘while he was passing along the sea casting in the sea he saw Simon and Andrew’.

### 14.1 FORMATION

We have already met the Present and Aorist participles of the normal (*Active*) verbs like λυω and the deponent (*Middle*) verbs like ρυομαι.

Thus we have four basic participles:

	Active	Deponent (Middle)
Present	λυ-ων (untying)	ρυ-ομενος (rescuing)
1 <sup>st</sup> Aorist	λυ-σας (having untied)	ρυ-σαμενος (having rescued)

#### Notes

- In the Aorist there is no augment (there are never augments in the other moods).
- In the Aorist there is a σ and an α sound.
- The 2<sup>nd</sup> Aorist participle uses the Present participle endings (e.g. βολων), as does the (Present) participle of ειμι (ων – ‘being’).

What we now need to do is to learn how to decline each of these basic participles, so that we can form, for example, the accusative neuter singular of the Present participle of λυω. Before we do that you should revise the formation of the participles we have already covered (pages 83–7 and 126).

#### PRACTICE 14.1 – REVISION

**Put the verb in the participle form indicated** (all nom. masc.)

- |                              |                                |
|------------------------------|--------------------------------|
| 1. γραφω, Aorist singular    | 4. φιλεω, Aorist plural        |
| 2. ποιεω, Present plural     | 5. λογιζομαι, Aorist singular  |
| 3. ερχομαι, Present singular | 6. προσευχομαι, Present plural |

## 14.2 DECLENSION

The participles follow two different declensions.

**Note:** *πας* is from the 3<sup>rd</sup> declension, so its nominative is ‘irregular’, not following the pattern of stem plus endings. Thus both *λυων* and *λυσας* can decline like *πας*.

### KEY GRAMMAR

Participles ending in *-ος*  
decline like *ἀγαθος*  
Participles ending otherwise  
decline like *πας*

### 14.2.1 ῥυομενος and ῥυσαμενος

These decline exactly as *ἀγαθος* does. Thus:

*ῥυομενους* – Accusative masculine plural of the Present participle of *ῥυομαι*

*ἄρξαμεναις* – Dative feminine plural of the Aorist participle of *ἄρχομαι*

*ἔρχομενα* – Nom./acc. neuter plural of the Present participle of *ἔρχομαι*

### 14.2.2 λυων and λυσας

These follow the 3-1-3 pattern like *πας* (Chapter 13, section 13.3). Therefore, to decline them, we need their three nominative singulars, and the 3<sup>rd</sup> declension stem:

<i>λυων</i>	<i>nom. sing.</i> – <i>λυων, λυουσα, λυον</i>	<i>3<sup>rd</sup> decl. stem</i> – <i>λυοντ-</i>
<i>λυσας</i>	<i>nom. sing.</i> – <i>λυσας, λυσασα, λυσαν</i>	<i>3<sup>rd</sup> decl. stem</i> – <i>λυσαντ-</i>

	Present (Active) participle – <i>λυων</i>			Aorist (Active) participle – <i>λυσας</i>		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
<b>Sing.</b>						
Nom.	<i>λυων</i>	<i>λυουσα</i>	<i>λυον</i>	<i>λυσας</i>	<i>λυσασα</i>	<i>λυσαν</i>
Acc.	<i>λυοντα</i>	<i>λυουσαν</i>	<i>λυον</i>	<i>λυσαντα</i>	<i>λυσασαν</i>	<i>λυσαν</i>
Gen.	<i>λυοντος</i>	<i>λυουσης</i>	<i>λυοντος</i>	<i>λυσαντος</i>	<i>λυσασης</i>	<i>λυσαντος</i>
Dat.	<i>λυοντι</i>	<i>λυουση</i>	<i>λυοντι</i>	<i>λυσαντι</i>	<i>λυσαση</i>	<i>λυσαντι</i>
<b>Pl.</b>						
Nom.	<i>λυοντες</i>	<i>λυουσαι</i>	<i>λυοντα</i>	<i>λυσαντες</i>	<i>λυασαι</i>	<i>λυσαντα</i>
Acc.	<i>λυοντας</i>	<i>λυουσας</i>	<i>λυοντα</i>	<i>λυσαντας</i>	<i>λυασας</i>	<i>λυσαντα</i>
Gen.	<i>λυοντων</i>	<i>λυουσων</i>	<i>λυοντων</i>	<i>λυσαντων</i>	<i>λυασων</i>	<i>λυσαντων</i>
Dat. <sup>1</sup>	<i>λυουσιν</i>	<i>λυουσαις</i>	<i>λυουσιν</i>	<i>λυασιν</i>	<i>λυασαις</i>	<i>λυασιν</i>

Thus:

λυσαν – Nom./acc. neuter singular of the Aorist participle of λυω

γραφοντι – Dative masc./neuter singular of the Present participle of γραφω

ἐλθοντες – Nom. masculine plural of the (2<sup>nd</sup>) Aorist participle of ἐρχομαι

οὔσιν – Dative masc./neuter plural of the Present participle of εἶμι.

## Hint

There are two steps in forming a participle. The chart opposite may help you understand the sequence:

Participle → basic forms (essentially a verbal matter – about tense)

→ particular instance of that form (essentially an adjectival matter – about gender, case and number).

When faced with a Greek participle, think about this sequence:

1. Which of the basic forms is it from?
2. Which particular instance of that form is it?

## PRACTICE 14.2

### Parse

- |               |            |               |
|---------------|------------|---------------|
| 1. βαλλοντες  | 4. πεμψαν  | 7. ἐπιζουσαν  |
| 2. φωνησας    | 5. ἀρξαντι | 8. ἐγειραντας |
| 3. ἐρχομεναις | 6. ιδοντων | 9. δεχομενοι  |

### Put in the form indicated

- |                                    |                                       |
|------------------------------------|---------------------------------------|
| 10. ἀνοιγω, Present Fem. Acc. Pl.  | 13. ἄπτομαι, Present Masc. Dat. Sing. |
| 11. ποιεω, Aorist Masc. Nom. Sing. | 14. ἐρχομαι, Aorist Neut. Nom. Pl.    |
| 12. κηρυσσω, Aorist Neut. Gen. Pl. | 15. πιστευω, Aorist Fem. Acc. Pl.     |

<sup>1</sup> Remember, the σιν ending affects the final consonants of the stem (Chapter 12, section 12.2.1).

## The formation of participles

Verb  $\xrightarrow{①}$  Basic Form of the Participle  $\xrightarrow{②}$  Precise Form Wanted  
 (basic meaning) (precise meaning) (matter of agreement)

		Masc.	Fem.	Neuter	
Present λυων	Sing.	Nom.	λυων	λυουσα	λυον
		Acc.	λυοντα	λυουσαν	λυον
		Gen.	λυοντος	λυουσης	λυοντος
		Dat.	λυοντι	λυουση	λυοντι
Pl.	Nom.	λυοντες	λυουσαι	λυοντα	
	Acc.	λυοντας	λυουσας	λυοντα	
	Gen.	λυοντων	λυουσων	λυοντων	
	Dat.	λυουσιν	λυουσαις	λυουσιν	
Aorist λυσας	Sing.	Nom.	λυσας	λυσασα	λυσαν
		Acc.	λυσαντα	λυσασαν	λυσαν
		Gen.	λυσαντος	λυσασης	λυσαντος
		Dat.	λυσαντι	λυσαση	λυσαντι
Pl.	Nom.	λυσαντες	λυσασαι	λυσαντα	
	Acc.	λυσαντας	λυσασας	λυσαντα	
	Gen.	λυσαντων	λυσασων	λυσαντων	
	Dat.	λυσασιν	λυσασαις	λυσασιν	
Present ρυομενος	Sing.	Nom.	ρυομενος	ρυομενη	ρυομενον
		Acc.	ρυομενον	ρυομενην	ρυομενον
		Gen.	ρυομενου	ρυομενης	ρυομενου
		Dat.	ρυομενω	ρυομενη	ρυομενω
Pl.	Nom.	ρυομενοι	ρυομεναι	ρυομενα	
	Acc.	ρυομενους	ρυομενας	ρυομενα	
	Gen.	ρυομενων	ρυομενων	ρυομενων	
	Dat.	ρυομενοις	ρυομεναις	ρυομενοις	
Aorist ρυσσαμενος	Sing.	Nom.	ρυσσαμενος	ρυσσαμενη	ρυσσαμενον
		Acc.	ρυσσαμενον	ρυσσαμενην	ρυσσαμενον
		Gen.	ρυσσαμενου	ρυσσαμενης	ρυσσαμενου
		Dat.	ρυσσαμενω	ρυσσαμενη	ρυσσαμενω
Pl.	Nom.	ρυσσαμενοι	ρυσσαμεναι	ρυσσαμενα	
	Acc.	ρυσσαμενους	ρυσσαμενας	ρυσσαμενα	
	Gen.	ρυσσαμενων	ρυσσαμενων	ρυσσαμενων	
	Dat.	ρυσσαμενοις	ρυσσαμεναις	ρυσσαμενοις	

λυω

ρυομαι

### 14.3 MEANING

We have already learnt the meaning of the participles (Chapter 7, section 7.4.2).

<b>Wooden translations</b>	Present participle	untying
	Aorist participle	having untied

**Idea** The heart of understanding participles is that the participle is dependent on a main verb (Indicative, or possibly Imperative) in the sentence. It expresses meaning **in relation to that main verb**, not absolutely.<sup>2</sup>

Present participle *Simultaneous* process – the action in the participle is a process going on at the same time as the action in the main verb.

Aorist participle *Sequence* – the action in the participle occurred before the action in the main verb.<sup>3</sup>

We just need to become familiar with using these meanings when the participle is not in the nominative. In the sentences marked 1 below, the participle is in the nominative (qualifying the subject). In those marked 2, the participle is in the accusative (qualifying the object), producing a very different meaning. In these examples, the word order will also help, but you can't always rely on that.

<b>KEY GRAMMAR</b>	
Present participle	Simultaneous
Aorist participle	Sequence

1. λεγων βλεπει το δενδρον. – While he was talking, he saw the tree.

2. βλεπει το δενδρον λεγων. – He saw the talking tree.

1. ὁ Ἰησους εἰσελθων ἐθεραπευσεν την γυναικα. – When he came in, Jesus healed the woman (lit: Jesus having come in healed the woman).

2. ὁ Ἰησους ἐθεραπευσεν την εἰσελθουσαν γυναικα. – Jesus healed the woman who had come in (lit: Jesus healed the having-come-in woman).

Of course, the participle could qualify something other than an object:

E.g. ὁ Ἰησους εἶπεν τη εἰσελθουση γυναικι. – Jesus spoke to the women who had come in (lit: Jesus spoke to the having-come-in woman).

<sup>2</sup> E.g. Matt. 8.7: ἐγω ἔλθω θεραπευσω αὐτον. The participle 'having come' gives time (sequence) in relation to the main verb – first he will come, then he will heal. However, the absolute time is revealed by the main verb. Here the main verb is future, therefore the whole action (including the 'coming') is happening in the future, but the 'coming' occurs before the healing. Thus we might translate it, 'I will come and heal'.

<sup>3</sup> Occasionally the Aorist participle does not imply sequence, but rather is used as a default, or undefined participle – used more to avoid implying process (Present participle) than to imply sequence.



## Hint

Successive Aorist participles are often best translated by a number of main verbs in English e.g. Mark 5.27 – ἀκουσασα περι του Ἰησου, ἐλθουσα ἐν τῷ ὄχλῳ ὀπισθεν ἤψατο του ἱματιου αὐτου. – When she heard about Jesus, she came up behind in the crowd and touched his cloak.

## HALF-WAY PRACTICE

## Translate

1. ἐλθων ἐθεραπευσεν αὐτον.
2. ἀναβαινων εἶδεν το πνευμα.
3. φυγοντες ἦλθον εἰς ἱερον.
4. ἐβαπτιζεν τους πονηρους μετανοησαντας.
5. εἶπομεν τοις ἐρχομενοις τεκνοις.
6. ἐβλεψατε τους γραμματεις εἰσελθοντας εἰς το ἱερον;
7. ζητω την μελλουσαν βασιλειαν.
8. ὑπαγαγουσα εἶδεν τον πατερα αὐτης λαλουντα.
9. Jesus greeted the approaching crowd.
10. When she saw she believed.
11. The Pharisee taught the Jews who were listening.
12. When the king heard this he sent his soldiers to find the child.

## 14.4 OTHER USES OF PARTICIPLES

14.4.1 As nouns<sup>4</sup>

This was discussed in Chapter 7, section 7.5.

e.g. John 15.23: ὁ ἐμε μισῶν και τον πατερα μου μισει.  
– The one who hates me (or whoever hates me) also hates my father.<sup>5</sup>

Now we can simply use this construction with a participle in other cases.

e.g. John 12.45: και ὁ θεωρων ἐμε θεωρει τον πεμψαντα με.  
– The one who sees me is seeing the one who sent me.

<sup>4</sup> Grammatically this is called an adjectival participle, because in being used to form a noun, the participle is behaving as the adjectives do.

<sup>5</sup> Note the difficulty of translating into English without incorporating gender bias. Greek, like Old English, used the masculine forms generically for a person. However, the translation 'he who hates me' would suggest to many modern English speakers that it is actually males in view, which is very unlikely to have been the intention of the Greek.

Acts 10.44: ἐπεπεσεν το πνευμα το ἅγιον ἐπι παντας τους ἀκουοντας τον λογον. – The holy spirit fell on all those who were listening to the word.

#### 14.4.2 Causal, concessive and instrumental uses

Participles can be used to imply a causal, concessive or instrumental sense, although these are relatively rare and still flow out of the ‘wooden translations’.

**Causal:** Matt. 1.19: Ἰωσηφ δε ὁ ἄνηρ αὐτης, δικαιος ὦν . . .  
But Joseph her husband, because he was (lit: being) righteous . . .

**Concessive:** Rom. 1.21: γνοντες τον θεον οὐχ ὡς θεον ἐδοξασαν.  
Although they knew (lit: knowing) God, they did not glorify him as God.

**Instrumental:** 1 Tim. 4.16: τουτο γαρ ποιων και σεαυτον σωσεις και τους ἀκουοντας σου. – For by doing this (lit: doing this) you will save both yourself and your hearers.

#### 14.4.3 With Imperatives and Infinitives

Just as Greek will tend to avoid having one main verb immediately followed by a second, replacing one by a participle (‘having entered he spoke’, rather than ‘he entered and he spoke’), Greek also often avoids a sequence of two Imperatives or Infinitives, again replacing the first with a participle.

E.g. οὐκ εἰμι ἱκανος κυψας λυσαι τον ἱμαντα των ὑποδηματων αὐτου.  
(Mark 1.7) – I am not worthy to stoop down and untie the strap of his sandals (lit: having stooped down, to untie).

---

#### PRACTICE 14.4

#### Translate

- φιλειτε τους μισουντας ὑμας.
  - ὁ Μωϋσης ἅγιος ὦν ἔλεγεν τῷ θεῷ.
  - θελω εἰσελθων εἰς την συναγωγην ἀκουσαι του ῥαββι.
  - ἔλεγον ἀλληλοις περι των γενομενων.
  - I saw the ones carrying the sick man.
  - Depart and preach the gospel.
-

## VOCAB FOR CHAPTER 14

Some more nouns

Six 2<sup>nd</sup> declension like λογος

\*ἀμαρτωλος (47) – sinner

\*διδασκαλος (59) – teacher

\*θρονος (62) – throne

Ἰακωβος (42) – James

\*λιθος (59) – stone

\*πρεσβυτερος (66) – old person, elder

Eight 3<sup>rd</sup> declension

\*ἀμπελων, ἀμπελωνος, ὁ (23)  
– vineyard

εἰκων, εἰκονος, ἡ (23) – image

Ἑλλην, Ἑλληνος, ὁ (25) – Greek

\*Καισαρ, Καισαρος, ὁ (29) – Caesar

\*κριμα, ατος, το (27) – judgement

\*οὖς, ὠτος, το (36) – ear

\*παις, παιδος, ὁ (24) – child, servant  
(plus the related noun \*παιδιον  
(52) – child or infant, which  
declines like ἔργον)

\*σπερμα, ατος, το (43) – seed

One indeclinable

\*πασχα, το (29) – Passover

And some more verbs

ἄγοραζω (30) – I buy

βλασφημεω (34) – I blaspheme

\*διακονεω (37) + dat. – I serve

διαλογιζομαι (16) – I consider,  
argue, discuss

ἐλπίζω (31) – I hope

\*ἐτοιμαζω (40) – I prepare, make  
ready

\*κρατεω (47) – I grasp, arrest

\*μισεω (40) – I hate

\*πειραζω (38) – I test, tempt

\*πρασσω (39) – I do

προφητεω (28) – I prophesy

σκανδαλιζω (29) – I cause to fall/sin

\*ὑποτασσω (38) – I subject

φυλασσω (31) – I guard

\*φωνεω (43) – I call (out)

χαριζομαι (23) – I give freely

## Word helps

didactic, throne, Jacobite, monolith/paleolithic, presbyter, icon, Hellenistic, crimatology, pedagogy/encyclopaedia, sperm, Paschal, agora, deacon, dialogue, autocratic/democracy, misogynist/misanthropic, practice, scandalize/scandal, prophylactic, telephone/symphony, Eucharist/charity.

## Exercises

### Section A

1. ὁ φίλων την ψυχην αὐτου οὐ σώσει αὐτην, και ὁ μισων την ψυχην αὐτου ἐν τῷ κοσμῷ τουτῷ εἰς ζωνην αἰωνιον φυλαξει αὐτην.
2. και ἐξεληθον εἶδεν πολυν ὄχλον και ἠλειησεν ἐπ' αὐτους, ὅτι ἦσαν ὡς προβατα μη ἔχοντα ποιμενα [*shepherd*], και ἤρξατο διδασκειν αὐτους πολλα.
- \*3. Ἄμην ἄμην λεγω ὑμῖν ὅτι ὁ τον λογον μου ἀκουων και πιστευων τῷ πεμψαντι με ἔχει ζωνην αἰωνιον και εἰς κρισιν οὐκ ἔρχεται.
- \*4. πας ὁ θεωρων τον υἱον και πιστευων εἰς αὐτον ἔχει ζωνην αἰωνιον.
- \*5. οἱ οὖν Ἰουδαιοι περι αὐτου ἐλαλουν μετ' ἀλληλων ὅτι εἶπεν Ἐγω εἰμι ὁ ἄρτος ὁ καταβας ἐκ του οὐρανου.
- \*6. οὗτος γαρ ἐστιν ὁ λογος δια Ἡσαίου του προφητου λεγοντος· Φωνη κραζοντος ἐν τη ἐρημῷ· Ἐτοιμασατε την ὁδον κυριου.
- \*7. εἶπεν τε προς αὐτους· Ἄνδρες Ἰσραηλ, προσεχετε ἑαυτοις ἐπι τοις ἀνθρωποις τουτοις τί μελλετε πρασσειν.
- \*8. και ὁ Σατανας ἦν ἐν τη ἐρημῷ πολλας ἡμερας πειραζων αὐτον, και ὁ Ἰησους ἦν μετα των θηριων, και οἱ ἀγγελοι διηκονουν αὐτῷ.
- \*9. For the Father has subjected all things under the feet of the Son.
10. Beloved children, guard yourselves against [ἀπο] those who hate your soul.
11. That stone has the image of Caesar, not of some Greek.
- \*12. What therefore will the lord of the vineyard do?

### Section B

1. πολλα ἔχω ὑμῖν γραφειν ἄλλα ἐλπίζω γενεσθαι προς ὑμας και στομα προς στομα λαλησαι.
- \*2. και εἶπεν ὁ Ἰησους· Εἰς κριμα ἐγω εἰς τον κοσμον τουτον ἦλθον.
3. ὁ παις του διδασκαλου ἐμισει τα βιβλια του πατρος αὐτου.
- \*4. και προσελθων ἠγειρεν αὐτην κρατησας της χειρος.<sup>6</sup>
5. και ἔρχονται εἰς Ἱεροσολυμα· και εἰσελθων εἰς το ἱερον ἤρξατο ἐκβαλλειν τους ἀγοραζοντας ἐν τῷ ἱερῷ.
6. ὁ Φαρισαιος προς ἑαυτον ταυτα προσηυχετο· Ὁ θεος,<sup>7</sup> εὐχαριστω σοι ὅτι οὐκ εἰμι ὡσπερ οἱ ἄλλοι ἀνθρωποι, ἢ και ὡς οὗτος ὁ ἄμαρτωλος.
7. οἱ πρεσβυτεροι και οἱ διδασκαλοι ὀφειλουσιν διακονειν τοις προβατοις και προφητευειν τοις ἁμαρτωλοις και θεραπευειν τους

<sup>6</sup> Normally κρατεῶ does take an accusative. However, when the sense is 'take hold of someone by the hand', sometimes 'hand' occurs in the genitive (as in Mark 1.41).

<sup>7</sup> In practice ὁ θεος was normally used as the vocative of θεος, rather than ὦ θεε.

ἀσθενεις και μητε βλασφημειν τον θεον ἡμων μητε σκανδαλιζειν τα παιδια του κυριου.

- \*8. μη λεγετε ἐν ἑαυτοις· Πατερα ἔχομεν τον Ἄβρααμ. λεγω γαρ ὑμιν ὅτι δυναται [*is able*] ὁ θεος ἐκ των λιθων τουτων ἐγειραι τεκνα τῷ Ἄβρααμ.
- \*9. The ears of the sinners do not hear the seed which the sower sows.
- \*10. Judgement begins with<sup>8</sup> the household of God.
  - 11. The elder prayed for James, and the lord, having heard, had mercy.
  - 12. Touching the sinner, the one serving the Father in heaven healed her ears.

### Section C

**Mark 1.7-10** καὶ ἐκήρυσσεν λέγων, Ἔρχεται ὁ ἰσχυρότερός [*more powerful than*] μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανός [*worthy*] κύψας [*κυπτω = bend down*] λῦσαι τὸν ἱμάντα [*strap*] τῶν ὑποδημάτων [*sandals*] αὐτοῦ. <sup>8</sup> ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. <sup>9</sup> Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ [*Nazareth*] τῆς Γαλιλαίας καὶ ἐβαπτίσθη [*he was baptized*] εἰς τὸν Ἰορδάνην [*Jordan*] ὑπὸ Ἰωάννου. <sup>10</sup> καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους [*being split*] τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν [*dove*] καταβαῖνον εἰς αὐτόν.

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<sup>8</sup> For 'with' here use ἀπο (as in 1 Peter 4.17).

# The Passive and Voices



Rom. 11.26: και οὕτως πας Ἰσραὴλ σωθησεται.  
– and thus all Israel will be saved.

Luke 2.4: ἀνεβη δε και Ἰωσηφ ἀπο της Γαλιλαιας ... εἰς πολιν Δαυιδ  
ἣτις καλεῖται Βηθλεεμ. – Joseph also went up from Galilee to  
(the) city of David which is called Bethlehem.

Matt. 3.10: παν οὖν δενδρον μη ποιουν καρπον καλον ἐκκοπτεται και  
εἰς πυρ βαλλεται. – Therefore every tree not producing good  
fruit is cut down and is thrown into a fire.

Rom. 5.1: δικαιωθεντες οὖν ἐκ πιστεως εἰρηνην ἔχομεν προς τον  
θεον ... – Therefore having been justified through faith we  
have peace towards God . . .

In these sentences the verbs underlined are in the Passive (as opposed to the Active).

## 15.1 THE IDEA OF THE PASSIVE

Until now, all our sentences have been *active* in meaning – that is, the subject of the sentence is the one acting. However, in both English and Greek you can have *passive* sentences, in which the subject of the sentence is acted upon.

Active: Jesus heals the leper.

Passive: The leper is healed.

A passive sentence does not indicate who *did* the action. However, this can be achieved by specifying an *agent* – ‘the leper is healed *by Jesus*’. Greek expresses the *agent* by using the preposition ὑπο + gen (= ‘by’). (See Chapter 4, section 4.3 for the distinction between animate *agents* and inanimate *instruments*.)

Mark 1.9: ἐβαπτισθη εἰς τον Ἰορδανην ὑπο Ἰωαννου.  
– He was baptised in the Jordan by John.

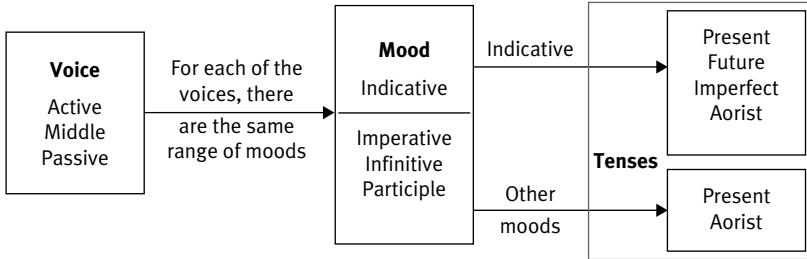
**Voices – Active  
and Passive?**  
See it in English

Section 8

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## 15.2 VOICES

There are **three** *Voices* in Greek – *Active*, *Middle* and *Passive*. As we learnt in Chapter 8, section 8.1.4, the deponent verbs (like ῥυομαι) use the *Middle Voice* to give an *Active* meaning. The *Middle Voice* will be discussed further later. For now, it is important to see that in both the Passive and Middle there is the whole range of moods and tenses that there is in the Active.



## 15.3 DISTINGUISHING THE TENSES

When we first met the tenses in Chapter 6 we saw that they could be distinguished by a pattern of ε prefixes and σ suffixes. The same pattern held when we met the Middle (deponent) verses in Chapter 8. In the Passive we can also be greatly helped by noticing a similar, though slightly different, pattern.

	Indicative			Other Moods		
	Active	Middle	Passive	Active	Middle	Passive
Present	λυ	ρϋ	λυ	λυ	ρϋ	λυ
Future	λυ σ	ρϋ σ	λυ θησ			
Imperfect	ε̇ λυ	ε̇ ρϋ	ε̇ λυ			
Aorist	ε̇ λυ σ	ε̇ ρϋ σ	ε̇ λυ θ	λυ σ	ρϋ σ	λυ θ

### Notes

- The pattern in the Active and in the Middle is the same.
- ῥυομαι is used as the exemplar in the Middle rather than λυω because the Middle is normally used only for the deponent verbs.
- In the Passive, the pattern of ε̇ augments is the same as in the Active – the Imperfect and Aorist Indicative has an augment.

- The Aorist Passive is marked out by a  $\theta$  suffix.
- The Future Passive is marked out by a  $\theta\eta\sigma$  suffix.
- The Future Indicative is easily confused with the Aorist in the other moods in the Active and Middle (both have  $\sigma$  suffixes but no augment).

## PRACTICE 15.3

**Give the possible tenses and voices of the following, and say whether they are indicative or other moods.**

- |              |              |                  |             |
|--------------|--------------|------------------|-------------|
| 1. ἐπιστευθη | 3. ἐλαμβάνεν | 5. ἀπολυθησονται | 7. ποιηθητε |
| 2. πεμψατε   | 4. ἀρξεται   | 6. λογισασθαι    | 8. ἐμισεσαν |

#### 15.4 THE MEANING OF THE PASSIVE

There is nothing unusual to learn about the meaning of the Passive. However, it can be helpful to see the basic English equivalents (compare Chapter 6, section 6.3 for the Active).

Indicative	Present	I am being untied, you are being untied, . . .
	Future	I will be untied, you will be untied, . . .
	Imperfect	I was being untied, you were being untied, . . .
	Aorist	I was untied, you were untied, . . .
-----		
Imperative	Present – process	Be untied! (continuously/repeatedly)
	Aorist – undefined	Be untied!
-----		
Infinitive	Present – process	To be untied (continuously/repeatedly)
	Aorist – undefined	To be untied
-----		
Participle	Present	Being untied (simultaneous)
	Aorist	Having been untied (sequence)



## 15.5 THE PASSIVE ENDINGS

### Indicative Passive of λυω

	Present	Future	Imperfect	Aorist
I	λυομαι	λυθησομαι	ἐλυομην	ἐλυθην
You (sing.)	λυη	λυθηση	ἐλυου	ἐλυθης
He, she, it	λυεται	λυθησεται	ἐλυετο	ἐλυθη
We	λυομεθα	λυθησομεθα	ἐλυομεθα	ἐλυθημεν
You (pl.)	λυεσθε	λυθησεσθε	ἐλυεσθε	ἐλυθητε
They	λυονται	λυθησονται	ἐλυοντο	ἐλυθησαν

### Other moods Passive of λυω

		Present	Aorist
<b>Imperative</b>	2 <sup>nd</sup> Sing.	λυου	λυθητι
	2 <sup>nd</sup> Pl.	λυεσθε	λυθητε
<b>Infinitive</b>		λυεσθαι	λυθηναι
<b>Participle</b>		λυομενος	λυθεις <sup>1</sup>

#### 15.5.1 The Passive in the Present and Imperfect

If you look at the Present and Imperfect in the charts above, you will see that the endings are exactly the same as in the Present and Imperfect (Middle) of the deponent verbs. For example,

ῥυεται – 3<sup>rd</sup> Singular Present Indicative Middle of ῥυομαι

λυεται – 3<sup>rd</sup> Singular Present Indicative Passive of λυω

<sup>1</sup> λυθεις has a feminine nominative λυθεισα, a neuter nominative λυθεν, and a masculine and neuter stem λυθεντ-. It declines like λυων and λυσας (page 157). Thus, its declension in full is:

		Masc.	Fem.	Neuter
Singular	Nom.	λυθεις	λυθεισα	λυθεν
	Acc.	λυθεντα	λυθεισαν	λυθεν
	Gen.	λυθεντος	λυθεισης	λυθεντος
	Dat.	λυθεντι	λυθειση	λυθεντι
Plural	Nom.	λυθεντες	λυθεισαι	λυθεντα
	Acc.	λυθεντας	λυθεισας	λυθεντα
	Gen.	λυθεντων	λυθεισων	λυθεντων
	Dat.	λυθεισιν	λυθεισαις	λυθεισιν

This obviously raises a question of how you tell the Middle and the Passive apart – we will deal with this later. For now, however, this is good news, since it means that there are no more endings to learn.

### 15.5.2 The Passive in the Future and the Aorist

If you look at the Future Passive in the chart on page 260, you will see that it has the same endings as the Future Middle (and hence the same as the Present Middle, and Present Passive). The distinguishing feature is the  $\theta\eta\sigma$  suffix.

Looking at the Aorist, it is worth noting the surprising fact that its endings are far more similar to Active endings (in particular the  $-\eta\mu\epsilon\nu$  and  $-\eta\tau\epsilon$  and the participle not ending in  $-\mu\epsilon\nu\sigma$ ) than the other Passive/Middle endings.

Both the Future and the Aorist Passive involve the addition of a  $\theta$  to the end of the stem. Unsurprisingly, this can cause complications, just as adding a  $\sigma$  suffix can do (Chapter 6, section 6.6). The combinations that occur are given in the table on the right.

KEY GRAMMAR			
$\pi, \beta, \phi$	+	$\theta$	$\rightarrow$ $\phi\theta$
$\tau, \delta, \theta, \nu$	+	$\theta$	$\rightarrow$ $\sigma\theta$

Plus, as you would expect, in  $-\epsilon\omega$  verbs the  $\epsilon$  is lengthened into an  $\eta$  before the  $\theta$  (just as it is before the  $\sigma$  in the Future/Aorist Active/ Middle).

#### Examples

$\acute{\alpha}\chi\theta\eta\sigma\omicron\mu\alpha\iota$  – Future Passive Indicative of  $\acute{\alpha}\gamma\omega$  – I will be led

$\acute{\eta}\chi\theta\eta\nu$  – Aorist Passive Indicative of  $\acute{\alpha}\gamma\omega$  – I was led

$\lambda\alpha\lambda\eta\theta\epsilon\iota\varsigma$  – Aorist Passive participle of  $\lambda\alpha\lambda\epsilon\omega$  – Having been spoken

$\beta\alpha\pi\tau\iota\sigma\theta\eta\gamma\alpha\iota$  – Aorist Passive Infinitive of  $\beta\alpha\pi\tau\iota\zeta\omega$  – To be baptised

---

#### PRACTICE 15.5.1 AND 15.5.2

#### Parse

- |  |  |  |
|--|--|--|
| 1. $\acute{\eta}\nu\omicron\iota\gamma\epsilon\tau\omicron$                            | 3. $\beta\alpha\pi\tau\iota\sigma\theta\epsilon\iota\varsigma$ | 5. $\acute{\epsilon}\rho\chi\omicron\eta\tau\alpha\iota$ |
| 2. $\theta\epsilon\rho\alpha\pi\epsilon\upsilon\theta\eta\sigma\omicron\mu\alpha\iota$ | 4. $\delta\iota\omega\kappa\omicron\eta\tau\alpha\iota$        | 6. $\acute{\epsilon}\pi\omicron\iota\eta\theta\eta$      |
-

### 15.5.3 Irregular Future and Aorist Passives

All verbs use the standard endings for the Future and Aorist Passive, but there are a number of verbs that have irregular stems. However, at least they use the same stem for both the Future and the Aorist. In the table below the Aorist Passive Indicative is quoted, but the Future Passive can be reliably formed from this.<sup>2</sup> These five only have slight changes in the stem:

	Present	Aorist Passive
I hear	ἀκουω	ἤκουσθην
I throw	βαλλω	έβληθην
I lift	έγειρω	ἤγερθην
I call	καλεω	έκληθην
I save	σωζω	έσωθην

This one is quite difficult to recognise:

I take	λαμβάνω	έλημφθην
--------	---------	----------

These five form a very awkward group, since they don't display the θ, which you normally rely on to indicate that the verb is Aorist or Future Passive.<sup>3</sup>

I send	ἀποστελλω	ἀπεσταλην
I write	γραφω	έγραφην
I sow	σπειρω	έσπαρην
I turn <sup>4</sup>	στρεφω	έστραφην
I shine <sup>5</sup>	φαινω	έφανην

There are three whose Aorist Passive stems are formed from different verbs:

I say	λεγω	έρρηθην (or έρρηθην)
I see	όραω	ώφθην
I carry	φερω	ήνεχθην

#### PRACTICE 15.5.3

#### Parse

- |             |               |               |
|-------------|---------------|---------------|
| 1. έσωθημεν | 3. κληθησεται | 5. έρρηθη     |
| 2. έγραφη   | 4. βληθεις    | 6. έλημφθησαν |

<sup>2</sup> For example, βαλλω has the irregular Aorist Passive έβληθην. Its Future Passive is therefore βληθησομαι (remove augment, replace θ suffix with θησ and use Future Passive endings).

<sup>3</sup> These also have -ηθι in the 2<sup>nd</sup> singular Aorist Passive Imperative, rather than -ητι.

<sup>4</sup> Found most commonly in the compounds έπιστρεφω – I turn (back) and ύποστρεφω – I return.

<sup>5</sup> φαινω frequently occurs in the Passive, where it means 'I appear'.

## HALF-WAY PRACTICE

1. ἐλαληθη ὑπο των προφητων.
2. ὁ δουλος ἀπολυθεις εὐχαριστησεν τῷ θεῷ.
3. ὁ θεος βλεπεται ὑπο ἀγγελων.
4. ὁ Πητρος ἤρχετο εἰς την συναγωγην.
5. πειραζομενος<sup>6</sup> ἔγω οὐ πιπτω.
6. οἱ ἀποστολοι ἀποσταλησονται.
7. βλεψαντες τα πονηρα πραχθεντα ἐφυγον.
8. ἐκεινη τη ἡμερα ὁ θεος ὀφθησεται.
9. The law will be written.
10. The old woman was carried by her sons.
11. After Jesus was arrested he said nothing.
12. Because they called, Lord, Lord, they were saved.<sup>7</sup>

## 15.6 UNDERSTANDING THE MIDDLE

The Middle Voice often ends up as a weak point for students – they understand the Active and the Passive (because they occur in English) but are then confused by what the Middle can mean. Soon we will learn a special meaning for the Middle, but this is very unusual. Normally, the Middle is used simply because the verb is a deponent verb, and deponent verbs use the *Middle Voice* when they want the *Active* meaning.

The following chart may help:

		Verb is	
		Normal	Deponent
Meaning wanted	Active	Use <b>Active</b>	Use <b>Middle</b>
	Passive	Use <b>Passive</b>	Use <b>Passive</b>

This chart illustrates that grammatically deponent verbs can be put into the Passive – when they want the Active meaning they use the Middle forms, when they want the Passive meaning they use the Passive forms. However, many deponent verbs are intransitive (i.e. they cannot have an object, for example ‘I go’)

<sup>6</sup> This is a concessive participle (see Chapter 14, section 14.4.2).

<sup>7</sup> Use a causal participle (see Chapter 14, section 14.4.2).

and so cannot occur in the Passive ('it was goed?'). Even those others which can occur in the Passive (ἀρχομαι – I begin) rarely do so. This is useful, because in the Present and Imperfect tenses the Middle and the Passive forms are identical, and so all you can say grammatically about, for example, ἀρχεται is that it is 3<sup>rd</sup> sing. Present *Middle* or *Passive* Indicative. In practice, however, it is far more likely to be Middle (with the Active meaning) than Passive (with the Passive meaning).

This can be summarised in the following chart:

		Verb is	
		Normal	Deponent
Form on the page is	Active	Active → <b>Active</b> meaning	
	Middle or Passive	Passive → <b>Passive</b> meaning (or <i>very unusually</i> the special meaning of the Middle – see below)	Middle → <b>Active</b> meaning (or <i>quite unusually</i> it is actually in the Passive with Passive meaning)

- Both of these charts only work if you know which verbs are deponent!

### Hint

It often helps to be clear about why you find something confusing! For many students it is because the Middle seems to be Active *in meaning*, but very close to the Passive *in endings*. It is confusingly in the middle!

### 15.6.1 Special uses of the Middle

In Classical Greek (from which New Testament – Koine – Greek developed) the Middle was used much more widely to express actions that affected the subject (e.g. φερω – I carry, φερομαι – I carry off for myself = I win). There are remnants of this in Koine Greek.

- (a) A small number of verbs still use the three Voices with different meanings.

ἐνδυει (Active) – He puts (clothes) on (someone else)

ἐνδυεται (Middle) – He puts (clothes) on himself

ἐνδυεται (Passive) – It is put on.

- (b) Some writers (particularly the author of Luke and Acts) use the Middle as a stylistic device, imitating Classical Greek, which was thought at the time to be of greater literary quality (this is called 'archaizing').

## Example

(φυλασσω in the Active – I guard; in the Middle – I am on my guard)

Luke 2.8: Και ποιμενες ἦσαν ἐν τη χωρα τη αὐτη ... φυλασσοντες (Active) φυλακας της νυκτος ἐπι την ποιμνην αὐτων. – And in that region there were shepherds . . . keeping watch over their flock by night.

Luke 12.15: ειπεν δε προς αὐτους: Ὁρατε και φυλασσεσθε (Middle) ἀπο πασης πλεονεξιας. – And he said to them, ‘Look out and be on your guard against all kinds of greed.’

Acts 1.1: Τον μεν πρωτον λογον ἐποιησαμην περι παντων . . .  
– I made a first account concerning all the things . . .  
(There is no particular reason for the use of the Middle ποιεομαι here rather than the Active ποιεω, it is really just a matter of style.)

## Hint

Be aware of these special uses; but remember, the vast majority of the time when you see a middle, it is a deponent verb conveying an active meaning.

## 15.7 PASSIVE DEONENTS

The last straw for many students is to hear that there are Passive deponents – words that are Passive in form (not Middle) but Active in meaning! However, there are only four words in this category – and even some of those only when in the Aorist – so they can be thought of simply as an endearing idiosyncrasy. Since Middle and Passive only differ in form in the Future and the Aorist, it is only here that the difference between Middle and Passive deponents matters.

	Present		Future		Aorist
I wish	βουλομαι	Passive	βουλησομαι	Passive	ἐβουληθην
I fear	φοβεομαι	Passive	φοβηθησομαι	Passive	ἐφοβηθην
I answer	ἀποκρινομαι	Middle	ἀποκρινομαι	Passive	ἀπεκριθην
I go	πορευομαι	<i>Either</i>	πορευσομαι	Passive	ἐπορευθην
		<i>or</i>	πορευθησομαι		

## Translate

1. ἐβουληθημεν βλεψαι τον Ἰησουν.
2. ἐκεινη τη ἡμερα φοβηθησεσθε;
3. δει πορευθηναι εις το ιερον.
4. ἀποκριθητε ουδεν.

## VOCAB FOR CHAPTER 15

Six more 2<sup>nd</sup> declension nouns

διαβολος (37) – the slanderer, the devil

\*καρπος (66) – fruit

\*ναος (45) – sanctuary, shrine, temple

Φιλιππος (36) – Philip

\*φοβος (47) – fear

\*χρονος (54) –time (period of)

Some verbs that are Passive deponents  
(at least in some tenses)

\*ἀποκρινομαι (231) + dat. – I answer

\*βουλομαι (37) – I wish

\*πορευομαι (153) – I go

ἐκπορευομαι (33) – I go out

\*φοβεομαι (95) – I am afraid, fear

And many more (normal) verbs

\*ἀγιαζω (28) – I make holy

\*ἀσθενω (33) – I am weak, sick

\*βασταζω (27) – I take up

\*γαμew (28) – I marry

γνωριζω (25) – I make known

δουλεω (25) – I am a slave

ἐκχεω (27) – I pour out

\*ἐνδω (27) – I dress

\*ἐπιστρεφω (36) – I turn (back)

ἦκω (26) – I have come, am present

\*ἰσχω (28) – I am strong

κελεω (25) – I command

\*κλαιω (40) – I weep

κωλυω (23) – I hinder

λυπεω (26) – I grieve, pain

ὀμνω (26) – I swear, take an oath

\*περισσεω (39) – I exceed

\*τελεω (28) – I finish, complete

\*ὀπιστρεφω (35) – I turn back, return

\*φαινω (31) – I shine, appear

φρονew (26) – I ponder

## Word helps

diabolical, phobia, chronology, hagiography, monogamy, endue, catastrophe, lupus, teleology, phenomenon/phantom/epiphany, schizophrenia.

## Exercises

### Section A

1. και ἠρξατο διδασκειν αυτους οτι δει παθειν πολλα και διωχθηναι υπο των πρεσβυτερων και των αρχιερων και των γραμματεων και ἀποκτανθηναι.

2. νυν ἡ κρισις ἐστὶν τοῦ κόσμου τούτου, νυν ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκβλήθησεται ἐξω.
- \*3. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Το ποτηριον ὃ ἐγὼ πινω πιεσθε [= *irregular future of πινω*] καὶ τὸ βαπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθησεσθε.
4. μακαριοὶ οἱ ἐλεημονες [ἐλεημων = merciful; declines like πλειων] ὅτι αὐτοὶ ἐλεηθησονται.
- \*5. μακαριοὶ οἱ εἰρηνοποιοὶ [= εἰρηνη + ποιεω], ὅτι αὐτοὶ υἱοὶ θεοῦ κληθησονται.
- \*6. καὶ ἀποκριθεὶς<sup>8</sup> αὐτοῖς λέγει· Τίς ἐστὶν ἡ μητηρ μου καὶ οἱ ἀδελφοὶ μου;
- \*7. καὶ ἀπεκριθὴ αὐτῷ εἰς ἐκ τοῦ ὄχλου· Διδασκαλε, ἠνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα πονηρὸν.
8. ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατα (by) εἰς· Μητὶ ἐγὼ;
- \*9. And they were filled with great awe [*lit. 'they feared a great fear'*] and said to one another, 'Who then is this?'
- \*10. And having entered he said to them, 'Why are you afraid and weep? The child has not died.'
- \*11. He was afraid and answered the chief priest, 'They returned to the sanctuary.'
- \*12. For the husband not having faith is made holy through [*use ἐν*] his wife, and the wife not having faith is made holy through her husband.

## Section B

- \*1. ἐφάνη ἄνηρ τις ἐκ τῆς πόλεως ἔχων δαιμονία καὶ πολὺν χρόνον οὐκ ἐνεδύσατο ἱμάτιον καὶ ἐν οἴκῳ οὐκ ἔμενεν.
2. Ἴδων δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν τοὺς μαθητὰς ἀπελθεῖν εἰς τὸ περᾶν.
3. ὁ δὲ Ἰησοῦς εἶπεν· Μη κῶλυτε αὐτὸν. οὐδεὶς γὰρ ἐστὶν ὃς ποιήσει δυναμὶν ἐπὶ τῷ ὀνοματί μου καὶ λαλήσει κακῶς περὶ ἐμοῦ.
4. ἀπεκριθὴ αὐτῷ ὁ ἀσθενὼν· Κυριε, ὑπηρετην οὐκ ἔχω βαλεῖν με εἰς τὸ ὕδωρ· ὅτε εἰς αὐτὸ ἐρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.
- \*5. βουλομεθα οὖν γινῶναι τίνα ταῦτα ἐστὶν.
6. Αὐτός γὰρ ὁ Ἡρώδης ἀποστείλας ἐκρατήσεν τὸν Ἰωάννην καὶ ἐδήσεν αὐτὸν ἐν φυλακῇ [*prison*] διὰ τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.
- \*7. καὶ ἐφαγον τὸν καρπὸν πάντες, καὶ ἤρθη τὸ περισσεύσαν.

<sup>8</sup> Greek often uses the participle ἀποκριθεὶς alongside another verb of speaking (here λέγει). In many ways the ἀποκριθεὶς is redundant, although it helps to point out that the speaker has changed. The closest translations in English might be 'in reply' or 'answering' ('answering' seems wrong for an Aorist participle – but think of the sequence as being between the question in the previous sentence and the answer in this one).



8. ἡ γὰρ ἀγάπη τοῦ θεοῦ ἐκχεῖται ἐν ταῖς καρδίαις ἡμῶν δια πνεύματος ἁγίου τοῦ λαμβανομένου ὑφ' ἡμῶν.
9. When the time of harvest [*lit. 'time of the fruits'*] came, he sent his slaves to receive the produce [*the fruits*] which was his.
10. Philip said, 'We were hindered by the devil but after a long time<sup>9</sup> we finished the sanctuary.
- \*11. So he sent one of his disciples, saying to him, 'Go into the city, and a man carrying a cup of water will serve you.'
12. For I make known to you, brothers and sisters, that the good news which was proclaimed by me is not according to a human being.

### Section C

**Matthew 11.2-5** ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ [*prison*] τὰ ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ <sup>3</sup> εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν [*we should wait for*]; <sup>4</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· <sup>5</sup> τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ [*lame*] περιπατοῦσιν, λεπροὶ [*lepers*] καθαρίζονται [*καθαρίζω = cleanse*] καὶ κωφοὶ [*deaf*] ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ [*poor*] εὐαγγελίζονται.

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<sup>9</sup> For 'after a long time' use *μετα πολὺν χρόνον* (as in Matt. 25.19).

# The Perfect



Mark 1.2: καθως γεγραπται ἐν τῷ Ἡσαΐα τῷ προφητῇ Ἰδου ἀποστελλῶ ...

– Just as it is written in Isaiah the prophet, ‘Look!, I am sending . . .’

John 19.30: ὁ Ἰησοῦς εἶπεν· Τετέλεσται – Jesus said, ‘It is finished’.

1 John 5.10: ὁ μὴ πιστευὼν τῷ θεῷ ψευστὴν πεποιήκεν αὐτόν, ὅτι οὐ πεπιστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτυρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

– The one who does not believe in God has made him a liar, because he has not believed in the testimony which God has testified concerning his son.

The underlined verbs are in the Perfect tense; the first two are Perfect Passive, those in 1 John 5.10 Perfect Active.

The Perfect tense communicates a past action with a present effect. The past action is seen as completed (the action itself is not continuing in the present), but it is not simply past history: it continues to have an effect in the present.

Thus Mark 1.2 could be translated as either ‘it has been written’ (stressing that it was written in the past) or ‘it is written’ (stressing that it bears witness in the present); either way, the writing of the text is a completed action that effects the present.

In John 19.30 the ‘is . . .’ wording seemed to fit best in English, in 1 John 5.10 the ‘has . . .’ wording, but however the Perfect is put into English, its meaning remains the same – a past completed action that has a present effect.

## 16.1 THE IDEA OF THE PERFECT

The Perfect tense is the fifth and final tense that we need to learn.<sup>1</sup> Since it is a tense, we will need to consider its form and meaning in the different voices and moods.

The essence of the Perfect is the idea of **completion**. This is an *aspect* – it conveys the nature of the action. If the Perfect is used, it conveys not a *process*, nor is it *undefined*, but rather that the action is now *completed*. Time is less important in the Perfect – the fact that the action is completed says something about the past (it was done in the past) but also something about the present (it is completed). ‘Past event with present effect’ is a useful slogan for the Perfect.

We can now complete the chart in Chapter 6, section 6.3 giving the meaning of the tenses:

Greek tense	Time	Aspect	English equivalent
Present	Present	Process or Undefined	I am untying or I untie
Future	Future	Undefined	I will untie
Imperfect	Past	Process	I was untying
Aorist	Past	Undefined	I untied
<b>Perfect</b>	<b>Present and Past</b>	<b>Completed</b>	<b>I have untied</b>

---

## 16.2 THE FORM OF THE PERFECT

	Active	Middle <sup>2</sup>	Passive	
Indicative	I	λελυκα	ῥερυμαι	λελυμαι
	You (sing.)	λελυκας	ῥερυσαι	λελυσαι
	He, she, it	λελυκεν	ῥερυται	λελυται
	We	λελυκαμεν	ῥερυμεθα	λελυμεθα
	You (pl.)	λελυκατε	ῥερυσθε	λελυσθε
	They	λελυκασιν	ῥερυνται	λελυνται
Participle	λελυκως	ῥερυμενος	λελυμενος	

<sup>1</sup> There is a variant on the Perfect called the Pluperfect, but this is very rare in the New Testament. It is mentioned briefly in section 16.4.

<sup>2</sup> As it happens, ῥοομαι never occurs in the Perfect, but it seems sensible to keep using the same ‘pattern word’.

## Notes

- The distinguishing mark of the Perfect, in all forms, is **reduplication** (see below).
- The Perfect Active also has a characteristic  $\kappa$ .
- The Perfect Indicative Active endings are similar to those in the Aorist.
- The Middle and the Passive share the same forms in the Perfect (as they also do in the Present and Imperfect).
- The Perfect Middle and Passive endings are similar to the Present Middle and Passive endings, but they lack any initial vowel (e.g. -ται not -εται, -μενος not -ομενος).
- λελυκως declines like πας with nominative singulars λελυκως, λελυκυια, λελυκος and 3<sup>rd</sup> declension stem λελυκοτ- (written in full on page 258).
- You can get Perfects in all of the other moods, where they convey a sense of completion (e.g. Perfect Infinitive Active λελυκεναι, Passive λελυσθαι). However, these are very rare.

### 16.2.1 Reduplication

Reduplication is the repeating of the first letter of the stem. This occurs in every form of the Perfect tense (and hence marks out Perfects very clearly). As you might expect, although all verbs have reduplication in the Perfect, the exact form it takes is dependent on what the first letter of the verb is.

#### Starting with a consonant

Normally the consonant is repeated, followed by an  $\epsilon$ .

E.g. λελυκα, πεπιστευκα.

$\chi$ ,  $\phi$ ,  $\theta$  (i.e. has an 'h' sound): The consonant is repeated without the 'h' sound, followed by an  $\epsilon$  (κεχ-, πεφ- or τεθ-). E.g. τεθεραπευκα.

$\sigma$ ,  $\zeta$  or  $\xi$  (i.e. has an 's' sound): The normal rule applies (thus σεσ-, ζεζ- or ξεξ) but normally the initial consonant is then dropped leaving, effectively, just the addition of an  $\epsilon$ . E.g. εζητηκα, but also σεσωκα.

#### Starting with a vowel

The doubling of the vowel is represented by its lengthening.

$\alpha \rightarrow \eta$      $\epsilon \rightarrow \eta$      $\omicron \rightarrow \omega$     E.g. ηκολουθηκα

## Notes

- Reduplication affects **the stem** – thus, in a compound verb the preposition will need to be removed, the stem reduplicated, and then the

preposition rejoined (cf. augments). Thus the Perfect of ἀπολυω is ἀπολελυκα.

- When the effect of reduplication is only to add an ε or to lengthen a vowel it looks the same as adding an augment, but there is a crucial difference:

## KEY GRAMMAR

Reduplication – Perfect – in all moods  
Augmentation – Imperfect and Aorist – only in the Indicative

### 16.2.2 Stem changes

All forms of the Perfect result in a consonant being placed next to the end of the verb – either the κ for the Perfect Active, or the ending itself in the Middle or Passive. This can cause some complications, just as adding a σ or a θ for the Future or Aorist does.

-εω verbs are predictable – the ε is lengthened into an η before the consonant.

E.g. πεποιηκα is the 1<sup>st</sup> sing. Perfect Indicative Active of ποιεω  
τετηρηται is the 3<sup>rd</sup> sing. Perfect Indicative Passive of τηρεω.

The stem changes in other verbs (i.e. those whose stems end in a consonant) are not worth learning because: (i) they are quite complicated, (ii) the Perfect is rare in the first place, and (iii) the words are normally still quite recognisable.

Basically what happens is that the consonant at the end of the stem changes to whichever consonant within its group sounds better next to the ending. The groups are the same as we have met before when considering additions of σ and θ:

## KEY GRAMMAR

κ, γ, χ, σσ      π, β, φ      τ, δ, θ, ζ, σ

## PRACTICE 16.2

#### Parse

- |                 |                  |                 |
|-----------------|------------------|-----------------|
| 1. μεμισηκεν    | 3. πεπροφητευται | 5. βεβλεπται    |
| 2. κεκωλυμενους | 4. πεφιληκασιν   | 6. απολελυμενην |

## HALF-WAY PRACTICE

- οί δουλοι απολελυνται.
- μεμαρτυρηκα τη αληθεια.
- τί πεποιηκας;
- πεπειρασμαι πολλα ετη.
- ου προσκυνουμεν εν ιερω ωκοδομημενω υπο ανθρωπων.
- υποτετακται πονηρω κυριω.

7. σεσωμεθα δια της ἀγαπης του θεου.
  8. οί στρατιωται κεκρατηκασιν τον Πητρον.
  9. The sick woman has been healed.
  10. The word has been sent (use *πεμπω*) into the world.
  11. We have done good things.
  12. Surely you have not believed in Jesus?
- 

### 16.3 MORE ON THE MEANING OF THE PERFECT

The essence of the Perfect was given at the beginning of the chapter – *completion* – and the basic English equivalent of ‘I have untied’. However, there are two further points worthy of note.

#### 16.3.1 Participles

The meaning of the Perfect participles is as you would expect – they refer neither to sequence nor to simultaneous action but to a present state of affairs (resulting from completed action in the past).

E.g. Acts 16.34: ἠγαλλιασατο ... πεπιστευκως τω θεω.  
 – he rejoiced . . . because he had become a believer in God.  
 (i.e. he had believed and still believed in God.)

What is a little awkward is that there is no ‘wooden translation’ which can be used other than ‘having believed’, which is identical to the Aorist. Thus, you need to take care that you do express the true meaning of Perfect participles when you rephrase your ‘wooden translation’ into good English.

In practice, Perfect Active participles are very rare. Perfect Passive participles are more common and are often effectively equivalent to an adjective or a Present participle since they describe a present state.

E.g. Matt. 5.10: μακαριοι οί δεδιωγμενοι.  
 – Blessed are those who have been persecuted (i.e. the persecuted).

#### 16.3.2 Difference between the Perfect and Aorist

The basic English equivalents ‘I have untied’ for the Perfect and ‘I untied’ for the Aorist are not always dependable. This is why you should try not to rely on these equivalents but rather think of the meaning of these tenses – Aorist is past undefined, Perfect is completed.

The difficulties are best highlighted by three examples:

- 1) ἡ πιστις σου σεσωκεν σε. (Mark 5.34)
- 2) οὐκ ἀνεγνωτε; (Mark 12.26)
- 3) ἐκαλεσεν αὐτους. (Mark 1.20)

1) is in the Perfect – the saving is complete – it happened in the past and is now being viewed as completed, giving rise to a state of salvation in the present.

2) and 3) are both in the Aorist – the actions are past, but without anything more being said about the nature of the action (process, completed etc.).

In English, though, we would probably translate these sentences as:

1. Your faith has saved you.
2. Have you not read?
3. He called them.

Thus, in English, we will probably use the word ‘have’ in sentence 2 (as an alternative to ‘did you not read?’) despite the fact that the Greek verb is Aorist and we associate the translation ‘I have read’ with the Perfect.

This displays the limitations of thinking of ‘English equivalents’. ‘Have you not read?’ is a good translation of οὐκ ἀνεγνώτε; because translation is about conveying meaning, and both the Greek phrase and this translation convey a question about an action in the past the nature of which (process, completed etc.) is left undefined. The fact that order to convey this meaning English uses the word ‘have’ which you normally associate with the Perfect is merely unfortunate.<sup>3</sup>

#### KEY GRAMMAR

Focus on the meaning of the tenses, not their basic English equivalents

Conversely, sometimes it is impossible to convey in a reasonably fluent English translation the fact that the verb is Perfect, despite its importance for the meaning of the sentence. For example, take 1 Cor. 15.3-4: Χριστός ἀπέθανεν (Aorist) και ἐγήγερται (Perfect, irregular form) τη ἡμερᾶ τη τρίτη. It is almost impossible to avoid translating this as ‘Christ died and was raised on the third day’, which would convey to an English reader that the two verbs ‘died’ and ‘raised’ are both in the same tense, pointing to actions in the past. However, this is not the meaning of the Greek, since ἀπέθανεν is Aorist while ἐγήγερται is Perfect, thus a different is being drawn between the two verbs – the death was a past action but the resurrection has continuing effect today (‘was raised, and is still in the state of being raised today’).

<sup>3</sup> Technically, the problem is that in Greek action in indefinite past time uses the Aorist (past undefined), whereas English uses the Perfect. This can be represented thus:

	Present state resulting from past action		Greek Perfect
English Perfect	He has eaten it	-----	
	Action in indefinite past		
English Past Simple	He has eaten many apples over the last year	-----	Greek Aorist
	Action in definite past		
	He ate it		

## PRACTICE 16.3

**Which tense is appropriate for the underlined verb?**

1. I have learnt Greek.
2. I have learnt my vocab every day.
3. She has been helped by the teacher.
4. They have the books.
5. They spoke to those who had seen it all.

**16.4 THE PLUPERFECT**

The Pluperfect is very rare and is mentioned here more for the sake of completeness than for its importance. It is a variant on the Perfect which in effect moves the time of the events one stage further into the past.

**Perfect**            *Present state arising from event in the past*  
 ‘I have broken the window’ – past event, but it is still broken

**Pluperfect**        *Past state arising from event in the remote past*  
 ‘I had broken the window’ – past event, created a state, but the state is now past (it was broken for a time, but now is fixed)

However, it is misleading to think of ‘I had untied’ as an English equivalent of the Greek Pluperfect, because normally when there is a ‘had’ in English it would not be translated as a Pluperfect in Greek.

This is because the two most common occurrences of ‘had’ in English are in indirect statements and in temporal clauses, both of which are handled without the use of the Pluperfect in Greek.

**Indirect statements (see Chapter 10, section 10.3)**

E.g.        ‘But he said that he had not destroyed the law.’

Greek uses the tense of the original words of the thought/speech, here ‘I have not destroyed the law’ and hence Perfect, not Pluperfect.

ὁ δε εἶπεν ὅτι οὐ καταλελυκεν τον νομον.

**Temporal clauses**

E.g.        ‘When he had come, he spoke to the people.’

Greek would normally translate this with a participle, ‘having come, he spoke to the people’. Alternatively, the word ὅτε (‘when’) followed by an Aorist could be



used. Despite the 'had' in English, the Pluperfect would not be used in Greek, because the meaning wanted is not the meaning of the Pluperfect:

ἔλθων εἶπεν τῷ λαῷ ὅτι ἦλθεν, εἶπεν τῷ λαῷ.

## Form of the Pluperfect

The Pluperfect only occurs in the Indicative. It has reduplication as in the Perfect and should have an augment (since it does refer to past time), although this is often omitted. The Active endings are similar to the Perfect Active, with the  $\alpha$  of the ending replaced by  $\epsilon\iota$ . The Middle and Passive endings are very similar to the Aorist and Imperfect Middle endings, without the first vowel, and in fact are only marginally different from the Perfect endings.

	Active	Middle and Passive
I	(ἐ)λελυκειν	(ἐ)λελυμην
You (sing.)	(ἐ)λελυκεις	(ἐ)λελυσο
He, she, it	(ἐ)λελυκει	(ἐ)λελυτο
We	(ἐ)λελυκειμεν	(ἐ)λελυμεθα
You (pl.)	(ἐ)λελυκειτε	(ἐ)λελυσθε
They	(ἐ)λελυκεισαν	(ἐ)λελυντο

### PRACTICE 16.4

## In which of the following would a Pluperfect be used?

1. When he had arrived, they began to eat.
2. The scribes said that the law had been broken.
3. I had believed but I do not any longer.
4. After I believed I was happy.
5. They thought that the temple had been destroyed.

## VOCAB FOR CHAPTER 16

More 1<sup>st</sup> declension (feminine) nouns

ἄκοη (24) – fame, report

ἄσθενεια (24) – weakness, disease

\*διδαχῆ (30) – teaching (act and content)

ἑορτή (25) – festival

ἐπιστολή (24) – letter

(correspondence)

\*θυσία (28) – offering, sacrifice

\*κωμη (27) – village

\*μαχαίρα (29) – sword

νεφέλη (25) – cloud

παρουσία (24) – presence, coming

\*περιτομή (36) – circumcision

πορνεία (25) – sexual immorality

\*προσευχη (36) – prayer  
 \*ύπομονη (32) – patience  
 \*φυλη (31) – tribe, nation

\*χιρα (26) – widow  
 \*χωρα (28) – country(side)

### Numbers

\*τρεις (68) – three  
 (τρια with neuter nouns)  
 \*τεσσαρες (41) – four  
 (τεσσαρα with neuter nouns)  
 πεντε (38) – five  
 εξ (13) – six  
 \*επτα (88) – seven  
 οκτω (8) – eight  
 εννεα (5) – nine

δεκα (25) – ten  
 \*δωδεκα (75) – twelve  
 εκατον (17) – one hundred  
 χιλιας (23) – one thousand  
 \*πρωτος (155) – first  
 \*δευτερος (43) – second  
 \*τριτος (56) – third  
 (Note: δυο – two, learnt in Chapter 6)

### One exclamation

\*ουα (46) – woe

Note two common words whose stems are irregular in the Perfect Active:

εωρακα – Perfect Active of οραω      ακηκα – Perfect Active of ακουω

## Word helps

acoustic, didactic, epistle, comic, atom, pornography, tripod/triangle, tetrahedron/  
 Diatesseron, pentagon/Pentateuch, hexagon, heptathlon, octagon, Decalogue/  
 decathlon, dodecahedron, chiliasm, prototype, Deuteronomy, Trito-Isaiah.

## Exercises

### Section A

- \*1. και λεγει αυτοις· Γεγραπται, Ὁ οἶκος μου οἶκος προσευχης κληθησεται.
- \*2. κἀγω εωρακα, και μεμαρτυρηκα οτι ουτος εστιν ο υιος του θεου.
- \*3. ο πιστευων εις αυτον ου κρινεται· ο δε μη πιστευων ηδη κεκριται, οτι ου πεπιστευκεν εις το ονομα του μονογενουσ [only] υιου του θεου.
- \*4. Ἰωαννης μεμαρτυρηκεν τη ἀληθεια· ταυτα λελαληκεν υμιν.
- \*5. και ημεις πεπιστευκαμεν και εγνωκαμεν οτι συ ει ο αγιος του θεου.
- \*6. λεγει αυτω· Ναι, κυριε, εγω πεπιστευκα οτι συ ει ο χριστος ο υιος του θεου ο εις τον κοσμον ερχομενος.
- \*7. ουδεις τον πατερα εωρακεν ει μη ο ων παρα του θεου, ουτος εωρακεν τον πατερα.
8. και τοτε φανησεται το σημειον του υιου του ανθρωπου εν ουρανω, και οψονται [*irregular Future of οραω*] τον υιον του ανθρωπου ερχομενον επι των νεφελων του ουρανου μετα δυναμεως και δοξης πολλης· ουτως εσται η παρουσια του υιου του ανθρωπου.

- \*9. They said, 'Lord, look, here are two swords.'
- 10. At once his fame went out to the whole region of Galilee.
- \*11. The twelve have heard his teaching and have seen his sacrifice.
- \*12. The disciple has loved the holy ones in the seven churches.

### Section B

- \*1. το ἔργον μου τετελεκα, την πιστιν τετηρηκα.
- \*2. διο εισερχομενος εις τον κοσμον λεγει· Ἐλεος θελω και ου θυσιαν.
- \*3. ακουσας δε ο Ἰησους ειπεν· Αύτη ἡ ἀσθενεια οὐκ ἐστιν προς θανατον ἀλλ' ὑπερ της δοξης του θεου, και δοξασθησεται ο υἱος του θεου δι' αὐτης.
- 4. νυν δε οὐπα βλεπομεν αὐτω τα παντα ὑποτεταγμενα.
- \*5. ἑπτα ἀδελφοι ἦσαν· και ο πρωτος ἔλαβεν γυναικα και ἀπεθανεν.
- 6. ο δε λεγει αὐτοις· Ποσους ἀρτους ἔχετε; ὑπαγετε ιδετε. και γνοντες λεγουσιν, Πεντε.
- 7. Ὁ ἦν ἀπ' ἀρχης, ο ἀκηκοαμεν, ο πεπιστευκαμεν περι του λογου της ζωης, λελαληται ὑμιν ὑπο ἡμων.
- \*8. ο δε Ἰησους ειπεν αὐτοις, Ἄμην λεγω ὑμιν οτι ὑμεις οἱ ἀκολουθησαντες μοι, οτε ο υἱος του ἀνθρωπου ἐστιν ἐπι θρονου δοξης αὐτου, και ὑμεις ἐσεσθε ἐπι δωδεκα θρονους κρινοντες τας δωδεκα φυλας του Ἰσραηλ.
- 9. For four days and four nights he prayed in the desert and saw a thousand angels in the clouds.
- \*10. The widow's son was healed/saved immediately by her faith.
- 11. Ten Greeks have believed the report about his coming.
- 12. In the second letter has been written teaching about patience, prayer, circumcision, immorality, and the feasts of the Lord.

### Section C

**Mark 5.25-34** καὶ γυνή οἰσα ἐν ῥύσει [flow] αἵματος δώδεκα ἔτη <sup>26</sup> καὶ πολλὰ παθοῦσα [aor. act. part. f.s. πασχω = suffer] ὑπὸ πολλῶν ἰατρῶν [physicians] καὶ δαπανήσασα [δαπαναω = spend] τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα [ὠφελω = gain, benefit] ἀλλὰ μᾶλλον [rather, instead] εἰς τὸ χεῖρον [worse] ἐλθοῦσα, <sup>27</sup> ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν [from behind] ἤψατο τοῦ ἱματίου αὐτοῦ· <sup>28</sup> ἔλεγεν γὰρ ὅτι ἼΕάν [If] ἄψωμαι [I might touch] κἂν [even just] τῶν ἱματίων αὐτοῦ σωθήσομαι. <sup>29</sup> καὶ εὐθὺς ἐξηράνθη [ξηραίνω = dry up, cease] ἡ πηγὴ [spring, flow] τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι ἴαται [perf. pass of ἰαομαι – I heal] ἀπὸ τῆς μάστιγος [disease]. <sup>30</sup> καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθούσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν, Τίς μου ἦψατο τῶν ἱματίων; <sup>31</sup> καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον

συνθλίβοντά [press upon] σε καὶ λέγεις, Τίς μου ἤψατο; <sup>32</sup> καὶ περιεβλέπετο [περι + βλεπω] ἰδεῖν τὴν τοῦτο ποιήσασαν. <sup>33</sup> ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα [τρεμω = tremble], εἰδυῖα [knowing] ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν [προς + πιτω] αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. <sup>34</sup> ὃ δὲ εἶπεν αὐτῇ, Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην καὶ ἴσθι [Pres. Imperative 2<sup>nd</sup> sing., εἰμι] ὑγιῆς [healthy] ἀπὸ τῆς μάστιγός σου.

# The Subjunctive



- 1 John 2.1: ταυτα γραφω υμιν ινα μη αμαρτητε.  
 – I am writing these things to you so that you may not sin.
- 1 Pet. 3.18: Χριστος απαξ περι αματιων επαθεν ... ινα υμας προσαγαγη τω θεω.  
 – Christ once for all suffered for sins . . . in order to bring you to God.
- 1 Cor. 11.27: ος αν εσθιη τον αρτον η πινη το ποτηριον του κυριος ...  
 – Whoever eats the bread or drinks the cup of the Lord . . .
- Mark 6.10: οπου εαν εισελθητε εις οικιαν, εκει μενετε.  
 – Wherever you enter a house, stay there.
- Titus 3.12: οταν πεμψω Αρτεμαν προς σε η Τυχικον, σπουδασον ελθειν προς με εις Νικοπολιν.  
 – When(ever) I send Artemas to you, or Tychicus, make every effort to come to me at Nicopolis.
- Mark 1.38: και λεγει αυτοις: Αγωμεν αλλαχου ...  
 – And he said to them, 'Let us go elsewhere . . .'
- Mark 6.24: εξελθουσα ειπεν τη μητρι αυτης: Τι αιτησωμαι;  
 – When she had gone out, she said to her mother, 'What should I ask (for)?'
- Heb. 10.35: μη αποβαλητε ουν την παρρησιαν υμων ...  
 – do not throw away your boldness . . .
- Rev. 18.21: βληθησεται Βαβυλων η μεγαλη πολις και ου μη ευρεθη ετι.  
 – Babylon the great city will be thrown down and will never be found again.

All of the verbs underlined in these verses are in the Subjunctive mood. As you can see the Subjunctive does not have a single meaning but it is used in a range of different situations, often preceded by a particular word, such as ινα or οταν.

## 17.1 THE IDEA OF THE SUBJUNCTIVE

The Subjunctive is the fifth and final mood to learn – by the end of this chapter you will know the whole of the verb (as well as all the nouns and adjectives).

The Subjunctive is only used in set constructions, never just because the writer thought it would be fun. Thus there is no ‘meaning’ of the Subjunctive to learn – it only occurs as one part of a broader construction, and it is that construction which has a meaning (such as expressing purpose).<sup>1</sup> However, it can be hard to learn something if you can’t summarise the ‘meaning’ of what you are learning. Therefore, it may help to think of the Subjunctive as the ‘*mood of doubtful assertion*’. A rough parallel in English would be the use of ‘may’ or ‘might’.

Subjunctives occur in all three of the Voices (Active, Middle or Passive), but only in the Present or the Aorist tense. Thus it is similar to the Imperative and Infinitive – indeed the difference between the Present and the Aorist in the Subjunctive is the same as in the Infinitive and Imperative (process or default). Like the Indicative it occurs in the first, second and third person, singular and plural.

## 17.2 THE FORMATION OF THE SUBJUNCTIVE

The Subjunctive is easy to form. It differs from the Indicative only in the lack of augment and in having different endings. But those endings are in fact only a simple permutation on the Indicative ones, and only come in two patterns.

### KEY GRAMMAR

1. Remove any augment
2. Replace the Indicative endings with the Subjunctive ones

### 17.2.1 Present Active, Aorist Active, Aorist Passive

The Subjunctive endings are the same as the Present Indicative Active of  $\lambda\upsilon\omega$  with the initial vowels lengthened.

-ω, -ης, -η, -ωμεν, -ητε, -ωσιν

Thus:

Present Active	$\lambda\upsilon\omega, \lambda\upsilon\eta\varsigma, \lambda\upsilon\eta, \lambda\upsilon\omega\mu\epsilon\nu, \lambda\upsilon\eta\tau\epsilon, \lambda\upsilon\omega\sigma\iota\nu$
1 <sup>st</sup> Aorist Active	$\lambda\upsilon\sigma\omega, \lambda\upsilon\sigma\eta\varsigma, \lambda\upsilon\sigma\eta, \lambda\upsilon\sigma\omega\mu\epsilon\nu, \lambda\upsilon\sigma\eta\tau\epsilon, \lambda\upsilon\sigma\omega\sigma\iota\nu$

<sup>1</sup> Although it is not an exact parallel, what does the English word ‘be’ mean? You can’t answer the question, because ‘be’ is used as an essential part of many different grammatical forms such as, ‘I may be’, ‘You will be taught’, ‘To be taught’, ‘Be helpful!’

2 <sup>nd</sup> Aorist Active	βάλω, βαλῆς, βαλεῖ, βαλωμεν, βαλεῖτε, βαλωσιν
Aorist Passive	λυθω, λυθῆς, λυθη, λυθωμεν, λυθητε, λυθωσιν

### 17.2.2 Present Middle, Present Passive, Aorist Middle

The Subjunctive endings are the same as the Present Indicative Middle of ῥυομαι / Passive of λυω with the initial vowels lengthened.

-ομαι, -η, -ηται, -ομεθα, -ησθε, -ωνται

Thus:

Present Middle	ῥύωμαι, ῥύη, ῥύηται, ῥύομεθα, ῥύησθε, ῥύωνται
Present Passive	λυώμαι, λυῆ, λυῆται, λυόμεθα, λυῆσθε, λυώνται
1 <sup>st</sup> Aorist Middle	ῥύσωμαι, ῥύση, ῥύσηται, ῥύσωμεθα, ῥύσησθε, ῥύσωνται
2 <sup>nd</sup> Aorist Middle	γενώμαι, γενῆ, γενῆται, γενόμεθα, γενῆσθε, γενώνται

#### Notes

- The -εω verbs are easy in the Subjunctive – the endings always begin with a long vowel, so the ε will always be absorbed and the endings left identical to those of λυω. Thus, the Present Active Subjunctive of φιλεω is φιλω, φιλῆς, φιλεῖ, φιλωμεν, φιλεῖτε, φιλωσιν.
- εἶμι uses the same endings without any stem – its Present Subjunctive is ᾠ, ᾗς, ᾗ, ᾠμεν, ᾗτε, ᾠσιν.

#### PRACTICE 17.2

#### Parse

1. ἄγωμεν	4. ἐρχονται	7. ἀρξώμαι	10. ἀκουσητε
2. πεμψωσιν	5. λυθης	8. βαλληται	11. ἰδωμεν
3. τελεῖ	6. εἰπωσιν	9. διδασκη	12. φιλουμεν

### 17.3 THE USES OF THE SUBJUNCTIVE

There are seven different constructions in which the Subjunctive is used. The Subjunctive has to occur in these constructions, and will not occur elsewhere. The first two of the constructions are far more common than the others. Whichever construction is being used, the difference between the tenses is the

same – the Present if the action is being viewed as part of a process (continuous or repeated), otherwise the Aorist, just as in the Infinitive and Imperative.

## KEY GRAMMAR

Present Subjunctive – Process  
Aorist Subjunctive – Default

### 17.3.1 Indefinite clauses

Clauses that refer to a person, place or time that is not definite use the word (technically a ‘particle’) ἄν plus the Subjunctive, to express this indefiniteness.

## KEY GRAMMAR

ἄν + Subjunctive =  
indefinite

Often, this indefiniteness is expressed in English by the word ‘ever’.

ὅς – who	ὅς ἄν + Subjunctive – whoever
ὅπου – where	ὅπου ἄν + Subjunctive – wherever
ὅτε – when	ὅταν + Subjunctive – whenever

### Examples

Mark 3.35: ὅς ἄν ποιῆσῃ τὸ θελημα τοῦ θεοῦ ...

– whoever does the will of God ...

Matt. 6.6: σὺ δε ὅταν προσευχῇ ... – But whenever you pray ...

Rev. 14.4: οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἄν ὑπάγῃ.

– These ones follow the lamb wherever he goes.

### Notes

- Sometimes ἕαν is used in place of ἄν.  
Col. 3.23: ὃ ἕαν ποιῆτε, ἐκ ψυχῆς ἐργαζέσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις. – whatever you do, work at it wholeheartedly as (a task for) the Lord and not for humans.
- Often the meaning of a sentence is indefinite, and hence Greek will use an indefinite construction, when the use of ‘ever’ seems inappropriate in English. For example, Matt. 6.6 ὅταν προσευχῇ means ‘whenever you pray’ – what follows is a general rule, not an instruction for a particular occasion. However, in English this might be translated as ‘when you pray’. Similarly Mark 6.10 μένετε ἕως ἄν ἐξεληθῆτε means ‘remain until ever you leave’ – i.e. remain until whenever it happens to be that you leave – but would normally be translated in English simply as ‘remain until you leave’.



### 17.3.2 Purpose clauses

We have already seen that purpose can be expressed simply by the use of an Infinitive. For example, ἦλθεν γραψαι βιβλιον. – She came to write a book.

An alternative to this is to use ἵνα plus the Subjunctive. The negative of this is ἵνα μη although sometimes μη is used on its own.

#### KEY GRAMMAR

ἵνα + Subjunctive =  
purpose

### Examples

John 8.59: ἦραν οὖν λιθοὺς ἵνα βαλωσιν ἐπ' αὐτόν.

– Therefore they took stones in order that they might throw (them) at him.

Matt. 7.1: μη κρινετε, ἵνα μη κριθητε.

– Do not judge, in order that you might not be judged.

Phil. 1.9: και τουτο προσευχομαι, ἵνα ἡ ἀγαπη ὑμῶν ... περισσευη ...

– And I pray this that your love may overflow . . .

It is important to understand that any of the Greek ways of expressing purpose can be translated by any of the English ways.<sup>2</sup>

Thus, either of these: ἦραν οὖν λιθοὺς | ἵνα βαλωσιν | ἐπ' αὐτόν  
βαλειν

could be translated by any of the following:

Therefore they took stones		in order that they might throw to throw in order to throw so that they might throw		(them) at him.
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**Note:** ὅπως + Subjunctive is a more unusual alternative for ἵνα + Subjunctive.<sup>3</sup>

<sup>2</sup> Many students find it easier to think of the Greek purpose with the Infinitive matching the English purpose with an Infinitive, and the Greek purpose with ἵνα + Subjunctive matching English, 'in order that . . . may/might'. This is fine as an aid to memory, as long as it is understood that Greek and English purpose clauses do not need to match in this way.

<sup>3</sup> ἵνα + Subjunctive sometimes introduces clauses that might be better categorised as 'noun clauses' rather than 'purpose clauses'. However, if you approach them as purpose clauses, their meaning soon becomes clear. E.g. John 4.34: ἔμον βρωμα ἐστιν ἵνα ποιω το θελημα του πεμψαντος με – My food is to do the will of the one who sent me.

**Hint**

We have looked at the two most common uses of the Subjunctive. Notice that each has a ‘flag word’ – ἄν (ἐάν) or ἵνα (ὅπως) – which alerts you to the fact that a Subjunctive is on the way.

**HALF-WAY PRACTICE**

1. ἤλθες ἵνα ἀκουῆς;
2. οἱ προφηταὶ ἀπεσταλήσαν ἵνα λεγῶσιν ὑπερ τοῦ θεοῦ.
3. ὅς ἂν βλεπῆ με, βλεπεί τον πατέρα.
4. ἐκρατήσαν τον Παυλον ἵνα μη φυγῆ.
5. ὅταν πορευῆσθε, φοβουμαί.
6. ὅπου πορευονται;
7. ὁ ἀποστολὸς ἐγράψεν ὑμῖν ἵνα πιστευσῆτε.
8. ὅπου ἂν ἔλθῃ ὁ Ἰησοῦς, μέγας ὄχλος συνηχθῆ.
9. Jesus cast out the demons in order that he might be saved.
10. Whoever entered the city died.
11. I called to her so she would hear.
12. Whenever I look I see the mountains.

**17.3.3 Exhortations (Hortatory Subjunctive)**

The Subjunctive can be used on its own in the 1<sup>st</sup> person plural form to express an exhortation, when the speaker is exhorting others to join him or her in an action.

**KEY GRAMMAR**

1<sup>st</sup> plural Subjunctive =  
‘let us’

**Examples**

Mark 4.35: διέλθωμεν εἰς τὸ πέραν. – Let us go to the other side.

Rom. 14.19 ἄρα οὖν τὰ τῆς εἰρήνης διωκόμεν.

– So therefore let us pursue the things of peace.

Heb. 10.22 προσερχόμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πιστεως.

– Let us approach with a true heart in full assurance of faith.

**17.3.4 Deliberation (Deliberative Subjunctive)**

The Subjunctive is used when the speaker is deliberating – ‘What should I do?’, ‘Where should we go?’

**KEY GRAMMAR**

1<sup>st</sup> person Subjunctive =  
deliberation

## Examples

Luke 3.10: τί οὖν ποιησόμεν; – What then should we do?

Heb. 11.32: και τί ἐτι λεγω; – And what more should I say?

Rom. 6.15: τί οὖν; ἁμαρτησόμεν, ὅτι οὐκ ἐσμεν ὑπο νομον ἀλλὰ ὑπο χαριν;  
– What then? Should we sin, because we are not under law but under grace?

### 17.3.5 Prohibitions

We have already learnt that a command uses the Imperative mood, and that the negative for the *other moods* is μη. Thus, you might imagine that prohibitions (negative commands) are straightforward. Unfortunately, this is not the case.

#### KEY GRAMMAR

Aorist Subjunctive replaces  
Aorist Imperative in  
prohibitions

Process	Positive Negative	Present Imperative μη + Present Imperative
Default	Positive Negative	Aorist Imperative μη + Aorist <b>Subjunctive</b>

As we have learnt, the difference between the Present and the Aorist in Imperatives and Subjunctives is that between process and default. In Imperatives and prohibitions this often means the difference between attitudes and conduct (Present) and specific actions (Aorist).<sup>4</sup>

### Examples<sup>5</sup>

Luke 11.4: μη εἰσενεγκῆς ἡμας εἰς πειρασμον. – Do not bring us to testing.

Rom. 10.6: μη εἶπῃς ἐν τῇ καρδίᾳ σου· τίς ἀναβησεται εἰς τον οὐρανον;  
– Do not say in your heart, ‘Who will go up to heaven?’

Matt. 10.5: τουτους τους δωδεκα ἀπεστειλεν ὁ Ἰησους ... λεγων· Εἰς ὁδον ἐθνων μη ἀπελθητε και εἰς πολιν Σαμαριτων μη εἰσελθητε.  
– Jesus sent out these twelve . . . saying ‘Do not go out into the road of the Gentiles, and do not enter a city of the Samaritans.’

<sup>4</sup> You should be aware that the difference between prohibitions with the Present Imperative and the Aorist Subjunctive is still a matter of some debate among scholars.

<sup>5</sup> In addition, one sometimes finds οὐ + Future Indicative for a prohibition. This is not really Greek, but is the literal translation into Greek of a Hebrew idiom for an emphatic prohibition. E.g. Matt. 5.27: ἠκουσατε ὅτι ἐρρηθη· Οὐ μοιχευσεις – You heard that it was said, ‘Do not commit adultery’ (lit: you shall not commit adultery).

### 17.3.6 Emphatic negative future

The standard way to make negative statements about the future is simply to use the Future Indicative with οὐ. However, it is more emphatic to use the double negative οὐ μη plus the Aorist Subjunctive.

#### KEY GRAMMAR

οὐ μη + Aorist Subjunctive =  
emphatic negative future

#### Examples

Mark 13.30: ἀμην λεγω ὑμιν ὅτι οὐ μη παρελθῆ ἡ γενεα αὐτῆ ...

– Truly I tell you that this generation will (definitely) not pass away . . .

John 6.37: τον ἐρχομενον προς ἐμε οὐ μη ἐκβαλω ἐξω.

– The one who comes to me I will (definitely) not drive away outside.

- Sometimes, we find οὐ μη + Future Indicative with a similar meaning:

Matt. 26.35: λεγει αὐτῷ ὁ Πητρος: ... οὐ μη σε ἀπαρνησομαι.

– Peter said to him, ‘. . . I will never deny you.’

### 17.3.7 Conditions

Certain conditions use the Subjunctive (those after εἰν). These will be discussed in Chapter 20.

#### PRACTICE 17.3.3–17.3.7

#### Translate

1. ὅπου ἐλθω;
2. μη ἐξεληθητε.
3. οὐ μη ὑπαγαγωσιν.
4. δοξαζωμεν τον του κοσμου κυριον.
5. τί ἀκουσωμεν του διδασκαλου;
6. ζητωμεν ἀγιαν ζωην.

## VOCAB FOR CHAPTER 17

\*ὅν (166) – conditional particle  
 ἄχρι (49) + gen. – until  
 \*ίνα (663) + subj. – in order that  
 ὅπως (53) + subj. – in order that  
 ὅταν (123) + subj. – whenever  
 \*ἔαν (351) + subj. – alternative for ἄν  
 (also can mean ‘if’ – see Chapter 20)

Six more 2<sup>nd</sup> declension nouns

\*ἄγρος (36) – field  
 ἄνεμος (31) – wind  
 \*διακονος (29) – servant  
 \*ἔχθρος (32) – enemy  
 ἥλιος (32) – sun  
 \*οἶνος (34) – wine

And three more verbs

\*ἀναιρεω (24) – I take away, kill  
 κατηγορεω (23) – I accuse  
 ὁμολογεω (26) – I promise, confess

Yet more feminine 1<sup>st</sup> declension nouns

\*γενεα (43) – family, generation  
 \*γλωσσα (50) – tongue, language  
 \*γραφη (50) – writing, scripture  
 διαθηκη (33) – covenant, last will and testament  
 διακονια (34) – service, ministry  
 \*ἐπαγγελια (52) – promise  
 ἐπιθυμια (38) – desire  
 θυρα (39) – door  
 Ἰουδαια (43) – Judea  
 \*μαρτυρια (37) – testimony, witness  
 ὀργη (36) – anger, wrath  
 \*σοφια (51) – wisdom  
 \*σωτηρια (46) – salvation  
 τιμη (41) – price, value, honour  
 \*φυλακη (47) – watch (guards), prison  
 χρεια (49) – need

An adjective that often functions as a noun: \*πτωχος (34) – poor

## Word helps

agriculture, animate, heliotropic/helium, categorical, homily, genealogy, glossolia/glossary, deacon/diaconate, martyr, orgy, philosophy, soteriology, Timothy, phylactery/prophylactic.

## Exercises

### Section A

- οὐ γὰρ ἀπεστείλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρινῆ τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.
- καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν· Τί σοι θελεῖς ποιῆσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββί, ἵνα ἀναβλεψῶ.
- Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ· Διελθόμεν εἰς τὸ πέραν.
- ὁ δὲ στρατιωτῆς ἰδὼν ἀνεωγμένης (Perfect Passive Participle from ἀνοίγω) τὰς θύρας τῆς φυλακῆς, ἤμελλεν ἑαυτὸν ἀναιρεῖν μαχαίρᾳ δοκῶν ὅτι πεφευγασιν οἱ μαθηταί.

- \*5. ὅς γὰρ ἂν ποιησῆ το θελημα του θεου, οὗτος ἀδελφος μου και ἀδελφη και μητηρ ἔστιν.
- \*6. και ἐξελθουσα εἶπεν τη μητρι αὐτης· Τί αἰτησωμαι; ἡ δε εἶπεν· Την κεφαλην Ἰωαννου του βαπτιζοντος.
- \*7. οὗτος ἦλθεν εἰς μαρτυριαν, ἵνα μαρτυρησῆ περι του φωτος, ἵνα παντες πιστευσωσιν δι' αὐτου. οὐκ ἦν ἐκεινος το φως, ἀλλ' ἵνα μαρτυρησῆ περι του φωτος.
8. οὗτοι δ' εἰσιν οἱ παρα την ὁδον· ὅπου σπειρεται ὁ λογος, και ὅταν ἀκουσωσιν, εὐθυς ἐρχεται ὁ Σατανας και αἶρει τον λογον τον ἐσπαρμενον [Perfect Passive Participle of σπειρω] εἰς αὐτους.
- \*9. And having gone out into the fields they preached so that the people would repent.
- \*10. His mercy is for [use εἰς] generations and generations to those who fear him.
11. According to the writings, there will be signs in the sun and stars, and on the earth suffering and need of the nations.
12. And they were bringing children to him so that he might touch them.

### Section B

- \*1. ὅς ἂν ἐν των τοιουτων παιδιων δεξηται ἐπι τῷ ὀνοματι μου, ἔμε δεχεται· και ὅς ἂν ἔμε δεχεται, οὐκ ἔμε δεχεται ἀλλὰ τον ἀποστειλαντα με.
- \*2. λεγει ἡ μητηρ αὐτου τοις διακονοις· Ὅ τι ἂν λεγῆ ὑμιν ποιησατε.
3. οἱ δε εἶπαν· Τί ἐτι ἔχομεν μαρτυριας χρειαν; αὐτοι γαρ ἠκουσαμεν ἀπο του στοματος αὐτου.
- \*4. και ἀπεστειλεν αὐτον εἰς οἶκον αὐτου λεγων· Μη εἰς την κωμην εἰσελθῆς.
5. και λεγει αὐτοις· Ἀγωμεν εἰς τας ἄλλας πολεις και κωμας, ἵνα και ἐκει κηρυξῶ· εἰς τουτο γαρ ἐξηλθον.
6. ὁ πιστευων εἰς τον υἱον ἔχει ζωην αἰωνιον· ὁ δε ἀρνουμενος τον υἱον οὐκ ὄψεται [irregular Future of ὄραω] ζωην, ἀλλ' ἡ ὀργη του θεου μενει ἐπ' αὐτῷ.
- \*7. ὁ μεν υἱος του ἀνθρωπου ὑπαγει καθως γεγραπται περι αὐτου, οὐαι δε τῷ ἀνθρωπῷ ἐκεινω ὅς ἂν ἦ ὁ ἐχθρος τῷ υἱῷ του ἀνθρωπου.
- \*8. ἐγὼ δε οὐ παρα ἀνθρωπου την μαρτυριαν λαμβανῶ, ἀλλὰ ταυτα λεγῶ ἵνα ὑμεις σωθητε.
9. The servants of God say 'Wisdom and honour and power and glory be (omit the verb to be) to the lamb.'
10. The promises of God and the covenant are salvation for this generation.

11. The leaders of Judea listened to his testimony until the end in order that they might accuse him.
- \*12. The servant asked his masters, 'What do you wish that I might do for you (pl.)?'

### Section C

**John 6.28-30** εἶπον οὖν πρὸς αὐτόν, Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; <sup>29</sup> ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. <sup>30</sup> εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;

# Using verbs

We have now learnt all of the basic forms and uses of verbs in Greek. However, there are a number of more unusual or particular uses that are worth looking at.

## 18.1 δύναμαι, καθημαι, κειμαι **AND** οίδα

These four verbs all describe states that can be thought of as arising from past situations. For example, if you are sitting now it is because you have sat down in the past. Similarly you know something now because you have learnt it in the past.

δύναμαι – I am able (to)

καθημαι – I sit

κειμαι – I lie

οίδα – I know

Therefore these verbs use the endings of the Perfect and Pluperfect tense for the Present and Past (Imperfect).

### KEY GRAMMAR

Present: Current state arising from past action  
– use Perfect endings

Past: Past state arising from action in further past  
– use Pluperfect endings

**Note:** the Past tense of these verbs is called their Imperfect (when, for example, you are parsing) because it describes an ongoing situation in the past (as opposed to the Aorist, which would more describe an action in the past).



- δυναμαι, καθημαι, κειμαι

These are deponent, and hence have the Middle endings.

Present			Imperfect		
δυνα-μαι	καθη-μαι	κει-μαι	ἐδυνα-μην	ἐκαθη-μην	ἐκει-μην
δυνα-σαι	καθη-σαι	κει-σαι	ἐδυνα-σο	ἐκαθη-σο	ἐκει-σο
δυνα-ται	καθη-ται	κει-ται	ἐδυνα-το	ἐκαθη-το	ἐκει-το
δυνα-μεθα	καθη-μεθα	κει-μεθα	ἐδυνα-μεθα	ἐκαθη-μεθα	ἐκει-μεθα
δυνα-σθε	καθη-σθε	κει-σθε	ἐδυνα-σθε	ἐκαθη-σθε	ἐκει-σθε
δυνα-νται	καθη-νται	κει-νται	ἐδυνα-ντο	ἐκαθη-ντο	ἐκει-ντο
Infinitives		δυνασθαι, καθησθαι, κεισθαι			
Participles		δυναμενος, καθημενος, κειμενος			

- οἶδα

This uses the Active endings.

Present	Imperfect
οἶδ-α	ἦδ-ειν
οἶδ-ας	ἦδ-εις
οἶδ-εν	ἦδ-ει
οἶδ-αμεν	ἦδ-ειμεν
οἶδ-ατε	ἦδ-ειτε
οἶδ-ασιν	ἦδ-εισαν

Infinitive	εἶδεναι
Participle	εἶδως <sup>1</sup>

### Hint

Some of the forms of οἶδα are easily confused with εἶδον the 2<sup>nd</sup> Aorist of ὄραω (I see).<sup>2</sup> Remember that there are no augments in the *other moods*.

	Indicative	Infinitive	Participle
I see – 2 <sup>nd</sup> Aorist <sup>3</sup>	εἶδον	ἰδειν	ἰδων
I know	ἦδειν (Imperfect)	εἶδεναι	εἶδως

<sup>1</sup> εἶδως declines like the perfect participle λελυκώς – feminine nominative singular εἶδουα, neuter nominative singular εἶδος, masculine and neuter stem εἶδοτ-.

<sup>2</sup> This because they are both in fact using parts of the same basic verb.

<sup>3</sup> Note also ἰδου meaning look!/behold! which is related to but not directly part of εἶδον (the actual Imperatives from εἶδον being ἰδε and ἰδετε).

## Examples

Jas. 2.14: μη δυναται ἡ πιστις σωσαι αὐτον; – Faith is not able to save him, is it?

Acts 2.34: εἶπεν ὁ κυριος τῷ κυριῷ μου· Καθου ἐκ δεξιων μου.

– The lord said to my lord, ‘Sit at my right.’

Matt. 28.6: οὐκ ἐστιν ὧδε, ἠγερθη γαρ καθως εἶπεν· δευτε ιδετε τον τοπον ὁπου ἐκειτο. – He is not here, for he has been raised just as he said; come see the place where he lay.

Rev. 4.2: εὐθεως ἐγενομην ἐν πνευματι, και ιδου θρονος ἐκειτο ἐν τῷ οὐρανῳ, και ἐπι τον θρονον καθημενος. – Immediately I was in the spirit, and behold a throne lying in heaven, and one sitting on the throne.

3 John 12: και ἡμεις δε μαρτυρουμεν, και οιδας ὅτι ἡ μαρτυρια ἡμων ἀληθης ἐστιν. – We also testify, and you know that our testimony is true.

2 Cor. 4.14: ειδοτες ὅτι ὁ ἐγειρας τον κυριον Ἰησουν και ἡμας συν Ἰησου ἐγερει. – Knowing that the one who raised the Lord Jesus will raise you also with Jesus.

## PRACTICE 18.1

## Parse

1. δυνανται	4. ἐκειτο	7. ιδειν
2. καθημενις	5. οιδατε	8. ιδων
3. δυνασθαι	6. ἠδειν	9. ειδως

## 18.2 USE OF INFINITIVES

We have already learnt the forms of the Infinitive, and the distinction between the Present and Aorist Infinitives. However, we have not yet studied carefully the different uses of the Infinitive in Greek – only noting that it is used as in English after certain verbs (e.g. θελω – I wish) and for purpose.

## 18.2.1 After certain verbs

An Infinitive often comes after the following verbs.<sup>4</sup>

δει <sup>5</sup>	It is (was) necessary	ἐξεστιν	It is lawful
δυναμαι	I am able	θελω	I wish
ἐστιν	It is	μελλω	I intend / am about (to)

<sup>4</sup> Plus, in fact, all verbs of ‘commanding’, telling someone *to do* something.

<sup>5</sup> The imperfect of δει is ἐδει (‘it was necessary’).

## Examples

Rev. 1.19: γραψον οὖν ἃ εἶδες καὶ ἃ εἰσιν καὶ ἃ μελλοῦσι γενεσθαι μετα ταυτα. – Therefore write what you see and what is and what is about to happen after these things.

Gal. 4.21: λεγετε μοι, οἱ ὑπο νομον θελοντες εἶναι, τον νομον οὐκ ἀκουετε; – Tell me, you who wish to be under the law, don't you listen to the law?

1 Cor. 10.23: παντα ἐξεστιν ἀλλ' οὐ παντα οἰκοδομει.

– Everything is permitted but not everything builds up.

## The 'subject' of an Infinitive

Often when these verbs are used with an Infinitive there is a 'second subject'.

For example, in the sentence 'I want the messenger to depart' the subject of the sentence is 'I'. But what is 'messenger'? From one point of view it is the object of 'I want', from another it is the subject of 'to depart'. There is a simple rule in Greek that any such 'subject of an Infinitive' goes in the accusative.<sup>6</sup>

- I want the messenger to depart – θελω τον ἀγγελον ἀπελθειν

### KEY GRAMMAR

The 'subject of an Infinitive' goes in the accusative

## Examples

Mark 8.31: δει τον υἱον του ἀνθρωπου πολλα παθειν. – The son of man must suffer greatly (lit: it is necessary the son of man to suffer greatly).

Rom. 16.19: θελω δε ὑμας σοφους εἶναι εἰς το ἀγαθον . . .

– I want you to be wise towards the good . . .

## Notes

- ἐξεστιν is irregular, in that when combined with an Infinitive the 'subject' of the Infinitive is normally in the dative, not the accusative. For example: Matt. 14.4: Οὐκ ἐξεστιν σοι ἔχειν αὐτην. – 'It is not lawful for you to have her.'
- When translating δει it is often sensible to rephrase 'it is necessary' (which you hardly ever say in English) to some form of 'must'. (N.B. there is no word in Greek for 'must' – δει is used instead).

<sup>6</sup> This may seem annoying ('If it is a type of subject, why not put it in the nominative?'), but it has the advantage of strictly reserving the nominative for the subject of the main verb in the sentence, which helps when trying to analyse a complicated sentence.

### 18.2.2 Result clauses

Greek expresses result very easily, simply by the word ὥστε and the Infinitive.

#### KEY GRAMMAR

ὥστε + Infinitive = result

- This is a little different from English, which uses an Indicative.
- Often there is a second subject, in which case it goes in the accusative.
- To get the meaning right you should first translate ὥστε as ‘with the result that’, but this sounds clumsy in English, so then you need to rephrase it, often using the English word ‘so’ or even just ‘and’.

Examples

Matt. 15.30-1: και ἔθεραπευσεν αὐτούς· ὥστε τον ὄχλον θαυμασαι.

– And he healed them, with the result that the crowd was amazed.  
(or ‘so the crowd was amazed’ or ‘and the crowd was amazed’).

Mark 15.5: ὁ δε Ἰησους οὐκετι οὐδεν ἀπεκριθη, ὥστε θαυμαζειν τον Πιλατον.

– But Jesus answered nothing further, with the result that Pilate was amazed. (or ‘so Pilate was amazed’ or ‘and Pilate was amazed’).

#### PRACTICE 18.2.1 AND 18.2.2

### Translate

1. θελω αὐτον γαμειν με.
2. δει διδασκαλον διδασκειν.
3. προσηλθεν ὥστε αὐτούς ὑπαγαγειν.
4. δυνασθε ἐσθιειν ἄρτον ἐν τῷ ἱερῷ;
5. φιλω την σοφιαν ὥστε ἀκουειν του διδασκαλου μου.

### 18.2.3 Purpose

As we have already learnt, purpose is expressed in Greek either by just using the Infinitive or by ἵνα plus the Subjunctive.

Examples

Jude 14: ἰδου ἦλθεν κυριος ... ποιησαι κρισιν κατα παντων.

– Behold, the Lord is coming . . . to execute (lit: do) judgement against all.

Mark 3.14-15: ἐποίησεν δωδεκα ἵνα ὧσιν μετ’ αὐτου και ἵνα ἀποστελλη αὐτούς κηρυσσειν και ἔχειν ἐξουσιαν ἐκβαλλειν τα δαιμονια.

– He made (the) twelve in order (for them) to be with him and so that he might send them to preach and to have authority to cast out the demons.

### 18.2.4 Articular Infinitive

The neuter singular of the article (το, το, του, τῷ) can be put in front of an Infinitive to make a noun denoting the activity of the verb, or the fact of that activity happening (this is called the *articular Infinitive*).

κρινειν – to judge → το κρινειν – (the activity of/the fact of) judging  
 ἐσθειν – to eat → το ἐσθειν – (the activity of/the fact of) eating

The *articular Infinitive* is mainly used with a preposition. The Infinitive itself does not decline, but the article does. The most common prepositions used with the articular Infinitive are:

δια + acc.	because of
μετα + acc.	after
εἰς + acc. <i>or</i> προς + acc.	with a view to / aiming at / leading to <sup>7</sup>
προ + gen.	before
ἐν + dat.	during / while

#### Examples

Jas. 4.2: οὐκ ἔχετε δια το μη αἰτεισθαι ὑμας.

– you do not have because you do not ask.

(lit: on account of the fact of you not asking)

Matt. 26.32: μετα δε το ἐγερθηαι με προαξω ὑμας εἰς την Γαλιλαιαν.

– after I have been raised I will go head of you into Galilee.

(lit: after the activity of me being raised)

2 Cor. 1.4: ὁ παρακαλων ἡμας ἐπι παση τη θλιψει ἡμων εἰς το δυνασθαι ἡμας παρακαλειν τους ἐν παση θλιψει. – the one encouraging us in all our suffering so that we might be able to encourage those who are in any suffering. (lit: with a view to the activity of us being able)

Gal. 2.12: προ του γαρ ἔλθειν τινας ἀπο Ἰακωβου μετα των ἐθνων συνησθιεν.

– for before some people came from James, he used to eat with the Gentiles. (lit: before the fact of some people coming)

Mark 4.4: και ἐγενετο ἐν τῷ σπειρειν ὃ μεν ἐπεσεν παρα την ὁδον.

– And as he sowed some fell alongside the path.

(lit: in the activity of sowing . . .)

<sup>7</sup> Alternatively, εἰς το + Infinitive and προς το + Infinitive can be thought of as a form of purpose clause. Indeed, there is another similar form – sometimes rather than just the Infinitive for purpose, του + Infinitive is used. Thus one can summarise the different ways of expressing purpose as follows.

*Either* 1. Infinitive: (i) alone, (ii) preceded by του, (iii) preceded by εἰς το / προς το  
 or 2. ἵνα + Subjunctive

## HALF-WAY PRACTICE

1. ἐδυναμεθα λεγειν αὐτω.
2. θελω ειδεναι τον θεον.
3. μετα το προσευχεσθαι ἐξηλθον ἐκ της συναγωγης.
4. ἡ χηρα ἦν πτωχη ὡστε μη ἔχειν πολλα.
5. ειδον οτι δει αὐτην ἀποθανειν.
6. οιδατε τας ἐπαγγελιας τας αἰωνιους;
7. ἠλθες προς το προσκυνησαι τω θεω;
8. οἱ μαθηται ἐφυγον ὡστε τους στρατιωτας μη εὔρειν μηδενα.
9. Did you know him?
10. Before sitting down they gave thanks.
11. They were so amazed that they worshipped him.
12. You must be a slave.

### 18.3 THIRD PERSON IMPERATIVES

We have already learnt the normal Imperatives – commands to ‘you’ (singular or plural). These are called 2<sup>nd</sup> person Imperatives. Now we need to learn the 3<sup>rd</sup> person Imperatives. These are quite rare. They mean ‘let him/her/it/them [untie]’ in the sense of ‘he/she/it/they should’ (**not** ‘allow them to’).

## KEY GRAMMAR

3<sup>rd</sup> person Imperatives =  
‘Let . . .’

The forms are as follows.

	Present Active	1 <sup>st</sup> Aorist Active	Present Middle or Passive	1 <sup>st</sup> Aorist Middle	Aorist Passive
Sing.	λυετω	λυσατω	ῥυεσθω	ῥυσασθω	λυθητω
Pl.	λυετωσαν	λυσατωσαν	ῥυεσθωσαν	ῥυσασθωσαν	λυθητωσαν

#### Notes

- The endings are distinctive: -τω/θω for 3<sup>rd</sup> sing., -τωσαν/-θωσαν for 3<sup>rd</sup> pl.
- The standard distinguishing marks are visible: -σα in the 1<sup>st</sup> Aorist Active and Middle, θ in the Aorist Passive.

## Examples

Mark 4.23: εἰ τις ἔχει ὠτα ἀκουεῖν ἀκουετω.

– If someone has ears to hear, he should hear!

Rom. 6.12: μὴ οὖν βασιλευετω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σωματι.

– Therefore sin should not reign in your mortal body.

## PRACTICE 18.3

## Translate

- |                              |                           |
|------------------------------|---------------------------|
| 1. μὴ λεγετω τῷ πονηρῷ.      | 4. προσκυνωμεν τῷ θεῷ.    |
| 2. ἔλθετω ἡ βασιλεία σου.    | 5. προσκυνειτωσαν τῷ θεῷ. |
| 3. δεῖ τὴν βασιλείαν ἔλθειν. | 6. τὰ δαιμονία ἐκβληθητω. |

## 18.4 PRINCIPAL PARTS

In the previous chapters we have learnt all the different parts of the verb. In the process we have seen that **endings** are perfectly regular, but various verbs have irregularities in their **stems** (beyond those which are just the result of the standard combinations of letters such as  $\pi + \sigma \rightarrow \psi$ ).

There is a standard format for presenting this information about **stems** called the ‘principal parts’ of the verb. This consists of six parts of the verb, from which all of the tenses and Voices can be constructed. In the reference section (pages 253–4), the principal parts of the common verbs that have irregularities in their stems are listed.

Look at page 253. There we see the following information about βαλλω.

Present	Future	Aorist Active	Perfect Active	Perfect Passive	Aorist Passive
βαλλω	βαλεω	ἔβαλον	βεβληκα	βεβλημαι	ἐβληθην

This tells us all that we need to know to work out all the forms of βαλλω, given that we know the standard endings (for λω) in the different tenses. For while you wouldn’t be able to work out that the Perfect Active of βαλλω is βεβληκα, once you know this you can just add the standard endings of λω in the Perfect to βεβληκα to form the Perfect of βαλλω.

Teachers differ as to how much they stress the importance of learning the principal parts of these common verbs – it is certainly very useful, but it is quite a chore. However, what is undoubtedly essential is being able to form the

different parts of the verb once you have been given the principal parts (whether from this list, or from a dictionary).

The way in which each one of the principal parts relates to a number of different parts of the verbs (and vice versa) is set out below.

Principal parts			All the parts of the verb	
Present Active	λυω	→	Present Active	λυω
			Imperfect Active	ἐλυον
			Present Middle/Passive	λυομαι
			Imperfect Middle/ Passive	ἐλυομην
Future Active	λυσω	→	Future Active	λυσω
			Future Middle	λυσομαι
Aorist Active	ἐλυσα	→	Aorist Active	ἐλυσα
			Aorist Middle	ἐλυσαμην
Perfect Active	λελυκα	→	Perfect Active	λελυκα
			Pluperfect Active	(ἐ)λελυκειν
Perfect Middle/ Passive	λελυμαι	→	Perfect Middle/Passive	λελυμαι
			Pluperfect Middle/ Passive	ἐλελυμην
Aorist Passive	ἐλυθην	→	Aorist Passive	ἐλυθην
			Future Passive	λυθησομαι

### Example

- βαλλω is given as:

Present	Future	Aorist Active	Perfect Active	Perfect Passive	Aorist Passive
βαλλω	βαλεω	έβαλον	βεβληκα	βεβλημαι	έβληθην



βαλλω		the 1 <sup>st</sup> sing. Imperfect Passive is	ἐβαλλομην
βαλεω <sup>8</sup>	tells you	the 2 <sup>nd</sup> plural Future Active is	βαλειτε
έβαλον	that, for example,	the 3 <sup>rd</sup> sing. Aorist Active is (and -ov ending points out that it has a 2 <sup>nd</sup> Aorist)	έβαλεν
βεβληκα		the Perfect participle is	βεβληκως
βεβλημαι		the 3 <sup>rd</sup> plural Perfect Passive is	βεβληνται
έβληθην		the 1 <sup>st</sup> plural Future Passive is	βληθησομεθα

- Imagine you need to translate οί έπι την γην την καλην σπαρεντες. (Mark 4.20)

You guess from the context that the final word is something to do with σπειρω (I sow). You look up the principal parts of σπειρω and find the sixth form is έσπαρην. This tells you that the Aorist Passive participle will be σπαρεις (declined like λυθεις; no augment for the participle, and the principal part has told you that it, unusually, does not have a θ). Given this, you can see that σπαρεντες is the masc. nom. plural of the Aorist Passive participle of σπειρω. Hence the phrase means, ‘the ones having been sown on the good soil’.

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**PRACTICE 18.4**
**Translate**

- |                     |                                       |
|---------------------|---------------------------------------|
| 1. ήρθησαν.         | 4. σωσεις τον έσχηκοτα δαιμονιον;     |
| 2. πολλα ειληφαμεν. | 5. οί αρχιερεις ειληφασιν τας γραφας. |
| 3. ηκουσα το ρηθεν. | 6. ειδον ανεωγμενον ουρανον.          |
- 

**18.5 ASPECT AND TIME IN TENSES**

As we have learnt the different moods and tenses we have encountered the ideas of time and aspect. Now it is time to look again at what is meant by the tenses. The student should be aware that the degree to which Greek tense is primarily about aspect or primarily about time is a matter of some dispute among scholars. It is perhaps fair to say that traditionally tense as been seen as being mainly about time, but more recently there has been a reassessment of this, stressing aspect. The learner is best to follow the famous Greek proverb ‘moderation in all things’ (μηδεν άγαν) and to understand both the time and

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<sup>8</sup> Thus the future of βαλλω is βαλεω using the -εω endings, which is what one would expect in the Future of a liquid verbs (Chapter 11, section 11.2). Thus ‘I will throw’ will be βαλω.

the aspect side of the tenses, and to be suspicious of those saying it is all of one or all of the other.

The building blocks of an understanding of tenses can be summarised as follows.

- Three time distinctions: future, present, past
- Three ‘aspects’: process – the action is in progress
  - undefined – the action is considered in itself, without reference to continuation or completion
  - completed – the action is completed
- The tenses function differently in the different moods
  - Indicatives – time and aspect
  - Participles – relative time (relative to the main verb)
  - Other moods – aspect only

	Indicative			Participles	Imperative Infinitive Subjunctive
Present	Present	+	Process (or Undefined)	Simultaneous	Process
Future	Future	+	Undefined	–	–
Imperfect	Past	+	Process	–	–
Aorist	Past	+	Undefined	Sequence	Undefined
Perfect	(Present)	+	Completed	–	–

## Notes

- The meaning of the participles is closely related to that of the other moods – action is normally *simultaneous* with the main verb because it is seen as an ongoing *process*, and action is prior to the main verb in *sequence* because it is seen as an action with an *undefined* relationship to the main verb. However, thinking in terms of being simultaneous or in sequence tends to make it easier for beginners to make a start on reading the New Testament.
- There are occasions when the time element of the Indicative seems to be absent and aspect dominates (e.g. Rom. 3.23: πάντες γὰρ ἥμαρτον. – ἥμαρτον is Aorist here, but clearly this does not mean ‘for all sinned on one particular occasion in the past’ but rather ‘for all sin’ – a general, ‘undefined’ statement). However, normally time (*alongside* aspect) is very important to tense in the Indicative.
- The augment marks out past time – hence it occurs in the Imperfect and Aorist *in the Indicative only*.

## VOCAB FOR CHAPTER 18

A host of extra adjectives

ἄξιος (41) – worthy

\*δεξιός (54) – right (hand)

\*δυνατός (32) – powerful, capable, able

ἐλευθερός (23) – free

\*ἔσχατος (52) – last, least

\*ἰκανός (39) – sufficient

ἰσχυρός (29) – strong

λευκός (25) – white, bright

\*λοιπός (55) – remaining

\*μεσός (58) – middle

νεός (23) – new, young

\*ὀλίγος (40) – small, little (pl. few)

πλουσιός (28) – rich

πνευματικός (26) – spiritual

\*φιλος (29) – loved, friendly, friend

A couple more nouns

\*μαρτυς, μαρτυρός, ὁ (35) – witness

\*μισθός (29) – pay, wages

\*σταυρός (27) – cross

Some more verbs

αὐξανῶ (23) – I grow

καθαρίζω (31) – I make/declare clean

\*καθίζω (46) – I cause to sit down

\*δυναμαι (210) – I can, I am able

\*καθημαι (91) – I sit (down)

κειμαι (24) – I lie, recline

\*οἶδα (318) – I know

παρειμι (24) – I am present

In a category of its own

\*ὥστε + Infinitive (83) – with the result that

A number of words with an α prefix to make them negative

\*ἄδικῶ (28) – I do wrong

ἀδικία (25) – wrongdoing

\*καθαρός (27) – clean, pure

\*ἄκαθαρός (32) – impure, unclean<sup>9</sup>

ἄπιστος (23) – unbelieving, faithless<sup>9</sup>

## Word helps

axiom, dexterity, dynamic, eschatology, leukaemia, Mesopotamia, neologism/Neolithic, oligarchy, plutocratic, pneumatic, philosophy/philanthropic, martyr, auktion, cathartic/Katharine, cathedral.

## Exercises

### Section A

- ὁ Χριστός ὁ βασιλεὺς Ἰσραὴλ καταβῆναι νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἰδῶμεν καὶ πιστευσῶμεν.
- καὶ ἔλεγον· Οὐχ οὗτος ἐστὶν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;

<sup>9</sup> Note: compound adjectives only occur with the masculine endings (for masculine and feminine) or the neuter.

- \*3. ὁ δε Ἰησους εἶπεν αὐτοῖς· Οὐκ οἶδατε τί αἰτεισθε. δυνασθε πειν το ποτηριον ὃ ἐγὼ πινω ἢ το βαπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθηναί;
- \*4. ὁ ἀφ' ἑαυτου λαλων ζητει την δοξαν την ἰδιαν· ὁ δε ζητων την δοξαν του πεμψαντος αὐτον οὗτος ἀληθης ἐστιν και ἀδικια ἐν αὐτῷ οὐκ ἐστιν.
- \*5. Τότε ὁ Ἰησους εἶπεν τοῖς μαθηταῖς αὐτοῦ· Εἰ τις θελεῖ ὀπισω μου ἔλθειν, ἀρνησασθῶ ἑαυτον και ἄρατῶ τον σταυρον αὐτου και ἀκολουθειτω μοι.
6. και Μαρια θεωρεῖ δυο ἀγγελους ἐν λευκοῖς καθιζομενους, ἕνα προς τη κεφαλη και ἕνα προς τοῖς ποσιν, ὅπου ἐκειτο το σωμα του Ἰησου.
7. λεγοντες δε φωνη μεγαλη εἶπαν· Ἄξιον ἐστιν το ἄρνιον καθημενον ἐπι τῷ θρονῷ ἐν δεξιᾷ του θεου λαβειν την δυναμιν και σοφιαν και τιμην και δοξαν.
- \*8. ὁ μεν οὖν κυριος Ἰησους μετα το λαλησαι αὐτοῖς ἀνεβη εἰς τον οὐρανον και ἐκαθητο ἐκ δεξιῶν του θεου.
- \*9. Blessed are the pure in heart, because they will see God.
10. The power of God was there with a view to healing the sick and cleansing those with unclean spirits.
11. We are working now in order to read the New Testament.
12. Our knowledge is growing with the result that we are able to learn from the writings: first, the gospel according to Mark.

## Section B

1. πορευθεντες δε μαθετε τί ἐστιν· Δει τον υἱον του ἀνθρωπου πολλα παθειν.
- \*2. και παλιν ἠρξάτο διδασκειν παρα την θαλασσαν· και συναγεται προς αὐτον ὄχλος πολυς, ὥστε αὐτον εἰς πλοιον ἐμβαντα καθησθαι ἐν τη θαλασσῃ, και πας ὁ ὄχλος προς την θαλασσαν ἐπι της γης ἦσαν.<sup>10</sup>
- \*3. δυναμεις και σημεια ἐποίησεν δι' αὐτου ὁ θεος ἐν μεσῷ ὑμων καθως αὐτοι οἶδατε.
4. ὁ θεριζων [harvester/reaper] μισθον λαμβανει και συναγει καρπον εἰς ζωνν αἰωνιον, ἵνα ὁ σπειρων ὅπου χαρη και ὁ θεριζων.
- \*5. ἐνδυσασθε το ἱματιον το καθαρον προς το δυνασθαι εἶναι μετα του βασιλεως και των φιλων αὐτου.

<sup>10</sup> You would expect to have the singular ἦν here agreeing with ὄχλος but in fact Mark 4.1 has the plural, presumably because the crowd is thought of as many individuals.

6. οἱ δε ἄρχιερεῖς καὶ πάντες οἱ λοιποὶ ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ ἀποκτείνειν αὐτόν, καὶ οὐχ ἠήρισκον.
7. καὶ ἐν τῷ κατηγορεῖσθαι αὐτόν ὑπο τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.<sup>11</sup>
8. ὁ δε Ἑρωδῆς ἰδὼν τὸν Ἰησοῦν ἐχαρή [*irreg. Aorist 3<sup>rd</sup> sing. of χαίρω*], ἦν γὰρ ἐξ ἰκανῶν χρόνων θελὼν ἰδεῖν αὐτόν δια τὸ ἀκούειν περὶ αὐτοῦ καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινομένου.
9. It is necessary that servants of God be spiritual, worthy, and capable, free from impure desire, not new in the faith, and not unfaithful.
- \*10. He is treating you unjustly with the result that you are not able to receive your wages.
- \*11. For do you rich not have homes for the purpose of eating and drinking in?
12. The strong, because they are free, are able to sit and eat with the unclean nations.

### Section C

**Matthew 6.9-13** Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου·<sup>10</sup> ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·<sup>11</sup> Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον [*for today, for the coming day*] δὸς [*give!*] ἡμῖν σήμερον·<sup>12</sup> καὶ ἄφες [*forgive, ἀφιημι*] ἡμῖν τὰ ὀφειλήματα [*debts, from ὀφείλω*] ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν [*ἀφιημι*] τοῖς ὀφειλέταις [*debtors*] ἡμῶν·<sup>13</sup> καὶ μὴ εἰσενέγκῃς [*εἰσφέρω = εἰς+φέρω*] ἡμᾶς εἰς πειρασμόν [*time of testing*], ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

<sup>11</sup> You would expect ἀπεκριθῆ since ἀποκρίνομαι is a Passive deponent in the Aorist (see Chapter 15, section 15.7). However, seven times in the New Testament it does occur in the Aorist Middle (as opposed to 195 times in the Aorist Passive).

# Extra verbs

## 19.1 -μι VERBS

The -μι verbs (so called because they end in -μι in their 1<sup>st</sup> singular Present Indicative Active) are a separate class of verbs from the normal -ω verbs (e.g. λυω). The bad news is that their full pattern is awkward to learn. The good news, however, is that only three of them are common, and you don't need to be able to form them yourself, only to recognise and translate them.



Matt. 27.60: και ἐθήκεν αὐτο ἐν τῷ καινῷ αὐτοῦ μνημειῷ.

– and he placed it in his new tomb.

Acts 20.35: μακαριον ἐστιν μαλλον διδοναι ἢ λαμβανειν.

– It is more blessed to give than to receive.

Rev. 3.20: ἰδου ἐστηκα ἐπι την θυραν και κρουω.

– Behold, I stand at the door and knock.

### 19.1.1 Characteristics of -μι verbs

The essential feature of -μι verbs is that they use a different, longer stem in the Present (and thus also for the Imperfect) than for the rest of the verb (compare λυω, where the one stem λυ- is used throughout). It is crucial to recognise which of the two stems a particular occurrence of a -μι verb is using.

The Three -μι Verbs	Verbal Stem	Present Stem (for Present and Imperfect)
τιθημι    I place	θε	τιθε
διδωμι    I give	δο	διδο
ἵστημι    I cause to stand	στα	ἵστα

## Note

The Present stem is formed from the verbal stem by a form of reduplication – the first consonant is repeated (or an ‘h’ sound for those beginning with vowels or  $\sigma$ ) together with an  $\iota$ . Note the difference between this and proper reduplication (for the Perfect) which uses an  $\epsilon$  vowel.

### KEY GRAMMAR

In  $-\mu\iota$  verbs the Present stem is longer than the verbal stem

## 19.1.2 Parsing $-\mu\iota$ verbs – the survival guide

The endings of the  $-\mu\iota$  verbs are slightly different from those of  $\lambda\upsilon\omega$ . They are discussed more in the next section. However, they are similar enough to those of  $\lambda\upsilon\omega$  that their person and number are normally recognisable, as is their voice (the context will often supply this as well). Hence the key issue in parsing is identifying tense. Fortunately, once you grasp the pattern that the changing stems form, the tense can easily be deduced without attention to the endings.

Present stem	Present
Present stem + augment	Imperfect
Verbal stem + $\sigma$ suffix	Future Indicative (or 1 <sup>st</sup> Aorist other mood)
Verbal stem + augment + $\sigma$ suffix	1 <sup>st</sup> Aorist Active Indicative
Verbal stem + augment	2 <sup>nd</sup> Aorist Active Indicative
Verbal stem	2 <sup>nd</sup> Aorist Active other mood
Verbal stem + $\theta^1$	Aorist Passive
Verbal stem + $\theta\eta\sigma^1$	Future Passive
Reduplicated verbal stem	Perfect

## Notes

- $\delta\iota\delta\omega\mu\iota$  and  $\tau\iota\theta\eta\mu\iota$  both use a 1<sup>st</sup> Aorist in the Indicative, and a 2<sup>nd</sup> Aorist in the other moods. Thus, verbal stem plus  $\sigma$  must be the Future Indicative (since there are no 1<sup>st</sup> Aorist other moods). For  $\acute{\iota}\sigma\tau\eta\mu\iota$ , where there is a 1<sup>st</sup> Aorist in the other moods, the Future Indicative has to be distinguished by its endings, which are always the same as the Future Indicative of  $\lambda\upsilon\omega$ .

<sup>1</sup> The Aorist Passive of  $\tau\iota\theta\eta\mu\iota$  should be  $\acute{\epsilon}\theta\epsilon\theta\eta\nu$ , the  $\theta$  for the Aorist Passive added to the verbal stem  $\theta\epsilon$ . However, to avoid two  $\theta$  on the run, this was written as  $\acute{\epsilon}\tau\epsilon\theta\eta\nu$  etc. Similarly the Future Passive is  $\tau\epsilon\theta\eta\sigma\omicron\mu\alpha\iota$ .

- The reduplication in the Perfect is proper reduplication with an ε: δεδο-, τεθε-, ἔστα-.

### Examples

τιθετε	– Present stem	– Present	– you place
ἔθηκεν	– Verbal stem + ε	– 2 <sup>nd</sup> Aorist Indicative	– she placed
τιθεναι	– Present stem	– Present	– to place (Infinitive)
θειναι	– Verbal stem	– 2 <sup>nd</sup> Aorist other mood	– to place (Infinitive)
δεδοται	– reduplication	– Perfect	– it has been given
ίστας	– Present stem	– Present	– standing (participle)
στας	– Verbal stem	– 2 <sup>nd</sup> Aorist other mood	– having stood (participle)
δωσετε	– Verbal stem + σ	– Future Indicative	– you will give
ἔστησεν	– Verbal stem + ε + σ	– 1 <sup>st</sup> Aorist Indicative	– he stood

### PRACTICE 19.1.2

### Which tense are the following?

(Have an intelligent guess at the rest of the parsing as well.)

- |            |              |                 |
|------------|--------------|-----------------|
| 1. ἔδωκεν  | 5. τεθησεται | 9. ἴστησιν      |
| 2. ἐδιδου  | 6. διδωσιν   | 10. σταθησονται |
| 3. δεδοται | 7. θωμεν     | 11. στησατε     |
| 4. τιθεμεν | 8. δοντας    | 12. ἔστησατε    |

### Examples

John 2.10: και λεγει αὐτω· Πας ἀνθρωπος πρωτον τον καλον οἶνον  
τιθησιν ...

– And he said to him, ‘Every person puts (out) the fine wine first . . .’

Matt. 12.18: θησω το πνευμα μου ἐπ’ αὐτον. – I will place my spirit on him.

John 19.19: ἐγραψεν δε και τιτλον ὁ Πιλατος και ἔθηκεν ἐπι του σταυρου.

– Pilate also wrote a notice and placed (it) on the cross.

2 Tim. 1.11: εἰς ὃ ἔτεθην ἐγὼ κηρυξ και ἀποστολος και διδασκαλος.

– for which I was appointed a herald, and apostle and teacher.



Eph. 1.22: και αὐτον ἔδωκεν κεφαλὴν ὑπὲρ παντὰ τῆ ἐκκλησίᾳ. – and he gave him as head (or ‘made him head’) over all things for the church.

Mark 4.11: ἔλεγεν αὐτοῖς· Ὑμῖν τὸ μυστήριον δεδοται τῆς βασιλείας τοῦ θεοῦ. – He said to them, ‘The secret of the kingdom of God has been given to you’.

Matt. 20.18: και ὁ υἱὸς τοῦ ἀνθρώπου παραδοθησεται τοῖς ἀρχιερεῦσιν ...  
– And the son of man will be handed over to the chief priests . . .

2 Pet. 3.15: καθὼς και ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεισάν αὐτῷ σοφίαν ἐγράψεν ὑμῖν. – Just as our beloved brother Paul also wrote to you according to the wisdom given to him.

### 19.1.3 The meaning of ἵστημι

ἵστημι is basically a transitive verb (i.e. one which can take an object) meaning ‘I cause to stand’ or ‘I stand something up.’ However, particular tenses of ἵστημι are used to convey an intransitive meaning (i.e. one which cannot take an object) – ‘I stand (myself) up.’ The full pattern is as follows:

If you want . . .			Then use . . .	
Transitive:	Present	I cause to stand	Present Active	ἵστημι
	Future	I will cause to stand	Future Active	στησῶ †
	Past	I caused to stand	1 <sup>st</sup> Aorist Active	ἔστησα †
Intransitive:	Present	I stand	Perfect Active	ἔστηκα †
	Future	I will stand	Future Middle	στησομαι †
	Past	I stood	Either 2 <sup>nd</sup> Aorist	ἔστην
			Active	
		or AoristPassive	ἔσταθην †	

#### Notes

- Forms marked † conjugate identically to the corresponding part of λῶω.
- Since the Perfect Active is used for a Present intransitive meaning, the Pluperfect Active (εἰστήκειν †) is used for an Imperfect intransitive meaning.
- Since ἵστημι has both a 1<sup>st</sup> and 2<sup>nd</sup> Aorist, watch the forms of the participles (and the other moods) – ἵστας (Present participle), στησας (σ suffix – 1<sup>st</sup> Aorist participle – transitive), στας (no suffix – 2<sup>nd</sup> Aorist participle – intransitive).

## Examples

Transitive:

Mark 9.36: και λαβων παιδιον ἕστησεν αὐτο ἐν μεσῶ αὐτῶν.

– And he took a child and stood him in their midst.

Matt. 25.33: και στησει τα μεν προβατα ἐκ δεξιῶν αὐτου ...

– and he will stand (or ‘put’) the sheep on his right ...

Intransitive:

Matt. 20.32: και στας ὁ Ἰησους ἐφώνησαν αὐτοὺς και εἶπεν ...

– And Jesus stood still (lit: ‘having stood’) and called them and said ...

2 Cor. 1.24: συνεργοι ἐσμεν της χαρας ὑμων· τη γαρ πιστει ἕστηκατε.

– We are fellow-workers of your joy, because you stand in the faith.

### 19.1.4 The pattern of endings

It is not necessary to learn all of the endings of the -μι verbs. In practice the endings are similar enough to those of λυω that if you understand the principle of the Present and verbal stems, you should be able to recognise the forms. However, for completeness the Present and Aorist endings are given below (more detail on the -μι verbs can be found on pages 265–8).

**Note:** Basically, the three different -μι verbs have the same endings, but with a different vowel dominating – ε for τιθημι, α for ἵστημι and ο for δίδωμι.

Present Active					
Indicative			Subjunctive		
τιθημι	ἵστημι	δίδωμι	τιθῶ	ἵστω	δίδω
τιθῆς	ἵσθῆς	δίδως	τιθῆς	ἵσθῆς	δίδως
τιθησι(ν)	ἵστησι(ν)	δίδωσι(ν)	τιθῆ	ἵσθῆ	δίδω
τιθεμεν	ἵσταμεν	δίδομεν	τιθῶμεν	ἵστώμεν	δίδωμεν
τιθετε	ἵστατε	δίδοτε	τιθῆτε	ἵσθῆτε	δίδωτε
τιθεασι(ν)	ἵστασι(ν)	δίδοασι(ν)	τιθῶσι(ν)	ἵστώσι(ν)	δίδωσι(ν)
Imperative			Infinitive		
τιθει	ἵστη	δίδου	τιθῆναι	ἵσταναι	δίδοναι
τιθετω	ἵστατω	δίδοτω	Participle		
τιθετε	ἵστατε	δίδοτε	τιθεις -εισα- εν, stem τιθεντ-		
τιθετωσαν	ἵστατωσαν	δίδοτωσαν	ἵστας -ασα, -αν, stem ἵσταντ-		
			διδους -ουσα -ον, stem διδοντ-		

### Aorist Active

**Indicative** – 1<sup>st</sup> Aorists ἐθήκα, ἐστήκα, ἐδώκα (conjugates regularly).  
 – ἴστημι also has intransitive 2<sup>nd</sup> Aorist, ἐστήην (endings as ἔλυθην).  
**Other moods** – As in the Present but using the verbal stem (i.e. missing the initial τι, δι or ι), except 2<sup>nd</sup> sing. Imperative which are θεε, στηθι, δος and Infinitives θειναι, στηναι, δουναι.

#### 19.1.5 Other similar verbs

There are a few other verbs which share some of the same characteristics as these three ‘proper’ -μι verbs.

**ἵημι** (literally ‘send’ but only found in compounds such as ἀφιημι – I leave, forgive, dismiss, and συνιημι – I understand). This follows the same pattern as τιθημι with the Present stem ἱε and verbal stem ἱέ.

**Verbs in -υμι** (such as δεικνυμι – I show, ἀπολλυμι – I destroy, ῥηγνυμι – I break). These have -υμι verb endings in the Present tense (with the υ vowel dominating), but then use an altered stem for the other tenses along with the normal λυω endings (see the principal parts on page 253 for the details).

**φημι (I say)** This only appears in the following Indicative Active forms: Present: φημι, I say; φησιν, he says; φασιν, they say; Imperfect: ἔφη, he said.

**εἶμι (I am)** If you look back at the Present of εἶμι (Chapter 5, section 5.3) you will see that it has some similarities with the Present of the -μι verbs.

#### Examples

Luke 5.21: τίς δυναταὶ ἁμαρτίας ἀφειναι εἰ μὴ ὁ μόνος ὁ θεός;

– Who is able to forgive sins except God alone?

Rev. 2.4: ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγαπὴν σου τὴν πρώτην ἀφηκες.

– But I have (this) against you that you abandoned your first love.

Matt. 4.7: ἔφη αὐτῷ ὁ Ἰησοῦς: Πάλιν γεγραπταὶ ...

– Jesus said to him, ‘Again it is written . . .’

Jas. 2.18: δειξον μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ σοὶ δειξῶ ἐκ τῶν ἔργων μου τὴν πίστιν. – Show me your faith without works, and I will show you my faith through my works.

## HALF-WAY PRACTICE

1. διδοασιν τον μισθον αυτων τοις στρατιωταις.
2. ο Ιησους ανεστησεν τον νεκρον.
3. εστημεν μετα του κυριου επι τω ορει.
4. αφεντες ουκ υπεστρεψαν.
5. εφη οτι εστηκεν εκει.
6. ... εως αν θω τους εχθρους σου υπο των ποδων σου.
7. δος μοι τον αρτον της ζωης.
8. στας ο αποστολος εκηρυσσεν τω οχλω.
9. They handed over the teaching to the elders.
10. He made the sick man stand up in the synagogue.
11. After she had dismissed the crowd she began to pray.
12. While he was giving them the wine, he taught them.

## 19.2 αω AND οω VERBS

There are two other groups of contracting verbs similar to the -εω group (e.g. φιλεω). These follow the same general pattern as the -εω verbs, but the short α or ο at the end of their stems undergo slightly different contractions.

## KEY GRAMMAR

Present and Imperfect – Contractions take place  
Other tenses – Short vowel lengthens<sup>2</sup>

	-εω φιλεω – I love	-αω τιμαω – I honour	-οω πληρωω – I fulfil
Present and Imperfect	ε + ε → ει  ε + ο → ου ε + diphthong or long vowel drops out	α + ε or η → α  α + any ο → ω α + any ι → α	ο + short vowel or ου → ου ο + long vowel → ω ο + any ι → οι
Other tenses	ε becomes η	α becomes η	ο becomes ω

<sup>2</sup> Really, contractions occur when the α, ε, or ο is followed by a vowel (as in the Present and Imperfect), lengthening when followed by a consonant (as in the other tenses).

## Notes

- The Present Infinitives of -αω and -οω verbs behave as if the Infinitive ending is -εν not -ειν, hence τιμάν and πληρουν.
- In the 3<sup>rd</sup> Sing. Imperfect Active Indicative of -εω, -αω and -οω verbs the ‘optional ν’ was not used. Thus the ending is ε giving: ἐφιλει, ἐτιμα, ἐπληρου.
- A few -εω verbs keep the ε in the other tenses e.g. καλεσω.

## Examples

- |                                 |                                      |
|---------------------------------|--------------------------------------|
| • ἐφιλει – He was loving        | • τιμησω – I will honour             |
| • πεφιλημαι – I have been loved | • πληροι – It is fulfilling          |
| • ἐτιμα – She was honouring     | • πληρουται – It is being fulfilled  |
| • τιμας – You are honouring     | • πεπληρωται – It has been fulfilled |

2 Thes. 2.1: ἐρωτωμεν δε υ̅μας, ἀδελφοι, ... – We ask you, brothers,

Eph. 6.2: τιμα τον πατερα σου και την μητερα – Honour your father and mother.

Gal. 2:20: ζω δε ου̅κετι ἐγω, ζη δε ἐν ἐμοι Χριστος· ὁ δε νυν ζω ἐν σαρκι, ἐν πιστει ζω τη του υ̅ιου του θεου του ἀγαπησαντος με και παραδοντος ἐαυτον ὑ̅περ ἐμου.

– It is no longer I who live, but Christ lives in me. What I now live in flesh I live by faith in the son of God who loved (lit: ‘the one having loved’) me and handed himself over for me.

Matt. 12.16-17: και ἐπετιμησεν αὐτοις ἵνα μη φανερον αὐτον ποιησωσιν, ἵνα πληρωθη το ῥηθην δια Ἡσαϊου του προφητου ...

– And he rebuked them so that they would not make him known, in order that what was spoken through Isaiah the prophet might be fulfilled . . .

1 Tim. 3.16: ὃς ἐφανερωθη ἐν σαρκι, ἐδικαιωθη ἐν πνευματι ...

– who was revealed in flesh, justified in spirit . . .

## PRACTICE 19.2

### Parse

- |                 |               |                |
|-----------------|---------------|----------------|
| 1. πλαναται     | 5. μισησεις   | 9. ἠρωτησεν    |
| 2. πεπληρωμενος | 6. ἀγαπαν     | 10. τιμας      |
| 3. ζω           | 7. ἐνικησαν   | 11. σταυρουται |
| 4. ἐδικαιουν    | 8. τιμησουσιν | 12. πεινα      |

## VOCAB FOR CHAPTER 19

-μι verbs

\*διδωμι (415) – I give

ἀποδιδωμι (48) – I give away

\*παραδιδωμι (119) – I hand over,  
entrust

\*ἵστημι (155) – I cause to stand, stand

\*ἀνιστημι (108) – I raise

παριστημι (41) – I place beside

\*τιθημι (100) – I put, place

ἐπιτιθημι (39) – I put, place upon

ἀφημι (143) – I leave, forgive, dismiss

\*συνιημι (26) – I understand

\*ἀπολλυμι (90) – I ruin, destroy<sup>7</sup>

δεικνυμι (33) – I point out, show

πιμπλημι (24) – I fulfil

φημι (66) – I say

-αω verbs

\*ἀγαπαω (143) – I love

\*γεννωω (97) – I bear (beget)<sup>3</sup>

διψαω (16) – I thirst (for)

\*ἔρωταω (63) – I ask<sup>4</sup>

ἐπερωταω (56) – I ask (for)<sup>4</sup>

\*ζαω (140) – I live<sup>5</sup>

ἰαομαι (26) – I heal<sup>6</sup>

κοπιαω (23) – I labour

νικαω (28) – I overcome

πειναω (23) – I hunger

\*πλαναω (39) – I deceive, lead astray

\*τιμαω (21) – I honour, value

ἐπιτιμαω (29) – I rebuke

(plus ὁραω which we learnt in Chapter 11 because it has the 2<sup>nd</sup> Aorist εἶδον)

-οω verbs

δικαιοω (39) – I justify

\*πληρωω (86) – I fulfil, fill, complete

\*σταυρωω (46) – I crucify

τελειωω (23) – I accomplish, complete

\*φανερωω (49) – I reveal, make  
known

## Word helps

donate/donor, stand, thesis/antithesis, affirm/euphemism, dipsomania, pediatrics/psychiatry, Nike™, planet, Timothy, indict, pleroma/plenary, teleology.

<sup>3</sup> In the Passive γεννωω means ‘I am born’.

<sup>4</sup> Like αἰτεω (Chapter 6), ἐρωταω and its compounds are followed by a double accusative – both the person asked and what is asked for occur in the accusative.

<sup>5</sup> ζαω behaves differently from other -αω verbs, contracting to an η rather than an α. Thus, for example, the Present Infinitive is ζην not ζαν.

<sup>6</sup> In the ‘other tenses’ (Future, Aorist and Perfect) the α in ἰαομαι remains an α rather than becoming an η. Thus, for example, the Future is ἰασομαι.

<sup>7</sup> The Middle of ἀπολλυμι (ἀπολλυμαι) means ‘I perish.’

## Exercises

### Section A

- \*1. και αφεντες τον πατερα αυτων Ζεβεδαιον εν τω πλοιω μετα των άλλων απηλθον οπισω αυτου.
- \*2. ο δε αποκριθεις ειπεν αυτοις· Δοτε αυτοις υμεις φαγειν.
  - 3. μακαριοι οι πεινωντες και διψωντες την δικαιοσυνην.
- \*4. ο δε ποιων την αληθειαν ερχεται προς το φως, ινα φανερωθη αυτου τα εργα.
- \*5. ... ινα παντες τιμωσι τον υιον καθως τιμωσι τον πατερα. ο μη τιμων τον υιον ου τιμα τον πατερα τον πεμψαντα αυτον.
  - 6. ειπεν αυτοις ο Ίησους· Ίεγω ειμι ο αρτος της ζωης· ο ερχομενος προς εμε ου μη πειναση, και ο πιστευων εις εμε ου μη διψηση.
- \*7. τουτο δε εστιν το θελημα του πεμψαντος με, ινα παν ο δεδωκεν μοι μη απολεσω εξ αυτου, αλλα αναστησω αυτο εν τη εσχατη ημερα.
  - 8. ουτος ακουσας οτι Ίησους ηκει εκ της Ιουδαιας εις την Γαλιλαιαν απηλθεν προς αυτον και ηρωτα ινα καταβη και ιασηται αυτου τον υιον, ημελλεν γαρ αποθνησκειν.
- \*9. After he perished, he rose again.
- 10. A strong man will win – he labours and lives to win.
- \*11. He asked where she was born.
- 12. We have led them astray from the path; who can justify us?

### Section B

- 1. αγαπητοι, αγαπωμεν αλληλους, οτι η αγαπη εκ του θεου εστιν, και πας ο αγαπων εκ του θεου γεγεννηται και γινωσκει τον θεον.
- 2. μετα τουτο ειδως ο Ίησους οτι ηδη παντα τετελεσται, ινα πληρωθη η γραφη, λεγει· Διψω.
- \*3. και ενεδυσαν αυτον τα ιματια αυτου και απηγαγον [=απ-αγω] αυτον εις το σταυρωσαι αυτον.
- \*4. οι δε ειπαν αυτω· Δος ημιν ινα εις σου εκ δεξιων και εις εξ αριστερων [*left*] καθισωμεν εν τη δοξη σου.
- \*5. τι ουν ποιησει ο κυριος του αμπελωνος; ελευσεται και απολεσει τους διακονους και δωσει τον αμπελωνα αλλοις.
- \*6. ο δε Ίησους προσεκαλεσατο αυτους λεγων· ΊΑφετε τα παιδια ερχεσθαι προς με· των γαρ τοιουτων εστιν η βασιλεια του θεου.
- 7. εντολην καινην διδωμι υμιν, ινα αγαπατε αλληλους· καθως ηγαπησα υμας ινα και υμεις αγαπατε αλληλους.
- \*8. εν τω λαλειν τους μαθητας αυτος ο Ίησους εστη εν μεσω αυτων και λεγει αυτοις· Ειρηνη υμιν.
- \*9. He knows to give good things in order to honour his friends.

10. The child, filled with wisdom, said [*use φημι*], ‘I am standing where you left me.’
- \*11. His promise was fulfilled and he appeared standing before me.
12. He placed his hands on the sick child with the result that the child was healed.

### Section C

**Mark 3.24-30** καὶ ἐὰν βασιλεία ἐφ’ ἑαυτὴν μερισθῆ [μερίζω = *divide*], οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη.<sup>25</sup> καὶ ἐὰν οἰκία ἐφ’ ἑαυτὴν μερισθῆ, οὐ δυνήσεται ἢ οἰκία ἐκείνη σταθῆναι.<sup>26</sup> καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στήναι ἀλλὰ τέλος ἔχει.<sup>27</sup> ἀλλ’ οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι [διαρπαζω = *plunder*], ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.<sup>28</sup> Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα [sins] καὶ αἱ βλασφημίαι [blasphemies] ὅσα ἐὰν βλασφημήσωσιν.<sup>29</sup> ὃς δ’ ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν [forgiveness] εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος [guilty] ἐστὶν αἰωνίου ἁμαρτήματος.<sup>30</sup> ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.



# Final pieces

## 20.1 CONDITIONS

Conditional sentences (those containing an ‘if’) are basically intuitive – you have been translating senses with εἰ (‘if’) in them since Chapter 5. However, it is possible to classify conditional sentences into a number of different groups, each with further sub-groups, with ever tighter definitions of exactly what is conveyed. This can be of some value, although a book on the *elements* of New Testament Greek is not the place for this level of detail. Furthermore, such analysis can be counter-productive, since sometimes it is rather doubtful whether writers were using conditionals quite so precisely. However, it is worth learning a little more about conditional sentences.

### 20.1.1 The basic conditional sentence<sup>1</sup>

Any conditional sentence has two parts:

	<i>Protasis</i> – the ‘if’ clause	<i>Apodosis</i> – the ‘then’ clause
Gal. 5.18:	εἰ δε πνευματι ἄγεσθε if you are led by the spirit	οὐκ ἔστε ὑπο νομον you are not under law

The logic of any conditional sentence is:

If the Protasis is true, then the Apodosis is true.<sup>2</sup>

- E.g. ‘If you like Greek (then) you are wise.’

When your teacher says this sentence, it conveys nothing about whether you do or don’t like Greek. What it conveys is that (in the teacher’s opinion) *IF* it is true that you like Greek *THEN* it is automatically true that you are wise.

<sup>1</sup> Sometimes called a fulfilled conditional or an ‘assumed true’ conditional.

<sup>2</sup> Strictly speaking we should say ‘then the apodosis follows’, since the apodosis is not always a statement that can be true or not. For example, it could be a command: ‘If you like Greek, buy this book’ means if the protasis is true (‘you like Greek’), then the apodosis follows (‘you should buy this book’).

These conditional sentences are expressed in Greek simply by the use of the word εἰ corresponding to the English ‘if’, as you have been doing since Chapter 5.

### 20.1.2 Two variations on the basic conditional

There are two ways in which Greek alters the basic conditional sentence to give a different flavour.

#### (a) Indefinite conditions (ἐάν + Subjunctive)

Sometimes Greek will use ἐάν + Subjunctive rather than εἰ + Indicative in the protasis. In such a condition, it is still the case that *IF* the protasis is true *THEN* the apodosis follows. However, the Subjunctive conveys the sense that there is something ‘indefinite’, not completely defined, about the protasis.<sup>3</sup>

Often this indefiniteness is merely because the condition speaks about the future, which is by definition somewhat undefined, and thus this whole group of conditions are often called ‘future conditions’.

- E.g. ‘If you like Greek, you will learn it.’

However, sometimes, ἐάν + Subjunctive is used to highlight the fact that the protasis is indefinite because it addresses a generic situation, without a particular occasion being in mind.

- E.g. ‘If someone enjoys rules and patterns, they like Greek.’

(The speaker does not have a particular person or occasion in mind – it is a generalised statement.)

#### (b) ‘Contrary to fact’ conditions (ἄν in apodosis)

Sometimes Greek will put the word ἄν in the apodosis. In such a condition, it is still the case that *IF* the protasis is true *THEN* the apodosis follows. However, the writer is deliberately expressing that they believe that the protasis is not true. These conditions are sometimes called ‘unfulfilled conditions’.

- E.g. ‘If you had liked Greek, you would have learnt it.’

<sup>3</sup> Useful parallels can be drawn between these indefinite conditions and indefinite clauses (Chapter 17, section 17.3.1). Indefinite clauses can be seen as normal (definite) clauses to which ἄν + Subjunctive are added to express the indefiniteness.

*Definite:* ὅτε ἐσθίεις – when you eat – ὅτε (when) + Indicative.

*Indefinite:* ὅταν ἐσθίης – whenever you eat – ὅταν (=ὅτε + ἄν) + Subjunctive – suggesting a level of indefiniteness; a generic situation, not a particular occasion.

Similarly with conditions the basic form is (a) εἰ + Indicative, but one can use (b) ἐάν (=εἰ + ἄν) + Subjunctive to suggest a level of indefiniteness.

Here the speaker is saying two things: (1) that if you like Greek you will learn it (a basic condition) and (2) that you didn't like Greek (the force of the ἄν).<sup>4</sup>

## Hint

In English, *contrary to fact conditions* have the word 'would' in the *apodosis*.

### 20.1.3 The form of conditionals in Greek

	Protasis	Apodosis
Basic conditions	εἰ + Indicative	Any mood or tense
Indefinite conditions	ἐάν + Subjunctive	Any mood or tense
'Contrary to fact' conditions	εἰ + Indicative <sup>5</sup>	ἄν + Indicative <sup>5</sup>

The key principles of conditional sentences can be summarised thus:

## KEY GRAMMAR

Protasis:	εἰ + Indicative = If ἐάν + Subjunctive = If ( <i>future/generalised/hypothetical</i> )
Apodosis:	ἄν = Would ( <i>protasis seen as untrue</i> )

#### Examples

##### Basic conditions (fulfilled)

Gal. 3.29: εἰ δε ὑμεῖς Χριστου, ἄρα του Ἀβρααμ σπερμα ἐστε.

– If you are Christ's, then you are Abraham's offspring.

1 Cor. 8.3: εἰ δε τις ἀγαπα τον θεον, οὗτος ἐγνωσται ὑπ' αὐτου.

– If someone loves God, he is known by him.

Luke 23.37: εἰ συ εἶ ὁ βασιλευς των Ἰουδαιων, σωσον σεαυτον.

– If you are the king of Israel, save yourself!

Luke 11.19: εἰ δε ἐγω ἐν Βεελζεβουλ ἐκβαλλω τα δαιμονια, οἱ υἱοι ὑμων ἐν τίνι ἐκβαλλουσιν; – If I cast out demons by Beelzeboul, by whom do your sons cast them out?

<sup>4</sup> Being precise, the 'contrary to fact' condition does not convey that the protasis is false, but only that the speaker thinks that it is false. E.g. Luke 7.39: οὗτος εἰ ἦν προφητης, ἐγινωσκεν ἄν ... 'If this man were a prophet he would know. . .'. The speaker thinks that Jesus is not a prophet, but the author of the gospel may well think that he is.

<sup>5</sup> In both the protasis and apodosis the Imperfect is used for references to present time, and the Aorist for references to past time. Note also that if the protasis of an 'contrary to fact' condition is negative μη is used (strangely, given the verb is in the Indicative).

Indefinite conditions

Matt. 9.21: ἐάν μόνον ἀψωμαι τοῦ ἱματιοῦ αὐτοῦ, σωθησομαι.

– If only I touch his cloak, I will be saved.

John 14.14: ἐάν τι αἰτήσητε με ἐν τῷ ὀνόματι μου, ἐγὼ ποιήσω.

– If you ask me for anything in my name, I will do it.

1 Cor. 14.14: ἐάν γὰρ προσευχωμαι γλῶσση, τὸ πνεῦμα μου προσευχεται.

– because if I pray in a tongue, my spirit prays.

1 John 2.15: ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν

αὐτῷ. – If someone loves the world, the love of the father is not in him.

Unfulfilled conditions

John 5.46: εἰ γὰρ ἐπιστευετε Μωϋσει, ἐπιστευετε ἂν ἐμοί.

– For if you believed Moses, you would believe me.

1 Cor. 2.8: εἰ γὰρ ἐγνώσαν, οὐκ ἂν τὸν κυριὸν τῆς δόξης ἐσταύρωσαν.

– For if they had known, they would not have crucified the lord of glory.

Heb. 8.4: εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς.

– Therefore if he were on earth, he would not even be a priest.

## PRACTICE 20.1

## Translate

1. εἰ φιλεῖς τὸν θεόν, σοφός εἶ.
2. εἰ ἤκουσεν οὐκ ἂν ἀπεθάνεν.
3. ἐάν ὁ βασιλεὺς ἐξέλθῃ, οἱ δούλοι ἀπολυθήσονται.
4. εἰ τὸ εὐαγγέλιον κηρυσσεται, χαίρετε.
5. εἰ ἀκαθαροὶ ἡμεν, οὐκ ἂν ἐν τῷ ἱερῷ ἐκαθημεθα.
6. ἐάν ἐγὼ δώσω σοι, δώσεις οὖν σὺ ἄλλοις;

## 20.2 THE GENITIVE ABSOLUTE



Mark 14.17: καὶ ὄψιας γενομένης ἔρχεται μετὰ τῶν δωδεκά.

– When it was evening, he comes (came) with the twelve.

(lit: ‘evening having happened’)

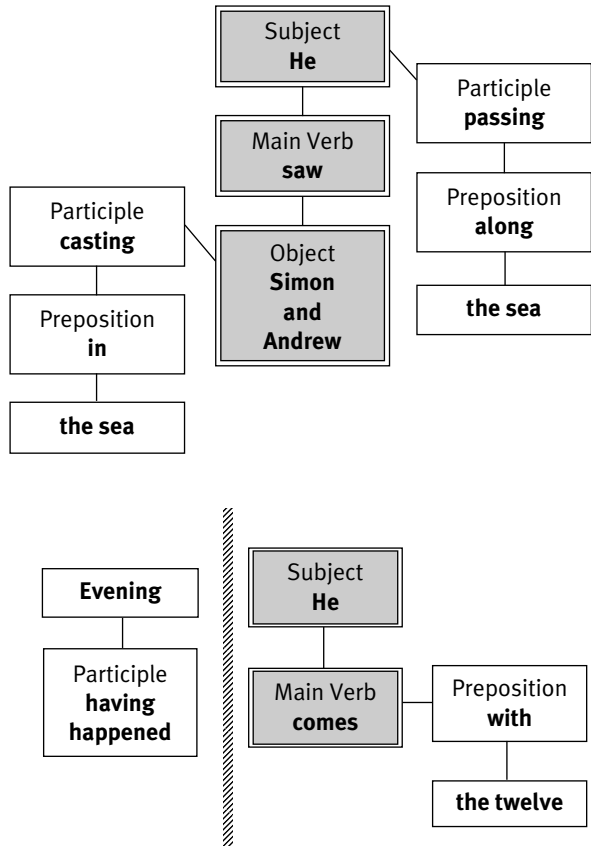
Here the word evening ὄψια is in the genitive, and γενομένης (Aorist participle of γίνομαι – ‘having happened’) is gen. fem. sing. to agree with it. But why is ὄψια in the genitive? It is not a possessor, nor is it governed by a preposition. What place does it have in the sentence? It is not subject or object. This is an example of a particular construction using participles called the *genitive absolute*.

The genitive absolute is a noun with a participle agreeing with it which is ‘separated off’ from the rest of the sentence (this is what ‘absolute’ means, from the Latin *ab-solutus* – ‘separated off’ – it has nothing to do with ‘absolutely’). This separation is in meaning – the noun does not have a place in the main sentence – which is then expressed by the noun and participle occurring in the genitive (which makes sure you can’t confuse them with the subject or object of the main sentence).

Up to now, you have been able to represent every sentence, however complex, by a map of interconnected units, based round a skeleton of subject, verb and (normally) object. For example, the sentence ‘While he was passing along the sea, he saw Simon and Andrew casting (nets) in the sea’ (Mark 1.28) could be represented in the diagram on this page.

Here the main sentence is shaded grey, and all the rest of the sentence connects to it, and hence the *case* of the other pieces of the sentence can be determined: ‘passing’ agrees with ‘he’, the subject of the sentence, and so is nominative; ‘casting’ agrees with ‘Simon and Andrew’, the object of the sentence, and so is accusative.

However, if we take our example from Mark 14.17: ‘Evening having happened, he comes with the twelve’, the diagram would look rather different, for there is no connection between ‘evening having happened’ and ‘he comes with the twelve’. Thus, ‘evening having happened’ is a ‘separated-off’ clause, which does not connect to the main sentence.



Therefore in Greek it will be a genitive absolute, and thus ‘evening’ and ‘having happened’ will be in the genitive.<sup>6</sup>

### Hint

- Genitive absolutes normally occur at the beginning of sentences – so if the first word in a sentence is in the genitive, ‘think genitive absolute’.
- Very often genitive absolutes give some ‘background information’, such as the time or circumstances at which something happened.

### Examples

Mark 14.66: καὶ ὄντος τοῦ Πέτρου κατὰ ἐν τῇ αὐλῇ ἔρχεται μίαν τῶν παιδισκῶν.

– While Peter was below in the Hall, one of the servant-girls came.

Matt. 26.21: καὶ ἐσθιοντῶν αὐτῶν εἶπεν· Ἄμην λέγω ὑμῖν ...

– While they were eating, Jesus said, ‘Amen I say to you. . .’

Rom. 5.13: ἁμαρτία δὲ οὐκ ἐλλογείται μη ὄντος νομοῦ.

– Sin is not counted when there is no law.

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### HALF-WAY PRACTICE

1. ἔλθοντος δεῦρο Ἰησοῦ οἱ διδασκαλοὶ ἐθαυμαζόν.
  2. εἰ γὰρ ἐβλεπόν ἐπιστεῦον ἄν.
  3. τοῦ δε βασιλεως ἀποθανόντος ἦλθον εἰς τὴν Γαλιλαίαν.
  4. ἡμέρας γενομένης ἐλάλει τῷ ὄχλῳ.
  5. ἔαν τὰ δαιμονία ἐκβληθῇ εὐχαριστήσομεν.
  6. τοῦ γὰρ λόγου κηρυσσομένου οἱ ἀκούοντες ἐπιστεῦσαν.
  7. αὐτοῦ δε ὄντος ἁγίου πάντες ἐφοβούντο.
  8. εἰ ὁ νόμος οὐκ ἐδόθη, οὐκ ἄν ἐγνώσαν τὴν ἁμαρτίαν.
  9. As she came in the angel said to her, ‘. . .’
  10. If he is holy he will worship God.
  11. If it were day we would not be afraid.
  12. When he had been raised everyone was amazed.
- 

<sup>6</sup> In the Greek of the time this rule was breaking down, and we will often find a genitive absolute used when the noun involved does in fact turn up elsewhere in the sentence, but the use of a genitive absolute avoids creating a rather complex sentence. E.g. Mark 9.28: καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ’ ἴδιαν ἐπηρώτων αὐτόν . . . – ‘And as he was going into a house his disciples asked him privately . . .’ Here εἰσελθόντος could have been made to agree with the αὐτόν but the use of the genitive absolute breaks the sentence into smaller blocks, making it easier to understand.

### 20.3 PERIPHRASTICS

As we already know, Greek forms tenses by adding suffixes and prefixes to the verb, while English forms them by adding auxiliary words (e.g. I was going – ἦγον). However, Greek does upon occasion use a construction similar to English using an auxiliary word plus a participle. This is called a periphrastic construction.<sup>7</sup>

Tense	Periphrastic Construction
Present	Present of εἶμι + Present participle
Imperfect	Imperfect of εἶμι + Present participle
Future	Future of εἶμι + Present participle
Perfect	Present of εἶμι + Perfect participle
Pluperfect <sup>8</sup>	Imperfect of εἶμι + Perfect participle
Future Perfect <sup>8</sup>	Future of εἶμι + Perfect participle

In Classical Greek the periphrastic constructions emphasised the continuous force of the participle (either continuous occurrence – Present participle, or the continuation of the completed state – Perfect participle). This is why the Aorist participle is never used in periphrastic constructions. However, it is doubtful that any such emphasis is present in the periphrastic constructions in the New Testament, and for two reasons. First, as Greek developed from the Classical period to the New Testament period, this emphasis seems to have waned. Second, in Aramaic, Imperfects are always expressed using a periphrastic construction, and this idiom may have influenced the occurrences in the New Testament writings.

#### Examples

Mark 2.18: ἦσαν οἱ μαθηταὶ Ἰωαννοῦ καὶ οἱ Φαρισαῖοι νηστευόντες.

– The disciples of John and the Pharisees were fasting.

Eph. 2.5: χάριτι ἔστε σεσωσμένοι – By grace you have been saved.

2 John 12: ... ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾖ.

– ... in order that our joy might be complete.

(Note: here the periphrastic uses the Present Subjunctive of εἶμι after ἵνα.)

<sup>7</sup> The name derives from περι (around, about) and φράζω (I explain), since they explain their meaning in a round-about fashion.

<sup>8</sup> English 'equivalents': Pluperfect 'I had loosened'; Future Perfect 'I will have loosened'.

## PRACTICE 20.3

## Translate

1. ὁ διδασκαλος ἦν καθημενος μετ' αὐτῶν.
2. ἐν τῷ προφητῇ ἐστὶν γεγραμμενον.
3. καὶ ἦν Ἰωσηφ ἐνδεδυμενος καλον ἱματιον.
4. τιμωμενος δε ἐσται ὁ προφητης.

## 20.4 COMPARISON AND FORMATION OF ADJECTIVES AND ADVERBS

From any adjective you can form a corresponding adverb, and from an adjective or adverb, you can form two variants – the comparative and the superlative.

As in English, there is a pattern by which these are normally formed, but some of the more common adjectives and adverbs have irregular forms. There is a further slight variation – if the last letter of the adjective or adverb's stem is short, *ω* is used as the joining vowel in the comparative and superlative, while if it is long or a diphthong, *ο* is used.

For example: σοφος has a short vowel at the end of the stem: σοφ-  
δικαιος has a diphthong at the end of the stem: δικαι-

		Example	
		Short Vowel	Long Vowel or Diphthong
Adjective	wise	σοφος	δικαιος
Comparative adjective	wiser, more wise	σοφ <u>ω</u> τερος	δικαι <u>ο</u> τερος
Superlative adjective	wisest, most/very wise	σοφ <u>ω</u> τατος	δικαι <u>ο</u> τατος
Adverb	wisely	σοφως	δικαιως
Comparative adverb	more wisely	σοφ <u>ω</u> τερον	δικαι <u>ο</u> τερον
Superlative adverb	most/very wisely	σοφ <u>ω</u> τατα	δικαι <u>ο</u> τατα

### Common irregular forms

#### Adjectives

ἀγαθος	good	→	κρεισ <u>ω</u> ν	better	
κακος	bad	→	χειρ <u>ω</u> ν	worse	
μεγας	great	→	μειζ <u>ω</u> ν	greater	
πολυς	much	→	πλει <u>ω</u> ν	more	
μικρος	small	→	μικρο <u>τε</u> ρος	smaller	→ ἑλα <u>χι</u> στος smallest



Adjective		Adverbs		
ἀγαθος	good	→ εὖ	well	
Unused root		→ μαλλον	more	→ μαλιστα most
πολύς	much	→ πολλά	greatly	

## Notes

- We learnt in Chapter 12, section 12.4 that comparison is expressed in Greek either by a genitive or by the use of the word ἤ with the second noun in the same case as the first.
- μαλλον is the *adverb* ‘more’ (qualifying a verb), while πλειων is the *adjective* ‘more’ (qualifying a noun).
- The superlative was gradually falling out of use, and often the comparative was used in its place.

## Hint

It is helpful to remember that words ending in -ως are adverbs. You should now understand how the forms καλως, ὁμοιως and οὕτως, which you learnt earlier, have been formed from καλος, ὁμοιος and οὗτος.

## Examples

- ἄξιως – in a worthy manner
- παντως – by all means
- ὀντως – really
- πρωτως – for the first time

Mark 1.32: ἔφερον προς αὐτον παντας τους κακως ἔχοντας.

– They were bringing to him all those who were sick  
(lit: the ones ‘having badly’).

Mark 5.23: λεγων ὅτι Το θυγατριον μου ἐσχατως ἔχει.

– saying, ‘My daughter is dying’ (lit: has finally).

1 Cor. 7.40: μακαριωτερα δε ἐστιν ἐαν οὕτως μεινη.

– She is more blessed if she remains as she is (lit: thus).

## PRACTICE 20.4

## Parse

- |               |                |             |
|---------------|----------------|-------------|
| 1. ἀγιωτατα   | 3. κακωτερου   | 5. μειζοντα |
| 2. ἐλαχιστοις | 4. πονηροτατοι | 6. ἱκανως   |

## 20.5 THE OPTATIVE

In Classical Greek there was a sixth mood, called the optative, which is best thought of as an even less certain form of the subjunctive. However, by the New Testament period its use was rare, except among those writers trying to imitate the style of writing of the past (cf. non-deponent use of the Middle – Chapter 15, section 15.6.1). It does occur, though, in a famous phrase of Paul – μη γένοιτο – ‘may it not be!’

The optative was used:

1. For wishes
2. For indirect questions (i.e. questions within reported speech).

The optatives were formed in a similar way to subjunctives, but rather than being marked out by a long η or ω, they have the diphthongs οι or αι.

### Examples

Rom. 6.1-2: ἐπιμενωμεν τη ἀμαρτια, ἵνα ἡ χάρις πλεοναση; μη γένοιτο.

– Should we remain in sin in order that grace abounds? By no means!

Luke 1.38: γένοιτο μοι κατὰ τὸ ῥῆμα σου.

– May it be to me according to your word.

## VOCAB FOR CHAPTER 20

Important adverbs, comparatives and superlatives

\*ἀληθῶς (18) – truly

\*ἐλαχιστος (14) – smallest

εὖ (5) – well

\*κρείσσω (19) – better

μαλιστα (12) – most of all

\*μαλλον (81) – more, rather

\*μικρον (16) – a little, a short time

\*μικρος (46) – small

χειρων (11) – worse

A final few more nouns

\*ζῶον (23) – living thing

\*θυσιαστηριον (23) – altar

ποιμην, ποιμενος, ὄ (18) – shepherd

and verbs

θεαομαι (22) – I see, look at

\*καυχαομαι (37) – I boast

\*μνησκειν (23) + gen. –

I remember

νιπτω (17) – I wash

### Word helps

euphemism/eulogy/euthanasia, microscope/omicron, zoo, theatre, mnemonic.

## Exercises

### Section A

- \*1. και τοτε εαν τις υμιν ειπη· Ἴδε ὡδε ὁ Χριστος, Ἴδε ἐκει, μη πιστευετε.
- \*2. και προελθων μικρον ἐπιπτεν ἐπι της γης και προσηυχετο ινα ει δυνατον εστιν παρελθῃ ἀπ' αὐτου ἡ ὥρα.
- \*3. ἀπεκριθη Ἰησους· Ἄμην ἄμην λεγω σοι, εαν μη τις γεννηθῃ ἐξ ὕδατος και πνευματος, οὐ δυναται εἰσελθειν εἰς την βασιλειαν του θεου.
4. μετα ταυτα εὑρισκει αὐτον ὁ Ἰησους ἐν τῷ ἱερῷ και ειπεν αὐτῷ· Ἴδε ὑγιης [*well*] γεγονας, μηκετι ἁμαρτανε, ινα μη χειρον σοι τι γενηται.
5. ὁ γαρ πατηρ φιλει τον υἱον και παντα δεικνυσιν αὐτῷ ἃ αὐτος ποιει, και μειζονα τουτων δειξει αὐτῷ ἔργα, ινα ὑμεις θαυμαζητε.
6. ἐγω δε ἔχω την μαρτυριαν μειζονα του Ἰωαννου· τα γαρ ἔργα ἃ δεδωκεν μοι ὁ πατηρ ινα τελειωσω αὐτα, αὐτα τα ἔργα ἃ ποιω μαρτυρει περι ἐμου ὅτι ὁ πατηρ με ἀπεσταλκεν.
- \*7. και ἐθαυμαζον ἐπι τη διδαχῃ αὐτου ἐτι μαλλον· ἦν γαρ διδασκων αὐτους ὡς ἐξουσιαν ἔχων και οὐχ ὡς οἱ γραμματεις.
8. και γενομενου σαββατου ἠρξαστο διδασκειν ἐν τη συναγωγῃ, και πολλοι ἀκουοντες ἐθαυμασαν λεγοντες· Ποθεν τουτῶ ταυτα, και τίς ἡ σοφια, και αἱ δυναμεις τοιαυται δια των χειρων αὐτου γινομεναι;
9. Let us remember the shepherd of our souls.
10. If the son makes you free, you will be truly [*really*] free.
- \*11. He was teaching [*use periphrastic*] them about love for the least of the brothers and for all living things.
12. Will I crucify again the one who washed me from sin? May it never be!

### Section B

1. ἦσαν δε τινες των γραμματεων ἐκει καθημενοι και λογιζομενοι ἐν ταις καρδιαις αὐτων.
- \*2. εαν ἐγω μαρτυρω περι ἐμαυτου, ἡ μαρτυρια μου οὐκ εστιν ἀληθης.
3. Ἐγω εἰμι ὁ ποιμην ὁ καλος και εὐ γινωσκω τα ἐμα και γινωσκει με τα ἐμα.
4. και ἐθεασαμεθα την δοξαν αὐτου και μιμησκομεθα μαλιστα του κυριου της δοξης νιπτοντος τους ποδας ἡμων.
- \*5. αὐτῆ ἐγεργησεται ἐν τη κρισει μετα των ἀνδρων της γενεας ταυτης και κατακρινεῖ [*κατα + κρινω = I condemn*] αὐτους, ὅτι ἦλθεν ἀκουσαι την σοφίαν του βασιλεως, και ἴδου πλειον του βασιλεως ὡδε.
- \*6. Ἐγενετο δε ἐν τῷ βαπτισθῆναι ἀπαντα τον λαον και Ἰησου βαπτισθεντος και προσευχομενου ἀνεωχθῆναι τον οὐρανον.

- \*7. και ἔρχεται το τρίτον και λεγει αὐτοῖς· Καθευδετε το λοιπον; ἦλθεν ἡ ὥρα, ἴδου παραδιδοται ὁ υἱος του ἀνθρωπου εις τας χειρας των ἁμαρτωλων.
8. ἐὰν οὖν προσφερῆς τι ἐπὶ το θυσιαστηριον και μνησθῆς ἐκεῖ ὅτι ὁ ἀδελφος σου ἔχει τι κατα σου, ὑποστρεφε εὐθὺς προς αὐτον και ἐρωτα ειρηνην.
- \*9. If we live, it is better to live well and to love one another.
10. When the shepherds had arrived, they saw the sleeping child.
- \*11. He who has given you all things in Christ, will he not also give you his love?
- \*12. I have a beautiful and very wise wife.

### Section C

**1 Corinthians 13.1-3** Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς [brass] ἠχῶν [ἤχρω *be noisy*] ἢ κύμβαλον [cymbal] ἀλαλάζον [ἀλαλαζω *clang*]. <sup>2</sup> καὶ ἐὰν ἔχω προφητείαν [prophecy] καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάναι [μεθιστημι *remove*], ἀγάπην δὲ μὴ ἔχω, οὐθέν [=οὐδεν] εἰμι. <sup>3</sup> κἂν ψωμίσω [feed, give away] πάντα τὰ ὑπάρχοντά μου καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυχήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι [ὠφелеω *gain, profit, benefit*]

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χαιρε·  
 νυν γαρ οἶδας την γλωσσαν των Ἑλληνων.  
 το βιβλιον ἦν κακον και το ἔργον μεγα,  
 ἄλλα τετελειωται· συ νενικηκας.  
 ὀλιγον δε μισθον μιμησκου δουναι τῷ διδασκαλῷ σου,  
 τοτε ὑπαγαγων ἀναγνω την καινην διαθηκην.

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## Going further

The aim of this book was: ‘To help you learn enough Greek to read the New Testament.’ If you have completed the twenty chapters, have a reasonable (not perfect) grasp of their main points, and have practised with the sentences and passages along the way, then you have reached this goal. All you now need is more practice. To begin with you will find reading the New Testament quite slow, but soon your reading will become faster and more fluent, and far more enjoyable.

There are a wide variety of tools designed to help you become more fluent and reference works that provide more depth than has been possible in this book. I list some of these below grouped into various categories. Remember, though, your goal was not to be able to progress to more complicated Greek books, but to read the New Testament. So do that – make a start today! And if at all possible, don’t read alone – find a couple of others who will join you. That way you can encourage each other, and what you have forgotten someone else will probably have remembered, so you will go much faster. Quite quickly you will find the commonly occurring vocabulary and grammar becomes very familiar, allowing you to focus your energies on the more unusual or complicated words and phrases. Enjoy it!

### The basics

**A Copy of the Greek New Testament** – You will need one of these. Older copies may have a slightly different text owing to developments in textual criticism. The best option is probably the United Bible Society’s (4<sup>th</sup> edn) *The Greek New Testament* (Stuttgart: Deutsche Bibelgesellschaft, 2001). The other possibility is the *Novum Testamentum Graece* (27<sup>th</sup> edn, 2001) also from the Deutsche Bibelgesellschaft (known as Nestle-Aland after the names of its editors). These two give the same text, but differ in the ‘apparatus’ (notes) they give for textual criticism.

**A Dictionary** – The dictionary at the back of this book lists only the most common words in the New Testament. As you start to read, you will encounter

others, so you will need a dictionary (or 'lexicon'). There are various available, but for a relatively cheap, easy-to-use dictionary try W.C. Trenchard's *A Concise Dictionary of the New Testament* (Cambridge: Cambridge University Press, 2003). The standard dictionary for scholarly work (far more detailed but also more expensive, and more bulky) is *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* edited by F.W. Danker (and others) (Chicago: University of Chicago Press, 3rd edn, 2000). Some editions of the United Bible Society's Greek text come with a dictionary in the back, which can also be very useful.

## Helps

There are all sorts of books produced to help you read the Greek New Testament.

**Verse-by-verse helps** – These comment on each verse in order for you not to need to keep searching through reference works, which makes them ideal companions when reading. S. Kubo's *A Reader's Greek-English Lexicon of the New Testament* (Grand Rapids, MI: Zondervan, 1975) focuses on vocabulary, while M. Zerwick and M. Grosvenor's *A Grammatical Analysis New Testament* (Rome: Editrice Pontificio Istituto Biblico, 5th edn, 1996) also parses unusual grammatical forms. Into this category also come *interlinears*, where the Greek text is given on one line, and an English translation below. These can be useful, but do little to help you *understand* the Greek.

**Vocab-builders** – These categorise Greek words in various ways to help you expand your working vocabulary as easily and as memorably as possible. Current options include B.M. Metzger's *Lexical Aids for Students of New Testament Greek* (Grand Rapids, MI: Baker Books, 3rd edn, 1993) and W.C. Trenchard's *The Student's Complete Vocabulary Guide to the Greek New Testament* (Grand Rapids, MI: Zondervan, 1997).

**Analytical dictionaries** – These list every form that occurs in the New Testament, and tells you what basic word it has come from (e.g. it would list ἐλυσσάν and not just λυω). Current options include those by B. and T. Friberg, W.D. Mounce and W.J. Pershbacher.

## Further reference tools

You may want to look at a more detailed analysis of **Greek grammar**. For this D.B. Wallace's *Greek Grammar Beyond the Basics* (Grand Rapids, MI: Zondervan, 2000) is good but daunting (he has produced a shorter version called *The Basics of New Testament Syntax* [Grand Rapids, MI: Zondervan, 2000]). An older standard is *A Greek Grammar of the New Testament and Other Early Christian*

*Literature* edited by F. Blass and A. Debrunner (translated by R. Funk) (Chicago: University of Chicago Press, 1961).

A **Greek concordance** can be useful – some quote the word's usage in English (such as the one by J.R. Kohlenberger III), others quote it in Greek (such as the one by W.F. Moulton, A.S. Geden, H.K. Moulton, and I.H. Marshall).

## **New skills**

You may want learn about **textual criticism** – the process by which our printed modern texts of the Greek New Testament are produced from the many ancient copies we have. On this see *The Text of the New Testament* either by K. and B. Aland (Grand Rapids, MI: Eerdmans, 2nd edn, 1996) or by B.M. Metzger (Oxford: Oxford University Press, 3rd edn, 1992) (whose *A Textual Commentary on the Greek New Testament* [Stuttgart: Deutsche Bibelgesellschaft, 2nd edn, 1995] is also very useful, commenting on all the most important passages).

If you are going on in academic work, you may need to learn to use **Greek accents**. For this see D.A. Carson's *Greek Accents: A Student's Manual* (Grand Rapids, MI: Baker Books, 1985).

## **Computers**

There are a growing number of useful computer tools for Greek, in particular *Bibleworks* and *Gramcord*, both of which allow you to conduct extensive investigations and searches for grammatical constructions or occurrences of particular words. The Internet contains a constantly expanding range of information and resources – links can be found on this book's website: [www.nt-greek.net](http://www.nt-greek.net).

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# Comparative English grammar

## Why a section on English grammar?

The aim of this textbook is to help you learn Greek, not English. You already know English perfectly well and are already using English grammar all the time. However, many readers will be using English grammar implicitly, without realising it, because many people today learn English without any focus on formal grammar. Whether this matters or not is a moot point and not an argument to be gone into here. However, it can be unfortunate when you start to learn a foreign language, particularly a language like Greek whose structure and grammar are actually very similar to English. Often Greek grammar is best explained by reference to English. For example, Greek sentences have subjects and objects just as English does. If you already understand what a subject and an object is (from English), then all you need to learn about Greek is that the subject is put in the *nominative* case and the object in the *accusative* case. This explanation does not work, though, if you have never met the terms ‘subject’ and ‘object’ before. In these situations it can be helpful first to understand what ‘subject’ and ‘object’ are in English, and then to learn how they are pressed in Greek. This is why there is a section on English grammar in a Greek textbook.

## How to use this guide

This guide does not intend to give an overview of English grammar. Rather, it contains explanations of English grammar that may help with your learning of the Greek covered in this book. You may wish to read through the whole of this guide, to familiarise yourself with the grammatical terminology used, and the aspects of English grammar that are highlighted. However, the guide is intended to be a reference tool – at various points within Chapters 1–20 you will be referred to the appropriate part of this guide. For example, when in Chapter 2 you meet the idea of subjects and objects in Greek, you are referred to section 3 of this guide, which explains subjects and objects in English. In a similar way, when grammatical terms occur in the index, they refer both to



where they are taught in Greek and to where the English parallel is given in this guide.

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### 1. The parts of speech

An obvious first question to ask of any word is ‘What type of word is it?’ For example, ‘put’ is a different sort of word from ‘coat’, and ‘on’ is very different again. They are called different *parts of speech*. There are eight different *parts of speech*: that is, eight different types of word. Many of the chapters of this book are focused on explaining how Greek handles a particular part of speech, e.g. Chapter 5 looks at *adjectives*, while Chapter 2 introduces basic *verbs* and *nouns*. Being clear as to what the different parts of speech are in English is vital if you are to grasp how they are formed and used in Greek.

#### 1.1 Noun

A noun is the name of any person or thing. For example, ‘coat’, ‘Jim’, ‘peace’.

Most nouns are in fact the name given to the common link between a number of things or people. ‘Cup’ is the name given to all cups, which expresses the fact that although I have one cup that is large and another that is old, they are both part of the same group of things – they are both cups. Therefore formally many nouns are called *common nouns*.<sup>1</sup>

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<sup>1</sup> The more you think about this, the more complicated it becomes. It was the Greek philosopher Plato (c. 427–347 BC) who was first recorded as debating what it is about a cup that makes it a cup, when they can come in many different types and sizes.

Another type of noun is a *proper noun*. This is the name given to a particular person, place or thing. For example – Jeremy, Oxford, Wycliffe Hall. In English and in Greek we mark out proper nouns by giving them capital letters.

A third type of noun is an *abstract noun*. This is the name of a quality, state or action rather than a person or thing. For example – love, peace, destruction.

## 1.2 Verb

A verb is a word describing an action. For example – sing, learn, eat.

Sometimes ‘action’ needs to be interpreted loosely. In the sentence ‘he is hot’, or ‘it exists in my dreams’, ‘is’ and ‘exists’ are verbs, although you might not think of them as actions. Nevertheless you could say that ‘being hot’ is what ‘he’ is doing, or ‘existing’ is what ‘it’ is doing.

## 1.3 Pronoun

A pronoun is a word used to replace a noun. For example – she, this, who.

Whenever a pronoun is used, you should be able to identify what noun it is replacing. This noun is called the *antecedent*, and it affects the choice of pronoun. Consider the two sentences: ‘Mary eats the cake. Mary likes the cake.’ In English this sounds strange. You would normally replace the second occurrence of the word Mary with a pronoun. Because the antecedent of the pronoun is Mary, you would use the pronoun ‘she’ (if the antecedent were John you would use ‘he’ or if it were ‘the children’ you would say ‘they’). Similarly you would replace the second occurrence of ‘cake’ with ‘it’. Thus you would actually say ‘Mary eats the cake. She likes it.’ The sentence ‘she likes it’, contains two pronouns, ‘she’ and ‘it’, each of which is replacing a particular noun.

There are many subdivisions of pronouns, but they all share the same function of replacing a noun. For example, ‘who’ is a ‘relative pronoun’ because it relates together what could be two independent sentences. Rather than writing ‘John envies Mary. Mary ate the cake’, you write ‘John envies Mary who ate the cake’ (‘Mary’ is the antecedent of ‘who’).

## 1.4 Adjective

An adjective is a word that is joined to a noun to qualify its meaning (that is, to add something to it). For example – new, my, three.

Most adjectives answer the questions ‘What kind of?’ or ‘How many?’ (adjectives of *quality* or *quantity*). However, there are some other types of adjective that are slightly different. *Demonstrative* adjectives such as ‘this’ or ‘those’ answer the question ‘Which?’, *possessive* adjectives such as ‘my’ or ‘our’ answer the question ‘Whose?’, *interrogative* adjectives *ask* questions, such as ‘Which?’ Nevertheless, all adjectives are joined to a noun. In the sentences ‘*This*

cake is good', 'My cake has gone' 'Which cake was eaten?' 'this', 'my' and 'which' all qualify 'cake' and so are adjectives.

The word 'the' is a special type of adjective. It is called the '*definite article*' and is sometimes considered a separate part of speech (alongside its partner the '*indefinite article*' – 'a'). However, it is joined to a noun to qualify its meaning, so it can be seen as an adjective. For example, consider the sentences – 'Mary likes cake' and 'Mary likes the cake.' The word 'the' in the second sentence qualifies 'cake' and tells us that it is a particular cake that is being referred to, not cake in general.

## 1.5 Prepositions

A preposition is a word (or phrase) joined to a noun (or pronoun) that indicates the relationship between the noun / pronoun and another part of the sentence: for example – into, with, on behalf of.

In English as in Greek, the noun (pronoun) that a preposition is joined to normally comes immediately after it. In the sentence 'He went into the house', 'into' is a preposition joined to 'house' (or *governing* 'house'), indicating the relationship between 'the house' and 'he went'. The relationship would be different if the preposition 'out of' had been used, or 'on to'. Similarly 'he went with them' or 'Christ died on behalf of sin'.

## 1.6 Adverb

An adverb is a word joined to a verb to qualify its meaning. For example – slowly, carefully, not. Adverbs can also be used to qualify an adjective or another adverb (e.g. 'extremely' is an adverb that can be used to qualify an adverb – he worked *extremely* carefully – or an adjective – the drink was *extremely* hot).

Adverbs and adjectives are closely related to each other. Adjectives qualify nouns, while adverbs qualify verbs (or adjectives or adverbs). In English you can often form an adverb by adding –ly to the end of the adjective word: for example 'slow' and 'slowly'.

## 1.7 Conjunction

A conjunction is a word that joins together two sentences, clauses or words: for example – and, but, because.

## 1.8 Interjection

An interjection is a word that stands complete on its own, expressing a feeling directly: for example – alas, thanks, hello.

## 1.9 Words that can be more than one part of speech

In English the same word can be more than one *part of speech*, depending on how it is used in a sentence. For example, ‘talk’ can be both a verb (‘At lunch we talk about the class’) and a noun (‘I enjoyed listening to the talk’); and ‘free’ can be an adjective (‘He had a free ticket’) or a verb (‘They free the slave’). This almost never happens in Greek.<sup>2</sup> Therefore when, for example, you want to translate the word ‘talk’ you need to be sure whether it is a noun (Greek λογος) or a verb (Greek λεγω).

### 1.10 Example

Then Peter quickly opened the large window next to the door and said, ‘Hello!’

<b>Then</b>	Connects this sentence to the previous one	Conjunction
<b>Peter</b>	The name of a particular thing/person	(Proper) Noun
<b>quickly</b>	Qualifies (further describes) ‘opened’	Adverb
<b>opened</b>	An action	Verb
<b>the</b>	Qualifies (further describes) ‘window’	Adjective (article)
<b>large</b>	Qualifies (further describes) ‘window’	Adjective
<b>window</b>	The name of something	Noun
<b>next to</b>	Indicates how ‘door’ relates to ‘window’	Preposition
<b>the</b>	Qualifies (further describes) ‘door’	Adjective (article)
<b>door</b>	The name of something	Noun
<b>and</b>	Connects the two clauses together	Conjunction
<b>said</b>	An action	Verb
<b>Hello</b>	Expresses a complete idea or feeling	Interjection

## 2. Sentences, clauses and phrases

A sentence is a group of words that make complete sense on their own. Grammatically they do not need to be part of a larger whole. In English, a sentence is marked out by beginning with a capital letter and finishing with a full stop (or period). This paragraph contains four sentences, each of which makes complete sense on its own.

A clause or phrase is a group of words that makes sense but is not complete. Technically a clause is a group of words that contains a finite verb (that is, a verb in the indicative, imperative or subjunctive mood – see section 9 below), otherwise it is a phrase. For example, ‘They ate the cake which they liked in the house’ is a sentence. Within this, ‘which they liked’ is a clause (it is not complete

<sup>2</sup> Occasionally in Greek the same word can be an adjective and an adverb.

on its own so it is not a sentence, but it does have a finite verb, so it is a clause). 'In the house' is a phrase.

### 3. Subject and object

The *subject* is the noun (or pronoun) that is uppermost in mind when the sentence is formed and is the focus of attention. In English it is normally the first noun (or pronoun) in the sentence. For example, the boy arrived, she is singing, the cake was eaten, later they went away. In most sentences (*active* sentences – see section 8 below) the subject does the action expressed by the verb.

Some verbs refer to actions that do not directly affect something else – they do not have *objects*. These are called *intransitive* verbs: for example – I remain, I die, I sleep.

Most verbs, however, naturally have an *object* as well as a subject. These are called *transitive* verbs. The object specifies who or what is directly affected by the verb. For example, in the sentence 'I love him' – 'love' is a transitive verb and 'him' is the object; in 'she eats the cake' – 'the cake' is the object.

An important distinction is made between objects that are *directly* affected by the action of the verb and those that are *indirectly* affected, or secondarily affected. Such objects are called *indirect objects* (as opposed to *direct objects*) and are normally shown in English by the use of a preposition. For example, 'I gave the cake to her' – 'the cake' is the *direct object*, and 'her' is an *indirect object* (notice the 'to').

Note that some verbs can be used intransitively or transitively. For example, 'I sang' is complete in itself – 'sang' can be used intransitively – but it can also be used transitively – 'I sang the national anthem'.

### 4. Complements

The previous section has highlighted a distinction between transitive verbs, which have an object, and intransitive verbs, which do not.

However, some intransitive verbs are not complete in themselves. For example, 'He becomes' is not complete. You need to specify what he becomes (e.g. 'He becomes angry'). Most intransitive verbs can be used on their own but are more often completed by another word. For example, 'She appears' is complete when it means 'She was not there before but then she appears', but needs completing when used in the sense 'She appears happy'. Similarly the verb 'to be' can be used on its own to mean 'exists' (e.g. 'Are you there?', 'I am') but normally needs completing ('I am sad').

The word that 'completes' such a sentence is called a *complement*. It can be a noun, adjective or a pronoun – 'He is a shepherd', 'He is good', 'He is mine'. When learning Greek it is important to understand that a complement is *not* an

object. An *object* is a separate person or thing from the subject that receives the action of the verb. A *complement* is a further description of the subject.

## 5. Person

*Person* indicates the relationship between the one who is speaking<sup>3</sup> the sentence, and the one who is doing the action in the sentence.

When the person speaking is the same as the one doing the action, it is ‘first person’ – in the sentence ‘I hit the dog,’ ‘I’ is a first-person pronoun, and ‘hit’ is a verb in the first person.

When the person spoken to is the one doing the action, it is ‘second person’ – in the sentence ‘You like the dog,’ ‘you’ is a second-person pronoun, and ‘like’ is a verb in the second person.

When the person spoken about is the one doing the action, it is ‘third person’ – in the sentence ‘She carries the dog,’ ‘she’ is a third-person pronoun, and ‘carries’ is a verb in the third person.

For example – ‘The waiter brought your meal to me’ – ‘brought’ is a verb in the third person (‘he brought’); ‘your’ is an adjective in the second person and ‘me’ is a pronoun in the first person.

## 6. Inflection

*Inflection* is when the form of a word is altered to express more precisely the meaning of the word or its function in the sentence, or in order to match with other words in the sentence. The part of the word that remains unchanged is called the *stem*.

In Greek inflection is very common – almost every word you ever meet is inflected. However, in English inflection occurs only to a limited extent.

*Nouns* are inflected in English to show *number* – that is whether they are singular (one) or plural (more than one). For example, one house, two houses; one child, five children; one box, two boxes. They are also inflected to show possession – Peter, Peter’s. Certain nouns that express ‘occupations’ can be inflected to show gender – that is whether the noun refers to a male or female person. For example, prince and princess, actor and actress.

*Verbs* are inflected in English to show tense, voice and mood (sections 7, 8 and 9 below). For example, love, loved, loving. Verbs are also inflected in the third person singular in the Present tense – I talk, he talks; you see, she sees; they go, it goes.<sup>4</sup>

<sup>3</sup> Or writing, thinking, feeling etc.

<sup>4</sup> The verb to be is more inflected – I am, you are, he/she/it is.

*Pronouns* are the most inflected part of English. For example, ‘he’ or ‘him’ depending on the function of the pronoun in the sentence (subject or object – he saw Mary; Mary saw him); or depending on gender (who is first; what is first).

Inflections appear to be gradually falling out of use in English. Several centuries ago the second person singular of verbs was also inflected – I talk, thou (you) talkest, he talk<sub>s</sub> – and verbs such as ‘shall’ had a ‘t’ in the third person singular – I shall, he shalt. In modern English it is still generally considered correct to inflect ‘who’ to ‘whom’ when it is not the subject (e.g. Who hit me? Whom did you hit?), although the distinction is frequently ignored (e.g. personally I would normally say ‘who did you hit’ rather than ‘whom did you hit’).

## 7. Tense

The tense of a verb indicates the *time* at which the verb takes place and the *aspect* or nature of the action.

English has an elaborate structure of tenses constructed by the use of auxiliary verbs (parts of ‘to be’ and ‘to have’). Greek has fewer different tenses and distinguishes between them by inflection.<sup>5</sup>

		Past	Time Present	Future
Aspect	Continuous	<i>Imperfect</i> I was loving	<i>Present Continuous</i> I am loving	<i>Future Continuous</i> I will be loving
	Simple	<i>Simple Past</i> I loved	<i>Simple Present</i> I love	<i>Simple Future</i> I will love
	Complete	<i>Pluperfect</i> I had loved	<i>Perfect</i> I have loved	<i>Future Perfect</i> I will have loved

## 8. Voice

There are two Voices in English – *Active* and *Passive*. These indicate whether the subject is carrying out the action of the verb, or whether the action of the verb is being done to the subject. For example, ‘She broke the jar’ is an *active* sentence: the subject ‘she’ is carrying out the action ‘break’. However, ‘The jar is broken’ is a *passive* sentence: the action ‘break’ is being done to the jar.

<sup>5</sup> The verb ‘to be’ is used in Greek as an auxiliary in the periphrastic forms, but these are rare (Chapter 20, Section 20.3).

*Voice* is closely related to the categories of *subject* and *object* (section 3 above).

Intransitive verbs – *Active* only: Subject does the action. No object.

Transitive verbs – *Active*: Subject does the action to the object.

*Passive*: Subject has the action done to it.

It is best to think of Active sentences as the basic type of sentence, and indeed they are far more common than Passive sentences. A Passive sentence is a special type of sentence in which (compared with an Active sentence) the *object* has become the *subject*. The reason for using a Passive sentence is that (a) the person or thing doing the action does not need to be specified, and (b) the stress or focus is directed on the person or thing to which the action is done.

For example, ‘The woman ate the cake’ is an Active sentence. ‘Woman’ is the subject. ‘Cake’ is the object. However, the sentence can be changed into a Passive sentence – ‘the cake is eaten’, in which ‘cake’ is the subject. This changes the focus onto the cake, not the woman, and indeed the woman is no longer mentioned.

## 9. Mood

The *mood* of a verb indicates the manner in which the action of the verb is to be regarded. These can be classified into two groups: the moods of finite verbs, and those of infinite verbs. The difference between these is that a finite verb refers to a particular action, and so can make a sentence complete (see section 3 above). An infinite verb expresses the idea of the verb more generally and hence is not complete in itself but needs to be part of a larger sentence.

### Moods of finite verbs

*Indicative* – A verb in the Indicative mood makes a statement or asks a question. For example – ‘He went in’, ‘They will arrive soon’, ‘Why are you here?’ Most verbs are in the Indicative mood.

*Imperative* – A verb in the Imperative mood gives a command or request. For example – ‘Sit down’, ‘Come’, ‘Pick up your mat!’

*Subjunctive* – A verb in the Subjunctive expresses a thought or wish rather than an actual fact: for example – ‘Your will be done’, ‘I may go’, ‘If I were you.’

### Moods of infinite verbs<sup>6</sup>

*Infinitive* – The Infinitive is a verbal noun, expressing in a noun the action of the verb generally. It is normally preceded in English by ‘to’. For example – ‘I want to learn’, ‘I love to sing’. The fact that the Infinitive is a verbal *noun* is made clear

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<sup>6</sup> Often these are not considered as ‘moods’ in English, but that is how they are labelled in Greek, and so it is convenient to label them as such here.



by the fact that ‘to learn’ or ‘to sing’ in the examples could be replaced with a noun – ‘I want a drink’, ‘I love water.’ The fact that it is a *verbal* noun is shown by the fact that the Infinitive can have its own object – ‘I want to learn a language’, ‘I love to sing the national anthem.’

*Participle* – The participle is a verbal adjective, expressing in an adjective the action of the verb generally. In English there are two participles – an Active participle ending in -ing (e.g. singing, drinking) and a Passive participle normally ending in -ed (e.g. loved, cooked). In English participles are mainly used in the formation of the various tenses (e.g. I am singing). Greek participles are rarely used in this way. In English they can also be used simply as adjectives, for example – ‘I saw the singing policeman’, ‘You are my loved son’, ‘I ate the cooked fish.’ Greek uses participles extensively in this way.

## 10. Gender

There is no concept of grammatical gender in English. If a word refers to a male it is considered masculine and hence will use the masculine pronouns he, him and his. If it refers to a female it is considered feminine and hence will use the feminine pronouns she, her and hers. Otherwise it is considered neuter and will use the neuter pronouns it and its. This means that every noun that is not referring to a person or animal is considered neuter.<sup>7</sup> This approach of reflecting real gender in the pronoun used has its difficulties, in particular when referring to people whose gender is unknown (e.g. in the sentence ‘I am going to see my new doctor, I hope that \*\*\* will be helpful’) or in referring to entities seen as people (and therefore not neuter) but not gendered (e.g. ‘I believe in the Holy Spirit. \*\*\* is a gift from God’).

Greek is different. As in many European languages, the idea of gender is used in Greek to define different patterns of words. Thus, speaking very roughly, a third of Greek words are said to be ‘masculine’ words, a third ‘feminine’ and a third ‘neuter’. Naturally, those words that do refer to males will be masculine, but in addition thousands of words which to an English speaker are neuter are also ‘masculine’ – e.g. field, river, heaven. Similarly words such as sword, hope and power are ‘feminine’ in Greek. Thus it is important when learning Greek to understand that references to gender will normally be references to ‘grammatical gender’, i.e. which pattern of words the word in question belongs to, rather than implying something about its real or natural gender (as if Greeks thought of a river as a male thing, and a sword as a female thing).

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<sup>7</sup> In more poetic language there are some exceptions, e.g. ships are often referred to as if they were female – ‘When the new ship was launched, her decks were full of sailors.’

# Parsing guide

When reading a language, you can often understand a sentence without working out precisely every grammatical form within it. This is to be encouraged – after all you do not normally analyse the grammar of a sentence in your own language. However, when you are just starting out, or if a sentence is particularly difficult, or if there is a complicated exegetical argument about its meaning, you will need to *parse* each word and then very precisely fit together the meaning of the sentence.

Noun	Adjective Pronoun Article	Verb		
		Indicative Imperative Subjunctive	Infinitive	Participle
(Gender) <i>(Masculine)</i> Case <i>Genitive</i> Number <i>Singular</i>	Gender <i>Feminine</i> Case <i>Accusative</i> Number <i>Plural</i>	Person <i>2<sup>nd</sup> person</i> Number <i>Singular</i> Tense <i>Present</i> Voice <i>Active</i> Mood <i>Imperative</i>	Tense <i>Aorist</i> Voice <i>Middle</i> Mood <i>Infinitive</i>	Gender <i>Neuter</i> Case <i>Dative</i> Number <i>Plural</i> Tense <i>Perfect</i> Voice <i>Passive</i> Mood <i>Participle</i>

*Parsing* a word means explaining its grammatical form. For example, *τον* is the accusative masculine singular of the definite article. What information you need to give when parsing depends on the type of word you are parsing.

The table on page 250 sets out what pieces of information you should give when parsing, and gives an example (in *italics*).

## Notes

- It is not strictly necessary to give the gender of a noun, because for any given noun it cannot change. However, your teacher may encourage you to state the gender of nouns when parsing to help you ensure that you make any articles or adjectives correctly agree with it.
- The Middle and Passive often share the same endings. In these cases, *from a grammatical point of view* all you can say is that it is ‘middle or passive’; the meaning of the rest of the sentence should make clear which it is.
- Sometimes a form can be one of several options. In these cases, give all the options. For example, *ἀγαθου* is masculine or neuter, genitive, singular.
- It can be helpful to say ‘deponent’ or ‘middle deponent’ when parsing a deponent verb such as *ἐρχομαι*.

## Hint

- The augment (*ἐ*) can only occur when a verb is in the *Indicative* – therefore if a verb has the augment, it must be in the *Indicative*.
- The *Imperative* and *Infinitive* only occur (except extremely rarely) in the *Present* and the *Aorist*.
- The *participle* only occurs (except extremely rarely) in the *Present*, *Aorist* or *Perfect*.
- When parsing verbs, look for the distinctive patterns:

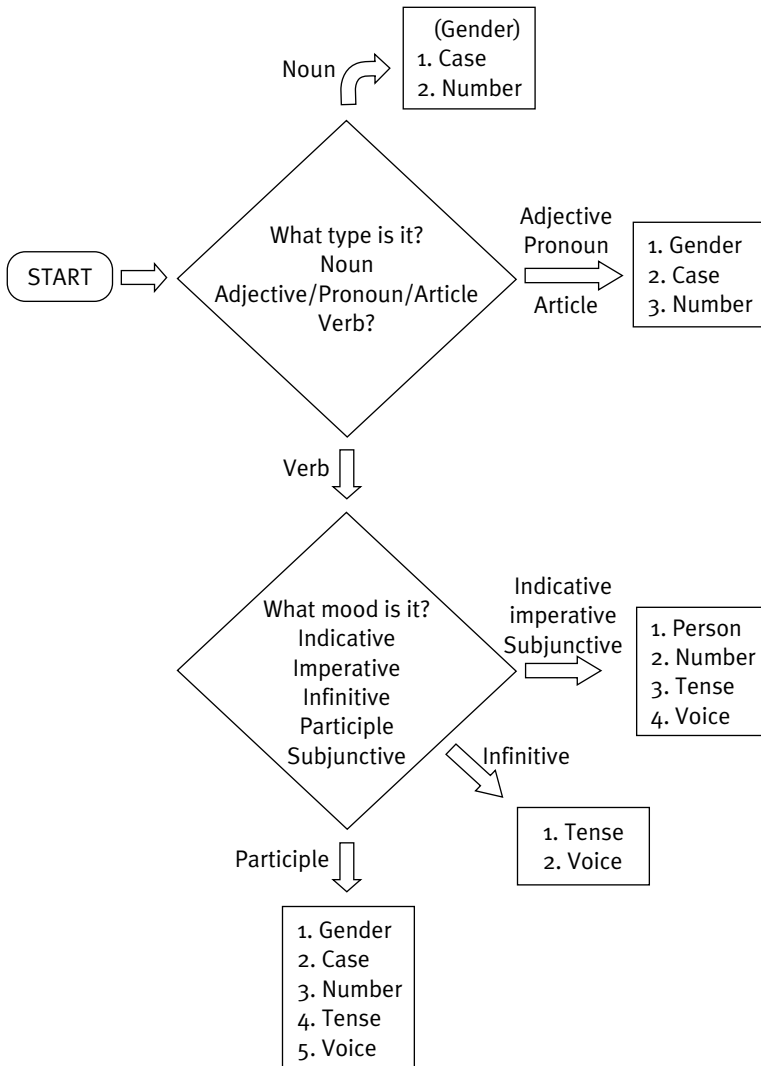
	Indicative		Other Moods	
	Active and Middle	Passive	Active and Middle	Passive
Present	—	—	—	—
Future	— σ	— θησ		
Imperfect	ἐ —	ἐ —		
Aorist	ἐ — σ	ἐ — θ	— σ	— θ
Perfect	Reduplication			

- Watch out for compound verbs, and verbs which begin with vowels.
- A participle is parsed as a combination of an adjective and a verb.

## Examples

λογον	Accusative, Singular
καλαις	Feminine, Dative, Plural
ἔλυετο	3 <sup>rd</sup> Person Singular, Imperfect, Passive, Indicative
λυσαι	Aorist, Active, Infinitive
λυθεντας	Masculine Accusative Plural, Aorist Passive participle

## THE PARSING FLOW CHART



# Principal parts

Hint

- Refer back to Chapter 18, section 18.4 (page 207) for guidance on how to construct any part of a verb from its principal parts.
- Notice that various verbs use the -εω endings in the future. These are given here in their uncontracted form for clarity (i.e. the future of βαλλω is given as βαλεω, although this will contract to βαλῶ).

Present	Future	Aorist Active	Perfect Active	Perfect Passive	Aorist Passive	
<b>Most verbs have the same principal parts as λυω:</b>						
λυω	λυσω	ἔλυσα	λελυκα	λελυμαι	ἐλυθην	untie
<b>The principal parts of the three types of contracted verbs:</b>						
φιλεω	φιλησω	ἐφιλησα	πεφιληκα	πεφιλημαι	ἐφιληθην	love
τιμαω	τιμησω	ἔτιμησα	τετιμηκα	τετιμημαι	ἔτιμηθην	honour
πληροω	πληρωσω	ἐπληρωσα	πεπληρωκα	πεπληρωμαι	ἐπληρωθην	fulfil
<b>These two are regular except for the χ in the Perfect Active:</b>						
κηρυσσω	κηρυξω	ἐκηρυξα	κεκηρυχα	κεκηρυγμαι	ἐκηρυχθην	proclaim
πρασσω	πραξω	ἐπραξα	πεπραχα	πεπραγμαι	ἐπραχθην	do
<b>The following have various irregularities:</b>						
ἀγγελλω	ἀγγελεω	ἠγγειλα	ἠγγελκα	ἠγγελμαι	ἠγγελην	announce
ἀγω	ἄξω	ἠγαγον		ἠγμαι	ἠχθην	lead
αἴρω	ἄρεω	ἤρα	ἤρκα	ἤρμαι	ἤρθην	take (away)
ἀκουω	ἀκουσω	ἤκουσα	ἄκηκοα		ἤκουσθην	hear
ἄμαρτανω	ἄμαρτησω	ἤμαρτον	ἤμαρτηκα			sin
ἀνοιγω	ἀνοιξω	ἠνοιξα or ἀνεωξα	ἀνεωγα	ἀνεωγμαι	ἠνοιχθην	open
-βαινω	-βησομαι	-έβην	-βεβηκα			go
βαλλω	βαλεω	έβαλον	βεβληκα	βεβλημαι	έβληθην	throw
γινωμαι	γενησομαι	έγενομην	γεγονα	γεγενημαι	έγενηθην	become
γινωσκω	γνωσομαι	έγνων	έγνωκα	έγνωσμαι	έγνωσθην	know
γραφω	γραψω	έγραψα	γεγραφα	γεγραμμαι	έγραφθην	write
δεχομαι	δεξομαι	έδεξαμην		δεδεγμαι	έδεχθην	receive
έγειρω	έγερω	ήγειρα		έγηγερμαι	ήγερθην	raise up
εύρισκω	εύρισω	εύρον	εύρηκα		εύρεθην	find
θελω	θελησω	ήθελησα				wish

Present	Future	Aorist Active	Perfect Active	Perfect Passive	Aorist Passive	
-θησκω καλεω κραζω κρινω λαμβανω -λειπω	-θανεομαι καλεσω κραξω κρινεω λημψομαι -λειψω	-θανον εκαλεσα εκραξα εκρινα ελαβον -ελιπον	-τεθηκα κεκληκα κεκραγα κεκρινα ειληφα	κεκλημαι  κεκριμαι ειλημμαι	εκληθην  εκριθην ελημφθην	die call cry out judge take
μανθανω πασχω πειθω πινω	  πεισω πιομαι	εμαθον επαθον επειθα επιον	μεμαθηκα πεπονθα πεποιθα πεπωκα	  πεπεισμαι	  επεισθην εποθην	leave behind learn suffer persuade drink
πιπτω σπειρω -στελλω σωζω φευγω	πεσεομαι σπερεω -στελεω σωσω φευξομαι	επεσον εσπειρα -εστειλα εσωσα εφυγον	πεπτωκα  -εσταλκα σεσωκα πεφευγα	  εσταλμαι σεσωσμαι	  εσταλην εσωθην	fall sow send save flee

**These have stems derived from more than one verb:**

ερχομαι εσθιω εχω λεγω	ελευσομαι φαγομαι εξω ερεω	ηλθον εφαγον εσχον ειπον	εηλυθα  εσχηκα ειρηκα	   ειρημαι	   ερρηθην <i>or</i> ερρεθην	come eat have say
οραω φερω	οψομαι οισω	ειδον ηνεγκον	εωρακα <i>or</i> εορακα ενηνοχα	  ενηνεγμαι	  ηνεχθην	see carry

**The -μι verbs:**

τιθημι διδωμι ιστημι	θησω δωσω στησω	εθηκα εδωκα εστησα  εστην	τεθεικα δεδωκα  εστηκα	τεθειμαι δεδομαι	ετεθην εδοθην  εσταθην	place give cause to stand stand
αφιημι απολλυμι απολλυμαι δεικνυμι	αφησω απολεσω απολομαι δειξω	αφηκα απωλεσα απωλομην εδειξα	  απολωλα δεδειχα	αφειμαι	αφεθην  εδειχθην	leave ruin perish show

# Grammar reference tables

## NOUNS

### First and Second Declension

	Mainly Masc. (2 <sup>nd</sup> )	Neuter (2 <sup>nd</sup> )	Feminine (1 <sup>st</sup> )			Masculine (1 <sup>st</sup> )	
Nom.	λογος	ἔργον	ἄρχη	ἡμερα	δοξα	προφητης	Ἰουδας
Voc.	λογε	ἔργον	ἄρχη	ἡμερα	δοξα	προφητα	Ἰουδα
Acc.	λογον	ἔργον	ἄρχην	ἡμεραν	δοξαν	προφητην	Ἰουδαν
Gen.	λογου	ἔργου	ἀρχης	ἡμερας	δοξης	προφητου	Ἰουδα
Dat.	λογῳ	ἐργῳ	ἀρχῇ	ἡμερα	δοξῇ	προφητῇ	Ἰουδα
Nom.	λογοι	ἔργα	ἀρχαι	ἡμεραι	δοξαι	προφηται	
Acc.	λογους	ἔργα	ἀρχας	ἡμερας	δοξας	προφητας	
Gen.	λογων	ἐργων	ἀρχων	ἡμερων	δοξων	προφητων	
Dat.	λογοις	ἐργοις	ἀρχαις	ἡμεραις	δοξαις	προφηταις	

### Third Declension

	Masc. & Feminine	Family Group	Neuter	Neuter Contract.	Vowel Stems Fem.      Masculine	
Nom.	ἄστηρ	πατηρ	σωμα	ἔθνος	πολις	βασιλευς
Voc.	ἄστηρ	πατερ	σωμα	ἔθνος	πολις	βασιλευ
Acc.	ἄστερα	πατερα	σωμα	ἔθνος	πολιν	βασιλεα
Gen.	ἄστερος	πατρος	σωματος	ἔθνους	πολεως	βασιλεως
Dat.	ἄστερι	πατρι	σωματι	ἔθνει	πολει	βασιλει
Nom.	ἄστερες	πατερες	σωματα	ἔθνη	πολεις	βασιλεις
Acc.	ἄστερας	πατερας	σωματα	ἔθνη	πολεις	βασιλεις
Gen.	ἄστερων	πατερων	σωματων	ἔθνων	πολεων	βασιλεων
Dat.	ἄστερσιν	πατρασιν	σωμασιν	ἔθνεσιν	πολεσιν	βασιλευσιν

**PRONOUNS AND THE DEFINITE ARTICLE**

	Definite Article			Relative Pronoun			Interrog./Indef.	
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	M/F	Neut.
Nom.	ὁ	ἡ	το	ὅς	ἣ	ὃ	τις	τι
Acc.	τον	την	το	ὄν	ἣν	ὄ	τινα	τι
Gen.	του	της	του	οὔ	ἣς	οὔ	τινος	τινος
Dat.	τω	τη	τω	ὧ	ἣ	ὧ	τινι	τινι
Nom.	οἱ	αἱ	τα	οἷ	αἷ	ἅ	τινες	τινα
Acc.	τους	τας	τα	οὓς	ἄς	ἅ	τινας	τινα
Gen.	των	των	των	ῶν	ῶν	ῶν	τινων	τινων
Dat.	τοις	ταις	τοις	οἷς	αἷς	οἷς	τισι	τισι

	1 <sup>st</sup> Person	2 <sup>nd</sup> Person	3 <sup>rd</sup> Person		
			Masc.	Fem.	Neuter
Nom.	ἐγώ	σύ	αὐτός	αὐτή	αὐτό
Acc.	ἐμέ, με	σε	αὐτόν	αὐτήν	αὐτό
Gen.	ἐμου, μου	σου	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	ἐμοί, μοί	σοί	αὐτῷ	αὐτῇ	αὐτῷ
Nom.	ἡμεῖς	ὑμεῖς	αὐτοί	αὐταί	αὐτά
Acc.	ἡμᾶς	ὑμᾶς	αὐτούς	αὐτάς	αὐτά
Gen.	ἡμῶν	ὑμῶν	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	ἡμῖν	ὑμῖν	αὐτοῖς	αὐταῖς	αὐτοῖς

	That			This		
	Masc.	Fem.	Neuter	Masc.	Fem.	Neuter
Nom.	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο	οὗτος	αὕτη	τοῦτο
Acc.	ἐκεῖνον	ἐκεῖνην	ἐκεῖνο	τουτόν	ταυτήν	τουτό
Gen.	ἐκεῖνου	ἐκεῖνης	ἐκεῖνου	τουτοῦ	ταυτῆς	τουτοῦ
Dat.	ἐκεῖνῳ	ἐκεῖνῃ	ἐκεῖνῳ	τουτῷ	ταυτῇ	τουτῷ
Nom.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα	οὗτοι	αὗται	ταυτά
Acc.	ἐκεῖνους	ἐκεῖνας	ἐκεῖνα	τουτούς	ταυτάς	ταυτά
Gen.	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων	τουτῶν	τουτῶν	τουτῶν
Dat.	ἐκεῖνοῖς	ἐκεῖναις	ἐκεῖνοῖς	τουτοῖς	ταυταις	τουτοῖς



**ADJECTIVES****Second Declension**

	Masc.	Fem. <sup>1</sup>	Neuter
<i>Nom.</i>	ἀγαθος	ἀγαθη	ἀγαθον
<i>Voc.</i>	ἀγαθε	ἀγαθη	ἀγαθον
<i>Acc.</i>	ἀγαθον	ἀγαθην	ἀγαθον
<i>Gen.</i>	ἀγαθου	ἀγαθης	ἀγαθου
<i>Dat.</i>	ἀγαθῳ	ἀγαθῆ	ἀγαθῳ
<i>Nom.</i>	ἀγαθοι	ἀγαθαι	ἀγαθα
<i>Acc.</i>	ἀγαθους	ἀγαθας	ἀγαθα
<i>Gen.</i>	ἀγαθων	ἀγαθων	ἀγαθων
<i>Dat.</i>	ἀγαθοις	ἀγαθαις	ἀγαθοις

	Masc.	Fem.	Neuter	Masc.	Fem.	Neuter
<i>Nom.</i>	πολυς	πολλη	πολυ	μεγας	μεγαλη	μεγα
<i>Acc.</i>	πολυν	πολλην	πολυ	μεγαν	μεγαλην	μεγα
<i>Gen.</i>	πολλου	πολλης	πολλου	μεγαλου	μεγαλης	μεγαλου
<i>Dat.</i>	πολλῳ	πολλῆ	πολλῳ	μεγαλῳ	μεγαλῆ	μεγαλῳ
<i>Nom.</i>	πολλοι	πολλαι	πολλα	μεγαλοι	μεγαλαι	μεγαλα
<i>Acc.</i>	πολλους	πολλας	πολλα	μεγαλους	μεγαλας	μεγαλα
<i>Gen.</i>	πολλων	πολλων	πολλων	μεγαλων	μεγαλων	μεγαλων
<i>Dat.</i>	πολλοις	πολλαις	πολλοις	μεγαλοις	μεγαλαις	μεγαλοις

<sup>1</sup> 2<sup>nd</sup> declension adjectives whose stem ends in a vowel or ρ (such as ἀγιος) decline with an α throughout the feminine singular – ἀγια, ἀγιαν, ἀγιας, ἀγια.

### Third Declension

	Masc. & Fem.	Neuter	Masc. & Fem.	Neuter
<i>Nom.</i>	πλειων	πλειον	ἀληθης	ἀληθες
<i>Acc.</i>	πλειονα	πλειον	ἀληθη	ἀληθες
<i>Gen.</i>	πλειονος	πλειονος	ἀληθους	ἀληθους
<i>Dat.</i>	πλειονι	πλειονι	ἀληθει	ἀληθει
<i>Nom.</i>	πλειονες	πλειονα	ἀληθεις	ἀληθη
<i>Acc.</i>	πλειονας	πλειονα	ἀληθεις	ἀληθη
<i>Gen.</i>	πλειονων	πλειονων	ἀληθων	ἀληθων
<i>Dat.</i>	πλειοσιν	πλειοσιν	ἀληθεσιν	ἀληθεσιν

### Mixed Form

	Masc.	Fem.	Neuter
<i>Nom.</i>	πας	πασα	παν
<i>Acc.</i>	παντα	πασαν	παν
<i>Gen.</i>	παντος	πασης	παντος
<i>Dat.</i>	παντι	παση	παντι
<i>Nom.</i>	παντες	πασαι	παντα
<i>Acc.</i>	παντας	πασας	παντα
<i>Gen.</i>	παντων	πασων	παντων
<i>Dat.</i>	πασι(ν)	πασαις	πασι(ν)

### Comparison of Adjectives

<i>Regular</i>	σοφος δικαιος	σοφωτερος δικαιοτερος	σοφωτατος δικαιοτατος
<i>Irregular</i>	ἀγαθος κακος μεγας πολυς μικρος	κρεισσω χειρων μειζων πλειων μικροτερος	ελαχιστος

## Comparison of Adverbs

<i>Regular</i>	σοφως δικαιως	σοφωτερον δικαιοτερον	σοφωτατα δικαιοτατα
<i>Irregular</i>	εὖ	κρεισσον μαλλον	μαλιστα

### One

	Masc.	Fem.	Neuter
<i>Nom.</i>	εἷς	μία	ἓν
<i>Acc.</i>	ένα	μιαν	έν
<i>Gen.</i>	ένος	μιας	ένος
<i>Dat.</i>	ένι	μια	ένι

## THE VERB

### Indicative

Active				
Present	Future	Imperfect	Aorist	Perfect
λυω	λυσω	έλυον	έλυσα	λελυκα
λυεις	λυσεις	έλυες	έλυσας	λελυκας
λυει	λυσει	έλυε(ν)	έλυσε(ν)	λελυκεν
λυομεν	λυσομεν	έλυομεν	έλυσαμεν	λελυκαμεν
λυετε	λυσετε	έλυετε	έλυσατε	λελυκατε
λυουσι(ν)	λυσουσι(ν)	έλυον	έλυσαν	λελυκασι(ν)

Middle				
Present	Future	Imperfect	Aorist	Perfect
ρύομαι	ρύσομαι	έρυομην	έρυσαμην	έρυμαι
ρύη	ρύση	έρυου	έρυσω	έρυσαι
ρύεται	ρύσεται	έρυετο	έρυσατο	έρυται
ρύομεθα	ρύσομεθα	έρυομεθα	έρυσαμεθα	έρυμεθα
ρύεσθε	ρύσεσθε	έρυεσθε	έρυσασθε	έρυσθε
ρύονται	ρύσονται	έρυοντο	έρυσαντο	έρυνται

Passive				
Present	Future	Imperfect	Aorist	Perfect
λυομαι	λυθησομαι	ἐλυομην	ἐλυθην	λελυμαι
λυη	λυθηση	ἐλουου	ἐλυθης	λελυσαι
λυεται	λυθησεται	ἐλυετο	ἐλυθη	λελυται
λυομεθα	λυθησομεθα	ἐλυομεθα	ἐλυθημεν	λελυμεθα
λυεσθε	λυθησεσθε	ἐλυεσθε	ἐλυθητε	λελυσθε
λυονται	λυθησονται	ἐλυοντο	ἐλυθησαν	λελυνται

Plus, the very rare Pluperfect:

Active: (ἐ)λελυκειν, (ἐ)λελυκεις, (ἐ)λελυκει,  
(ἐ)λελυκειμεν, (ἐ)λελυκειτε, (ἐ)λελυκεισαν.

Middle and Passive: (ἐ)λελυμην, (ἐ)λελυσο, (ἐ)λελυτο,  
(ἐ)λελυμεθα, (ἐ)λελυσθε, (ἐ)λελυντο.

### Imperatives, Infinitives and Subjunctives

	Present Active	Aorist Active	Present Middle or Passive	Aorist Middle	Aorist Passive
<i>Subjunctive</i>					
1 <sup>st</sup> Sing.	λυω	λυσω	λυομαι	ῥυσωμαι	λυθω
2 <sup>nd</sup> Sing.	λυης	λυσης	λυη	ῥυση	λυθης
3 <sup>rd</sup> Sing.	λυη	λυση	λυηται	ῥυσηται	λυθη
1 <sup>st</sup> Pl.	λυωμεν	λυσωμεν	λυομεθα	ῥυσωμεθα	λυθωμεν
2 <sup>nd</sup> Pl.	λυητε	λυσητε	λυησθε	ῥυσησθε	λυθητε
3 <sup>rd</sup> Pl.	λυωσι(ν)	λυσωσι(ν)	λυωνται	ῥυσωνται	λυθωσι(ν)
<i>Imperative</i>					
2 <sup>nd</sup> Sing.	λυε	λυσον	λυου	ῥυσαι	λυθητι
3 <sup>rd</sup> Sing.	λυετω	λυσατω	λυεσθω	ῥυσασθω	λυθητω
2 <sup>nd</sup> Pl.	λυετε	λυσατε	λυεσθε	ῥυσασθε	λυθητε
3 <sup>rd</sup> Pl.	λυετωσαν	λυσατωσαν	λυεσθωσαν	ῥυσασθωσαν	λυθητωσαν
<i>Infinitive</i>					
	λυειν	λυσαι	λυεσθαι	ῥυσασθαι	λυθηναι

Plus the rare Perfect Infinitive: Active – λελυκεναι  
Middle and Passive – λελυσθαι

## Participles

	Declines like			Nom. Sing.	Masc./ Neuter Stem
<i>Active</i>					
Present	λυων	πας	λυων, λουσα, λυον	λυοντ-	
Aorist	λυσας	πας	λυσας, λυσασα, λυσαν	λυσαντ-	
Perfect	λελυκως	πας	λελυκως, λελυκκια, λελυκος	λελυκοτ-	
<i>Middle</i>					
Present	ρυομενος	αγαθος			
Aorist	ρυσαμενος	αγαθος			
Perfect	ρηρυμενος	αγαθος			
<i>Passive</i>					
Present	λυομενος	αγαθος			
Aorist	λυθεις	πας	λυθεις, λυθεισα, λυθεν	λυθεντ-	
Perfect	λελυμενος	αγαθος			

	Present Active			Aorist Active		
	Masc.	Fem.	Neuter	Masc.	Fem.	Neuter
<i>Nom.</i>	λυων	λουσα	λυον	λυσας	λυσασα	λυσαν
<i>Acc.</i>	λυοντα	λουσαν	λυον	λυσαντα	λυσασαν	λυσαν
<i>Gen.</i>	λυοντος	λουσης	λυοντος	λυσαντος	λυσασης	λυσαντος
<i>Dat.</i>	λυοντι	λουση	λυοντι	λυσαντι	λυσαση	λυσαντι
<i>Nom.</i>	λυοντες	λουσαι	λυοντα	λυσαντες	λυσασαι	λυσαντα
<i>Acc.</i>	λυοντας	λυσας	λυοντα	λυσαντας	λυσασας	λυσαντα
<i>Gen.</i>	λυοντων	λουσων	λυοντων	λυσαντων	λυσασων	λυσαντων
<i>Dat.</i>	λυουσι(ν)	λουσαις	λυουσι(ν)	λυσασι(ν)	λυσασαις	λυσασι(ν)

	Aorist Passive			Perfect Active		
	Masc.	Fem.	Neuter	Masc.	Fem.	Neuter
<i>Nom.</i>	λυθεις	λυθεισα	λυθεν	λελυκως	λελυκυια	λελυκος
<i>Acc.</i>	λυθεντα	λυθεισαν	λυθεν	λελυκοτα	λελυκυιαν	λελυκος
<i>Gen.</i>	λυθεντος	λυθεισης	λυθεντος	λελυκοτος	λελυκυιας	λελυκοτος
<i>Dat.</i>	λυθεντι	λυθειση	λυθεντι	λελυκοτι	λελυκυια	λελυκοτι
<i>Nom.</i>	λυθεντες	λυθεισαι	λυθεντα	λελυκοτες	λελυκυiai	λελυκοτα
<i>Acc.</i>	λυθεντας	λυθεισας	λυθεντα	λελυκοτας	λελυκυιας	λελυκοτα
<i>Gen.</i>	λυθεντων	λυθεισων	λυθεντων	λελυκοτων	λελυκυιων	λελυκοτων
<i>Dat.</i>	λυθεισι(ν)	λυθεισαις	λυθεισι(ν)	λελυκοσι(ν)	λελυκυιας	λελυκοσι(ν)

## CONTRACTING VERBS

### -εω Verbs

#### Present and Imperfect have contractions

ε + ε → ει

ε + ο → ου

ε + diphthong or long vowel drops out

<i>Indicative</i>			
Present Active	Imperfect Active	Present Middle/Passive	Imperfect Middle/Passive
φιλω	ἐφιλον	φιλουμαι	ἐφιλουμην
φιλεις	ἐφιλεις	φιλη	ἐφιλου
φιλει	ἐφιλει	φιλειται	ἐφιλειτο
φιλουμεν	ἐφιλουμεν	φιλουμεθα	ἐφιλουμεθα
φιλειτε	ἐφιλειτε	φιλεισθε	ἐφιλεισθε
φιλουσι(ν)	ἐφιλον	φιλουνται	ἐφιλουντο

<i>Imperative</i>		<i>Subjunctive</i>	
Present Active	Imperfect Active	Present Middle/Passive	Imperfect Middle/Passive
φιλει φιλειτω	φιλου φιλεισθω	φιλω φιλης φιλη φιλωμεν	φιλωμαι φιλη φιληται φιλωμεθα
φιλειτε φιλειτωσαν	φιλεισθε φιλεισθωσαν	φιλητε φιλωσιν	φιλησθε φιλωνται

	Present Active	Present Middle/Passive
<i>Infinitive</i> <i>Participle</i>	φιλειν φιλων, φιλουσα, φιλουν (Masc./Neuter stem: φιλουντ-)	φιλεισθαι φιλουμενος

### Other tenses as λυω with the stem φιλη-

**Note:** Some -εω verbs keep the short ε at the end of the stem e.g. καλεσω.

## -αω Verbs

### Present and Imperfect have contractions

α + ε or η → α

α + any ο → ω

α + any ι → α

<i>Indicative</i>			
Present Active	Imperfect Active	Present Middle/Passive	Imperfect Middle/Passive
τιμω τιμας τιμα τιμωμεν τιματε τιμωσι(ν)	ἐτιμων ἐτιμας ἐτιμα ἐτιμωμεν ἐτιματε ἐτιμων	τιμωμαι τιμα τιμαται τιμωμεθα τιμασθε τιμωνται	ἐτιμωμην ἐτιμω ἐτιματο ἐτιμωμεθα ἐτιμασθε ἐτιμωντο

<i>Imperative</i>		<i>Subjunctive</i>	
Present Active	Imperfect Active	Present Middle/Passive	Imperfect Middle/Passive
τιμα τιματω	τιμω τιμασθω	τιμω τιμας τιμα τιμωμεν τιματε τιμωσιν	τιμωμαι τιμα τιματα τιμωμεθα τιμασθε τιμωνται
τιματε τιματωσαν	τιμασθε τιμασθωσαν		

	Present Active	Present Middle/Passive
<i>Infinitive Participle</i>	τιμαν τιμων, τιμωσα, τιμων (Masc./Neuter stem: τιμωντ-)	τιμασθαι τιμωμενος

### Other tenses as λυω with the stem τιμη-

**Note:** ζω has the Present Indicative: ζω, ζης, ζη, ζωμεν, ζητε, ζωσιν  
Present Infinitive: ζην

### -οω Verbs

#### Present and Imperfect have contractions

- ο + short vowel or ου → ου
- ο + long vowel → ω
- ο + any ι → οι

<i>Indicative</i>			
Present Active	Imperfect Active	Present Middle/Passive	Imperfect Middle/Passive
πληρω πληρις πληροι πληρουμεν πληρουτε πληρουσι(ν)	ἐπληρουν ἐπληρους ἐπληρου ἐπληρουμεν ἐπληρουτε ἐπληρουν	πληρουμαι πληροι πληρουται πληρουμεθα πληρουσθε πληρουνται	ἐπληρουμην ἐπληρου ἐπληρουτο ἐπληρουμεθα ἐπληρουσθε ἐπληρουντο



<i>Imperative</i>		<i>Subjunctive</i>	
Present Active	Imperfect Active	Present Middle/Passive	Imperfect Middle/Passive
πληρου πληρουτω	πληρου πληρουσθω	πληρω πληροις πληροι πληρωμεν	πληρωμαι πληροι πληρωται πληρωμεθα
πληρουτε πληρουτωσαν	πληρουσθε πληρουσθωσαν	πληρωτε πληρωσιν	πληρωσθε πληρωνται

	Present Active	Present Middle/Passive
<i>Infinitive Participle</i>	πληρουν πληρων, πληρουσα, πληρουν (Masc./Neuter Stem: πληρουντ-)	πληρουσθαι πληρουμενος

**Other tenses as λυω with the stem πληρω-**

## μι **VERBS**

### Present Active

<i>Indicative</i>			<i>Subjunctive</i>		
τιθημι	ίστημι	διδωμι	τιθω	ίστω	διδω
τιθης	ίστης	διδως	τιθης	ίστης	διδως
τιθησι(ν)	ίστησι(ν)	διδωσι(ν)	τιθη	ίστη	διδω
τιθεμεν	ίσταμεν	διδομεν	τιθωμεν	ίστωμεν	διδωμεν
τιθετε	ίστατε	διδοτε	τιθητε	ίστητε	διδωτε
τιθεασι(ν)	ίστασι(ν)	διδοασι(ν)	τιθωσι(ν)	ίστωσι(ν)	διδωσι(ν)

<i>Imperative</i>			<i>Infinitive</i>		
τιθει τιθετω	ιση ιστατω	διδου διδοτω	τιθεναι	ισταναι	διδοναι
			<i>Participle</i>		
τιθετε τιθετωσαν	ιστατε ιστατωσαν	διδοτε διδοτωσαν	τιθεις -εισα -εν; stem τιθεντ- ιστας -ασα, -αν; stem ισταντ- διδους -ουσα -ον; stem διδοντ-		

**Present Middle/Passive**

<i>Indicative</i>			<i>Subjunctive</i>		
τιθεμαι	ισταμαι	διδομαι	τιθωμαι	ιστωμαι	διδωμαι
τιθεσαι	ιστασαι	διδοσαι	τιθη	ιση	διδω
τιθεται	ισταται	διδοται	τιθηται	ισηται	διδωται
τιθεμεθα	ισταμεθα	διδομεθα	τιθωμεθα	ιστωμεθα	διδωμεθα
τιθεσθε	ιστασθε	διδοσθε	τιθησθε	ισησθε	διδωσθε
τιθενται	ιστανται	διδονται	τιθωνται	ιστωνται	διδωνται

<i>Imperative</i>			<i>Infinitive</i>		
τιθεσο τιθεσθω τιθεσθε	ιστασο ιστασθω ιστασθε	διδοσο διδοσθω διδοσθε	τιθεσθαι	ιστασθαι	διδοσθαι
			<i>Participle</i>		
τιθεσθωσαν	ιστασθωσαν	διδοσθωσαν	τιθεμενος	ισταμενος	διδομενος

**Imperfect**

<i>Indicative Active</i>			<i>Indicative Middle/Passive</i>		
ετιθην	ιστην	εδιδουν	ετιθεμην	ισταμην	εδιδομην
ετιθεις	ιστης	εδιδους	ετιθεσο	ιστασο	εδιδοσο
ετιθει	ιστη	εδιδου	ετιθετο	ιστατο	εδιδοτο
ετιθεμεν	ισταμεν	εδιδομεν	ετιθεμεθα	ισταμεθα	εδιδομεθα
ετιθετε	ιστατε	εδιδοτε	ετιθεσθε	ιστασθε	εδιδοσθε
ετιθεσαν	ιστασαν	εδιδοσαν	ετιθεντο	ισταντο	εδιδοντο

**Future Active/Middle/Passive**

Formed directly from the principal parts, following the pattern of λωω.

**Aorist Active διδωμι and τιθημι***Indicative*

ἐθήκα and ἔδωκα following the pattern of λυω

<i>Imperative</i>		<i>Infinitive</i>	
θες	δος	θειναι	δουναι
θετω	δοτω		
θετε	δοτε		
θετωσαν	δοτωσαν		

*Subjunctive and Participle*

As in Present, but using the verbal stems (θ not τιθ, δ not διδ).

**Aorist Active ἵστημι***1<sup>st</sup> Aorist (Transitive)*

All moods formed from ἐστησα following the pattern of λυω.

*2<sup>nd</sup> Aorist (Intransitive)*

*Indicative:* ἐστην, ἐστης, ἐστη, ἐστημεν, ἐστητε, ἐστησαν

*Imperative:* στηθι, στητω, στητε, στητωσαν

*Infinitive:* στηναι

*Subjunctive and Participle*

As in Present, but using the verbal stem (στ not ἵστ).

**Aorist Middle**

<i>Indicative</i>			<i>Imperative</i>		
ἔθεμην	ἔσταμην	ἔδομην	θου	στω	δου
ἔθου	ἔστω	ἔδου	θεςθω	στασθω	δοσθω
ἔθετο	ἔστατο	ἔδοτο			
ἔθεμεθα	ἔσταμεθα	ἔδομεθα			
ἔθεσθε	ἔστασθε	ἔδοσθε	θεςθε	στασθε	δοσθε
ἔθεντο	ἔσαντο	ἔδοντο	θεςθωσαν	στασθωσαν	δοσθωσαν

*Infinitive, Subjunctive and Participle*

As in Present, but using the verbal stems (θ not τιθ, δ not διδ, στ not ἵστ).

**Perfect Active/Middle/Passive**

Formed directly from the principal parts, following the pattern of λυω.

(ἵστημι uses both ἐστηκως and ἕστως for the Perfect Active participle)

### Meaning of ἵστημι

Meaning		Form	
<i>Transitive:</i>			
Present	I cause to stand	Present Active	ἵστημι
Imperfect	I was causing to stand	Imperfect Active	ἵστην†
Future	I will cause to stand	Future Active	στήσω†
Aorist	I caused to stand	1 <sup>st</sup> Aorist Active	ἔστησα†
Perfect	I have caused to stand	Perfect Active	ἔστηκα†
<i>Intransitive</i>			
Present	I stand	Perfect Active	ἔστηκα†
Imperfect	I was standing	Pluperfect Active	εἰστήκειν†
Future	I will stand	Future Middle	στήσομαι†
Past	I stood	2 <sup>nd</sup> Aorist Active <i>or</i> Aorist Passive	ἔστην ἔσταθην†
Perfect	I have stood	Perfect Middle/Passive	ἔσταμαι†

† conjugate identically to the corresponding part of λυω.

### Verbs in -υμι

*Present Active Indicative:* δεικνυμι, δεικνυεις, δεικνυσι(ν),  
δεικνυμεν, δεικνυτε, δεικνυασιν.

*All other Present forms:* As διδωμι but δεικνυ replacing διδο / διδου

*All non-Present forms:* Formed directly from the principal parts, following the pattern of λυω.

### ἴημι

As τιθημι with the Present stem ἰε and verbal stem ἔ.

### φημι

This only appears in the following forms:

*Present Indicative Active:* φημι, I say; φησιν, he says; φασιν, they say.

*Imperfect Indicative Active:* ἔφη, he said.

εἶμι

<i>Indicative</i>			<i>Imperative</i>	<i>Subjunctive</i>
Present	Future	Imperfect		
εἶμι	ἔσομαι	ἤμην	ἴσθι ἔστω	ὦ
εἶ	ἔσῃ	ἦς (or ἦσθα)		ἦς
ἔστί(ν)	ἔσται	ἦν		ἦ
ἔσμεν	ἔσομεθα	ἦμεν (or ἦμεθα)		ὦμεν
ἔστε	ἔσεσθε	ἦτε		ἦτε
εἶσι(ν)	ἔσονται	ἦσαν		ὦσιν

<i>Present Infinitive</i>	εἶναι
<i>Present participle</i>	ὄν, οὔσα, ὄν (M/N stem ὄντ-)

**Note:** Usually the Imperative of γινομαι is used instead of the Imperative of εἶμι.

## PATTERNS OF LETTER CHANGES

### Addition of σ

*In general (verbs and nouns)*

κ, γ, χ, σσ		ξ
π, β, φ	+ σ	ψ
τ, δ, θ, ζ		σ

*Plus, for dative plural of 3<sup>rd</sup> declension nouns/adjectives/participles*

εντ + σιν → εισιν      οντ + σιν → ουσιν

**Note:** κραζω has Future κραξω and Aorist ἐκραξα.

ἄνηρ has dative plural ἀνδρασιν and χεῖρ has dative plural χερσιν.

### Augments

	α	becomes	η
ἐ plus	ε	becomes	η
	ο	becomes	ω
	η, ι, υ and ω	remain	η, ι, υ and ω

**COMMON 2<sup>ND</sup> AORISTS**

2 <sup>nd</sup> Aorist	Present		Present	2 <sup>nd</sup> Aorist	
ἀπεθانون	ἀποθνησκω	I die	ἄγω	ἡγαγον	I lead
έβαλον	βαλλω	I throw	άμαρτανω	ήμαρτον	I sin
έβην	βαινω	I go	άποθνησκω	άπεθانون	I die
έγενομην	γινομαι	I become	βαινω	έβην	I go
έγνων	γινωσκω	I know	βαλλω	έβαλον	I throw
είδον	όραω	I see	γινομαι	έγενομην	I become
είπον	λεγω	I say	γινωσκω	έγνων	I know
έλαβον	λαμβανω	I take	έρχομαι	ήλθον	I come
έμαθον	μανθανω	I learn	έσθιω	έφαγον	I eat
έπαθον	πασχω	I suffer	εύρισκω	εύρον	I find
έπεσον	πιπτω	I fall	έχω	έσχον	I have
έπιον	πινω	I drink	καταλειπω	κατελιπον	I leave
έσχον	έχω	I have	λαμβανω	έλαβον	I take
εύρον	εύρισκω	I find	λεγω	είπον	I say
έφαγον	έσθιω	I eat	μανθανω	έμαθον	I learn
έφυγον	φευγω	I flee	όραω	είδον	I see
ήγαγον	άγω	I lead	πασχω	έπαθον	I suffer
ήλθον	έρχομαι	I come	πινω	έπιον	I drink
ήμαρτον	άμαρτανω	I sin	πιπτω	έπεσον	I throw
ήνεγκον	φερω	I carry	φερω	ήνεγκον	I bring
κατελιπον	καταλειπω	I leave	φευγω	έφυγον	I flee

2 <sup>nd</sup> Aorist participles (Masc. Nom. Sing.) <sup>2</sup>	Present	2 <sup>nd</sup> Aorist participles (Masc. Nom. Sing.) <sup>2</sup>	Present
άγαγων	άγω	ιδων	όραω
άμαρτων	άμαρτανω	καταλιπον	καταλειπω
άποθανων	άποθνησκω	λαβων	λαμβανω
βαλων	βαλλω	μαθων	μανθανω
βας	βαινω	παθων	πασχω
γενομενος	γινομαι	πεσων	πιπτω
γνους	γινωσκω	πιων	πινω
είπων	λεγω	σχων	έχω
έλθων	έρχομαι	φαγων	έσθιω
ένεγκων	φερω	φυγων	φευγω
εύρων	εύρισκω		

<sup>2</sup> Given to display the un-augmented forms.

## PREPOSITIONS

*Note:* These lists include some prepositions which were not given in Chapter 4. Some occur elsewhere in the book. A few are not sufficiently common to occur in the vocabulary lists but are here for completeness.

### Greek prepositions with their meaning with different cases

	+ accusative	+ genitive	+ dative
ἀνα	upwards, again		
ἀντι		instead of	
ἀπο		(away) from	
ἄχρι		until	
δια	because of	through	
εἰς	to, into		
ἐκ		(out) from	
ἐμπροσθεν	before (place)		
ἐν			in (or rarely 'by/with')
ἐνεκα		for the sake of	
ἐνωπιον		before (place)	
ἐξω		outside	
ἐπι	onto	on, in the time of	on/in, on the basis of
έως		until	
κατα	according to	against	
μετα	after	with	
ὀπισω		after (place)	
παρα	(motion) beside	from beside (a person)	(location) beside
περαν		on the other side of	
περι	approximately, around	concerning, about	
προ		before (time)	
προς	to, towards, against		
συν			with
ὑπερ	above	on behalf of	
ὑπο	under	by	
χωρις		apart from	

## Time expressions

Time expressions do not normally use prepositions.

### Time word +

<b>accusative:</b>	Time 'how long'	δου ἡμερας	for two days
<b>genitive:</b>	Time 'during'	της νυκτος	during the night
<b>dative:</b>	Time 'at which'	ἐκεινη τη ἡμερα	on that day

### Notes

- In practice in the New Testament ἐν is often used together with the dative for time 'at which' – ἐν ἐκεινη τη ἡμερα – on that day.
- Generally when words such as 'during', 'while', 'when' or 'after' occur in English, they would be communicated in Greek by the correct tense of the participle ('during' and 'while' – Present; 'when' and 'after' – Aorist).

### English prepositions with their equivalents in Greek

about	περι + gen.
above	ὑπερ + acc.
according to	κατα + acc.
after	<i>time</i> – it happened after – μετα + acc. <i>place</i> – he followed after – ὀπισω + gen.
again	ἀνα + acc.
against	κατα + gen.
apart from	χωρις + gen.
approximately	περι + acc.
around	περι + acc.
because of	δια + acc.
before	<i>place</i> – before the throne – ἐμπροσθεν + gen.; ἐνώπιον + gen. <i>time</i> – before that day – προ + gen.
beside	<i>location</i> – walking beside the sea – παρα + dat. <i>motion</i> – sitting beside the sea – παρα + acc. <i>from a person</i> – from beside the king – παρα + gen.
by	<i>instrument (inanimate)</i> – by a word – dative (rarely ἐν + dat.) <i>agent (animate)</i> – by a messenger – ὑπο + gen. <i>time 'during which'</i> – by night – genitive
concerning	περι + gen.
during	<i>time 'during which'</i> – during the night – genitive



for	<i>indirect object</i> – I work for the Lord – dative <i>on behalf of</i> – he died for us – ὑπερ + gen. <i>for the sake of</i> – for the sake of righteousness – ἐνεκα + gen. <i>time 'how long'</i> – for forty days – accusative
from	<i>away from</i> – away from the sea – ἄπο + gen. <i>out of</i> – what comes out of the heart – ἐκ + gen. <i>beside a person</i> – from beside the king – παρὰ + gen.
in	ἐν + dat. (rarely ἐπι + dat.)
in the time of	ἐπι + gen.
instead of	ἀντι + gen.
into	εἰς + acc.
on	<i>location</i> – on the earth – ἐπι + gen.; ἐπι + dat. <i>time 'at which'</i> – on that day – dative; ἐν + dat.
on behalf of	ὑπερ + gen.
on the basis of	ἐπι + dat.
on the other	περὸν + gen.
side of	
onto	ἐπι + acc.
(out) from	ἐκ + gen.
outside	ἐξω + gen.
through	διὰ + gen.
to	<i>indirect object</i> – she spoke to me – dative <i>motion into</i> – he went into the sea – εἰς + acc. <i>motion towards</i> – he went towards the sea – πρὸς + acc.
towards	πρὸς + acc.
under	ὑπο + acc.
until	ἄχρι + gen. or ἕως + gen.
upwards	ἀνα + acc.
with	<i>instrument</i> – with a word – dative (rarely ἐν + dat.) <i>in company of</i> – with him – μετὰ + gen. or σὺν + dat.

## WORDS DISTINGUISHED BY ACCENTS

1. εἶ (page 57)

no accent (εἶ) = if; circumflex (εἶ̂) = you (singular) are

2. ἄλλα (page 103)

accent on first syllable (ἄλλα) = neuter nom./acc. pl. of ἄλλος (other things)

accent on second syllable (ἀλλᾶ) = but

3. ἦ, ὄ, οἶ, αἶ (pages 113)

no accent (e.g. ὄ) = from ὄ, ἦ, το meaning ‘the’, accent (e.g. ὄ̂) = from ὅς meaning ‘who’

4. **liquid verbs** (pages 130–31)

circumflex (e.g. μενεῖς) = future (you will stay); no circumflex (e.g. μένεις) = present (you are staying)

5. **τις in all its forms** (pages 140–1)

accent on first syllable (e.g.) τίς = interrogative (who)

no accent or accent on second syllable (e.g. τις, τινᾶς) = indefinite (someone)

## OTHER EASILY CONFUSED WORDS

ἄρα / ἄρ-	so / ( <i>liquid</i> ) aorist of αἶρω
ἄρτι / ἄχρτι	now, just now / until
γενν- / γενν- / γν-	I bear / 2 <sup>nd</sup> aorist of γινομαι / 2 <sup>nd</sup> aorist of γινωσκω
δε / δεῖ	but / it is necessary
δια / διο / δυο	because of, through / therefore / two
εἶδον / εἶπον / ἐπιον	2 <sup>nd</sup> aorist of ὄραω / 2 <sup>nd</sup> aorist of λεγω / 2 <sup>nd</sup> aorist of πινω
εἶδον / εἶδως	2 <sup>nd</sup> aorist of ὄραω / <i>participle</i> from οἶδα
εἰς / εἶς	into / one
ἕξ / ἕξι	from (before vowel) / six
ἐν / ἐν	in / one
ἐπει / ἐπι	since / onto, on
καθως / καλως	just as / appropriately, well
ὄτε / ὄτι	when / that, because, “ (marking beginning of speech)
οὐ / οὐ / οὐ	not / where / whose, of whom
ποτε / τοτε	once / then
σημειον / σημερον	sign, miracle / today
ὑπερ / ὑπο	above, on behalf of / under, by
ὡς / ὡσπερ / ὡστε	as, like / just as / with the result

# Answers to practice questions and section A exercises

## CHAPTER 1

### 1.1

A.

α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ	ν	ξ	ο	π	ρ	σ	τ	υ	φ	χ	ψ	ω		
a	b	g	d	e	z	ē	th	i	k	l	m	n	x	o	p	r	s	t	u	ph	or	f	ch	ps	ō

B.

a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z		
α	β	κ	δ	ε	φ	γ		ι	ι	κ	λ	μ	ν	ο	π		ρ	σ	ο	ρ	ς	τ	υ		ξ	υ	ζ

- C. 1. baptisma – baptism 2. thronos – throne 3. kosmos – cosmos, world  
4. megas – great 5. mikros – small 6. mustērion *or* mystērion – mystery  
7. parabolē – parable 8. paralutikos *or* paralytikos – paralytic  
9. sabbaton – Sabbath
- D. 1. βλασφημη – blasphemy 2. καρδια – heart 3. λογικος – rational,  
spiritual 4. μητηρ – mother 5. πατηρ – father 6. πνευματικος –  
spiritual 7. προφητης – prophet 8. πυρ – fire 9. φωνη – voice

### 1.2

Errors in: 1 (should be ἄγω), 2 (should be βλέπω), 4 (should be λεγω).

### 1.3 and 1.4

- A. 1. Paulos (Paul) 2. Maria (Mary) 3. Abraam (Abraham) 4. Joseph  
5. Simon 6. Heroides (Herod) 7. Jerusalem 8. Caesar
- B. 1. βαρναβας 2. Πετρος 3. Φιλιππος 4. Πιλατος 5. Τιμοθεος  
6. Ἰουδαια 7. Σατανας 8. Φαρισαιος
- C. patēr hēmōn ho en tois ouranois / hagiasthētō to onoma sou / elthētō hē  
basileia sou / genēthētō thelēma sou / hōs en ouranō (i) kai epi gēs

## 1.5

Smooth breathings on 2 (ἄγω) and 5 (ἰωτα).

## 1.6

1 and 4 are questions.

## Exercises

1. <sup>1</sup> en archē(i) ēn ho logos, kai ho logos ēn pros ton theon, kai theos ēn ho logos. <sup>2</sup> houtos ēn en archē(i) pros ton theon. <sup>3</sup> panta di' autou egeneto, kai chōris autou egeneto oude hen. ho gegonen <sup>4</sup> en autō(i) zōē ēn, kai hē zōē ēn to phōs tōn anthrōpōn; <sup>5</sup> kai to phōs en tē(i) skotia(i) phainei, kai hē skotia auto ou katelaben. <sup>6</sup> egeneto anthrōpos apestalmenos para theou, onoma autō(i) Iōannēs; <sup>7</sup> houtos ēlthen eis marturian, hina marturēsē(i) peri tou phōtos, hina pantes pisteusōsin di' autou. <sup>8</sup> ouk ēn ekeinos to phōs, all' hina marturēsē(i) peri tou phōtos. <sup>9</sup> ēn to phōs to alēthinon, ho phōtizei panta anthrōpon, erchomenon eis ton kosmon. <sup>10</sup> en tō(i) kosmō(i) ēn, kai ho kosmos di' autou egeneto, kai ho kosmos auton ouk egnō. <sup>11</sup> eis ta idia ēlthen, kai hoi idioi auton ou parelabon. <sup>12</sup> hosoi de elabon auton, edōken autois exousian tekna theou genesthai tois pisteuousin eis to onoma autou, <sup>13</sup> hoi ouk ex haimatōn oude ek thelēmatos sarkos oude ek thelēmatos andros all' ek theou egennēthesan. <sup>14</sup> kai ho logos sarx egeneto kai eskēnōsen en hēmin, kai etheasametha tēn doxan autou, doxan hōs monogenous para patros, plērēs charitos kai alētheias.

2. <sup>15</sup> Ἰωαννης μαρτυρει περι αὐτου και κεκραγεν λεγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπισω μου ἐρχομενος ἐμπροσθεν μου γεγονεν, ὅτι πρωτος μου ἦν. <sup>16</sup> ὅτι ἐκ του πληρωματος αὐτου ἡμεις παντες ἐλαβομεν και χαριν ἀντι χαριτος· <sup>17</sup> ὅτι ὁ νομος δια Μωϋσεως ἐδοθη, ἡ χαρις και ἡ ἀληθεια δια Ἰησου Χριστου ἐγενετο. <sup>18</sup> θεον οὐδεις ἑωρακεν ποποτε· μονογενης θεος ὁ ὢν εἰς τον κολπον του πατρος ἐκεινος ἐξηγησατο.

<sup>19</sup> Και αὐτη ἐστιν ἡ μαρτυρια του Ἰωαννου, ὅτε ἀπεστειλαν προς αὐτον οἱ Ἰουδαιοι ἐξ Ἱεροσολυμων ἱερεις και Λευιτας ἵνα ἐρωτησωσιν αὐτον, Συ τις εἰ; <sup>20</sup> και ὡμολογησεν και οὐκ ἠρνησατο, και ὡμολογησεν ὅτι Ἐγω οὐκ εἰμι ὁ Χριστος. <sup>21</sup> και ἠρωτησαν αὐτον, Τι οὖν; Συ Ἥλιας εἰ; και λεγει, Οὐκ εἰμι. Ὁ προφητης εἰ συ; και ἀπεκριθη, Οὐ. <sup>22</sup> εἶπαν οὖν αὐτω, Τις εἰ; ἵνα ἀποκρισιν δωμεν τοις πεμψασιν ἡμας· τι λεγεις περι σεαυτου; <sup>23</sup> ἐφη, Ἐγω φωνη βοωντος ἐν τη ἐρημω, Εὐθυνατε την ὁδον κυριου, καθως εἶπεν Ἡσαΐας ὁ προφητης.

## CHAPTER 2

### 2.1

1. he (she, it) is taking (receiving) 2. we are teaching 3. they are hearing  
4. you (pl.) have 5. I see 6. you (s.) untie 7. βαλλει 8. έχουσιν (or έχουσι)  
9. άγομεν

### 2.2

1. they love 2. you (pl.) are doing 3. he (she, it) is calling 4. we are keeping  
5. I am seeking 6. you (s.) are speaking 7. λαλουσιν (or λεγουσιν) 8. ποιει  
9. ζητειτε

### 2.3.1

1. accusative singular 2. nominative plural 3. accusative plural 4. nominative  
plural 5. nominative singular 6. accusative plural 7. nominative plural  
8. accusative singular

### 2.3.3

1. A brother is teaching crowds. 2. We are seeking bread. 3. You (s.) are  
untying slaves. 4. A lord says a word. 5. People are calling. 6. Angels are  
keeping laws. 7. άδελφος βλεπει οικον. 8. άνθρωποι βλεπουσιν.  
9. φιλουμεν κοσμον. 10. θεος άγει.

### 2.4 and 2.5

1. The sons have a house. 2. You (pl.) call the brother. 3. God is making the  
heavens. 4. An angel is leading crowds. 5. The lord is listening. 6. ζητουμεν  
τον Χριστον. 7. οί υίοι λαλουσιν (or λεγουσιν) λογους. 8. ό λαος φιλει  
τον θεον (or οί άνθρωποι φιλουσιν τον θεον).

## Exercise Section A

1. I have a son. 2. The person calls a slave. 3. You (s.) love the law. 4. Amen  
amen, I say (am saying) . . . 5. The Messiah is teaching the crowd. (Christ  
teaches the crowd.) 6. God makes the world and the heaven. 7. Joseph  
receives the brothers. 8. We hear (are listening to) and love the message/word.  
9. ό Χριστος λεγει τους λογους. 10. ό όχλος άκουει τον νομον. 11. λυεις  
τους δουλους. 12. (οί) άνθρωποι ποιουσιν (τον) άρτον.

## CHAPTER 3

### 3.1

1. Accusative 2. Genitive 3. Dative 4. Nominative 5. Genitive 6. Dative  
7. Accusative 8. Nominative 9. Genitive Singular 10. Dative Plural  
11. Accusative Plural 12. Dative Singular 13. Genitive Plural 14. Genitive  
Singular 15. Nominative Plural 16. Accusative Singular

### 3.2

1. I hear the Lord. 2. She sees the angel of God (or She sees God's angel).  
3. We have faith in the Messiah. 4. You hear the words. 5. ἀκουουσιν του  
θεου. 6. πιστευω τω κυριω.

### Half-way Practice

1. We have the law of God. 2. The slaves are speaking to the Lord. 3. I am  
seeking the house of Christ. 4. You are making bread for the brothers. 5. The  
crowd hears the word of the Lord. 6. She sees the angel and she listens to  
(hears) the angel. 7. He has faith in the son of God. 8. The brother unties a  
slave for the Lord. 9. διδασκω τον λογον του θεου. 10. ἀκουουσιν του  
υιου. 11. τηρουμεν τον νομον (του) ουρανου. 12. λεγεις (or λεγετε) τω  
ογλω.

### 3.3.2

1. Accusative Singular 2. Dative Singular 3. Nominative *or* Accusative Plural  
4. Genitive Singular 5. Dative Plural 6. Genitive Plural 7. Nominative  
Singular 8. Genitive Singular

### 3.3.3

1. τον 2. τη 3. των 4. ή 5. τα 6. τοις 7. την 8. τα

### 3.3.4 and 3.3.5

1. Nominative *or* Accusative Plural 2. Genitive Plural 3. Genitive Singular  
4. Dative Singular Masculine *or* Neuter 5. Dative Plural 6. Accusative  
Singular Feminine 7. Dative Singular 8. Dative Plural 9. Accusative  
Singular 10. No 11. Yes 12. Yes 13. Yes 14. No 15. No 16. No 17. Yes  
18. No

### 3.4

2, 4 and 5 could be vocatives (1 accusative, 3 nominative).

**3.6**

1. I love him. 2. She is teaching his words. 3. They have it. 4. I hear her voice. 5. Paul is calling them. 6. βλέπουσιν τον δουλον. 7. τηρει το τεκνον αυτου. 8. ο Ίησους φιλει τα τεκνα αυτων.

**Exercise Section A**

1. The sister is saying to Jesus: 'Lord, I believe.' 2. I am doing the works of God. 3. God loves the son and speaks to him. 4. We are receiving and keeping his books. 5. The crowd is saying to Jesus, 'You have a demon.' 6. Peter, you are teaching the kingdom of God. 7. The sisters and brothers are keeping the laws and the Sabbath. 8. Does the son of man keep the Sabbath? 9. η εκκλησια αυτων ζητει την δοξαν του θεου. 10. ο Παυλος διδασκει την οικιαν του κυριου. 11. αδελφοι και αδελφαι, λαμβανετε την αγαπην του θεου. 12. τα τεκνα βαλλει γην.

**CHAPTER 4****4.1**

1. in the world 2. into the heavens 3. towards the boats 4. out of (from) the house 5. (away) from the temple 6. in the church (assembly) 7. εκ της καρδιας 8. εις τους οχλους 9. απο αυτου

**4.2**

1. with them 2. because of the law 3. against God 4. on behalf of the lord 5. from God 6. through Christ 7. περι (της) αγαπης 8. εκ της θαλασσης 9. υπο την γην

**Half-way Practice**

1. I believe because of the word of the Lord. 2. Jesus is leading the brothers towards the boats. 3. They are speaking to him about the temple. 4. The master of the household speaks on behalf of the child. 5. The son takes the bread with him. 6. God loves the deeds according to the law. 7. Paul speaks to the people against God's messiah. 8. They are leading the children into the house. 9. βλεπω αυτο εν τη καρδια αυτης. 10. ο Ίησους διδασκει τον οχλον εξω του ιερου. 11. ο θεος φιλει τους λαους υπο (τον) ουρανον. 12. ο θεος λεγει τον νομον δια αγγελων (δι' αγγελων).

**4.3**

Instrumental datives in 2 and 4 (in 1 ‘with’ = ‘in company of’ hence *μετα* + gen.; in 3 ‘her’ being a person, not an inanimate object, is classed as an agent and not an instrument, hence *ὑπο* + gen.).

**4.5 and 4.6**

1. Does God hear? 2. God does not hear. 3. How does God speak? 4. I do not believe him. 5. Where are you leading the crowd? 6. Do you keep the law?

**Exercise Section A**

1. I am not receiving glory from people. 2. Do you (s.) believe in the son of man? 3. The Lord is saying to them, ‘Where are you leading them?’ 4. Peter is teaching them about the kingdom beside the boats. 5. We are looking up into heaven in front of the temple. 6. Jesus is casting demons out of the person with a word. 7. I am living under sin and against God’s law. 8. Peter is gathering the church into (in) the house of Jacob’s sister. 9. *ὑπαγομεν προς την θαλασσαν*. 10. *παρακαλειτε τους ἀδελφους ἐν κυριῳ*.<sup>1</sup> 11. *τηρεις το σαββατον δια τον νομον*; 12. *οἱ ἄνθρωποι ἐν τῷ πλοιῷ προσκυνουσιν τῷ κυριῳ*.

**CHAPTER 5****5.1**

1. Masc. Nom. Pl. 2. Masc./Fem./Neut. Gen. Pl. 3. Masc. Acc. Sing. *or* Neut. Nom./Acc. Sing. 4. Fem. Nom. Sing. 5. Fem. Dat. Pl. 6. Fem. Acc. Sing. 7. Fem. Nom. Sing. *or* Neut. Nom./Acc. Pl. 8. Masc. Dat. Pl.

**5.2**

1. We are keeping the good law. 2. The holy brother is listening. 3. He has a blind slave. 4. A holy people loves God. 5. The lord does not have a beautiful son. 6. She is casting out the wicked demons. 7. You (pl.) are calling the good sisters. 8. *ζητω πονηραν ζωην*. 9. *πιστευει τη ιδια καρδια*. 10. *ὁ ὄχλος ζητει τον μονον θεον*.

**5.3**

1. you (pl.) are 2. I am 3. they are 4. you (sing.) are 5. he/she/it is

<sup>1</sup> Interestingly, in the New Testament *ἐν κυριῳ* is used far more frequently than *ἐν τῷ κυριῳ* (forty-eight occurrences as against one).



**5.4**

1. Are you (pl.) good? 2. The law of God is holy. 3. The children are Jewish.  
 4. Is the blind sister dead? 5. Is holy Jerusalem eternal? 6. ἀγαθὸν ἢ πονηρὸν (ἐστὶν) τὸ εὐαγγέλιον; 7. ὁ θεὸς ὁ μόνος (ἐστὶν) ἐν οὐρανῷ. (οἱ οὐρανοὶ).  
 8. ἐσμεν ἐν τῇ συναγωγῇ.

**Half-way Practice**

1. Peter loves the dead child. 2. The blind son sees the messiah. 3. They call the lord holy. 4. He throws it into the good earth. 5. We do not believe (in) a different gospel. 6. The slave of God is blessed. 7. Is the kingdom of Jesus holy? 8. The good brother is not alone. 9. πονηρὸς ὄχλος ζητεῖ σημεῖα.  
 10. ὁ θεὸς (ἐστὶν) νεκρός; 11. ὑπαγομεν εἰς (οἱ πρὸς) τοὺς ἰδιοὺς οἴκους (οἱ τὰς ἰδίας οἰκίας). 12. ἡ ἀδελφὴ ἡ Ἰουδαία (ἐστὶν) ἀγαθὴ.

**5.5**

1. God loves the Jews. 2. The good (people/men) teach. 3. Paul speaks to the holy ones. 4. The blind man departs.

**5.6**

1. πολλὰι 2. πολλὰ 3. πολλῶν 4. πολλήν 5. πολλοῖς 6. μέγαν  
 7. μεγάλων 8. μεγαλήν 9. μεγάλην 10. μέγα

**5.7 and 5.8**

1. Is there a god in heaven? 2. Abraham's child is a sign. 3. There are many holy Jews. 4. The word of Jesus is good news.

**Exercise Section A**

1. Jesus is saying to her, 'I am life and peace.' 2. And Peter is saying to him, 'You are the Messiah, the son of God.' 3. I receive the kingdom of God like a child.  
 4. He is not a god of dead people. / He is not a god of the dead. 5. The demon is saying, 'Jesus, you are the holy one of God.' 6. She sees God's new heaven and new earth. 7. Beloved, I am not teaching a different law, but the one from (the) beginning. 8. The great (loud) voice from heaven (the heavens) says, 'You are my beloved son.'  
 9. αἱ ἡμέραι πονηραὶ εἰσὶν καὶ (οἱ ἄνθρωποι) οἱ πονηροὶ τὰ πονηρὰ ποιοῦσιν. 10. δίκαιος (ἐστὶν) ὁ νόμος, ἀλλὰ ἐστὶν ὁ καιρὸς τοῦ εὐαγγελίου. 11. ἕκαστος ἔχει τὸν ἴδιον οἶκον. 12. ὁ Χριστὸς (ἐστὶν) κεφαλὴ τῆς ἐκκλησίας.

**CHAPTER 6****6.2**

1. Future 2. Imperfect 3. Aorist 4. Imperfect 5. Future 6. Present

**6.3**

1. Future 2. Imperfect 3. Imperfect 4. Present 5. Aorist 6. Present  
7. I will hear 8. I take 9. I was sending 10. I was baptizing 11. I believed  
12. I have.

**6.4**

1. we were throwing 2. we untied 3. you (pl.) will hear 4. you (s.) are  
throwing out 5. they believed 6. they will set free 7. γραφομεν  
8. πιστευσουσιν 9. ἐλαμβανετε

**Half-way Practice**

1. She was teaching the crowd. 2. God will hear him. 3. The holy ones have  
the law. 4. We will untie the boat. 5. Did you believe because of the word?  
6. I/they were speaking about the kingdom. 7. How will you divorce her?  
8. The brothers did not believe. 9. ἐλαμβανομεν το πλοιον. 10. ἐπιστευσαν  
τω θεω. 11. ὁ ἀγαθος κυριος ἀπολυσει τους δουλους. 12. ἐλεγον ἄλλα  
νυν ἀκουσω.

**6.5**

1. ἦγον 2. ὑπηγον 3. ἐβλεπον 4. ἀνεβλεπον 5. παρελαμβανον  
6. ἀπεκαλυπτον 7. ἦνοιγον 8. ἐδιδασκον

**6.6**

1. ἐβαπτισα 2. ἐπεμψα 3. ἤκουσα 4. ἀπελυσα 5. ἐκηρυξα  
6. ἀνεβλεψα 7. ἀπεκαλυψα 8. ἔδοξασα

**6.7**

1. Imperfect 2. Aorist 3. Future 4. Aorist 5. Imperfect 6. Imperfect  
7. Future 8. Aorist.

**6.8**

1. they did 2. she will love 3. we were worshipping 4. they will ask 5. he  
kept 6. I/they were seeking 7. you gave thanks 8. they built

## Exercise Section A

1. Once I baptized, but now he will baptize. 2. A voice from heaven proclaimed, 'And I glorified it and will glorify (it) again.' 3. And he was casting out many demons in each place. 4. He called and saved them; then they worshipped him. 5. Jesus was receiving the children and the children listened to Jesus. 6. The holy angel was opening the heavens. 7. And you (s.) will call the child 'Jesus': he will save his people from their sins. 8. And they spoke the message (word) of the Lord to the faithful brothers in his house. 9. νυν εὐλογοῦσμεν τον κυριον. 10. ἡδη ἐγραψα αὐτοις, ἄλλα νυν παλιν γραψω. 11. ἀπεκαλυψεν την ἀγαπην αὐτου ὅτε ἐγραψεν αὐτη. 12. ἤτησαν σημεια και ἐκραξαν φωνη μεγαλη τῷ Ἰησου.

## CHAPTER 7

### 7.2

1. Throw out! (continuously) 2. Repent! (default) 3. Keep (pl.) the law! (continuously) (or 'you are keeping the law') 4. Write to her! (default) 5. Hear (pl.) the voice/sound! (continuously) (or 'you are hearing the voice/sound') 6. Seek (pl.) God! (default) 7. You (pl.) will seek God. 8. ἀνοιξον τους οὐρανους. 9. διδασκετε αὐτην. 10. λυσατε τα τεκνα.

### 7.3

1. Do you (s.) wish to see? 2. We were seeking to hear. 3. It is necessary to walk about (live). 4. You were about to write. 5. θελετε μετανοησαι; 6. δει φιλειν τον θεον.

## Half-way Practice

1. Baptise the brothers! (or 'you are baptising the brothers.') 2. Listen to him! 3. It is permitted to speak? (or 'Is speaking allowed?') 4. It is necessary to speak to Timothy. 5. Worship the holy God! (or 'you are worshipping the holy God.') 6. Listen to him! 7. I want to send a messenger. 8. Do not seek to divorce. 9. θελετε εὐχαριστησαι; (or possibly εὐχαριστηειν;) 10. ζητειτε το εὐαγγελιον. 11. μη περιπατει ἐν τῷ ἱερῷ. 12. μελλουσιν κραξαι Ἄμην.

### 7.4.1

Note: all are masculine nominative 1. Present Plural 2. Aorist Singular 3. Aorist Plural 4. Aorist Singular 5. Present Singular 6. Present Singular 7. Present Plural 8. Aorist Singular

**7.4.2**

1. As they looked they were going away. 2. He cried out (while) saying. 3. When he saw (him), he says to him. 4. They were living keeping the law. 5. After I heard the message, I glorified God. 6. When they believed, they repented.

**7.4.3**

1. After they opened their eyes, they saw the sea. 2. While speaking to the crowd the apostle was looking at heaven. 3. When he had written the book, Peter sent it for the church. 4. κηρυξαντες τον λογον προσεκυνησαν τω θεω.

**7.5**

1. The one who sent him saves. 2. The one who sees God is blessed. 3. The ones who bear witness (or 'the witnesses') will preach. 4. The believer speaks peace.

**Exercise Section A**

1. And he says to the Pharisees, 'Is it lawful on the Sabbath to do good or to do evil, to save a life or not to save it?' 2. Amen amen I say, (or 'truly truly I say') the one who believes has eternal life. 3. His commandment is eternal life. 4. And the sheep hear his voice and his own sheep follow after him. 5. The faithful sister was crying out to Jesus, 'Have mercy, Lord, son of David!' 6. And Jesus proclaimed, saying, 'Repent and believe (in) the good news. 7. He says to the crowd with his apostles, 'If you wish to follow after the Lord, it is necessary to have boldness.' 8. I am a man under authority, and I say to a slave, 'Do it,' and he does. 9. ἔλεγεν παραβολην περι (της) χαρας. 10. Μη ἀναγετε τυφλα θηρια εἰς το ἱερον. 11. θεωρειτε το μνημειον; 12. ὁ Ἰησους ἔλεγεν ἐν παραβολαις ἄλλα κατ' ἐξουσιαν.

**CHAPTER 8****8.1.1**

All the verbs are deponent

1. Present Indicative 3<sup>rd</sup> Plural 2. Imperfect Indicative 3<sup>rd</sup> Singular  
3. Imperfect Indicative 1<sup>st</sup> Singular 4. Aorist Participle Singular (masculine nominative) 5. Future Indicative 3<sup>rd</sup> Singular 6. Present Imperative 2<sup>nd</sup> Singular 7. Present Participle Plural (masculine nominative) 8. Present Participle Singular (masculine nominative) 9. Present Indicative 2<sup>nd</sup> Plural or Present Imperative 2<sup>nd</sup> Plural

**8.1.3**

1. βλέπουσιν 2. ἔρχεται 3. ἐδεχεσθε 4. ἀρξάμενοι 5. γραψομεν  
6. ἐξερχεσθε 7. ἐλογισαντο 8. πειθων 9. προσευχεσθαι 10. ἡρνουντο  
(ἀρνεομαι goes through the same contractions as φιλεω thus what should be  
ἡρνεοντο becomes ἡρνουντο [ε+ ο = ου])

**Half-way Practice**

1. They are coming into the temple. 2. I wish to rescue him. 3. You (pl.) are receiving the word. (or 'Receive the word!') 4. After they heard, they began to go. 5. As he was leaving, he was glorifying God. 6. I am about to pray, saying: 7. The Jews are leaving the synagogue. 8. Do not preach the good news! 9. οἱ Φαρισαιοι ἠρξαντο ἐργασασθαι (ἐργαζεσθαι). 10. ἡσπαζοντο τους πονηρους. 11. ἀρνησομαι τηρειν τον νομον. 12. δει εἰσερχεσθαι εἰς το ἱερον.

**8.2**

1. The commandments were holy. 2. David was great. 3. I wish to be with them. 4. The one who loves God will be blessed. 5. Being holy, he was praying. 6. τα τεκνα ἦν μονα. 7. νεκροι ἐσονται οἱ δουλοι. 8. Ἰουδαιοι ὄντες θελομεν εἰσερχεσθαι εἰς την συναγωγην.

**8.3.**

1. His disciples are going/coming. 2. He was speaking to Judas. 3. The brother will receive John. 4. Many soldiers were approaching. 5. ὁ Ἰησους ἐκηρυσσεν την ὁδον. 6. οἱ προφηται οὐκ ἦσαν ἄγιοι.

**Exercise Section A**

1. Jesus comes and takes the bread. 2. And the crowd was going again to him along the sea and he was teaching them. 3. From then Jesus began to preach and say, 'Repent! The kingdom of heaven is approaching.' 4. He was telling them in a parable: 'It is necessary to pray at all times.' 5. And the crowd was seeking to touch him; signs of authority were coming out from him. 6. John will be great before the Lord, like Elijah; but Herod (is, will be) evil. 7. The son of man is about to come in the glory of God with his angels, and then each person will receive according to his life. 8. He was saying to the disciples, 'If you (pl.) wish to come after the son of man, deny Satan and follow the Lord daily. 9. ὁ οἶκος (του) Ἰουδα προσηξατο Κυριε, ρυσαι τον Ἰσραηλ ἐξ της Αἰγυπτου. 10. ὁ Ἥλιας ἦν μεγας προφητης. 11. ἀπηρχοντο ἀπο της συναγωγης ὅτε εἰσηρχομεθα. 12. ὁ Βαρναβας και ὁ Παυλος

εὐηγγελίζοντο ἐν τῇ ὁδῷ ἀπο Ἱεροσολυμῶν μετὰ τῶν πιστῶν μαθητῶν (συν τοῖς πιστοῖς μαθηταῖς).

## CHAPTER 9

### 9.1.1

1. Feminine Nominative Plural 2. Masculine *or* Neuter Genitive Singular  
3. Neuter Nominative *or* Accusative Plural 4. Neuter Nominative *or* Accusative Plural  
5. Masculine Nominative Plural (of αὐτός) 6. Masculine Nominative Plural  
7. Neuter Nominative *or* Accusative Singular 8. Feminine Nominative Singular.

### 9.1.2

1. This was the place. 2. The sheep of these people are dead. 3. The whole crowd was listening. 4. He is speaking in those parables. 5. His prophets are coming. 6. These disciples are blind.

### Half-way Practice

1. They are denying themselves. 2. I love that disciple. 3. She is gathering these sheep. 4. He used to teach in other parables. 5. On the same day Mary saw the Lord. 6. Because of these things the crowd were saying to one another. 7. Jesus himself was praying. 8. He was a servant of this temple. 9. προσευχομεθα τῷ αὐτῷ θεῷ. 10. αὐτός ὁ Πέτρος ἠρνήσατο τὸν Ἰησοῦν. 11. μετὰ τοῦτο ἤρξαντο ἀκουσαι (or just ἤκουον). 12. ἐκεῖνα τὰ δαίμονια (ἦν) πονηρά.

### 9.3

1. Your law saves. 2. God saves you. 3. We believed, but you did not listen. 4. You will save yourself, but I (will save) others. 5. σωσον σεαυτον. 6. κηρυξω τα ἔργα ὑμῶν.

### 9.4

1. Many believed because (for) the disciples were proclaiming the good news. 2. God sent the prophets, but the people were blind. 3. Does God love even (the) evil people? 4. Joseph is speaking to him, but he (the other one) will not listen. 5. Some are approaching, others are departing for their homes. 6. ζητησομεν οὖν τὸν κυριον.

## Exercise Section A

1. But as for Jesus (or 'Jesus himself'), he did not entrust (trust) himself to them.  
 2. And he was saying to them, 'You (pl.) are of this world; I am not of this world.'  
 3. And with/in many such parables he was speaking the word to them. 4. They go again to Jerusalem. And Jesus is walking in the temple and the Jews are coming to him. 5. Therefore the Jews were saying to themselves, 'Where is this man about to go?' 6. We are from God and the whole world is in (under the power of) the evil one. 7. And he was saying to them, 'To you (pl.) I teach the mystery of the kingdom of God; but to them outside, I say these things in parables.' 8. For John was saying to Herod, 'It is not lawful for you to have your brother's wife.' 9. αὕτη ἐστὶν ἡ ἐντολὴ μου (or ἡ ἐμὴ ἐντολὴ), Ἔχετε ἀγαπὴν ἀλλήλοις διότι ἐστε οἱ μαθηταὶ μου (or οἱ ἐμοὶ μαθηταὶ). 10. ἐγὼ εἶμι ὁ ἄρτος τῆς ζωῆς. 11. ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐκ (ἐγὼ) λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίω. 12. ἀναβλεψας ἐλέγεν· Βλεπω ἀνθρώπους ἀλλὰ ὡς δένδρα περιπατοῦσιν.

## CHAPTER 10

### 10.1.1

Antecedents are:

1. demon 2. man 3. meal 4. sacrifice 5. Messiah 6. soldiers

### 10.1.2

1. Neuter Nominative *or* Accusative Singular 2. Masculine Accusative Singular  
 3. Masculine *or* Neuter Genitive Singular 4. Feminine Dative Singular  
 5. Feminine Nominative Plural 6. Feminine Nominative Plural (of the article)  
 7. Masculine Accusative Plural 8. Feminine Accusative Singular (of the article)  
 9. Masculine, Feminine *or* Neuter Genitive Plural 10. Masculine *or* Neuter Dative Plural.

## Half-way Practice

1. I see the slave whom he called. 2. Depart from the house in which you are.  
 3. Where are the cups which we love? 4. For they believed the good news which the apostles were preaching. 5. Greet (pl.) the ones who are coming to you (pl.). 6. This is the Lord through whom we will pray. 7. I am saying to you what I heard (what I heard, this I am saying to you). 8. Greet Timothy on whose behalf the church is praying. 9. τηρεῖ τον ἄρτον ὃν ἐποίησεν. 10. δεῖ φιλεῖν τον θεον ὃς σωζει ἡμᾶς. 11. πιστευεις τῷ εὐαγγελίῳ ὃ ἤκουσας; 12. ὁ μαθητὴς ὃς ἠρνήσατο τον Ἰησοῦν μετενοήσεν;

**10.2**

1. Surely you don't see? / You don't see, do you? 2. Surely you love me? / You love me, don't you? 3. I do not love you. 4. Surely not I? / It is not me, is it?

**10.3**

1. Indirect – Present 2. Direct 3. Indirect – Imperfect 4. Indirect – Aorist  
5. Direct 6. Indirect – Present

**10.4**

1. Dative 2. Accusative 3. Genitive 4. Accusative 5. Dative 6. Genitive

**Exercise Section A**

1. Am I not an apostle? Did I not see Jesus our Lord? Listen to what I am saying to you (pl.). 2. Some of the Pharisees heard these things and were amazed, saying to him, 'Surely we are not also blind, are we?' 3. And not only (that), but we are coming near to God through our Lord Jesus Christ, through whom we now are receiving peace with God. 4. Others were saying, 'This man is the Messiah,' but others were saying, 'Surely the Messiah does not come from Galilee, does he?' 5. And David says, 'Blessed is the person to whom the Lord reckons righteousness apart from works.' 6. For many days the people were in Egypt just as God had said to Abraham. 7. The soldier denied (it), saying, 'I am not a Jew, am I?' 8. And we are in the one who is true, in his son Jesus Christ. (This one) He is the true God and eternal life. 9. λεγει αυτω ο Ίησους· Ήγω ειμι η οδος και η αληθεια και η ζωη. 10. ο Πιλατος εκαθευδεν περαν της θαλασσης της Γαλιλαιας. 11. α δε εγραψα υμιν, ενωπιον του θεου μαρτυρω. 12. μη θαυμαζετε δια τουτο, οτι ερχεται ωρα εν η οί νεκροι ακουσουσιν την φωνην αυτου.

**CHAPTER 11****11.1.4**

1. we fell 2. I/they took 3. you (pl.) were throwing 4. he said 5. it happened 6. I/they came 7. she was fleeing 8. you (s.) saw

**11.1.5**

1. Aorist Infinitive 2. Masc. Nom. Sing. Aorist Participle 3. Present Infinitive  
4. Singular Aorist Imperative 5. Masc. Nom. Pl. Aorist Participle 6. Masc. Nom. Sing. Aorist Participle 7. Plural Aorist Imperative 8. Aorist Infinitive



**11.1.6**

1. having gone down
2. he went up
3. they came
4. you (pl.) knew
5. having known

**Half-way Practice**

1. Many died.
2. I was/they were leading it.
3. I/they ate the bread.
4. When they came, they saw him.
5. See the road!
6. It is necessary to go to Jerusalem.
7. After Jesus had said these things he left.
8. When he had gone up to the temple he died.
9. οἱ προφηται εἶπον.
10. τον υἱον ἐφιλησα (ἐφιλον if you wish to stress continuity).
11. θελω ἰδειν (βλεψαι) την θαλασσαν.
12. εὐρων ἔλαβον αὐτο.

**11.2.2**

1. They remained.
2. We will announce
3. He raised (in fact ἤγειρεν could also be imperfect – he was raising).
4. They killed.
5. He will judge the world.
6. Having sent, he went out.
7. I wish to sow.
8. After they lifted, they brought.
9. ἀπαγγελουσιν
10. βαλειτε
11. ἐγειρον τον νεκρον.
12. ἀπεκτεινεν αὐτην.

**Exercise Section A**

1. The disciples came to him, saying, ‘This is a desert place and the hour has already gone by; dismiss the crowds.’
2. And a voice came from heaven (the heavens), ‘You are my beloved son.’
3. And when he came home from the crowd, his disciples found him and spoke to him about the parable.
4. For I proclaimed to you that which I also received, that Christ died on behalf of our sins according to the good news.
5. For through the law I have died to the law.
6. Therefore he says to the apostle, ‘Do not always be blind in your heart, but (be) believing.’
7. He was in the world, and the world came about through him, and the world did not know him.
8. Righteous Lord, the world did not know you, but I knew you, and these knew that you sent me.
9. και ἀνεβη εις το πλοιον μετ’ αὐτων και ἐφυγον.
10. Μετα τουτο κατεβη εις την Γαλιλαιαν και ἡ Μαρια και οἱ ἀδελφοι αὐτου και οἱ μαθηται αὐτου, και ἐκει ἐμειναν οὐ πολλας ἡμερας.
11. ἰδου ὁ υἱος του ἀνθρωπου ἀποστελει τους ἀγγελους αὐτου.
12. ἐκεινος ὁ λογος ὃν ειπον κρινει αὐτον ἐν τη ἡμερα του κυριου.

**CHAPTER 12****12.2**

1. Genitive Singular 2. Nominative Plural 3. Dative Singular 4. Genitive Plural 5. Accusative Singular 6. Genitive Singular 7. Dative Plural 8. Accusative Singular 9. ἄνδρων 10. γυναίξιν 11. ποδα 12. χειρας 13. σαρκι 14. χαριτος 15. θυγατερες 16. αἰωσιν

**12.3**

1. Dative Singular 2. Genitive Singular 3. Nominative/Accusative Plural 4. Genitive Plural 5. αἶμα 6. πνευματων 7. σωμασιν 8. ὀνοματα

**Half-way Practice**

1. Is Jesus the saviour? 2. The father's son fled. 3. I have a good mother. 4. They saw their fathers. 5. He baptizes with water. 6. The men left. 7. Christ died on behalf of men and women. 8. Do the will of God. 9. φιλει δυο γυναικας. 10. το πνευμα οὐ φιλει την σαρκα. 11. ἔχω μεγαλους ποδας. 12. εἶδον το φως.

**12.4**

1. More soldiers are coming. 2. You have a bigger head than I. 3. Did Jesus have more disciples than John? 4. I am a prophet of a greater temple.

**12.5**

1. Who is coming? 2. I want some bread. 3. Why do you (pl.) love Christ? 4. About what (or whom – both plural) did he speak? 5. Some fathers are wicked. 6. Whom are you (pl.) seeking? 7. τί προσευχη; 8. τίνοι ειπετε; 9. προφηται τινες καλουσιν. 10. τίνα νομον τηρειτε;

**Exercise Section A**

1. Father, glorify your name. 2. I baptized you (pl.) with water, but he will baptize you in (the) Holy Spirit. 3. But he said to her, 'Daughter, your faith saved you; go in peace.' 4. In him was life, and the life was the light of men (humanity). 5. And the word became flesh. 6. The woman said to him, 'I do not have a husband.' Jesus said to her, 'You spoke appropriately, "I don't have a husband."' 7. Jesus said to them, 'I told you (pl.) and you do not believe; these works which I do in the name of my father witness about me.' 8. Simon Peter said to him, 'Lord, whom shall we follow? You have words of eternal life.' 9. ειπον αυτω οι Φαρισαιοι· Τι οι μαθηται σου ου καλως χερσιν εσθιουσιν;

10. ἀλλ' ἐν κυριῷ οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικός.  
 11. χάρις ὑμῖν καὶ εἰρήνη ἀπο (του) θεοῦ πατρὸς ἡμῶν καὶ (του) κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν. 12. καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων προφητῶν αὐτοῦ, τοῦτο ποιήσει.

## CHAPTER 13

### 13.1

1. Nominative *or* Accusative Plural 2. Accusative Singular 3. Genitive Plural  
 4. Accusative Singular 5. Dative Plural 6. Nominative Singular 7. ἱερεῖς  
 8. ἀναστασεως 9. γραμματευσιν 10. πιστιν

### 13.2

1. Dative Singular 2. Nominative *or* Accusative Plural 3. Genitive Singular  
 4. Nominative *or* Accusative Plural Masculine *or* Feminine 5. Genitive Plural  
 6. Nominative *or* Accusative Singular 7. πληθῆ 8. ἄσθενει 9. σκευῶν  
 10. ἔθνεσιν

### Half-way Practice

1. Depart to the Gentiles. 2. In that year the king died. 3. The scribes spoke against Jesus. 4. Peter did not pay attention to the high priest. 5. The true disciples are in the city. 6. Through faith we have hope of glory. 7. I have a share of the kingdom. 8. The one who seeks truth also receives power. 9. ὁ πατὴρ τοῦ βασιλεως εἶπεν τῷ ἀρχιερεὶ. 10. διὰ τὸ ἔλεος αὐτοῦ ὁ θεὸς ῥύεται ἡμᾶς. 11. ποτε περιεπατοῦμεν ὑπο κρισιν. 12 (ἡ) πιστις εὗρεν τὸ ἀληθὲς τέλος αὐτῆς.

### 13.3

1. Masculine Nominative Plural 2. Feminine Dative Plural 3. Masculine *or* Neuter Genitive Singular 4. Feminine Accusative Singular 5. Neuter Nominative *or* Accusative Singular 6. Masculine *or* Neuter Dative Singular 7. All the fathers died. 8. I will preach the good news in all nations. 9. Everyone was amazed because of all the things which he was doing. 10. The saviour of all is praying.

### 13.4

1. Is no one good? 2. I/they saw one city. 3. Didn't you find anything? 4. Say nothing to anyone (lit: 'nothing to nobody') 5. He said that there was one Lord and one church. 6. I have one sheep.

## Exercise Section A

1. Therefore the chief priests of the Jews were saying to Pilate, ‘Do not write: “The King of the Jews,” but that which that man said: “I am the king of the Jews.”’ 2. But Jesus said to him, ‘Why do you say I am good? No one is good, except God alone.’ (or ‘except one [person] – God’) 3. The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit (be) with you all. 4. Do not call someone ‘Rabbi’, for you (pl.) have one teacher, and all of you are brothers. 5. And Peter says (said) to Jesus, ‘Rabbi, it is good that we are here, and we shall build three tents for you (pl.), one for you, and one for Moses, and one for Elijah.’ 6. And the two will be (made) into one flesh; thus they are no longer two but one flesh. 7. And all the crowd was seeking to touch him, because power was coming out from him and he was healing them all. 8. And the disciples left and went to the city and found (it) just as he had told them. 9. και προσελθων εις (εκ) των γραμματεων ειπεν αυτω· ‘Ραββι, ακολουθησω σοι. 10. και βασιλευς εσται επι τον οικον (του) ‘Ιακωβ εις τους αιωνας (εις τον αιωνα) και της βασιλειας αυτου ουκ εσται τελος. 11. εν τουτω τω κοσμω θλιψιν εχετε, αλλα εν εμοι ειρηνην εχετε. 12. οι μεν εξερχονται εις αναστασιν ζωης, οι δε εις αναστασιν κρισεως.

## CHAPTER 14

### 14.1

1. γραφας 2. ποιουντες 3. ερχομενος 4. φιλησαντες 5. λογισαμενος  
6. προσευχομενοι

### 14.2

All are participles

1. Present Active Masculine Plural Nominative 2. Aorist Active Masculine Singular Nominative 3. Present Deponent Feminine Plural Dative 4. Aorist Active Neuter Singular Nominative *or* Accusative 5. Aorist Active Masculine *or* Neuter Singular Dative 6. Aorist Active Masculine *or* Neuter Genitive Plural 7. Present Active Feminine Singular Accusative. 8. Aorist Active Masculine Plural Accusative 9. Present Deponent Masculine Plural Nominative 10. ανοιγουσας 11. ποιησας 12. κηρυξαντων 13. απτομενω  
14. ελθοντα 15. πιστευσασας

## Half-way Practice

1. When he had come, he healed him. 2. While he was going up, he saw the spirit. 3. When they fled, they went into a temple. 4. He was baptizing the

wicked people who had repented. 5. We spoke to the children as they came. 6. Did you see the scribes who had gone into the temple? 7. I am seeking the coming kingdom. 8. After she departed she saw her father speaking. 9. ὁ Ἰησοῦς ἠσπασατο τον προσερχομενον ὄχλον. 10. ἰδουσα ἐπιστευσεν. 11. ὁ Φαρισαιος ἐδιδαξεν τους ἀκουοντας Ἰουδαιους. 12. ἀκουσας τουτο ὁ βασιλευς ἀπεστειλεν (ἐπεμψεν) τους στρατιωτας αὐτου εὔρειν το τεκνον (παιδιον).

#### 14.4

1. Love those who hate you. 2. Because Moses was holy he used to speak to God. 3. I want to go into the synagogue and listen to the Rabbi. 4. They were speaking to each other about what had happened. 5. εἶδον τους φεροντας τον ἄσθενη. 6. Singular: ὑπαγαγων κηρυξον το εὐαγγελιον. Plural: ὑπαγαγοντες κηρυξατε το εὐαγγελιον.<sup>2</sup>

### Exercise Section A

1. The one who loves his life will not save it, and the one who hates his life in this world will guard it into eternal life. 2. And when he came out he saw a large crowd and he had mercy on them, because they were like sheep without a shepherd, and he began to teach them many things. 3. Amen amen, I say to you (pl.), that the one who hears my word and believes the one who sent me has eternal life and does not come to judgement. 4. Everyone who sees the son and believes in him has eternal life. 5. Therefore the Jews were talking about him with one another because he said, ‘I am the bread which came down from heaven.’ 6. For this is the word through Isaiah the prophet, who said, ‘A voice of someone crying out in the wilderness, “Prepare the way of the Lord!”’ 7. And he said to them, ‘Men of Israel, pay attention to yourselves, what you are about to do to these people.’ 8. And Satan was tempting him in the desert for many days, and Jesus was with the animals, and the angels were serving him. 9. ὁ γαρ πατηρ παντα ὑπεταξεν ὑπο τους ποδας του υἱου. 10. τεκνα (παιδια) ἀγαπητα, φυλασσετε ἑαυτα ἀπο των μισουντων την ψυχην ὑμων. (οἱ παιδες ἀγαπητες, φυλασσετε ἑαυτους ...) 11. ἐκεινος ὁ λιθος ἔχει την εἰκονα του Καισαρος, οὔτε Ἕλληνος τινος. 12. τί οὖν ποιησει ὁ κυριος του ἀμπελωνος;

<sup>2</sup> Or one might prefer the Present Imperative of κηρυσσω if this is establishing a general, ongoing command – κηρυσσε or κηρυσσετε; or one could use εὐαγγελιζομαι to mean ‘preach the gospel’, giving singular ὑπαγαγων εὐαγγελισαμενος / εὐαγγελιζομενος plural: ὑπαγαγοντες εὐαγγελισαμενοι / εὐαγγελιζομενοι.

## CHAPTER 15

### 15.3

1. Aorist Passive Indicative 2. Future Active Indicative *or* Aorist Active Other Mood (ending shows that it is Aorist Active Imperative) 3. Imperfect Active Indicative 4. Future Middle Indicative *or* Aorist Middle Other Mood (ending shows that it is Future Middle Indicative) 5. Future Passive Indicative 6. Future Middle Indicative *or* Aorist Middle Other Mood (ending shows that it is Aorist Middle Infinitive) 7. Aorist Passive Other Mood (ending shows that it is Imperative) 8. Aorist Active Indicative.

### 15.5.1 and 15.5.2.

1. Imperfect Middle/Passive Indicative 3<sup>rd</sup> Singular 2. Future Passive Indicative 1<sup>st</sup> Singular 3. Aorist Passive Participle Masculine Singular Nominative 4. Present Middle/Passive Indicative 3<sup>rd</sup> Plural 5. Present Middle/Passive Indicative 3<sup>rd</sup> Plural. 6. Aorist Passive Indicative 3<sup>rd</sup> Singular

### 15.5.3

1. Aorist Passive Indicative 1<sup>st</sup> Plural 2. Aorist Passive Indicative 3<sup>rd</sup> Singular 3. Future Passive Indicative 3<sup>rd</sup> Singular 4. Aorist Passive Participle Masculine Nominative Singular 5. Aorist Passive Indicative 3<sup>rd</sup> Singular 6. Aorist Passive Indicative 3<sup>rd</sup> Plural

### Half-way Practice

1. It was said by the prophets. 2. After the slave was set free he gave thanks to God. 3. God is seen by angels. 4. Peter was going into the synagogue. 5. Although I am tempted I do not fall. 6. The apostles will be sent. 7. When they saw the evil things which had been done they fled. 8. On that day God will be seen. 9. ὁ νομος γραφησεται. 10. ἡ πρεσβυτερα (γυνη) ἠνεχθη ὑπο των υἱων αὐτης. 11. κρατηθεις ὁ Ἰησους (οὐκ) εἶπεν οὐδεν. 12. κληθεντες Κυριε, κυριε, ἐσωθησαν.

### 15.7

1. We wished to see Jesus. 2. On that day will you be afraid? 3. It is necessary to go into temple. 4. Answer nothing ('give no answer', 'say nothing in reply').

### Exercise Section A

1. And he began to teach them that it was necessary to suffer many things and to be persecuted by the elders and the chief priests and the scribes and to be killed.

2. Now is the judgement of this world, now the ruler of this world will be thrown out. 3. Jesus said to them, 'The cup which I drink, you will drink, and the baptism with which I am baptized, you will be baptized.' 4. Blessed are the merciful, because they will receive mercy. 5. Blessed are the peacemakers, because they will be called sons of God. 6. And answering them he said, 'Who is my mother and (who are) my brothers?' 7. And one of the crowd answered him, 'Teacher, I brought to you my son because he has an evil spirit.' 8. They began to be grieved and one by one they said to him, 'It isn't me, is it?' 9. και ἐφοβηθησαν φοβον μεγαν και ειπον ἀλληλοις (προς ἀλληλους): Τίς ἄρα οὗτος ἐστίν; 10. και εισελθων ειπεν αὐτοις: Τί φοβεισθε και κλαιετε; το παιδιον οὐκ ἀπεθανεν. 11. ἐφοβηθη και ἀπεκριθη τῷ ἀρχιερει ὅτι Ὑπεστρεψαν προς τον ναον. 12. ὁ γαρ ἀνηρ μη ἔχων πιστιν ἀγιαζεται ἐν τη γυναικι και ἡ γυνη μη ἔχουσα πιστιν ἀγιαζεται ἐν τῷ ἀνδρι.

## CHAPTER 16

### 16.2

1. Perfect Active Indicative 3<sup>rd</sup> Singular 2. Perfect Middle/Passive Participle Masculine Plural Accusative 3. Perfect Middle/Passive Indicative 3<sup>rd</sup> Singular 4. Perfect Active Indicative 3<sup>rd</sup> Plural 5. Perfect Middle/Passive Indicative 3<sup>rd</sup> Singular 6. Perfect Middle/Passive Participle Feminine Singular Accusative

### Half-way Practice

1. The slaves have been freed. 2. I have borne witness to the truth. 3. What have you done? 4. I have been tempted for many years. 5. We do not worship in a temple which has been built by men (humans). 6. He has been subjected to a wicked master. 7. We have been saved through the love of God. 8. The soldiers have arrested Peter. 9. ἡ ἀσθενης τεθεραπευται. 10. ὁ λογος πεπεμπται εἰς τον κοσμον (οἱ ἐν τῷ κοσμῳ οἱ just τῷ κοσμῳ). 11. πεποιηκαμεν τα ἀγαθα. 12. μη πεπιστευκας τῷ Ἰησου;

### 16.3

1. Perfect 2. Aorist 3. Perfect 4. Present 5. Aorist

### 16.4

1. No (Aorist participle) 2. No (Indirect statement using Perfect) 3. Yes. 4. No (Aorist participle) 2. No (Indirect statement using Perfect)

## Exercise Section A

1. And he says to them, 'It is written, "My house will be called a house of prayer."' 2. I have seen and have given witness that this one is the son of God. 3. The one who believes in him is not judged; the one who does not believe has been judged already, because he has not believed in the name of the only son of God. 4. John has borne witness to the truth; these things he has told you (pl.). 5. And we have believed and have come to know that you are the holy one of God. 6. And she said to him, 'Yes, Lord, I have believed that you are the Christ, the son of God, the one who is coming into the world.' 7. No one has seen the Father except the one who is from God – this one has seen the Father. 8. And then the sign of the son of man will appear in heaven, and they will see the son of man coming on the clouds of heaven with power and much glory; thus will the coming of the son of man be. 9. οἱ δε εἶπον· Κυριε, ἰδου μαχαιραι ὡδε δυο. 10. εὐθυς ἐξῆλθεν ἡ ἄκοη αὐτου εἰς ὄλην την χωραν της Γαλιλαιας. 11. οἱ δωδεκα την διδαχην αὐτου ἀκηκοασιν και ἑωρακαν την θυσιαν αὐτου. 12. ὁ μαθητης πεφιληκεν τους ἄγιους (τους) ἐν ταις ἑπτα ἐκκλησιας.

## CHAPTER 17

### 17.2

1. Present Active Subjunctive 1<sup>st</sup> Plural 2. Aorist Active Subjunctive 3<sup>rd</sup> Plural 3. Present Active Subjunctive 3<sup>rd</sup> Singular 4. Present Middle/Passive Subjunctive 3<sup>rd</sup> Plural 5. Aorist Passive Subjunctive 2<sup>nd</sup> Singular 6. Aorist Active Subjunctive 3<sup>rd</sup> Plural 7. Aorist Middle Subjunctive 1<sup>st</sup> Singular 8. Present Middle/Passive Subjunctive 3<sup>rd</sup> Singular 9. Present Active Subjunctive 3<sup>rd</sup> Singular 10. Aorist Active Subjunctive 2<sup>nd</sup> Plural 11. Aorist Active Subjunctive 1<sup>st</sup> Plural 12. Present Active Indicative 1<sup>st</sup> Plural

### Half-way Practice

1. Did you come so that you might hear? 2. The prophets were sent in order that they might speak on behalf of God. 3. Whoever sees me, sees the father. 4. They seized Paul so that he would not flee. 5. Whenever you go, I am afraid. 6. Where are they going? 7. The apostle wrote to you in order that you might believe (come to believe). 8. Wherever Jesus went a great crowd gathered. 9. ὁ Ἰησους ἐξεβαλεν τα δαιμονια ἵνα σωθη. 10. ὅς ἂν εἰσελθῃ την πολιν ἀπεθανεν. 11. ἐκαλεσα αὐτη ἵνα ἀκουσῃ. 12. ὅταν βλέπω τα ὄρη βλέπω.



**17.3.3 – 17.3.7**

1. Where should I go? 2. Do not leave! 3. They will never depart. 4. Let us glorify the lord of the world. 5. Why should we listen to the teacher? 6. Let us seek a holy life.

**Exercise Section A**

1. For God did not send the son into the world so that he might judge the world, but that the world might be saved through him. 2. And answering him Jesus said, ‘What do you wish me to do for you?’ And the blind man said to him, ‘Rabbi, that I might receive my sight.’ 3. And he said to them on that day, ‘Let us go across to the other side.’ 4. But the soldier, having seen the doors of the prison had been opened, was about to kill himself with a sword, since he thought the disciples had fled. 5. Whoever does the will of God, this one is my brother and my sister and my mother. 6. And after she left, she said to her mother, ‘What should I ask for?’ And she (her mother) said, ‘The head of John the Baptizer.’ 7. He (this one) came for witness (as a witness), so that he might bear witness about the light, so that all might believe through him. He (that one) was not the light, but (he came) so that he might witness about the light. 8. These are the ones along the road where the word is sown, and whenever they hear, immediately Satan comes and takes away the word which had been sown in them. 9. Και ἐξελθοντες εἰς τοὺς ἀγροὺς ἐκηρυξαν ἵνα (οἱ ἄνθρωποι) μετανοήσωσιν. 10. το ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. 11. κατὰ τὰς γραφὰς ἔσονται σημεῖα ἐν ἡλίῳ καὶ ἀστεροσίν, καὶ ἐπὶ τῇ γῆ θλίψις καὶ χρεῖα ἔθνων. 12. Καὶ προσεφερον αὐτὸν παῖδια ἵνα αὐτῶν ἀψηταί.

**CHAPTER 18****18.1**

1. 3<sup>rd</sup> Plural Present Middle Indicative 2. Masculine/Neuter Dative Plural, Present Middle Participle 3. Present Middle Infinitive 4. 3<sup>rd</sup> Singular Imperfect Middle Indicative 5. 2<sup>nd</sup> Plural Present Active Indicative (οἶδα) 6. 1<sup>st</sup> Singular Imperfect Active Indicative (οἶδα) 7. Aorist Active Infinitive (ὄραω) 8. Masculine Nominative Singular, Aorist Active Participle (ὄραω) 9. Masculine Nominative Singular, Present Active Participle (οἶδα).

**18.2.2 and 18.2.3**

1. I want him to marry me. 2. A teacher must teach. 3. He approached so they departed. 4. Are you able to eat bread in the temple? 5. I love wisdom so I listen to my teacher.

### Half-way Practice

1. We were able to speak to him. 2. I want to know God. 3. After praying I/they left the synagogue. 4. The widow was poor so she did not have much. 5. I/they saw that it was necessary for her to die. 6. Do you know the eternal promises? 7. Did you come to worship (with the aim of worshipping) God? 8. The disciples fled so the soldiers found nobody. 9. ἦδεις αὐτον; 10. προ του καθισθαι εὐχαριστησαν. 11. (οὕτως) ἔθαυμαζον ὥστε προσκυνησαι αὐτω. 12. δει σε δουλευειν (or δει σε εἶναι δουλον).

### 18.3

1. She should not speak to the evil man. 2. Let your kingdom come! / May your kingdom come! 3. The kingdom must come. 4. Let us worship God. 5. They should worship God. 6. The demons should be cast out.

### 18.4

1. They were taken (away). 2. We have received many things. 3. I heard what was said. 4. Will you save the man who has a demon? 5 The chief priests have taken the scriptures. 6. I saw heaven open.

### Exercise Section A

1. Let Christ the King of Israel come down now from the cross, so that we might see and might believe. 2. And they were saying, 'Isn't this Jesus the son of Joseph, whose father and mother we know? How now does he say, "I have come down from heaven"?' 3. Jesus said to them, 'You (pl.) do not know what you are asking. Can you drink the cup which I drink or be baptized with the baptism with which I am baptized?' 4. The one who speaks from himself is seeking his own glory; but the one who seeks the glory of the one who sent him, this one is true and injustice is not in him. 5. Then Jesus said to his disciples, 'If anyone wishes to come after me, let him deny himself and take up his cross and follow me.' 6. And Mary sees two angels in white sitting where the body of Jesus had been lying, one at the head and one at the feet. 7. (Speaking) in a loud voice they said, 'Worthy is the lamb sitting on the throne at the right (side/hand) of God to receive power and wisdom and honour and glory.' 8. Therefore the Lord Jesus, after speaking to them, went up into heaven and sat at the right hand of God. 9. μακαριοι οἱ καθαροι τη καρδια, ὅτι αὐτοι τον θεον ὄψονται. 10. δυναμις κυριου ἦν ἐκει εἰς (or προς) το θεραπευειν τους ἀσθενεις και καθαριζειν τους ἔχοντας πνευματα ἀκαθαρτα. 11. ἐργαζομεθα νυν ἵνα ἀναγινωσκωμεν (or εἰς/προς το ἀναγινωσκειν) την καινην διαθηκη. 12. ἡ γνωσις ἡμων αὐξάνει ὥστε ἡμας δυνασθαι μανθάνειν ἀπο των γραφων· πρωτον (ἀπο) του εὐαγγελιου κατα Μαρκον.

## CHAPTER 19

### 19.1.2

1. Aorist (Active Indicative 3<sup>rd</sup> Singular)
2. Imperfect (Active Indicative 3<sup>rd</sup> Singular)
3. Perfect (Passive Indicative 3<sup>rd</sup> Singular)
4. Present (Active Indicative 1<sup>st</sup> Plural)
5. Future (Passive Indicative 3<sup>rd</sup> Singular)
6. Present (Active Indicative 3<sup>rd</sup> Singular)
7. Aorist (Active Subjunctive 1<sup>st</sup> Plural)
8. Aorist (Active Participle Masculine Plural Accusative)
9. Present (Active Indicative 3<sup>rd</sup> Singular)
10. Future (Passive Indicative 3<sup>rd</sup> Plural)
11. Aorist (Active Imperative 2<sup>nd</sup> Plural)
12. Aorist (Active Indicative 2<sup>nd</sup> Plural)

### Half-way Practice

1. They are giving the soldiers their pay.
2. Jesus raised the dead person.
3. We stood with the lord on the mountain.
4. When they had left they did not turn back.
5. He said that he was standing there.
6. . . . until I place your enemies under your feet.
7. Give me the bread of life.
8. After he had stood up, the apostle began to preach to the crowd.
9. παρεδωκαν την διδαχην τοις πρεσβυτεροις.
10. εστησεν τον ασθηνη εν τη συναγωγη.
11. αφεισα τον οχλον προσηυχετο (or ηρξατο προσευχεσθαι).
12. διδους τον οινον αυτοις εδιδαξεν (αυτους).

### 19.2

1. Present Middle/Passive Indicative 3<sup>rd</sup> Singular
2. Perfect Middle/Passive Participle Masculine Nominative Singular
3. Present Active Indicative 1<sup>st</sup> Singular
4. Imperfect Active Indicative 3<sup>rd</sup> Plural or 1<sup>st</sup> Singular
5. Future Active Indicative 2<sup>nd</sup> Singular
6. Present Active Infinitive
7. Aorist Active Indicative 3<sup>rd</sup> Plural
8. Future Active Indicative 3<sup>rd</sup> Plural
9. Aorist Active Indicative 3<sup>rd</sup> Singular
10. Present Active Indicative 2<sup>nd</sup> Singular
11. Present Middle/Passive Indicative 3<sup>rd</sup> Singular
12. Present Active Indicative 3<sup>rd</sup> Singular

### Exercise Section A

1. And after they left their father Zebedee in the boat with the others, they went away after him.
2. He answered them, saying, 'You give them (something) to eat.'
3. Blessed are those who hunger and thirst for righteousness.
4. The one who does the truth (does what is true) comes to the light, so that his works might be revealed.
5. So that all might honour the son just as they honour the father. The one who does not honour the son does not honour the father who sent him.
6. Jesus said to them, 'I am the bread of life; the one who comes to me will never hunger, and the one who believes in me will never thirst.'
7. This is the will of the one who sent me, that I should not lose anything of all that he

has given to me, but I will raise it up on the last day. 8. When this one heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, for he was about to die. 9. μετα το ἀπολεσθαι (ἀπολομενος) ἀνεστη παλιν. 10. ὁ ἰσχυρος νικησει· κοπιᾷ καὶ ζῆ νικᾷν. 11. ἠρώτησεν ὅπου ἐγεννηθῆ. 12. πεπλανηκαμεν αὐτοὺς ἀπο τῆς ὁδοῦ· τίς δυναταὶ ἡμᾶς δικαιοῦν;

## CHAPTER 20

### 20.1

1. If you (s.) love God, you are wise. 2. If he had heard, he would not have died. 3. If the king goes out, the slaves will be released. 4. If the gospel is preached, rejoice! 5. If we were unclean, then we would not sit in the temple. 6. If I give to you (s.), will you therefore give to others?

### Half-way Practice

1. When Jesus came, the teachers were amazed. 2. For if they see they would believe. 3. After the king died, they went into Galilee. 4. When day came (happened) he was talking (began to talk) to the crowd. 5. If the demons are thrown out, we will rejoice. 6. For while the word was being preached, those who were listening believed. 7. Since he was holy, they all were afraid. 8. If the law had not been given, they would not have known sin. 9. αὐτῆς εἰσερχομένης, ὁ ἄγγελος εἶπεν αὐτῇ ... 10. ἐὰν ἡ ἅγιος προσκυνῆσει τῷ θεῷ. 11. εἰ ἡμέρα ἦν οὐκ ἂν ἐφοβουμεθα. 12. αὐτοῦ ἐγερθεντος παντες ἐθαυμαζον.

### 20.3

1. The teacher was sitting with them. 2. It is written in the prophet. (Perfect participle – it stands written, it has been written.) 3. And Joseph was wearing a beautiful garment. 4. The prophet will be honoured.

### 20.4

1. Superlative Adverb *or* Adjective Neuter Nominative *or* Accusative Plural  
 2. Superlative Adjective Neuter *or* Masculine Dative Plural 3. Comparative Adjective Neuter *or* Masculine Genitive Singular 4. Superlative Adjective Masculine Nominative Plural 5. Comparative Adjective Masculine Accusative Singular *or* Neuter Nominative *or* Accusative Plural. 6. Adverb

## Exercise Section A

1. And if anyone should say to you then, 'Look, here is the Christ,' or 'Look, there,' do not believe (him). 2. And having gone forward a little, he fell on the ground and prayed that, if it was possible, the hour would pass from him. 3. Jesus answered, 'Amen amen, I say to you, if someone is not born of water and the spirit, he is not able to enter the kingdom of God.' 4. After these things, Jesus finds him in the temple and said to him, 'See, you have become well. Do not sin any longer, so that something worse does not happen to you.' 5. For the father loves the son and shows him all that he himself is doing, and he will show him greater works than these, so that you (pl.) might be amazed. 6. But I have a testimony greater than John; for the works which the father has given to me so that I might complete them, the works themselves which I do bear witness about me, that the father has sent me. 7. And they were yet more amazed at his teaching; for he was teaching them as one having authority and not as the scribes. 8. And when the Sabbath had come, he began to teach in the synagogue, and many who heard were amazed, saying, 'From where did these things (come) to this one, and what is this wisdom, and such miracles that come about through his hands?' 9. μιμνησκόμεθα του ποιμενος των ψυχων ήμων. 10. εάν ούν ο υίος ύμας έλευθερους ποιηση, οντως έλευθεροι έσεσθε. 11. διδασκων ήν αυτους περι της αγαπης τω έλαχιστω των αδελφων και πασιν ζωοις. 12. σταυρωσω παλιν τον έμε απο της άμαρτιας νιψαντα; μη γενοιτο.

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# Greek – English dictionary

*N.B. The number following each Greek word gives the number of times it occurs in the New Testament. The number following the English word gives the chapter in which it is introduced.*

## A α

Ἀβρααμ (73) – Abraham 1

ἀγαγ- *part of 2<sup>nd</sup> Aorist* from ἀγω

\*ἀγαθος (102) – good 5

\*ἀγαπαω (143) – I love 19

\*ἀγαπη (116) – love 3

ἀγαπητος (61) – beloved 5

ἀγγελλω (1) – I announce 11

\*ἀγγελος (175) – messenger, angel 2

\*ἀγιαζω (28) – I make holy 15

\*ἅγιος (233) – holy 5

ἀγοραζω (30) – I buy 14

\*ἀγρος (36) – field 17

\*ἄγω (67) – I lead, bring 2

\*ἀδελφη (26) – sister 3

\*ἀδελφος (343) – brother 2

\*ἄδικεω (28) – I do wrong 18

ἀδικια (25) – wrongdoing 18

Αἴγυπτος, ἡ (25) – Egypt 8

\*αἷμα, αἱματος, το (97) – blood 12

\*αἶρω (101) – I take (away), lift up 11

\*αἰτεω (70) – I ask for (+ acc. of person asked, + acc. of thing asked for) 6

\*αἰών, αἰωνος, ὁ (122) – age (long time) 12

\*αἰώνιος (71) – eternal 5

\*ἀκαθαρτος (32) – impure, unclean 18

ἀκηκοα – Perfect Active of ἀκουω

ἀκοη (24) – fame, report 16

\*ἀκολουθεω (90) + dat. – I follow 7

\*ἀκουω (428) – I hear, listen to (+ acc. of thing heard, + gen. of person heard) 2

\*ἀληθεια (109) – truth 10

\*ἀληθης, ἀληθους (26) – truthful, true, genuine 13

ἀληθινος (28) – true, genuine, real 10

\*ἀληθως (18) – truly 20

\*ἀλλα (638) – but 5

\*ἀλληλος (100) – each other, one another 9

\*ἄλλος (155) – other 9

ἀμαρτανω (43) – I do wrong, sin 11

\*ἀμαρτια (173) – sin 3

ἀμαρτ- *part of 2<sup>nd</sup> Aorist* from ἀμαρτανω

\*ἀμαρτωλος (47) – sinner 14

ἀμην (129) – amen, truly 1

\*ἀμπελων, ἀμπελωνος, ὁ (23) – vineyard 14

- \*άν (166) – conditional particle 17
- \*άναβαινω (82) – I go up 11
- άνεβην – 2<sup>nd</sup> Aorist from άναβαινω
- άναβλεπω (25) – I look up, receive sight 4
- άναγνωσκω (32) – I read 11
- άναγω (23) – I lead up, restore 7
- \*άναιρω (24) – I take away, kill 17
- άναστασις, άναστασεως, ή (42) – resurrection 13
- άνεμος (31) – wind 17
- \*άνηρ, άνδρος, ό (216) – man (male), husband 12
- \*άνθρωπος (550) – human being, person 2
- \*άνιστημι (108) – I raise 19
- \*άνοιγω (77) – I open 6
- άξιος (41) – worthy 18
- άπαγγελλω (45) – I report, announce 11
- άπας (34) – every, all 13
- άπεθανον – 2<sup>nd</sup> Aorist from άποθνησκω
- \*άπερχομαι (117) – I depart, go away 8
- άπιστος (23) – unbelieving, faithless 18
- \*άπο (646) + gen. – (away) from 4
- άποδιδομι (48) – I give away 19
- άποθαν- part of 2<sup>nd</sup> Aorist from άποθνησκω
- \*άποθνησκω (111) – I die 11
- άποκαλυπτω (26) – I reveal, uncover 6
- \*άποκρινομαι (231) – I answer 15
- άποκτεινω (74) – I kill 11
- άπολλυμαι (90) – I perish (mid. of άπολλυμι) 19
- \*άπολλυμι (90) – I ruin, destroy (mid. άπολλυμαι – I perish) 19
- \*άπολυω (66) – I set free, divorce, dismiss 4
- \*άποστελλω (132) – I send (out) 11
- \*άποστολος (80) – apostle 7
- άπτομαι (39) + gen. – I touch 8
- άρα (49) *postpositive* – so 9
- \*άρνεομαι (33) – I refuse, deny 8
- \*άρνιον (30) – lamb, sheep 9
- άρτι (36) – now, just now 6
- \*άρτος (97) – bread 2
- άρχη (55) – beginning 3
- \*άρχιερευς, άρχιερεως, ό (122) – high priest, chief priest 13
- \*άρχομαι (86) – I begin 8
- άρχων, άρχοντος, ό (37) – ruler, leader 12
- άσθενεια (24) – weakness, disease 16
- \*άσθενεω (33) – I am weak, sick 15
- \*άσθενης, άσθενους (26) – weak, sick 13
- \*άσπαζομαι (59) – I greet 8
- άστηρ, άστερος, ό (24) – star 12
- αύξανω (23) – I grow 18
- \*αὐτός η ο (5597) – he, she, it, they 3; himself, herself, itself, themselves (emphatic); same 9
- \*άφημι (143) – I leave, dismiss, forgive 19
- άχρι (49) + gen. – until 17
- Β β**
- \*βαλλω (122) – I throw 2
- βαλ- part of 2<sup>nd</sup> Aorist from βαλλω
- \*βαπτίζω (77) – I baptise, dip 6
- Βαρναβας, ό (28) – Barnabas 8
- \*βασιλεια (162) – reign, kingship, kingdom 3
- \*βασιλευς, βασιλεως, ό (115) – king 13
- \*βασταζω (27) – I take up 15

βιβλιον (34) – book, scroll 3  
 βλασφημew (34) – I blaspheme 14  
 \*βλεπω (133) – I see, watch 2  
 \*βουλωμαι (37) – I wish 15

## Γ γ

Γαλιλαια (61) – Galilee 5  
 \*γαμew (28) – I marry 15  
 \*γαρ (1041) *postpositive* – for, because 9  
 γε (25) – indeed 9  
 \*γενεα (43) – family, generation 17  
 \*γεννω (97) – I bear (beget) (Pass. ‘I am born’) 19  
 γεν- *part of 2<sup>nd</sup> Aorist* from γινομαι  
 \*γη (250) – earth, soil, land 3  
 \*γινομαι (669) – I become, happen 11  
 \*γινωσκω (222) – I know 11  
 \*γλωσσα (50) – tongue, language 17  
 γν- *part of 2<sup>nd</sup> Aorist* from γινωσκω  
 γνωριζω (25) – I make known 15  
 γνωσις, γνωσεως, ή (29) – knowledge 13  
 γραμματευσ, γραμματεωσ, ό (63) – clerk, scribe 13  
 \*γραφη (50) – writing, Scripture 17  
 \*γραφω (191) – I write 6  
 \*γυνη, γυναικος, ή (215) – woman, wife 12

## Δ δ

\*δαιμονιον (63) – demon 3  
 Δαυιδ (59) – David 1  
 \*δε (2792) *postpositive* – but 9  
 \*δει (101) – it is necessary (impers.) 7  
 δεικνυμι (33) – I point out, show 19  
 δεκα (25) – ten 16  
 δενδρον (25) – tree 9  
 \*δεξιос (54) – right (hand) 18

\*δευτερος (43) – second 16  
 \*δεχομαι (56) – I receive 8  
 δεω (43) – I bind, tie up 7  
 \*δια (667) + acc. – because of 4 + gen. – through 4  
 διαβολοσ (37) – the slanderer, the devil 15  
 διαθηκη (33) – covenant, last will and testament 17  
 \*διακονew (37) + dat. – I serve 14  
 διακονια (34) – service 17  
 \*διακονοσ (29) – servant 17  
 διαλογιζομαι (16) – I consider, argue, discuss 14  
 \*διδασκαλοσ (59) – teacher 14  
 \*διδασκω (97) – I teach 2  
 \*διδαχη (30) – teaching (act and content) 16  
 \*διδωμι (415) – I give 19  
 διερχομαι (43) – I cross over 8  
 δικαιοσ (79) – upright, just 5  
 \*δικαιοσυνη (92) – righteousness 7  
 δικαιοω (39) – I justify 19  
 \*διο (53) – therefore 9  
 διοτι (23) – because 9  
 διψω (16) – I thirst (for) 19  
 διωκω (45) – I persecute, pursue 6  
 \*δοκεω (62) – I think, seem 7  
 \*δοξα (166) – splendour, glory 3  
 \*δοξαζω (61) – I praise, glorify 6  
 δουλευω (25) – I am a slave 15  
 \*δουλοσ (124) – slave 2  
 \*δυναμαι (210) – I can, I am able 18  
 \*δυναμιс, δυναμewс, ή (119) – power, miracle 13  
 \*δυνατοс (32) – powerful, capable, able 18  
 \*δυο (135) – two 6  
 \*δωδεκα (75) – twelve 16



## Ε ε

\*ἐάν (351) + subj. – if, alternative for  
ἀν 17

\*ἐαυτος (319) – himself, herself, itself,  
themselves (reflexive) 9

ἐβαλον – 2<sup>nd</sup> Aorist from βαλλω

\*ἐγγιζω (42) + dat. – I approach,  
come near 10

ἐγγυς (31) – near 10

\*ἐγειρω (144) – I raise up, wake 11

ἐγενομην – 2<sup>nd</sup> Aorist from γινομαι

ἐγνων – 2<sup>nd</sup> Aorist from γινωσκω

\*ἐγω; ἡμεῖς (2666) – I, we 9

\*ἐθνος, ἔθνους, το (162) – nation (pl.  
Gentiles) 13

εἰ (502) – if 5

εἶδον – 2<sup>nd</sup> Aorist from ὁραω

εἰκων, εἰκονος, ἡ (23) – image 14

\*εἶμι (2462) – I am 5

εἶπον – 2<sup>nd</sup> Aorist from λεγω

\*εἰρηνη (92) – peace 5

\*εἰς (1767) + acc. – into 4

\*εἷς μια ἓν (345) – one, a single 13

\*εἰσέρχομαι (194) – I go into, enter  
8

\*εἶτε (65) – if 9

εἶτε ... εἶτε – if ... if, whether ... or  
9

\*ἐκ (914) + gen. – (out of) from 4

ἐκαστος (82) – each 5

ἐκατον (17) – one hundred 16

\*ἐκβαλλω (81) – I drive out (cast out,  
throw out) 4

\*ἐκει (105) – there, in that place 10

ἐκειθεν (37) – from there 10

\*ἐκεῖνος (265) – that, pl. those 9

\*ἐκκλησια (114) – assembly (hence  
later ‘church’) 3

ἐκπορευομαι (33) – I go out 15

ἐκχεω (27) – I pour out 15

ἐλαβον – 2<sup>nd</sup> Aorist from λαμβανω

\*ἐλαχιστος (14) – smallest 20

ἐλεεω (29) – I have mercy on, pity  
7

\*ἐλεος, ἐλεους, το (27) – mercy 13

ἐλευθερος (23) – free 18

ἐλθ- part of 2<sup>nd</sup> Aorist from ἐρχομαι

Ἑλλην, Ἑλληνας, ὁ (25) – Greek 14

ἐλπίζω (31) – I hope 14

\*ἐλπις, ἐλπίδος, ἡ (53) – hope 12

ἐμαθον – 2<sup>nd</sup> Aorist from μανθανω

ἐμαντος (37) – myself 9

ἐμος (76) – my, mine 9

\*ἐμπροσθεν (48) + gen. – in front of  
10

\*ἐν (2752) + dat. – in (rarely, ‘by’ or  
‘with’) 4

έν (εἷς μια ἓν) (345) – one, a single  
13

\*ἐνδύω (27) – I dress 15

ἐνεγκ- part of 2<sup>nd</sup> Aorist from φερω

ἐνεκα (26) + gen. – for the sake of  
10

ἐννεα (5) – nine 16

\*ἐντολη (67) – commandment 7

ἐνώπιον (94) + gen. – in front of, in  
the presence of 4

ἕξ (13) – six 16

\*ἐξέρχομαι (218) – I go out, go away  
8

ἐξεστι (31) – it is permitted (impers.)  
7

\*ἐξουσια (102) – authority 7

ἐξω (63) + gen. – outside 4

ἐορτη (25) – festival 16

\*ἐπαγγελια (52) – promise 17

ἐπαθον – 2<sup>nd</sup> Aorist from πασχω

ἐπει (26) – since 9

ἐπερωταω (56) – I ask (for) (+ acc. of  
person asked, + acc. of thing asked  
for) 19

ἐπεσον – 2<sup>nd</sup> Aorist from πιπτω

\*ἐπι (890) + acc. – onto 4  
 + gen. – on, in the time of 4  
 + dat. – on/in, on the basis of 4  
 ἐπιγινωσκω (44) – I recognise 11  
 ἐπιθυμία (38) – desire 17  
 ἐπικαλεω (30) – I call upon, name 4  
 ἐπιον – 2<sup>nd</sup> Aorist from πινω  
 ἐπιστολή (24) – letter (correspondence) 16  
 \*ἐπιστρεφω (36) – I turn (back) 15  
 ἐπιτιθημι (39) – I put upon 19  
 ἐπιτιμαω (29) – I rebuke 19  
 \*ἑπτα (88) – seven 16  
 \*ἐργαζομαι (41) – I work 8  
 \*ἔργον (169) – work, deed 3  
 \*ἐρημος, ἡ (48) – wilderness, desolate land 8  
 \*ἐρχομαι (634) – I come, go 8  
 \*ἔρωταω (63) – I ask (+ acc. of person asked, + acc. of thing asked for) 19  
 \*ἔσθιω (158) – I eat 11  
 \*ἔσχατος (52) – last, least 18  
 ἔσχον – 2<sup>nd</sup> Aorist from ἔχω  
 \*ἕτερος (98) – another, different 5  
 \*ἔτι (93) – still, yet 6  
 \*ἔτοιμαζω (40) – I prepare, make ready 14  
 \*ἔτος, ἔτους, το (49) – year 13  
 εὖ (5) – well 20  
 \*εὐαγγελίζομαι (54) – I proclaim good news 8  
 \*εὐαγγέλιον (76) – good news, gospel 3  
 \*εὐθύς (51) – immediately 10  
 \*εὐλόγω (42) – I speak well of, bless, praise 6  
 \*εὕρισκω (176) – I find 11  
 \*εὔρον – 2<sup>nd</sup> Aorist from εὔρισκω

\*εὐχαριστεω (38) – I give thanks 6  
 ἐφαγον – 2<sup>nd</sup> Aorist from ἐσθιω  
 ἐφυγον – 2<sup>nd</sup> Aorist from φευγω  
 \*ἐχθρος (32) – enemy 17  
 \*ἔχω (708) – I have, hold 2  
 ἑώρακα – Perfect Active of ὁραω  
 ἕως (146) + gen. – until 4

## Ζ ζ

\*ζαω (140) – I live 19  
 \*ζητεω (117) – I seek 2  
 \*ζωη (135) – life 3  
 \*ζων (23) – living thing 20

## Η η

ἡ (343) – or 5  
 ἡγαγον – 2<sup>nd</sup> Aorist from ἄγω  
 ἡγεομαι (28) – I lead 10  
 \*ἡδη (61) – already 6  
 ἡκω (26) – I have come, am present 15  
 ἡλθον – 2<sup>nd</sup> Aorist from ἐρχομαι  
 \*Ἡλιας, ὁ (29) – Elijah 8  
 ἡλιος (32) – sun 17  
 ἡμαρτον – 2<sup>nd</sup> Aorist from ἁμαρτανω  
 \*ἡμεις; ἐγω (2666) – we, I 9  
 \*ἡμερα (389) – day 3  
 ἡνεγκον – 2<sup>nd</sup> Aorist from φερω  
 Ἡρωδης, ὁ (43) – Herod 8

## Θ θ

\*θαλασσα (91) – sea, lake 3  
 \*θανατος (120) – death 7  
 \*θαυμαζω (43) – I am amazed 10  
 θεαομαι (22) – I see, look at 20  
 \*θελημα, θεληματος, το (62) – will 12  
 \*θελω (208) – I wish, want 7  
 \*θεος (1317) – god, God 2  
 \*θεραπευω (43) – I heal 10  
 \*θεωρεω (58) – I look at 7

\*θηριον (46) – animal, beast 7  
 \*θλιψις, θλιψεως, ἡ (45) – oppression, suffering 13  
 \*θρονος (62) – throne 14  
 θυγατηρ, θυγατρος, ἡ (28) – daughter 12  
 θυρα (39) – door 17  
 \*θυσια (28) – offering, sacrifice 16  
 \*θυσιαστηριον (23) – altar 20

## I ι

Ἰακωβ (27) – Jacob 1  
 Ἰακωβος (42) – James 14  
 ἰαομαι (26) – I heal 19  
 \*ιδιος (114) – one's own 5  
 ἰδ- *part of 2<sup>nd</sup> Aorist* from ὄρωω  
 \*ιδου (200) – Look!, Behold! 11  
 ἱερευς, ἱερεως, ὁ (31) – priest 13  
 \*ιερον (71) – temple 3  
 \*Ιεροσολυμα, τα (77) – Jerusalem 5  
 \*Ιερουσαλημ, ἡ (63) – Jerusalem 5  
 \*Ιησους (917) – Jesus 3  
 \*ικανος (39) – sufficient 18  
 \*ιματιον (60) – garment 7  
 \*ινα + subj. (663) – in order that 17  
 \*Ιουδαιος (195) – Jewish, a Jew 5  
 Ἰουδαια (43) – Judea 17  
 \*Ιουδας, ὁ (44) – Judah, Judas 8  
 Ἰσραηλ (68) – Israel 1  
 \*ιστημι (155) – I cause to stand, stand 19  
 ἰσχυρος (29) – strong 18  
 \*ισχυω (28) – I am strong 15  
 \*Ἰωαννης or Ἰωανης, ὁ (135) – John 8  
 Ἰωσηφ (35) – Joseph 1

## K κ

\*κᾶγω (84) – and I 9  
 καθαριζω (31) – I make/declare clean 18

\*καθαρος (27) – clean, pure 18  
 \*καθευδω (22) – I sleep 10  
 \*καθημαι (91) – I sit (down) 18  
 \*καθιζω (46) – I cause to sit down 18  
 \*καθως (182) – just as 10  
 \*και (9161) – and I; also, even 9  
 καινος (42) – new 5  
 καιρος (85) – time, season 5  
 \*Καισαρ, Καισαρος, ὁ (29) – Caesar 14  
 κακος (50) – bad 5  
 \*καλεω (148) – I call 2  
 \*καλος (100) – beautiful, good 5  
 καλως (37) – appropriately, well 10  
 \*καρδια (156) – heart 3  
 \*καρπος (66) – fruit 15  
 \*κατα (473) + acc. – according to 4  
 + gen. – against, 4  
 \*καταβαινω (81) – I go down 11  
 καταλειπω (24) – I leave (behind) 11  
 καταργεω (27) – I make ineffective, abolish 7  
 κατεβην – *2<sup>nd</sup> Aorist* from καταβαινω  
 κατελιπον – *2<sup>nd</sup> Aorist* from καταλειπω  
 κατηγορεω (23) – I accuse 17  
 κατοικεω (44) – I dwell, inhabit, live 4  
 \*καυχαομαι (37) – I boast 20  
 κειμαι (24) – I lie, recline 18  
 κελευω (25) – I command 15  
 \*κεφαλη (75) – head 5  
 \*κηρυσσω (61) – I proclaim, preach 6  
 \*κλαιω (40) – I weep 15  
 κοπιαω (23) – I labour 19  
 \*κοσμος (186) – world 2  
 \*κραζω (56) – I cry out 6  
 \*κρατεω (47) – I grasp, arrest 14  
 \*κρειστων (19) – better 20  
 \*κριμα, ατος, το (27) – judgement 14

\*κρινω (114) – I judge, decide 11  
 \*κρισις, κρισεως, ή (47) – judgement  
 13  
 \*κυριος (717) – lord, master, sir 2  
 κωλυω (23) – I hinder 15  
 \*κωμη (27) – village 16

## Λ λ

λαβ- *part of 2<sup>nd</sup> Aorist* from λαμβανω  
 \*λαλεω (296) – I speak, say 2  
 \*λαμβάνω (258) – I take, receive 2  
 \*λαος (142) – people (as in ‘a people’),  
 nation 2  
 \*λεγω (2354) – I say, speak, tell 2  
 λευκος (25) – white, bright 18  
 \*λιθος (59) – stone 14  
 λογιζομαι (40) – I calculate, consider  
 8  
 \*λογος (330) – word, message 2  
 \*λοιπος (55) – remaining 18  
 λυπεω (26) – I grieve (pain) 15  
 \*λυω (42) – I untie 2

## Μ μ

\*μαθητης, ό (261) – disciple 8  
 μαθ- *part of 2<sup>nd</sup> Aorist* from μανθανω  
 \*μακαριος (50) – blessed, happy 5  
 μαλιστα (12) – most of all 20  
 \*μαλλον (81) – more, rather 20  
 μανθανω (25) – I learn 11  
 Μαρια or Μαριαμ (27) – Mary 3  
 \*μαρτυρεω (76) – I bear witness,  
 testify 7  
 \*μαρτυρια (37) – testimony, witness  
 17  
 \*μαρτυς, μαρτυρος, ό (35) – witness  
 18  
 \*μαχαира (29) – sword 16  
 \*μεγας μεγαλη μεγα (243) – large,  
 great 5  
 μειζων (48) – larger, greater 12

\*μελλω (109) – I intend, am about  
 (to) 7  
 μελος, μελους, το (34) – member,  
 part, limb 13  
 \*μεν (179) *postpositive* – on the one  
 hand 9  
 \*μενω (118) – I remain 11  
 \*μερος, μερους, το (42) – part, share  
 13  
 \*μεσος (58) – middle 18  
 \*μετα (469) + acc. – after 4  
 + gen. – with 4  
 \*μετανοεω (34) – I repent, change my  
 mind 7  
 \*μη (1042) – not 7  
 \*μηδε (56) – and not, but not 7  
 μηδεις (90) – no, no one, nothing 13  
 μηκετι (22) – no longer 7  
 μηποτε (25) – never 9  
 μητε (34) – and not, nor 7  
 \*μητηρ, μητρος, ή (83) – mother 12  
 μια (εις, μια, έν) (345) – one, a single  
 13  
 \*μικρον (16) – a little, a short time  
 20  
 \*μικρος (46) – small 20  
 \*μιμνησκομαι (23) + gen. – I  
 remember 20  
 \*μισεω (40) – I hate 14  
 \*μισθος (29) – pay, wages 18  
 μνημειον (40) – tomb, monument 7  
 \*μονος (114) – only, alone 5  
 μυστηριον (28) – mystery, secret 9  
 \*Μωϋσης, Μωϋσεως, ό (80) – Moses  
 13

## Ν ν

ναι (33) – yes, of course 10  
 \*ναος (45) – sanctuary, shrine, temple  
 15  
 \*νεκρος (128) – dead 5

νεος (23) – new, young 18  
 νεφελη (25) – cloud 16  
 νικαω (28) – I overcome, conquer 19  
 νιπω (17) – I wash 20  
 \*νομος (194) – law 2  
 νους, νοος, ό (24) – mind 13  
 \*νυν (147) – now 6  
 νυξ, νυκτος, ή (61) – night 12

## Ξ ξ

(None)

## Ο ο

\*ό ή το (19867) – the 2  
 \*όδος, ή (101) – way, road 8  
 \*οίδα (318) – I know 18  
 \*οικια (93) – house, household 3  
 \*οικοδομew (40) – I build (up) 6  
 \*οικος (114) – household, house 2  
 \*οινος (34) – wine 17  
 όκτω (8) – eight 16  
 \*όλιγος (40) – small, little (pl. few) 18  
 \*όλος (109) – whole, entire 9  
 όμνω (26) – I swear, take an oath 15  
 όμοιος (45) – similar, like 10  
 \*όμοιος (30) – likewise 10  
 όμολογew (26) – I promise, confess 17  
 \*όνομα, ατος, το (231) – name 12  
 \*όπισω (35) + gen. – behind 7  
 \*όπου (82) – where 10  
 όπως + subj. (53) – in order that 17  
 \*όραω (454) – I see 11  
 όργη (36) – anger, wrath 17  
 \*όρος, όρους, το (63) – mountain, hill 13  
 \*ός ή ό (1398) – who, which, what 10  
 \*όσος (110) – as/how great, as/how much 5  
 όστις (153) – who 12

όταν + subj. (123) – whenever 17  
 \*ότε (103) – when 6  
 \*ότι (1296) – that, because, “ (marking beginning of speech) 10  
 ού (24) – where 10  
 \*ού ούκ ούχ (1606) – not 4  
 \*ούαι (46) – woe 16  
 \*ούδε (143) – and not 10  
 \*ούδεις (234) – no, no one, nothing 13  
 ούκετι (47) – no longer 6  
 \*ούν (499) *postpositive* – therefore, consequently 9  
 ούπω (26) – not yet 6  
 \*ούρανος (273) – heaven 2  
 \*ούς, ώτος, το (36) – ear 14  
 \*ούτε (87) – neither 10  
 ούτε ... ούτε – neither ... nor 10  
 \*ούτος άύτη τουτο (1387) – this, pl. these 9  
 \*ούτως (208) – in this manner, thus 10  
 \*ούχι (54) – not, no 10  
 όφειλω (35) – I owe 11  
 \*όφθαλμος (100) – eye 7  
 \*όχλος (175) – crowd 2

## Π π

*παθ-* part of 2<sup>nd</sup> Aorist from πασχω  
 \*παιδιον (52) – child, infant 14  
 \*παις, παιδος, ό (24) – child, servant 14  
 \*παλιν (141) – back, again 6  
 παντοτε (41) – always 6  
 \*παρα (194) + acc. – alongside 4  
 + gen. – from beside 4  
 + dat. – beside 4  
 \*παραβολη (50) – parable 7  
 παραγγελλω (32) + dat. – I order 11  
 παραγινομαι (37) – I arrive, stand by 11

- \*παραδίδωμι (119) – I entrust, hand over 19
- \*παρακαλεω (109) – I exhort, request, comfort, encourage 4
- παρακλησις, παρακλησεως, ἡ (29) – encouragement 13
- παραλαμβάνω (49) – I take, receive 4
- παρεῖμι (24) – I am present 18
- παρερχομαι (29) – I go by, pass by 8
- παριστημι (41) – I place beside 19
- παρουσία (24) – presence, coming 16
- παρρησία (31) – outspokenness, boldness 7
- \*πας, πασα, παν (1243) – every, all, whole 13
- \*πασχα (29) – Passover 14
- πασχω (42) – I suffer 11
- \*πατηρ, πατρος, ὁ (413) – father, ancestor 12
- \*Παυλος (158) – Paul 3
- πειθω (52) – I convince, persuade 6
- πεινω (23) – I hunger 19
- \*πειραζω (38) – I test, tempt 14
- \*πεμπω (79) – I send 6
- πεντε (38) – five 16
- περαν (23) + gen. – on the other side of 10
- \*περι (333) + acc. – around, approximately 4  
+ gen. – concerning, about 4
- \*περιπατεω (95) – I walk about, live 4
- \*περισσευω (39) – I exceed 15
- \*περιτομη (36) – circumcision 16
- πεσ- *part of 2<sup>nd</sup> Aorist* from πιπτω
- \*Πετρος (156) – Peter 3
- πι- *part of 2<sup>nd</sup> Aorist* from πινω
- \*Πιλατος (55) – Pilate 10
- πιμπλημι (24) – I fulfil 19
- \*πινω (73) – I drink 11
- \*πιπτω (90) – I fall (down) 11
- \*πιστευω (241) + dat. – I believe (in), trust, have faith in 3
- \*πιστις, πιστεως, ἡ (243) – faith 12
- πιστος (67) – faithful, believing 5
- \*πλαναω (39) – I lead astray, deceive 19
- \*πλειων (55) – more 12
- πληθος, πληθους, το (31) – multitude, large amount 13
- πλην (31) – however, yet 10
- \*πληρωω (86) – I fulfil, fill, complete 19
- \*πλοιον (68) – boat 3
- πλουσιος (28) – rich 18
- \*πνευμα, πνευματος, το (379) – spirit, wind 12
- πνευματικος (26) – spiritual 18
- ποθεν; (29) – from where? 10
- \*ποιεω (568) – I do, make 2
- ποιμην, ποιμενος, ὁ (18) – shepherd 20
- ποιος; (33) – of what kind? 9
- \*πολις, πολεως, ἡ (162) – city, town 13
- \*πολυς πολλη πολυ (416) – much, many 5
- \*πονηρος (78) – evil, wicked 5
- \*πορευομαι (153) – I go 15
- πορνεια (25) – sexual immorality 16
- ποσος; (37) – how great? how much? 9
- \*ποτε (29) *postpositive* – once (at some time) 6
- \*ποτηριον (31) – cup 9
- που; (48) – where? 4
- \*πους, ποδος, ὁ (93) – foot 12
- \*πρασσω (39) – I do 14
- \*πρεσβυτερος (66) – elder, old person 14
- προ (47) + gen. – before 4

\*προβατον (39) – sheep 7  
 \*προς (700) + acc. – to, towards 4  
 \*προσερχομαι (86) – I come to, go to, approach 8  
 \*προσευχη (36) – prayer 16  
 \*προσευχομαι (85) – I pray 8  
 \*προσεχω (24) + dat. – I pay attention to, take heed (of) 6  
 προσκαλεομαι (29) – I summon 8  
 \*προσκυνεω (60) + dat. – I worship 4  
 προσφερω (47) – I bring to, offer 11  
 \*προσωπον (76) – face 3  
 προφητεω (28) – I prophesy 14  
 \*προφητης, ό (144) – prophet 8  
 \*πρωτος (155) – first 16  
 \*πτωχος (34) – poor 17  
 πυρ, πυρος, το (71) – fire 12  
 \*πως; (103) – how? 4

## Ρ ρ

ράββι (15) – rabbi 1  
 ρημα, ατος, το (68) – word, saying 12  
 \*ρνομαι (17) – I rescue 8

## Σ σ

σαββατον (68) – Sabbath 3  
 \*σαρξ, σαρκος, ή (147) – flesh 12  
 Σατανας, ό (36) – Satan 8  
 \*σεαυτος (43) – yourself 9  
 \*σημειον (77) – sign, miracle 3  
 σημερον (41) – today 6  
 Σιμων, Σιμωνος, ό (75) – Simon 12  
 σκανδαλιζω (29) – I cause to fall/sin 14  
 σκευος, σκευους, το (23) – object (pl. property) 13  
 σκοτος, σκοτους, το (31) – darkness 13  
 σος (27) – your, yours (sing.) 9  
 \*σοφια (51) – wisdom 17

σπειρω (52) – I sow 11  
 \*σπερμα, ατος, το (43) – seed 14  
 \*σταυρος (27) – cross 18  
 \*σταυρωω (46) – I crucify 19  
 στομα, στοματος, το (78) – mouth 12  
 \*στρατιωτης, ό (26) – soldier 8  
 \*συ; υμεις (2907) – you (sing); you (pl.) 9  
 συν (128) + dat. – together with 4  
 \*συναγω (59) – I gather, bring together 4  
 \*συναγωγη (56) – synagogue 5  
 συνειδησις, συνειδησεως, ή (30) – conscience 13  
 συνερχομαι (30) – I come together 8  
 συνιημι (26) – I understand 19  
 σχ- part of 2<sup>nd</sup> Aorist from έχω  
 \*σωζω (106) – I save, rescue, heal 6  
 \*σωμα, σωματος, το (142) – body 12  
 \*σωτηρ, σωτηρος, ό (24) – saviour 12  
 \*σωτηρια (46) – salvation 17

## Τ τ

\*τε (215) *postpositive* – and 9  
 \*τεκνον (99) – child 3  
 τελειωω (23) – I accomplish, complete 19  
 \*τελεω (28) – I finish, complete 15  
 \*τελος, τελους, το (40) – end, goal 13  
 \*τεσσαρες (41) – four (τεσσαρα with neuter nouns) 16  
 \*τηρεω (70) – I keep 2  
 \*τιθημι (100) – I put/place 19  
 \*τιμαω (21) – I honour, value 19  
 τιμη (41) – price, value, honour 17  
 \*Τιμοθεος (24) – Timothy 6  
 \*τι; (556) – why? 12  
 \*τις τι (525) – someone, something 12





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# English – Greek dictionary

*N.B. The number in brackets following each Greek word gives the number of times it occurs in the New Testament. The following number outside brackets gives the chapter in which it is introduced.*

## A a

I abolish (make ineffective) –  
καταργεω (27) 7

able (powerful, capable) – δυνατος  
(32) 18

I am able (can) – δυναμαι (210)  
18

I am about to (intend) – μελλω (109)  
7

about (concerning) – περι (333) +  
gen. 4

above – υπερ (150) + acc. 4

Abraham – Ἀβρααμ (73) 1

I accomplish (complete) – τελειωω  
(23) 19

according to – κατα (473) + acc.  
4

I accuse – κατηγορεω (23) 17

I am afraid (fear) – φοβεομαι (95)  
15

after – μετα (469) + acc. 4

again (back) – παλιν (141) 6

against (down from) – κατα (473) +  
gen. 4

age (long time) – αιων, αιωνος, ο  
(122) 12

all (every, whole) – πας, πασα, παν  
(1243), απας, απασα, απαν (34)  
13

alone (only) – μονος (114) 5

alongside – παρα (194) + acc. 4

already – ηδη (61) 6

also (even) – και (9161) 9

altar – θυσιαστηριον (23) 20

always – παντοτε (41) 6

I am – ειμι (2462) 5

I am (exist) – υπαρχω (60) 6

I am able (can) – δυναμαι (210) 18

I am about to (intent) – μελλω (109)  
7

I am amazed – θαυμαζω (43) 10

I am born – Pass. of γεννωω (97) 19

amen (truly) – αμην (129) 1

ancestor (father) – πατηρ, πατρος, ο  
(413) 12

and – και (9161) 1

and – τε *postpositive* (215) 9

and I – καγω (84) 9

and not (but not) – μηδε (56) 7

and not (nor) – μητε (34) 7

and not – οδδε (143) 10

angel (messenger) – αγγελος (175) 2

anger (wrath) – ὀργή (36) 17  
 animal (beast) – θηριον (46) 7  
 I announce (report) – ἀπαγγελλω  
 (45) 11  
 I announce – ἀγγελλω (1) 11  
 another (different) – ἕτερος (98) 5  
 one another (each other) – ἀλλήλος  
 (100) 9  
 I answer – ἀποκρίνομαι (231) 15  
 apart from (separate from) – χωρίς  
 (41) + gen. 10  
 apostle – ἀποστολος (80) 7  
 I appear (shine) – φαίνω (31) 15  
 I approach (come near) – ἐγγιζω  
 (42) + dat. 10  
 I approach (go to, come to) –  
 προσερχομαι (86) 8  
 appropriately (well) – καλως (37) 10  
 approximately (around) – περι (333)  
 + acc. 4  
 I argue (consider, discuss) –  
 διαλογιζομαι (16) 14  
 around (approximately) – περι (333)  
 + acc. 4  
 I arrest (grasp) – κρατεω (47) 14  
 I arrive (stand by) – παραγίνομαι  
 (37) 11  
 as (like) – ὡς (504) 5  
 as great (how great, as/how much) –  
 ὅσος (110) 5  
 as much (how much, as/how great) –  
 ὅσος (110) 5  
 I ask – ἐρωτάω (63) (+ acc. of  
 person asked, + acc. of thing asked  
 for) 19  
 I ask (for) – ἐπερωτάω (56) (+ acc.  
 of person asked, + acc. of thing  
 asked for) 19  
 I ask for – αἰτέω (70) (+ acc. of  
 person asked, + acc. of thing asked  
 for) 6

assembly (church) – ἐκκλησία (114)  
 3  
 at some time (once) – ποτε (29) 6  
 I pay attention to (take head of) –  
 προσεχω + dat. (24) 6  
 authority – ἐξουσία (102) 7  
 (away) from – ἀπο (646) + gen. 4  
 I go away – ἐξερχομαι (218) 8  
 I go away – ἀπερχομαι (117) 8

## B b

back (again) – παλιν (141) 6  
 bad – κακος (50) 5  
 Barnabas – Βαρναβας, ὁ (28) 8  
 I baptize (dip) – βαπτιζω (77) 6  
 on the basis of – ἐπι (890) + dat. 4  
 I bear (carry) – φερω (66) 11  
 I bear (beget)– γεννωω (97) 19  
 I bear witness (testify) – μαρτυρεω  
 (76) 7  
 beast (animal) – θηριον (46) 7  
 beautiful (good) – καλος (100) 5  
 because – διοτι (23) 9  
 because (for) – γαρ *postpositive*  
 (1041) 9  
 because (that, “)– ὅτι (1296) 10  
 because of – δια (667) + acc. 4  
 I become (happen) – γίνομαι (669)  
 11  
 before – προ (47) + gen. 4  
 I beget (bear) – γεννωω (97) 19  
 I begin – ἀρχομαι (86) 8  
 beginning – ἀρχη (55) 3  
 behind – ὀπισω (35) + gen. 7  
 Behold! (Look!) – ιδου (200) 11  
 I believe (in) (trust, have faith in) –  
 πιστευω (241) (+ dat.) 3  
 believing (faithful) – πιστος (67) 5  
 beloved – ἀγαπητος (61) 5  
 beside – παρα (194) + dat. 4  
 better – κρεισων (19) 20

- I bind (tie up) – δεω (43) 7  
 I blaspheme – βλασφημew (34) 14  
 I bless (speak well of, praise) –  
 εὐλογew (42) 6  
 blessed (happy) – μακαριος (50) 5  
 blind – τυφλος (50) 5  
 blood – αίμα, ατος, το (97) 12  
 I boast – καυχασομαι (37) 20  
 boat – πλοιοn (68) 3  
 body – σωμα, ατος, το (142) 12  
 boldness (outspokenness) –  
 παρρησια (31) 7  
 book (scroll) – βιβλιον (34) 3  
 I am born – Pass. of γενναω (97) 19  
 bread – άρτος (97) 2  
 bright (white) – λευκος (25) 18  
 I bring (lead) – άγω (67) 2  
 I bring to (offer) – προσφερω (47)  
 11  
 I bring together (gather) – συναγω  
 (59) 4  
 brother – άδελφος (343) 2  
 I build (up) – οϊκοδομew (40) 6  
 but – άλλα (638) 5  
 but – δε *postpositive* (2792) 9  
 but not (and not) – μηδε (56) 7  
 I buy – άγοραζω (30) 14  
 by (at the hands of) – ύπο (220) +  
 gen. 4
- C c**
- Caesar – Καισαρ, Καισαρος, ό (29)  
 14  
 I calculate (consider) – λογιζομαι  
 (40) 8  
 I call – καλεω (148) 2  
 I call (out) – φωνew (43) 14  
 I call upon (name) – επικαλεω (30)  
 4  
 I can (am able) – δυναμαι (210)  
 18
- capable (able, powerful) – δυνατος  
 (32) 18  
 I carry (bear) – φερω (66) 11  
 I cast out (drive out, throw out) –  
 εκβαλλω (81) 4  
 I cause to sit down – καθιζω (46) 18  
 I cause to stand – ιστημι (155) 19  
 I change my mind (repent) –  
 μετανοew (34) 7  
 chief priest (high priest) – άρχιερευς,  
 άρχιερεως, ό (122) 13  
 child – τεκνον (99) 3  
 child (infant) – παιδιον (52) 14  
 child (servant) – παις, παιδος, ό (24)  
 14  
 Christ (Messiah) – Χριστος (529) 2  
 church (assembly) – εκκλησια (114)  
 3  
 circumcision – περιτομη (36) 16  
 city (town) – πολις, πολειως, ή (162)  
 13  
 clean (pure) – καθαρως (27) 18  
 I make/declare clean – καθαριζω  
 (31) 18  
 clerk (scribe) – γραμματευς,  
 γραμματεως, ό (63) 13  
 cloud – νεφελη (25) 16  
 I come (go) – έρχομαι (634) 8  
 I come near (approach) – έγγιζω  
 (42) 10  
 I have come (am present) – ήκω (26)  
 15  
 I come to (go to, approach) –  
 προσερχομαι (86) 8  
 I come together – συνερχομαι (30)  
 8  
 I comfort (exhort, request, encourage)  
 – παρακαλεω (109) 4  
 coming (presence) – παρουσία (24)  
 16  
 I command – κελευω (25) 15

commandment – ἐντολή (67) 7  
 I complete (fulfil, fill) – πληρωω (86) 19  
 I complete (accomplish) – τελειωω (23) 19  
 I complete (finish) – τελεω (28) 15  
 I confess (promise) – ὁμολογεω (26) 17  
 I conquer (overcome) – νικαω (28) 19  
 concerning (about) – περι (333) + gen. 4  
 conscience – συνειδησις, συνειδησεως, ἡ (30) 13  
 consequently (therefore) – οὖν *postpositive* (499) 9  
 I consider (argue, discuss) – διαλογιζομαι (16) 14  
 I consider (calculate) – λογιζομαι (40) 8  
 I convince (persuade) – πειθω (52) 6  
 country(side) – χωρα (28) 16  
 covenant (last will and testament) – διαθηκη (33) 17  
 cross – σταυρος (27) 18  
 I cross over – διερχομαι (43) 8  
 crowd – ὄχλος (175) 2  
 I crucify – σταυρωω (46) 19  
 I cry out – κραζω (56) 6  
 cup – ποτηριον (31) 9

**D d**

darkness – σκοτος, σκοτους, το (31) 13  
 daughter – θυγατηρ, θυγατρος, ἡ (28) 12  
 David – Δαυιδ (59) 1  
 day – ἡμερα (389) 3  
 dead – νεκρος (128) 5  
 death – θανατος (120) 7

I deceive (lead astray) – πλαναω (39) 19  
 I decide (judge) – κρινω (114) 11  
 deed (work) – ἔργον (169) 3  
 demon – δαιμονιον (63) 3  
 I deny (refuse) – ἄρνεομαι (33) 8  
 I depart (go away) – ἀπερχομαι (117) 8  
 I depart – ὑπαγω (79) 4  
 desire – ἐπιθυμια (38) 17  
 desolate land (wilderness) – ἐρημος, ἡ (48) 8  
 I destroy (ruin) – ἀποθνησκω (90) 19  
 the devil (slanderer) – διαβολος (37) 15  
 I die – ἀποθνησκω (111) 11  
 different (another) – ἕτερος (98) 5  
 I dip (baptize) – βαπτιζω (77) 6  
 disciple – μαθητης, ὁ (261) 8  
 I discuss (consider, argue) – διαλογιζομαι (16) 14  
 disease (weakness) – ἀσθενεια (24) 16  
 I dismiss (leave, forgive) – ἀφιημι (143) 19  
 I dismiss (set free, divorce) – ἀπολυω (66) 4  
 I divorce (set free, dismiss) – ἀπολυω (66) 4  
 I do (make) – ποιεω (568) 2  
 I do – πρoσσω (39) 14  
 I do wrong (sin) – ἀμαρτανω (43) 11  
 door – θυρα (39) 17  
 down from (against) – κατα (473) + gen. 4  
 I dress – ἐνδυω (27) 15  
 I drink – πινω (73) 11  
 I drive out (cast out, throw out) – ἐκβαλλω (81) 4  
 I dwell (inhabit, live) – κατοικεω (44) 4

**E e**

each – έκαστος (82) 5  
 each other (one another) – ἀλληλος  
 (100) 9  
 ear – οὖς, (ὠτος, το (36) 14  
 earth (land, soil) – γη (250) 3  
 I eat – ἐσθιω (158) 11  
 Egypt – Αἴγυπτος, ἡ (25) 8  
 eight – ὀκτώ (8) 16  
 elder (old person) – πρεσβυτερος  
 (66) 14  
 Elijah – Ἠλιας, ὁ (29) 8  
 I encourage (exhort, request,  
 comfort) – παρακαλεω (109) 4  
 encouragement – παρακλησις,  
 παρακλησεως, ἡ (29) 13  
 end (goal) – τελος, τελους, το (40)  
 13  
 enemy – ἐχθρος (32) 17  
 I enter (go into) – εἰσερχομαι (194)  
 8  
 entire (whole) – ὅλος (109) 9  
 I entrust (hand over)– παραδιδωμι  
 (119) 19  
 eternal – αἰωνιος (71) 5  
 even (also) – και (9161) 9  
 every (all, whole) – πας, πασα, παν  
 (1243), ἀπας, ἀπασα, ἅπαν (34)  
 13  
 evil (wicked) – πονηρος (78) 5  
 I exceed – περισσευω (39) 15  
 I exhort (request, comfort, encourage)  
 – παρακαλεω (109) 4  
 I exist (am) – ὑπαρχω (60) 6  
 eye – ὀφθαλμος (100) 7

**F f**

face – προσωπον (76) 3  
 faith – πιστις, πιστεως, ἡ (243) 12  
 I have faith in (believe in, trust) –  
 πιστευω (241) (+ dat.) 3

faithful (believing) – πιστος (67) 5  
 faithless (unbelieving) – ἀπιστος  
 (23) 18  
 I fall (down) – πιπτω (90) 11  
 I cause to fall (sin) – σκανδαλιζω  
 (29) 14  
 fame (report) – ἀκοη (24) 16  
 family (generation) – γενεα (43) 17  
 father (ancestor) – πατηρ, πατρος, ὁ  
 (413) 12  
 fear – φοβος (47) 15  
 I fear (am afraid) – φοβεομαι (95)  
 15  
 festival – ἑορτη (25) 16  
 few (little, small) – ὀλιγος (40) (pl.)  
 18  
 field – ἀγρος (36) 17  
 I fill (fulfil, complete) – πληρωω (86)  
 19  
 I find – εὕρισκω (176) 11  
 I finish (complete) – τελεω (28) 15  
 fire – πυρ, πυρος, το (71) 12  
 first – πρωτος (155) 16  
 five – πεντε (38) 16  
 I flee – φευγω (29) 11  
 flesh – σαρξ, σαρκος, ἡ (147) 12  
 I follow – ἀκολουθεω (90) + dat. 7  
 foot – πους, ποδος, ὁ (93) 12  
 for (because) – γαρ *postpositive*  
 (1041) 9  
 for the sake of – ἐνεκα (26) + gen  
 10  
 I forgive (leave, dismiss) – ἀφιημι  
 (143) 19  
 four – τεσσαρες (τεσσαρα with  
 neuter nouns) (41) 16  
 I set free (divorce, dismiss) – ἀπολυω  
 (66) 4  
 free – ἐλευθερος (23) 18  
 friend, friendly (loved) – φιλος (29)  
 18

(away) from – ἀπο (646) + gen. 4  
 (out of) from – ἐκ (914) + gen. 4  
 from besides – παρὰ (194) + gen.  
 4  
 from there – ἐκεῖθεν (37) 10  
 from where? – ποθεν; (29) 10  
 in front of – ἐμπροσθεν (48) + gen.  
 10  
 fruit – καρπος (66) 15  
 I fulfil (fill, complete) – πληρωω (86),  
 πμπλημι (24) 19

## G g

Galilee – Γαλιλαια (61) 5  
 garment – ἱματιον (60) 7  
 I gather (bring together) – συναγω  
 (59) 4  
 generation (family) – γενεα (43) 17  
 genuine (truthful, true) – ἀληθης,  
 ἀληθους (26) 13  
 genuine (true, real) – ἀληθινος (28)  
 10  
 Gentiles – τα ἔθνη (pl.; sing. =  
 nation) (162) 13  
 I give – διδωμι (415) 19  
 I give away – ἀποδιδωμι (48) 19  
 I give freely – χαριζομαι (23) 14  
 I give thanks – εὐχαριστω (38) 6  
 I glorify (praise) – δοξαζω (61) 6  
 glory (splendour) – δοξα (166) 3  
 I go (come) – ἔρχομαι (634) 8  
 I go – πορευομαι (153) 15  
 I go away (depart) – ἀπερχομαι  
 (117) 8  
 I go away (go out) – ἐξερχομαι (218)  
 8  
 I go by (pass by) – παρερχομαι (29)  
 8  
 I go down – καταβαινω (81) 11  
 I go into (enter) – εἰσερχομαι (194)  
 8

I go out (go away) – ἐκπορευομαι  
 (33) 15  
 I go to (come to, approach) –  
 προσερχομαι (86) 8  
 I go up – ἀναβαινω (82) 11  
 goal (end) – τελος, τελους, το (40)  
 13  
 god, God – θεος (1317) 2  
 good – ἀγαθος (102) 5  
 good (beautiful) – καλος (100) 5  
 good news (gospel) – εὐαγγελιον  
 (76) 3  
 gospel (good news) – εὐαγγελιον  
 (76) 3  
 grace – χαρις, χαριτος, ἡ (155) 12  
 I grasp (arrest) – κρατεω (47) 14  
 great (large) – μεγας μεγαλη μεγα  
 (243) 5  
 greater (larger) – μειζων (48) 12  
 Greek – Ἕλλην, Ἕλληνος, ὁ (25)  
 14  
 I greet – ἀσπαζομαι (59) 8  
 Greetings! – Imperative of χαίρω  
 (74) 11  
 I grieve (pain) – λυπεω (26) 15  
 I grow – αὐξανω (23) 18  
 I guard – φυλασσω (31) 14  
 guards (a watch, prison) – φυλακη  
 (47) 17

## H h

hand – χειρ, χειρος, ἡ (177) 12  
 I hand over (entrust) – παραδιδωμι  
 (119) 19  
 I happen (become) – γινομαι (669)  
 11  
 happy (blessed) – μακαριος (50) 5  
 I hate – μισεω (40) 14  
 I have (hold) – ἔχω (708) 2  
 I have come (am present) – ἦκω (26)  
 15

I have faith in (believe in, trust) – πιστευω (241) (+ dat.) 3  
 I have mercy on (pity) – ἐλεεω (29) 7  
 he (she, it, they) – αὐτος (5597) 3  
 head – κεφαλη (75) 5  
 I heal – θεραπευω (43) 10  
 I heal (save, rescue) – σωζω (106) 6  
 I heal – ιαομαι (26) 19  
 I hear (listen to) – ἀκουω (428) (+ acc. of thing heard, + gen. of person heard) 2  
 heart – καρδια (156) 3  
 heaven – οὐρανος (273) 2  
 herself (emphatic) – feminine of αὐτος (5597) 9  
 herself (reflexive) – feminine of ἑαυτη (319) 9  
 here – ὧδε (61) 10  
 Herod – Ἡρωδης, ὁ (43) 8  
 high priest (chief priest) – ἀρχιερευς, ἀρχιερεως, ὁ (122) 13  
 hill (mountain) – ὄρος, ὄρους, το (63) 13  
 himself (emphatic) – αὐτος (5597) 9  
 himself (reflexive) – ἑαυτος (319) 9  
 I hinder – κωλυω (23) 15  
 I hold (have) – ἔχω (708) 2  
 holy – ἅγιος (233) 5  
 I make holy – ἀγιαζω (28) 15  
 honour (price, value) – τιμη (41) 17  
 I honour (value) – τιμαω (21) 19  
 hope – ἐλπις, ἐλπιδος, ἡ (53) 12  
 I hope – ἐλπίζω (31) 14  
 hour (occasion) – ὥρα (106) 3  
 house – οἰκια, οἶκος (93) 3  
 household – οἶκος, οἰκια (114) 2  
 how? – πως; (103) 4  
 how great? how much? – ποσος; (37) 9

how great (as great, as/how much) – ὁσος (110) 5  
 how much (as much, as/how great) – ὁσος (110) 5  
 however (yet) – πλην (31) 10  
 human being (person) – ἄνθρωπος (550) 2  
 one hundred – ἑκατον (17) 16  
 I hunger – πεινωω (23) 19  
 husband (man) – ἀνιρ, ἀνδρος, ὁ (216) 12

## I i

I, we – ἐγω; ἡμεις (2666) 9  
 if – ἐαν (351) + Subj. 17  
 if – εἰ (502) 5  
 if – εἴτε (65) 9  
 image – εἰκων, εἰκονος, ἡ (23) 14  
 immediately – εὐθους (51) 10  
 immorality (sexual) – πορνεια (25) 16  
 impure (unclean) – ἀκαθαρος (32) 18  
 in – ἐν (2752) + dat. 4  
 in – ἐπι (890) + dat. 4  
 in front of – ἐμπροσθεν (48) + gen. 10  
 in front of (in the presence of) – ἐνωπιον (94) + gen. 4  
 in order that – ἵνα (663) + subj. 17  
 in order that – ὅπως (53) + subj. 17  
 in that place (there) – ἐκει (105) 10  
 in the presence of (in front of) – ἐνωπιον (94) + gen. 4  
 in the time of – ἐπι (890) + gen. 4  
 in this manner (thus) – οὕτως (208) 10  
 indeed – γε (25) 9  
 I make ineffective (abolish) – καταργεω (27) 7  
 infant (child) – παιδιον (52) 14

I inhabit (dwell, live) – κατοικεω  
(44) 4  
I intend (am about to) – μελλω (109)  
7  
into – εις (1767) + acc. 4  
Israel – Ἰσραηλ (68) 1  
it (he, she, they) – αὐτο (5597) 3  
itself (emphatic) – neuter of αὐτος  
(5597) 9  
itself (reflexive) – neuter of ἑαυτος  
(319) 9

**J j**

Jacob – Ἰακωβ (27) 1  
James – Ἰακωβος (42) 14  
Jerusalem – Ἱεροσολυμα, τα (77) 5  
Jerusalem – Ἱερουσαλημ, ἡ (63) 5  
Jesus – Ἰησους (917) 3  
Jew (Jewish) – Ἰουδαιος (195) 5  
Jewish (a Jew) – Ἰουδαιος (195) 5  
John – Ἰωαννης or Ἰωαννης, ὁ (135)  
8  
Joseph – Ἰωσηφ (35) 1  
joy – χαρα (59) 7  
Judah (Judas) – Ἰουδας, ὁ (44) 8  
Judas (Judah) – Ἰουδας, ὁ (44) 8  
Judea – Ἰουδαια (43) 17  
I judge (decide) – κρινω (114) 11  
judgement – κρισις, κρισεως, ἡ (47)  
13  
judgement – κριμα, ατος, το (27) 14  
just (upright) – δικαιος (79) 5  
just as – ὡσπερ (36) 12  
just as – καθως (182) 10  
just now (now) – ἄρτι (36) 6  
I justify – δικαιοω (39) 19

**K k**

I keep – τηρεω (70) 2  
I kill – ἀποκτεινω (74) 11  
I kill (take away) – ἀναιρεω (24) 17

of such a kind (such) – τοιουτος (57)  
9  
of what kind? – ποιος; (33) 9  
king – βασιλευς, βασιλεως, ὁ (115)  
13  
kingship (kingdom, reign) –  
βασιλεια (162) 3  
I know – γινωσκω (222) 11  
I know – οἶδα (318) 18  
knowledge – γνωσις, γνωσεως, ἡ  
(29) 13  
I make known – γνωριζω (25) 15  
I make known (reveal) – φανερωω  
(49) 19

**L l**

I labour – κοπιωω (23) 19  
lake (sea) – θαλασσα (91) 3  
lamb (sheep) – ἄρνιον (30) 9  
land (soil, earth) – γη (250) 3  
language (tongue) – γλωσσα (50)  
17  
large (great) – μεγας μεγαλη μεγα  
(243) 5  
large amount (multitude) – πληθος,  
πληθους, το (31) 13  
larger (greater) – μειζων (48) 12  
last (least) – ἐσχατος (52) 18  
law – νομος (194) 2  
I lead (bring) – ἄγω (67) 2  
I lead – ἡγεομαι (28) 10  
I lead astray (deceive) – πλαναω (39)  
19  
leader (ruler) – ἀρχων (37) 12  
I lead up (restore) – ἀναγω (23) 7  
I learn – μανθανω (25) 11  
least (last) – ἐσχατος (52) 18  
I leave (forgive, dismiss) – ἀφιημι  
(143) 19  
I leave (behind) – καταλειπω (24)  
11



letter (correspondence) – ἐπιστολή  
(24) 16

I lie (recline) – κειμαι (24) 18

life – ζωή (135) 3

I lift up (take away) – αἶρω (101) 11

light – φως, φωτός, το (73) 12

like (as) – ὡς (504) 5

like (similar) – ὁμοίος (45) 10

I like (love) – φιλεω (25) 2

likewise – ὁμοίως (30) 10

limb (member, part) – μέλος,  
μέλους, το (34) 13

I listen to (hear) – ἀκουω (428)  
(+ acc. of thing heard, + gen. of  
person heard) 2

little (small, few) – ὀλίγος (40) 18

a little – μικρόν (16) 20

I live – ζαω (140) 19

I live (dwell, inhabit) – κατοικεω  
(44) 4

I live (walk about) – περιπατεω (95)  
4

living thing – ζων (23) 20

Look! (Behold!) – ἴδου (200) 11

I look at – θεωρεω (58) 7

I look at (see) – θεαομαι (22) 20

I look up (receive sight) – ἀναβλεπω  
(25) 4

lord (master, sir) – κυριος (717) 2

love – ἀγαπη (116) 3

I love (like) – φιλεω (25) 2

I love – ἀγαπαω (143) 19

loved (friendly, friend) – φίλος (29)  
18

## M m

I make (do) – ποιεω (568) 2

I make ineffective (abolish) –  
καταργεω (27) 7

I make ready (prepare) – ἐτοιμαζω  
(40) 14

man (male, husband) – ἀνηρ,  
ἀνδρος, ὁ (216) 12

man (human being, person) –  
ἀνθρωπος (550) 2

in this manner (thus) – οὕτως (208)  
10

many (much) – πολλος (416) 5

I marry – γαμεω (28) 15

Mary – Μαρια or Μαριαμ (27) 3

master (lord, sir) – κυριος (717) 2

member (part, limb) – μέλος,  
μέλους, το (34) 13

mercy – ἔλεος, ἐλεους, το (27) 13

I have mercy on (pity) – ἐλεεω (29)  
7

message (word) – λογος (330) 2

messenger (angel) – ἀγγελος (175) 2

Messiah (Christ) – Χριστος (529) 2

middle – μεσος (58) 18

I change my mind (repent) –  
μετανοεω (34) 7

mind – νους, νοος, ὁ (24) 13

mine (my) – ἐμος (76) 9

ministry (service) – διακονια (34)  
17

miracle (power) – δυναμις,  
δυναμεως, ἡ (119) 13

miracle (sign) – σημειον (77) 3

monument (tomb) – μνημειον (40)  
7

more – πλειων (55) 12

more (rather) – μαλλον (81) 20

Moses – Μωϋσης, Μωϋσεως, ὁ (80)  
13

most of all – μαλιστα (12) 20

mother – μητηρ, μητρος, ἡ (83) 12

mountain (hill) – ὄρος, ὄρους, το  
(63) 13

mouth – στομα, ατος, το (78) 12

much (many) – πολλος πολλη πολυ  
(416) 5

multitude (large amount) – πληθος,  
 πληθους, το (31) 13  
 my (mine) – ἐμος (76) 9  
 myself – ἐμαυτος (37) 9  
 mystery (secret) – μυστηριον (28)  
 9

**N n**

name – ὄνομα, ατος, το (231) 12  
 I name (call upon) – ἐπικαλεω (30)  
 4  
 nation (pl. Gentiles) – ἔθνος, ἔθνους,  
 το (162) 13  
 nation (a people) – λαος (142) 2  
 nation (tribe) – φυλη (31) 16  
 I come near (approach) – ἐγγιζω  
 (42) 10  
 near – ἐγγυς (31) 10  
 it is necessary (impers.) – δει (101)  
 7  
 need – χρεια (49) 17  
 neither – οὔτε (87) 10  
 never – μηποτε (25) 9  
 new – καινος (42) 5  
 new (young) – νεος (23) 18  
 night – νυξ, νυκτος, (61) 12  
 nine – ἕννεα (5) 16  
 no – μηδεις (90) 13  
 no – οὔδεις (234) 13  
 no (not) – οὔχι (54) 10  
 no longer – οὔκετι (47) 6  
 no longer – μηκετι (22) 7  
 no one, nothing – μηδεις (90) 13  
 no one, nothing – οὔδεις (234) 13  
 nor (and not) – μητε (34) 7  
 not – μη (1042) 7  
 not – οὐ οὐκ οὐχ (1606) 4  
 not (no) – οὔχι (54) 10  
 not yet – οὐπω (26) 6  
 now (just now) – ἄρτι (36) 6  
 now – νυν (147) 6

**O o**

I take an oath (swear) – ὀμνω (26)  
 15  
 object (pl. property) – σκευος,  
 σκευους, το (23) 13  
 occasion (hour) – ὥρα (106) 3  
 of course (yes) – ναι (33) 10  
 of such a kind (such) – τοιουτος (57)  
 9  
 of what kind? – ποιος; (33) 9  
 I offer (bring to) – προσφερω (47)  
 11  
 offering (sacrifice) – θυσια (28) 16  
 old person (elder) – πρεσβυτερος  
 (66) 14  
 on – ἐπι (890) + gen. or dat. 4  
 on behalf of – ὑπερ (150) + gen. 4  
 on the basis of – ἐπι (890) + dat. 4  
 on the one hand – μεν *postpositive*  
 (179) 9  
 on the other side of – περαν (23) +  
 gen. 10  
 once (at some time) ποτε *postpositive* –  
 (29) 6  
 one (a single) – εἷς μια ἐν (345) 13  
 one another (each other) – ἀλληλος  
 (100) 9  
 one's own – ιδιος (114) 5  
 only (alone) – μονος (114) 5  
 onto – ἐπι (890) + acc. 4  
 I open – ἀνοιγω (77) 6  
 oppression (suffering) – θλιψις,  
 θλιψεως, ἡ (45) 13  
 or – ἢ (343) 5  
 I order – παραγγελλω (32) + dat.  
 11  
 other – ἄλλος (155) 9  
 (out of) from – ἐκ (914) + gen. 4  
 outside – ἐξω (63) + gen. 4  
 outspokenness (boldness) –  
 παρρησια (31) 7

I overcome (conquer) – νικῶ (28)  
19

I owe – ὀφείλω (35) 11

## P p

parable – παραβολή (50) 7

part (member, limb) – μέλος,  
μέλους, το (34) 13

part (share) – μέρος, μερους, το (42)  
13

I pass by (go by) – παρέρχομαι (29)  
8

Passover – πασχα (29) 14

patience – ὑπομονή (32) 16

Paul – Παυλος (158) 3

I pay attention to (take heed of) –  
προσεχω + dat. (24) 6

pay (wages) – μισθος (29) 18

powerful – δυνατος (32) 18

peace – εἰρήνη (92) 5

people (as in 'persons') – use plural of  
ἄνθρωπος (550) 2

people (as in 'a people' or nation) –  
λαος (142) 2

it is permitted (impers.) – ἐξεστι  
(31) 7

I perish – ἀπολλυμαι Mid. of  
ἀπολλυμι (90) 19

I persecute (pursue) – διωκω (45) 6

person (human being) – ἄνθρωπος  
(550) 2

I persuade (convince) – πειθω (52) 6

Peter – Πητρος (156) 3

Pharisee – Φαρισαιος (98) 7

Philip – Φιλιππος (36) 15

Pilate – Πιλατος (55) 10

I pity (have mercy on) – ἔλεεω (29)  
7

place – τοπος (94) 6

I place/put– τιθημι (100) 19

I place beside – παριστιμη (41) 19

I place/put upon – ἐπιτιθημι (39) 19

point/period of time – καιρος (85) 5

I point out (show) – δεικνυμι (33)

19

I ponder – φρονεω (26) 15

poor – πτωχος (34) 17

I pour out – ἐκχεω (27) 15

power (miracle) – δυναμις,  
δυναμεως, ἡ (119) 13

powerful (able, capable) – δυνατος  
(32) 18

I praise (glorify) – δοξαζω (61) 6

I praise (speak well of, bless) –  
εὐλογεω (42) 6

I pray – προσευχομαι (85) 8

prayer – προσευχη (36) 16

I preach (proclaim) – κηρυσσω (61)  
6

I prepare (make ready) – ἐτοιμαζω  
(40) 14

presence (coming) – παρουσια (24)  
16

in the presence of – ἐνωπιον (94) +  
gen. 4

I am present (have come) – ἡκω (26)  
15

I am present – παρειμι (24) 18

price (honour, value) – τιμη (41) 17

priest – ἱερευς, ἱερεως, ὁ (31) 13

prison (watch, guards) – φυλακη  
(47) 17

I proclaim (preach) – κηρυσσω (61)  
6

I proclaim good news –  
εὐαγγελιζομαι (54) 8

promise – ἐπαγγελια (52) 17

I promise (confess) – ὁμολογεω (26)  
17

property – τα σκευη (23) (i.e. the  
plural of σκευος = object) 13

I prophesy – προφητεω (28) 14

prophet – προφητης, ὁ (144) 8  
 pure (clean) – καθαρος (27) 18  
 I pursue (persecute) – διωκω (45) 6  
 I put/place – τιθημι (100) 19  
 I put/place upon – ἐπιτιθημι (39) 19

**R r**

rabbi – ῥαββι (15) 1  
 I raise – ἀνιστημι (108) 19  
 I raise up (wake) – ἐγειρω (144) 11  
 rather (more) – μαλλον (81) 20  
 I read – ἀναγιγνωσκω (32) 11  
 I make ready (prepare) – ἐτοιμαζω (40) 14  
 real (true, genuine) – ἀληθινος (28) 10  
 I rebuke – ἐπιτιμαω (29) 19  
 I receive – δεχομαι (56) 8  
 I receive (take) – λαμβανω (258) 2  
 I receive (take) – παραλαμβανω (49) 4  
 I receive sight (look up) – ἀναβλεπω (25) 4  
 I recline (lie) – κειμαι (24) 18  
 I recognise – ἐπιγιγνωσκω (44) 11  
 I refuse (deny) – ἀρνεομαι (33) 8  
 reign (kingship, kingdom) – βασιλεια (162) 3  
 I rejoice – χαιρω (74) 11  
 I remain – μενω (118) 11  
 remaining – λοιπος (55) 18  
 I remember – μιμνησκομαι (23) 20  
 I repent (change my mind) – μετανοεω (34) 7  
 report (fame) – ἀκοη (24) 16  
 I report (announce) – ἀπαγγελλω (45) 11  
 I request (exhort, comfort, encourage) – παρακαλεω (109) 4  
 I rescue (save, heal) – σωζω (106) 6  
 I rescue – ῥυομαι (17) 8

I restore (lead up) – ἀναγω (23) 7  
 with the result that – ὥστε + inf. (83) 18  
 resurrection – ἀναστασις, ἀναστασεως, ἡ (42) 13  
 I return (turn back) – ὑποστρεφω (35) 15  
 I reveal (uncover) – ἀποκαλυπτω (26) 6  
 I reveal (make known) – φανερω (49) 19  
 rich – πλουσιος (28) 18  
 right (hand) – δεξιος (54) 18  
 righteousness – δικαιοσυνη (92) 7  
 road (way) – ὁδος, ἡ (101) 8  
 I ruin (destroy) – ἀπολλυμι (90) 19  
 ruler (leader) – ἀρχων, ἀρχοντος, ὁ (37) 12

**S s**

Sabbath – σαββατον (68) 3  
 sacred – ιερος (3) 3  
 sacrifice (offering) – θυσια (28) 16  
 for the sake of – ἐνεκα (26) + gen 10  
 salvation – σωτηρια (46) 17  
 same – αὐτος η ο (5597) 9  
 sanctuary (temple, shrine) – ναος (45) 15  
 Satan – Σατανας, ὁ (36) 8  
 I save (heal, rescue) – σωζω (106) 6  
 saviour – σωτηρ, σωτηρος, ὁ (24) 12  
 I say (speak, tell) – λεγω (2354)  
 I say (speak) – λαλεω (296) 2  
 I say – φημι (66) 19  
 saying (word) – ῥημα, ατος, το (68) 12  
 scribe (clerk) – γραμματευς, γραμματεως, ὁ (63) 13  
 Scripture (writing) – γραφη (50) 17

- scroll (book) – βιβλιον (34) 3  
 sea (lake) – θαλασσα (91) 3  
 season (time) – καιρος (85) 5  
 second – δευτερος (43) 16  
 secret (mystery) – μυστηριον (28) 9  
 I see (watch) – βλεπω (133) 2  
 I see – οραω (454) 11  
 I see (look at) – θεαομαι (22) 20  
 seed – σπερμα, ατος, το (43) 14  
 I seek – ζητεω (117) 2  
 I seem (think) – δοκεω (62) 7  
 self (soul) – ψυχη (103) 3  
 I send – πεμπω (79) 6  
 I send (out) – αποστελλω (132) 11  
 separate from (apart from) – χωρις  
 (41) + gen. 10  
 servant – υπηρετης, ο (20) 8  
 servant (child) – παις, παιδος, ο (24)  
 14  
 servant – διακονος (29) 17  
 service (ministry) – διακονια (34) 17  
 I serve – διακονεω (37) + dat. 14  
 I set free (divorce, dismiss) – απολυω  
 (66) 4  
 seven – επτα (88) 16  
 sexual immorality – πορνεια (25) 16  
 share (part) – μερος, μερους, το (42)  
 13  
 she (he, it, they) – αυτη (5597) 3  
 sheep (lamb) – αρνιον (30) 9  
 sheep – προβατον (39) 7  
 shepherd – ποιμην, ποιμενος, ο (18)  
 20  
 I shine (appear) – φαινω (31) 15  
 a short time – μικρον (16) 20  
 I show (point out) – δεικνυμι (33)  
 19  
 shrine (temple, sanctuary) – ναος  
 (45) 15  
 sick (weak) – ασθενης, ασθενους  
 (26) 13  
 I am sick (weak) – ασθενεω (33) 15  
 on the other side of – περαν (23) +  
 gen. 10  
 sign (miracle) – σημειον (77) 3  
 similar (like) – ομοιος (45) 10  
 Simon – Σιμων, Σιμωνος, ο (75) 12  
 sin – αμαρτια (173) 3  
 I sin (do wrong) – αμαρτανω (43)  
 11  
 I cause to sin (fall) – σκανδαλιζω  
 (29) 14  
 since – επει (26) 9  
 a single (one) – εις μια εν (345) 13  
 sinner – αμαρτωλος (47) 14  
 sir (lord, master) – κυριος (717) 2  
 sister – αδελφη (26) 3  
 I sit (down) – καθημαι (91) 18  
 I cause to sit down – καθιζω (46)  
 18  
 six – εξ (13) 16  
 slanderer (the devil) – διαβολος (37)  
 15  
 slave – δουλος (124) 2  
 I am a slave – δουλευω (25) 15  
 I sleep – καθευδω (22) 10  
 small (little, few) – ολιγος (40) 18  
 small – μικρος (46) 20  
 smallest – ελαχιστος (14) 20  
 so – ορα (49) 9  
 soil (land, earth) – γη (250) 3  
 soldier – στρατιωτης, ο (26) 8  
 someone, something – τις τι (525)  
 12  
 son – υιος (377) 2  
 soul (self) – ψυχη (103) 3  
 sound (voice) – φωνη (139) 3  
 I sow – σπειρω (52) 11  
 I speak (say) – λαλεω (296)  
 I speak (say, tell) – λεγω (2354) 2  
 I speak well of (bless, praise) –  
 ευλογεω (42) 6

spirit (wind) – πνευμα, ατος, το  
(379) 12  
 spiritual – πνευματικος (26) 18  
 splendour (glory) – δοξα (166) 3  
 I stand (cause to stand) – ιστημι  
(155) 19  
 I stand by (arrive) – παραγινομαι  
(37) 11  
 star – αστηρ, αστερος, ο (24) 12  
 still (yet) – ετι (93) 6  
 stone – λιθος (59) 14  
 strong – ισχυρος (29) 18  
 I am strong – ισχυω (28) 15  
 I subject – υποτασσω (38) 14  
 such (of such a kind) – τοιουτος (57)  
9  
 I suffer – πασχω (42) 11  
 suffering (oppression) – θλιψις,  
θλιψεως, η (45) 13  
 sufficient – ικανος (39) 18  
 I summon – προσκαλεομαι (29) 8  
 sun – ηλιος (32) 17  
 I swear (take an oath) – ομνω (26)  
15  
 sword – μαχαιρα (29) 16  
 synagogue – συναγωγη (56) 5

**T t**

I take (receive) – λαμβανω (258) 2  
 I take (receive) – παραλαμβανω (49)  
4  
 I take (away) (lift up) – αιρω (101)  
11  
 I take away (kill) – αναιρω (24)  
17  
 I take heed of (pay attention to) –  
προσεχω + dat. (24) 6  
 I take an oath (swear) – ομνω (26)  
15  
 I take up – βασταζω (27) 15  
 I teach – διδασκω (97) 2

teaching (act and content) – διδαχη  
(30) 16  
 teacher – διδασκαλος (59) 14  
 I tell (say, speak) – λεγω (2354) 2  
 temple – ιερον (71) 3  
 temple (sanctuary, shrine) – ναος  
(45) 15  
 I tempt (test) – πειραζω (38) 14  
 ten – δεκα (25) 16  
 last will and testament (covenant) –  
διαθηκη (33) 17  
 I test (tempt) – πειραζω (38) 14  
 I testify (bear witness) – μαρτυρεω  
(76) 7  
 testimony (witness) – μαρτυρια (37)  
17  
 I thank – ευχαριστεω (38) 6  
 that – εκεινος (265) 9  
 that – οτι (1296) 10  
 the – ο η το (19867) 2  
 themselves (emphatic) – plural of  
αυτος (5597) 9  
 themselves (reflexive) – plural of  
εαυτος (319) 9  
 then – τοτε (160) 6  
 there (in that place) – εκει (105)  
10  
 therefore – διο (53) 9  
 therefore (consequently) – ουν  
*postpositive* (499) 9  
 these – ουτος αυτη τουτο (1387)  
(pl.) 9  
 they (he, she, it) – αυτος (5597) 3  
 I think (seem) – δοκεω (62) 7  
 third – τριτος (56) 16  
 I thirst (for) – διψαω (16) 19  
 this – ουτος αυτη τουτο (1387) 9  
 in this manner (thus) – ουτως (208)  
10  
 those – εκεινος (265) 9  
 one thousand – χιλιας (23) 16

three – τρεις (τρια with neuter nouns) (68) 16  
 throne – θρονος (62) 14  
 through – δια (667) + gen. 4  
 I throw – βαλλω (122) 2  
 I throw out (drive out, cast out) – εκβαλλω (81) 4  
 thus (in this manner) – ούτως (208) 10  
 I tie up (bind) – δεω (43) 7  
 time – age, long t. – αίων, αίωνος, ό (122) 12  
 period of – χρονος (54) 15  
 season – καιρος (85) 5  
 in the time of – έπι (890) + gen. 4  
 Timothy – Τιμοθεος (24) 6  
 to (into) – εις (1767) 4  
 to (onto) – έπι (890) + acc. 4  
 to (towards) – προς (700) + acc. 4  
 today – σημερον (41) 6  
 I bring together (gather) – συναγω (59) 4  
 together with – συν (128) + dat. 4  
 tomb (monument) – μνημειον (40) 7  
 tongue (language) – γλωσσα (50) 17  
 I touch – άπτομαι (39) + gen. 8  
 towards (to) – προς (700) + acc. 4  
 town (city) – πολις, πολεως, ή (162) 13  
 tree – δενδρον (25) 9  
 tribe (nation) – φυλη (31) 16  
 true (genuine, real) – άληθινος (28) 10  
 true (truthful, genuine) – άληθης, άληθους (26) 13  
 truthful (true, genuine) – άληθης, άληθους (26) 13  
 truly – άληθως (18) 20

truly (amen) – άμην (129) 1  
 I trust (believe in, have faith in) – πιστευω (241) (+ dat.) 3  
 truth – άληθεια (109) 10  
 I turn (back) – έπιστρεφω (36) 15  
 I turn back (return) – ύποστρεφω (35) 15  
 twelve – δωδεκα (75) 16  
 two – δυο (135) 6

**U u**

unbelieving (faithless) – άπιστος (23) 18  
 unclean (impure) – άκαθαρτος (32) 18  
 I uncover (reveal) – άποκαλυπτω (26) 6  
 under – ύπο (220) + acc. 4  
 I understand – συνιημι (26) 19  
 I untie – λωω (42) 2  
 until – έως (146) + gen. 4  
 until – άχρι (49) + gen. 17  
 upright (just) – δικαιοσ (79) 5

**V v**

value (price, honour) – τιμη (41) 17  
 I value (honour) – τιμαω (21) 19  
 village – κωμη (27) 16  
 vineyard – άμπελων, άμπελωνος, ό (23) 14  
 voice (sound) – φωνη (139) 3

**W w**

wages (pay) – μισθος (29) 18  
 I wake (raise up) – έγειρω (144) 11  
 I walk about (live) – περιπατεω (95) 4  
 I want (wish) – θελω (208) 7  
 I wash – νιπτω (17) 20  
 I watch (see) – βλεπω (133) 2

- watch (guards, prison) – φυλακη (47) 17  
 water – ὕδωρ, ὕδατος, το (76) 12  
 way (road) – ὁδός, ἡ (101) 8  
 we; I – ἡμεῖς; ἐγώ (2666) 9  
 weak (sick) – ἀσθενής, ἀσθενούς (26) 13  
 I am weak (sick) – ἀσθενεῶ (33) 15  
 weakness (disease) – ἀσθενεῖα (24) 16  
 I weep – κλαίω (40) 15  
 well – εὖ (5) 20  
 well (appropriately) – καλῶς (37) 10  
 what? (question) – τίς; τί; (556) 12  
 what (relative)– ὅς ἢ ὅ (1398) 10  
 when – ὅτε (103) 6  
 whenever – ὅταν (123) 17  
 where? – πού; (48) 4  
 where – ὅπου (82) 10  
 where – οὐ (24) 10  
 which? (question) – τίς; τί; (556) 12  
 which (relative) – ὅς ἢ ὅ (1398) 10  
 white (bright) – λευκός (25) 18  
 who? (question) – τίς; τί; (556) 12  
 who (relative) – ὅς ἢ ὅ (1398) 10  
 who (relative) – ὅστις (153) 12  
 whole (entire) – ὅλος (109) 9  
 whole (every, all) – πᾶς, πᾶσα, πᾶν (1243), ἅπας, ἅπασα, ἅπαν (34) 13  
 why? – τί; (556) 12  
 wicked (evil) – πονηρός (78) 5  
 widow – χηρὰ (26) 16  
 wife (woman) – γυνή, γυναῖκος, ἡ (215) 12  
 wilderness (desolate land) – ἐρημός, ἡ (48) 8  
 will – θελημα, ατος, το (62) 12  
 last will and testament (covenant) – διαθηκὴ (33) 17  
 wind (spirit) – πνεῦμα, ατος, το (379) 12  
 wind – ἄνεμος (31) 17  
 wine – οἶνος (34) 17  
 wisdom – σοφία (51) 17  
 I wish (want) – θελω (208) 7  
 I wish – βουλομαι (37) 15  
 with – μετὰ (469) + gen. 4  
 I bear witness (testify) – μαρτυρεῶ (76) 7  
 witness (testimony) – μαρτυρία (37) 17  
 witness – μαρτυς, μαρτυρός, ὁ (35) 18  
 woe – οὐαί (46) 16  
 woman (wife) – γυνή, γυναῖκος, ἡ (215) 12  
 word (message) – λόγος (330) 2  
 word (saying) – ῥῆμα, ατος, το (68) 12  
 work (deed) – ἔργον (169) 3  
 I work – ἐργαζομαι (41) 8  
 world – κόσμος (186) 2  
 worse – χειρῶν (11) 20  
 I worship – προσκυνεῶ (60) + dat. 4  
 worthy – ἀξιός (41) 18  
 wrath (anger) – ὀργή (36) 17  
 I write – γραφῶ (191) 6  
 writing (Scripture) – γραφή (50) 17  
 I do wrong – ἀδικεῶ (28) 18  
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yet (still) – ἔτι (93) 6  
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(2907) 9

young (new) – νεός (23) 18  
your, yours (sing.) – σός (27) 9  
yourself – σεαυτός (43) 9

# Index of sources from which the sentences are derived

As explained on page 5 a balance had to be struck in the design of the sentences. On the one hand, their purpose is to practise the grammar and vocabulary learnt in a particular chapter. On the other hand it is desirable for them to be taken from the New Testament, both because this helps you see that the goal of reading the New Testament in Greek is being achieved, and because you need to build up your ability to read real Greek, not made-up sentences. Balancing these two, while keeping the promise that you would not be expected to cope with Greek that has not yet been explained to you, has not always been easy.

The principle that has been followed is that, whenever possible, sentences have been based on the New Testament but altered to suit the learning need. The list below cross-references the sentences and the Bible passages on which they have been based. This will allow you to check the original sources as a way of getting into using a Greek New Testament, and so you can understand why occasionally the Greek sentences don't appear to follow all the rules.

<b>3A</b>	<b>4B</b>	9 Eph. 5.16	<b>6B</b>	<b>8A</b>
1 John 9.38	1 2 Cor. 1.14 +	12 Eph. 5.23	3 Luke 7.22	1 John 21.13
2 John 10.37	1 Cor. 13.12			2 Mark 2.13
3 John 5.20	2 John 9.36	<b>5B</b>	<b>7A</b>	3 Matt. 4.17
4 1 John 3.22	4 Mark 6.45	1 John 18.36	1 Mark 3.4	4 Luke 18.1
5 John 7.20	5 Eph. 5.2	2 John 14.2	2 John 6.47	5 Luke 6.19
		3 Rom. 5.5	3 John 12.50	6 Luke 1.15
<b>3B</b>	<b>5A</b>	5 1 John 4.16	4 John 10.3	7 Matt. 16.27
1 Mark 4.33	1 John 11.25	7 John 7.7	5 Matt. 15.22	8 Luke 9.23
5 Matt. 5.3	2 Mark 14.61	8 John 9.13	6 Mark 1.15	
	3 Luke 18.17	<b>6A</b>	7 Mark 8.34	<b>8B</b>
<b>4A</b>	4 Mark 12.27	1 Mark 1.8	8 Matt. 8.9	1 Matt. 15.19
1 John 5.41	5 Mark 1.24	2 John 12.28	<b>7B</b>	2 John 4.4
2 John 9.35	6 Rev. 21.1	3 Mark 6.13	1 Matt. 3.9	3 Rom. 13.10
12 Matt. 14.33	7 1 John 2.7	7 Matt. 1.21	8 Luke 13.16	4 Rom. 16.21
	8 Mark 1.11	8 Acts 16.32		5 Luke 1.34
				6 1 Cor. 13.11

- |                |                 |                 |                 |                 |
|----------------|-----------------|-----------------|-----------------|-----------------|
| 7 John 4.23    | 5 Matt. 10.7    | 4 1 Tim. 1.1    | 2 John 12.31    | <b>17A</b>      |
| 8 Rom. 7.24    | 6 Luke 6.31     | 5 John 1.13     | 3 Mark 10.39    | 1 John 3.17     |
|                | 7 Luke 21.31    | 6 Mark 9.22     | 4 Matt. 5.7     | 2 Mark 10.51    |
| <b>9A</b>      | 8 John 9.9      | 7 Matt. 2.2     | 5 Matt. 5.9     | 3 Mark 4.35     |
| 1 John 2.24    |                 | 8 John 4.1      | 6 Mark 3.33     | 4 Acts 16.27    |
| 2 John 8.23    | <b>11A</b>      | 10 1 Cor. 13.13 | 7 Mark 9.17     | 5 Mark 3.35     |
| 3 Mark 4.33    | 1 Matt. 14.15   | 11 1 Cor. 7.4   | 8 Mark 14.19    | 6 Mark 6.24     |
| 4 Mark 11.27   | 2 Mark 1. 11    | 12 Matt. 18.1   | 9 Mark 4.41     | 7 John 1.7-8    |
| 5 John 7.35    | 3 Mark 7.17     |                 | 10 Mark 5.39    | 8 Mark 4.15     |
| 6 1 John 5.19  | 4 1 Cor. 15.3   | <b>13A</b>      | 12 1 Cor. 7.14  | 9 Mark 6.12     |
| 7 Mark 4.11    | 5 Gal. 2.19     | 1 John 19.21    |                 | 10 Luke 1.50    |
| 8 Mark 6.18    | 6 John 20.27    | 2 Mark 10.18    | <b>15B</b>      | 11 Luke 21.25   |
| 9 John 13.35 + | 7 John 1.10     | 3 2 Cor. 13.13  | 1 Luke 8.27     | 12 Mark 10.13   |
| 15.12          | 8 John 17.25    | 4 Matt. 23.8    | 2 Matt. 8.18    |                 |
| 10 John 6.48   | 10 John 2.12    | 5 Mark 9.5      | 3 Mark 9.39     | <b>17B</b>      |
| 11 Matt. 21.27 | 11 Matt. 13.41  | 6 Mark 10.8     | 4 John 5.7      | 1 Mark 9.37     |
| 12 Mark 8.24   | 12 John 12.48   | 7 Luke 6.19     | 5 Acts 17.20    | 2 John 2.5      |
|                |                 | 8 Mark 14.16    | 6 Mark 6.17     | 3 Luke 22.71    |
| <b>9B</b>      | <b>11B</b>      | 10 Luke 1.33    | 7 Luke 9.17     | 4 Mark 8.26     |
| 1 John 11.56   | 1 John 17.3     | 12 John 5.29    | 8 Rom. 5.5      | 5 Mark 1.38     |
| 2 Rom. 1.12    | 2 Mark 12.5     |                 | 9 Matt. 21.34   | 6 John 3.36     |
| 3 Acts 23.8    | 3 Mark 4.13     | <b>13B</b>      | 11 Mark 14.13   | 7 Mark 14.21    |
| 4 Matt. 16.18  | 4 Mark 9.20     | 1 Mark 5.22     | 12 Gal. 1.11    | 8 John 5.34     |
| 5 Rev. 5.12    | 5 Mark 4.3-8    | 8 Luke 9.2      |                 | 12 Luke 18.41   |
| 6 Mark 14.36   | 6 John 19.20    |                 | <b>16A</b>      |                 |
| 7 1 Cor. 8.5   | 7 Mark 2.11     | <b>14A</b>      | 1 Matt. 21.13   | <b>18A</b>      |
| 8 Matt. 18.32  | 8 Mark 5.14     | 1 John 12.25    | 2 John 1.34     | 1 Mark 15.32    |
| 9 John 8.13    | 9 Mark 6.29     | 2 Mark 6.34     | 3 John 3.18     | 2 John 6.42     |
| 11 Matt. 12.28 | 10 Mark 12.8    | 3 John 5.24     | 4 John 5.33     | 3 Mark 10.38    |
|                |                 | 4 John 6.40     | 5 John 6.69     | 4 John 7.18     |
| <b>10A</b>     | <b>12A</b>      | 5 John 6.41     | 6 John 11.27    | 5 Matt. 16.24   |
| 1 1 Cor. 9.1   | 1 John 12.28    | 6 Matt. 3.3     | 7 John 6.46     | 6 John 20.12    |
| 2 John 9.40    | 2 Mark 1.8      | 7 Acts 5.35     | 8 Matt. 24.30 + | 7 Rev. 5.12     |
| 3 Rom. 5.11    | 3 Mark 5.34     | 8 Mark 1.13     | 24.37           | 8 Mark 16.19    |
| 4 John 7.41    | 4 John 1.4      | 9 1 Cor. 15.27  | 9 Luke 22.38    | 9 Matt. 5.8     |
| 5 Rom. 4.6     | 5 John 1.14     | 12 Mark 12.9    | 10 Mark 1.28    |                 |
| 6 Acts 7.17    | 6 John 4.17     |                 | <b>16B</b>      | <b>18B</b>      |
| 7 John 18.35   | 7 John 10.25    | <b>14B</b>      | 1 2 Tim. 4.7    | 1 Matt. 9.13 +  |
| 8 1 John 5.20  | 8 John 6.68     | 1 2 John 12     | 2 Heb. 10.5 +   | Mark 8.31       |
| 9 John 14.6    | 9 Mark 7.5      | 2 John 9.39     | Matt. 9.13      | 2 Mark 4.1      |
| 11 Gal. 1.20   | 10 1 Cor. 11.11 | 4 Mark 1.31     | 3 John 11.4     | 3 Acts 2.22     |
| 12 John 5.25   | 11 1 Cor. 1.3   | 5 Mark 11.15    | 4 Heb. 2.8      | 4 John 4.36     |
|                | 12 Luke 1.70    | 6 Luke 18.11    | 5 Mark 12.20    | 5 Eph. 6.11     |
| <b>10B</b>     |                 | 8 Luke 3.8      | 6 Mark 6.38     | 6 Mark 14.55    |
| 1 Mark 10.29   | <b>12B</b>      | 10 1 Peter 4.17 | 7 1 John 1.1    | 7 Matt. 27.12   |
| 2 1 Cor. 11.11 | 1 Luke 5.5      |                 | 8 Matt. 19.28   | 8 Luke 23.8     |
| 3 Mark 12.37   | 2 Luke 8.41     | <b>15A</b>      | 10 Matt. 9.22   | 11 1 Cor. 11.22 |
| 4 Mark 10.52   | 3 Eph. 5.23     | 1 Mark 8.31     |                 |                 |

**19A**

- 1 Mark 1.20
- 2 Mark 6.37
- 3 Matt. 5.6
- 4 John 3.21
- 5 John 5.23
- 6 John 6.35
- 7 John 6.39
- 8 John 4.47

**19B**

- 1 1 John 4.7
- 2 John 19.28
- 3 Matt. 27.31
- 4 Mark 10.37
- 5 Mark 12.9
- 6 Luke 18.16
- 7 John 13.34
- 8 Luke 24.36

**20A**

- 1 Mark 13.21
- 2 Mark 14.35
- 3 John 3.5
- 4 John 5.14
- 5 John 5.20
- 6 John 5.36
- 7 Mark 1.22
- 8 Mark 6.2

- 9 1 Peter 2.25
- 10 John 8.36

**20B**

- 1 Mark 2.6
- 2 John 5.31
- 3 John 10.14
- 4 John 1.14
- 5 Luke 11.31

- 6 Luke 3.21
- 7 Mark 14.41
- 8 Matt. 5.23

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