

A Reader's
GRAMMAR
of the Greek
New Testament

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ANAHEIM, CA

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First Edition, August 2000.

ISBN 978-0-7363-1013-0

Published by

A&C Press

P. O. Box 2032, Anaheim, CA 92814-0032

Printed in the United States of America

09 10 11 12 / 9 8 7 6 5

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INTRODUCTION

Over the past few years many believers have asked us what it would take for them to gain a basic knowledge of Greek for their enjoyment of the New Testament. This has never been an easy question to answer; so much depends on what one would call basic and on what degree of enjoyment is desired. There is much depth in the original language of God's New Testament word, and the deeper the lover of His word goes into the language, the greater the opportunities there are to enjoy the riches embodied in the text. True, the student of Greek can be distracted by the language alone and can fall into the dry regions of vanity of mind, but a proper study of the original Greek text can and does lead to a river of life not often easily enjoyed in translation. To be able to read the New Testament in Greek with near the same ease that its first recipients read it is great enjoyment; to be able to turn with the phrases of Paul or John and gain the feeling that sometimes manifests itself only in the original language is a recompense of great value for the student who arrives. But, though to a lesser extent, even the beginning student of Greek can find sweet fruit of labor almost immediately when even the least amount of effort is spent on the Greek text. Hence, one need not learn Greek to an advanced degree to enjoy the original outbreathings of God in the New Testament. But the lover of His word will miss a rich portion without some knowledge of this chosen language.

Unfortunately, Greek is not an easy language to master well. The language preserved in the New Testament ceased to be a spoken language well over a thousand years ago; thus, no one today can learn it in the way that languages are naturally acquired. We are forced to resort to artificial means and must be content to have it as a foreign language. (We should not say, however, that New Testament Greek is a dead language, as most ancient languages are so termed. The Greek of the New Testament pulsates with vitality because it bears to us the very life of God.) It is lamentable that the complexities of this language more often than not overwhelm the aspiring Greek student and that most who approach it turn away before

reaching a level of facility in it which is satisfying to him or her.

The lessons in this book are written to help those who love God's word enter into the Greek text of the New Testament. They are intended to present the basic elements of Greek grammar in order to facilitate the reading of the New Testament in Greek. It is hoped that the student who uses this text will be able to read Greek after assimilating its contents, and with this in mind, reading of the text is embarked on after the first lesson. While there are still many things to be learned after one lesson in Greek grammar, there is a certain joyful anticipation in handling the Greek New Testament and beginning to recognize certain features of the language. This grammar is designed to provide basic instruction in the morphology (word forms) and syntax (grammar) of the Greek employed in the New Testament, to build up a basic vocabulary of Greek words, and to build up a limited reading facility of the Greek New Testament. To do this, the book contains topical explanations, tables with forms, exercises, and vocabulary lists. The exercises accompanying each chapter are designed to help the student internalize the forms of the grammatical categories and reduce the amount of time spent on rote learning of dry paradigms.

Although this grammar can be used for self study, it was written primarily with the thought that it would be used in conjunction with help of an instructor, especially one with some linguistic training.

Our hope is that this book will enrich the user's enjoyment of the New Testament. May the Lord so bless.

The authors
August 2000

Chapter One

SOUNDS AND SYMBOLS

THE GREEK ALPHABET

Compare the alphabets of English and Greek below. A dash (—) indicates that there is no corresponding character.

Table 1: English and Greek Alphabets Compared

English	Greek	Name	Transliteration	Pronunciation ¹
A a	Α α	ἄλφα	a	ah
B b	Β β	βῆτα	b	v
C c	—			
—	Γ γ	γάμμα	g	gh, y ²
D d	Δ δ	δέλτα	d	dh (=th[en])
E e	Ε ε	ἔψιλον	e	e
F f	—			
—	Ζ ζ	ζῆτα	z	z
G g	—			
H h	Η η	ἦτα	e	ee
—	Θ θ	θῆτα	th	th[in]
I i	Ι ι	ἰῶτα	i	ee, y
J j	—			
K k	Κ κ	κάππα	k,c	k
L l	Λ λ	λάμβδα	l	l
M m	Μ μ	μῶ	m	m
N n	Ν ν	νῶ	n	n
—	Ξ ξ	ξῖ	x	ks
O o	Ο ο	ὀμικρον	o	o

¹ The system of pronunciation presented here is that of Modern Greek today.

² Γ, γ is pronounced [gh] before back vowels and [y] before front vowels.

English	Greek	Name	Transliteration	Pronunciation ¹
P p	Π π	πί	p	p
Q q	—			
R r	Ρ ρ	ρώ	r,rh	r
S s	Σ σ ς	σίγμα	s	s
T t	Τ τ	ταύ	t	t
U u	Υ υ	ύψιλον	u	ee
V v	—			
—	Φ φ	φί	ph	f
W w	—			
X x	Χ χ	χί	ch	kh
Y y	—			
—	Ψ ψ	ψί	ps	ps
Z z	—			
—	Ω ω	ώμέγα	o	o

THE SOUND SYSTEM

Some of the forms of the words in Greek change depending on the type of sounds that are found in the words. A basic knowledge of the consonant and vowel systems of Greek will be helpful later on. You may want to become merely acquainted with these systems now by examining the charts below. Later you may need to refer to these charts when you encounter those areas of the grammar that depend on a knowledge of the sound types.

As mentioned above, there are two groups of sounds in a language: vowels and consonants. *Vowels* are formed by the rather free passage of air through the mouth, while *consonants* are made by restricting the air one way or another. In our discussion below, we will consider consonants first.

Consonants

The primary distinction among the consonants of Greek is that of voicing versus voicelessness. *Voicing* is a vocal quality that is either present or lacking in consonants. To see the

difference, perform this simple procedure: Place your fingers on your throat just above the Adam's apple. Then pronounce the sound of the English consonant *s*; pause a moment, then pronounce the sound of the consonant *z*. Alternate the two sounds a few times. You will notice that with *s* you hear only the hissing of air leaving your mouth, but with *z* there is an additional buzzing in your throat. The buzzing is caused by the vibration of the vocal cords. This is called voicing. *Voicelessness* is the absence of this vocal cord vibration. You may want to try the same experiment with the pairs *f/v*, *th(in)/th(en)*, *p/b*, *t/d*, and *k/g*. (In each pair the first consonant is voiceless, and the second is voiced. The last three pairs are for experts only.)

Another important distinction in a consonant system is that of air constriction. Some consonant sounds are made by completely closing off the air passage somewhere in the mouth or throat and then opening the passage to release the air coming up from the lungs. Compare the English sounds *p*, *b*, *t*, and *d*. Can you think of any more in English that behave like these? These sounds are called quite appropriately *stops*. While English has six stops, Greek (in the pronunciation system used in this book) has only three—π, τ, κ.

Air can also be restricted by only narrowly constricting the oral cavity and not completely blocking off the air flow. The air is forced to pass through a tight channel formed by either the tongue or the bottom lip and the top of the mouth. These sounds are called *continuants* (or *fricatives*) because their production can be continued for as long as there is air coming up from the lungs. (Stops, however, are only momentary in length since their sound results from the "explosion" of the opening blockage.) Some of the English continuants are *f*, *v*, *s*, and *z*. In Greek there are eight continuants, as the chart below indicates.

There are also hybrid consonant sounds that have the qualities of both stops and continuants. These are the *affricates* and are produced by first completely blocking the air passage (as with a stop) and then opening it very slightly so that the compressed air is audible (as with a continuant). Consider the English sounds *ch* and *j*. They are initially made the same ways that the *t* and *d* sounds are made, but the tongue moves only very slightly when the stop is released, and the air passage that is opened constricts the air flow as

with a continuant. In Greek the two affricates ψ and ξ are initially made the same ways that π and κ are made, but after breaking the blockage, an *s* sound ensues. For this reason, ψ and ξ are usually transliterated “ps” and “ks,” respectively.

Finally, two more categories of sounds exist in Greek: liquids and nasals. The former category contains λ and ρ . These sounds are made by simply obstructing (though not constricting) the air flow from the lungs. They are similar to the English sounds *l* and *r*, but they are not completely the same. The Greek λ is made by placing the tongue immediately behind the teeth, instead of somewhat further back for the English *l*. The Greek ρ is tapped like a Spanish *r*. The two Greek nasals μ and ν are like their English counterparts *m* and *n*.

In the chart below the column labels refer to the position of the consonant articulation. Bilabial sounds are made with both lips; labio-dental sounds, with the lower lip and upper teeth; dental sounds, with the teeth and tongue; alveolar sounds, with the tongue on the alveolus (the ridge behind the upper front teeth); and palatal sounds, with the back of the tongue on the palate. The row labels on the left side of the chart refer to the kinds of consonant articulation, as discussed above. The row labels on the right side classify the consonants based on the absence or presence of voicing.

Table 2: Consonant Chart

	Bilabial	Labio-dental	Dental	Alveolar	Palatal	
Stops	π		τ		κ	Voiceless
Affricates	ψ				ξ	
Continuants		ϕ	θ	σ	χ	Voiced
		β	δ	ζ	γ	
Liquids				λ, ρ		
Nasals	μ			ν		

Vowels

Among the vowels it is necessary to distinguish between front, center, and back vowels and between high, mid, and low vowels. These distinctions refer to the position of the tongue

when the vowels are produced. The vowel chart below shows these positions.

Table 3: Vowel Chart

	Front	Center	Back
High	η, ι, υ, ει, οι, υι		ου
Mid	ε, αι		ο, ω
Low		α	

PRONUNCIATION

The letters of the Greek alphabet are generally pronounced as indicated on the alphabet chart. There are, however, certain combinations of letters that are pronounced in a way that differs from the individual sounds. These additional sounds fall into three categories: *consonantal combinations*, *vocalic combinations* (made up of vowels), and *clusters*.

Consonantal combinations

When certain consonants occur together, they are pronounced as follows:

γγ	ng
γκ	ng
μπ	mb
ντ	nd

Vocalic combinations

Traditionally, vowel combinations have been called *diphthongs* (meaning 'two sounds'), but in the pronunciation system here employed only a few of the combinations are actually pronounced as two sounds. Most of them were reduced to single sounds in the centuries on either side of the New Testament period. These combinations are formed by either α, ε, ο, or υ (sometimes η) and ι or υ. The vocalic combinations are pronounced as follows:

αι	e
ει	ee
οι	ee
υι	ee
αυ	av, af
ευ	ev, ef
ου	ou

Of all these vocalic combinations, only ου represents a sound that we have not encountered in the pronunciation of the individual letters of the Greek alphabet. It is pronounced like *oo* in “tooth.”

αι is pronounced just like ε.

ει, οι, and υι are pronounced just like η, ι, and υ.

αυ and ευ change their pronunciation depending on what follows them: If a vowel or voiced consonant follows them, they are pronounced “av” and “ev,” respectively; otherwise, they are pronounced “af” and “ef.”

There are instances in Greek where a cluster of vowels is found in a word but the cluster is not pronounced as we have discussed above. This usually happens when a word is formed from two smaller parts, the first of which ends in a vowel and the second begins with a vowel. Greek texts indicate that the two vowels are not pronounced as a diphthong by inserting a double dot (¨), called a *diaeresis*, over the second vowel of the pair. This indicates that the two vowels are to be pronounced individually. Some examples of words having a diaeresis are: αἰδιος (‘eternal’ Rom. 1:20) and προϋπῆρχον (‘they existed previously’ Luke 23:12).

Consonant Clusters

The sound system of Greek, like that of English, allows the combination of consonants into units called *clusters*. In English *tr*, *sm*, *str*, and *bl* are common clusters. Most of the clusters in Greek are like their English counterparts and should therefore cause you no problems. But some Greek consonant clusters are difficult for the learner because either there are no corresponding clusters in English or what does correspond in English does not occur in the same word positions in Greek. For example, the cluster πτ is like the

English *pt* (as in *apt*), but in English we never begin words with it. Greek, however, has some words that do begin with πτ: πτέρυξ, πύσσω, etc. Below is a list of the clusters that are particularly non-English. Be careful when learning to pronounce them that you do not insert a “helping” vowel between the two consonants. πτώμα is pronounced “ptoma,” not “putoma.”

βδ	πν
γν	πτ
θλ	σβ
θν	σθ
κν	σφρ
κτ	φθ
μν	χθ

ACCENTS AND BREATHINGS

Also very important to the correct pronunciation of a Greek word is syllable *stress*. In ancient Greek, including the Greek of the New Testament, syllables were not so much stressed as they were “sung”; that is, the accent marks (τόνοι, ‘tones’) that we find in a modern edition of a Greek text mark what was variation in pitch from syllable to syllable. There are three accent marks: ´ (*acute*, a rising pitch), ` (*grave*, a falling pitch), and ~ (also written ^; *circumflex*, a rising then falling pitch). It is believed that the difference between an unaccented syllable and an accented one was equal to about a fifth on the music scale. Actually, ancient Greek was probably more melodious than cadenced, as English is. Today, however, for the learner it is much simpler to treat the accents as stress markers and to regard the three forms as variations of the same stress phenomenon, even though there are fairly rigid rules for determining which accent goes on which syllable. (These we will encounter as we need them.)

In modern editions of the Greek text you will also find two other marks, usually at the beginning of words. They are the breathing marks: ˘ (smooth) and ˘́ (rough). In ancient Greek these marks indicated whether a word which began with a vowel had a preceding “h” sound before it. If it did, it had the rough breathing (˘́) over the vowel; if it did not, it had the smooth breathing (˘). Thus, every word that begins with a

vowel is printed with one of the two breathing marks over the vowel. If a word begins with a diphthong, the second vowel of the pair bears the breathing mark—αἶ, εἶ, οἶ, υἶ, αὖ, εὖ, οὖ. A good point to remember is that υ always has the rough breathing mark over it when it begins a word: ὕ. Also, every word that begins with ρ has a rough breathing mark over it as well, even though it is not a vowel: ῥ. That is why Greek words that begin with ρ are transliterated with *rh* when they come into English (e.g., *rhetoric*, *rhinoceros*, *Rhodes*). Since we do not know exactly when the use of breathings dropped out of the language, we will adopt the practice of the modern Greeks; that is, we will ignore them. In writing they are important since they sometimes disambiguate similar words (e.g., εἰς 'into'; εἶς 'one'), but in pronunciation we can disregard them without great harm, as the speakers of modern Greek do.

EXERCISE

Practice pronouncing the following words from the Greek New Testament. In pronouncing the words, pay special attention to the various combinations discussed in the preceding pages. Also be careful to stress the accented syllable of each word. The meanings of the words are given for your information, but you need not learn the words. Some of these words are used only a few times in the New Testament, so learning them now may not be very useful.

- | | |
|-------------------------|----------------------------|
| 1. ἄγγελος 'angel' | 14. ἄγκυρα 'anchor' |
| 2. ἐμπορία 'trade' | 15. ἀντί 'against' |
| 3. αἰών 'age' | 16. εἰς 'into' |
| 4. υἱός 'son' | 17. οἰκονομία 'economy' |
| 5. αὐτός 'he' | 18. εὐχαριστῶ 'I thank' |
| 6. θαυμάζω 'I marvel' | 19. πνεῦμα 'spirit' |
| 7. οὐρανός 'heaven' | 20. βδέλυγμα 'abomination' |
| 8. γνῶσις 'knowledge' | 21. πτωχός 'poor' |
| 9. θλίψις 'affliction' | 22. σβέννυμι 'I quench' |
| 10. θνητός 'mortal' | 23. σθενῶ 'I strengthen' |
| 11. κνήθω 'I tickle' | 24. σφραγίς 'seal' |
| 12. κτίσις 'creation' | 25. φθορά 'corruption' |
| 13. μνεία 'remembrance' | 26. χθές 'yesterday' |

Chapter Two

PRESENT INDICATIVE ACTIVE AND MIDDLE/PASSIVE

VERBS IN GENERAL

In Greek there are two types of verbs: *-ω verbs* and *-μι verbs*. These designations refer to the sets of endings that are attached to the stem of a verb. Verb endings mark the various grammatical meanings that a verb can have. Most verbs are of the first type, though within this massive group there are some sub-groups. (We will deal with *-μι verbs* in chapter 21). Common to all the verbs of the *-ω verb* group is the ending *-ω*, thus the name for the group. When any of these verbs are used in a sentence in which the verb action refers to the present time, active voice, indicative mood, first person, and singular number ('I do/am doing'), the verb will terminate with *-ω*. It is when a verb has any other grammatical meaning that the variation sets in. But don't despair! There is quite a bit of regularity among the groups, as you shall see as we proceed.

The endings that attach to the stem of a Greek verb tell us four things: mood, tense, voice, and person. These are grammatical terms that require some explanation.

Mood refers to an attitude held by the speaker regarding the action of the verb. For example, when I say (in English), "If John were able to come, he would be here," I, as the speaker, am not just pointing out some information about some events, but I am also relating an attitude I have about that information; namely, that the information is hypothetical. In Greek there are four moods to indicate various attitudes on the part of the speaker or writer. If the action of a verb is viewed as being hypothetical, the verb is marked in the *subjunctive mood*. If it is viewed as being wishful thinking, the verb will be in the *optative mood*. (This mood is very rare in the New Testament.) If the verb is intended as a command, the *imperative mood* is used. Of course, many times statements are made with little or no attitude reflected. In these cases the *indicative mood* is used. The indicative mood is by far the most common mood in the New Testament. It is also the mood

with the fullest range of verb forms; the other moods do not have as many different forms in them as the indicative mood does. In this chapter we are learning some of the forms of the indicative mood of the ω verbs.

Tense tells us something about the action of the verb. Very frequently tense refers to when the action takes place as in English, but there is more to the meaning of a Greek tense than this. As we go through the various tenses, we will examine these additional meanings. Logically speaking, time can be divided into three sections: the past, the present (actually a point in time, also called the moment of speaking), and the future. Greek, like English, employs its tenses to locate the action of a verb in relation to these three sections of time. As we progress through this course, we will see how Greek does this and how it differs from the way in which English does it. Suffice it to say now that Greek has seven tenses in the indicative mood: present, imperfect, aorist, future, perfect, pluperfect, and future perfect. We will begin our study of the grammar with the present tense indicative verb.

Voice indicates how the subject of the sentence is related to the action of the verb. If the subject is the doer of the action, the verb is in the *active voice*. If the action of the verb is done to the subject, the *passive* form of the verb is used. Compare the sentences *The boy saw the man* and *The man was seen*, where the former sentence has an active verb and an agent (= doer) as subject, while the latter has a passive verb and a patient as subject. The meanings of Greek active and passive verbs are very much like that of English ones. Greek, however, has an additional voice, called the *middle voice*. This is a voice that does not exist in English. While it is precarious to give a single phrase definition for this voice, we can venture to say that the middle indicates that the action of the verb is done for the benefit of the subject. Sometimes that notion is expressed by the reflexive pronoun in English ("I washed myself"), sometimes by a verb that has the meaning of benefit to the subject inherently in it ("I ransomed my friend from the kidnappers").

Person identifies who the subject is. Unlike English, Greek does not always require a separate word in the sentence acting as subject (though it can and does sometimes have an explicit subject). Frequently, the subject is indicated by the ending of

the verb. There are three persons that a verb can have: first person ('I' or 'we'), second person ('you [singular]' or 'you [plural]'), or third person ('he', 'she', 'it', or 'they'). Notice that with each person there is a singular and plural form. In the verb charts to follow, the persons are arranged according to this singular/plural distinction.

PRESENT INDICATIVE OMEGA VERBS

In this chapter we will learn the forms for the active, middle, and passive voices of the present indicative -ω verbs. You will be happy to hear that though there are three voices, in many tenses there are only two sets of forms, because the middle and passive forms are identical. Such is the case with the present tense.

Table 1: Present Indicative Endings of -ω Verbs

Active Voice		
Person	Singular	Plural
1 st	-ω	-ομεν
2 nd	-εις	-ετε
3 rd	-ει	-ουσι(ν)
Infinitive	-ειν	
Middle/Passive Voice		
Person	Singular	Plural
1 st	-ομαι	-όμεθα
2 nd	-ει/η	-εσθε
3 rd	-εται	-ονται
Infinitive	-εσθαι	

The ν in brackets for the third person plural active verb is called the *movable-ν*. It often appears when this form is followed by a word beginning with a vowel, something like our *a/an* distinction in English.

The infinitive is used most frequently when the verb is complementing another verb (e.g., "We need *to study*"). We

will look at infinitives more thoroughly in a later chapter. For now, you should simply learn its correct form.

Deponent verbs

Some verbs in Greek do not have active forms at all in all of their tenses. These are called *deponent verbs*. Others lack the active voice in only some tenses and are therefore called *semi-deponent verbs*. Though deponent verbs have only middle/passive forms, they are active in meaning. A common deponent verb is ἔρχομαι, 'I come.' Notice that it takes the middle/passive endings but has active meaning.

EXAMPLES OF A REGULAR AND AN IRREGULAR PRESENT

You may find that the best way to learn the verb system of Greek completely is to thoroughly memorize a regular verb and refer to it from memory when necessary. λύω ('I loose') is excellent for this purpose since it is so regular and so easy. The full set of forms for a Greek verb is called its *conjugation*. In the chart below we give part of the full conjugation of λύω. In appendix 1, we give the full conjugation of λύω as well as some of the other verbs. Below λύω are the forms for εἶμι ('I am'), a highly irregular verb, in that its forms do not follow the pattern of the regular verb λύω. Notice that εἶμι does not have middle/passive forms.

Table 2: Present Indicative of λύω and εἶμι

λύω		
Active Voice		
Person	Singular	Plural
1 st	λύω	λύομεν
2 nd	λύεις	λύετε
3 rd	λύει	λύουσι(ν)
Infinitive	λύειν	
Middle/Passive Voice		
Person	Singular	Plural
1 st	λύομαι	λύομεθα
2 nd	λύει/λύη	λύεσθε

	3 rd	λύεται	λύονται
Infinitive		λύεσθαι	
		εἶμί	
Person		Singular	Plural
1 st		εἶμί	ἐσμέν
2 nd		εἶ	ἐστέ
3 rd		ἐστί(ν)	εἰσί(ν)
Infinitive		εἶναι	

Here is an important point you should remember: A verb agrees with its subject in person and number. That is, if the subject is first person singular ('I'), the verb will be first person singular (e.g., λύω or εἶμί). But . . . *a neuter plural subject takes the singular verb, instead of the plural*. This rule is never broken (virtually).

THE MEANING OF THE PRESENT TENSE

The present indicative tense is most frequently used to relate events or states that occur or exist in the present time, i.e., at the time of speaking or writing. For example, in Matthew 25:8, when the foolish virgins plead with the wise ones, they explain that their lamps "are going out." They use a present tense verb (σβέννυονται) because the action they are describing, the going out of their lamps, is happening as they speak. In John 10:16 the Lord says that He "has" other sheep not of the Jewish fold. Here the verb is in the present tense (ἔχω) because His state of having other sheep exists at the time of His speaking.

Notice that the English translations of the Greek present tense verbs in these two verses are different. In Matthew 25:8 the English versions generally translate the Greek present tense with the English present progressive ("are going out"); in John 10:16 the English versions use the simple present tense ("have"). The difference in tenses in the translation of the same Greek tense is due to constraints in English: Some verbs in English do not easily appear in the progressive. Because of this, it is not safe to say that a particular Greek tense *corresponds* to a particular English one. How the two

languages express time differs, and thus there is no strict correspondence of the tenses, one to the other, though the names of the tenses suggest that such a correspondence exists. As we learn more about how Greek “slices up” the world of verb events and states, we will see how Greek verb tenses relate to English ones.

The Greek present indicative tense is also used to report customary activity. Such activity does not usually occur at the time of the speaking or writing, but the present tense is used with what is called its “timeless” meaning; that is, it does not refer to any particular time frame (past, present, or future) but rather to all time. It refers to what is generally true at all times. A good example of this is in Luke 18:12 in the Pharisee’s prayer: “I fast (νηστεύω) twice a week; I give a tenth (ἀποδεκατῶ) of all that I get.” We need not understand that as the Pharisee prayed he was fasting and tithing; rather, we understand that he speaks of his general custom. The present indicative tense in Greek is used to express these customary actions.

EXERCISE

Study the verb charts above. Note the vowels that begin each of the endings. They are crucial to the identification of the ending of a verb and distinguish the endings for the present tense from those of other tenses. These vowels are called *thematic vowels* and will be examined in more detail in later chapters.

After you have studied the verb endings for the present tense, turn to the Greek text of 1 John, chapters one through three. Go through these chapters looking for instances of present tense verbs, both for regular verbs and for the irregular verb εἶμι. Underline or highlight any word that has an ending that corresponds to those on the verb charts given above. Pay special attention to the thematic vowel (the vowel that begins the ending). In some cases you will find words that have endings that match the endings in the chart except for the thematic vowel. These should not be marked since a different thematic vowel indicates a different tense. There are approximately 100 words in these three chapters that match the forms in the verb charts.

VOCABULARY LIST #1

αἴρω	I take up, I take away
ἀκούω	I hear
ἀναβαίνω	I go up
ἀνοίγω	I open
ἀπέρχομαι	I depart
ἀποθνήσκω	I die
ἀποκρίνομαι	I answer
ἀποκτείνω	I kill
ἀποστέλλω	I send (with a commission)
ἄρχω	I rule
ἄρχομαι	I begin
βάλλω	I throw
βαπτίζω	I baptize
βλέπω	I see
γίνομαι	I become, I am
γινώσκω	I know
γράφω	I write
διδάσκω	I teach
δύναμαι	I am able, I am powerful
ἐγείρω	I raise up
εἰμί	I am
εἰσέρχομαι	I enter
ἐκβάλλω	I cast out
ἐξέρχομαι	I go out
ἔρχομαι	I come, I go
εὕρισκω	I find
ἔχω	I have
θέλω	I want, I will, I wish, I desire
καταβαίνω	I go down
κρίνω	I judge
λαμβάνω	I take, I receive
λέγω	I say
λύω	I loose
μέλλω	I am about to

μένω	I abide, I dwell
πέμπω	I send
πίνω	I drink
πίπτω	I fall
πιστεύω	I believe, I have faith (in)
πορεύομαι	I go, I proceed
προσέρχομαι	I come to
προσεύχομαι	I pray
ὑπάγω	I leave
χαίρω	I rejoice

Chapter Three

SECOND DECLENSION NOUNS

NOUNS IN GENERAL

Like verbs, nouns inflect, that is, they change endings according to function. But the endings that go on nouns mark different categories from those of the verb endings. Noun endings mark gender, number, and case.

Gender

Every noun in Greek has one of three genders: masculine, feminine, or neuter. Generally (not always), nouns that name masculine objects are masculine in grammatical gender, and those that name feminine objects are feminine. Nouns that name objects that are neither masculine nor feminine naturally, e.g., those that name objects like chair, book, sky, etc., can be masculine, feminine, or neuter grammatically. With these nouns there is no apparent relationship between grammatical gender and the objects themselves. Because of this, centuries of language learning have proven that the easiest way to learn the nouns with their correct gender designation is to learn them with a little “gender flag.” The Greek definite article (‘the’) serves as this flag since it inflects according to gender, number, and case, just as nouns do. (If you follow the implications of this statement, you will realize that the definite article in Greek does not have a single form, like our English *the*, but rather a number of forms that vary according to gender, number, and case.) Thus, when you learn a new noun, you should memorize not only the noun word, but also the article before it. (The nouns in the vocabulary lists are given this way.)

Number

As in English, Greek nouns can be either singular or plural. In English we usually mark the plural by adding an *-s* to the noun. In Greek, however, number is marked very differently.

Actually, there is no single ending for the singular or for the plural. The endings on a Greek noun have the combined meaning of number and the next designation, case.

Case

The case that a noun is in tells us how the noun functions in the sentence, whether it is the subject, the object, the possessor of another noun, the person or thing being addressed, or some other function. In the Greek of the New Testament there are five cases: nominative, genitive, dative, accusative, and vocative. The *nominative case* is used to mark the subject of a sentence or a predicate nominative (= a noun that follows a verb like *is* or *become*). The *genitive case* marks the possessor of some other noun. In the phrase *the legs of the table*, we understand that the table possesses the legs, so in Greek the noun *table* would be in the genitive case. The *dative case* is frequently used to show that a noun is serving as the indirect object, that is, as the person or thing to whom or to what, or for whom or for what something is done. In the sentence *I told Mary the news*, *Mary* is the indirect object; in Greek *Mary* would be in the dative case. The *accusative case* generally marks a direct object. In the example sentence, *the news* is the direct object and, in Greek, would be in the accusative case.

In addition to these sentential meanings of the cases, there are some other adjunct meanings that the cases have. For the present, you should be aware only that they exist; as you learn more, you will need to commit them to memory. The nominative does not have any major additional meanings, but the genitive, dative, and accusative cases do. The genitive case also has the meaning of separation. Thus, when Greek attempts to show one object separating from another, the object being left behind is in the genitive. An example of this is *raised from the dead*, where *the dead* is usually in the genitive. The dative case is often used when there is an instrument or means involved. For instance, in *teaching and admonishing one another in psalms, hymns, spiritual songs*, the last three nouns are in the dative because they are the means for the teaching and admonishing. The dative also indicates static location (sometimes referred to as the *locative*). Thus, expressions meaning 'on', 'at', and 'in' (not in

the sense of 'into') are in the dative. The accusative has the additional meaning of the terminus of motion; it shows the person, place, or thing toward which motion occurs. Here is where the notion of 'into' can be expressed.

The last case of the five, the *vocative*, is a simple one. It is used to indicate that the noun is the addressee. Thus, in *Lord Jesus, I love You*, the name *Lord Jesus* will normally be in the vocative case.

These case designations are very important since they show how nouns function in sentences, which contributes a major portion in the understanding of a sentence. Because the functions of the nouns are shown by these endings, there is no need for Greek to place the nouns in particular places in a sentence in order to make clear how each noun functions. English relies heavily on the word order for establishing the function of nouns. For example, consider these two sentences:

Bob told John the news.
John told Bob the news.

The difference between the two sentences is word order and that difference communicates differences in whom we understand to be the subject and the indirect object. The noun at the beginning is the subject, and the one after the verb is the indirect object. Greek, however, makes this distinction between subject and object via case endings. So, it is quite possible for the indirect object of a Greek sentence to be the first word in that sentence, since it is not the noun's location that tells us its function, but rather its case ending. Perhaps the hardest thing to "unlearn" when studying Greek is the meanings associated with word order position in English. In Greek this knowledge is for the most part useless.

The concept of inflection for functional meaning, as novel as it may seem, is not as foreign as one may think. Consider this sentence:

Him do I cherish.

The first word is not the subject, but rather the object; and the word after the verb is not the object, but rather the subject. How do we know? By inflection! We know that *Him* is the object form of *he* and *I* is the first person singular subject

pronoun. So you see, English does have a small amount of inflection in it, especially in its pronouns, and we can diverge somewhat from normal word order if the sentence functions are properly marked. In Greek this way of marking the various functions of the sentence by word endings is fully exploited.

CASE MARKERS

Nouns in Greek are grouped into three *declensions*: first, second, and third. We will be learning the forms of the second declension nouns first. Usually second declension nouns are masculine, though not always.

In the chart below are some sample nouns of the second declension with their articles. You should note a few characteristic marks of the various cases, which will help you recognize the endings when you encounter them in the Greek text. First, the iota (ι) is an indicator of the dative case in all declensions, for all genders and both numbers. Thus, a noun having an iota in its ending will, in most instances, be in the dative case. The presence of the iota may not be so obvious, however. With singular nouns the iota was assimilated in pronunciation to the preceding vowel (-ω- in second declension nouns) and thus was not pronounced at all. To show that it had been there originally, scribes added a small “tail” under the preceding vowel, called an *iota-subscript*. You can see the iota-subscript in the dative singular forms of the three sample nouns below. In the plural dative form of a noun, the iota appears as a full vowel, as the examples below indicate. Notice that the articles for the dative singular and plural bear the same characteristics—iota-subscript for the singular and the full iota vowel for the plural. The combination of the iota in the noun and in the article will help you recognize a dative noun easily. But you should be careful not to overextend this rule. While the dative always has an iota in its ending, not every ending with an iota is a dative form. (Compare the nominative plural forms below, for example.) As you become more acquainted with the forms, you will probably acquire a mental rule that allows for such exceptions and also matches the exceptions with the proper case.

In the second declension and, as we will see later, in the first as well, *-ν* is a characteristic of the accusative singular and *-ς* of the accusative plural. Again, this is not a reversible rule: not every instance of *-ν* is accusative singular, nor is every instance of *-ς* accusative plural.

The overwhelmingly consistent characteristic of the genitive plural in all declensions (not just the second) and for all genders is *-ων*. All genitive plurals, regardless of declension or gender, end in *-ων*.

SECOND DECLENSION NOUNS

Pronounce the various forms of the sample nouns below. Make sure you pronounce them with the proper stress on the accented syllables. Be careful! The accents shift toward the rear of the noun in some cases. Also notice that the vocative has distinct forms only for the singular; for the plural the vocative case form is the same as the nominative. The article is usually not used with the vocative case.

Table 1: Second Declension Masculine Nouns

	'man'	'word'	'God'
		Singular	
Nom.	ὁ ἄνθρωπος	ὁ λόγος	ὁ θεός
Gen.	τοῦ ἀνθρώπου	τοῦ λόγου	τοῦ θεοῦ
Dat.	τῷ ἀνθρώπῳ	τῷ λόγῳ	τῷ θεῷ
Acc.	τὸν ἄνθρωπον	τὸν λόγον	τὸν θεόν
Voc.	ἄνθρωπε	λόγε	θεέ
		Plural	
Nom.	οἱ ἄνθρωποι	οἱ λόγοι	οἱ θεοί
Gen.	τῶν ἀνθρώπων	τῶν λόγων	τῶν θεῶν
Dat.	τοῖς ἀνθρώποις	τοῖς λόγοις	τοῖς θεοῖς
Acc.	τούς ἀνθρώπους	τούς λόγους	τούς θεούς
Voc.	ἄνθρωποι	λόγοι	θεοί

Some nouns in the second declension are neuter. The forms of the neuter second declension nouns are very similar to those of the masculine second declension nouns. Below is a common neuter second declension noun. Notice that its forms are like the masculine except in the nominative, accusative, and vocative. Notice also that the singular endings in these cases are exactly the same and that the plural endings in these cases are exactly the same. This is always true of neuter nouns in all declensions: the nominative, accusative, and vocative endings are the same.

Table 2: Second Declension Neuter Noun

	‘work’
	Singular
Nom.	τὸ ἔργον
Gen.	τοῦ ἔργου
Dat.	τῷ ἔργῳ
Acc.	τὸ ἔργον
Voc.	ἔργον
	Plural
Nom.	τὰ ἔργα
Gen.	τῶν ἔργων
Dat.	τοῖς ἔργοις
Acc.	τὰ ἔργα
Voc.	ἔργα

EXERCISE

Go back through chapters one through three of 1 John, looking for instances of words that have endings like the ones on the preceding noun charts. As you find them, identify the case and number of each. If a noun has an article before it, the article should be marked as well, and the pair should be considered as a single unit. For example, in 1 John 1:1 the first instance is τοῖς ὀφθαλμοῖς. You should underline or highlight both the article and noun together here, since the two words form a linguistic unit. The endings indicate that this is an

instance of the dative plural. You may want to record that on a separate sheet or in the margins of the text.

You will find article and noun pairs in the text in which the form of the article matches the form in the chart, but the form of the noun does not. These are examples of nouns belonging to other declensions. While the form of these nouns will not allow you to identify their case and number (since we have not studied them yet), the articles before them will: an article before a third declension noun looks just like the article before a second declension noun, provided the case and number are the same.

VOCABULARY LIST #2

ὁ ἄγγελος, τοῦ ἀγγέλου	messenger, angel
ὁ ἀδελφός, τοῦ ἀδελφοῦ	brother
ἀλλά	but, except
ὁ ἄνθρωπος, τοῦ ἀνθρώπου	man
ὁ ἀπόστολος, τοῦ ἀποστόλου	apostle
ὁ ἄρτος, τοῦ ἄρτου	bread
γάρ	for (conjunction)
τὸ δαιμόνιον, τοῦ δαιμονίου	demon
δέ	but, and
ὁ διδάσκαλος, τοῦ διδασκάλου	teacher
ὁ δοῦλος, τοῦ δούλου	slave
ἐγώ	I
τὸ ἔργον, τοῦ ἔργου	act, deed, work
τὸ εὐαγγέλιον, τοῦ εὐαγγελίου	good news, gospel
τὸ ἱερόν, τοῦ ἱεροῦ	temple
τὸ ἱμάτιον, τοῦ ἱματίου	garment
ὁ θάνατος, τοῦ θανάτου	death
ὁ θεός, τοῦ θεοῦ	God, a god
ὁ θρόνος, τοῦ θρόνου	throne
καί	and
ὁ καιρός, τοῦ καιροῦ	time, season
ὁ καρπός, τοῦ καρποῦ	fruit
ὁ κόσμος, τοῦ κόσμου	world
ὁ κύριος, τοῦ κυρίου	Lord, a lord, (sir)
ὁ λαός, τοῦ λαοῦ	people
ὁ λόγος, τοῦ λόγου	word
ὁ νόμος, τοῦ νόμου	law
ὁ, ἡ, τό	the
ἡ ὁδός, τῆς ὁδοῦ	way, road, journey
ὁ οἶκος, τοῦ οἴκου	house
ὅτι	that, because
οὐ, οὐκ, οὐχ	not
ὁ οὐρανός, τοῦ οὐρανοῦ	heaven
ὁ ὀφθαλμός, τοῦ ὀφθαλμοῦ	eye

ὁ ὄχλος, τοῦ ὄχλου	crowd, multitude
τὸ παιδίον, τοῦ παιδίου	child
τὸ πλοῖον, τοῦ πλοίου	boat
τὸ πρόσωπον, τοῦ προσώπου	face
τὸ σάββατον, τοῦ σαββάτου	Sabbath
τὸ σημεῖον, τοῦ σημείου	sign
σύ	you (singular)
τὸ τέκνον, τοῦ τέκνου	child
ὁ τόπος, τοῦ τόπου	place
ὁ υἱός, τοῦ υἱοῦ	son

Chapter Four

FIRST DECLENSION NOUNS AND THE DEFINITE ARTICLE

FIRST DECLENSION NOUNS

As we saw in the last chapter, second declension nouns are usually masculine, though certainly not always (e.g., τὸ ἔργον). Nouns of the first declension are generally feminine, but again, not always. The first declension forms are somewhat more difficult to learn because there are sub-groups within the declension. But you will find that the sub-groups are easily learned since they involve only slight modifications of a typical first declension noun.

The first declension nouns are sometimes referred to as η/α declension nouns because they have either of these two vowels in the last syllable of all their forms. Originally, nouns of this declension had an α in their last syllable, but in time the α lengthened to an η in the singular cases. The lengthening did not occur, however, in nouns that had ε, ι, or ρ at the end of the base (i.e., the part to which the endings are added). Thus, some first declension nouns have η in the endings of their singular forms, while others have α. In all instances of first declension nouns, the plural endings are the same, with α in the endings. In other words, the η/α variation occurs only in the singular forms.

We can define the sub-groups of the first declension by the following criteria: whether the noun is feminine or masculine and whether the base of the noun ends in ε, ι, or ρ or in some other letter (let's say it has normal base). Thus, with these two criteria, we can define four sub-groups: 1) feminine normal base, 2) feminine ε, ι, or ρ base, 3) masculine normal base, and 4) masculine ε, ι, or ρ base. A fifth sub-group combines the features of the first and second sub-groups above: that is, it contains feminine nouns, and its singular forms have η for some cases and α for others; however, it does not have an ε, ι, or ρ base. There is *only* slight variation in the forms from one sub-group to the next,

and in all the sub-groups the plural forms are identical, so these five types of nouns are considered a single declension.

Look at the forms of the nouns in the tables below. Each is taken from a different sub-group. A few observations may help you to remember the forms. The top three nouns are representative of the feminine nouns of the first declension; the bottom two, of the masculine ones. Compare the feminine sub-groups with the masculine ones below them. The first column contains the nouns having normal bases; the middle column contains the nouns having ε, ι, or ρ bases. (Here both the feminine and masculine examples have bases in ι.) One thing you may notice is that the masculine nouns use the same genitive singular ending (-ου) that we learned in the second declension. Also, the masculine nominative singular is characterized by the final -ς in the first declension as well. But be careful! The final -ς is also found on the genitive singular of the feminine nouns of the first declension. The feminine noun in the third column (ἡ δόξα) combines features of the other two sub-groups of feminine nouns in this declension. Finally, notice that the genitive plural of the first declension looks like that of the second declension. As we observed in the preceding chapter, the genitive plural for all declensions and all genders is indicated by the -ων ending. The only difference is that in the first declension the genitive plural ending holds the accent (ˆ) always, whereas in the second declension the accent may or may not fall on the genitive plural ending (τῶν θεῶν, but τῶν λόγων).

Table 1: First Declension Feminine Nouns

	Normal Base	ε, ι, ρ base	Mixed
	'voice'	'sin'	'glory'
	Singular		
Nom.	ἡ φωνή	ἡ ἁμαρτία	ἡ δόξα
Gen.	τῆς φωνῆς	τῆς ἁμαρτίας	τῆς δόξης
Dat.	τῇ φωνῇ	τῇ ἁμαρτίᾳ	τῇ δόξῃ
Acc.	τὴν φωνήν	τὴν ἁμαρτίαν	τὴν δόξαν
Voc.	φωνή	ἁμαρτία	δόξα

		Plural	
Nom.	αἱ φωναί	αἱ ἁμαρτίαι	αἱ δόξαι
Gen.	τῶν φωνῶν	τῶν ἁμαρτιῶν	τῶν δοξῶν
Dat.	ταῖς φωναῖς	ταῖς ἁμαρτίαις	ταῖς δόξαις
Acc.	τὰς φωνάς	τὰς ἁμαρτίας	τὰς δόξας
Voc.	φωναί	ἁμαρτίαι	δόξαι

Table 2: First Declension Masculine Nouns

	Normal Base	ε, ι, ρ base
	‘prophet’	‘young man’
Singular		
Nom.	ὁ προφήτης	ὁ νεανίας
Gen.	τοῦ προφήτου	τοῦ νεανίου
Dat.	τῷ προφήτῃ	τῷ νεανίᾳ
Acc.	τὸν προφήτην	τὸν νεανίαν
Voc.	προφήτα	νεανία
Plural		
Nom.	οἱ προφῆται	οἱ νεανίαι
Gen.	τῶν προφητῶν	τῶν νεανιῶν
Dat.	τοῖς προφήταις	τοῖς νεανίαις
Acc.	τούς προφήτας	τούς νεανίας
Voc.	προφῆται	νεανίαι

All this complexity may be somewhat overwhelming, but remember that in these lessons we are seeking to learn to recognize forms, not so much to produce them. From this point of view, things are much simpler. For instance, now we know that a noun ending in -ου is genitive singular, regardless of whether it is masculine or neuter, first or second declension. We also know that a noun which has an iota (ι) in its ending, either as a full vowel or as a subscript, is probably a dative form. This is true of both second declension nouns, as we saw in the previous chapter, and of first declension

nouns, as we see in this chapter. Further, the things we noticed about the accusative forms for the second declension hold true for the first declension: $-ν$ is characteristic of the accusative singular and $-ς$ of the accusative plural. Of course, these observations should be used with caution since frequently other forms have similar characteristics. But when you combine these clues with other indicators in the context (e.g., the form of the preceding article, if it is present), you will be able to determine assuredly whether the word in question is what you suspect it to be. While Greek classes its nouns into genders and various declensions, in most parts of the Greek New Testament the gender and declension designations do not enter into the meaning of the text, so recognizing a form as genitive singular, for example, will usually give you all the grammatical meaning necessary for understanding the word in its context.

EXERCISE

Find the instances of first declension nouns in chapters one through three of 1 John. As was done with the second declension nouns, treat article and noun pairs as single units. You may find instances of the feminine article followed by nouns that do not correspond to the forms given in this chapter. These are examples of feminine nouns of other declensions. Though we have not examined these yet, you should be able to identify the case, number, and gender of these nouns by the form of the article and, possibly, by the signals which we have discovered to be characteristic of some of the cases.

THE DEFINITE ARTICLE

In the previous chapter we noted in passing that the definite article in Greek has various forms, unlike the simple article *the* in English. The article in Greek agrees in gender, number, and case with the noun it modifies. Thus, for example, a feminine noun, if it needs an article in a particular context, will have a feminine article; if the noun is plural in that context, the article will be feminine plural; and if the noun is in the dative case, the article will be feminine plural dative. The mathematics of these factors suggest a possible 24

forms for the definite article. (3 genders x 2 numbers x 4 cases = 24 forms.) You should not be disheartened by this, though, because you have already encountered all the forms of the article in this and the preceding chapter. If you have become acquainted with the forms of the first declension η nouns and with the second declension nouns, you have also become acquainted with the forms of the definite articles. In fact, you have probably noticed in the noun charts that the forms of the articles before masculine, feminine, and neuter nouns closely resemble the endings of the nouns themselves. Thus, you have learned to recognize all the forms of the definite article already. But in case you missed the correspondence between the noun endings and the forms of the article, and for future reference, a chart of the article is provided below.

Table 3: The Definite Article: 'the'

	Singular			Plural		
	M	F	N	M	F	N
Nom.	ὁ	ἡ	τό	οἱ	αἱ	τά
Gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
Acc.	τόν	τήν	τό	τούς	τάς	τά

The function of the definite article in Greek, as in other European languages, is to indicate that a particular noun refers to an entity that is definite in the mind of the speaker or writer. How this mental notion of definiteness is established varies somewhat from language to language, but in Greek one of three primary conditions can cause a noun to be considered definite. The simplest of these is definiteness by virtue of previous mention. This condition occurs when a previously introduced noun is referred to again in the same context. For example, in Luke 2:9 "an angel of the Lord" is introduced without the definite article because it does not refer to any particular angel. When the angel is next mentioned in verse 10, the article appears because in this instance the writer must make clear that this is the same angel referred to in verse 9. The article serves to point the reader

back to the previous mention of the noun for clarification of the definiteness being marked.

A second condition of definiteness is what is called postmodification. Postmodification is simply adjectival modification that follows a noun and generally restricts the noun to a particularized domain. For example, in English we mark as definite such phrases as *the pronunciation of English* and *the man that I talked to* because what follows the noun in each example serves to limit the reference of the noun to a particular, or definite, one. In Greek also adjectival modification frequently limits the domain of a noun's reference so that it refers to a particular entity. A good example of this occurs in Acts 19:13: τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει ('the Jesus whom Paul preaches'). Here certain Jewish exorcists mentioned a particular Jesus, the One whom Paul was preaching. The postmodification (ὃν Παῦλος κηρύσσει, 'whom Paul preaches') requires that the definite article be included.

The third condition of definiteness is that of definiteness by nature or culture. Some things in a language are viewed as being definite because they are the only one of its kind. For example, *the sun*, *the earth*, etc. Greek marks such nouns by the definite article. Cf. ὁ ἥλιος ('the sun') and ἡ σελήνη ('the moon') in Acts 2:20; τῆς γῆς ('the earth') in Mark 4:31.

VOCABULARY LIST #3

ἡ ἀγάπη, τῆς ἀγάπης	love
ἡ ἀληθεία, τῆς ἀληθείας	truth, reality
ἡ ἁμαρτία, τῆς ἁμαρτίας	sin
ἀμήν	amen, truly, verily
ἡ ἀρχή, τῆς ἀρχῆς	beginning
ἡ βασιλεία, τῆς βασιλείας	kingdom
ἡ γῆ, τῆς γῆς	earth
ἡ γλῶσσα, τῆς γλώσσης	tongue, language
ἡ γραφή, τῆς γραφῆς	writing, Scripture
ἡ δικαιοσύνη, τῆς δικαιοσύνης	righteousness
ἡ δόξα, τῆς δόξης	glory
δύο	two
ἡ εἰρήνη, τῆς εἰρήνης	peace
ἡ ἐκκλησία, τῆς ἐκκλησίας	assembly, church
ἡ ἐντολή, τῆς ἐντολῆς	commandment
ἡ ἐξουσία, τῆς ἐξουσίας	authority
ἡ ἐπαγγελία, τῆς ἐπαγγελίας	promise
ἡ ζωή, τῆς ζωῆς	life
ἢ	or
ἡ ἡμέρα, τῆς ἡμέρας	day
ἡ θάλασσα, τῆς θαλάσσης	sea
ἰδοὺ	Behold! See!
καθώς	as, even as
ἡ καρδιά, τῆς καρδίας	heart
ἡ κεφαλή, τῆς κεφαλῆς	head
ὁ μαθητής, τοῦ μαθητοῦ	disciple
νῦν	now
ἡ οἰκία, τῆς οἰκίας	house
οὐδέ	and not, not even, nor
οὖν	therefore, then
οὕτως	thus
πάλιν	again
ἡ παραβολή, τῆς παραβολῆς	parable
ὁ προφήτης, τοῦ προφήτου	prophet

ἡ σοφία, τῆς σοφίας	wisdom
ἡ συναγωγή, τῆς συναγωγῆς	synagogue
ἡ σωτηρία, τῆς σωτηρίας	salvation
τε	and
τότε	then, at that time
ἡ φυλακή, τῆς φυλακῆς	guard, prison, watch
ἡ φωνή, τῆς φωνῆς	sound, voice
ἡ χαρά, τῆς χαρᾶς	joy
ἡ ψυχή, τῆς ψυχῆς	soul, life
ἡ ὥρα, τῆς ὥρας	hour

Chapter Five

IMPERFECT ACTIVE AND MIDDLE/PASSIVE

We have learned one tense thus far, the present tense. In this chapter we want to pick up the imperfect tense, which is formed by adding a different set of endings to the stem. In addition, for the imperfect tense we add something at the beginning of the verb, called the *augment*.

The imperfect is one of the secondary tenses because it takes the secondary endings. Below is a listing of all the tenses in the indicative mood arranged according to the set of endings they employ, primary (as in the present tense) and secondary (as in the imperfect):

Primary tenses: Present, Future, Perfect, and Future Perfect

Secondary tenses: Imperfect, Aorist, and Pluperfect

The primary tenses are also called the principal tenses, and the secondary, the historical. (The secondary, or historical, tenses are used to relate prior events or states; in other words, they are past time tenses.) You learned the primary endings when you learned the present tense. Once you learn the endings for the imperfect, you will have learned the two sets of endings that operate throughout the entire verb system. The way that other tenses are distinguished from the present and the imperfect is not by the endings alone, but by other letters that are added either right before the endings or at the beginning of the verb form.

The *augment* is one of the devices used by Greek to distinguish the tenses. It occurs on all the secondary tenses (though it sometimes drops off the pluperfect). This device is called the augment because it increases (augments) the verb that it begins. If the verb begins with a consonant, the augment is simply ε̄. In this case it is called the *syllabic augment*, since its addition increases the number of syllables in the verb by one. If, however, the verb begins with a vowel, that vowel is lengthened to a long vowel according to the pattern of vowel lengthening given below. This is called the *temporal augment*. Here are the patterns of change that a

vowel at the beginning of a verb go through when augmented. The first two of these are the most common, so you should learn to recognize them immediately.

α to η	αι to η	α to η	αυ to ηυ
ε to η	ει to η or ει		ευ to ηυ
ο to ω	οι to ω		

All other vowels remain unchanged.

One last concept will help us in learning the imperfect tense endings (and others as well). That is the concept of the *thematic vowel*. The thematic vowels occurred in the present tense endings, though at that time it was not explained to you. If you consult the present tense forms, you will notice that all of the endings begin with some form of either ε or ο. The 2nd singular and plural and the 3rd singular endings begin with ε, and the 1st singular and plural and the 3rd plural endings begin with a form of ο. (As the chart above concerning augmenting indicates, ω is the lengthened form of ο. The same is true here with the thematic vowel. In the 1st singular ending, the thematic vowel has been lengthened.) It may help you to remember the thematic vowels in this way: first person is ο, second person is ε, and third person is ε/ο.

Now we are able to learn the forms of the imperfect tense. Here is the “formula” for its endings:

Augment + present stem + thematic vowel + secondary endings

And here are the secondary endings with the thematic vowels:

Table 1: Imperfect Indicative Endings of -ω Verbs

Person	Active Voice	
	Singular	Plural
1 st	-ο-ν	-ο-μεν
2 nd	-ε-ς	-ε-τε
3 rd	-ε(ν)	-ο-ν

Middle/Passive Voice		
Person	Singular	Plural
1 st	-ό-μην	-ό-μεθα
2 nd	-ου	-ε-σθε
3 rd	-ε-το	-ο-ντο

There is no imperfect infinitive

You may have noticed that the 2nd person singular middle/passive form does not have a separate thematic vowel and, further, that the normal thematic vowel for the 2nd person (ε) is not present in this ending at all. Actually, it is there, but it has been obscured by the application of two rules of Greek phonology (the language system that deals with sounds). The actual ending for the 2nd person singular middle/passive is σσ. With the normal thematic vowel the full ending would be εσσ. One phonological rule in ancient Greek caused a σ between vowels to drop out. This resulted in the ending εσ. Then, another phonological rule changed this vowel sequence to ου, the ending as we find it in the chart above. (This second rule [εσ→ου], called vowel contraction, is quite common and will appear again in other contexts.) Knowing this may help some learners to account for the unusual form of the 2nd person singular middle/passive imperfect; others may find it easier to simply pick it up as an exception to the otherwise normal pattern.

Notice also that the 1st and 2nd plural of both the active and middle/passive voices have the same endings in the imperfect as in the present. The only difference, then, between these forms in the two tenses is the augment: the imperfect has it, the present does not.

EXAMPLES OF THE IMPERFECT TENSE

Here are some examples of the imperfect tense for you to learn. The first is an example of the imperfect tense with the syllabic augment. The second has the temporal augment. The third example is the irregular imperfect of the verb εἶμί. As in the present tense, εἶμί has no middle-passive forms. Alternative forms of the second person singular and the first person plural occur; the most common form is given first.

Table 2: Imperfect Indicative of λύω, ἀκούω, and εἰμί

λύω 'I was loosing'		
Active Voice		
Person	Singular	Plural
1 st	ἔλυον	ἐλύομεν
2 nd	ἔλυες	ἐλύετε
3 rd	ἔλυε(ν)	ἔλυον
Middle/Passive Voice		
Person	Singular	Plural
1 st	ἐλύομην	ἐλύομεθα
2 nd	ἐλύου	ἐλύεσθε
3 rd	ἐλύετο	ἐλύοντο
ἀκούω 'I was hearing; I was listening'		
Active Voice		
Person	Singular	Plural
1 st	ἤκουον	ἤκούομεν
2 nd	ἤκουες	ἤκούετε
3 rd	ἤκουε(ν)	ἤκουον
Middle/Passive Voice		
Person	Singular	Plural
1 st	ἤκουόμην	ἤκουόμεθα
2 nd	ἤκούου	ἤκούεσθε
3 rd	ἤκούετο	ἤκούοντο
εἰμί 'I was'		
Person	Singular	Plural
1 st	ἦμην	ἦμεν/ἦμεθα
2 nd	ἦς/ἦσθα	ἦτε
3 rd	ἦν	ἦσαν

EXERCISE

Scan through Luke chapter seven for instances of the imperfect tense. Make sure you watch for the two characteristic signs of the imperfect: the augment at the beginning and the secondary endings at the end. You should also be careful that the thematic vowel is present in the forms you underline or highlight. You will encounter some forms that have the augment and the correct endings, but the thematic vowel does not match the charts in this chapter. These are examples of other tenses (primarily aorist verbs, for your information). You should also be warned that some of the forms you select will meet all the criteria for an imperfect tense verb, but in actuality will not be imperfect. As you learn more Greek, you will learn how to correctly identify such cases and how to be assured that a particular form is indeed imperfect. For this exercise, however, take any form that meets the conditions for an imperfect tense verb. All the “counterfeits” will provide more practice for you.

ASPECT AND TENSE (1)

As we move through the verb system of Greek, we will pause at points to consider the meanings associated with each tense and how these meanings fit into the large system of verb meaning as defined by aspect and tense.

The imperfect tense is, as its name implies, a tense, and this means that it relates to us information about the time of the occurrence of some action or state. Specifically, it tells us that the action or state of the verb occurred in the past, i.e., at a time prior to the moment of writing or speaking. But the imperfect tells us something more about the action or state, not just when it occurred. It tells us something about the action’s or state’s aspect. *Aspect* is a view taken by a writer about the action or state expressed by a Greek verb. Via aspect, a verb can emphasize the duration required for an action to take place or for a state to exist, or it can ignore the duration required and focus on the action or state as a whole. For example, the action of running can be viewed as having duration and even an internal structure, like starting, moving the legs, moving the arms, breathing, gaining speed, stopping, etc.; or it can be viewed as a single, unanalyzable whole, as in

the sentence *I ran home from work last night*. When the writer views the verb's meaning as having duration, the verb is said to have *durative* aspect; when the verb has single, unanalyzable meaning, it is said to have *punctual* aspect, i.e., point-in-time aspect.

English has aspect also, but it employs aspect in a way that is different from the way Greek employs it. English focuses on the duration of an action or state only if it needs to indicate that that action or state occurs simultaneously with or is interrupted by another action or state. Thus, in the sentence, *While I was studying Greek, my brother telephoned*, we emphasize the duration involved in the action of studying Greek so that we can relate the action of telephoning to it, and we understand that the studying of Greek was interrupted by the telephoning. In English we indicate this emphasis on duration by the use of the *progressive* or *continuous* tenses, here the past progressive or past continuous. If we wish to relate the simultaneity of two actions or states in English, we emphasize the duration of both by marking each of them with a progressive tense, as in the sentence, *While you were studying Greek, I was writing a letter*. Notice that in English if we are not relating two actions or states to each other, there is no need to emphasize the duration of one or both of the verbs. In such a case we would use a simple tense: *I studied Greek last night, I wrote a letter this morning*.

Greek differs from English in its reasons for emphasizing or ignoring duration in a verb action or state. Relating two actions to each other is only one reason for an emphasis on duration in Greek, but it is not the only nor the most common reason. We will not examine all the fine details of durative and punctual aspect at this time, but we should at least explore how aspect contributes to the meaning of the imperfect tense.

The imperfect is used primarily to express past actions or states, especially in narratives (such as the Gospels and Acts), that have duration of some sort. Thus, the imperfect has durative aspect. This means that when a writer is relating an action whose duration is important to his narration, the imperfect will most probably be used. Some actions, by their very nature, have this durative sense (e.g., lived), and so in Greek they naturally occur in the imperfect in a narration. Verbs of being and having (e.g., εἶμί 'be', and ἔχω 'have') refer to states that are inherently durative and so usually occur in

the imperfect as well. (In fact, εἶμί has only imperfect forms, that is, no aorist forms, because it refers to past durative states always.) But durative actions and states are not the only things that have duration and thus require the imperfect. Actions that were done repeatedly in the past, that is, past habitual actions (e.g., “I *used to walk* to work.”) and past iterative (repetitive) actions (e.g., “I *threw* stones at the can until it fell over.”), will also appear in the imperfect tense. There are finer distinctions that Greek makes via the imperfect, but for the present time this bit of explanation is sufficient.

VOCABULARY LIST #4

ἄγω	I lead
ἁμαρτάνω	I sin
ἀπαγγέλλω	I announce, I report
ἀπολύω	I release
ἄπτομαι	I touch
ἄρα	then, therefore
ἀσπάζομαι	I greet, I salute
ἄχρι, ἄχρις	until (conjunction)
δέχομαι	I receive
δέω	I bind
διέρχομαι	I pass through
δίο	therefore
διώκω	I persecute, I pursue
δοξάζω	I glorify
ἐγγίζω	I draw near
ἔξω	without
ἐπιγινώσκω	I fully know, I recognize
ἐργάζομαι	I work
ἐσθίω	I eat
ἐτοιμάζω	I prepare
εὐαγγελίζω	I bring good news
εὐθύς	immediately
ἤδη	already
θαυμάζω	I marvel
θεραπεύω	I heal
κάθημαι	I sit
καθίζω	I seat, I sit
κηρύσσω	I proclaim, I preach
κλαίω	I weep
κράζω	I cry out
λογίζομαι	I account
οὐκέτι	no longer
οὐχί	not
πάντοτε	always

παραλαμβάνω	I receive
πείθω	I persuade
ποῦ	where? whither?
προσφέρω	I offer, I bring to
σήμερον	today
σπείρω	I sow
συνάγω	I gather together
σώζω	I save
ὑπάρχω	I exist, I am
φέρω	I carry, I bear
ᾧδε	hither, here

Chapter Six

FIRST AND SECOND DECLENSION ADJECTIVES

Now that you've learned the forms of the first and second declension nouns, it will be quite easy for you to recognize the forms of the first and second declension adjectives. Adjectives are words that modify nouns. For example, "good man," "big house," "hot soup," etc. In Greek, adjectives are said to agree with the nouns they modify. This means that they appear in the same gender, number, and case as the nouns that they modify. This means that every adjective in Greek has a masculine, feminine, and neuter form, and for each of these genders, a nominative, genitive, dative, accusative, and vocative form, and for each case, a singular and plural form. Mathematically, this means that there are a possible 30 forms for an adjective (3 genders x 5 cases x 2 numbers = 30 forms). But the actual situation is not as bleak as the mathematics of it all suggests. In fact, for the type of adjectives that you will learn in this chapter you will not need to learn *any* new forms at all—you've already learned them as the endings of the first and second declension nouns. So relax and enjoy your past labors. You are reaping their fruits already!

The most common type of adjective is the kind that ends in -ος, -η, or -ον, depending on whether the noun being modified is masculine, feminine, or neuter, respectively. The masculine and neuter forms of this adjective type are declined like the second declension nouns λόγος and ἔργον. The feminine forms of this type of adjective are declined like φωνή. (Remember that noun stems ending in ε, ι, or ρ use α in their endings instead of η. This is equally true with the adjectives of this type.) Because the endings for this type of adjective are the same as those of the first and second declension nouns, we call adjectives that follow this pattern first and second declension adjectives. Look at the example below of an adjective of this type. You should recognize all of the forms as "old friends."

Table 1: First and Second Declension Adjectives

‘good’			
Singular			
	Masculine	Feminine	Neuter
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
Dat.	ἀγαθῶ	ἀγαθῇ	ἀγαθῶ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν
Plural			
Nom.	ἀγαθοί	ἀγαθαί	ἀγαθά
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
Acc.	ἀγαθούς	ἀγαθάς	ἀγαθά
Voc.	ἀγαθοί	ἀγαθαί	ἀγαθά

You will find that often the ending of an adjective looks like the ending of the noun that it modifies. This happens when both the noun and the modifying adjective are of the same declension, as in τοὺς ἀγαθοὺς ἀνθρώπους, where both the noun and adjective are of the second declension. But this is not always the case. Frequently a noun of one declension is modified by an adjective of another. Because the endings of adjectives vary somewhat from declension to declension, in these cases the endings on the noun and adjective will vary. Consider this possibility: τὴν ἀγαθὴν ὁδόν. Here the endings of the adjective and noun differ. ὁδόν is a feminine noun (as the article indicates), but it is irregular in that it declines just like a second declension masculine noun (like λόγος); therefore, it is a feminine second declension noun. When an adjective modifies this noun, it must agree with the noun in gender, number, and case. But the adjective cannot adhere to the declension of the noun because it belongs to its own declension and must remain so. Thus, in this example the adjective must be feminine, singular, and accusative, as the

noun τὴν ὁδόν is. And even though this noun is irregular and takes second declension endings, the adjective modifying it, ἀγαθός, -ή, -όν, declines in the first declension before all feminine nouns. Thus, the endings will necessarily differ from that of the noun because the noun and adjective are of different declensions.

There is another group of adjectives that declines like the group above except that there are no separate feminine forms. Instead, the forms you've learned for the masculine (second declension) adjectives are used for the feminine as well. Usually this is the case with compound adjectives; that is, adjectives formed from the addition of a preposition or particle to another word.

When new adjectives are presented for learning, or when you look up adjectives in a lexicon, you will find them listed by their nominative singular forms. Thus, the first group of adjectives discussed above will have three forms and the second group will have two. By the number of forms listed you will know which type of adjective it is.

POSITION OF ADJECTIVES

In English we have a fairly rigid pattern for adjectives: right before the noun it modifies. There are, however, a few environments in English where the adjective follows the noun it modifies. For example, we find this in a few set phrases modeled on the French: *attorney general*, *heir apparent*. Also, frequently when a string of adjectives is employed, the adjectives will follow the nouns they modify: *The policeman, brave and bold, came to our rescue*. For the most part, however, the position of an adjective is set in English—before the noun.

In Greek, however, there are two possible positions for an adjective, and each lends a different meaning. The two positions are called *attributive* and *predicative*. The attributive adjective always comes after an article; the predicative never does. Below are some examples of each with their translations.

ὁ ἅγιος ἀδελφός	'the holy brother'
ὁ ἀδελφός ὁ ἅγιος	'the holy brother'
ἀδελφός ὁ ἅγιος	'the holy brother'

ἅγιος ὁ ἀδελφός	'The brother is holy.'
ὁ ἀδελφός ἅγιος	'The brother is holy.'

Notice that in the first three examples, with attributive adjectives, the adjective always follows the article. The attributive adjective identifies which object we are talking about by mentioning a defining attribute. Thus, the examples refer not just to any brother, but rather to the holy brother. In the last two examples, with predicative adjectives, the article and noun form a unit and this unit is modified by the adjective. We know which object we are talking about by virtue of the article alone (not with the help of the adjective), and we are further pointing out that this object has the particular quality that the adjective expresses. Thus, in the examples we assume that the reader knows which brother we mean by the phrase *the brother*, but we want the reader to know something about him, that is, that he is holy.

This difference in meaning can be illustrated by comparing the two English sentences below:

The brave and bold policeman came to our rescue.

The policeman, brave and bold, came to our rescue.

The first sentence tells us which policeman came, the brave and bold one not the cowardly and timid ones. The adjectives are used to define exactly which policeman we are referring to. The second sentence assumes that we know which policeman came and attempts to give us some incidental information about him, that he is brave and bold. We might rephrase the second sentence in this way: "The policeman (who, by the way, is brave and bold), came to our rescue." In this sense, the adjective phrase *brave and bold* can be said to be predicated to the noun *policeman*. Generally, predicative adjectives in Greek imply the verb *to be*, and thus are translated with the a form of the verb *to be* preceding them, as was done for the last two Greek examples above.

Adjectives are not the only things that can modify a noun in Greek. Look at the examples of other types of attributive modification from the New Testament below. In each example, a noun is being modified by something other than an

adjective, and each modifying element directly follows the definite article belonging to the noun.

genitive noun phrase:	ἡ τοῦ θεοῦ μακροθυμία 'God's longsuffering' (1 Pet. 3:20)
adverb:	τῆς ἄνω κλήσεως 'the high calling' (Phil. 3:14)
pronoun:	τῆς ἐμῆς παρουσίας 'my coming' (Phil. 1:26)
adjunct:	ἡ κατ' ἐκλογὴν πρόθεσις 'the purpose according to selection' (Rom. 9:11)

Finally, Greek has a special use of the adjective that only rarely occurs in English. Many times in the Greek text you will find an adjective after an article (thus, an attributive adjective) *without* a following noun. In these cases the noun is understood, usually by the gender and number of the adjective. For example, ὁ καλός means 'the good *man*.' Usually the noun that is to be understood is logically implied by the gender of the adjective that appears in the text, but in some cases you will have to learn that an adjective of a certain gender in a certain context implies a certain noun. A good example of this occurs frequently in the Gospels. In Matthew 3:1 we find the phrase ἐν τῇ ἐρήμῳ, which is generally translated, 'in the wilderness.' The dative form here (ἐρήμῳ), however, is not a noun but rather a feminine adjective, as indicated by the feminine article. (Note that the adjective has a masculine ending. This is because this adjective is of the type that has only one set of forms for both masculine and feminine.) Since the adjective is feminine, we should understand an implied feminine noun. In this case the noun to be supplied is χώρα, 'land, area.' Thus, the most literal translation of the phrase would be 'in the desolate *area*,' meaning an area that is uninhabited. You will encounter many similar cases in your reading of the Greek New Testament, and you will have to "discover" what lies behind each as you meet them.

VOCABULARY LIST #5

ἄλλος, -η, -ο	other, another
ἀγαθός, -ή, -όν	good
ἀγαπητός, -ή, -όν	beloved
ἅγιος, -α, -ον	holy— <i>plural</i> , <i>as a noun</i> , saints
αἰώνιος, -ον	eternal
ἄξιος, -α, -ον	worthy
δεξιός, -ά, -όν	right
δεύτερος, -α, -ον	second
διάβολος, -ον	slandorous
ὁ διάβολος, τοῦ διαβόλου	devil
δίκαιος, -α, -ον	righteous, right, just
δυνατός, -ή, -όν	powerful, possible
ἕκαστος, -η, -ον	each
ἐμός, -ή, -όν	my, mine
ἔρημος, -ον	desolate
ἔσχατος, -η, -ον	last
ἕτερος, -α, -ον	other, another, different
ἴδιος, -α, -ον	one's own
ἰκανός, -ή, -όν	sufficient, able, considerable
καινός, -ή, -όν	new
κακός, -ή, -όν	bad, evil
καλός, -ή, -όν	good
λοιπόν	for the rest, henceforth
τὸ λοιπόν, τοῦ λοιποῦ	the rest
λοιπός, -ή, -όν	remaining
μακάριος, -α, -ον	blessed, happy
μέσος, -η, -ον	middle, in the midst
μικρός, -ά, -όν	little, small
μόνος, -η, -ον	alone, only
νεκρός, -ά, -όν	dead
ὀλίγος, -η, -ον	few, little
ὅλος, -η, -ον	whole

ὅμοιος, -α, -ον	like
ὅσος, -η, -ον	as great as, as many as
πιστός, -ή, -όν	faithful, believing
ποῖος, -α, -ον	what sort of?, what?
πονηρός, -ά, -όν	evil
πρεσβύτερος, -α, -ον	elder
πρῶτος, -η, -ον	first
πτωχός, -ή, -όν	poor
τρίτος, -η, -ον	third
τυφλός, -ή, -όν	blind
ὥς	as, that, how, about

Chapter Seven

PREPOSITIONS

In this chapter we come to a group of words in Greek that occupies a substantial percentage of the total number of Greek words used in the New Testament. This group is the *prepositions*. The term *preposition* refers to the position that these words occupy in the phrases that they occur in: they are *pre-positional*; that is, they occur at the beginning of their phrase. The phrases that they begin are called *prepositional phrases*. A prepositional phrase consists of at least a preposition and a noun, though often the noun is modified by an article, by adjectives, or by both.

But the meaning of the term *preposition* tells us nothing about the function of the phrases that begin with this group of words. Most of the time prepositional phrases modify verbs, so in this sense they could be said to have an adverbial function. But they also modify nouns, so we could say that they are adjectival. Many Greek grammarians prefer the term *adjunct* to describe the function of prepositional phrases, meaning that they are merely subordinate modifying phrases. Perhaps it is better to say simply that they are phrasal modifiers. In essence, prepositions connect nouns to sentences in such a way that the meaning of those nouns can modify some other element in the sentence.

We are quite familiar with prepositions in English, e.g., “*in* the house,” “*on* the table,” “*by* John,” “*for* my friend,” and so on. In Greek the situation with prepositions is somewhat more complicated. First, the noun that follows a preposition must be in a particular case if the noun is to be understood as being under the government of the preposition. For example, ἐν (‘in’), one of the most common prepositions in the New Testament, always takes the dative case, as in ἐν Χριστῷ (‘in Christ’). A second complication is that some prepositions allow following nouns to be in more than one case, and the meaning of the preposition differs for each case that follows it. For example, κατά with a genitive noun means ‘down from’ or ‘against,’ but with an accusative noun κατά means ‘according to’ or ‘throughout,’ ‘during.’ Since you are learning to recognize the forms of the Greek New Testament, you only

need to memorize the required cases and meanings of those prepositions that take more than one case. The ones that take only one case will always appear in the New Testament with that one case, so you just need to be able to recognize that the word is a preposition and to remember its meaning.

Below is a list of the more common prepositions in the New Testament with the cases of the nouns that follow them and their meanings.

ἀντί	+ <i>gen.</i>	instead of
ἀπό	+ <i>gen.</i>	from
διά	+ <i>gen.</i>	through
διά	+ <i>acc.</i>	for the sake of
εἰς	+ <i>acc.</i>	into, unto
ἐκ, ἐξ	+ <i>gen.</i>	out of, from
ἐν	+ <i>dat.</i>	in, by
ἐπί	+ <i>gen.</i>	over, on, at the time of
ἐπί	+ <i>dat.</i>	on the basis of, at
ἐπί	+ <i>acc.</i>	on, to, against
κατά	+ <i>gen.</i>	down from, against
κατά	+ <i>acc.</i>	according to, during
μετά	+ <i>gen.</i>	with
μετά	+ <i>acc.</i>	after
παρά	+ <i>gen.</i>	from
παρά	+ <i>dat.</i>	beside
παρά	+ <i>acc.</i>	alongside of
περί	+ <i>gen.</i>	concerning, about
περί	+ <i>acc.</i>	around
πρός	+ <i>acc.</i>	to, toward, with
σύν	+ <i>dat.</i>	with
ὑπέρ	+ <i>gen.</i>	on behalf of
ὑπέρ	+ <i>acc.</i>	above
ὑπό	+ <i>gen.</i>	by
ὑπό	+ <i>acc.</i>	under

The forms of the prepositions listed above are the forms you would find in a lexicon. Frequently, however, in the Greek text the forms appear somewhat differently. Those prepositions that end in a vowel will sometimes lose that final vowel before words that begin with a vowel. In that case the Greek text will print the preposition with an apostrophe (') at the end, in the place of the omitted vowel. Thus, be prepared

to see forms like ἀπ', δι', ἐπ', κατ', μετ', παρ', and ὑπ'. This does not happen to the preposition περί, however.

Further, if the vowel of the following word has a rough breathing (´) mark over it, certain prepositions will not only lose their final vowel, but will also change the consonant preceding the omitted final vowel to its aspirated counterpart. There are only three consonants that have aspirated counterparts, so this change occurs only to those prepositions that end in a vowel and have one of these three consonants preceding the final vowel. The three consonants are π, τ, and κ, and their aspirated counterparts are φ, θ, and χ, respectively. Of the list of prepositions above, only the following prepositions participate in this change (the changed forms are listed below as well):

ἀντί	→	ἀνθ´	κατά	→	καθ´
ἀπό	→	ἀφ´	μετά	→	μεθ´
ἐπί	→	ἐφ´	ὑπό	→	ὑφ´

EXERCISE

Below is a list of verses that contain examples of all the prepositions in the list above. There are examples of each case for those prepositions that take more than one case. Look up the verses in a Greek New Testament and locate the prepositions and the following nouns in the correct case. Some verses may have more than one example in it. Then, compare the Greek verse with a standard translation, and see how the prepositional phrase is rendered.

- | | | |
|----------------|-----------------|-----------------|
| 1. Gal. 1:3 | 10. Eph. 2:18 | 19. Eph. 1:22 |
| 2. Eph. 2:16 | 11. Luke 11:11 | 20. Gal. 1:4 |
| 3. Col. 1:27 | 12. 2 Cor. 7:7 | 21. Eph. 1:10 |
| 4. Rom. 1:18 | 13. Gal. 1:12 | 22. Matt. 15:30 |
| 5. 1 Cor. 3:19 | 14. 1 Cor. 8:1 | 23. Phil. 1:1 |
| 6. Rom. 8:11 | 15. Eph. 2:11 | 24. Eph. 1:7 |
| 7. Rom. 5:12 | 16. 2 Cor. 4:11 | |
| 8. 1 Cor. 4:6 | 17. Gal. 6:18 | |
| 9. Gal. 1:18 | 18. Acts 13:13 | |

COMPOUNDS

Prepositions frequently combine with other words to form what are called compound words, or simply, *compounds*. These compound words generally have meanings that are slightly different from the word to which the preposition attaches. For example, ἐπί ('upon') + γινώσκω ('I know') yields ἐπιγινώσκω, meaning 'I fully know, I recognize.' Sometimes a compound word has seemingly no relationship in meaning to the parts that compose it. This is analogous to words like *understand* in English, whose meaning does not apparently relate to the separate meanings of *under* and *stand*. An example of this in Greek is ἀναγινώσκω, meaning 'I read,' from ἀνά ('up', a preposition) + γινώσκω ('I know'). In a later chapter we will examine the meanings that prepositions can add to words when compounded to them, but you should attempt to discover these meanings as you encounter compounds in your reading of the Greek New Testament.

What was said earlier about the changes in form that prepositions undergo before words beginning with vowels, both aspirated and not, is equally true of prepositions that combine with words which begin with vowels. Thus, the compound verb ἀπαγγέλλω ('I report') is formed from ἀπό ('from') + ἀγγέλλω ('I give a message, I herald'), and in composition the final -ο of the preposition drops out before the α- of the verb ἀγγέλλω. Another example is μεθερμηνεύω ('I translate'), from μετά ('with') + ἐρμηνεύω ('I interpret'). In composition the preposition loses its final vowel, and the τ changes to its aspirated counterpart θ.

A final point to keep in mind about compound words is that if an augment is added to the word to mark a tense (e.g., imperfect), *the augment occurs after the preposition and before the base verb*. Thus, the imperfect form for ἀποστέλλω ('I send') is ἀπέστελλον. Notice that the -ο of the preposition ἀπό is omitted and that the augment for the imperfect tense appears after the preposition and before the base verb.

VOCABULARY LIST #6

ἀλλήλων	of one another
ἀντί + <i>gen.</i>	instead of
ἀπό + <i>gen.</i>	from
ἄχρι, ἄχρις + <i>gen.</i>	as far as, up to
γέ	indeed, really, even
δεῖ	it is necessary
διά + <i>acc.</i>	for the sake of
διά + <i>gen.</i>	through
δώδεκα	twelve
ἐγγύς	near
εἰς + <i>acc.</i>	into, unto
ἐκ, ἐξ + <i>gen.</i>	out of, from
ἐκεῖ	there
ἐν + <i>dat.</i>	in, by
ἐνώπιον + <i>gen.</i>	before
ἔξω + <i>gen.</i>	outside
ἐπί + <i>acc.</i>	on, to, against
ἐπί + <i>dat.</i>	on the basis of, at
ἐπί + <i>gen.</i>	over, on, at the time of
ἐπτά	seven
ἔτι	still, yet, even
εὐθέως	immediately
καλῶς	well
κατά + <i>acc.</i>	according to, during
κατά + <i>gen.</i>	down from, against
μᾶλλον	more, rather
μετά + <i>acc.</i>	after
μετά + <i>gen.</i>	with
ναί	yes, truly
ὅπου	where
ὅτε	when
οὔτε	neither, nor
παρά + <i>acc.</i>	alongside of
παρά + <i>dat.</i>	beside

παρά + <i>gen.</i>	from
πέντε	five
περί + <i>acc.</i>	around
περί + <i>gen.</i>	concerning, about
πλήν	however
πρό + <i>gen.</i>	before
πρός + <i>acc.</i>	to, toward, with
πῶς	how (interrogative)
σύν + <i>dat.</i>	with
ὑπέρ + <i>acc.</i>	above
ὑπέρ + <i>gen.</i>	on behalf of
ὑπό + <i>acc.</i>	under
ὑπό + <i>gen.</i>	by
ὥσπερ	just as, even as

Chapter Eight

FUTURE ACTIVE AND MIDDLE

Thus far we have learned two tenses in Greek: the present and the imperfect. The present tense employed the primary endings and the imperfect tense employed the secondary endings. In this chapter we want to become familiar with the future tense. Like the present tense it takes the primary endings. What distinguishes the future tense from the present is an added $-\sigma-$ after the stem (which is the same stem used in the present tense) and before the thematic vowel and primary ending. The “formula” for the future tense is as follows:

Present stem + σ + thematic vowel & primary endings

Adding a σ to a present stem ending in a vowel (e.g., $\lambda\upsilon-$) is quite easy; the $-\sigma-$ is simply inserted. When a stem ends in a consonant, the $-\sigma-$ either combines with the consonant or replaces it. Exactly what happens depends on the kind of consonant there is at the end of the present stem. The chart below summarizes the changes:

$$\begin{array}{rclcl} \pi, \beta, \phi & + & \sigma & = & \psi \\ \kappa, \gamma, \chi & + & \sigma & = & \xi \\ \tau, \delta, \theta, \zeta & & & & \text{are replaced by } \sigma \end{array}$$

In linguistic terms (cf. the consonant chart in the first lesson), the bilabial and labio-dental consonants combine with σ to form the bilabial affricate ψ ; the palatal consonants combine with σ to form the palatal affricate ξ ; and the dental consonants drop out before σ (there is no dental affricate). The future forms ending in a liquid (λ or ρ) or a nasal (μ or ν) usually occur with an $-\varepsilon$ before the endings and often come after a different stem (often shorter) than the present stem. For example, with $\beta\acute{\alpha}\lambda\lambda\omega$ the stem shortens to $\beta\alpha\lambda-$. The $-\varepsilon$ then contracts before vowels in the ending with the resulting form $\beta\alpha\lambda\omega$ (see chapter 20, table 1 for rules of contraction).

You may have noticed from the title of this chapter that we are learning the active and middle voices of the future tense. The passive is not included here. In the two tenses that

we have learned so far, the middle and passive voices had the same forms. The future tense, however, has different sets of forms for the middle and for the passive. We will learn the future passive a little later in this book.

EXAMPLES OF THE FUTURE TENSE

Below are examples of the future tense. The first is an example of the future tense of a verb having a vowel at the end of its stem. The second verb has a consonant at the end of its stem. The third example is the irregular verb εἶμι.

Table 1: Future Active & Middle of λύω, γράφω, and εἶμι

λύω 'I will loosen, release'		
Active Voice		
Person	Singular	Plural
1 st	λύσω	λύσομεν
2 nd	λύσεις	λύσετε
3 rd	λύσει	λύσουσι(ν)
Infinitive	λύσειν	
Middle Voice		
Person	Singular	Plural
1 st	λύσομαι	λυσόμεθα
2 nd	λύση	λύσεσθε
3 rd	λύσεται	λύσονται
Infinitive	λύσεσθαι	
γράφω 'I will write'		
Active Voice		
Person	Singular	Plural
1 st	γράψω	γράψομεν
2 nd	γράψεις	γράψετε
3 rd	γράψει	γράψουσι(ν)
Infinitive	γράψειν	

Middle Voice		
Person	Singular	Plural
1 st	γράσομαι	γραφόμεθα
2 nd	γράση	γράσεσθε
3 rd	γράφεται	γράφονται
Infinitive	γράφεσθαι	
	εἶμί 'I will be'	
Person	Singular	Plural
1 st	ἔσομαι	ἔσόμεθα
2 nd	ἔση	ἔσεσθε
3 rd	ἔσται	ἔσονται
Infinitive	ἔσεσθαι	

Irregular Futures

There are some verbs that have irregular future tense forms. These will have to be learned as you encounter them. Of the verbs you have learned so far, the following are examples of the most common forms with irregular futures:

<i>Present</i>	<i>Future</i>
γίνομαι	γενήσομαι
γινώσκω	γνώσομαι (no active form)
δύναμαι	δυνήσομαι
ἔρχομαι	ἔλεύσομαι
εὐρίσκω	εὐρήσω
λαμβάνω	λήψομαι or λήμψομαι (no active form)

EXERCISE

Matthew 24 and 25 constitute the Lord's discourse on the prophecy of the kingdom. Because it is prophecy, there are many examples of future tense verbs. Go through these chapters and try to identify as many future tense verbs as you can by identifying the endings that match those on the chart above. Remember to look for the characteristic $-\sigma$ - before the primary endings. And remember that sometimes the $-\sigma$ - blends with or replaces a consonant preceding it.

In the course of this exercise you will frequently encounter future forms that have $-\theta\eta$ - before the $-\sigma$ + primary endings. These are indeed future forms, but they are examples of the future passive, which we have put off until a later chapter. The reason that we did not examine them in this chapter is because the stem that the future passive uses is not the same stem that the future active and middle use. The future active and middle use the present stem, which we are familiar with from its use in the present and imperfect tenses. The future passive, however, uses the aorist passive stem, which frequently varies substantially from the present stem of a verb. We could hardly study the aorist passive stem before we study the simple aorist, so the future passive will have to wait. But you can still identify the form of the future passive if you know that $-\theta\eta$ + σ + the primary endings characterize it. Until you learn how to identify a verb based on its aorist stem, you may have trouble finding the form of the verb that appears in a lexicon, and thus you may not be able to find the meaning of the verb. But for the time being do include these future passives in your identifications.

THE INFINITIVE CONSTRUCTION

We have thus far encountered the infinitive in two tenses, the present and future. (The imperfect, it will be remembered, has no infinitive.) Now we are in a position to examine the uses of the infinitive. In English we are accustomed to seeing the infinitive used as a complement to a main verb, as in sentences like *I let him sit by the window* or *We tried to open the box*. In these two sentences *sit* and *open* are infinitives, and they complement or complete the meaning of the main verbs *let* and *tried*. In the first sentence the infinitive was used without the preposition *to*; in the second, *to* was required. Thus, in English the infinitive can be bare, i.e., without the preposition *to*, or not. We can also use the infinitive in English as the subject of a sentence, as in *To die is gain*. Here the infinitive is used with the preposition *to*. When the infinitive is used as the subject of a sentence, it is really functioning as a noun, rather than as a verb. For this reason, the infinitive is frequently referred to as being a *substantive*, that is, as a noun word. In Greek also these two uses, as verb complement and as substantive, exist for the infinitive. When used as a complement or as a substantive, the Greek infinitive does not need a preposition to introduce it as in English. Often the Greek infinitive is preceded by a neuter definite article. Typically, the infinitive is said to be in the nominative case, as indicated by the neuter nominative article (τό), but occasionally the article will indicate another case, usually genitive (τοῦ). The infinitive with an article is called the *articular infinitive*.

When the infinitive is used as a substantive, it can serve as the subject of a sentence as in Philippians 1:21 (τὸ ἀποθανεῖν κέρδος, 'to die is gain'), as the object of a verb as in Galatians 3:2 (θέλω μαθεῖν, 'I wish to learn'), or as the object of a preposition as in Philippians 1:7 (διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμῶν, 'because you have me in your [*lit.* the] heart'). Of these three examples, the first and last are instances of the articular infinitive.

Since the infinitive is a verb form, it has verbal characteristics. Thus, it can have its own subject and objects as any other verb can, though these will be subordinate to the subject and objects of the main verb in the sentence in which it appears. This is analogous to some infinitive constructions

in English. Consider the sentence: *I want him to send me a letter.* In this sentence the main verb is *want*, and its subject is *I*. Strictly speaking, the object of the main verb *want* is *him to send me a letter*, since it tells us what the subject wants. The verb in this object phrase is the infinitive *to send*, and its subject is the objective pronoun *him*, since it is “him” who is to do the action of sending. In English we indicate the subject of an infinitive by position in the sentence and by the objective case (if it is a pronoun as it is in this example). Greek also marks the subject of an infinitive by a case ending—the accusative. Thus, if the subject of an infinitive is different from the main subject of the sentence, it will be in the accusative case. An example of this appears in the verse cited above, Philippians 1:7: διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμῶς, ‘because you have me in your [*lit.* the] heart.’ Here the infinitive takes the second person accusative pronoun ὑμῶς as its subject, and the whole infinitive construction is the object of the preposition διὰ. Notice that when we translate this prepositional phrase (for so it actually is, though it is a rather extended instance), we use a subordinate clause. You will frequently find this to be the case. How Greek expresses a certain semantic notion, like causation here, may not be the same way that English does.

Finally, infinitives are made negative by μή. Thus, when this negative particle occurs before an infinitive, the meaning is negative. For example, Mark 12:18: οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, ‘who say that resurrection is not’.

VOCABULARY LIST #7

ὁ ἀγρός, τοῦ ἀγροῦ	field
ἁμαρτωλός, -όν	sinful; <i>as a noun</i> , sinner
ἀναγινώσκω	I read
ἄρτι	now, just now
τὸ βιβλίον, τοῦ βιβλίου	scroll, book
βούλομαι	I wish, I intend
ἡ γενεά, τῆς γενεᾶς	generation
ἡ διαθήκη, τῆς διαθήκης	covenant, testament
ἡ διακονία, τῆς διακονίας	ministry, service
ἐκπορεύομαι	I go out
ἔμπροσθεν + <i>gen.</i>	in front of, before
ἔξεστι	it is lawful
ἡ ἐπιθυμία, τῆς ἐπιθυμίας	desire, lust
ἐπιστρέφω	I turn to, I return
ἐχθρός, -ά, -όν	hating
ὁ ἐχθρός, τοῦ ἐχθροῦ	enemy
τὸ θηρίον, τοῦ θηρίου	wild beast
ἡ θύρα, τῆς θύρας	door
ὁ λίθος, τοῦ λίθου	stone
ἡ μαρτυρία, τῆς μαρτυρίας	testimony, evidence
μέν	on the one hand, indeed
μή	not
μηδέ	but not, nor, not even
τὸ μνημεῖον, τοῦ μνημείου	tomb, monument
ὁ ναός, τοῦ ναοῦ	temple
ὀπίσω	behind, after (adverb)
ὀπίσω + <i>gen.</i>	behind, after (preposition)
ἡ ὀργή, τῆς ὀργῆς	anger
οὐαί	woe! alas!
ὀφείλω	I owe, I ought
παραγίνομαι	I arrive, I come
πάσχω	I suffer
πειράζω	I try, I tempt
περισεύω	I abound

ἡ περιτομή, τῆς περιτομῆς	circumcision
πράσσω	I do, I practice
τὸ πρόβατον, τοῦ προβάτου	sheep
ἡ προσευχή, τῆς προσευχῆς	prayer
ἡ τιμή, τῆς τιμῆς	honor, price
ὑποστρέφω	I return
ὑποτάσσω	I subject
ὁ φόβος, τοῦ φόβου	fear
ἡ χρεία, τῆς χρείας	need
ὁ χρόνος, τοῦ χρόνου	time
χωρίς + <i>gen.</i>	without, apart from

Chapter Nine

AORIST ACTIVE AND MIDDLE

We now come to the fourth tense in Greek, the aorist tense. With the acquisition of this tense, you will have gained the four major tenses of Greek that support most of the text of the Greek New Testament: the present, the imperfect, the future, and the aorist. Because it relates the past events of a story, the aorist is the primary tense of the narrative sections of the New Testament, i.e., the Gospels, the Acts, and the Revelation. It coordinates with the imperfect tense to give a full view of the historical events of a narration. After discussing the variety in the forms of the aorist tense, we will return to the subject of aspect and tense, which we left unfinished in the chapter on the imperfect, to clearly distinguish between the meanings of these two past tenses, the aorist and the imperfect.

What should be firmly implanted in your mind from the start is that the characteristic signals of the aorist are the augment and $-\sigma-$ before the secondary endings. We encountered the augment in our examination of the imperfect tense, so there is nothing new in this. The same principles apply in the aorist: the syllabic augment occurs before verbs beginning with a consonant; the temporal augment, before verbs beginning with a vowel. The appearance of $-\sigma-$ before the endings was discussed in the chapter on the future tense. The same principles apply in the aorist as well: the σ simply attaches to a verb stem ending in a vowel, whereas it blends with or replaces the final consonant of a verb stem ending in a consonant. Again, there is nothing new to learn here. Finally, we learned to recognize the secondary endings when we studied the imperfect tense, so the endings for the aorist pose no new problems for us. If you feel unsure about any of these three points, you should go back to the chapters on the imperfect and future to confirm your knowledge before proceeding with the aorist tense.

The form of the aorist is not, however, simply the sum of these previously encountered characteristic signals. Much of your learning is done for recognizing the aorist tense, but unfortunately there are a few quirks that must be absorbed

before your identifications of the aorist are fully assured. The first quirk to be admitted is the fact that in Greek there are actually two types of aorist, called the *first aorist* and the *second aorist*. The difference between the two is only a difference in form, not in meaning; some verbs have a first aorist, others have a second aorist, and a very few have both, but this last fact need not concern you until you encounter such verbs one by one. The first aorist is simple enough, for it is formed from the present stem of the verb. The second aorist is characterized by changes in the verb stem as well as in the endings.

THE FIRST AORIST

Let us examine the first aorist first, then we can turn our attention to the stem and ending changes of the second aorist.

The "formula" for the first aorist is given below:

Augment + present stem + σ + α (tense vowel) + secondary endings

A comparison of this "formula" with that of the imperfect will show two notable differences that distinguish the aorist from the imperfect. The first is the presence of the σ in the aorist and the second is the lack of the thematic vowel. Instead of the thematic vowel, the aorist uses what we may call a *tense vowel*, α . This aorist tense vowel occurs in all persons and numbers of both the active and middle voices **except the 3rd person singular active voice, where ϵ is used instead.**

Below is a chart of the first aorist endings with both the σ and tense vowel. Bear in mind that the aorist has different forms for the middle and passive voices, like the future tense. We will examine the aorist passive in a later chapter.

Table 1: Aorist Indicative Endings of -ω Verbs

Active Voice		
Person	Singular	Plural
1 st	-σ-α	-σ-αμεν
2 nd	-σ-αζ	-σ-ατε
3 rd	-σ-ε(ν)	-σ-αν
Infinitive	-σ-αι	
Middle Voice		
Person	Singular	Plural
1 st	-σ-αμην	-σ-αμεθα
2 nd	-σ-ω	-σ-ασθε
3 rd	-σ-ατο	-σ-αντο
Infinitive	-σ-ασθαι	

As with the 2nd person singular middle/passive form of the imperfect, the 2nd person singular middle form of the aorist seems to depart from the pattern established by the other forms. Here we do not find the characteristic α tense vowel. But actually it is implied, as the thematic vowel was for this form of the imperfect. The original ending here was -σ-ασο, but because the σ dropped out between vowels, the ending went to -σ-αο. Then, by virtue of a rule of vowel contraction, the αο went to ω and hence the ending above, -σω, resulted.

Notice that, unlike the imperfect, the aorist does have an infinitive form. **But the aorist infinitive does not have an augment before it** like the other aorist forms (e.g., λῦσαι).

The endings attach to the present stem (preceded by the augment) to form the aorist tense. When the present stem ends in a vowel, the endings above simply attach to the stem. When the stem ends in a consonant, the σ blends with or replaces the consonant in the same way that we saw with the σ of the future tense.

When we examined this phenomenon in the future tense we also mentioned stems ending in λ, ρ, μ, and ν. These are called liquids and nasals, and the first aorist forms of verb stems ending with these consonants are called *liquid first*

aorists. Liquid first aorists do not have the characteristic σ in their endings. Rather, the tense vowel and secondary endings attach directly to the liquid or nasal of the stem. But because the σ has been lost, the vowel in the stem of a liquid first aorist is often lengthened to make up for it. This is called *compensatory lengthening*. Generally, compensatory lengthening changes a stem vowel ϵ to $\epsilon\iota$ and α to η . There may be other slight changes in the verb stem that will have to be learned as you encounter examples of them. A common change is that $\lambda\lambda$ goes to λ . For example, the aorist of $\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$, 'I send' is $\acute{\alpha}\pi\acute{\epsilon}\sigma\tau\epsilon\iota\lambda\alpha$, 'I sent.' Notice the augment after the prepositional prefix "swallowing up" its final vowel, the compensatory lengthening of ϵ to $\epsilon\iota$, and the change from $\lambda\lambda$ to λ .

EXAMPLES OF THE FIRST AORIST TENSE

Let us now examine some examples of the first aorist. Below are three examples. The first is the aorist forms for a stem ending in a vowel, our friend $\lambda\acute{\upsilon}\omega$. The second is an example of a verb stem ending with a consonant, $\gamma\rho\acute{\alpha}\phi\omega$. The third is one of the most frequently encountered liquid first aorists, $\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$. (The simple verb $\sigma\acute{\tau}\acute{\epsilon}\lambda\lambda\omega$ and all compounds made from it follow this same pattern.) You may notice that the familiar $\epsilon\acute{\iota}\mu\acute{\iota}$ 'I am,' is not included here. You will be glad to know that it has no aorist forms; it is always imperfect when used in the past since it always refers to a state of being and thus has duration.

Table 2: Aorist Indicative of $\lambda\acute{\upsilon}\omega$, $\gamma\rho\acute{\alpha}\phi\omega$, and $\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$

$\lambda\acute{\upsilon}\omega$ 'I loosed, released'		
Active Voice		
Person	Singular	Plural
1 st	$\acute{\epsilon}\lambda\upsilon\sigma\alpha$	$\acute{\epsilon}\lambda\upsilon\sigma\alpha\mu\epsilon\nu$
2 nd	$\acute{\epsilon}\lambda\upsilon\sigma\alpha\varsigma$	$\acute{\epsilon}\lambda\upsilon\sigma\alpha\tau\epsilon$
3 rd	$\acute{\epsilon}\lambda\upsilon\sigma\epsilon(\nu)$	$\acute{\epsilon}\lambda\upsilon\sigma\alpha\nu$
Infinitive	$\lambda\upsilon\sigma\alpha\iota$	

Middle Voice		
Person	Singular	Plural
1 st	ἔλυσάμην	ἔλυσάμεθα
2 nd	ἔλύσω	ἔλύσασθε
3 rd	ἔλύσατο	ἔλύσαντο
Infinitive	λύσασθαι	

γράφω 'I wrote'		
Active Voice		
Person	Singular	Plural
1 st	ἔγραψα	ἔγράψαμεν
2 nd	ἔγραψας	ἔγράψατε
3 rd	ἔγραψε(ν)	ἔγραψαν
Infinitive	γράψαι	

Middle Voice		
Person	Singular	Plural
1 st	ἔγραψάμην	ἔγραψάμεθα
2 nd	ἔγράψω	ἔγράψασθε
3 rd	ἔγράψατο	ἔγράψαντο
Infinitive	γράψασθαι	

ἀποστέλλω 'I sent with a commission'		
Active Voice		
Person	Singular	Plural
1 st	ἀπέστειλα	ἀπεστείλαμεν
2 nd	ἀπέστειλας	ἀπεστείλατε
3 rd	ἀπέστειλε(ν)	ἀπέστειλαν
Infinitive	ἀποστεῖλαι	

Middle Voice		
Person	Singular	Plural
1 st	ἀπεστείλαμην	ἀπεστείλαμεθα
2 nd	ἀπεστείλω	ἀπεστείλασθε
3 rd	ἀπεστείλατο	ἀπεστείλαντο
Infinitive	ἀποστείλασθαι	

THE SECOND AORIST

The identification of the second aorist will depend more on your good memory of the irregular stems of various verbs than on characteristic signs. (Memory must play some part in the total picture after all.) A second aorist stem is generally a simplified version of the present stem, as you will notice later. Usually it is common verbs in the New Testament that have a second aorist rather than a first, so you will encounter them enough to keep your memory of them always active. At first glance, second aorist forms look surprisingly similar to imperfect forms, but if you are learning the irregular stems of the verbs that have second aorists, you will know, by the stem, that a particular form is aorist rather than imperfect.

The second aorist is formed by adding the augment to the beginning of the second aorist stem and the same endings of the imperfect tense at the end of the stem. "The same endings" means the thematic vowel and the secondary endings. Because these endings are used and because no σ is present before the endings, the second aorist will easily be mistaken for an imperfect tense verb. You must, therefore, rely on the other thing that keeps the two tenses apart—the second aorist stem.

While there is no clear-cut way to describe how the second aorist stem is related to the present stem, which is used for the first aorist, generally it is true that the second aorist stem is a shorter form of the present stem. For example, the present stem λαμβαν- 'receive' has λαβ- as its second aorist stem. This shorter stem preserves only the initial consonant, the first vowel, and β . You will find that many second aorist forms preserve as much. In the forthcoming list of second aorist

forms, you may be able to see this general pattern for the stems.

AN EXAMPLE OF THE SECOND AORIST TENSE

Here is an example of a very common second aorist verb. The verb is λαμβάνω, 'I take, I receive' and the second aorist stem is λαβ-. Notice that it is shorter and simpler than the present stem λαμβάν-.

Table 3: Second Aorist Indicative of λαμβάνω

λαμβάνω 'I took, received'		
Active Voice		
Person	Singular	Plural
1 st	ἔλαβον	ἐλάβομεν
2 nd	ἔλαβες	ἐλάβετε
3 rd	ἔλαβε(ν)	ἔλαβον
Infinitive	λαβεῖν	
Middle Voice		
Person	Singular	Plural
1 st	ἐλάβομην	ἐλάβομεθα
2 nd	ἐλάβου	ἐλάβεσθε
3 rd	ἐλάβετο	ἐλάβοντο
Infinitive	λαβέσθαι	

Notice also that the endings of the second aorist infinitives look very similar to those of the present infinitives. There is a slight difference, however, and that is the placement of the accent: in the endings of second aorist infinitives the accents fall one syllable closer to the end than in the endings of the present infinitives. Of course, the real key to distinguishing the infinitives is the second aorist stems, just as with the other second aorist forms.

Below is a list of the verbs encountered thus far in this book that have second aorist forms. Also given are four verbs that have somewhat irregular aorists (marked with asterisks). These verbs depart from the patterns of both the first and second aorists for various reasons. You should be able to

determine which set of aorist endings each takes by the forms given here: if the form ends in -α, the verb takes the first aorist endings; if it ends in -ν, the verb takes the second aorist endings.

ἄγω	ἤγαγον
* ἀναβαίνω	ἀνέβην
ἀπέρχομαι	ἀπήλθον
ἀποθνήσκω	ἀπέθανον
βάλλω	ἔβαλον
γίνομαι	ἐγενόμην
γινώσκω	ἔγνων
διέρχομαι	διήλθον
εἰσέρχομαι	εἰσῆλθον
ἐκβάλλω	ἐξέβαλον
ἐξέρχομαι	ἐξήλθον
ἐπιγινώσκω	ἐπέγνων
ἔρχομαι	ἦλθον
ἐσθίω	ἔφαγον
ἔχω	ἔσχον
εὕρισκω	εὔρον
* θέλω	ἠθέλησα
* καταβαίνω	κατέβην
* κλαίω	ἔκλαυσα
λαμβάνω	ἔλαβον
λέγω	εἶπον
παραλαμβάνω	παρέλαβον
πίνω	ἔπιον
πίπτω	ἔπεσον
προσέρχομαι	προσῆλθον
προσφέρω	προσήνεγκον
	οἱ προσήνεγκα
συνάγω	συνήγαγον
φέρω	ἤνεγκον οἱ ἤνεγκα

EXERCISE

Go back to Luke 7 and look for aorist forms. You now have the knowledge necessary to disambiguate most of those “counterfeit imperfects” that you were warned about in the exercise on the imperfect, so make sure you examine all the possibilities.

ASPECT AND TENSE (2)

In a previous chapter we began our discussion of aspect and tense in Greek. There we examined the broad meanings of the durative and punctiliar aspects, and paid particular attention to the durative meanings of the imperfect. Now, having examined the forms of the aorist tense, we should continue our exploration of this very important area of verb meaning.

It may be most profitable to now view aspect in terms of the tenses we have studied thus far—the present, the imperfect, and the aorist. The first two of these are durative tenses, while the aorist is a punctiliar tense. At issue here is not the time meaning involved (though in the indicative mood time meaning is certainly important), but rather how that time meaning is viewed by the writer. The durative tenses relate actions or states that are viewed as having some duration or internal complexity by the writer; the punctiliar tenses (so far, only the aorist falls into this category) relate actions or states that are viewed as being unitary, i.e., without an emphasis on internal complexity. As we examine the aspectual meanings associated with each of the three tenses we have studied, we are interested in discovering how each tense either supports the durative or punctiliar notion.

When we discussed the meanings of the present tense, we noticed that the present tense in Greek is used to relate actions or states that are concurrent with the moment of speaking or writing. For example, in Matthew 25:8 the virgins said, “Our lamps are going out,” using the present tense because the event (the lamps going out) occurred at the time of their speaking. Their speaking cuts through the progression of their lamps going out; thus, the present tense emphasizes the duration of that event so that the action of the moment of speaking (the virgins’ commenting) can be related to it. This is a usage of aspect that is similar to that of the English progressive tenses.

But as we noted in the first treatment of aspect, Greek does not confine its use of the durative to this relational type of meaning. Duration may also be emphasized when an iterative action is related, another meaning of the present tense. An example of this iterative meaning is Luke 18:12, where the Pharisee was found praying: “I fast twice a week; I

give a tenth of all that I get." Here the Pharisee's speaking does not "slice through" the actions related by the present tense verbs; rather, the actions have duration by virtue of the fact that they are done habitually and a habit takes some time, or duration, to be realized. It cannot easily be viewed as a unit without internal structure, that is, punctiliarly. Notice that though the Greek present tense has this durative meaning, we must translate these verbs as English simple present tense verbs because our present durative tense (the present progressive) does not express duration established by iterative or habitual actions.

The present tense also supports one other major type of duration. It is what some Greek grammarians call the "progressive present," which should not be confused with the present progressive in English. (Actually, the meanings of the two similarly sounding tenses are quite distant from each other.) This use of the present relates an action or state that began in the past and continues into the present. Because it spans two time "zones," it is easy to see that a duration is involved; thus, the present tense in Greek serves well to capture the meaning. A good example of this is found in Luke 15:29: *τοσαῦτα ἔτη δουλεύω σοι*, which (if translated without the knowledge of this function of the Greek present tense) could be rendered: 'so many years I serve you.' Of course, the son here is referring to his service that began in the past and continues into the present, and in English we would render this type of verbal meaning with our present perfect tense: 'So many years I have served you.' Notice again that the English differs considerably from the Greek. In English this type of durative meaning is expressed by the present perfect; in Greek, by the present tense.

There are a few other minor durative senses of the Greek present tense, but we will not concern ourselves with them here. Suffice it to say that the present tense always has a durative notion and that the duration expressed can be one of several types. This in itself shows how Greek and English differ; the ways that the next tense, the imperfect, expresses duration further confirm this difference.

The imperfect tense expresses past durative actions or states. The nature of this duration was discussed in the chapter on the imperfect, so there is no need to repeat that discussion here. It should be remembered that some verbs are

durative by nature (like εἰμί) and therefore have only imperfect forms. The imperfect also expresses past habitual action as well as past iterative action. A good example of a habitual action is in Luke 2:41: ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ ('His parents went year by year to Jerusalem.') Notice that English uses the simple past tense here because the duration involved is not the kind that English marks with its past durative tense, the past progressive. An example of the past iterative meaning of the imperfect is in Matthew 27:30: ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ ('they beat upon His head.') The imperfect in this verse refers to an action that was repeated, or iterated. English sometimes captures the iterative meaning with the colloquial *kept on doing*, though usually this structure falls below the acceptable style level of most English versions. In both of the examples above, Greek, with its particular aspect system, employs a durative tense, the imperfect, to emphasize the duration involved.

Yet another durative meaning in the imperfect is frequently referred to as the *inchoative imperfect*. Here the durative aspect marks an emphasis on an element of the internal structure of the verb meaning, namely, on its beginning. Frequently, the inchoative imperfect has the additional implied meaning that the verb action was not completed. An example of the inchoative imperfect occurs in Acts 27:41: ἡ δὲ πρύμνα ἐλύετο ('and the stern began to break up.') Here the imperfect catches the action at its initial stage. In Mark 15:23 we find an example of the inchoative imperfect that has the additional meaning of incompleteness: καὶ ἐδίδουν αὐτῷ ἔσμυρνισμένον οἶνον ('and they tried to give Him wine mixed with myrrh.') The following clause, *but He did not take it*, shows that this imperfect was not completed. While the inchoative imperfect indeed has its place in the Greek New Testament, in many passages it is open to considerable debate whether the imperfect is indeed inchoative. Many translators employ this type of translation only as a last resort.

Let us now turn our attention to the punctiliar meaning of the aorist tense. Primarily and most simply, the aorist can be said to sum up the action or state expressed by a verb into a single, unanalyzable whole. Consider this usage in Romans 5:14: ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωϋσέως ('But death reigned from Adam until Moses.')

Certainly there is a period of considerable time referred to here, but Paul's point was not the duration of that reign, but rather the simple fact of it. Thus, when the fact of an action or state is at issue, the aorist serves the purpose well.

Because of this, the events in a narrative are usually expressed by aorist verbs, while the background, descriptive material, perhaps concerning the setting or the characters, is usually expressed by the imperfect tense. Many sections of narration in the Greek New Testament exhibit this coordination between the aorist and the imperfect. A fine example of this occurs at the end of chapter four and into the beginning of chapter five of Acts. Beginning in 4:33, a chain of durative verbals (not only imperfects, but also durative participles and infinitives) gives us the prevailing situation: The apostles were giving (ἀπεδίδουν, imperfect) testimony; the owners of properties were selling (πωλοῦντες, present participle with durative force) their possessions, bringing (ἔφερον, imperfect) the proceeds, and setting (ἐτίθουν, imperfect) them at the feet of the apostles; and the proceeds were being distributed (διεδίδετο, imperfect) to anyone who had need. Then the narration switches to the aorist when Barnabas's action is reported (v. 37): ἤνεγκεν . . . καὶ ἔθηκεν ('he brought . . . and placed.') This tense switch is used to set in motion the series of events that Luke wishes to relate to us. Probably Barnabas's actions here are mentioned so as to indicate that his actions motivated Ananias and Sapphira to do what they did. The next verse (5:1) continues with the aorist (ἐπώλησεν 'sold').

Other fine distinctions are made in the meaning of the aorist, such as the *ingressive aorist* and the *effective aorist*. The former, like the inchoative imperfect, focuses on the onset of the verb action or state, yet still views the meaning as a single unit. The latter emphasizes the end of the action, again with the whole action viewed as a single unit. These additional meanings, however, derive more from the meaning of the individual verbs rather than from the punctiliar meaning of the aorist tense.

VOCABULARY LIST #8

(Beginning with this vocabulary list, second aorist and irregular aorist forms will be given for those verbs that have them. If a verb has no aorist form given, it can be assumed that it has a regular first aorist form.)

ἀγιάζω	I sanctify
ἀγοράζω	I buy
ἀναβλέπω	I look up, I recover sight
ἀποκαλύπτω	I reveal
βαστάζω	I bear, I carry
γνωρίζω	I make known
δουλεύω	I serve (as a slave)
ἐλπίζω	I hope
ἐνδύω, ἐνέδυσσα	I put on
ἰσχύω	I am strong, I am able
καθαρίζω	I cleanse
κελεύω	I order
μανθάνω, ἔμαθον	I learn
παραγγέλλω, παρήγγειλα	I command, I charge
παρέρχομαι, παρήλθον	I pass by, I pass away, I arrive
προφητεύω	I speak forth, I prophesy
προσέχω	I attend to, I give heed
σκανδαλίζω	I cause to stumble
συνέρχομαι, συνῆλθον	I come together
φαίνω, ἐφᾶνα	I shine, I appear
φεύγω, ἔφυγον	I flee
φυλάσσω	I guard

Chapter Ten

PRONOUNS (1)

THE PERSONAL PRONOUNS

Pronouns replace nouns in contexts where the noun is understood. Greek uses its pronouns somewhat differently from the way English uses its pronouns. The most obvious difference is the usual lack of subject pronouns (nominative case pronouns). In English these are the pronouns *I, you, he, she, it, we, and they*. English requires their presence in a sentence, whereas Greek generally does not. The reason for this is simple: the Greek verb is already marked for the number and person of the subject, so having a pronoun that gives the same information is superfluous. This is not to say that subject pronouns do not exist in Greek sentences at all; but when they do, they tell us more than who the subject of the verb is. Frequently, their presence indicates a *change* in grammatical subject in the discourse, something that would not be clear by the inflection on the verb alone. Sometimes the presence of a subject pronoun indicates a contrast between two persons or things. This is usually indicated in English by a variation in stress when saying or reading a sentence that contains such a contrast, e.g., *I wash; you dry*. In some cases, the presence of the subject pronoun is said to signal "emphasis." This is a somewhat vague, catch-all term that should be resorted to only in desperation. (Obviously, this writer has some reservations about the use of such a designation.) In every case, you should carefully check the context for a linguistic reason for the presence of a subject pronoun before mechanically assigning the meaning "emphasis" to it. In most cases, the subject pronoun appears because it has to, either because ambiguity would result without it or because an important contrast would be lost.

Object pronouns (non-nominative case pronouns) are quite common in the Greek Testament and their occurrence is demanded by the syntax of Greek when a noun itself is not required. This will happen when the noun is clear in the context usually because it has been mentioned previously.

Before examining the Greek pronouns, let us look at the English system so that we can identify the sources of variation in the system. The same sources of variation operate in the Greek system, though more fully than in English. Here are the English personal pronouns:

	<i>First Person</i>		<i>Second Person</i>		<i>Third Person</i>	
	Sing.	Pl.	Sing.	Pl.	Sing.	Pl.
Subjective	I	we	you	you	he, she, it	they
Objective	me	us	you	you	him, her, it	them

In English the personal pronouns vary according to person, number, and case. The third person pronouns vary according to gender as well, though only in the singular. Thus, in the English system there is inflection similar to the inflection we have encountered in the Greek nouns. English inflection is not as complex, however. While Greek has five cases, English has only two in its pronoun system. We do not need as many cases since many syntactic relationships are adequately conveyed by a preposition and the objective form of the pronoun.

The Greek pronouns vary in the same ways that their English counterparts do. Pronouns differ according to person, number, and case. The third person pronouns differ according to gender as well, both in the singular and in the plural. (First and second person pronouns do not need to decline according to gender since at all times the gender is clear. 'I' and 'we' denote the speaker or speakers, 'you' denotes the hearer or hearers, and at all times it will be clear who these are.) The difficulty with the Greek pronouns lies in the full case system employed. While English has only two cases, Greek has four. A fifth case, the vocative, occurs in the second person (since vocative is a call to a hearer, that is, a second person), but in form it is exactly like the nominative case pronoun. Here are the Greek personal pronouns:

Table 1: Personal Pronouns

‘I, we, you, he, she, it, they’						
First Person			Second Person			
	Singular		Plural	Singular		Plural
Nom.	ἐγώ		ἡμεῖς	σύ		ὕμεῖς
Gen.	ἐμοῦ, μου		ἡμῶν	σοῦ, σου		ὕμων
Dat.	ἐμοί, μοι		ἡμῖν	σοί, σοι		ὕμιν
Acc.	ἐμέ, με		ἡμᾶς	σέ, σε		ὕμᾶς
Third Person						
	Singular			Plural		
	M	F	N	M	F	N
Nom.	αὐτός	-ή	-ό	αὐτοί	-αί	-ά
Gen.	αὐτοῦ	-ῆς	-οῦ	αὐτῶν	-ῶν	-ῶν
Dat.	αὐτῷ	-ῆ	-ῷ	αὐτοῖς	-αῖς	-οῖς
Acc.	αὐτόν	-ήν	-ό	αὐτούς	-άς	-ά

The third person personal pronouns look like an adjective of the first and second declensions except for the third person neuter singular pronoun. It ends in *-ό* rather than *-όν* in the nominative and accusative cases. Apart from this minor variation, you have already learned the forms for the third person pronouns. The forms for the first and second person pronouns are new to you and, thus, will have to be learned at this point. See if you can find any similarities between these forms and the forms of the nouns you have learned thus far. This may help you to remember them later.

You will notice that the first and second person singular pronouns all have two forms in the oblique (non-nominative) cases. These are the *enclitic* forms. They are usually unaccented themselves, but they affect the way that the preceding word is accented. The enclitic pronouns occur in all contexts that their accented counterparts do except after prepositions. Thus, when a preposition has a following pronoun, the pronoun will be the accented type. (An exception occurs with *πρός με*.)

THE DEMONSTRATIVE PRONOUNS

Another group of common pronouns are the demonstrative pronouns. These pronouns serve in the same way that third person pronouns do but they have additional force. They have the additional meaning of "a particular one" either close to the speaker or distant from him. In English the demonstrative pronouns are *this, these* (near to the speaker) and *that, those* (away from the speaker). The Greek demonstratives have these meanings and can be so translated. When used in this way the demonstratives are said to have a *deictic* function (from δείκνυμι, *show, point out*). But many times the demonstratives are used to point back to a previously mentioned antecedent. This happens when the mention of another noun (usually one naming a person) of the same gender and number as the antecedent occurs between the antecedent and the pronoun. This is called the *resumptive* use of the demonstratives. An example of this can be seen in Acts 2:23. τούτον, the accusative singular of the demonstrative οὗτος, points back to Ἰησοῦν τὸν Ναζωραῖον in verse 22. The writer chose the demonstrative because between the antecedent and pronoun a second masculine singular noun, ὁ θεός, intervened. If the simple third person pronoun (αὐτόν) had been used, it would have been understood to refer back to God and not Jesus. The English translation should employ 'Him' since the pronoun reference is clear in the context.

The most common demonstrative pronouns in the New Testament are οὗτος (*this, these*) and ἐκεῖνος (*that, those*). Their forms are quite easy. They decline just like the third person pronouns above. ἐκεῖνος needs no further explanation than that. οὗτος, however, varies a little more in the stem, though the endings are just like αὐτός, -ή, -ό. Below is its paradigm:

Table 2: Demonstrative Pronouns

‘this, these’			
Singular			
	Masculine	Feminine	Neuter
Nom.	οὗτος	αὕτη	τοῦτο
Gen.	τούτου	ταύτης	τούτου
Dat.	τούτῳ	ταύτῃ	τούτῳ
Acc.	τοῦτον	ταύτην	τοῦτο
Plural			
Nom.	οὗτοι	αὗται	ταῦτα
Gen.	τούτων	τούτων	τούτων
Dat.	τούτοις	ταύταις	τούτοις
Acc.	τούτους	ταύτας	ταῦτα

The demonstrative pronouns can also function as adjectives with demonstrative force as in οὗτος ὁ ἄνθρωπος, *this man*. Notice that when they occur in this way, they are usually in the predicate adjective position (before the article). But even though they occur in this position, they still have a simple adjective meaning ‘this man,’ not a predicate adjective meaning ‘The man is this one.’

THE RELATIVE PRONOUNS

The last group of pronouns that we will consider in this chapter are the relative pronouns. Like their English counterparts, the Greek relative pronouns connect modifying clauses to nouns. Clauses that are introduced by a relative pronoun are called relative clauses. These clauses act adjectivally; thus, some grammarians call them adjective clauses. The relative pronouns decline according to gender, number, and case. They are in the same gender and number of the nouns that they modify, so it very easy to determine which noun the relative clause modifies. How they function *in the relative clause* determines the case in which they appear. This is similar to the usage of relative pronouns in English. For example, in the sentence ‘The man whom I described to

you is at the door,' 'whom' is the relative pronoun that connects 'I described [a man] to you' to the noun phrase 'the man.' Notice that 'the man' is the subject of the main clause ('the man is at the door'), but in the relative clause the same noun (via the relative pronoun) is the direct object. Because the relative pronoun functions as the direct object *in the relative clause*, it is in the objective case ('whom'), not in the subjective case ('who'). Thus, the function of the relative pronoun in the relative clause determines its case in English as well.

The forms of the relative pronouns are quite easy to remember. They are simply the endings of third person pronouns by themselves (i.e., without the customary stems). All the relative pronouns take rough breathing marks (´). Here are the forms of the relative pronouns:

Table 3: Relative Pronouns

'who, whom, which, whose'

	Singular		
	Masculine	Feminine	Neuter
Nom.	ὅς	ἥ	ὃ
Gen.	οὗ	ἥς	οὗ
Dat.	ᾧ	ἡ	ᾧ
Acc.	ὃν	ἥν	ὃ
	Plural		
Nom.	οἱ	αἱ	ἃ
Gen.	ᾧν	ᾧν	ᾧν
Dat.	οἷς	αἶς	οἷς
Acc.	οὓς	ἄς	ἄ

EXERCISE

The First Epistle of John is an area of the Greek Testament that has an unusually high occurrence of pronouns. Go back to the first three chapters of this epistle and identify the pronouns there. You should be surprised how much of the Greek text you can understand simply by being able to identify the pronouns.

VOCABULARY LIST #9

ἡ ἀδελφή, τῆς ἀδελφῆς	sister
ἡ ἀδικία, τῆς ἀδικίας	unrighteousness
ἀκάθαρτος, -ον	unclean
ἀληθινός, -ή, -όν	true
ὁ ἄνεμος, τοῦ ἀνέμου	wind
τὸ ἀρνίον, τοῦ ἀρνίου	lamb
ὁ διάκονος, τοῦ διακόνου	servant, deacon
ἡ διδασχὴ, τῆς διδασχῆς	teaching
ἐκεῖθεν	from there
ἐκεῖνος, -η, -ο	that
ἐμαυτοῦ	of myself
ἡ ἑορτή, τῆς ἑορτῆς	feast
ἦκω	I have come
ὁ ἥλιος, τοῦ ἡλίου	sun
ἡ θυσία, τῆς θυσίας	sacrifice
ἰάομαι	I heal
ἴδε	behold
ἰσχυρός, -ά, -όν	strong
ἡ κώμη, τῆς κώμης	village
ἡ μάχαιρα, τῆς μαχαίρας	sword
μήτε	neither, nor
ὁ μισθός, τοῦ μισθοῦ	wages, reward
τὸ μυστήριον, τοῦ μυστηρίου	mystery
ὁ οἶνος, τοῦ οἴνου	wine
ὁμοίως	likewise
ὅς, ἣ, ὅ	who, which
οὔπω	not yet
οὗτος, αὕτη, τοῦτο	this; he, she, it
ἡ παράκλησις, τῆς παρακλήσεως	exhortation, consolation
ἡ παρρησία, τῆς παρρησίας	boldness, confidence
τὸ πάσχα (<i>indeclinable</i>)	passover
πλούσιος, -α, -ον	rich
πόθεν	from where?
πόσος, -η, -ον	how great? how much?

ποτέ	at some time, ever
τὸ ποτήριον, τοῦ ποτηρίου	cup
σός, -ή, -όν	your, yours (singular)
ὁ σταυρός, τοῦ σταυροῦ	cross
ὁ στρατιώτης, τοῦ στρατιώτου	soldier
τοιούτος, -αύτη, -οὔτον	such
ἡ ὑπομονή, τῆς ὑπομονῆς	patience, endurance
φίλος, -η, -ον	loving; <i>as a noun,</i> friend
ἡ φυλή, τῆς φυλῆς	tribe
ἡ χήρα, τῆς χήρας	widow
ἡ χώρα, τῆς χώρας	country, region

Chapter Eleven

THIRD DECLENSION NOUNS

In this chapter we will learn the third declension nouns. These nouns are somewhat difficult because there are various sub-groups in the declension. Remember, however, that although these nouns are so complex, we are interested only in being able to recognize them in the Greek text of the New Testament.

Realizing that a noun is of the third declension is usually an easy task: If it does not look like a first or second declension noun, it has to be a third declension noun. The greater task is recognizing the case of a third declension noun. In order to do this, it is best to first learn the "ideal" form of the case endings. We say "ideal" because many times these endings blend with the stem and are not always apparent at first sight. Here are the endings for the third declension nouns:

Table 1: Third Declension Noun Endings

		Singular	
Masc./Fem.			Neuter
various, often -ς	Nom.		stem
-ος	Gen.		-ος
-ι	Dat.		-ι
-α or -ν	Acc.		same as Nom.
like Nom. or stem	Voc.		same as Nom.
		Plural	
-ες	Nom.		-α
-ων	Gen.		-ων
-σι(ν)	Dat.		-σι(ν)
-ας	Acc.		-α

These endings attach to the stem of a third declension noun in a way that depends on whether the stem ends in a consonant or vowel. Let us examine how the endings attach first to consonantal-stem third declension nouns and then to vowel-stem nouns.

Consonantal stems

When applying the endings above to consonantal stems, a few points should be kept in mind:

First, the stem of a third declension noun is usually the form that appears in the genitive singular minus the -ος ending.

Second, if a masculine or feminine stem ends in anything other than -ν, -ρ, -σ or -οντ, the nominative ends in -ς or the consonants formed by the stops (π, τ, κ) and -ς (as we saw with the addition of -σ- in the future and aorist tenses). Thus, a noun such as σαρκός (fem. gen. 'of flesh') has as its stem σαρκ- and as its nominative form σαρξ, the κ and σ combining to form ξ.

Third, stems ending in -ν, -ρ, -σ or -οντ do not take the -ς, but rather lengthen the last vowel of the stem: α and ε go to η and ο goes to ω. (All other vowels undergo no change since they can be either long or short in themselves.) Also, because Greek words cannot end in τ, this consonant drops out in the nominative. Here are some examples of this third point:

stem	δαιμον-	Nom.	δαίμων	'demon'
stem	σωτηρ-	Nom.	σωτήρ	'savior'
stem	ἄρχοντ-	Nom.	ἄρχων	'ruler'

In the chart below are examples of the last two points given above. The first example illustrates the second point concerning consonantal stems ending in a stop consonant. The second example is that of a dental base. Notice that the dental consonant (τ) drops out. The third example illustrates the third point above.

Table 2: Consonantal Stem Third Declension Nouns

	‘flesh’	‘grace’	‘ruler’
	Singular		
Nom.	ἡ σὰρξ	ἡ χάρις	ὁ ἄρχων
Gen.	τῆς σαρκός	τῆς χάριτος	τοῦ ἄρχοντος
Dat.	τῇ σαρκί	τῇ χάριτι	τῷ ἄρχοντι
Acc.	τὴν σάρκα	τὴν χάριτα	τὸν ἄρχοντα
	Plural		
Nom.	αἱ σάρκες	αἱ χάριτες	οἱ ἄρχοντες
Gen.	τῶν σαρκῶν	τῶν χαρίτων	τῶν ἀρχόντων
Dat.	ταῖς σαρκί(ν)	ταῖς χάρισι(ν)	τοῖς ἀρχουσι(ν)
Acc.	τὰς σάρκας	τὰς χάριτας	τοὺς ἄρχοντας

Vowel stems

When the stem ends in a vowel, it becomes even more difficult to perceive the “ideal” forms for the third declension endings. It is probably better to look at some examples of common types of vowel stem nouns and to make observations about their endings and the other third declension nouns. The examples are given on the next page.

The endings of these nouns can be accounted for by various vowel contractions that result from the combination of the vowel at the end of the stem and the vowel of the “ideal” ending. The first example, βασιλεύς, -εως, represents a group of nouns that are always masculine. Whenever a third declension ending that begins with a vowel (all do except the nominative and vocative singular and the dative plural) attaches to the stem of this type of noun (βασιλευ-), the υ drops out. And when ε remaining at the end of the stem combines with some of the vowel endings, various changes occur: ε + -ος (gen. sing.) → ως and ε + -ες (nom. pl.) → εις.

The next example, πόλις, typifies a very common group of third declension nouns. The bases of these nouns change their final vowel before all the endings except nominative, accusative, and vocative singular to ε. Further, when this ε combines with -ες of the nominative plural, a contraction like

the one seen in the previous group, occurs: ε + -ες (nom. pl.) → εις. Notice that the accusative singular has the -ν ending.

The third example represents a group of nouns that originally had bases ending in εσ. Because Greek consistently dropped a σ between vowels (at least at an earlier stage in the language), many vowel combinations resulted. One of these survived, the dative singular form (ἔθνεσ+ι → ἔθνει), but most combinations were contracted (ε + ο → ου, ε + α → η).

Table 3: Vowel Stem Third Declension Nouns

	'king'	'city'	'nation'
		Singular	
Nom.	ὁ βασιλεύς	ἡ πόλις	τὸ ἔθνος
Gen.	τοῦ βασιλέως	τῆς πόλεως	τοῦ ἔθνους
Dat.	τῷ βασιλεῖ	τῇ πόλει	τῷ ἔθνει
Acc.	τὸν βασιλέα	τὴν πόλιν	τὸ ἔθνος
Voc.	βασιλεῦ	πόλι	ἔθνος
		Plural	
Nom.	οἱ βασιλεῖς	αἱ πόλεις	τὰ ἔθνη
Gen.	τῶν βασιλέων	τῶν πόλεων	τῶν ἔθνῶν
Dat.	τοῖς βασιλεῦσι(ν)	ταῖς πόλεσι(ν)	τοῖς ἔθνεσι(ν)
Acc.	τούς βασιλεῖς	τὰς πόλεις	τὰ ἔθνη

The last two nouns are called *syncopated nouns* because they lose the last vowel of their stem in some cases (genitive and dative singular and dative plural). Further, syncopated nouns have the irregular -ασι ending for the dative plural. Finally, ἀνὴρ rates as an exceptionally irregular syncopated noun in that it loses the ε in all cases except the nominative and vocative singular and *adds* δ in the other cases.

Table 4: Syncopated Third Declension Nouns

	'father'	'man'
	Singular	
Nom.	ὁ πατήρ	ὁ ἀνὴρ
Gen.	τοῦ πατρός	τοῦ ἀνδρός
Dat.	τῷ πατρί	τῷ ἀνδρί
Acc.	τὸν πατέρα	τὸν ἄνδρα
Voc.	πάτερ	ἄνερ
	Plural	
Nom.	οἱ πατέρες	οἱ ἄνδρες
Gen.	τῶν πατέρων	τῶν ἀνδρῶν
Dat.	τοῖς πατράσι(ν)	τοῖς ἀνδράσι(ν)
Acc.	τούς πατέρας	τούς ἄνδρας
Voc.	πατέρες	ἄνδρες

You should not be overwhelmed by all the variation in the third declension nouns. Again, you are not expected to retrace the fine changes that have yielded this variety in form. Regardless of all the variation, you should be able to recognize the case of a third declension noun in the text of the Greek Testament by consulting the "ideal" endings. Once you are able to recognize the third declension nouns, you have mastered the noun system in Greek: there are no more declensions to learn.

EXERCISE

Search through the first two chapters of Paul's Epistle to the Ephesians for examples of third declension nouns. You should now be able to identify the grammatical function of every noun in these chapters, so feel free to "wander" about in the text looking at the nouns of the other declensions. Translate some of the verses if you can.

VOCABULARY LIST #10

τὸ αἷμα, τοῦ αἵματος	blood
ὁ αἰών, τοῦ αἰῶνος	age
ἡ ἀνάστασις, τῆς ἀναστάσεως	resurrection
ὁ ἀνὴρ, τοῦ ἀνδρός	man, husband
ὁ ἀρχιερεὺς τοῦ ἀρχιερέως	high priest
ὁ ἄρχων, τοῦ ἄρχοντος	ruler
ὁ βασιλεὺς τοῦ βασιλέως	king
ὁ γραμματεὺς τοῦ γραμματέως	scribe
ἡ γυνή, τῆς γυναικός	woman, wife
ἡ δύναμις, τῆς δυνάμεως	power
τὸ ἔθνος, τοῦ ἔθνους	nation
ἡ ἐλπίς, τῆς ἐλπίδος	hope
τὸ ἔτος, τοῦ ἔτους	year
τὸ θέλημα, τοῦ θελήματος	will
ἡ θλίψις, τῆς θλίψεως	affliction
ὁ ἱερεὺς τοῦ ἱερέως	priest
ἡ κρίσις, τῆς κρίσεως	judgment
τὸ μέλος, τοῦ μέλους	member
τὸ μέρος, τοῦ μέρους	part
ὁ μάρτυς, τοῦ μάρτυρος	witness
ἡ μήτηρ, τῆς μητρός	mother
ἡ νύξ, τῆς νυκτός	night
τὸ ὄνομα, τοῦ ὀνόματος	name
τὸ ὄρος, τοῦ ὄρους	mountain
τὸ οὖς, τοῦ ὠτός	ear
ὁ πατήρ, τοῦ πατρός	father
ἡ πίστις, τῆς πίστεως	faith
τὸ πλῆθος, τοῦ πλήθους	multitude
τὸ πνεῦμα, τοῦ πνεύματος	spirit
ἡ πόλις, τῆς πόλεως	city
ὁ πούς, τοῦ ποδός	foot
τὸ πῦρ, τοῦ πυρός	fire
τὸ ῥῆμα, τοῦ ῥήματος	word, saying, thing
ἡ σὰρξ, τῆς σαρκός	flesh

τὸ σκότος, τοῦ σκότους	darkness
τὸ σπέρμα, τοῦ σπέρματος	seed
τὸ στόμα, τοῦ στόματος	mouth
ἡ συνείδησις, τῆς συνειδήσεως	conscience
τὸ σῶμα, τοῦ σώματος	body
τὸ τέλος, τοῦ τέλους	end
τὸ ὕδωρ, τοῦ ὕδατος	water
τὸ φῶς, τοῦ φωτός	light
ἡ χάρις, τῆς χάριτος	grace, favor
ἡ χεῖρ, τῆς χειρός	hand

Chapter Twelve

PARTICIPLES

Greek is said to be a participle-loving language, i.e., it makes frequent use of the forms we will study in this chapter: those of the participle. A participle is the adjective form of a verb. It is not simply an adjective derived from a verb, but a verb form that functions as an adjective. Because it is in fact a verb, the participle can have tense and voice, has a subject, and can take objects as normal verbs do. Because it actually functions as an adjective, it declines according to gender, number, and case as other adjectives do.

English also has participles, but it does not make use of them to the extent that we will see in the Greek New Testament. There are two major participle “tenses” in English: present (e.g., building) and past (e.g., built). These are used in a number of ways to modify other words in a sentence. Some of these ways are similar to the ways that Greek participles function, but Greek allows more flexibility with its participles, as we shall see below.

In Greek there are primarily four tenses in the participle: present, future, aorist, and perfect. Each of these participle tenses is formed from its respective tense stem. Thus, the present participle is formed from the present stem, the aorist from the aorist stem, the future from the future stem, and the perfect from the perfect stem. (We will not be learning the perfect participle in this chapter.)

As mentioned above, participles have voice, so we can expect to find active, middle, and passive participles in Greek. The active participles, at least the present and aorist ones (not the perfect ones), have bases that end in $-\nu\tau-$. This means that their forms decline like the third declension noun $\acute{\alpha}\rho\chi\omega\nu$, $\acute{\alpha}\rho\chi\omicron\nu\tau\omicron\varsigma$. But this is true only of the masculine and neuter participles. The feminine participles have a somewhat different base and decline like a mixed-type first declension noun, e.g., $\delta\acute{o}\xi\alpha$, $\delta\acute{o}\xi\eta\varsigma$.

For a present and future participle, the base is composed of the present or future tense stem + $-\omicron\nu\tau-$; for an aorist participle, the base consists of the aorist stem + $-\alpha\nu\tau-$ or $-\omicron\nu\tau-$. What determines whether $-\alpha\nu\tau-$ or $-\omicron\nu\tau-$ is used is

whether the aorist is first or second. The first has the customary α , the second has the usual \omicron . To this base are attached the third declension endings and thus the masculine and neuter participles are produced. The feminine forms are built upon a base that consists of the tense stem and either $-\omicron\sigma-$ for the present, future, and second aorist participles or $-\alpha\sigma-$ for the first aorist participles. The endings of the feminine participle are those of the first declension mixed-type, i.e., with η in the genitive and dative singular and α elsewhere.

In the charts below the present, future, and aorist participle forms of λύω are given. The present stem is λυ-, the future is λυσ-, and the aorist is λυσ-α-. Since λύω does not have a second aorist form the verb λαμβάνω, with its second aorist stem λαβ-, is presented as an example of a second aorist participle. Also included are the participle forms for εἰμί.

Table 1: Present Active Participle of λύω (stem: λυ-)

‘releasing’			
Singular			
	Masculine	Feminine	Neuter
Nom.	λύων	λύουσα	λύον
Gen.	λύοντος	λυούσης	λύοντος
Dat.	λύοντι	λυούση	λύοντι
Acc.	λύοντα	λύουσαν	λύον
Plural			
Nom.	λύοντες	λύουσαι	λύοντα
Gen.	λύόντων	λυουσῶν	λύόντων
Dat.	λύουσι(ν)	λυούσαις	λύουσι(ν)
Acc.	λύοντας	λυούσας	λύοντα

Table 2: Future Active Participle of λύω (stem: λυ-)

'being about to release'

Singular			
	Masculine	Feminine	Neuter
Nom.	λύσων	λύσουσα	λύσον
Gen.	λύσοντος	λυσοῦσης	λύσοντος
Dat.	λύσοντι	λυσοῦση	λύσοντι
Acc.	λύσοντα	λύσουσαν	λύσον
Plural			
Nom.	λύσοντες	λύσουσαι	λύσοντα
Gen.	λυσόντων	λυσουσῶν	λυσόντων
Dat.	λύσουσι(ν)	λυσοῦσαις	λύσουσι(ν)
Acc.	λύσοντας	λυσοῦσας	λύσοντα

Table 3: First Aorist Active Participle of λύω (stem: λυσ-α-)

'having released'

Singular			
	Masculine	Feminine	Neuter
Nom.	λύσας	λύσασα	λύσαν
Gen.	λύσαντος	λυσάσης	λύσαντος
Dat.	λύσαντι	λυσάση	λύσαντι
Acc.	λύσαντα	λύσασαν	λύσαν
Plural			
Nom.	λύσαντες	λύσασαι	λύσαντα
Gen.	λυσάντων	λυσασῶν	λυσάντων
Dat.	λύσασι(ν)	λυσάσαις	λύσασι(ν)
Acc.	λύσαντας	λυσάσας	λύσαντα

Table 4: Second Aorist Active Participle of λαμβάνω (stem: λαβ-)

‘having received’			
Singular			
	Masculine	Feminine	Neuter
Nom.	λαβῶν	λαβοῦσα	λαβόν
Gen.	λαβόντος	λαβούσης	λαβόντος
Dat.	λαβόντι	λαβούση	λαβόντι
Acc.	λαβόντα	λαβοῦσαν	λαβόν
Plural			
Nom.	λαβόντες	λαβοῦσαι	λαβόντα
Gen.	λαβόντων	λαβουσῶν	λαβόντων
Dat.	λαβοῦσι(ν)	λαβούσαις	λαβοῦσι(ν)
Acc.	λαβόντας	λαβούσας	λαβόντα

Table 5: Present Participle of εἶμί (stem: ὄντ-)

‘being’			
Singular			
	Masculine	Feminine	Neuter
Nom.	ῶν	οῦσα	ὄν
Gen.	όντος	ούσης	όντος
Dat.	όντι	ούση	όντι
Acc.	όντα	οῦσαν	ὄν
Plural			
Nom.	όντες	οῦσαι	όντα
Gen.	όντων	ουσῶν	όντων
Dat.	ούσι(ν)	ούσαις	ούσι(ν)
Acc.	όντας	ούσας	όντα

The middle (and, in the present, the passive) participles are formed by adding the adjective ending -ομενος, -η, -ον to the present, future, and second aorist stems and -αμενος, -η, -ον

to the first aorist stem. These participles take the same endings as first and second declension adjectives in -ος, -η, -ον. Below are the present middle/passive participles of λύω. Only this one tense of the middle/passive participle will be given, since it is easy to go from it to the forms of the other tenses.

Table 6: Present Middle/Passive Participle of λύω (stem: λυ-)

‘releasing’			
Singular			
	Masculine	Feminine	Neuter
Nom.	λυόμενος	λυομένη	λυόμενον
Gen.	λυομένου	λυομένης	λυομένου
Dat.	λυομένω	λυομένη	λυομένω
Acc.	λυόμενον	λυομένην	λυόμενον
Plural			
Nom.	λυόμενοι	λυόμεναι	λυόμενα
Gen.	λυομένων	λυομένων	λυομένων
Dat.	λυομένοις	λυομέναις	λυομένοις
Acc.	λυομένους	λυομένας	λυόμενα

THE USES OF THE PARTICIPLE

Since participles share some of the features of both verbs and adjectives, it is somewhat difficult to precisely categorize their uses. Various scholars have assigned different sets of labels to the uses of the participle and considerable disagreement exists among them on which set is best, but a greater number agree on labeling the three uses as: attributive, circumstantial, and supplementary. We will examine each of these below with examples from the Greek New Testament.

The *attributive* participle suggests the adjectival function of the participle. The attributive participle modifies a noun and most frequently follows an article, as attributive adjectives do. Examples of the attributive participle are: ὁ λεγόμενος Χριστός ‘the One called Christ’ (Matt. 1:16); τὸ

ὕδωρ τὸ ζῶν ‘the living water’ (ζῶν being the participle; John 4:11); τοῦ φαινομένου ἀστέρος ‘the appearing star’ (Matt. 2:7). Like attributive adjectives, the attributive participle can occur without a noun; in such cases the gender of the article will determine what the implied noun should be. For example: ὁ ἐρχόμενος ‘the Coming One’ (Matt. 11:3). In a few cases the attributive participle does not have an article as in: χαλκὸς ἤχων ἢ κύμβαλον ἀλαλάζον ‘sounding brass or a clanging cymbal’ (1 Cor. 13:1), ἤχων and ἀλαλάζον being present participles. Generally, however, anarthrous (without an article) participles are either circumstantial or supplementary.

The *circumstantial* participle has a somewhat broad range of meanings. How one interprets the precise meaning depends entirely upon the context, and sometimes there can be considerable controversy on the exact meaning. It modifies a noun or pronoun and expresses the circumstance under which the action or state in the sentence occurs. Frequently, it should be translated as a subordinate clause in English, though this is not always the case. Below is a list of examples of the circumstantial participle expressing various meanings (from Robertson and Davis, *A New Short Grammar of the Greek Testament*):

temporal:	ἐλθὼν ἐκεῖνος ἐλέγξει (John 16:8) ‘coming He will convict’
manner:	ἀπῆλθεν λυπούμενος (Matt. 19:22) ‘he went away grieved’
means:	τίς μεριμνῶν δύναται (Matt. 6:27) ‘who by being anxious is able’
cause:	εὐχαριστοῦμεν ἀκούσαντες (Col. 1:4) ‘we give thanks because we have heard’
occasion:	ἐπλήσθησαν ἀκούοντες (Luke 4:28) ‘they were filled with anger hearing’
purpose:	ἐληλύθει προσκυνήσων (Acts 8:27) ‘he had come to worship’
condition:	πῶς ἐκφευξόμεθα ἀμελήσαντες (Heb. 2:3) ‘how shall we escape if we neglect’
concession:	πονηροὶ ὄντες οἴδατε (Matt. 7:11) ‘though being evil, you know’

A special use of the circumstantial participle is the *genitive absolute*. It is called ‘absolute’ because it does not agree or

refer to anything in the main clause to which it is attached. Compare the two English sentences below:

Turning to the map, the mayor explained the plan.
The people turning to the map, the mayor explained the plan.

In the first sentence the participial phrase modifies the subject of the main clause ("the mayor") by telling us what he did just prior to his explanation. In the second sentence the participial phrase has its own subject ("the people") and therefore does not refer to anything in the main clause. It still does, however, tell us the occasion at which the action of the main clause took place, as does the first sentence. Because it is syntactically independent, it is said to be absolute in grammar. In Greek, when an absolute meaning is desired, the genitive participle is used. The subject of the genitive absolute phrase will be in the genitive case and the participle will agree in number (and case) with it. Because it is a circumstantial participial phrase, the genitive absolute can modify the main clause in the same ways listed above. Below are a few examples of the genitive absolute construction:

Γενομένης δὲ ἡμέρας ἦν ταραχος οὐκ ὀλίγος (Acts 12:18)
'day having come, there was no small disturbance'
ἔρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι οὐκ ἐπένευσεν, (Acts 18:20)
'*though* they asked him to remain for a longer time, he did not consent'

The third use of the participle is called the *supplementary* participle. This use is not nearly as common as the other two. It completes, or supplements, the meaning of a verb, which, without it, would not be clear in meaning. In English we use participles in this way as well, e.g., "I stopped studying at 10 o'clock." In the Greek testament we have a similar example: οὐκ ἐπαύοντο διδάσκοντες 'they did not cease teaching' (Acts 5:42). Probably the most frequent use of the supplementary participle is in the *periphrastic tenses*. These are tenses made up of more than one verb word (cf. English 'was walking'). For example, you will often find the imperfect form of εἶμί followed by a participle. This is an extended way of expressing a past durative action. The supplementary

participle will follow other less frequent forms of εἶμί as well as other verbs to form these periphrastic tenses.

Because participles are formed from verbs they frequently display the features of verbs. Specifically, they can be made negative, they can take objects, and they occur in various tenses. Generally when a participle is made negative in the Greek Testament, it is done so by the negative μή. Thus, ὁ μὴ ἐργαζόμενος means 'the one not working' or 'he who does not work.' In some few instances in the New Testament the participle is negated by οὐ/οὐκ/οὐχ, the negative normally used for the main verb in a sentence. This occurs either when very strong negation is intended or when a contrast is being made between it and some other negated participle (with μή).

The participle will often occur with its own objects (accusative and/or dative) and adverbial modification. This is especially true of the circumstantial participle, but it is also common with the attributive participle. Cf. παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς, 'taking soldiers and centurions, he ran down upon them' (Acts 21:32); ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῆ διδάσκων, 'the one teaching all men everywhere against the people and the law and this place' (Acts 21:28). This latter example is an attributive participle used as a noun with extensive information attached to the participle. Normally it would be translated as a separate clause: 'he who teaches . . .'

We have learned the forms of three tenses of the participle: present, future, and aorist. In order to understand the meanings of these participle tenses, we must first understand something about the meaning of these tenses in the non-indicative moods. This is the subject taken up in the section following the exercise below.

EXERCISE

Turn to Paul's Epistle to the Ephesians, an epistle rich in participles, and find as many participle forms as you can in chapters one and two. Try not only to recognize the forms but also to determine the use of each instance: attributive, circumstantial, and supplementary. There are at least 30 participles in these two chapters.

ASPECT AND TENSE (3)

In the previous discussions on aspect and tense we examined how aspect meaning blends with time meaning in some of the tenses of the indicative mood, specifically, in the present, imperfect, and aorist. To recapitulate: the present has present time and durative aspect meaning, the imperfect has past time and durative aspect meaning, and the aorist has past time and punctiliar aspect meaning. Thus, each tense in the indicative has both a time meaning as well as an aspect meaning. We will find this to be true of the remaining tenses of the indicative not yet learned: the perfect, the pluperfect, and the future perfect.

But this combination of meanings occurs only in the indicative tenses. Once we get outside of the indicative system, verb forms have only aspect meaning and, for the most part, **no time meaning**. Thus, in the subjunctive, optative, and imperative moods (to be learned later), the various tenses found there have aspectual meaning only, not time meaning. The same is true with the non-finite verb forms of the indicative mood, i.e., with the indicative infinitives and participles: these verb forms do not have time meaning as much as they have aspect meaning. The chart below summarizes these comments:

Table 7: The Greek Verbal System

	+ TIME			- TIME	
	INDICATIVE				SUBJ. IMPV. OPT.
	PAST	PRESENT	FUTURE	INFIN. & PARTIC.	
Durative	Imperfect	Present	Future Periphrastic	Present	Present
Punctiliar	Aorist	—	Future	Aorist Future	Aorist
Perfective	Pluperfect	Perfect	Future Perfect	Perfect	Perfect

The primary meaning of the tenses outside of the indicative is aspectual, not temporal. Thus, the present participle and infinitive view an action as durative as opposed to the aorist participle and infinitive which view an action as punctiliar. This is not to say, however, that a temporal meaning cannot be derived from these aspectual meanings. Frequently, for example, the only way to understand the punctiliar meaning of the aorist participle is to understand it as occurring prior to the action of the main verb it modifies. For this reason many times the aorist participle is correctly translated by the English perfect participle ('having done'). Likewise, the implication of the durative aspect of a present participle is action concurrent with the action of the main verb. But notice that this concurrency is not necessarily in the present time; the time of the concurrency depends on the tense of the main verb. If the main verb is a past time verb, the concurrency is past time; for a future main verb, the concurrency is future; and so on.

The future participle and infinitive are somewhat different in this regard from the present and aorist participles and infinitives. While usually punctiliar in aspect, these future forms also have a temporal relational meaning, i.e., they also carry with them the meaning of time, but only in relation to the time of the main verb, not time in an absolute sense. Thus, a future participle or infinitive refers to an action that is future with respect to the main verb, but if the main verb is a past time verb (aorist or imperfect), that relative future may still be past relative to the moment of speaking or writing. An example of this is in Acts 8:27: ἐληλύθει προσκυνήσων 'who had come to worship.' The participle here is future and the main verb is pluperfect; thus, the main verb refers to an action prior to the time of the incidents related, which, in turn, are prior to the moment of writing, the time when Luke wrote this section of Acts. The future participle refers to an action that *was to* occur after the time of the action represented by the pluperfect verb: the eunuch had come, and his coming was with the view that latter to his coming he would worship in Jerusalem. Thus, the future participle here relates an action future to the time of the main verb, but still past in relation to the time of Luke's writing.

VOCABULARY LIST #11

ἡ ἀκοή, τῆς ἀκοῆς	hearing, report
ὁ ἀμπελών, τοῦ ἀμπελώνος	vineyard
ἀνάγω, ἀνήγαγον	I lead up
ἄπιστος, -ον	unfaithful, unbelieving
ἡ ἀσθένεια, τῆς ἀσθενείας	weakness, infirmity
ὁ ἀστήρ, τοῦ ἀστέρος	star
αὐξάνω, ἠύξησα	I cause to grow, I increase
ἡ γνῶσις, τῆς γνώσεως	knowledge
δέκα	ten
τὸ δένδρον, τοῦ δένδρου	tree
δέομαι	I petition
διότι	because
δοκιμάζω	I approve, I test
ἡ εἰκών, τῆς εἰκόνης	image
ἐκλεκτός, -ή, -όν	chosen, elect
τὸ ἔλεος, τοῦ ἐλέους,	mercy
ἐλεύθερος, -α, -ον	free
ἔνεκα <i>or</i> ἔνεκεν + <i>gen.</i>	on account of
ἡ ἐπιστολή, τῆς ἐπιστολῆς	letter, epistle
τὸ ζῶον, τοῦ ζώου	living creature, animal
θεάομαι	I behold
ἡ θυγάτηρ, τῆς θυγατρὸς	daughter
τὸ θυσιαστήριον, τοῦ θυσιαστηρίου	altar
καθαρός, -ά, -όν	clean
καθεύδω	I sleep
τὸ κρίμα, τοῦ κρίματος	judgment
κωλύω	I forbid, I hinder
λευκός, -ή, -όν	white
μιμνήσκομαι	I remember
νέος, -α, -ον	new, young
ἡ νεφέλη, τῆς νεφέλης	cloud

ὁ νοῦς, τοῦ νοός	mind
οὗ	where
ὁ, ἡ παῖς, τοῦ, τῆς παιδός	child, servant
ἡ παρουσία, τῆς παρουσίας	presence, coming
πέραν + <i>gen.</i>	beyond
περιβάλλω, περιέβαλον	I put around, I clothe
περισσός, -ή, -όν	abundant, excessive
πνευματικός, -ή, -όν	spiritual
ἡ πορνεία, τῆς πορνείας	fornication
τὸ σκεῦος, τοῦ σκεύους	vessel
ὁ σωτήρ, τοῦ σωτήρος	savior
χαρίζομαι	I freely give

Chapter Thirteen

SUBJUNCTIVE MOOD

Up until this chapter we have examined the indicative mood of the $-ω$ verbs. Though our examination of the indicative has not been exhaustive—we still lack a few tenses and other types of verbs, i.e., contract and $-μι$ verbs—we should turn our attention to the subjunctive mood. Because of its high frequency of occurrence in the Greek Testament (about once every four verses), we should no longer delay our learning of this very important use of the Greek verb.

Actually, the forms of the subjunctive mood are very easy to master. There are three subjunctive tenses, the present, aorist, and perfect. (We will not discuss the perfect subjunctive in this chapter.) The subjunctive always employs primary endings. Thus, we will find that in the subjunctive the aorist has primary endings, unlike the secondary endings we find in the aorist indicative. The subjunctive endings differ from the present tense only by virtue of the fact that the thematic vowel is lengthened; thus, $ο \rightarrow ω$ and $ε \rightarrow η$. These endings are then added to either the present or aorist stem. The chart below contains the subjunctive endings.

Table 1: Subjunctive Endings of $-ω$ Verbs

Person	Active Voice	
	Singular	Plural
1 st	-ω	-ωμεν
2 nd	-ης	-ητε
3 rd	-η	-ωσι(ν)
Middle/Passive Voice		
1 st	-ωμαι	-ώμεθα
2 nd	-η	-ησθε
3 rd	-ηται	-ωνται

The middle forms above also apply to the present passive subjunctive since in the present tense the middle and passive

use the same set of endings. The aorist passive subjunctive does not use the same endings as the middle. Instead it uses the active forms (yes, active endings for passive verbs), but they are attached to the aorist passive stem, a principal part of the verb that we have not studied yet, so we will not learn the aorist passive subjunctive in this lesson.

Let us now examine some sample subjunctive forms. Below are the paradigms for the present and first aorist subjunctive forms of λύω, the second aorist subjunctive forms of λαμβάνω, and the present subjunctive forms of εἰμί. Notice that the subjunctive forms of εἰμί are simply the subjunctive endings with some minor accenting differences.

Table 2: Present Subjunctive of λύω (stem: λυ-)

Active Voice		
Person	Singular	Plural
1 st	λύω	λύωμεν
2 nd	λύης	λύητε
3 rd	λύη	λύωσι(ν)
Middle/Passive Voice		
Person	Singular	Plural
1 st	λύωμαι	λυώμεθα
2 nd	λύη	λύησθε
3 rd	λύηται	λύωνται

Table 3: First Aorist Subjunctive of λύω (stem: λυ-σ-)

Active Voice		
Person	Singular	Plural
1 st	λύσω	λύσωμεν
2 nd	λύσης	λύσητε
3 rd	λύση	λύσωσι(ν)

Middle Voice		
Person	Singular	Plural
1 st	λύσωμαι	λυσώμεθα
2 nd	λύση	λύσησθε
3 rd	λύσηται	λύσωνται

Table 4: Second Aorist Subjunctive of λαμβάνω (stem: λαβ-)

Active Voice		
Person	Singular	Plural
1 st	λάβω	λάβωμεν
2 nd	λάβης	λάβητε
3 rd	λάβη	λάβωσι(ν)

Middle Voice		
Person	Singular	Plural
1 st	λάβωμαι	λαβώμεθα
2 nd	λάβη	λάβησθε
3 rd	λάβηται	λάβωνται

Table 5: Present Subjunctive of εἰμί

Person	Singular	Plural
1 st	ᾶ	ᾶμεν
2 nd	ᾶς	ᾶτε
3 rd	ᾶ	ᾶσι(ν)

THE MEANING OF THE SUBJUNCTIVE MOOD

As was mentioned in the chapter on the present tense, verb mood reflects an attitude on the speaker's part about what he or she is saying. The indicative mood is somewhat neutral in speaker attitude or mood; it affirms (or disaffirms if negative) the notion of the sentence. The subjunctive mood implies that there is some contingency in the meaning of the clause employing it. Thus, many grammarians find in instances of the subjunctive one of three main meanings:

futuristic, volitive, and deliberative. The *futuristic subjunctive* has future meaning and therefore competes with the simple future tense as in Hebrews 8:3: ὁ προσενέγκη 'which He may offer.' This use of the subjunctive has almost a purpose meaning frequently.

The *volitive subjunctive* has the form of a command or, when made negative by μή, of a prohibition. In the Greek Testament most examples of the volitive subjunctive are prohibitive, i.e., they employ the negative. For example, μή νομίσητε 'do not think' (Matt. 5:17); μή τις δόξη 'let no one think' (2 Cor. 11:16); μή σχίσωμεν 'let us not tear' (John 19:24). Notice that the preceding examples demonstrate that the volitive subjunctive can occur in the first, second, or third person. This is unlike English which limits commands to the second person. In Greek a command or prohibition can be first, second, or third person. When we translate these forms into English, we must make some adjustment to capture the meaning, especially with the first and third persons. Generally, the auxiliary verb "let" is employed as the examples above show. The use of the volitive subjunctive in the first person has a special name of its own, which you may encounter in other grammar books. It is sometimes referred to as the *hortative subjunctive*.

The *deliberative subjunctive* expresses some deliberation usually on the part of the speaker(s), and therefore is for the most part limited to the first person. Examples of the deliberative subjunctive are: δῶμεν ἢ μή δῶμεν 'shall we give or shall we not give' (Mark 12:14); τί φάγωμεν; 'What shall we eat?' (Matt. 6:31). Deliberation is usually expressed in English by a first person question introduced by "shall" as the examples indicate.

Most of the examples above are instances of main clauses which employ subjunctive verbs as their main verb. These are actually limited uses of the subjunctive since the subjunctive is used primarily in subordinate clauses, which modify main clauses. In the next section we will take a look at subordinate clauses in general including those that have subjunctive verbs in them.

ADVERBIAL CLAUSES

We have seen that circumstantial participles can modify the main clause of a sentence giving to it one of various adverbial meanings. The infinitive can also lend adverbial meaning to a main clause, though with a much smaller range of meanings possible than those found with the circumstantial participle. Many of the adverbial clauses we see in a standard English translation of the New Testament are actually participial and infinitive phrases in the Greek text, so this source of adverbial modification is not to be discounted. But there is also a substantial use of adverbial clauses in the Greek as well. Let us examine these at this time.

A subordinate clause can modify the main clause of a sentence by giving to it additional adverbial meaning. Most commonly adverbial clauses give the time, purpose, result, or condition of the main clause. Greek has a very extensive repertoire of adverbial clauses and unfortunately some are very infrequent, so we can look at only the major structures for each type of adverbial meaning listed above. Each structure discussed below is introduced by a subordinate conjunction and has a particular type of verb following. These elements should be carefully studied.

Temporal Clauses

Temporal clauses tell when the action of the main clause takes place. The two main conjunctions found in the temporal clauses of the Greek Testament are ὅτε and ὅταν. Both of these express the notion of either 'when' or 'while' depending on whether the tense of the verb in the temporal clause is punctiliar or durative. Ὅτε is used with indicative mood verbs, in most cases the past indicative tenses (imperfect or aorist). Generally the action of the temporal clause introduced by ὅτε is definite, i.e., it refers to something that actually did happen. Ὅταν, on the other hand, is most frequently used with the subjunctive tenses and usually refers to an indefinite action. The examples below illustrate these uses:

Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου
'when He entered into a house from the crowd'
(Mark 7:17)

ὅταν συνέρχησθε

'whenever you come together' (1 Cor. 14:26)

Another fairly common conjunction meaning 'while' or 'when' is ὡς. It is followed by either the indicative or subjunctive.

Two conjunctions are used in the New Testament for the notion 'until': ἕως and ἄχρι. With both of these the aorist indicative is usually used for past events, the present indicative for present events, and the subjunctive for future events.

Purpose Clauses

Purpose clauses tell us the purpose for the action of the main clause. Frequently they are translated as 'in order that' or simply 'that' in English. The most common purpose conjunction in Greek is ἵνα and in the majority of cases the subjunctive follows, though there are a handful of ἵνα clauses with the indicative. A good example of this type of purpose clause occurs in Ephesians 3:18: ἵνα ἐξισχύσητε καταλαβέσθαι 'that you may be strong to apprehend.' Notice that there is also an infinitive (aorist) in this purpose clause that complements the meaning of the subjunctive verb.

Another conjunction that introduces purpose clauses, though much less frequently than ἵνα, is ὅπως. It almost always takes the subjunctive mood as in ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ 'that I also, coming, may worship Him' (Matt. 2:8). This example also gives us an instance of the circumstantial participle modifying the subjunctive verb.

Result Clauses

Result clauses relate what follows as the result of the action of the main verb. Most instances of result in the Greek Testament are expressed by ὥστε and the infinitive, but a very few examples of the classical Greek construction of ὥστε and the indicative survive. For example, ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει 'so that even Barnabas was led away together with them in their hypocrisy' (Gal. 2:13).

Conditional Clauses

By far the most complex adverbial clauses in Greek are the conditional clauses. There are four shades of meaning associated with the Greek conditionals, and each is defined by the introductory conjunction and the grammatical forms following. We will examine only the three most commonly found in the New Testament since the fourth type relies on the optative, a topic we will cover later.

When we speak of conditions, we must distinguish between the two clauses involved. The "if-clause," that which states the condition constraining the fulfillment of the main clause, is generally referred to as the *protasis* and the main clause, what occurs if the condition in the *protasis* is fulfilled, is usually called the *apodosis*. In the classification of the types of conditionals below, the conjunction and verb of the *protasis* appear before the comma, the verb of the *apodosis* after it.

εἰ + any indicative tense, any indicative tense

The truth of the condition is assumed to be true. E.g., εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, 'if I by Beelzebub cast out the demons' (Matt. 12:27). Here the Lord assumes as true, for the sake of the argument, the charge of the Pharisees. (Robertson's "first-class conditional")

εἰ + past indicative tenses, past indicative tenses

The condition is assumed to be untrue; it is a hypothetical or unreal case. Frequently the *apodosis* has the particle ἄν to further strengthen the hypothetical nature of the condition. E.g., εἰ ἦν προφήτης, ἐγίνωσκεν ἄν 'if he were the Prophet, he would know' (Luke 7:39). The Pharisee Simon assumes that Jesus is *not* the Prophet and that He does *not* know the real situation. (Robertson's "second-class conditional")

ἐάν or εἰ + subjunctive, future or present indicative or the imperative

The condition is doubtful but there is the possibility that it will be fulfilled. E.g., ἐάν ἢ ἐξ ἀνθρώπων ἢ βουλή αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται, 'if this counsel or this work is of men, it will be dissolved' (Acts 5:38), where Gamaliel expresses some doubt about the human source of the apostles' work but also admits that possibility. (Robertson's "third-class conditional")

You will sometimes find that the conditionals are "mixed" in the text of the Greek Testament. In other words, sometimes the protasis expresses a first-class conditional and the apodosis a third-class. This occurs when a switch is made—mid-sentence—by the writer in his assumptions about the condition.

The picture presented here of the adverbial clauses in Greek is by no means exhaustive, but the common structures are given. You should remember that what appears as a subordinate adverbial clause in an English translation frequently appears as a participial, infinitival, or even prepositional phrase in the Greek text. Do not be "boxed-in" by notions from the grammar of English (or some other language) when you approach the grammar of Greek. This is a most miserable malady of the aspiring Greek reader.

EXERCISE

Turn to the Greek text of 1 John, chapters one through three. Find verbs in the subjunctive mood. Look carefully for subordinate conjunctions that are associated with the subjunctive mood. Parse the verb forms giving their tense, voice, person, and number. Look at an English translation of these chapters and see if you can identify which verb form is translating a subjunctive. Study the translation to understand the meaning conveyed by the subjunctive. There are approximately 33 subjunctive verbs in these three chapters including 5 aorist passive subjunctives with a -θ- before the subjunctive (active) endings. These should still be identified for the purpose of this exercise.

VOCABULARY LIST #12

ἡ αἰτία, τῆς αἰτίας	cause, charge
ἡ ἀκροβυστία, τῆς ἀκροβυστίας	uncircumcision
ἄν	<i>untranslatable;</i> <i>makes a statement</i> <i>contingent</i>
τὸ ἀργύριον, τοῦ ἀργυρίου	silver
τὸ βάπτισμα, τοῦ βαπτίσματος	baptism
βασιλεύω	I reign
τὸ γένος, τοῦ γένους	race, kind
ὁ γονεύς, τοῦ γονέως	parent
ἡ διδασκαλία, τῆς διδασκαλίας	teaching
ἐάν	if
εἰ	if
ὁ ἑκατοντάρχης <i>or</i> -αρχος, τοῦ ἑκατοντάρχου	centurion
ἐκλέγομαι, ἐξελεξάμην	I choose, I select
ἐπεὶ	when, since
ἡ ἐπίγνωσις, τῆς ἐπιγνώσεως	full knowledge, realization
ἕως	until (conjunction)
ἕως + <i>gen.</i>	until (preposition)
θερίζω	I reap
ἵνα	in order that, that
ὁ ἰχθύς, τοῦ ἰχθύος	fish
καταλείπω, κατέλιπον	I leave
κατεργάζομαι	I work out
ἡ κοιλία, τῆς κοιλίας	belly, womb
λατρεύω	I worship, I serve as a priest
ἡ μετάνοια, τῆς μετανοίας	repentance
μήποτε	lest perhaps
μνημονεύω	I remember
νυνί	now
ὅπως	in order that, that

ὅταν	whenever
τὸ παράπτωμα, τοῦ παραπτώματος	trespass
τὸ πειρασμός, τοῦ πειρασμοῦ	temptation, trial
ἡ πληγή, τῆς πληγῆς	wound, plague
ὁ, τὸ πλοῦτος, τοῦ πλούτου	wealth, riches
στρέφω	I turn
τὸ συνέδριον, τοῦ συνεδρίου	council, Sanhedrin
ὁ τελώνης, τοῦ τελώνου	tax-collector
τεσσεράκοντα (<i>indeclinable</i>)	forty
ὑπακούω	I obey
ὁ χιλιάρχος, τοῦ χιλιάρχου	chiliarch, military captain
ἡ χιλιάς, τῆς χιλιάδος	thousand
ὡσεὶ	as, like, about
ὥστε	so that

Chapter Fourteen

THIRD DECLENSION AND IRREGULAR ADJECTIVES

In chapter six we first examined adjectives. There we learned the most common type of endings, those of the first and second declension adjectives. In this chapter we will conclude our discussion of adjectives by examining adjectives of the third declension and the more common irregular adjectives.

THIRD DECLENSION ADJECTIVES

Third declension adjectives fall into two categories. The first type ends in -ης, -ες and the second ends in -ων, -ον. These adjective types, like first and second declension adjectives with only two terminations, employ the first ending for the masculine and feminine forms and the second for the neuter.

The first type of third declension adjective, ending in -ης, -ες, declines much like the third declension noun ἕθνος. You may want to take a look at the paradigm for that word in chapter eleven. Like ἕθνος, these adjectives have stems ending in -εσ-, which sometimes combine with the case endings of the adjective and apparently disappear. Below is the paradigm for a common third declension adjective in -ης, -ες:

Table 1: Third Declension Adjective in -ης, -ες

		‘true’	
		Singular	
	Masc./Fem.		Neuter
Nom.	ἀληθής		ἀληθές
Gen.	ἀληθοῦς		ἀληθοῦς
Dat.	ἀληθεῖ		ἀληθεῖ
Acc.	ἀληθῆ		ἀληθές
Voc.	ἀληθές		ἀληθές
		Plural	
Nom.	ἀληθεῖς		ἀληθῆ
Gen.	ἀληθῶν		ἀληθῶν
Dat.	ἀληθέσι(ν)		ἀληθέσι(ν)
Acc.	ἀληθεῖς		ἀληθῆ
Voc.	ἀληθεῖς		ἀληθῆ

Though the stem of the adjectives of this type ends in -εσ-, only in the dative plural is this apparent. In every other case the -σ- drops out between vowels and the remaining -ε- combines with the vowel of the attached case ending. Look at the various endings and see if you can find the characteristic signals of the cases. Most of the signals you learned for the third declension nouns can be applied to the third declension adjectives to aid your identifications, but the adjectives differ from the nouns in the masculine/feminine accusative plural. Instead of a different form, the adjective employs the same form as the nominative plural. Thus, the plural third declension adjective is like a neuter noun or adjective in that it uses the same form for both nominative and accusative. (You may have noticed that third declension nouns like πόλις ‘city’ did the same thing.)

The second type of third declension adjective ends in -ων, -ον. These adjectives decline somewhat like the third declension noun δαίμων:

Table 2: Third Declension Adjective in -ων, -ου

‘foolish’		
Singular		
	Masc./Fem.	Neuter
Nom.	ἄφρων	ἄφρον
Gen.	ἄφρονος	ἄφρονος
Dat.	ἄφρονι	ἄφρονι
Acc.	ἄφρονα	ἄφρον
Voc.	ἄφρον	ἄφρον
Plural		
Nom.	ἄφρονες	ἄφρονα
Gen.	ἄφρόνων	ἄφρόνων
Dat.	ἄφροσι(ν)	ἄφροσι(ν)
Acc.	ἄφρονας	ἄφρονα
Voc.	ἄφρονες	ἄφρονα

In the example above the characteristic signals of the third declension are clearly seen. This is because the stem of the adjective is consonantal and the case endings attach without losing any of their vowels to combinations. Notice also that this type of adjective does not employ the same form for the nominative and accusative of the masculine/feminine plural as we saw with the previous type of third declension adjective.

With the acquisition of these two types of adjectives, we are able to account for all the variation in the endings of regular adjectives. (Irregular adjectives will trouble us a little later.) There are other groups of adjectives that decline in a mixed fashion like first and second declension adjectives, but they do so by declining like a third declension adjective for masculine and neuter forms and like a first declension adjective for feminine forms. One of these groups ends in -ους, -εια, -υ. An example of this type of adjective follows.

Table 3: Third Declension Adjective in -Υς, -ΕΙΛΑ, -Υ

‘deep’			
Singular			
	Masculine	Feminine	Neuter
Nom.	βαθύς	βαθεία	βαθύ
Gen.	βαθέως	βαθείας	βαθέως
Dat.	βαθεῖ	βαθεία	βαθεῖ
Acc.	βαθύν	βαθείαν	βαθύ
Voc.	βαθύ	βαθεία	βαθύ
Plural			
Nom.	βαθεῖς	βαθεῖαι	βαθέα
Gen.	βαθέων	βαθειῶν	βαθέων
Dat.	βαθέσι(ν)	βαθείαις	βαθέσι(ν)
Acc.	βαθεῖς	βαθείας	βαθέα
Voc.	βαθεῖς	βαθεῖαι	βαθέα

Adjectives of this type are of low frequency in the New Testament, always occurring less than 10 times throughout. Others of this type are ὀξύς ‘sharp,’ βαρύς ‘heavy,’ γλυκύς ‘sweet,’ ταχύς ‘swift,’ and others.

Another type of third and first declension adjectives is exemplified by the common adjective πᾶς, πᾶσα, πᾶν. The stem of this adjective is actually -ντ-, as is clear in the paradigm below.

Table 4: Third Declension Adjective πᾶς, πᾶσα, πᾶν

‘all, every’			
Singular			
	Masculine	Feminine	Neuter
Nom.	πᾶς	πᾶσα	πᾶν
Gen.	παντός	πάσης	παντός
Dat.	παντί	πάσῃ	παντί
Acc.	πάντα	πᾶσαν	πᾶν
Voc.	πᾶς	πᾶσα	πᾶν
Plural			
Nom.	πάντες	πᾶσαι	πάντα
Gen.	πάντων	πασῶν	πάντων
Dat.	πᾶσι(ν)	πάσαις	πᾶσι(ν)
Acc.	πάντας	πάσας	πάντα
Voc.	πάντες	πᾶσαι	πάντα

You should notice that the endings for πᾶς are the same as the endings for the active participles we studied a few chapters earlier. Again we find the recurrence of forms in another domain of the grammar.

IRREGULAR ADJECTIVES

We are now left with the final group of adjectives—the irregular adjectives. Fortunately, only two adjectives of any great frequency fall into this category. In actuality, the irregular adjectives are not irregular at all (as some scholars will be quick to maintain, e.g., A. T. Robertson); rather, they have obscure bases that account for the “irregular” forms in their declensions. It is simpler, however, to learn the forms of these adjectives as aberrances in the normal pattern and to dispense with an appeal to the obscure stems underlying the forms. The two very common irregular adjectives to be learned are *πολύς* and *μέγας*. Their full declensions are below.

Table 5: Irregular Adjective *πολύς*, *πολλή*, *πολύ*

‘much, many’			
Singular			
	Masculine	Feminine	Neuter
Nom.	<i>πολύς</i>	<i>πολλή</i>	<i>πολύ</i>
Gen.	<i>πολλοῦ</i>	<i>πολλῆς</i>	<i>πολλοῦ</i>
Dat.	<i>πολλῶ</i>	<i>πολλῇ</i>	<i>πολλῶ</i>
Acc.	<i>πολύν</i>	<i>πολλήν</i>	<i>πολύ</i>
Voc.	(none)		
Plural			
Nom.	<i>πολλοί</i>	<i>πολλαί</i>	<i>πολλά</i>
Gen.	<i>πολλῶν</i>	<i>πολλῶν</i>	<i>πολλῶν</i>
Dat.	<i>πολλοῖς</i>	<i>πολλαῖς</i>	<i>πολλοῖς</i>
Acc.	<i>πολλούς</i>	<i>πολλάς</i>	<i>πολλά</i>
Voc.	(none)		

Table 6: Irregular Adjective μέγας, μεγάλη, μέγα

	‘big’		
	Singular		
	Masculine	Feminine	Neuter
Nom.	μέγας	μεγάλη	μέγα
Gen.	μεγάλου	μεγάλης	μεγάλου
Dat.	μεγάλῳ	μεγάλη	μεγάλῳ
Acc.	μέγαν	μεγάλην	μέγα
Voc.	μεγάλε	μεγάλη	μέγα
	Plural		
Nom.	μεγάλοι	μεγάλαι	μεγάλα
Gen.	μεγάλων	μεγάλων	μεγάλων
Dat.	μεγάλοις	μεγάλαις	μεγάλοις
Acc.	μεγάλους	μεγάλας	μεγάλα
Voc.	μεγάλοι	μεγάλαι	μεγάλα

We have now encountered all the various types of adjectives. On the one hand, the variety is staggering if one desires to reproduce it in full from memory; on the other hand, if one wishes simply to be able to identify the forms in the Greek Testament, the task is relatively easy. In all the variation we've encountered in the third declension and irregular adjectives, we can still perceive the “thread” of familiar signals that we have learned in preceding chapters. The aspiring Greek reader should commit his or her full trust to these signals in order to comprehend the grammatical meaning of the forms encountered in the Greek text. As for the lexical meaning of the stems, memory must be called upon to function. Again, the approach to learning Greek presented in this book is not one that abolishes the proper function of memory, but rather one that minimizes its tedious and often unnecessary use. When memory is necessary, it should be employed; when it is not, it should be replaced by cognitively better learning techniques.

EXERCISE

Turn to the Greek text of Matthew 24 and 25. Find the third declension and irregular adjectives. Give the case, gender, and number of each. There are approximately 29 third declension adjectives in these chapters; most are instances of πᾶς, πᾶσα, πᾶν 'all, every' and πολὺς, πολλή, πολύ 'much, many.'

VOCABULARY LIST #13

ἀληθής, -ές	true
ἡ ἀνάγκη, τῆς ἀνάγκης	necessity
ἅπας, -ασα, -αν	all
ἀπέχω, ἀπέσχον	I receive, I am distant
ἡ ἀπώλεια, τῆς ἀπώλειας	destruction
ὁ ἀριθμός, τοῦ ἀριθμοῦ	number
ἀσθενής, -ές	weak, infirm
ἄφρων, -ον	foolish
ἡ βλασφημία, τῆς βλασφημίας	evil speaking, blasphemy
ὁ γεωργός, τοῦ γεωργοῦ	farmer, husbandman
ὁ δεσμός, τοῦ δεσμοῦ	bond
διακρίνω	I discriminate; <i>middle</i> voice, I doubt, I waver
τὸ δῶρον, τοῦ δώρου	gift
εἰσπορεύομαι	I enter
ἐλέγχω	I convict, I reprove
ἐμβαίνω, ἐνέβην	I step in, I embark
ἐπαίρω, ἐπήρα	I lift up
ἐπάνω	above; <i>with gen.</i> , over
ἐπιβάλλω, ἐπέβαλον	I lay upon
ἐπιλαμβάνομαι, ἐπελαβόμην	I take hold of
ἐπιτρέπω	I allow
καταγγέλλω, κατήγγειλα	I proclaim
ὁ κριτής, τοῦ κριτοῦ	judge
ἡ κοινωνία, τῆς κοινωνίας	fellowship
κρύπτω	I conceal
τὸ μαρτύριον, τοῦ μαρτυρίου	testimony, witness
μέγας, μεγάλη, μέγα	great, large
μέχρι <i>or</i> μέχρις	until; <i>with gen.</i> , as far as
νηστεύω	I fast
πᾶς, πᾶσα, πᾶν	every, all
τὸ ξύλον, τοῦ ξύλου	wood
πλήρης, -ες	full
πολύς, πολλή, πολύ	much, many

πότε	when?
προάγω, προήγαγον	I lead forth, I go before
ἡ προφητεία, τῆς προφητείας	prophecy
ἡ σκηνή, τῆς σκηνῆς	tabernacle, tent
συγγενής, -ές	kindred; <i>as a noun,</i> relative
τρέχω, ἔδραμον	I run
ὑγιής, -ές	healthy
ὁ ὑπηρέτης, τοῦ ὑπηρέτου	servant, attendant

Chapter Fifteen

PRONOUNS (2)

Our first exposure to pronouns in chapter ten introduced us to three types of pronouns: personal, demonstrative, and relative pronouns. As we saw then, these three pronoun types decline like first and second declension adjectives. In this chapter we will complete our examination of pronouns considering five more groups: interrogatives, indefinites, relative indefinites, reflexives, and negatives. Also, since the negative pronouns are based on the forms of the numeral εἷς, μία, ἓν ‘one’, we will examine the forms for it as well as those of the two other declinable numerals: τρεῖς, τρία ‘three’ and τέσσαρες, τέσσαρα ‘four.’ We have had to wait until this point to learn some of these pronoun types because they employ the endings we learned for the third declension. But you will find that the delay was worthwhile, because now you have all the grammatical “equipment” you need to acquire these additional types. You will not be learning very many new forms in this chapter; rather, you will be applying what you have previously learned in the three declensions to a yet wider domain of the language. What is most important in this chapter, then, are the meanings of the various types of pronouns.

THE INTERROGATIVE, INDEFINITE, AND RELATIVE INDEFINITE PRONOUNS

When we ask questions, in Greek as well as in most other languages, we are asking for some bit of unknown information. Because the information sought is unknown at the time of asking, we do not have the name for it and thus a noun cannot be used to name the information in the question. This being the case, an interrogative serves as a “place holder” for the information being sought. And yet, even though the information sought is unknown, the interrogative encodes what particular type of information is being sought. In English “where?” encodes the speaker’s or writer’s desire to find out the place that the verb meaning takes place; “how?” encodes a desire for information about the manner in which the verb

meaning takes place; “when?” about the time; and so on. These interrogatives request adverbial information, i.e., information about the verb action or state. Another group of interrogatives can embody a desire for unknown information about the participants in a sentence, e.g., subject, direct object, indirect object, etc. Since these interrogatives refer to nouns, albeit unknown ones, they are pronouns; hence we refer to them as interrogative pronouns. In English a very limited array of interrogative pronouns serve the full range of meanings possible. “Who,” “which,” “whom,” “whose,” and “what” enable the English speaker to request information on any unknown noun possible. (Of course, we frequently help these pronouns by supplying a preposition here and there, e.g., “to whom,” “for whom,” etc.) Can you assign the correct interrogative pronouns to the various kinds of requests for noun information possible in English?

English interrogative pronouns are generally less precise than their Greek counterparts. For example, a question begun with “who” can be correctly answered by either a singular or plural noun. Greek, however, has a singular and plural form of this pronoun. A question begun by the plural form indicates at least a suspicion in the speaker’s mind that the noun being requested is plural, that is, that the information being sought refers to more than one person. The impreciseness of the English interrogative pronouns is balanced by their simplicity so that it is impossible to say which system of pronouns has the advantage, the English one or the Greek one.

In the chart below are the forms of the Greek interrogative pronouns. Notice that in the genitive and dative the same form is used for all three genders. This is true of the singular and plural interrogative pronouns as well.

Table 1: Interrogative Pronouns

‘who, whom, which, whose, what’

	Singular	
	Masc./Fem.	Neuter
Nom.	τίς	τί
Gen.		τίνος
Dat.		τίνι

Acc.	τίνα		τί
		Plural	
Nom.	τίνες		τίνα
Gen.		τίνων	
Dat.		τίσι(ν)	
Acc.	τίνας		τίνα

The indefinite pronouns have the meaning ‘someone, anyone, something, anything.’ They are used as “place holders,” like the interrogative pronouns, but do not encode a speaker’s desire for unknown information; rather, they are employed when the exact identity of a person or thing is either unknown or unnecessary in the context. For example, when an English speaker says, “Someone walked up to me and handed me your book,” the exact identity of the subject (“Someone”) is unknown to the speaker. Or, in the sentence, “When someone learns a new language, he or she should try to live the language,” the exact identity of the subject of the subordinate clause is not important to the point being made; rather, the general principle being stated is better served by the indefinite meaning of the pronoun “someone.” In Greek these meanings also obtain for its indefinite pronouns.

In form the Greek indefinite pronouns look almost exactly like the interrogative pronouns. The only formal difference is the accent. The indefinite pronouns are enclitics, i.e., their accents shift to the word preceding if the strict rules of accenting allow it. (We will not concern ourselves with these rules in our learning of these forms.) When the accent rules will not allow such a shift, the accent falls on the indefinite pronouns according to the chart below. Compare the chart below with the one for the interrogative pronouns preceding. Before reading on, try to formulate some rules for distinguishing between the two types of pronouns. (Hint: position and type of accents.)

Table 2: Indefinite Pronouns

'someone, anyone, something, anything'

Singular		
	Masc./Fem.	Neuter
Nom.	τις	τι
Gen.		τινός
Dat.		τινί
Acc.	τινά	τι
Plural		
Nom.	τινές	τινά
Gen.		τινῶν
Dat.		τισί(ν)
Acc.	τινάς	τινά

Perhaps the simplest rule we could formulate to distinguish the two types of pronouns is based upon the need in the context: if the context requires a question word, the pronoun should be interrogative; if it doesn't, it should be an indefinite pronoun. Frequently, however, the context will allow both possibilities. When such is the case, the following facts will pinpoint the identity of the pronoun:

1. A form without an accent at all is indefinite.
2. The interrogative pronouns are accented on the first syllable; the indefinite pronouns on the last. (This will distinguish forms with two syllables.)
3. Only indefinite pronouns allow grave accents. (This will distinguish forms with only one syllable.)

In addition to the relative pronouns we studied in chapter ten, Greek also employs indefinite relative pronouns. Generally, these pronouns mean 'whoever, whomever, whatever' as in Matthew 5:39: ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα σου, 'whoever slaps you on your right cheek,' but it seems clear that in some places they serve as simple relatives or as relatives which emphasize the quality of

the antecedent. In this latter usage they could be translated ‘who are such that’ as in Matthew 7:15: Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται . . . ‘Beware of false prophets who are such that come . . .’ This qualitative meaning is actually closer to the classical Greek usage of the indefinite relatives.

The indefinite relatives are, in form, exactly what their name suggests: they are formed by the combination of the relative pronouns and the indefinite pronouns. The chart below contains only the forms that actually occur in the Greek Testament. We need not concern ourselves with the other forms, though it is easy enough to predict what they would be if they did occur in the New Testament.

Table 3: Indefinite Relative Pronouns

‘whoever, whomever, whatever’

	Singular		
	Masculine	Feminine	Neuter
Nom.	ὅστις	ἥτις	ὅτι
Acc.			ὅτι
	Plural		
Nom.	οἵτινες	αἵτινες	ἄτινα

REFLEXIVE PRONOUNS

Normally when we compose speech or writing, the subjects of our sentences differ from the objects. But there can easily be instances when the subject and the object or objects of the same sentence refer to the same person. For example, in the sentence “I saw myself in the mirror” the subject (“I”) refers to the same person as the direct object. In English the reflexive pronoun is used for the object. The same thing happens in Greek. Since a reflexive pronoun is by definition a pronoun that refers to the same person or thing to which the subject (the nominative case noun or pronoun) refers, it occurs only in the oblique (non-nominative) cases. Further, the reflexive pronouns decline according to person as do other personal pronouns. In fact, these pronouns are composed of a form of the first, second, and third person

pronouns, respectively, and a form of αὐτός. They also decline according to gender, taking the same gender as that of the subject. Here are their forms:

Table 4: Reflexive Pronouns

'myself, yourself, him-, her-, itself,
ourselves, yourselves, themselves'

		Singular						
		M	F	M	F	M	F	N
		First Person		Second Person		Third Person		
Gen.		ἐμαυτοῦ	-ῆς	σεαυτοῦ	-ῆς	ἐαυτοῦ	-ῆς	-οῦ
Dat.		ἐμαυτῷ	-ῆ	σεαυτῷ	-ῆ	ἐαυτῷ	-ῆ	-ῷ
Acc.		ἐμαυτόν	-ήν	σεαυτόν	-ήν	ἐαυτόν	-ήν	-ό
		Plural						
		All Three Persons						
		M	F	N				
Gen.		ἐαυτῶν	-ῶν	-ῶν				
Dat.		ἐαυτοῖς	-αῖς	-οῖς				
Acc.		ἐαυτούς	-άς	-ά				

Declinable Numerals

Numerals like 'one, two, three, four, etc.' can serve as either pronouns or adjectives. In Greek most numerals are indeclinable, that is, they do not change form according to their grammatical function in a sentence. Only 'one,' 'three,' and 'four' have any significant amount of inflection and 'two' varies only in the dative case. Naturally, the numerals have only one grammatical number meaning; 'one' is singular always and all others are plural always. Thus, any variation in the forms of the numerals is that of case. Below are the forms of the numerals 'one,' 'three,' and 'four.'

Table 5: The Declinable Numerals

		‘one’		
	Masculine	Feminine	Neuter	
Nom.	εἷς	μία	ἓν	
Gen.	ένός	μιᾶς	ένός	
Dat.	ένί	μιᾷ	ένί	
Acc.	ένα	μίαν	ἓν	
		‘three’		
	Masc./Fem.	Neuter		
Nom.	τρεις	τρία		
Gen.		τριῶν		
Dat.		τρισί(ν)		
Acc.	τρεις	τρία		
		‘four’		
Nom.	τέσσαρες	τέσσαρα		
Gen.		τεσσάρων		
Dat.		τέσσαρσι(ν)		
Acc.	τέσσαρας	τέσσαρα		

As mentioned above, with the numeral ‘two’ the only variation is in the dative case. In the nominative, genitive, and accusative cases the form is δύο; in the dative it is δύσι(ν).

Negative Pronouns

Greek also has a class of negative pronouns. These pronouns refer to negative entities and correspond to the English ‘no one’ and ‘nothing.’ They are made up of either the negative conjunction οὐδέ or μηδέ and the appropriate form of the numeral εἷς, μία, ἓν. Thus, the two negative pronouns in Greek are οὐδεῖς and μηδεῖς. (There is no need to give their full forms here since they decline just like the numeral ‘one’ above.) The negative pronoun μηδεῖς is used in environments where the negatives μή and μηδέ occur, i.e., in the subjunctive, imperative, and sometimes with participles. Otherwise, οὐδεῖς is used.

We have not exhausted all the pronouns that occur in Greek, but those that we have not examined are used only infrequently. You should attend to these as you encounter them in your reading of the Greek Testament.

EXERCISE

Turn to the Greek text of Luke 7. Find the interrogative, indefinite, indefinite relative, reflexive, and negative pronouns, and numerals. Give, where applicable, the case, gender, number, and type of each pronoun. There are approximately 21 pronouns and 3 numerals in this chapter. Try to translate the clause in which the pronoun is found.

VOCABULARY LIST #14

ἡ ἀποκάλυψις, τῆς ἀποκαλύψεως	revelation
ἄρέσκω	I please
αὐτόν, -ήν, -ό	him-, her-, itself
ἡ ἄφεσις, τῆς ἀφέσεως	sending away, forgiveness
τὸ βρῶμα, τοῦ βρώματος	food
ὁ γάμος, τοῦ γάμου	marriage, wedding
ἡ δέησις, τῆς δεήσεως	petition
ὁ δέσμιος, τοῦ δεσμίου	prisoner
ἑαυτόν, -ήν, -ό	him-, her-, itself
εἷς, μία, ἓν	one
ἑκατόν	one hundred
ἐπουράνιος, -ιον	heavenly
ὁ ἡγεμών, τοῦ ἡγεμόνος	leader, governor
ὁ θυμός, τοῦ θυμοῦ	wrath
κεῖμαι	I lie, I am laid
κενός, -ή, -όν	vain, empty
ὁ κόπος, τοῦ κόπου	labor, trouble
κρυπτός, -ή, -όν	hidden
ἡ κτίσις, τῆς κτίσεως	creation
ὁ μήν, τοῦ μηνός	month
μηδεῖς, μηδεμία, μηδέν	no one, nothing, none, no
μηκέτι	no longer
μήτι	<i>interrogative particle</i> <i>expecting a negative</i> <i>answer</i>
ἡ οἰκοδομή, τῆς οἰκοδομῆς	building
ὅστις, ἣτις, ὅτι	who-, which-, whatever
οὐδεῖς, οὐδεμία, οὐδέν	no one, nothing, none, no
παλαιός, -ά, -όν	old
ὁ ποιμήν, τοῦ ποιμένου	shepherd
ὁ πόλεμος, τοῦ πολέμου	war

ὁ πυλῶν, τοῦ πυλῶνος	gateway
σεαυτόν	yourself
σοφός, -ή, -όν	wise
ὁ στέφανος, τοῦ στεφάνου	wreath, crown
ταράσσω	I trouble
τέλειος, -α, -ον	complete, mature
τέσσαρες, τέσσαρα	four
τίκτω, ἔτεκον	I bear, I give birth to
τίς, τί	who? what? which? why?
τις, τι	some-, any-, -one, -thing
τοσοῦτος, -αύτη, -οὔτο	so much; <i>plural</i> , so many
τρεῖς, τρία	three
ὁ ὑποκριτής, τοῦ ὑποκριτοῦ	hypocrite
ὑπομένω, ὑπέμεινα	I endure
φανερός, -ά, -όν	manifest

Chapter Sixteen

PERFECT TENSES

In chapter two we took our first look at the verb system of Greek. There it was pointed out that there are seven tenses in Greek. So far we have studied four of these: present, imperfect, future, and aorist. The three tenses remaining are all perfect tenses. They are the perfect, pluperfect, and future perfect tenses. In this chapter we will learn these remaining tenses. With the acquisition of the perfect tenses, we complete the indicative mood of the *-ω* verbs.

Also, with the perfect tenses, we encounter the last type of aspect in Greek, i.e., the perfective aspect. The durative, punctiliar, and perfective aspects are the three types of aspect in Greek; thus, after our discussion of the perfective aspect in this chapter, we will have a fairly full understanding of the aspect system in Greek. In the pages to follow we will first examine the forms of the perfect tenses; then we will consider the meanings of these tenses under the broader domain of yet another treatment of aspect and tense.

PERFECT

Perfect Active

The perfect active tense in Greek has two major groups within it, the first or κ perfect and the second perfect. The κ perfect is so called because the characteristic sign of these perfect active forms is a κ before the perfect endings. The second perfect forms lack the κ, but they still take the same endings as the first perfect. In addition to the κ and the perfect endings, another major characteristic of the perfect tense is the addition of a syllable or the presence of a long vowel (η or ω) at the beginning of the stem which derives its form from the first letter of the present stem. The addition is called *reduplication*.

Hence, the formula for the perfect active tense is:

Reduplication + stem + {κ} + perfect endings

In the above formula, the κ is in braces to indicate that it occurs with some verbs (first perfect forms) but not in others (second perfect forms).

Reduplication occurs based upon how the present stem of the verb begins. Three possibilities exist from the point of view of reduplication. If the present stem begins with a single consonant or with a consonant and a liquid or nasal (λ, ρ, μ, ν) the consonant only is doubled and an ε is inserted between the pair. The double consonants, i.e., those that represent two sounds—ψ and ξ—are excluded. ζ is also excluded since in ancient Greek it represented two sounds [dz]. Further, if the first consonant is an aspirated consonant (φ, θ, χ), the double consonant is the unaspirated counterpart (π, τ, κ, respectively). The examples below illustrate this first rule of reduplication.

Present	Perfect
λύω	λέλυκα
γράφω	γέγραφα
θνήσκω	τέθνηκα

Verbs that begin with more than one consonant (except consonant and liquid combinations), as well as the double consonants excluded in the first rule (ψ, ξ, ζ) and ρ add an ε to the stem at the beginning. If the stem begins with ρ, the ε is added and the ρ is generally doubled, though not always. Compare the examples below.

Present	Perfect
στέλλω	ἔσταλκα
ζητῶ	ἔζητηκα
ῥαντίζω	ἔρραντικά

Finally, verbs that begin with vowels reduplicate their stems simply by lengthening the vowel if it can be lengthened. Thus, α and ε go to η, and ο goes to ω; all other vowels remain the same. Thus, for example, ἀγγέλλω has ἤγγελκα as its perfect form.

While the added ε and the lengthened vowel look like the augment we encountered in the imperfect and aorist tenses, they should not be confused with it. Linguistically, the augment of the imperfect and aorist tenses was originally a temporal prefix that had past time meaning. For this reason, we saw that it did not occur with the infinitive and participle forms of the aorist since these forms do not inherently have past time meaning as the finite verbs forms of the aorist and

imperfect do. The ε and the lengthened vowel of perfect tense reduplication, however, occur on all forms of the perfect tense: finite verb, infinitive, and participle. Since the perfect tense finite verb forms have present time meaning, as shall be seen below, and since the perfect participle and infinitive have no time meaning, as do their aorist counterparts, the ε and the lengthened vowel which occur in all forms of the perfect tense are not temporal prefixes, but rather are an integral part of the perfect stem.

While the first perfect characteristically has the κ, the second perfect is indicated by either a stem vowel change or the unaspirated counterpart of an aspirated consonant at the end of the stem or both. Second perfect forms undergo reduplication in the same way that first perfect forms do. Examples are following:

Present	Perfect
πείθω	πέποιθα
γράφω	γέγραφα

To the reduplicated prefix and either the κ of the first perfect or the second perfect stem, the following perfect endings are added:

Table 1: Perfect Indicative Endings of -ω Verbs

Person	Active Voice	
	Singular	Plural
1 st	-α	-αμεν
2 nd	-ας	-ατε
3 rd	-ε(ν)	-ασι or -αυ
Infinitive	-έναι	

Putting all of what has been said above, we arrive at the following examples of both first and second perfect active forms:

Table 2: Perfect Indicative of λύω, στέλλω, and γράφω

Active Voice		
λύω 'I have loosed'		
Person	Singular	Plural
1 st	λέλυκα	λελύκαμεν
2 nd	λέλυκας	λελύκατε
3 rd	λέλυκε(ν)	λελύκασι or λέλυκαν
Infinitive	λελυκέναι	
στέλλω 'I have sent'		
Person	Singular	Plural
1 st	ἔσταλκα	ἔστάλκαμεν
2 nd	ἔσταλκας	ἔστάλκατε
3 rd	ἔσταλκε(ν)	ἔστάλκασι or ἔσταλκαν
Infinitive	ἔσταλκέναι	
γράφω 'I have written'		
Person	Singular	Plural
1 st	γέγραφα	γεγράφαμεν
2 nd	γέγραφας	γεγράφατε
3 rd	γέγραφε(ν)	γεγράφασι or γέγραφαν
Infinitive	γεγραφέναι	

Of course, all of the forms above do not actually occur in the Greek Testament, but for the sake of completion they are given here.

Perfect Middle/Passive

In the perfect middle and passive, the endings we learned back in chapter two for the present tense apply. These endings, you will remember, are called the primary endings. The perfect is in fact a primary tense, i.e., one that has present time meaning in the indicative mood. The perfect middle/passive endings are given below:

Table 3: Perfect Indicative Endings of -ω Verbs

Middle/Passive Voice		
Person	Singular	Plural
1 st	-μαι	-μεθα
2 nd	-σαι	-σθε
3 rd	-ται	-νται
Infinitive	-σθαι	

You may notice a few differences among these endings and the ones you learned for the present tense. One difference is that in the perfect there is no thematic vowel in the ending. Thus, the endings attach directly to the perfect stem. Second, in the 2nd person singular of the perfect tense, we have the full, uncontracted form of the ending. Since there is no thematic vowel preceding the ending, the σ that dropped out in the present tense ending returns.

When the primary endings attach to the perfect stem, certain changes occur in the final consonant of the stem to make the coupling smooth (from a Greek point of view). These changes depend on both the type of consonant at the end of the stem and at the beginning of the ending. The complexity involved in these changes are formidable, so we won't trouble ourselves with them. The key to the recognition of the middle and passive forms of the perfect tense is not in the correct observation of these changes taking place, but rather in the absence of the thematic vowels before the endings above, something we have grown accustomed to in the other tenses.

Look at the examples below and you will see how obvious the perfect middle and passive are when one notices the lack of a thematic vowel before the endings. Of course, you are also welcome to ponder the consonant shifts that occur when the endings are attached to the stem; it may bring out the linguist in you.

Table 4: Perfect Indicative of λύω, στέλλω, and γράφω

Middle/Passive Voice		
λύω 'I have been loosed'		
Person	Singular	Plural
1 st	λέλυμαι	λελύμεθα
2 nd	λέλυσαι	λέλυσθε
3 rd	λέλυται	λέλυνται
Infinitive	λελύσθαι	
στέλλω 'I have been sent'		
Person	Singular	Plural
1 st	ἔσταλμαι	ἔστάλμεθα
2 nd	ἔσταλσαι	ἔσταλθε
3 rd	ἔσταλται	ἔσταλμένοι εἰσί(ν)
Infinitive	ἔστάλθαι	
γράφω 'I have been written'		
Person	Singular	Plural
1 st	γέγραμμαι	γεγράμμεθα
2 nd	γέγραψαι	γέγραφθε
3 rd	γέγραπται	γεγραμμένοι εἰσί(ν)
Infinitive	γεγράφθαι	

Notice in the above examples that the σ of the 2nd plural and of the infinitive drops out between consonants and thus the endings for these two forms are -θε and -θαι, respectively, when the verb stem ends in a consonant. Also, notice that normally a periphrastic form of the 3rd person plural is employed rather than the form dictated by the system of endings. This periphrastic form is composed of the verb εἰσί(ν), the third person plural of the verb εἶμί ('be'), and the perfect middle/passive participle. The participle will agree in

gender with the subject. The discussion on the perfect participle follows.

Perfect Participles

Like the present and aorist tenses (and to an extent, the future tense), the perfect tense has participles. The perfect participles provide Greek a way to express its third type of aspect meaning, perfective aspect, in environments that call for participles.

Perfect active participles have the same stems as the finite verb forms, i.e., they have the same type of reduplication (including that which resembles the augment of the past tenses) and the κ in the case of a first perfect. As participles, they decline like adjectives; specifically, they decline like third and first declension adjectives. The masculine and neuter forms decline like third declension adjectives that end in -ώς, -ός with -οτ- as their base; the feminine forms decline like first declension adjectives that end in -οῖα. Here are some examples:

Table 5: Perfect Active Participles

λύω 'having loosed'			
Singular			
	Masculine	Feminine	Neuter
Nom.	λελυκώς	λελυκυῖα	λελυκός
Gen.	λελυκότος	λελυκυίας	λελυκότος
Dat.	λελυκότι	λελυκυίᾱ	λελυκότι
Acc.	λελυκότα	λελυκυῖαν	λελυκός
Plural			
Nom.	λελυκότες	λελυκυῖαι	λελυκότα
Gen.	λελυκότων	λελυκυιῶν	λελυκότων
Dat.	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)
Acc.	λελυκότας	λελυκυίας	λελυκότα

The perfect middle and passive participles are formed by adding -μένος, -η, -ον directly to the perfect stem, again

without the helping vowel *o* between stem and ending. Like other middle and passive participles, the perfect middle and passive participles decline like first and second declension adjectives. Their forms are displayed below. You should note that the accent always falls on the second to last syllable. This is different from the present and aorist participles, which have some forms with the accent on the third to last syllable.

Table 6: Perfect Middle/Passive Participles

‘having ransomed/having been loosed’

Singular			
	Masculine	Feminine	Neuter
Nom.	λελυμένος	λελυμένη	λελυμένον
Gen.	λελυμένου	λελυμένης	λελυμένου
Dat.	λελυμένῳ	λελυμένη	λελυμένῳ
Acc.	λελυμένον	λελυμένην	λελυμένον
Plural			
Nom.	λελυμένοι	λελυμέναι	λελυμένα
Gen.	λελυμένων	λελυμένων	λελυμένων
Dat.	λελυμένοις	λελυμέναις	λελυμένοις
Acc.	λελυμένους	λελυμένας	λελυμένα

Irregular Perfects

There are some perfects that are not easily accounted for by the rules stated above. While there may be rational (albeit complex) reasons for their forms, it is better to view these as irregular perfects. Some of the more common ones are below:

Present	Perfect
ἀκούω	ἀκήκοα
γίνομαι	γέγονα
ἔρχομαι	ἔλήλυθα
εὕρισκω	εὔρηκα
λαμβάνω	εἴληφα
λέγω	εἴρηκα
ὁράω	ἑώρακα

It is interesting to note that the English word “eureka” is actually one of these irregular perfects. Εύρηκα means ‘I have found it’ and so is the force of the English word (unless we take it as a synonym for “vacuum cleaner”).

The common verb οἶδα ‘I know’ is actually an irregular perfect tense verb. It is derived from εἶδω ‘I see,’ which became obsolete long before the New Testament period. Though οἶδα is perfect in form, that is, all its forms follow the pattern of a second perfect, it always has present meaning. (As a perfect form with perfect meaning, it would mean ‘I have seen’; hence, knowing is conceived of as having seen something, in the most radical sense of the word.) The corresponding pluperfect forms likewise have only simple past meaning rather than the usual pluperfect meaning.

Perfect Subjunctive

When we discussed the subjunctive mood in chapter thirteen, we pointed out that the subjunctive has three “tenses”: present, aorist, and perfect. At that time we did not examine the perfect subjunctive, but now we can and should. The perfect subjunctive is a periphrastic tense, i.e., it is formed from the perfect participle and the subjunctive forms of the verb εἶμί. For the perfect active subjunctive, the perfect active participle is used, and for the perfect middle/passive subjunctive, the perfect middle/passive participle is used. Here are the forms of the perfect subjunctive, active and middle/passive, of λύω:

Table 7: Perfect Subjunctive of λύω

Active Voice		
‘I may have loosed’		
Person	Singular	Plural
1 st	λελυκώς ᾧ	λελυκότες ᾧμεν
2 nd	λελυκώς ᾧς	λελυκότες ᾧτε
3 rd	λελυκώς ᾧ	λελυκότες ᾧσι(ν)

Middle/Passive Voice

'I may have been loosed'

Person	Singular	Plural
1 st	λελυμένος ὦ	λελυμένοι ὦμεν
2 nd	λελυμένος ἦς	λελυμένοι ἦτε
3 rd	λελυμένος ἦ	λελυμένοι ὦσι(ν)

PLUPERFECT

The sixth tense in Greek is the pluperfect. It is a past time tense as the imperfect and aorist are. As the perfect tense provides Greek a means to express the third type of aspect, the perfective aspect, for present time information, the pluperfect provides it a means to express perfective aspect meaning for past time information. In form, the pluperfect has the following formula:

(Augment) + reduplicated stem + pluperfect endings

Because the pluperfect has past time meaning, it is an augmented tense. (Remember that it is the augment that actually bears the past time meaning.) Sometimes, however, the augment drops out in some forms of the pluperfect. In such cases, the reduplicated stem and the pluperfect endings will be the key to identifying a form as being pluperfect. The pluperfect endings follow:

Table 8: Pluperfect Indicative Endings of -ω Verbs

Person	Active Voice	
	Singular	Plural
1 st	-ειν	-ειμεν
2 nd	-εις	-ειτε
3 rd	-ει	-εισαν

Middle/Passive Voice

Person	Singular	Plural
1 st	-μην	-μεθα
2 nd	-σο	-σθε
3 rd	-το	-ντο

In essence these endings are like the secondary endings we learned for the imperfect tense. Again, notice that in the middle/passive there are no thematic vowels between the stem and the endings. The same types of assimilation of final stem consonants occur with the pluperfect as we saw with the perfect middle/passive. Also, the σ of the 2nd person plural middle/passive drops out between the final consonant of the stem and the θ of the ending; thus, $-\theta\epsilon$ will often be the ending actually encountered.

Here are some examples of pluperfect forms. Many of the forms do not actually occur in the Greek Testament, but they are included for the sake of completeness.

Table 9: Pluperfect Indicative of λύω, στέλλω, and γράφω

Active Voice		
λύω 'I had loosed'		
Person	Singular	Plural
1 st	(ἐ)λελύκειν	(ἐ)λελύκειμεν
2 nd	(ἐ)λελύκεις	(ἐ)λελύκειτε
3 rd	(ἐ)λελύκει	(ἐ)λελύκεισαν
στέλλω 'I had sent'		
Person	Singular	Plural
1 st	ἐστάλκειν	ἐστάλκειμεν
2 nd	ἐστάλκεις	ἐστάλκειτε
3 rd	ἐστάλκει	ἐστάλκεισαν

γράφω 'I had written'		
Person	Singular	Plural
1 st	(ἐ)γεγράφειν	(ἐ)γεγράφεμεν
2 nd	(ἐ)γεγράφεις	(ἐ)γεγράφετε
3 rd	(ἐ)γεγράφει	(ἐ)γεγράφεσαν

Table 10: Pluperfect Indicative of λύω, στέλλω, and γράφω

Middle/Passive Voice		
λύω 'I had been loosed'		
Person	Singular	Plural
1 st	(ἐ)λελύμην	(ἐ)λελύμεθα
2 nd	(ἐ)λέλυσο	(ἐ)λέλυσθε
3 rd	(ἐ)λέλυτο	(ἐ)λέλυντο
στέλλω 'I had been sent'		
Person	Singular	Plural
1 st	ἔσταλμην	ἔστάμεθα
2 nd	ἔσταλσο	ἔστασθε
3 rd	ἔσταλτο	ἔσταλμένοι ἦσαν
γράφω 'I had been written'		
Person	Singular	Plural
1 st	(ἐ)γεγράμην	(ἐ)γεγράμμεθα
2 nd	(ἐ)γέγραψο	(ἐ)γέγραφε
3 rd	(ἐ)γέγραπτο	(ἐ)γεγραμμένοι ἦσαν

FUTURE PERFECT

We come now to the last tense of Greek, the future perfect. This tense again provides Greek the way to express perfective aspect meaning for information concerning the future time. The future perfect is actually quite rare in the Greek Testament, so there is little here to concern you. There is only one occurrence of it in the active voice, found in Hebrews 8:11. There we find the irregular perfect εἰδήσουσιν and, like

other instances of this verb, it is perfect only in form, not in meaning. In this verse it simply means 'they will know' (future but without perfect meaning; not 'they will have known'). From this one instance you can see how the future perfect is formed: the future endings (σ + the primary endings) are added to the reduplicated perfect stem. There are no instances of the middle future perfect and all the instances of the passive future perfect are periphrastic forms. These are composed of the future of εἰμί and the passive perfect participle, the participle agreeing with the subject in number and gender. A fine example of the periphrastic passive future perfect is in Matthew 16:19: καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς 'and whatever you bind upon the earth will have been bound in the heavens, and whatever you loose upon the earth will have been loosed in the heavens.'

SUMMARY

We have weaved carefully through the complex fabric of the perfect tense. It would indeed be a feat of unsurpassed skill if, upon being asked to do so, you could produce this rich complexity on your own. Fortunately, to merely recognize the perfect forms requires much less skill. What has been presented in the preceding pages is meant to prepare you for the variety of perfect forms you will encounter in the Greek Testament. You should not attempt to internalize all the rules presented, but you should come away with an assortment of signals for the perfect forms. To summarize, the signals that should help you identify a form as being perfect are:

1. Reduplication for all forms. (Though vowel reduplication looks just like imperfect and aorist augmentation, so this may not be conclusive.)
2. -κα- before the endings for active forms of the first perfect.
3. Lack of a thematic vowel for all forms of the perfect middle and passive.
4. -οτ- in the stem for the masculine and neuter perfect active participles, except in the masculine nominative singular and the neuter nominative and accusative singular.

EXERCISE

Turn to the Greek text of 1 John, chapters one through three. Go through these chapters looking for instances of perfect tense verbs. Look for characteristic signs of the perfect such as reduplication before the verb stem and -κ- following it. There are approximately 36 perfect verb forms in these three chapters.

ASPECT AND TENSE (4)

In the past three discussions on aspect and tense (chapters five, nine, and twelve) we have examined the meanings of durative and punctiliar aspects and the tenses associated with them. The Greek mind also distinguishes a third type of aspect meaning, that of perfective aspect. Perfective aspect views a verb action or state as completed rather than as having duration (durative) or as being an unanalyzable whole (punctiliar). Since naturally a completed action or state suggests some prior action performed, there is a tendency for perfect tense forms to bear a translation that focuses on that prior action. For example, γέγραπται 'it has been written.' While this is not entirely wrong, it misses the correct force of the perfective aspect involved. The focus is not on the occurrence of the prior action, but on the completed state that issues from the action. In the case of a present perfect form like γέγραπται, the completed state has a bearing on the present time and for this reason the perfect tense in Greek is strictly a present time tense in the indicative mood, where time is a relevant concern. A better translation for γέγραπται, then, is 'it stands written' or simply 'it is written' since these translations focus on the resultant state issuing from a prior action of writing.

A major part of the problem encountered when translating perfect forms into English is the meanings associated with the perfect tenses in English. The English present perfect, for example, has three distinct meanings (four by an even finer system of reckoning). Compare the sentences below:

- I have lived in this country for two years. (1)
- I have worked in this country for two years. (1.1)
- I have already eaten breakfast. (2)
- John has broken his leg. (3)

Sentence (1) refers to a state that began two years prior to the moment of speaking and continues into the present. "Lived" is a state verb, i.e., it refers to a state of being rather than an action performed or an event occurring. We could get a similar meaning, however, with an event verb as in (1.1), where the event "worked" is viewed as occurring habitually during a period of time that began two years prior and that continues into the present. Because of the distinction between state and event verbs in English, some grammarians view this type of present perfect meaning with event verbs as separate from those with state verbs. Whatever method of reckoning we prefer, the meaning of these two instances of the English present perfect is the same: an action or state begun in the past and continued into the present.

Sentence (2) differs from sentences (1) and (1.1) in that it does not imply that the action related continues into the present. Instead we understand that the event occurred once only in the past and that the event is now over. We use the present perfect to focus upon the actual occurrence of the event without regard for the actual time of the occurrence. In fact, once the time of the event's occurrence becomes important to us, we must use the simple past instead, e.g., "I ate breakfast at 7:30 this morning." Thus, this use of the present perfect in English is for indefinite past time events, i.e., past events whose exact time is not important to us. Because the indefiniteness of the past event is foremost in the meaning of this type of present perfect, we frequently employ the present perfect in questions when we want to discover whether something happened at all or not. For example: "Have you ever asked yourself why you are living in this world?"

Sentence (3) offers yet another meaning for the English present perfect. It relates to us an event that occurred in the past and that has a resultant state which still exists in the present. John broke his leg prior to the time of speaking and further it is still broken at the time of speaking. If it were not still broken, there would be no need to relate the event in the present perfect tense; the simple past would suffice.¹

¹ While the three meanings presented here all bear some sort of past time meaning, each use of the present perfect tense in English actually has present time relevance. This is clearly shown in the discussion of sentences (1), (1.1), and (3); however, the present time

Of these three meanings, that of sentence (3) best approximates the meaning of the perfect tense in Greek. I say "approximates" because the Greek perfect pays less attention to the past event and more attention to the resultant state. In fact, in many cases it is difficult to find anymore than an implied notion of a prior action in the Greek perfect, so strong is the notion of resultant state.

Since none of the meanings associated with the English perfect completely match the meaning of the Greek perfect, we cannot easily render the meaning of the latter by means of the former. But translation being the imperfect medium that it is, the English perfect suffices in many of the cases. The key is to avoid meanings that only the English perfect can have and

relevance in sentence (2) is somewhat elusive without further explanation. The present perfect that relates an indefinite past event has the following constraint, and this constraint proves to be the present time relevance at issue: the event must occur within a period of time that begins at some indefinite point in the past and continues into the present. The event itself does not continue into the present time but the period of time in which the event could have possibly occurred must. Thus, the sentence "I have met Abraham Lincoln" fails because the period of time in which this event could have possibly taken place does not continue into the present time (since America's 16th president is no longer around to be met); it does not have present time relevance. For this reason, we would not expect to hear sentence (2) in the late afternoon. Again, the possible period of time for breakfast ended before the present time (the moment of speaking in the late afternoon) and the present time relevance is lost. Sentence (2) would be acceptable at best before noontime. This present time relevance comes to the fore in the common question "Have you seen a curly-haired little girl running around here?" (for example). We employ such a question not so much to determine the hearer's actual seeing, but more to determine whether the object of the seeing is in the present surroundings. In essence, because we are using the present perfect tense and it has present time relevance, we are saying "Is it possible that a curly-haired little girl is here somewhere?"

From what has been said concerning the meanings of the English present perfect, we can finally conclude that this tense is primarily a relational tense, i.e., it relates events of the past time to the present time moment of speaking in one of the three ways explained. And this is the essence of English aspect meaning. Aspect in English is primarily a relational type of aspect, rather than one concerned with how the verb meaning is viewed by the speaker or writer (duratively, punctiliarly, or perfectly) as we see in Greek.

not the Greek, and proper usage of this key depends on the linguistic understanding and skill of the translator.

In some cases the Greek perfect is faithfully rendered by a structure in English called the *stative passive*. The stative passive, in form, looks exactly like the regular passive since it also is made up of a form of the verb 'be' plus the past participle, e.g., "The door is closed," "The refrigerator is painted," or "I am tired." This construction, however, does not refer to a passive action, but rather to the resultant state of a previous passive action, much the same as the perfect in Greek. Thus, in the examples above a state is being referred to, not an action: the door is in the closed state; the refrigerator is in the painted state; I am in a state of tiredness. For comparison, notice how the following sentences lose the stative passive sense when added modifiers make clear that the respective action, and not resultant states, are being referred to: "The door is closed every day at 5 o'clock," "The refrigerator is painted at least once a year," and "I am tired easily by long discourses about political stances." The stative passive works in other English tenses as well, but the chances of ambiguity in meaning increase, e.g., "The refrigerator was painted," where we may be referring to a past state or to a past action.

A good example of a perfect tense in Greek being almost equal to a stative passive in English is found in Colossians 3:3: καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. The force in the perfect verb here is not on the past action of the divine life having been hidden, but rather on the present state that the divine life is now in, i.e., hidden. Thus, we should translate: 'and your life is hidden with the Christ in God.' While the stative passive is limited in its usefulness since it can serve as the translation of only passive perfects in Greek and then not all of them, it is probably the English structure which comes closest in meaning to the Greek perfect.

The perfective meaning is at the base of the usage of the other Greek perfect tenses as well. The difference is where the resultant state of the completed action is located in time. Thus, the pluperfect refers to the resultant state which exists in the past time and which issues from an action completed prior to that past time. In this sense, the action or state of the

pluperfect verb is perfected prior to the past time of the sentence in which it occurs.

Likewise, the future perfect relates a verb action that is completed prior to a future time and that has a resultant state which affects the future time. The example in Matthew 16:19 cited above bears this out. The thing bound on earth in prayer will have already been bound in the heavens.

We have seen that the indicative mood is the time mood in Greek. It bears the burden of relating past, present, and future time in the Greek sentence. But a notion more basic to the meaning of Greek verbals is that of aspect, of how the verbal is to be viewed in the mind of the Greek writer. While the indicative is concerned with time meaning, it never loses sight of aspect meaning. Hence, for past time it has the imperfect tense for durative meaning, the aorist for punctiliar meaning, and the pluperfect for perfective meaning. For future time, the future periphrastic and sometimes the future tense are used for durative meaning, the future tense for punctiliar meaning, and the future perfect for perfective meaning. For present time, the present tense with its variety of meanings serves for both durative and punctiliar meaning and the perfect tense serves for perfective meaning. You can see, then, how crucial aspect is to the full meaning of the indicative verb forms. To ignore it is to fail to listen to the heartbeat of the Greek sentence.

As has been pointed out in the earlier treatments of aspect, the time meaning associated with the indicative mood disappears in the non-indicative moods; i.e., in the subjunctive, imperative, and optative moods. In these moods the primary relevance of present, aorist, and perfect is not time at all but aspect entirely. We have touched upon this in the chapter on the subjunctive. Sufficient for the moment is the knowledge we gained there. When we come to the imperative and optative in chapter nineteen, we will see how these aspect meanings affect the meanings inherent in those moods.

VOCABULARY LIST #15

ἀνακρίνω	I examine
ἀπάγω, ἀπήγαγον	I lead away
τὸ δεῖπνον, τοῦ δείπνου	supper
τὸ δηνάριον, τοῦ δηναρίου	denarius
διαλογίζομαι	I debate
διατάσσω	I command
ἐκτείνω	I stretch forth
ἐκχέω or ἐκχύνω	I pour out
ἐντέλλομαι	I command
ἔπειτα	then
ἐπιμένω, ἐπέμεινα	I continue
ὁ ἐργάτης, τοῦ ἐργάτου	workman
ἔτοιμος, -η, -ο	ready
ἡ εὐλογία, τῆς εὐλογίας	blessing, well-speaking
ὁ ζῆλος, τοῦ ζήλου	zeal, jealousy
ὁ θεμέλιος, τοῦ θεμελίου	foundation
ὁ θησαυρός, τοῦ θησαυροῦ	storehouse, treasure
ὁ ἵππος, τοῦ ἵππου	horse
καθάπερ	even as, as
κατακρίνω	I condemn
καταλύω	I destroy, I lodge
κατέρχομαι, κατήλθον	I come/go down
κατέχω, κατέσχον	I hold back, I hold fast
κερδαίνω	I gain
κλείω	I shut
ὁ κλέπτης, τοῦ κλέπτου	thief
νίπτω	I wash
ὁ νυμφίος, τοῦ νυμφίου	bridegroom
οἶδα	I know
οὐδέποτε	never
τὸ πάθημα, τοῦ παθήματος	suffering
παρέχω, παρέσχον	I offer, I afford
περιτέμνω, περιέτεμον	I circumcise
ἡ πέτρα, τῆς πέτρας	rock

τὸ πλήρωμα, τοῦ πληρώματος	fullness
πλησίον	near; <i>as a noun</i> , neighbor
ὁ ποταμός, τοῦ ποταμοῦ	river
ἡ ῥίζα, τῆς ῥίζης	root
ρύομαι	I rescue, I deliver
ἡ σκοτία, τῆς σκοτίας	darkness
ἡ συκῆ, τῆς συκῆς	fig tree
συλλαμβάνω, συνέλαβον	I take, I conceive
ἡ σφραγίς, τῆς σφραγίδος	seal
τὸ χάρισμα, τοῦ χαρίσματος	(gracious) gift

Chapter Seventeen

COMPARISON OF ADJECTIVES AND FORMATION AND COMPARISON OF ADVERBS

Adjectives and adverbs modify nouns and verbs, respectively, by assigning qualities to them. Greek, like a multitude of other languages, can also compare these modifying qualities in two degrees: *comparative* and *superlative*. Normally, the comparative degree indicates that a noun or verb has a greater degree of the particular quality than some other noun or verb. For example, in the sentences "John has a bigger lunch box" and "John works faster than I," a greater degree is being assigned to John's lunch box (size) and to the action of his working (speed). Comparative adjectives and adverbs point to a comparison of the same qualities assigned to two nouns or verbs. Superlative degree adjectives and adverbs point to the same qualities assigned to more than two nouns or verbs and show that a particular noun or verb has the greatest degree of that quality. In English we mark the comparative degree by using the -er suffix for one syllable adjectives and adverbs and for some two syllable ones, e.g., taller, holier, wealthier, etc. For adjectives and adverbs of more than two syllables, the adverb "more" is used instead of the -er suffix: "more excellent," "more slowly," etc. The superlative in English is formed by adding the -est suffix, e.g., tallest, holiest, wealthiest, or by using the adverb "most," e.g., most excellent.

COMPARISON OF ADJECTIVES

In Greek the comparative form of adjectives is constructed in one of two ways. The more common pattern is to add the endings -τερος, -τέρα, -τερον to the adjective stem. Frequently, an ο will lengthen to an ω. Adjectives of the -ης, -ες type usually have bases ending in -εσ- in the comparative. Here are some common examples:

Table 1: Comparative Adjectives

Positive	Comparative		
	Masculine	Feminine	Neuter
μικρός	μικρότερος	-τέρα	-τερον
μακάριος	μακαριώτερος	-τέρα	-τερον
ἀσθενής	ἀσθενέστερος	-τέρα	-τερον

The feminine forms decline like a first declension adjective and the masculine and neuter forms like a second declension adjective.

The superlative form of this type of comparative adjective is formed by adding -τατος, -τατη, -τατον to the stem. But actually, in the Greek Testament the only instances of this type of superlative are ἀγιώτατος (Jude 20), ἀκριβέστατος (Acts 26:5), and τιμιώτατος (Rev. 18:12; 21:11), so it is hardly worth learning the whole declension for these few cases.

Some adjectives add -ίων, -ιον for the comparative forms. These endings decline like the third declension adjective ἄφρων, ἄφρον. You should review this pattern in chapter fourteen for the full declension. A common example of a comparative adjective of this type is πλείων, πλείον 'more,' which is the irregular comparative form of πολὺς 'much, many.'

The superlative of this type of comparative is formed by adding -ιστος, -η, -ον to the adjective stem. For example, the adjective πολὺς has πλεῖστος as its superlative form.

Some of the more common adjectives in Greek have irregular stems in the comparative and superlative. These irregular stems result from either sound changes in the language or from using a completely different word for the comparative or superlative. Here is a list of the more common of these: (Some have more than one form in the comparative.)

Table 2: Irregular Comparative and Superlative Adjectives

Positive	Comparative	Superlative
ἀγαθός	βελτίων κρείσσω	
κακός	κρείπτων ἥσσω χείρων	κράτιστος
μέγας	μείζων	μέγιστος
μικρός	μικρότερος ἐλάσσω	ἐλάχιστος
πολύς	πλείων πλέων	πλεῖστος

In Ephesians 3:8 we find an example of an adjective with both degree markings, superlative and comparative: ἐλαχιστοτέρω 'least' or 'less than the least.' In 3 John 4 there is an adjective with both the irregular and regular comparative endings: μειζοτέραν, literally 'more greater' though undoubtedly with the simple force of 'greater.'

FORMATION AND COMPARISON OF ADVERBS

As we saw earlier, adverbs modify verbs. They offer additional information about the manner, time, or place of the verb action. Like adjectives, they can be assigned comparative or superlative degree.

Adverbs are frequently formed from adjectives. A common signal of these adverbs is the ending -ως, which replaces the masculine genitive plural ending -ων of the source adjective. By this replacement most adjectives can become adverbs. Common examples of this follow.

Table 3: Formation of Adverbs from Adjectives

	Nom. Sing. Adj.	Gen. Pl. Adj.	Adverb
<i>true, truly</i>	ἀληθής	ἀληθῶν	ἀληθῶς
<i>just, justly</i>	δίκαιος	δικαίων	δικαίως
<i>evil, evilly</i>	κακός	κακῶν	κακῶς
<i>good, well</i>	καλός	καλῶν	καλῶς

Unfortunately, there is a multitude of other adverbs which do not derive from adjectives in the way explained above. These will have to be learned as we encounter them. Generally, these adverbs denote types of modification other than manner. In most cases, the context will provide adequate clues for you to identify a word as an adverb, but still your memory will have to provide the correct meaning for you.

The comparative form of an adverb usually looks like the neuter accusative singular of the comparative adjective (-τερον) and the superlative adverb like the neuter accusative plural of the superlative adjective (-ιστα). There are a few irregular forms of the comparative and superlative adverbs that end in -ω or -ως as well. Compare the examples below:

Table 4: Irregular Comparative and Superlative Adverbs

Positive	Comparative	Superlative
ἀκριβῶς	ἀκριβέστερον	
ἐγγύς	ἐγγύτερον	ἐγγιστα
	μᾶλλον	μάλιστα
ἄνω	ἄνωτερον	
κάτω	κατωτέρω	
	περισσότερων	
		πρώτως
		ἐσχάτως

INDIRECT SPEECH

The New Testament is to a large extent a book of narration. Most of its material, i.e., the Gospels, the Acts, and the Revelation (= 65% of its total, reckoned by verses), is narrative. In addition, the Epistles, though expository or hortatory in nature, frequently have short narrative sections that provide support for their exposition or exhortation, e.g., 1 Corinthians 11:23-25. In narration we find, among other things, accounts of conversations, sayings, etc., that is, reports of others' words. The New Testament has a great amount of reported words, primarily those of the Lord Jesus. In most cases, these are reported directly, e.g., "Then Jesus said to them again, Peace be to you; as the Father has sent Me, I also send you" (John 20:21). In direct speech reporting, the words are preserved in their exact form without a change in the pronouns or in the tense of the verb. Also, there is usually a *quote formula* that signals that a direct quote follows, "He said," "They answered," or the like. Direct speech is the most vivid portion of a narrative since it brings the reader back to the exact scene of the narration, albeit vicariously. Greek is fond of this vividness and hence generally prefers direct speech over the alternative method of reporting someone's words called *indirect speech*.

Indirect speech removes someone's words from their original context and sets them in the context of the written or spoken report. For example, a direct quote spoken one day as "I am early today" will be reported indirectly the next day as "The Greek teacher said he was early yesterday." Notice the changes that are made to adapt the quote to the context of the indirect report. English is efficient in making the conversion as compared to Greek. Generally, Greek does not change the tense of the verb when converting from direct to indirect speech. Pronouns, however, are converted in the same manner as we find in English indirect speech.

In English the word "that" serves to mark the beginning of indirect speech. Greek uses ὅτι. You may recognize this word as one of the vocabulary items you learned in chapter three or as one of the indefinite relative pronouns we studied in chapter fifteen. Actually it is one and the same but in this its new function it is called the *recitative* ὅτι. For this reason, in the vocabulary list in which it appears, it is translated 'that.'

(The second meaning, 'because,' obtains in contexts that do not have a verb of speaking like "say," "answer," "tell," etc.)

After the particle ὅτι, the indirect quote follows, usually without a change in the original tense of the verb, as we would expect from English. Of course, there may be a change in the person of the verb. The ending for 1st person will go to 3rd person, for example, unless the speaker of the direct quote is also the reporter of its indirect counterpart.

Indirect reporting is not limited to that of reporting speech only. The same construction is used for reporting thoughts, intentions, etc. In such cases, instead of verbs of speaking, we find verbs of thinking, hoping, etc. For example, John 11:13: ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει 'but these ones supposed that concerning the slumber of sleep He was speaking.' Notice in this example that the verb in the indirect report λέγει is in the present tense, but that the translation is in the past 'He was speaking.' As mentioned above, the change in tense is an English requirement, not a Greek one.

In Luke primarily, and to some extent in Paul, we find examples of the more classical version of indirect speech. After the verb of speaking, the verb of the direct statement is rendered in its infinitive form and the subject of the direct statement is put in the accusative, as in Luke 24:23: λέγουσιν αὐτὸν ζῆν 'they say (that) He lives.' (ζῆν is the infinitive form.)

Also according to the classical idiom, verbs of knowing, seeing, showing, and the like sometimes have a participle for the indirect assertion. For example, Luke 10:18 ἐθεώρουν τὸν σατανᾶν ... πεσόντα. 'I was beholding Satan fall.' Some of the verbs that fit into this category allow all three grammatical possibilities discussed above for the indirect statement.

EXERCISE

Turn to the Greek text of Matthew 25 and Luke 7 and look at the following verses: Matt. 25:30, 40, 45; Luke: 7:26, 28, and 43. Look for instances of comparative and superlative adjectives. There are 8 comparative and superlative adjectives in these two chapters.

VOCABULARY LIST #16

ἀληθῶς	truly
ἀνέχομαι	I endure
γεύομαι	I taste
γνωστός, -ή, -όν	known
γυμνός, -ή, -όν	naked
δέρω, ἔδειρα	I beat
διαμαρτύρομαι	I solemnly testify
ἡ ἐλαία, τῆς ἐλαίας	olive tree
ἐπαγγέλλομαι, ἐπήγγειλα	I promise
ἐπαύριον	on the next day
ἡ εὐσέβεια, τῆς εὐσέβειας	godliness
ἡ εὐχαριστία, τῆς εὐχαριστίας	thanksgiving
ἡ θρίξ, τῆς τριχός	(a) hair
κακῶς	badly, evilly
καταλαμβάνω, κατέλαβον	I overtake, I apprehend
κατεσθίω, κατέφαγον	I devour, I eat up
κλάω	I break
ὁ κληρονόμος, τοῦ κληρονόμου	heir
κρείσσω, σὺ κρείπτων, -ονος	better
κτίζω	I create
ὁ ληστής, τοῦ ληστοῦ	robber
ἡ λύπη, τῆς λύπης	grief, pain
μοιχεύω	I commit adultery
ὁ νήπιος, τοῦ νηπίου	infant
νομίζω	I suppose
ξηραίνω, ἐξήρανα	I dry up
ὅθεν	from where, therefore
ἡ οἰκομένη, τῆς οἰκομένης	inhabited earth
παράχρημα	immediately
ἡ παρθένος, τῆς παρθένου	virgin
παύομαι	I cease
πλείων, -ονος	larger, more
πολλάκις	often, many times
ποτίζω	I give a drink to

σαλεύω	I shake
τὸ σκάνδαλον, τοῦ σκανδάλου	stumbling-block
συνφέρω, συνήνεγκα	I bring together; 3 rd singular, it is profitable
σφραγίζω	I seal
τὸ τέρας, τοῦ τέρατος	a wonder
ἡ τράπεζα, τῆς τραπέζης	table
ἡ τροφή, τῆς τροφῆς	food
ὁ τύπος, τοῦ τύπου	mark, example
χορτάζω	I eat to the full, I am satisfied, I am filled
χρύσεος, -α, -ον	golden
contracted: χρυσοῦς, -ῆ, -οῦν	
ὡσαύτως	likewise
ὦ	O!

Chapter Eighteen

AORIST AND FUTURE PASSIVE

In this chapter we will take care of a little unfinished business. In chapters eight and nine we studied the future and aorist tenses, but only the active and middle voices. We shall now consider the passive voice of these two tenses.

Both the aorist and future passive differ from their active and middle counterparts in the form of the stem used. But the same stem is used for both the aorist and future; thus, we should learn the passive of these two tenses together.

AORIST PASSIVE

The aorist, you should remember, comes in two varieties: the first aorist and the second aorist. The same applies in the passive voice. For the first aorist the characteristic sign is the infix $-\theta\eta-$, which occurs after the present stem and before the aorist passive endings. The combination of the present stem and the infix $-\theta\eta-$ is called the first aorist passive stem. In the second aorist passive stem the θ is missing and the characteristic sign of the aorist passive is simply η plus the aorist passive endings. Frequently, the stem found for the second aorist passive has some vowel gradation, i.e., a lengthened or shortened form of the vowel found in the present stem. With both the first and second aorist passive the augment occurs in the finite verb forms (those that are marked for person and number), and this will serve your correct identification of them. The formula, then, for the aorist passive is:

Augment + stem (perhaps modified) + $(\theta)\eta$ + endings

The parenthetical parts of the formula refer to variation in the form depending on whether the verb is a first or second aorist.

The endings added to the $-\theta\eta-$ or $-\eta-$ infix are a type of secondary endings as we would expect with the aorist, it being one of the past time tenses in the indicative. But, and this is one of the anomalies in the Greek verb system, the endings

used in the aorist passive are not the passive secondary ones that we find for the imperfect tense; rather, they are a variation of the active endings. That's right: active endings for passive signification. (As if your life were not complicated enough.) These endings follow:

Table 1: Aorist Indicative Passive Endings of -ω Verbs

Person	Singular	Plural
1 st	-ν	-μεν
2 nd	-ς	-τε
3 rd	-	-σαν
Infinitive	-ῆναι	
Participle	-είς, -εῖσα, -έν, (base in -εντ-)	

The 3rd person singular ending is empty, i.e., nothing is added to the characteristic -θη- and -η- signs of the aorist passive. Remember that the augment does not occur on the infinitive and participle forms of the aorist since the augment's past time meaning does not carry over for the infinitive and participle.

Notice the endings for the aorist passive participle. They are also active endings, similar to the present and aorist active participle forms. Again, where we expect to find passive forms, we find instead active ones in the aorist passive. These endings attach to the aorist stem and replace the -η-, so for the participle forms the characteristic sign will be -θε- for the first aorist passive and simply -ε- for the second aorist passive.

In the charts below an example of a first aorist passive and of two second aorist passives are given. The second aorist passive of λαμβάνω is unusual in that it partakes of characteristics of both first and second aorists. For the first aorist passive, the full forms of the participle are also given.

Table 2: Aorist Passive of λύω, στέλλω, and λαμβάνω

λύω 'I was loosed'			
Person	Singular	Plural	
1 st	ἐλύθην	ἐλύθημεν	
2 nd	ἐλύθης	ἐλύθητε	
3 rd	ἐλύθη	ἐλύθησαν	
Infinitive	λυθῆναι		
Participle	Masculine	Feminine	Neuter
Nom.	λυθείς	λυθεῖσα	λυθέν
στέλλω 'I was sent'			
Person	Singular	Plural	
1 st	ἐστάλην	ἐστάλημεν	
2 nd	ἐστάλης	ἐστάλητε	
3 rd	ἐστάλη	ἐστάλησαν	
Infinitive	σταλῆναι		
Participle	Masculine	Feminine	Neuter
Nom.	σταλείς	σταλεῖσα	σταλέν
λαμβάνω 'I was taken'			
Person	Singular	Plural	
1 st	ἐλήφθην	ἐλήφθημεν	
2 nd	ἐλήφθης	ἐλήφθητε	
3 rd	ἐλήφθη	ἐλήφθησαν	
Infinitive	ληφθῆναι		
Participle	Masculine	Feminine	Neuter
Nom.	ληφθείς	ληφθεῖσα	ληφθέν

Table 3: Aorist Passive Participles of λύω

'having been loosed'

Singular

	Masculine	Feminine	Neuter
Nom.	λυθείς	λυθείσα	λυθέν
Gen.	λυθέντος	λυθείσης	λυθέντος
Dat.	λυθέντι	λυθείση	λυθέντι
Acc.	λυθέντα	λυθείσαν	λυθέν

Plural

Nom.	λυθέντες	λυθείσαι	λυθέντα
Gen.	λυθέντων	λυθεισῶν	λυθέντων
Dat.	λυθείσι(ν)	λυθείσαις	λυθείσι(ν)
Acc.	λυθέντας	λυθείσας	λυθέντα

There are two observations to be made about the participle forms above. First, the feminine forms decline like a first declension noun with mixed endings in the singular; hence, they follow the pattern of δόξα. Second, the masculine nominative singular and masculine/neuter dative plural drop the -ντ- of the base before the σ of the endings, and the ε undergoes compensatory lengthening to ει.

The subjunctive mood also has aorist passive forms. Like the aorist passive forms elsewhere, the subjunctive endings are like those of the active voice. A distinctive difference, however, is that in the aorist passive subjunctive the accent always falls on the ending itself rather than on some vowel in the stem. (This happens because with the aorist passive infix -θη-, -η- assimilates with the vowel of the active endings and the accent persists there rather than moving toward the beginning of the word as usual. We will see more on this phenomenon when we consider contract verbs in chapter twenty.) The characteristic marks of the aorist passive subjunctive, then, are the -θ- and the accent on the last syllable for the first aorist and the second aorist stem and the final syllable accent for the second aorist. Remember that the subjunctive, like the infinitive and participle, is timeless and

hence the aorist subjunctive lacks the augment of past time meaning. Here are some examples:

Table 4: Aorist Subjunctive Passive of λύω, τρέπω, and λαμβάνω

λύω 'I may be loosed'		
Person	Singular	Plural
1 st	λυθῶ	λυθῶμεν
2 nd	λυθῆς	λυθῆτε
3 rd	λυθῆ	λυθῶσι(ν)
τρέπω 'I may be turned'		
Person	Singular	Plural
1 st	τραπῶ	τραπῶμεν
2 nd	τραπῆς	τραπῆτε
3 rd	τραπῆ	τραπῶσι(ν)
λαμβάνω 'I may be taken'		
Person	Singular	Plural
1 st	λαβῶ	λαβῶμεν
2 nd	λαβῆς	λαβῆτε
3 rd	λαβῆ	λαβῶσι(ν)

FUTURE PASSIVE

The future passive forms are built upon the aorist passive stem. So the characteristic sign of future passive is again the -θη- infix for a verb that has a first aorist stem and -η- for one that has a second aorist stem. To this future passive stem is added the characteristic -σ- of the future tense and the middle/passive primary endings. Here's the formula:

Stem (perhaps modified) + (θ)η + σ + mid./pass. endings

And here are some example future passive verbs. The third example is the future passive of φαίνω 'I shine'. (In the passive this verb has a meaning which is slightly different from that of the active form.)

Table 5: Future Indicative Passive of λύω, τρέπω, and φαίνω

λύω 'I will be loosed'		
Person	Singular	Plural
1 st	λυθήσομαι	λυθησόμεθα
2 nd	λυθήση	λυθήσεσθε
3 rd	λυθήσεται	λυθήσονται
τρέπω 'I will be turned'		
Person	Singular	Plural
1 st	τραπήσομαι	τραπησόμεθα
2 nd	τραπήση	τραπήσεσθε
3 rd	τραπήσεται	τραπήσονται
φαίνω 'I will be manifested'		
Person	Singular	Plural
1 st	φανήσομαι	φανησόμεθα
2 nd	φανήση	φανήσεσθε
3 rd	φανήσεται	φανήσονται

EXERCISE

Turn to Matthew 24 and 25 and look for examples of aorist and future passives. Look for the characteristic -θη- and -η- signs of the aorist passive and the -θησ- and -ησ- signs of the future passive. Parse the verb forms giving their tense, person, and number. Give case and gender for participles. There are approximately 37 examples of aorist and future passive forms in these two chapters.

VOCABULARY LIST #17

αἱ ἄκανθαι, τῶν ἀκανθῶν	thorns
ἄλλότριος, -α, -ον	another's, strange
ἄμφότεροι, -αι, -α	both
ἀνάκειμαι	I recline
ἡ ἀνομία, τῆς ἀνομίας	lawlessness
ἅπαξ	once, once for all
ἀτενίζω	I gaze upon
αὔριον	tomorrow
τὸ γράμμα, τοῦ γράμματος	letter; <i>plural</i> , writings
ὁ διαλογισμός, τοῦ διαλογισμοῦ	reasoning
ἕκτος, -η, -ον	sixth
ἐλάχιστος, -η, -ον	least
ὁ ἐνιαυτός, τοῦ ἐνιαυτοῦ	year
ἐπίσταμαι	I understand
εὐφραίνω	I am glad
ἡ κληρονομία, τῆς κληρονομίας	inheritance
κοινός, -ή, -όν	common
κωφός, -ή, -όν	deaf, dumb
ὁ λύχνος, τοῦ λύχνου	lamp
μακρόθεν	from afar, afar
ἡ μακροθυμία, τῆς μακροθυμίας	longsuffering
μερίζω	I divide
τὸ μέτρον, τοῦ μέτρου	measure
τὸ μύρον, τοῦ μύρου	ointment
μωρός, -ά, -όν	foolish
ξένος, -η, -ον	strange
οἶος, -α, -ον	such as
ὁ ὄφεις, τοῦ ὄφεως	serpent
ἡ ὀψία, τῆς ὀψίας	evening
τὰ πετεινά, τῶν πετεινῶν	birds
προσδέχομαι	I receive, I wait for
ὁ ῥαββί (<i>indeclinable</i>)	(my) master, rabbi
ὁ σεισμός, τοῦ σεισμοῦ	earthquake
ὁ σίτος, τοῦ σίτου	wheat

στηρίζω	I establish
τὸ τάλαντον, τοῦ ταλάντου	talent (weight)
ἡ ὑπακοή, τῆς ὑπακοῆς	obedience
φρόνιμος, -ον	prudent
ὁ χόρτος, τοῦ χόρτου	grass, hay
χωλός, -ή, -όν	lame

Chapter Nineteen

IMPERATIVE AND OPTATIVE MOODS

In this chapter we will look at the two remaining Greek moods, the imperative mood and the optative mood. Up to this point, when we have looked at the Greek verb we have dealt with the indicative mood, apart from chapter thirteen which was on the subjunctive mood.

In chapter two we introduced the concept of mood, which is a reflection of the speaker's or writer's attitude concerning the content of the sentence. When the speaker or writer is issuing a command the imperative mood is usually used. When the speaker or writer wishes that the action of the verb would take place or is employing a hypothetical condition the optative mood is employed. At the time of the writing of the New Testament the optative had fallen out of the language for the most part with these uses of the optative mentioned above remaining.

IMPERATIVE MOOD

The imperative mood is the normal mood used for commands. The Greek imperative differs from the English imperative in that it can have third person subjects as well as second person ones. In second person commands the explicit or implicit subject is *you*. In third person commands the subject is *he, she, it, or they*. These third person commands are normally translated "Let him do such and such." In Revelation chapters two and three we find examples of these in the expression "He who has an ear, let him hear what the Spirit says to the churches." A more literal translation that may capture the force of the imperative better (although it suffers stylistically) would be "He who has an ear, hear ..." (For commands including the speaker hortative subjunctives in the first person plural are used.)

There are three imperative tense forms, the present, aorist, and perfect. The first two tense forms are much more frequent. (There are only five perfect imperatives in the New Testament, therefore we will not trouble ourselves to learn their forms.) Present imperatives are formed in a similar way

to present indicatives. They consist of the present stem followed by the thematic vowel and primary endings. There are active and middle/passive forms.

Table 1: Present Imperative Endings of -ω Verbs

Active Voice		
Person	Singular	Plural
2 nd	-ε	-ΕΤΕ
3 rd	-έτω	-έτωσαν
Middle/Passive Voice		
Person	Singular	Plural
2 nd	-ου	-εσθε
3 rd	-έσθω	-έσθωσαν

The second person plural forms are identical to the second person plural indicative forms. The only way to distinguish between them is from the context.

Aorist imperatives are very similar to aorist indicatives in form, except that they lack the augment and have distinct imperative endings. They have first and second aorist forms. The first aorist imperative has a distinct set of endings; the second aorist is formed by adding primary endings (the same as the present imperative endings) to the second aorist stem. They have separate active, middle, and passive forms. For the aorist passive the characteristic infix -θη- occurs after the stem and before the endings. As with the aorist passive indicatives, the endings used in the aorist passive imperatives are a variation of the active endings.

Table 2: First Aorist Imperative Endings of -ω Verbs

Active Voice		
Person	Singular	Plural
2 nd	-ου	-ατε
3 rd	-άτω	-άτωσαν

Middle Voice		
Person	Singular	Plural
2 nd	-αι	-ασθε
3 rd	-άσθω	-άσθωσαν
Passive Voice		
Person	Singular	Plural
2 nd	-θητι	-θητε
3 rd	-θήτω	-θήτωσαν

EXAMPLES OF THE IMPERATIVE MOOD

Below are examples of the active and middle/passive present imperative forms of λύω, the present imperative of εἶμι 'to be', and the active, middle, and passive aorist forms of λύω and a second aorist form, λαμβάνω 'to take'.

Table 3: Present Imperative of λύω and εἶμι

Active Voice		
Person	Singular	Plural
2 nd	λῦε	λύετε
3 rd	λύετω	λύετωσαν
Middle/Passive Voice		
Person	Singular	Plural
2 nd	λύου	λύεσθε
3 rd	λύέσθω	λύέσθωσαν
εἶμι		
Person	Singular	Plural
2 nd	ἴσθι	ἔσθε
3 rd	ἔστω or ἦτω	ἔστωσαν

Table 4: First Aorist Imperative of λύω

Active Voice		
Person	Singular	Plural
2 nd	λύσον	λύσατε
3 rd	λυσάτω	λυσάτωσαν
Middle Voice		
Person	Singular	Plural
2 nd	λύσαι	λύσασθε
3 rd	λυσάσθω	λυσάσθωσαν
Passive Voice		
Person	Singular	Plural
2 nd	λύθητι	λύθητε
3 rd	λυθήτω	λυθήτωσαν

Most second aorist passive imperatives also contain the characteristic infix -θη- after the stem and before the endings. The aorist passive imperative of λαμβάνω is an irregular form.

Table 5: Second Aorist Imperative of λαμβάνω (stem: λαβ-)

Active Voice		
Person	Singular	Plural
2 nd	λάβε	λάβετε
3 rd	λαβέτω	λαβέτωσαν
Middle Voice		
Person	Singular	Plural
2 nd	λαβοῦ	λάβεσθε
3 rd	λαβέσθω	λαβέσθωσαν
Passive Voice		
Person	Singular	Plural
2 nd	λήμφθητι	λήμφθητε
3 rd	λημφθήτω	λημφθήτωσαν

THE MEANING OF THE IMPERATIVE MOOD

The imperative mood is primarily used for commands. Commands are directions issued by a speaker or writer in order to illicit a certain action from the listener, for example, Matthew 3:8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας 'Produce then fruit worthy of your repentance.'

As with all the non-indicative moods, infinitives, and participles, the distinction among the present, aorist, and perfect imperative forms is one of aspect. As we mentioned in our discussions on aspect in chapters eight and sixteen, Greek has three aspects: durative aspect, which relates actions or states that are viewed as having some duration or internal complexity by the writer; punctiliar aspect, which relates actions or states that are viewed as being unitary, i.e., without an emphasis on internal complexity; and perfective aspect, which views a verb action or state as completed, focusing not on the occurrence of the prior action, but on the completed state that issues from the action. The aspectual distinction between the present and aorist imperatives can be seen in 2 Corinthians 13:11-12. A string of present imperatives with durative aspect χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, φρονεῖτε, and εἰρηνεύετε are followed by a single punctiliar aorist imperative ἀσπάσασθε. Paul is commanding the Corinthian believers to rejoice, be perfected, be encouraged, think the same thing, and be at peace, viewing these as states of being that we should continue in; whereas he is only charging that the action of greeting one another take place, without any stress on its duration or repetition. Conversely, in Ephesians 6:10-17 Paul follows a present imperative ἐνδυναμοῦσθε "be empowered in the Lord and in the might of His strength" with a series of aorist imperatives which itemize the actions that must necessarily accompany the Lord's empowering e.g., putting on and taking up the whole armor of God, standing, and receiving the sword of the Spirit.

While present and aorist imperatives are both used with similar frequencies for positive commands, only the present imperative occurs with any frequency in negative commands or prohibitions (with the negative μή). The force of this structure is on the cessation of an ongoing activity or the prevention of its repetition in the future. The aorist imperative occurs only seven times in prohibitions, and all of

them are third person imperatives. The aorist imperative with μή has the force of preventing the occurrence or inception of an action. In order to express a prohibition with punctual aspectual force, Greek uses mostly the aorist subjunctive (also negated with μή). One example where both prohibitions occur is Acts 18:9. The Lord charged Paul not to be afraid (μὴ φοβοῦ—present imperative), but to speak (λάλει—present imperative), and not to be silent (μὴ σιωπήσης—aorist subjunctive). The first prohibition forbids the continuation of the state of fear, as indicated by the present imperative; the second prohibition forbids the occurrence of silence on the part of Paul, as indicated by the aorist subjunctive. This is reinforced by the presence of the present imperative λάλει charging Paul to continue to speak.

OPTATIVE MOOD

At the time of the writing of the New Testament the optative mood had fallen out of the language for the most part, so it need not concern us much. Generally, the optative is used in contexts where a wish or hypothetical condition is expressed, although the optative is not the only way to express these notions. There are approximately 68 optatives in the New Testament. They occur mostly in “frozen” expressions carried down from earlier Greek. The most common set phrase that has survived into New Testament times which uses an optative is μὴ γένοιτο, literally “May it not become so!” as in Romans 6:2. Although it is in origin an optative wish, normally it can be translated simply, “Absolutely not!”

The optative form is characterized by the presence of a diphthong containing an -ι- between the stem and the ending. The diphthong -οι- follows the present and second aorist stems, -αι- follows the first aorist active and middle stem (i.e., λυσ-), and -ειη- follows the aorist passive stem (i.e., λυθ-). These diphthongs are followed by the endings listed in table 7 below.

Table 6: Optative Endings of -ω Verbs

Active Voice		
Person	Singular	Plural
1 st	-μι	-μεν
2 nd	-ς	-τε
3 rd	-	-εν
Middle Voice		
Person	Singular	Plural
1 st	-μην	-μεθα
2 nd	-ο	-σθε
3 rd	-το	-ντο
Passive Voice		
Person	Singular	Plural
1 st	-ν	-μεν
2 nd	-ς	-τε
3 rd	-	-σσαν

EXAMPLES OF THE OPTATIVE MOOD

Below are examples of the present optatives of λύω and εἰμί and the aorist optatives of λύω and λαμβάνω. (The second aorist optative is formed by adding the present optative endings to the second aorist stem). Because 94% of the optative forms in the New Testament are in the third person, we will list only the third person singular and plural forms (see Appendix 1, table 1, for the full forms). Remember that the optative, like the subjunctive mood, the infinitive, and the participle, is timeless and hence the aorist optative lacks the augment of past time meaning.

Table 7: Present Optative of λύω and εἰμί

λύω		
Active Voice		
Person	Singular	Plural
3 rd	λύοι	λύοιεν
Middle/Passive Voice		
Person	Singular	Plural
3 rd	λύοιτο	λύοιντο
εἰμί		
Person	Singular	Plural
3 rd	εἶη	εἶησαν

Table 8: First Aorist Optative of λύω

Active Voice		
Person	Singular	Plural
3 rd	λύσαι	λύσαιεν
Middle Voice		
Person	Singular	Plural
3 rd	λύσαιτο	λύσαιντο
Passive Voice		
Person	Singular	Plural
3 rd	λυθείη	λυθείησαν

Table 9: Second Aorist Optative of λαμβάνω (stem: λαβ-)

Active Voice		
Person	Singular	Plural
3 rd	λάβοι	λάβοιεν
Middle Voice		
Person	Singular	Plural
3 rd	λάβοιτο	λάβοιντο

THE MEANING OF THE OPTATIVE MOOD

Most of the optatives in the New Testament are used either to express a wish or a hypothetical condition. Two examples of optatives of wish are found in 1 Thessalonians 5:23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι (aorist optative) ὑμᾶς ὀλοτελεῖς, καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖν (aorist optative). ‘And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.’ As it is with the imperative mood the distinction between the present and aorist optative forms is one of aspect. Therefore, in this verse, the two aorist optatives indicate that the actions of “sanctifying wholly” and “preserving complete” are viewed in their entirety rather than emphasizing the process involved.

Two examples of optatives of hypothetical condition are found in Paul’s speech in the midst of the Areopagus in Acts 17:27, which demonstrates Paul’s use of the older classical style of Greek, ζητεῖν τὸν θεόν, εἰ ἄρα γε ψηλαφήσειαν (irregular aorist optative) αὐτὸν καὶ εὔροιεν (aorist optative), καὶ γε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. ‘That they might seek God, if perhaps they might grope for Him and find *Him*, even though He is not far from each one of us.’ Paul uses optatives of hypothetical condition for the verbs of groping and finding indicating that groping for God and finding Him in such a way is only hypothetically possible.

A third, rarer, use of the optative is in indirect speech (see chapter seventeen for more standard ways of representing indirect speech in Greek). The optative is sometimes used following a verb of speaking or thinking that is in the past tense, i.e., an imperfect, aorist, or pluperfect. The verb in indirect speech is kept in the same tense as the verb would have been in direct speech; however, the mood is changed to an optative. This is an archaic use of the optative and occurs in the New Testament only in Luke’s writings. An example is found in Luke 6:11 διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν (aorist optative) τῷ Ἰησοῦ. ‘they discussed with one another what they might do to Jesus.’ The direct speech probably contained a deliberative aorist subjunctive ποιήσωμεν ‘what shall we do [to Jesus]?’

EXERCISE

Turn to the Greek text of Matthew 24 and 25. Find the imperative mood verbs. There are approximately 27 imperatives in these chapters. Pay attention to the aspect of the imperative verb forms.

VOCABULARY LIST #18

ἀνά + <i>acc.</i>	upward, up; each (with numerals)
ἀναγγέλλω	I announce, I report
ἀναλαμβάνω, ἀνέλαβον	I take up
ἡ ἀναστροφή, τῆς ἀναστροφῆς	conduct
ἄνωθεν	from above, again
ἄρπάζω	I seize
ἡ βουλή, τῆς βουλῆς	counsel, purpose
δαιμονίζομαι	I am demon possessed
διαλέγομαι	I dispute
διαφέρω, διήνεγκον <i>or</i> διήνεγκα	I differ
ὁ δράκων, τοῦ δράκοντος	a dragon
εἶτα	then
ἐκπλήσσομαι	I am astonished, I am amazed
ἡ ἐλεημοσύνη, τῆς ἐλεημοσύνης	alms
ἐμπαίζω	I mock
ἕξ	six
ἐξαποστέλλω, ἐξαπέστειλα	I send forth
ἕξωθεν + <i>gen.</i>	from without
ἐπιπίπτω, ἐπέπεσον <i>or</i> ἐπέπεσα	I fall upon
ἡ ζύμη, τῆς ζύμης	leaven
ὁ θερισμός, τοῦ θερισμοῦ	harvest
θύω	I sacrifice, I kill
ὁ καπνός, τοῦ καπνοῦ	smoke
καταισχύνω	I put to shame
κατακαίω	I burn up
καταρτίζω	I mend, I fit, I perfect
κλέπτω	I steal
παιδεύω	I teach, I chastise
ἡ παιδίσκη, τῆς παιδίσκης	a maid servant
ἡ παράδοσις, τῆς παραδόσεως	a tradition
πρίν	before

πώς	at all, somehow, in any way
ὁ συνεργός, τοῦ συνεργοῦ	a fellow worker
τίμιος, -α, -ον	precious, honorable
ὁ τρόπος, τοῦ τρόπου	manner, way
τύπτω	I smite
ὑψιστος, -η, -ον	highest
ἡ φύσις, τῆς φύσεως	nature
τὸ χρυσίον, τοῦ χρυσοῦ	gold
χωρίζω	I separate, I depart

Chapter Twenty

CONTRACT VERBS

In this chapter we will look at contract verbs. These are verbs which have a present tense stem that ends in a vowel, α , ε , or $ο$, (e.g., τιμάω—I honor, φιλέω—I love, δηλόω—I make clear). Phonological changes occur when the vowel of the verb endings are added to the stem. Rather than having two vowels (the vowel of the stem and the vowel of the ending) together, a phonological change occurs, and the two vowels *contract* either to a long vowel or a diphthong. Hence, the verbs that undergo this phonological change are called contract verbs. The vowels combine together in regular patterns which can be summarized $\alpha + \varepsilon$ or $\eta = \alpha$, $\alpha + ο$ or $\omega = \omega$, $\varepsilon + \varepsilon = \varepsilon\iota$, $\varepsilon + \eta = \eta$, $\varepsilon + ο = ου$, $\varepsilon + \omega = \omega$, $ο + \varepsilon\iota$ or $\eta = ο\iota$, $ο + ο = ου$ and $ο + \omega = \omega$. These combinations are expressed more fully in table 1 below. When one of the vowels of the verb stem (in the left hand column) is followed by one of the vowels of the verb endings (in the top row), the resulting contraction is a vowel or diphthong as shown where they intersect in the body of the table, e.g., $\alpha + \varepsilon = \alpha$. (Shaded vowels indicate that there is no change to the endings with the addition of the stem vowel.)

Table 1: Vowel Contractions

		Vowels of Verb Endings							
		-ε	-εἰ	-η	-ἦ	-ο	-οἰ	-ου	-ω
Vowels of the Verb Stem	α-	α	α	α	α	ω	ω	ω	ω
	ε-	εἰ	εἰ	ἦ	ἦ	οῦ	οἰ	οῦ	ω
	ο-	οῦ	οἰ	ω	οἰ	οῦ	οἰ	οῦ	ω

The uncontracted form is usually cited when a verb is referred to in English texts, and it is the form found in lexicons. However, in the text the contracted form will always appear. The following paradigms of three verbs: τιμάω, φιλέω, δηλόω

in tables 2-4 are sufficient to illustrate how the vowels contract according to the patterns outlined in table 1. The uncontracted form is given in parentheses. You will recognize the standard endings in the uncontracted forms. Careful study of these charts will help refresh the reader's knowledge of the regular tense forms. These rules of contraction affect only the present and imperfect tenses. (The stem vowel of contract verbs simply lengthens to an η or an ω before the characteristic consonant that precedes the endings in the future, aorist, perfect, and pluperfect forms—see table 5 below.)

Table 2: Present and Imperfect of τιμάω

Active Voice		
Present Indicative		
Person	Singular	Plural
1 st	τιμῶ (τιμά-ω)	τιμῶμεν (τιμά-ομεν)
2 nd	τιμᾶς (τιμά-εις)	τιμᾶτε (τιμά-ετε)
3 rd	τιμᾷ (τιμά-ει)	τιμῶσι[ν] (τιμά-ουσι[ν])
Present Infinitive		
	τιμᾶν (τιμά-ειν)	
Present Subjunctive		
1 st	τιμῶ (τιμά-ω)	τιμῶμεν (τιμά-ωμεν)
2 nd	τιμᾶς (τιμά-ης)	τιμᾶτε (τιμά-ητε)
3 rd	τιμᾷ (τιμά-η)	τιμῶσι[ν] (τιμά-ωσι[ν])
Present Imperative		
2 nd	τίμα (τίμα-ε)	τιμᾶτε (τιμά-ετε)
3 rd	τιμάτω (τιμα-έτω)	τιμάτωσαν (τιμα-έτωσαν)
Present Participle		
M	τιμῶν (τιμά-ων)	
F	τιμῶσα (τιμά-ουσα)	
N	τιμῶν (τιμά-ον)	

Imperfect Indicative

1 st	ἐτίμων (ἐτίμα-ον)	ἐτιμῶμεν (ἐτιμά-ομεν)
2 nd	ἐτίμας (ἐτίμα-ες)	ἐτιμᾶτε (ἐτιμά-ετε)
3 rd	ἐτίμα (ἐτίμα-ε)	ἐτίμων (ἐτίμα-ον)

Middle/Passive Voice**Present Indicative**

Person	Singular	Plural
1 st	τιμῶμαι (τιμά-ομαι)	τιμώμεθα (τιμα-όμεθα)
2 nd	τιμᾶ (τιμά-η)	τιμᾶσθε (τιμά-εσθε)
3 rd	τιμᾶται (τιμά-εται)	τιμῶνται (τιμά-ονται)

Present Infinitive

τιμᾶσθαι (τιμά-εσθαι)

Present Subjunctive

1 st	τιμῶμαι (τιμά-ωμαι)	τιμώμεθα (τιμα-ώμεθα)
2 nd	τιμᾶ (τιμά-η)	τιμᾶσθε (τιμά-ησθε)
3 rd	τιμᾶται (τιμά-ηται)	τιμῶνται (τιμά-ωνται)

Present Imperative

2 nd	τιμῶ (τιμά-ου)	τιμᾶσθε (τιμά-εσθε)
3 rd	τιμάσθω (τιμα-έσθω)	τιμάσθωσαν (τιμα-έσθωσαν)

Present Participle

M	τιμῶμενος (τιμα-όμενος)
F	τιμωμένη (τιμα-ομένη)
N	τιμῶμενον (τιμα-όμενον)

Imperfect Indicative

1 st	ἐτιμώμην (ἐτιμα-όμην)	ἐτιμώμεθα (ἐτιμα-όμεθα)
2 nd	ἐτιμῶ (ἐτιμά-ου)	ἐτιμᾶσθε (ἐτιμά-εσθε)
3 rd	ἐτιμᾶτο (ἐτιμά-ετο)	ἐτιμῶντο (ἐτιμά-οντο)

Table 3: Present and Imperfect of φιλέω

Active Voice		
Present Indicative		
Person	Singular	Plural
1 st	φιλω̄ (φιλέ-ω)	φιλοῦμεν (φιλέ-ομεν)
2 nd	φιλεῖς (φιλέ-εις)	φιλεῖτε (φιλέ-ετε)
3 rd	φιλεῖ (φιλέ-ει)	φιλοῦσι[ν] (φιλέ-ουσι[ν])
Present Infinitive		
	φιλεῖν (φιλέ-ειν)	
Present Subjunctive		
1 st	φιλω̄ (φιλέ-ω)	φιλω̄μεν (φιλέ-ωμεν)
2 nd	φιλη̄ς (φιλέ-ης)	φιλη̄τε (φιλέ-ητε)
3 rd	φιλη̄ (φιλέ-η)	φιλω̄σι[ν] (φιλέ-ωσι[ν])
Present Imperative		
2 nd	φίλει (φίλε-ε)	φιλεῖτε (φιλέ-ετε)
3 rd	φιλείτω (φιλε-έτω)	φιλείτωσαν (φιλε-έτωσαν)
Present Participle		
M	φιλω̄ν (φιλέ-ων)	
F	φιλοῦσα (φιλέ-ουσα)	
N	φιλοῦν (φιλέ-ον)	
Imperfect Indicative		
1 st	ἐφίλουν (ἐφίλε-ον)	ἐφιλοῦμεν (ἐφιλέ-ομεν)
2 nd	ἐφίλεις (ἐφίλε-εις)	ἐφιλεῖτε (ἐφιλέ-ετε)
3 rd	ἐφίλει (ἐφίλε-ει)	ἐφίλουν (ἐφίλε-ον)

Middle/Passive Voice**Present Indicative**

Person	Singular	Plural
1 st	φιλοῦμαι (φιλέ-ομαι)	φιλούμεθα (φιλε-όμεθα)
2 nd	φιλή (φιλέ-η)	φιλεισθε (φιλέ-εσθε)
3 rd	φιλεῖται (φιλέ-εται)	φιλοῦνται (φιλέ-ονται)

Present Infinitive

φιλεῖσθαι (φιλέ-εσθαι)

Present Subjunctive

1 st	φιλωμαι (φιλέ-ωμαι)	φιλώμεθα (φιλε-ώμεθα)
2 nd	φιλή (φιλέ-η)	φιλήσθε (φιλέ-ησθε)
3 rd	φιλήται (φιλέ-ηται)	φιλῶνται (φιλέ-ωνται)

Present Imperative

2 nd	φιλοῦ (φιλέ-ου)	φιλεισθε (φιλέ-εσθε)
3 rd	φιλείσθω (φιλε-έσθω)	φιλείσθωσαν (φιλε-έσθωσαν)

Present Participle

M	φιλοῦμενος (φιλε-όμενος)
F	φιλουμένη (φιλε-ομένη)
N	φιλοῦμενον (φιλε-όμενον)

Imperfect Indicative

1 st	ἐφιλούμην (ἐφιλε-όμην)	ἐφιλούμεθα (ἐφιλε-όμεθα)
2 nd	ἐφιλοῦ (ἐφιλέ-ου)	ἐφιλεισθε (ἐφιλέ-εσθε)
3 rd	ἐφιλεῖτο (ἐφιλέ-ετο)	ἐφιλοῦντο (ἐφιλέ-οντο)

Table 4: Present and Imperfect of δηλόω

Active Voice		
Present Indicative		
Person	Singular	Plural
1 st	δηλῶ (δηλό-ω)	δηλοῦμεν (δηλό-ομεν)
2 nd	δηλοῖς (δηλό-εις)	δηλοῦτε (δηλό-ετε)
3 rd	δηλοῖ (δηλό-ει)	δηλοῦσι[ν] (δηλό-ουσι[ν])
Present Infinitive		
	δηλοῦν (δηλό-ειν)	
Present Subjunctive		
1 st	δηλῶ (δηλό-ω)	δηλώμεν (δηλό-ωμεν)
2 nd	δηλοῖς (δηλό-ης)	δηλώτε (δηλό-ητε)
3 rd	δηλοῖ (δηλό-η)	δηλώσι[ν] (δηλό-ωσι[ν])
Present Imperative		
2 nd	δήλου (δήλο-ε)	δηλοῦτε (δηλό-ετε)
3 rd	δηλούτω (δηλο-έτω)	δηλούτωσαν (δηλο-έτωσαν)
Present Participle		
M	δηλῶν (δηλό-ων)	
F	δηλοῦσα (δηλό-ουσα)	
N	δηλοῦν (δηλό-ον)	
Imperfect Indicative		
1 st	ἔδηλουν (ἔδηλο-ον)	ἔδηλοῦμεν (ἔδηλό-ομεν)
2 nd	ἔδηλους (ἔδηλο-ες)	ἔδηλοῦτε (ἔδηλό-ετε)
3 rd	ἔδηλου (ἔδηλο-ε)	ἔδηλουν (ἔδηλο-ον)

Middle/Passive Voice**Present Indicative**

Person	Singular	Plural
1 st	δηλοῦμαι (δηλό-ομαι)	δηλούμεθα (δηλε-όμεθα)
2 nd	δηλοῖ (δηλό-η)	δηλοῦσθε (δηλό-εσθε)
3 rd	δηλοῦται (δηλό-εται)	δηλοῦνται (δηλό-ονται)

Present Infinitive

δηλοῦσθαι (δηλό-εσθαι)

Present Subjunctive

1 st	δηλῶμαι (δηλό-ωμαι)	δηλώμεθα (δηλο-ώμεθα)
2 nd	δηλοῖ (δηλό-η)	δηλώσθε (δηλό-ησθε)
3 rd	δηλῶται (δηλό-ηται)	δηλῶνται (δηλό-ωνται)

Present Imperative

2 nd	δηλοῦ (δηλό-ου)	δηλοῦσθε (δηλό-εσθε)
3 rd	δηλούσθω (δηλο-έσθω)	δηλούσθωσαν (δηλο-έσθωσαν)

Present Participle

M	δηλοῦμενος (δηλο-όμενος)
F	δηλουμένη (δηλο-ομένη)
N	δηλοῦμενον (δηλο-όμενον)

Imperfect Indicative

1 st	ἔδηλούμην (ἔδηλο-όμην)	ἔδηλούμεθα (ἔδηλο-όμεθα)
2 nd	ἔδηλοῦ (ἔδηλό-ου)	ἔδηλοῦσθε (ἔδηλό-εσθε)
3 rd	ἔδηλοῦτο (ἔδηλό-ετο)	ἔδηλοῦντο (ἔδηλό-οντο)

Note that the contraction of the present infinitive active forms of τιμᾶν and δηλοῦν seem to be irregular. However, historically the infinitive ending -ειν was itself a contraction -ε + εν. Hence, the infinitive form would be τιμά-εν and δηλό-εν, which become τιμᾶν and δηλοῦν according to the rules of contraction. Note also that the present subjunctive of the α- contract verbs is identical in form to the indicative. If there is an accent on the first of the two vowels (or vowel and

diphthong) being contracted (as there is in most of the present tense forms), the resulting contraction has a circumflex accent. If the stress falls elsewhere the accent remains the same.

In the formation of the stems for other tenses—the future, the aorist, the perfect, and pluperfect—only minor phonological changes occur. Due to the insertion of the consonants $-\sigma$ (in the future and aorist), or $-\kappa$ (in the perfect and pluperfect) between the stem and the ending, the vowel of the stem does not come into contact with the vowels of the ending. However, the stem vowel lengthens, α - and ε - become η -, and o - becomes ω -. Examples of first person singular active future, aorist, and perfect forms of $\tauιμάω$, $\phiιλέω$, $\deltaηλόω$ are given in table 5 below. There are only five occurrences of contract verbs with pluperfect forms so we will not trouble ourselves to learn them.

Table 5: Future, Aorist, and Perfect Indicative Active
First Person Singular of $\tauιμάω$, $\phiιλέω$, $\deltaηλόω$

Future	Aorist	Perfect
$\tauιμήσω$	$\acute{\epsilon}τίμησα$	$\tauετίμηκα$
$\phiιλήσω$	$\acute{\epsilon}\phiίλησα$	$\piεφίληκα$
$\deltaηλώσω$	$\acute{\epsilon}\deltaήλωσα$	$\deltaεδήλωκα$

A few contract verbs retain the stem vowel rather than lengthen it, such as, $\acute{\alpha}\gammaαλλιάω$ —I rejoice, which has a future $\acute{\alpha}\gammaαλλιάσω$ and an aorist $\acute{\eta}\gammaαλλίασα$; and $\kappaαλέω$ —I call, which has a future $\kappaαλέσω$ and an aorist $\acute{\epsilon}\kappaάλεσα$.

EXERCISE

Turn to the Greek text of 1 John, chapters one through three. Go through these chapters looking for instances of contract verbs. Pay special attention to the endings with a long vowel or diphthong preceding them. (These frequently have a circumflex accent.) There are approximately 60 examples of contract verbs in these three chapters; a number of verbs occur more than once.

VOCABULARY LIST #19

ἀγαπάω	I love
ἀγαλλιάω, fut. ἀγαλλιᾶσω	I rejoice
ἀθετέω	I reject
αἰτέω	I request
ἀκολουθέω	I follow
ἀξιόω	I think worthy of, I expect
ἄρνέομαι	I deny
ἀσθενέω	I am weak
βλασφημέω	I revile, I blaspheme
γεννάω	I beget
δηλώω	I make clear, I make plain
διακονέω	I wait upon, I serve, I minister
δικαίωω	I justify, I pronounce righteous
διψάω	I thirst
δοκέω	I think, I seem
ἐπερωτάω	I ask, I question, I demand of
ἐπικαλέω, fut. ἐπικαλέσω	I call upon, invoke
ἐρωτάω	I ask, I request, I entreat
εὐλογέω	I bless
εὐχαριστέω	I give thanks
ζάω	I live
ζητέω	I seek
θεωρέω	I look at, I behold
καλέω, fut. καλέσω	I call
κατοικέω	I inhabit, I dwell, I make home
καυχάομαι	I boast
κοιμάομαι	I sleep, I fall asleep
κρατέω	I grasp, I seize hold of
λαλέω	I speak
μαρτυρέω	I bear witness, I testify
μεριμνάω	I am anxious, I am distracted
μετανοέω	I repent
μισέω	I hate
νικάω	I conquer, I overcome

οἰκοδομέω	I build, I edify
ὁμοιόω	I make like, I liken
ὁράω, εἶδον	I see
παρακαλέω, fut. παρακαλέσω	I beseech, I exhort, I console
περιπατέω	I walk
πλανάω	I lead astray, I cause to wander
πληρόω	I fill
ποιέω	I make, I do
προσκυνέω	I worship
σταυρόω	I crucify
τελειόω	I fulfill, I make complete, perfect, I mature
τελέω	I finish
τηρέω	I keep
τιμάω	I honor
τολμάω	I dare
ὕστερέω	I lack
φανερóω	I make manifest
φιλέω	I love
φοβέομαι	I fear
φρονέω	I think
φωνέω	I call

Chapter Twenty-one

-μι VERBS

In earlier chapters dealing with verbs we looked only at omega verbs (which are so named because the lexical form, the first person singular present active indicative form ends in -ω). However, there is another category of verbs, -μι verbs, (so named because their first person singular present active indicative form ends in -μι). They reflect an archaic form of the verb which gradually disappeared from the language and was replaced by the endings of omega verbs. The -μι verbs tend to be very common words that resisted standardization to the -ω endings. We have already come across an irregular -μι verb, that of εἶμι the verb 'to be.' There are about 30 -μι verbs in the New Testament from different roots (i.e., excluding compound verbs). The most important -μι verbs, apart from εἶμι, are τίθημι 'to put, place,' δίδωμι 'to give,' and ἵστημι 'to stand, set.' All of these occur frequently with prefixes as compound verbs.

The endings of the -μι conjugation are not totally different from the -ω conjugation. Differences occur only in the present, imperfect, and aorist tenses and mostly in the indicative mood. Therefore, we will focus our attention on the indicative mood of these three tenses. Some -μι verbs, in particular the three verbs τίθημι, δίδωμι, and ἵστημι, which we will use as paradigms, also have two stems, a present stem and a second aorist stem. The present stem is derived historically by reduplication from the second aorist stem. However, this reduplication differs from the perfect reduplication which inserts an ε after the reduplicated consonant. The -μι reduplication is with ι.

Table 1: The Formation of the Stems of
τίθημι, δίδωμι, and ἵστημι

	Reduplication	Aorist Stem	Present Stem
τίθημι	τι-	θέ-	τίθε-
δίδωμι	δι-	δό-	δίδο-
ἵστημι	σι-	στά-	ἵστα-

The rough breathing in ἴστημι replaces the σ-. In the singular forms of the present indicative the final stem vowel lengthens, i.e., τίθε- becomes τίθη-, δίδο- becomes δίδω-, ἴστα- becomes ἴστη-. In this chapter we will deal with the present stem forms first followed by the aorist stem forms.

PRESENT STEM FORMS

The present and imperfect tenses of -μι verbs utilize the longer present stems. Apart from the fact that there are two different stems for the -μι verbs, most of the variation occurs in the endings. However, variations in the endings of the -μι verbs are not as great as they may seem at first glance. Apart from the singular active indicative forms the remaining endings correspond to endings of the -ω verbs. Even the other seeming exceptions correspond to other tense forms of the -ω verbs. For example, the present middle/passive has the same endings as the perfect passive of the -ω verbs; the present active infinitive ending in -ναι has the same ending as the perfect active infinitive and the aorist passive infinitive of the -ω verbs; and the participles have the same endings as the aorist participles of the -ω verbs. The imperfect active third person plural has two alternative forms, one ending in -σαν and the other in -ουν, each of which occurs with about equal frequency.

Table 2: Present and Imperfect of τίθημι

Active Voice		
Present Indicative		
Person	Singular	Plural
1 st	τίθημι	τίθεμεν
2 nd	τίθης	τίθετε
3 rd	τίθησι[ν]	τιθέασι[ν]
Present Infinitive		
τιθέναι		

Present Participle

M	τιθείς
F	τιθεῖσα
N	τιθέν

Imperfect Indicative

1 st	ἐτίθην	ἐτίθεμεν
2 nd	ἐτίθεις	ἐτίθετε
3 rd	ἐτίθει	ἐτίθεσαν or ἐτίθουν

Middle/Passive Voice**Present Indicative**

Person	Singular	Plural
1 st	τίθεμαι	τιθέμεθα
2 nd	τίθεσαι	τίθεσθε
3 rd	τίθεται	τίθενται

Present Infinitive

τίθεσθαι

Present Participle

M	τιθέμενος
F	τιθεμένη
N	τιθέμενον

Imperfect Indicative

1 st	ἐτιθέμην	ἐτιθέμεθα
2 nd	ἐτίθεσο	ἐτίθεσθε
3 rd	ἐτίθετο	ἐτίθεντο

The forms of δίδωμι are similar to τίθημι except that the o vowel of the stem replaces the ε vowel. (This o vowel prevails over the η vowel in the endings.)

Table 3: Present and Imperfect of δίδωμι

Active Voice		
Present Indicative		
Person	Singular	Plural
1 st	δίδωμι	δίδομεν
2 nd	δίδως	δίδοτε
3 rd	δίδωσι[ν]	διδόασι[ν]
Present Infinitive		
διδόναι		
Present Participle		
M	διδούς	
F	διδούσα	
N	διδόν	
Imperfect Indicative		
1 st	ἐδίδουν	ἐδίδομεν
2 nd	ἐδίδους	ἐδίδοτε
3 rd	ἐδίδου	ἐδίδοσαν or ἐδίδουν
Middle/Passive Voice		
Present Indicative		
Person	Singular	Plural
1 st	δίδομαι	διδόμεθα
2 nd	δίδοσαι	δίδοσθε
3 rd	δίδοται	δίδονται
Present Infinitive		
δίδοσθαι		
Present Participle		
M	διδόμενος	
F	διδομένη	
N	διδόμενον	

Imperfect Indicative

1 st	ἔδιδόμην	ἔδιδόμεθα
2 nd	ἔδίδοσο	ἔδίδοσθε
3 rd	ἔδίδοτο	ἔδίδοντο

There are two forms of ἵστημι: a transitive form meaning “cause to stand, place, put, or set” and an intransitive form meaning “stand.” With transitive verbs the effect of the action of the verb is transferred to the direct object. The actions expressed by intransitive verbs do not have an effect on an object. The present, imperfect, future, and first aorist forms are transitive and the second aorist, perfect, and pluperfect forms are intransitive. At the moment we will just consider the present and imperfect forms, looking at the other forms later.

The imperfect forms of ἵστημι have no visible augment. Therefore, only endings distinguish the imperfect from the present. However, only the first and third persons singular and third person plural forms can be distinguished, since the other endings are identical.

Table 4: Present and Imperfect of ἵστημι

Active Voice		
Present Indicative		
Person	Singular	Plural
1 st	ἵστημι	ἵσταμεν
2 nd	ἵστης	ἵστατε
3 rd	ἵστησι[ν]	ἵστᾶσι[ν]
Present Infinitive		
ἵσθάναι		
Present Participle		
M	ἵσθάς	
F	ἵστᾶσα	
N	ἵσθάν	

Imperfect Indicative		
1 st	ἴστην	ἴσταμεν
2 nd	ἴστης	ἴστατε
3 rd	ἴστη	ἴστασαν
Middle/Passive Voice		
Present Indicative		
Person	Singular	Plural
1 st	ἴσταμαι	ἰστάμεθα
2 nd	ἴστασαι	ἴστασθε
3 rd	ἴσται	ἴστανται
Present Infinitive		
ἴσασθαι		
Present Participle		
M	ἰστάμενος	
F	ἰσταμένη	
N	ἰστάμενον	
Imperfect Indicative		
1 st	ἰστάμην	ἰστάμεθα
2 nd	ἰστασο	ἰστασθε
3 rd	ἰστατο	ἰσταντο

The present subjunctive and imperative moods are regular, adding the endings of the -ω verbs to the stem. The subjunctive forms use the long vowel ending and the imperative the short vowel endings. (If the ending begins with a vowel it combines with the vowel of the stem according to the rules of contraction outlined in the previous chapter.) For example, the singular active forms:

Table 5: Present Subjunctive and Imperative Active of
τίθημι, δίδωμι, and ἴστημι

Subjunctive			
Person			
1 st	τιθῶ	διδῶ	ἴστω
2 nd	τιθῆς	διδῶς	ἴσῃς
3 rd	τιθῆ, etc.	διδῶ, etc.	ἴσῃ, etc.
Imperative			
2 nd	τίθει (τίθε-ε)	δίδοι (δίδο-ε)	ἴστη (ἴστα-ε)
3 rd	τιθέτω, etc.	διδότω, etc.	ἱστάτω, etc.

AORIST STEM FORMS

The aorist forms of these -μι verbs use the short second aorist stem. Most of the aorist forms have the same endings as the present. The indicative active forms are a little different. The vowel of the aorist stem is lengthened. A different set of endings are also employed for τίθημι and δίδωμι. These endings begin with κ- followed by the first aorist indicative endings of the -ω verbs. The middle voice endings are identical to the imperfect middle/passive endings apart from the second person singular which ends in -ου (reflecting a contraction of -ε(σ)ο or -ο(σ)ο) rather than -σο. The aorist passive endings are identical to the aorist passive endings of the -ω verbs.

Table 6: Aorist of τίθημι

Active Voice		
Indicative		
Person	Singular	Plural
1 st	ἔθηκα	ἔθήκαμεν
2 nd	ἔθηκας	ἔθήκατε
3 rd	ἔθηκε	ἔθηκαν

Infinitive

θεῖναι

Participle

M θεῖς

F θεῖσα

N θέν

Middle Voice**Indicative**

Person	Singular	Plural
1 st	ἐθέμην	ἐθέμεθα
2 nd	ἔθου	ἔθεσθε
3 rd	ἔθετο	ἔθεντο

Infinitive

θέσθαι

Participle

M θέμενος

F θεμένη

N θέμενον

Passive Voice**Indicative**

Person	Singular	Plural
1 st	ἐτέθην	ἐτέθημεν
2 nd	ἐτέθης	ἐτέθητε
3 rd	ἐτέθη	ἐτέθησαν

Infinitive

τεθῆναι

Participle

M	τεθείς
F	τεθείσα
N	τεθέν

Table 7: Aorist of δίδωμι

Active Voice

Indicative

Person	Singular	Plural
1 st	ἔδωκα	ἔδώκαμεν
2 nd	ἔδωκας	ἔδώκατε
3 rd	ἔδωκε	ἔδωκαν

Infinitive

δοῦναι

Participle

M	δούς
F	δοῦσα
N	δόν

Middle Voice

Indicative

Person	Singular	Plural
1 st	ἔδομην	ἔδόμεθα
2 nd	ἔδου	ἔδοσθε
3 rd	ἔδοτο	ἔδοντο

Infinitive

δόσθαι

Participle

M	δόμενος
F	δομένη
N	δόμενον

Passive Voice

Indicative

Person	Singular	Plural
1 st	ἔδόθην	ἔδόθημεν
2 nd	ἔδόθης	ἔδόθητε
3 rd	ἔδόθη	ἔδόθησαν

Infinitive

δοθῆναι

Participle

M	δοθείς
F	δοθείσα
N	δοθέν

As we mentioned above, there are two aorist forms of ἵστημι: a transitive first aorist form ἔστησα meaning “cause to stand, place, put, or set” and an intransitive second aorist form meaning “stand.” The first aorist form is regular, so we will not give its form here. The first and second aorist third plural form ἔστησαν is identical, so its meaning must be derived from the context, with the transitive form usually having an expressed direct object. An example with transitive meaning occurs in Acts 6:6: οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων, καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας, ‘Whom [the seven deacons] they set before the apostles; and when they had prayed, they laid their hands on them.’

The same verb form occurs with intransitive meaning in Luke 7:14 καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, ‘And He came near and touched the bier, and those carrying *it* stood still.’

The passive notion of the aorist passive (i.e., to be stood) has largely disappeared. As a result the aorist passive is almost identical in meaning to the second aorist active form, both having the meaning of “stand.” For example, in Acts 27:21 Πολλῆς τε ἀσιτίας ὑπαρχούσης τότε σταθεῖς [aorist passive participle] ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν· ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ

τῆς Κρήτης κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. ‘And when they had been a long time without food, Paul then stood in their midst and said, O Men, you should have listened to me and not have set sail from Crete and gained this damage and loss.’

This carries similar force to the active second aorist intransitive form in Luke 24:36 Ταῦτα δὲ αὐτῶν λαλοῦντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν. ‘And as they were speaking these things, He Himself stood in their midst and said to them, Peace to you.’

There are no aorist middle voice forms of ἵστημι.

Table 8: Second Aorist Active of ἵστημι

Indicative		
Person	Singular	Plural
1 st	ἔστην	ἔστημεν
2 nd	ἔστης	ἔστητε
3 rd	ἔστη	ἔστησαν
Infinitive		
στήναι		
Participle		
M	στάς	
F	στάσα	
N	σάν	

Table 9: First Aorist Passive of ἵστημι

Indicative		
Person	Singular	Plural
1 st	ἐστάθην	ἐστάθημεν
2 nd	ἐστάθης	ἐστάθητε
3 rd	ἐστάθη	ἐστάθησαν
Infinitive		
σταθῆναι		

Participle

M	σταθείς
F	σταθείσα
N	σταθέν

The aorist subjunctive and imperative forms are regular, using the short aorist stem and the same endings as the present stem -μι verbs. However, the second person singular active and middle imperatives are irregular. In addition, the aorist active subjunctive of δίδωμι also has three additional irregular third person singular forms and one additional first person plural form. Therefore, we give the active subjunctive and imperative and middle imperative forms below:

Table 10: Aorist Subjunctive and Imperative Active of τίθημι, δίδωμι, and ἵστημι

		Subjunctive		
Person		Singular		
1 st	θῶ	δῶ	στῶ	
2 nd	θῆς	δῶς	στῆς	
3 rd	θῆ	δῶ, δώη, δώση, δοῖ	στῆ	
		Plural		
1 st	θῶμεν	δῶμεν, δώσωμεν	στῶμεν	
2 nd	θῆτε	δῶτε	στῆτε	
3 rd	θῶσι(ν)	δῶσι(ν)	στῶσι(ν)	
		Imperative		
		Singular		
2 nd	θές	δός	στῆθι	
3 rd	θέτω	δότω	στήτω	
		Plural		
2 nd	θέτε	δότε	στήτε	
3 rd	θέτωσαν	δότωσαν	στήτωσαν	

As we mentioned above, there is no aorist middle form of ἵστημι.

Table 11: Aorist Imperative Middle of
τίθημι and δίδωμι

Imperative		
Singular		
2 nd	θοῦ	δοῦ
3 rd	θέσθω	δόσθω
Plural		
2 nd	θέσθε	δόσθε
3 rd	θέσθωσαν	δόσθωσαν

FORMS OF OTHER TENSES

The other tenses—the future, the perfect, and the pluperfect—follow the regular endings of the -ω verbs. The future uses a short stem, and the perfect and pluperfect a reduplicated stem. Examples of the first person active are given below:

Table 12: Future, Perfect, and Pluperfect Indicative Active
First Person Singular of τίθημι, δίδωμι, and ἵστημι

Future	Perfect	Pluperfect
θήσω	τέθηκα	[έ]τεθήκειν
δώσω	δέδωκα	[έ]δεδώκειν
στήσω	ἔστηκα	εἰστήκειν

As we mentioned above, the future forms of ἵστημι are transitive and the perfect and pluperfect forms are intransitive. The perfect and pluperfect forms of ἵστημι emphasize the resultant state of the action of standing. As a result, they are best translated by the English present and past tenses respectively. For example, both forms occur in Matthew 12:46-47: Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν [pluperfect] ἕξω ζητοῦντες αὐτῷ λαλήσαι. 47 εἶπεν δέ τις αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἕξω ἐστήκασιν [perfect]

ζητοῦντές σοι λαλήσαι. 'While He was still speaking to the crowds, behold, His mother and His brothers stood outside seeking to speak to Him. And someone said to Him, Behold, Your mother and Your brothers are standing outside, seeking to speak to You.'

The perfect active participle of ἵστημι has two forms, a regular or first perfect form ἕστηκώς, -υῖα, -ός and an irregular or second perfect form, ἕστώς, ἕστῶσα, ἕστός. The second perfect form is more common than the first perfect form, occurring approximately 75% of the time.

OTHER -μι VERBS

The most common -μι verbs are listed in the vocabulary list below. Two other forms that are also common and slightly irregular are compounds of ἵημι 'to send' (e.g., ἀφίημι 'to send away, forgive') and φημί 'to say'. The short stem of ἵημι is ἕ- and the long stem is ἴε-. Its forms follow the paradigm of τίθημι almost exactly. φημί occurs only as a present indicative first person singular φημί, a third singular φησί and third plural φασί, and as an imperfect indicative third singular ἔφη.

EXERCISE

Turn to the Greek text of Matthew chapters 24 through 25. Go through these chapters looking for instances of -μι verbs. Pay special attention to the stems in order to determine the tenses. There are approximately 28 examples of -μι verbs in these two chapters; a few of them occur more than once.

VOCABULARY LIST #20

ἀγνοέω	I do not know
ἀδικέω	I wrong, I do wrong
ἀναιρέω, ἀνεῖλον	I take up, I kill
ἀναχωρέω	I depart
ἀνθίστημι	I resist
ἀνίστημι	I cause to arise, I arise
ἀπειθέω	I disbelieve, I disobey
ἀποδίδωμι	I give back, I pay; <i>middle voice</i> , I sell
ἀπόλλυμι	I destroy; <i>middle voice</i> , I perish
ἀφίημι	I let go, I permit, I forgive
ἀφίστημι	I withdraw, I depart
βοάω	I cry aloud
γαμέω	I marry
γρηγορέω	I watch
δεικνύω or δείκνυμι, ἔδειξα	I show
δίδωμι	I give
ἐλεέω	I have mercy
ἐνεργέω	I work, I effect, I operate
ἐξίστημι	I amaze, I am amazed
ἐπιζητέω	I seek for
ἐπιθυμέω	I desire
ἐπιτίθημι	I lay upon
ἐπιτιμάω	I rebuke, I warn
ἐφίστημι	I stand over, I come upon
εὐδοκέω	I think it good, I am well pleased with
ἡγέομαι	I am chief, I think, I regard
ἵστημι	I cause to stand, I stand
καθίστημι	I set, I constitute
κατανοέω	I observe
καταντάω	I come to, I arrive
καταργέω	I bring to naught, I abolish

κατηγορέω	I accuse
κληρονομέω	I inherit
κοινόω	I make common, I defile
κοπιάω	I toil, I labor
λυπέω	I grieve
νοέω	I understand
ὀμνύω <i>or</i> ὀμνυμι	I swear, I take an oath
ὁμολογέω	I confess, I profess
παραδίδωμι	I hand over, I betray
παρίστημι	I am present, I stand by
παρατίθημι	I set before; <i>middle voice</i> , I entrust
πάρειμι	I am present, I have arrived
πεινάω	I hunger
πίμπλημι	I fill
προσδοκάω	I wait for
προσκαλέομαι	I summon
προστίθημι	I add, I add to
πωλέω	I sell
συνίημι	I understand
συνίστημι <i>or</i> συνιστάνω	I commend (trans.), I stand with, subsist (intrans.)
ταπεινόω	I humble
τίθημι	I put, I place
ὑψόω	I lift up, I exalt
φημί	I say

HOW TO CONTINUE AFTER COMPLETING THE GRAMMAR

Having completed the chapters and exercises of this grammar, you should now be able to explore the New Testament on your own. In acquiring an ability to read the New Testament in Greek, the approach of the tortoise is preferable to that of the hare. A consistent, even daily, time set aside to read the New Testament will pay off in the long run. It is probably better to begin your reading with a section of the New Testament with which you are more familiar. You could begin with the sections of text assigned for the exercises in this grammar and then follow with a familiar book of the New Testament, such as the Gospel of John. Read through the text, resisting as much as possible reference to a dictionary. It is more pedagogically sound to derive the meaning of the word from the context and only to use a dictionary as a last resort. As you read through the text, don't expect to have the whole inventory of the Greek language at your finger tips. Much of what has been learned in terms of paradigms is unfortunately soon forgotten. While there is a place for this type of learning, the forms are better internalized through exposure to them in the context of the text.

In order to review Greek grammar, we recommend reading a chapter of this grammar in conjunction with a chapter of the New Testament, looking specifically for that particular grammatical feature (e.g., the definite article) in the passage you have selected. If you have access to a computer program (such as *GramCord*) that can search for grammatical features, you could also study that feature as it functions in the larger context of the entire New Testament or smaller portions thereof.

We include verb charts and principal parts as appendices to this book as an aid. Appendix 1 contains verb charts that enable you to see the Greek verb system at a glance. Appendix 2 contains the principal parts of the most common irregular verbs.

Appendix 1

VERB CONJUGATION CHARTS

In this grammar we learned the conjugation of an omega verb λύω. Here we give the full conjugation of the verb λύω, three contract verbs: τιμάω, φιλέω, and δηλώω, and three -μι verbs: τίθημι, δίδωμι, and ἵσθημι.

Table 1: Omega Verbs

Active Voice						
	Present	Future	Imperfect	1 st Aorist	Perfect	Pluperfect
Indicative	λύω λύεις λύει λύομεν λύετε λύουσι	λύσω λύσεις λύσει λύσομεν λύσετε λύσουσι	ἔλυον ἔλυες ἔλυε ἐλύομεν ἐλύετε ἔλυον	ἔλυσα ἔλυσας ἔλυσε ἐλύσαμεν ἐλύσατε ἔλυσαν	λέλυκα λέλυκας λέλυκε λελύκαμεν λελύκατε λέλυκαν or λελύκασι	ἔλελύκειν ἔλελύκεις ἔλελύκει ἐλελύκειμεν ἐλελύκειτε ἐλελύκεισαν
Subjunctive	λύω λύῃς λύῃ λύωμεν λύῃτε λύωσι			λύσω λύσῃς λύσῃ λύσωμεν λύσῃτε λύσωσι	λελύκω λελύκῃς λελύκῃ λελύκωμεν λελύκῃτε λελύκωσι	
Imperative	λύε λύέτω λύετε λύέτωσαν			λύσον λυσάτω λύσατε λυσάτωσαν		
Optative	λύοιμι λύοις λύοι λύοιμεν λύοιτε λύοιεν	λύσοιμι λύσοις λύσοι λύσοιμεν λύσοιτε λύσοιεν		λύσαιμι λύσαις λύσαι λύσαιμεν λύσαιτε λύσαιεν	λελύκοιμι λελύκοις λελύκοι λελύκοιμεν λελύκοιτε λελύκοιεν	
Infin.	λύειν	λύσειν		λύσαι	λελυκέναι	
Participle	λύ-ων (-οντ-) λύουσα λύων	λύσ-ων (-οντ-) λύσουσα λύσον		λύσ-ας (-αντ-) λύσασα λύσαν	λελυκώς (-οτ-) λελυκυῖα λελυκός	

Middle Voice						
	Present	Future	Imperfect	1 st Aorist	Perfect	Pluperfect
Indicative	λύομαι λύη λύεται λυόμεθα λύεσθε λύονται	λύσομαι λύση λύσεται λυσόμεθα λύσεσθε λύσονται	ἐλύομην ἐλύου ἐλύετο ἐλυόμεθα ἐλύεσθε ἐλύοντο	ἐλυσάμην ἐλύσω ἐλύσατο ἐλυσάμεθα ἐλύσασθε ἐλύσαντο	λέλυμαι λέλυσαι λέλυται λελύμεθα λέλυσθε λέλυνται	(ἐ)λελύμην (ἐ)λέλυσο (ἐ)λέλυτο (ἐ)λελύμεθα (ἐ)λέλυσθε (ἐ)λέλυντο
Subjunctive	λύωμαι λύη λύηται λυώμεθα λύησθε λύωνται			λύσωμαι λύση λύσηται λυσώμεθα λύσησθε λύσωνται	λελυμένος ὦ ῆς ῆ λελυμένοι ὦμεν ῆτε ῶσι(ν)	
Imperative	λύου λυέσθω λύεσθε λυέσθωσαν			λύσαι λυσάσθω λύσασθε λυσάσθωσαν		
Optative	λυοίμην λύοιο λύοιτο λυοίμεθα λύοισθε λύοιντο	λυσοίμην λύσοιο λύσοιτο λυσοίμεθα λύσοισθε λύσοιντο		λυσαιίμην λύσαιιο λύσαιιτο λυσαιίμεθα λύσαιισθε λύσαιιντο	λελυμένος εἶην εἶης εἶη λελυμένοι εἶημεν εἶητε εἶησαν	
Infin.	λύεσθαι	λύσεσθαι		λύσασθαι	λελύσθαι	
Participle	λυόμενος λυομένη λυόμενον	λυσόμενος λυσομένη λυσόμενον		λυσάμενος λυσαμένη λυσάμενον	λελυμένος λελυμένη λελυμένον	

Passive Voice		
	Future	1 st Aorist
Indicative	λυθήσομαι λυθήση λυθήσεται λυθησόμεθα λυθήσεσθε λυθήσονται	ἐλύθην ἐλύθης ἐλύθη ἐλύθημεν ἐλύθητε ἐλύθησα
Subjunctive		λυθῶ λυθῆς λυθῆ λυθῶμεν λυθῆτε λυθῶσι
Imperative		λύθητι λυθήτω λύθητε λυθήτωσαν
Optative	λυθησοίμην λυθήσοιο λυθήσοιτο λυθησοίμεθα λυθήσοισθε λυθήσοιντο	λυθείην λυθείης λυθείη λυθείημεν λυθείητε λυθείησαν
Infin.	λυθήσεσθαι	λυθῆναι
Participle	λυθησόμενος λυθησομένη λυθησόμενον	λυθείς (-εντ-) λυθείσα λυθέν

Table 2: Contract Verbs

Active Voice						
	Present			Imperfect		
Indicative	τιμῶ	φιλῶ	δηλῶ	ἐτίμων	ἐφίλουν	ἐδήλουν
	τιμᾶς	φιλεῖς	δηλοῖς	ἐτίμας	ἐφίλεις	ἐδήλους
	τιμᾶ	φιλεῖ	δηλοῖ	ἐτίμα	ἐφίλει	ἐδήλου
	τιμῶμεν	φιλοῦμεν	δηλοῦμεν	ἐτιμῶμεν	ἐφιλοῦμεν	ἐδηλοῦμεν
	τιμᾶτε	φιλεῖτε	δηλοῦτε	ἐτιμᾶτε	ἐφιλεῖτε	ἐδηλοῦτε
	τιμῶσι	φιλοῦσι	δηλοῦσι	ἐτίμων	ἐφίλουν	ἐδήλουν
Subjunctive	τιμῶ	φιλῶ	δηλῶ			
	τιμᾶς	φιλής	δηλοῖς			
	τιμᾶ	φιλή	δηλοῖ			
	τιμῶμεν	φιλῶμεν	δηλῶμεν			
	τιμᾶτε	φιλήτε	δηλῶτε			
	τιμῶσι	φιλῶσι	δηλῶσι			
Imperative	τίμα	φίλει	δήλου			
	τιμάτω	φιλείτω	δηλούτω			
	τιμᾶτε	φιλεῖτε	δηλοῦτε			
	τιμάτωσαν	φιλείτωσαν	δηλούτωσαν			
Infin.	τιμᾶν	φιλεῖν	δηλοῦν			
Participle	τιμῶν (ῶντ-)	φιλῶν (ῶντ-)	δηλῶν (ῶντ-)			
	τιμῶσα	φιλοῦσα	δηλοῦσα			
	τιμῶν	φιλοῦν	δηλοῦν			

The future, aorist, and perfect active forms of contract verbs add regular endings to the contract verb stem which lengthens the vowel before the σ or κ.

Future

τιμήσω

φιλήσω

δηλώσω

Aorist

ἐτίμησα

ἐφίλησα

ἐδήλωσα

Perfect

τετίμηκα

πεφίληκα

δεδήλωκα

Middle/Passive Voice						
	Present			Imperfect		
Indicative	τιμῶμαι	φιλοῦμαι	δηλοῦμαι	ἐτιμώμην	ἐφιλούμην	ἐδηλούμην
	τιμᾶ	φιλεῖ	δηλοῖ	ἐτιμῶ	ἐφιλοῦ	ἐδηλοῦ
	τιμᾶται	φιλεῖται	δηλοῦται	ἐτιμᾶτο	ἐφιλεῖτο	ἐδηλοῦτο
	τιμώμεθα	φιλούμεθα	δηλούμεθα	ἐτιμώμεθα	ἐφιλούμεθα	ἐδηλούμεθα
	τιμᾶσθε	φιλεῖσθε	δηλοῦσθε	ἐτιμᾶσθε	ἐφιλεῖσθε	ἐδηλοῦσθε
	τιμῶνται	φιλοῦνται	δηλοῦνται	ἐτιμῶντο	ἐφιλοῦντο	ἐδηλοῦντο
Subjunctive	τιμῶμαι	φιλῶμαι	δηλῶμαι			
	τιμᾶ	φιλεῖ	δηλοῖ			
	τιμᾶται	φιλεῖται	δηλῶται			
	τιμώμεθα	φιλώμεθα	δηλώμεθα			
	τιμᾶσθε	φιλεῖσθε	δηλώσθε			
	τιμῶνται	φιλῶνται	δηλῶνται			
Imperative	τιμῶ	φιλοῦ	δηλοῦ			
	τιμᾶσθω	φιλεῖσθω	δηλούσθω			
	τιμᾶσθε	φιλεῖσθε	δηλοῦσθε			
	τιμᾶσθωσαν	φιλεῖσθωσαν	δηλούσθωσαν			
Infin.	τιμᾶσθαι	φιλεῖσθαι	δηλοῦσθαι			
Participle	τιμῶμενος	φιλοῦμενος	δηλοῦμενος			
	τιμωμένη	φιλουμένη	δηλουμένη			
	τιμῶμενον	φιλοῦμενον	δηλοῦμενον			

The future, aorist, and perfect forms of contract verbs add regular endings to the contract verb stem which lengthens the vowel before the σ or, in the case of the perfect, the ending.

Future Middle	Future Passive	Aorist Middle	Aorist Passive	Perfect Middle/Passive
τιμήσομαι	τιμηθήσομαι	ἐτιμησάμην	ἐτιμήθην	τετίμημαι
φιλήσομαι	φιληθήσομαι	ἐφιλησάμην	ἐφιλήθην	πεφίλημαι
δηλώσομαι	δηλωθήσομαι	ἐδηλωσάμην	ἐδηλώθην	δεδήλωμαι

Table 3: -μι Verbs

Active Voice						
	Present			Imperfect		
Indicative	τίθημι τίθης τίθησι τίθεμεν τίθετε τιθέασι	δίδωμι δίδως δίδωσι δίδομεν δίδοτε διδόασι	ἵστημι ἵστης ἵστησι ἵσταμεν ἵστατε ἵστασι	ἐτίθην ἐτίθεις ἐτίθει ἐτίθεμεν ἐτίθετε ἐτίθεσαν	ἐδίδουν ἐδίδους ἐδίδου ἐδίδομεν ἐδίδοτε ἐδίδοσαν	ἵστην ἵστης ἵστη ἵσταμεν ἵστατε ἵστασαν
Subjunctive	τιθῶ τιθῆς τιθῆ τιθῶμεν τιθῆτε τιθῶσι	διδῶ διδῶς διδῶ διδῶμεν διδῶτε διδῶσι	ἵσθῶ ἵσθῆς ἵσθῆ ἵσθῶμεν ἵσθῆτε ἵσθῶσι			
Imperative	τίθει τιθέτω τίθετε τιθέτωσαν	δίδου διδότω δίδοτε διδότωσαν	ἵστη ἵστάτω ἵστατε ἵστάτωσαν			
Infin.	τιθέναι	διδόναι	ἵσταναι			
Participle	τιθείς (-έντ-) τιθείσα τιθέν	διδούς (-όντ-) διδούσα διδόν	ἱστάς (-άντ-) ἱστάσα ἱσταν			

Middle Voice						
	Present			Imperfect		
Indicative	τίθεμαι τίθεσαι τίθεται τιθέμεθα τίθεσθε τίθενται	δίδομαι δίδοσαι δίδοται διδόμεθα δίδοσθε δίδονται	ἵσταμαι ἵστασαι ἵσταται ἵστάμεθα ἵστασθε ἵστανται	ἐτιθέμην ἐτίθεσο ἐτίθετο ἐτιθέμεθα ἐτίθεσθε ἐτίθεντο	ἐδιδόμην ἐδίδοσο ἐδίδοτο ἐδιδόμεθα ἐδίδοσθε ἐδίδοντο	ἵστάμην ἵστασο ἵστατο ἵστάμεθα ἵστασθε ἵσαντο
Subjunctive	τιθῶμαι τιθῆ τιθῆται τιθῶμεθα τιθῆσθε τιθῶνται	διδῶμαι διδῶ διδῶται διδῶμεθα διδῶσθε διδῶνται	ἵστώμαι ἵστῆ ἵστῆται ἵστώμεθα ἵστῆσθε ἵστώνται			
Imperative	τίθεσο τιθέσθω τίθεσθε τιθέσθωσαν	δίδοσο διδόσθω δίδοσθε διδόσθωσαν	ἵστασο ἵστάσθω ἵστασθε ἵστάσθωσαν			
Infin.	τίθεσθαι	δίδοσθαι	ἵστασθαι			
Participle	τιθέμενος τιθεμένη τιθέμενον	διδόμενος διδομένη διδόμενον	ἵστάμενος ἵσταμένη ἵστάμενον			

	1 st Aorist Active Voice		2 nd Aorist	2 nd Aorist Middle Voice		
Indicative	ἔθηκα ἔθηκας ἔθηκε ἐθήκαμεν ἐθήκατε ἔθηκαν	ἔδωκα ἔδωκας ἔδωκε ἐδώκαμεν ἐδώκατε ἔδωκαν	ἔστην ἔστης ἔστη ἔστημεν ἔστητε ἔστησαν	ἔθέμην ἔθου ἔθετο ἐθέμεθα ἐθεσθε ἔθεντο	ἔδόμην ἔδου ἔδοτο ἐδόμεθα ἔδοσθε ἔδοντο	(none)
Subjunctive	θῶ θῆς θῆ θῶμεν θῆτε θῶσι	δῶ δῶς δῶ δῶμεν δῶτε δῶσι	στῶ στῆς στῆ στῶμεν στῆτε στῶσι	θῶμαι θῆ θῆται θῶμεθα θῆτε θῶσι	δῶμαι δῶ δῶται δῶμεθα δῶτε δῶσι	
Imperative	θέε θέτω θέετε θέτωσαν	δόε δότω δόετε δότωσαν	στήθι στήτω στήτε στήτωσαν	θεοῦ θέσθω θέσθε θέσθωσαν	δοῦ δόσθω δόσθε δόσθωσαν	
Infin.	θεῖναι	δοῦναι	στήναι	θέσθαι	δόσθαι	
Participle	θεῖς (-έντ-) θεῖσα θέν	δοῦς (-όντ-) δοῦσα δόν	στάς (-άντ-) στάσα σάν	θέμενος θεμένη θέμενον	δόμενος δομένη δόμενον	

The future, aorist passive, and perfect forms of -μι verbs add regular endings to the verb stem.

Future Active	Future Middle	Future Passive	Aorist Passive	Perfect Middle/Passive
θήσω	θήσομαι	τεθήσομαι	ἔτέθην	τέθημαι
δώσω	δώσομαι	δοθήσομαι	ἔδόθην	δέδομαι
στήσω	στήσομαι	σταθήσομαι	ἔστάθην	

Appendix 2

PRINCIPAL PARTS

In this grammar we learned the regular conjugation of the Greek verb λύω. In Appendix 1 we gave the full conjugation of the verb λύω. However, there are a number of verbs in Greek that are irregular in their formation of the tenses. In order to generate the forms of an irregular verb. If the present, future, aorist, perfect active, perfect middle, and aorist passive forms of an irregular verb are supplied, almost all other verb forms can be generated. These six verb forms are called the principal parts of a verb. In the following table we give the principal parts of the most common irregular verbs. We also give the principal parts of the simplest form of those verbs that frequently occur as the base of compound verbs, e.g., λαμβάνω for παραλαμβάνω, καταλαμβάνω etc. For verbs that only occur in compound we give their simple form preceded by a hyphen, e.g., -βαινω. For verb stems that occur mostly in one compound we give the most common prefix of that compound e.g., ἀπο-κτείνω. At the beginning of the table we give you the regular principal parts of λύω and three contract verbs τιμάω, φιλέω, and δηλόω for comparison. No other contract verbs are given unless they display some additional irregularities. Forms given in parentheses do not actually appear in the New Testament. Blanks in the chart indicate that these verbs do not have these principal parts.

**Table 1: Principal Parts
Regular and Contract Verbs**

Present	Future	Aorist	Perfect active	Perfect middle	Aorist passive
λύω, loose	λύσω	ἔλυσα	(λέλυκα)	λέλυμαι	ἐλύθην
τιμάω, honor	τιμήσω	ἐτίμησα	(τετίμηκα)	τετίμημαι	(ἐτιμήθην)
φιλέω, love	(φιλήσω)	ἐφίλησα	πεφίληκα	(πεφίλημαι)	(ἐφιλήθην)
δηλόω, make clear	δηλώσω	ἐδήλωσα	(δεδήλωκα)	(δεδήλωμαι)	ἐδηλώθην

Irregular Verbs

Present	Future	Aorist	Perfect active	Perfect middle	Aorist passive
ἄγω, lead	ἄξω	ἤγαγον ἤξα	(ἤχα)	-ήγμαι	ἤχθην
αἰρέω, take	αἰρήσομαι -ελῶ (in compounds)	-εἶλον		-ήρημαι	-ηρέθην
αἶρω, lift, take up	ἄρῶ	ἦρα	ἦρκα	ἦρμαι	ἦρθην
ἀκούω, hear	ἀκούσω	ἤκουσα	ἀκήκοα	(ἤκουσμαι)	ἤκούσθην
ἁμαρτάνω, sin	ἁμαρτήσω	ἡμάρτησα, ἡμαρτον	ἡμάρτηκα	(ἡμάρτημαι)	(ἡμαρτήθην)
ἀνοίγω, open	ἀνοίξω	ἤνοιξα ἠνέωξα ἀνέωξα	ἀνέωγα	ἀνέωγμαι ἠνέωγμαι ἤνοιγμαι	ἠνοιχθην ἠνέωχθην ἀνέωχθην
-βαίνω, go	-βήσομαι	-έβην	-βέβηκα	(βέβαμαι)	(έβάθην)
βάλλω, throw, put	βαλῶ	ἔβαλον ἔβαλα	βέβληκα	βέβλημαι	έβλήθην
γίνομαι, become, happen	γενήσομαι	ἐγενόμην	γέγονα	γεγένημαι	ἐγενήθην
γινώσκω, know	γνώσομαι	ἔγνων	ἔγνωκα	ἔγνωσμαι	ἐγνώσθην
γράφω, write	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράφην
δείκνυμι, show	δείξω	ἔδειξα	(δέδειχα)	δέδειγμαι	έδειχθην
δέομαι, ask					έδεήθην
δέχομαι, receive	δέξομαι	έδεξάμην		δέδεγμαι	-εδέχθην
διδάσκω, teach	διδάξω	έδίδαξα			έδιδάχθην
δίδωμι, give	δώσω	έδωκα	δέδωκα	δέδομαι	έδόθην
δύναμαι, be able	δυνήσομαι	έδυνάμην ἠδυνάμην			ἠδυνήθην
ἐγείρω, raise	ἐγερῶ	ἤγειρα		ἐγήγερμαι	ἠγέρθην

Present	Future	Aorist	Perfect active	Perfect middle	Aorist passive
εἰμί, be	ἔσομαι	ἦμην (imperfect)			
ἐλπίζω, hope	ἐλπιδῶ	ἤλπισα	ἤλπικα		
ἐργάζομαι, work		ἤργασάμην		εἵργασμαι	-ειργάσθην
ἔρχομαι, come	ἐλεύσομαι	ἦλθον	ἐλήλυθα		
ἐσθίω, ἔσθω, eat	φάγομαι	ἔφαγον			
εὐρίσκω, find	εὐρήσω	εὕρον	εὔρηκα	(εὔρημαι)	εὐρέθην
ἔχω, have (imperfect εἶχον)	ἔξω	ἔσχον	ἔσχηκα		
ζάω (ζήω), live	ζήσω ζήσομαι	ἔζησα			
θέλω, wish, want	θελήσω	ἠθέλησα			
ἀπο -θνησκω, die	-θανοῦμαι	-έθανον	τέθνηκα		
ἀφ-ίημι, (forgive), send	-ήσω	-ἦκα	-εἶκα	-έωμαι -(εἶμαι)	-έθην
ἵστημι, stand	στήσω	ἔστην ἔστησα	ἔστηκα	(ἔσταμαι)	ἔστάθην
καθαρίζω, cleanse	καθαριῶ	ἐκαθάρισα		κεκαθάρισμαι	ἐκαθαρίσθην
καλέω, call	καλέσω	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην
κόπτω, cut	κόψω	ἔκοψα		κέκομμαι	ἐκόπην
κράζω, cry out	κράξω	ἔκραξα ἐκέκραξα -έκραγον	κέκραγα		
κρίνω, judge (κρύπτω)	κρινῶ (κρύψω)	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην
-κρύβω, hide		ἔκρυψα		κέκρυμμαι	ἐκρύβην

Present	Future	Aorist	Perfect active	Perfect middle	Aorist passive
ἀπο -κτείνω, kill	-κτενῶ	-έκτεινα			-εκτάνθην
λαμβάνω, take, receive	λήμψομαι	ἔλαβον	εἵληφα	-εἵλημμαι	ἐλήμφθην
λέγω, say	ἔρω	εἶπον εἶπα	εἶρηκα	εἶρημαι	ἔρρέθην ἔρρήθην
λείπω, leave	λείψω	ἔλιπον -έλειψα	(λέλοιπα)	λέλειμμαι	ἐλείφθην
μανθάνω, learn	(μαθήσομαι)	ἔμαθον	μεμάθηκα		
μέλλω, intend	μελλήσω				
μένω, remain, abide	μενῶ	ἔμεινα	μεμένηκα		
μιμνήσκω, remind	-μνήσω	-έμνησα		μέμνημαι	ἐμνήσθην
ἀπ -όλλυμι, destroy, mid. perish	-ολέσω -ολῶ	-ώλεσα	-όλωλα		
ὁράω, see (imperfect ἑώρων)	ὄψομαι	εἶδον	ἑώρακα ἑόρακα		ὤφθην
πάσχω, suffer	(πεισομαι)	ἔπαθον	πέπονθα		
πείθω, persuade	πείσω	ἔπεισα	πέποιθα	πέπεισμαι	ἐπείσθην
πεινάω, hunger	πεινάσω	ἐπείνασα			
πίνω, drink	πίομαι	ἔπιον	πέπωκα	(πέπομαι)	-επόθην
πίπτω, fall	πεσοῦμαι	ἔπεσον ἔπεσα	πέπτωκα		
σπείρω, sow	(σπερῶ)	ἔσπειρα		ἔσπαρμαι	ἐσπάρην
ἀπο -στέλλω, send	-στελῶ	-έστειλα	-έσταλκα	-έσταλμαι	-εστάλην
στηρίζω, strengthen	στηρίξω	ἑστήριξα ἑστήρισα		ἑστήριγμαι	ἑστηρίχθη

Present	Future	Aorist	Perfect active	Perfect middle	Aorist passive
στρέφω, turn	-στρέψω	ἔστρεψα		(ἔστραμμαι)	ἔστράφην
σώζω, save	σώσω	ἔσωσα	σέσωκα	σέσωσμαι σέσωμαι	ἔσώθην
τελέω, finish	τελέσω	ἔτέλεσα	τετέλεκα	τετέλεσμαι	ἔτελέσθην
ἀνα-τέλλω, rise	-τελοῦμαι	-έτειλα	-τέταλκα	-τεταλμαι	
-τέμνω, cut		-έτεμον		-τέτμημαι	-ετμήθην
τίθημι, put, place	θήσω	ἔθηκα	τέθεικα	τέθειμαι	ἔτέθην
τίκτω, bear, give birth to	τέξομαι	ἔτεκον			ἔτέχθην
-τρέπω, turn	-τραπήσομαι	-έτρεψα			-ετράπην
τρέφω, nourish, nurture	(θρέψω)	ἔθρεψα	(τέτροφα)	τέθραμμαι	-ετράφην
τρέχω, run	(θρέξομαι)	ἔδραμον			
συν-τρίβω, smash, crush	-τρίψω	-έτριψα		-τέτριμμαι	-ετρίβην
τυγχάνω, happen		ἔτυχον	τέτυχα		
φαίνω, shine	θανοῦμαι φανήσομαι	ἔφανα			ἔφάνην
φέρω, bear, bring, carry	οἴσω	ἤνεγκον ἤνεγκα	-ενήνοχα		ἤνέχθην
φεύγω, flee	φεύξομαι	ἔφυγον	πέφευγα		
χαίρω, rejoice	χαρήσομαι				ἔχάρην

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GREEK WORD INDEX

The following is a list of Greek words that are mentioned in the text and tables, and appear in the vocabulary lists in this grammar with their English translation and the page number they can be found on.

ἀγαθός, -ή, -όν	good, 46, 50, 163
ἀγαλλιᾶω, fut. ἀγαλλιᾶσω	I rejoice, 196, 197
ἀγαπάω	I love, 197
ἡ ἀγάπη, τῆς ἀγάπης	love, 33
ἀγαπητός, -ή, -όν	beloved, 50
ὁ ἄγγελος, τοῦ ἀγγέλου	messenger, angel, 8, 24
ἀγγέλλω	I announce, 142
ἀγιάζω	I sanctify, 79
ἅγιος, -α, -ον	holy; <i>plural, as a noun</i> , saints, 50
ἄγκυρα	anchor, 8
ἀγνοέω	I do not know, 213
ἀγοράζω	I buy, 79
ὁ ἀγρός, τοῦ ἀγροῦ	field, 65
ἄγω	I lead, 42, 74
ἡ ἀδελφή, τῆς ἀδελφῆς	sister, 88
ὁ ἀδελφός, τοῦ ἀδελφοῦ	brother, 24
ἀδικέω	I wrong, I do wrong, 213
ἡ ἀδικία, τῆς ἀδικίας	unrighteousness, 88
ἀθετέω	I reject, 197
τὸ αἷμα, τοῦ αἵματος	blood, 96
αἴρω	I take up, I take away, 15
αἰτέω	I request, 197
ἡ αἰτία, τῆς αἰτίας	cause, charge, 119
ὁ αἰών, τοῦ αἰῶνος	age, 8, 96
αἰώνιος, -ον	eternal, 50
ἀκάθαρτος, -ον	unclean, 88
αἰ ἄκανθαι, τῶν ἀκανθῶν	thorns, 175
ἡ ἀκοή, τῆς ἀκοῆς	hearing, report, 109
ἀκολουθέω	I follow, 197
ἀκούω	I hear, 15, 38, 148
ἀκριβῶς	accurately, 164
ἡ ἀκροβυστία, τῆς ἀκροβυστίας	uncircumcision, 119
ἡ ἀληθεία, τῆς ἀληθείας	truth, reality, 33
ἀληθής, -ές	true, 129, 122, 164
ἀληθινός, -ή, -όν	true, 88

ἀληθῶς	truly, 167
ἀλλά	but, except, 24
ἀλλήλων	of one another, 57
ἄλλος, -η, -ο	other, another, 50
ἄλλότριος, -α, -ον	another's, strange, 175
ἁμαρτάνω	I sin, 42
ἡ ἁμαρτία, τῆς ἁμαρτίας	sin, 28, 33
ἁμαρτωλός, -όν	sinful; <i>as a noun</i> , sinner, 65
ἀμήν	amen, truly, verily, 33
ὁ ἀμπελών, τοῦ ἀμπελῶνος	vineyard, 109
ἀμφότεροι, -αι, -α	both, 175
ἄν	<i>untranslatable; makes a statement contingent</i> , 119
ἀνά + <i>acc.</i>	upwards, up; each (with numerals), 186
ἀναβαίνω	I go up, 15, 74
ἀναβλέπω	I look up, I recover sight, 79
ἀναγγέλλω	I announce, I report, 186
ἀναγινώσκω	I read, 56, 65
ἡ ἀνάγκη, τῆς ἀνάγκης	necessity, 129
ἀνάγω, ἀνήγαγον	I lead up, 109
ἀναιρέω, ἀνεῖλον	I take up, I kill, 213
ἀνάκειμαι	I recline, 175
ἀνακρίνω	I examine, 159
ἀναλαμβάνω, ἀνέλαβον	I take up, 186
ἡ ἀνάστασις, τῆς ἀναστάσεως	resurrection, 96
ἡ ἀναστροφή, τῆς ἀναστροφῆς	conduct, 186
ἀναχωρέω	I depart, 213
ὁ ἄνεμος, τοῦ ἀνέμου	wind, 88
ἀνέχομαι	I endure, 167
ὁ ἀνὴρ, τοῦ ἀνδρός	man, husband, 95, 96
ἀνθίστημι	I resist, 213
ὁ ἄνθρωπος, τοῦ ἀνθρώπου	man, 21, 24
ἀνίστημι	I cause to arise, I arise, 213
ἀνοίγω	I open, 15
ἡ ἀνομία, τῆς ἀνομίας	lawlessness, 175
ἀντί + <i>gen.</i>	instead of, 8, 57
ἄνω	above, 164
ἄνωθεν	from above, again, 186
ἄξιος, -α, -ον	worthy, 50
ἀξιόω	I think worthy of, I expect, 197
ἀπαγγέλλω	I announce, I report, 42, 56
ἀπάγω, ἀπήγαγον	I lead away, 159

- ἀπαξ
 ἅπας, -ασα, -αν
 ἀπειθέω
 ἀπέρχομαι
 ἀπέχω, ἀπέσχον
 ἄπιστος, -ον
 ἀπό + *gen.*
 ἀποδίδωμι

 ἀποθνήσκω
 ἀποκαλύπτω
 ἡ ἀποκάλυψις, τῆς ἀποκαλύψεως
 ἀποκρίνομαι
 ἀποκτείνω
 ἀπόλλυμι
 ἀπολύω
 ἀποστέλλω

 ὁ ἀπόστολος, τοῦ ἀποστόλου
 ἄπτομαι
 ἡ ἀπώλεια, τῆς ἀπώλειας
 ἄρα
 τὸ ἀργύριον, τοῦ ἀργυρίου
 ἀρέσκω
 ὁ ἀριθμός, τοῦ ἀριθμοῦ
 ἀρνέομαι
 τὸ ἀρνίον, τοῦ ἀρνίου
 ἀρπάζω
 ἄρτι
 ὁ ἄρτος, τοῦ ἄρτου
 ἡ ἀρχή, τῆς ἀρχῆς
 ὁ ἀρχιερεύς τοῦ ἀρχιερέως
 ἄρχομαι
 ἄρχω
 ὁ ἄρχων, τοῦ ἄρχοντος
 ἡ ἀσθενεία, τῆς ἀσθενείας
 ἀσθενέω
 ἀσθενής, -ές
 ἀσπάζομαι
 ὁ ἀστήρ, τοῦ ἀστέρος
 ἀτενίζω
 αὐξάνω, ἠύξησα
 αὖριον

 once, once for all, 175
 all, 129
 I disbelieve, I disobey, 213
 I depart, 15, 74
 I receive, I am distant, 129
 unfaithful, unbelieving, 109
 from, 57
 I give back, I pay; *middle voice*,
 I sell, 213
 I die, 15, 74
 I reveal, 79
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 I answer, 15
 I kill, 15
 I destroy; *middle voice*, I perish, 213
 I release, 42
 I send (with a commission), 15, 56,
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 apostle, 24
 I touch, 42
 destruction, 129
 then, therefore, 42
 silver, 119
 I please, 139
 number, 129
 I deny, 197
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 I seize, 186
 now, just now, 65
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 beginning, 33
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 I begin, 15
 I rule, 15
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 weakness, infirmity, 109
 I am weak, 197
 weak, infirm, 129, 162
 I greet, I salute, 42
 star, 109
 I gaze upon, 175
 I cause to grow, I increase, 109
 tomorrow, 175

αὐτόν, -ήν, -ό	him-, her-, itself, 139
αὐτός	him, self, same, 8, 83
ἡ ἄφεσις, τῆς ἀφέσεως	sending away, forgiveness, 139
ἀφίημι	I let go, I permit, I forgive, 212, 213
ἀφίστημι	I withdraw, I depart, 213
ἄφρων, -ον	foolish, 123, 129
ἄχρι, ἄχρις + <i>gen.</i>	as far as, up to, 57
ἄχρι, ἄχρις	until (conjunction), 42, 116
βαθύς	deep, 124
βάλλω	I throw, 15, 74
βαπτίζω	I baptize, 15
τὸ βάπτισμα, τοῦ βαπτίσματος	baptism, 119
βαρύς	heavy, 124
ἡ βασιλεία, τῆς βασιλείας	kingdom, 33
ὁ βασιλεύς τοῦ βασιλέως	king, 94, 96
βασιλεύω	I reign, 119
βαστάζω	I bear, I carry, 79
βδέλυγμα	abomination, 8
τὸ βιβλίον, τοῦ βιβλίου	scroll, book, 65
βλασφημέω	I revile, I blaspheme, 197
ἡ βλασφημία, τῆς βλασφημίας	evil speaking, blasphemy, 129
βλέπω	I see, 15
βοάω	I cry aloud, 213
ἡ βουλή, τῆς βουλῆς	counsel, purpose, 186
βούλομαι	I wish, I intend, 65
τὸ βρώμα, τοῦ βρώματος	food, 139
γαμέω	I marry, 213
ὁ γάμος, τοῦ γάμου	marriage, wedding, 139
γάρ	for (conjunction), 24
γέ	indeed, really, even, 57
ἡ γενεά, τῆς γενεᾶς	generation, 65
γεννάω	I beget, 197
τὸ γένος, τοῦ γένους	race, kind, 119
γεύομαι	I taste, 167
ὁ γεωργός, τοῦ γεωργοῦ	farmer, husbandman, 129
ἡ γῆ, τῆς γῆς	earth, 32, 33
γίνομαι	I become, I am, 15, 61, 74, 148
γινώσκω	I know, 15, 61, 74
γλυκός	sweet, 124
ἡ γλῶσσα, τῆς γλώσσης	tongue, language, 33
γνωρίζω	I make known, 79
ἡ γνώσις, τῆς γνώσεως	knowledge, 8, 109
γνωστός, -ή, -όν	known, 167

- ὁ γονεύς, τοῦ γονέως
τὸ γράμμα, τοῦ γράμματος
ὁ γραμματεὺς τοῦ γραμματέως
ἡ γραφή, τῆς γραφῆς
γράφω
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letter; *plural*, writings, 175
scribe, 96
writing, Scripture, 33
I write, 15, 60-61, 71, 143, 144, 146,
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I watch, 213
naked, 167
woman, wife, 96
I am demon possessed, 186
demon, 24
but, and, 24
petition, 139
it is necessary, 57
I show, 84, 213
supper, 159
ten, 109
tree, 109
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I petition, 109
I beat, 167
prisoner, 139
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second, 50
I receive, 42
I bind, 42
I make clear, I make plain, 195, 197
denarius, 159
for the sake of, 57
through, 57
slandorous, 50
devil, 50
covenant, testament, 65
I wait upon, I serve, I minister, 197
ministry, service, 65
servant, deacon, 88
I discriminate; *middle voice*,
I doubt, I waver, 129
I dispute, 186
I debate, 159
reasoning, 175
I solemnly testify, 167
I command, 159
- γρηγορέω
γυμνός, -ή, -όν
ἡ γυνή, τῆς γυναικός
δαιμονίζομαι
τὸ δαιμόνιον, τοῦ δαιμονίου
δέ
ἡ δέησις, τῆς δεήσεως
δεῖ
δεικνύω, δείκνυμι
τὸ δεῖπνον, τοῦ δείπνου
δέκα
τὸ δένδρον, τοῦ δένδρου
δεξιός, -ά, -όν
δέομαι
δέρω, ἔδειρα
ὁ δέσμιος, τοῦ δεσμίου
ὁ δεσμός, τοῦ δεσμοῦ
δεύτερος, -α, -ον
δέχομαι
δέω
δηλόω
τὸ δηνάριον, τοῦ δηναρίου
διά + *acc.*
διά + *gen.*
διάβολος, -ον
ὁ διάβολος, τοῦ διαβόλου
ἡ διαθήκη, τῆς διαθήκης
διακονέω
ἡ διακονία, τῆς διακονίας
ὁ διάκονος, τοῦ διακόνου
διακρίνω
διαλέγομαι
διαλογίζομαι
ὁ διαλογισμός, τοῦ διαλογισμοῦ
διαμαρτύρομαι
διατάσσω

διαφέρω, διήνεγκον <i>or</i> διήνεγκα	I differ, 186
ἡ διδασκαλία, τῆς διδασκαλίας	teaching, 119
ὁ διδάσκαλος, τοῦ διδασκάλου	teacher, 24
διδάσκω	I teach, 15
ἡ διδαχή, τῆς διδαχῆς	teaching, 88
δίδωμι	I give, 202-3, 207-8, 210-11, 213
διέρχομαι	I pass through, 42, 74
δίκαιος, -α, -ον	righteous, right, just, 50, 164
ἡ δικαιοσύνη, τῆς δικαιοσύνης	righteousness, 33
δικαιόω	I justify, I pronounce righteous, 197
δίο	therefore, 42
διότι	because, 109
διψάω	I thirst, 197
διώκω	I persecute, I pursue, 42
δοκέω	I think, I seem, 197
δοκιμάζω	I approve, I test, 109
ἡ δόξα, τῆς δόξης	glory, 28, 33
δοξάζω	I glorify, 42
δουλεύω	I serve (as a slave), 79
ὁ δοῦλος, τοῦ δούλου	slave, 24
ὁ δράκων, τοῦ δράκοντος	a dragon, 186
δύναμαι	I am able, I am powerful, 15, 61
ἡ δύναμις, τῆς δυνάμεως	power, 96
δυνατός, -ή, -όν	powerful, possible, 50
δύο	two, 33, 137
δώδεκα	twelve, 57
τὸ δῶρον, τοῦ δώρου	gift, 129
ἐάν	if, 118, 119
ἐαυτόν, -ήν, -ό	him-, her-, itself, 136, 139
ἐγγίζω	I draw near, 42
ἐγγύς	near, 57, 164
ἐγείρω	I raise up, 15
ἐγώ	I, 24, 83
τὸ ἔθνος, τοῦ ἔθνους	nation, 94, 96
εἰ	if, 117, 119
ἡ εἰκών, τῆς εἰκόνας	image, 109
εἰμί	I am, 13, 15, 37, 38, 61, 77, 102, 113, 149, 179, 184
ἡ εἰρήνη, τῆς εἰρήνης	peace, 33
εἰς + <i>acc.</i>	into, unto, 8, 57
εἷς, μία, ἓν	one, 8, 137, 139
εἰσέρχομαι	I enter, 15, 74
εἰσπορεύομαι	I enter, 129

εἶτα	then, 186
ἐκ, ἐξ + <i>gen.</i>	out of, from, 57
ἕκαστος, -η, -ον	each, 50
ἑκατόν	one hundred, 139
ὁ ἑκατοντάρχης <i>or</i> -αρχος, τοῦ ἑκατοντάρχου	centurion, 119
ἐκβάλλω	I cast out, 15, 74
ἐκεῖ	there, 57
ἐκεῖθεν	from there, 88
ἐκεῖνος, -η, -ο	that, 84, 88
ἡ ἐκκλησία, τῆς ἐκκλησίας	assembly, church, 33
ἐκλέγομαι, ἐξελεξάμην	I choose, I select, 119
ἐκλεκτός, -ή, -όν	chosen, elect, 109
ἐκπλήσσομαι	I am astonished, I am amazed, 186
ἐκπορεύομαι	I go out, 65
ἐκτείνω	I stretch forth, 159
ἕκτος, -η, -ον	sixth, 175
ἐκχέω <i>or</i> ἐκχύνω	I pour out, 159
ἡ ἐλαία, τῆς ἐλαίας	olive tree, 167
ἐλάχιστος, -η, -ον	least, 175
ἐλέγχω	I convict, I reprove, 129
ἐλεέω	I have mercy, 213
ἡ ἐλεημοσύνη, τῆς ἐλεημοσύνης	alms, 186
τὸ ἔλεος, τοῦ ἐλέους,	mercy, 109
ἐλεύθερος, -α, -ον	free, 109
ἐλπίζω	I hope, 79
ἡ ἐλπίς, τῆς ἐλπίδος	hope, 96
ἐμαυτοῦ	of myself, 88, 136
ἐμβαίνω, ἐνέβην	I step in, I embark, 129
ἐμός, -ή, -όν	my, mine, 50
ἐμπαίζω	I mock, 186
ἐμπορία	trade, 8
ἔμπροσθεν + <i>gen.</i>	in front of, before, 65
ἐν + <i>dat.</i>	in, by, 57
ἐνδύω, ἐνέδυσσα	I put on, 79
ἔνεκα <i>or</i> ἔνεκεν + <i>gen.</i>	on account of, 109
ἐνεργέω	I work, I effect, I operate, 213
ὁ ἐνιαυτός, τοῦ ἐνιαυτοῦ	year, 175
ἐντέλλομαι	I command, 159
ἡ ἐντολή, τῆς ἐντολῆς	commandment, 33
ἐνώπιον + <i>gen.</i>	before, 57
ἕξ	six, 186
ἐξαποστέλλω, ἐξαπέστειλα	I send forth, 186

ἐξέρχομαι	I go out, 15, 74
ἔξεστι	it is lawful, 65
ἐξίστημι	I amaze, I am amazed, 213
ἡ ἐξουσία, τῆς ἐξουσίας	authority, 33
ἔξω + <i>gen.</i>	outside, 57
ἔξω	without, 42
ἔξωθεν + <i>gen.</i>	from without, 186
ἡ ἑορτή, τῆς ἑορτῆς	feast, 88
ἡ ἐπαγγελία, τῆς ἐπαγγελίας	promise, 33
ἐπαγγέλλομαι, ἐπήγγειλα	I promise, 167
ἐπαίρω, ἐπήρα	I lift up, 129
ἐπάνω	above; <i>with gen.</i> , over, 129
ἐπαύριον	on the next day, 167
ἐπεί	when, since, 119
ἔπειτα	then, 159
ἐπερωτάω	I ask, I question, I demand of, 197
ἐπί + <i>acc.</i>	on, to, against, 57
ἐπί + <i>dat.</i>	on the basis of, at, 57
ἐπί + <i>gen.</i>	over, on, at the time of, 57
ἐπιβάλλω	I lay upon, 129
ἐπιγινώσκω	I fully know, I recognize, 42, 56, 74
ἡ ἐπίγνωσις, τῆς ἐπιγνώσεως	full knowledge, realization, 119
ἐπιζητέω	I seek for, 213
ἐπιθυμέω	I desire, 213
ἡ ἐπιθυμία, τῆς ἐπιθυμίας	desire, lust, 65
ἐπικαλέω, fut. ἐπικαλέσω	I call upon, invoke, 197
ἐπιλαμβάνομαι, ἐπελαβόμεν	I take hold of, 129
ἐπιμένω, ἐπέμεινα	I continue, 159
ἐπιπίπτω, ἐπέπεσον <i>or</i> ἐπέπεσα	I fall upon, 186
ἐπίσταμαι	I understand, 175
ἡ ἐπιστολή, τῆς ἐπιστολῆς	letter, epistle, 109
ἐπιστρέφω	I turn to, I return, 65
ἐπιτίθημι	I lay upon, 213
ἐπιτιμάω	I rebuke, I warn, 213
ἐπιτρέπω	I allow, 129
ἐπουράνιος, -ιον	heavenly, 139
ἑπτά	seven, 57
ἐργάζομαι	I work, 42
ὁ ἐργάτης, τοῦ ἐργάτου	workman, 159
τὸ ἔργον, τοῦ ἔργου	act, deed, work, 22, 24, 27
ἔρημος, -ον	desolate, 49, 50
ἔρχομαι	I come, I go, 15, 61, 74, 148
ἔρωτάω	I ask, I request, I entreat, 197

ἔσθίω	I eat, 42, 74
ἔσχατος, -η, -ον	last, 50, 164
ἔτοιμάζω	I prepare, 42
ἕτερος, -α, -ον	other, another, different, 50
ἔτι	still, yet, even, 57
ἔτοιμος, -η, -ο	ready, 159
τὸ ἔτος, τοῦ ἔτους	year, 96
εὐαγγελίζω	I bring good news, 42
τὸ εὐαγγέλιον, τοῦ εὐαγγελίου	good news, gospel, 24
εὐδοκέω	I think it good, I am well pleased with, 213
εὐθέως	immediately, 57
εὐθύς	immediately, 42
εὐλογέω	I bless, 197
ἡ εὐλογία, τῆς εὐλογίας	blessing, well-speaking, 159
εὐρίσκω	I find, 15, 62, 74, 148
ἡ εὐσέβεια, τῆς εὐσεβείας	godliness, 167
εὐφραίνω	I am glad, 175
εὐχαριστέω	I give thanks, 8, 197
ἡ εὐχαριστία, τῆς εὐχαριστίας	thanksgiving, 167
ἐφίστημι	I stand over, I come upon, 213
ὁ ἐχθρός, τοῦ ἐχθροῦ	enemy, 65
ἐχθρός, -ά, -όν	hating, 65
ἔχω	I have, 15, 74
ἕως	until (conjunction), 116, 119
ἕως + gen.	until (preposition), 119
ζάω	I live, 197
ὁ ζῆλος, τοῦ ζήλου	zeal, jealousy, 159
ζητέω	I seek, 142, 197
ἡ ζύμη, τῆς ζύμης	leaven, 186
ἡ ζωή, τῆς ζωῆς	life, 33
τὸ ζῶον, τοῦ ζώου	living creature, animal, 109
ἦ	or, 33
ὁ ἡγεμών, τοῦ ἡγεμόνος	leader, governor, 139
ἡγέομαι	I am chief, I think, I regard, 213
ἦδη	already, 42
ἦκω	I have come, 88
ὁ ἥλιος, τοῦ ἡλίου	sun, 32, 88
ἡ ἡμέρα, τῆς ἡμέρας	day, 33
ἡ θάλασσα, τῆς θαλάσσης	sea, 33
ὁ θάνατος, τοῦ θανάτου	death, 24
θαυμάζω	I marvel, 8, 42
θεάομαι	I behold, 109

τὸ θέλημα, τοῦ θελήματος	will, 96
θέλω	I want, I will, I wish, I desire, 15, 74
ὁ θεμέλιος, τοῦ θεμελίου	foundation, 159
ὁ θεός, τοῦ θεοῦ	God, a god, 21, 24
θεραπεύω	I heal, 42
θερίζω	I reap, 119
ὁ θερισμός, τοῦ θερισμοῦ	harvest, 186
θεωρῶ	I look at, I behold, 197
τὸ θηρίον, τοῦ θηρίου	wild beast, 65
ὁ θησαυρός, τοῦ θησαυροῦ	storehouse, treasure, 159
ἡ θλίψις, τῆς θλίψεως	affliction, 8, 96
θνήσκω	I am dying, I die, 142
θνητός	mortal, 8
ἡ θρίξ, τῆς τριχός	(a) hair, 167
ὁ θρόνος, τοῦ θρόνου	throne, 24
ἡ θυγάτηρ, τῆς θυγατρός	daughter, 109
ὁ θυμός, τοῦ θυμοῦ	wrath, 139
ἡ θύρα, τῆς θύρας	door, 65
ἡ θυσία, τῆς θυσίας	sacrifice, 88
τὸ θυσιαστήριον, τοῦ θυσιαστηρίου	altar, 109
θύω	I sacrifice, I kill, 186
ἰάομαι	I heal, 88
ἴδε	behold, 88
ἴδιος, -α, -ον	one's own, 50
ἰδοῦ	Behold! See!, 33
ὁ ἱερεὺς τοῦ ἱερέως	priest, 96
τὸ ἱερόν, τοῦ ἱεροῦ	temple, 24
ἰκανός, -ή, -όν	sufficient, able, considerable, 50
τὸ ἱμάτιον, τοῦ ἱματίου	garment, 24
ἵνα	in order that, that, 116, 119
ὁ ἵππος, τοῦ ἵππου	horse, 159
ἵστημι	I cause to stand, I stand, 203-4, 208-10, 213
ἰσχυρός, -ά, -όν	strong, 88
ἰσχύω	I am strong, I am able, 79
ὁ ἰχθύς, τοῦ ἰχθύος	fish, 119
καθάπερ	even as, as, 159
καθαρίζω	I cleanse, 79
καθαρός, -ά, -όν	clean, 109
καθεύδω	I sleep, 109
κάθημαι	I sit, 42
καθίζω	I seat, I sit, 42
καθίστημι	I set, I constitute, 213

καθώς	as, even as, 33
καί	and, 24
καινός, -ή, -όν	new, 50
ὁ καιρός, τοῦ καιροῦ	time, season, 24
κακός, -ή, -όν	bad, evil, 50, 163, 164
κακῶς	badly, evilly, 167
καλέω, fut. καλέσω	I call, 196, 197
καλός, -ή, -όν	good, 50, 164
καλῶς	well, 57
ὁ καπνός, τοῦ καπνοῦ	smoke, 186
ἡ καρδιά, τῆς καρδίας	heart, 33
ὁ καρπός, τοῦ καρποῦ	fruit, 24
κατά + acc.	according to, during, 53, 57
κατά + gen.	down from, against, 53, 57
καταβαίνω	I go down, 15, 74
καταγγέλλω, κατήγγειλα	I proclaim, 129
καταισχύνω	I put to shame, 186
κατακαίω	I burn up, 186
κατακρίνω	I condemn, 159
καταλαμβάνω, κατέλαβον	I overtake, I apprehend, 167
καταλείπω, κατέλιπον	I leave, 119
καταλύω	I destroy, I lodge, 159
κατανοέω	I observe, 213
καταντάω	I come to, I arrive, 213
καταργέω	I bring to naught, I abolish, 213
καταρτίζω	I mend, I fit, I perfect, 186
κατεργάζομαι	I work out, 119
κατέρχομαι, κατήλθον	I come/go down, 159
κατεσθίω, κατέφαγον	I devour, I eat up, 167
κατέχω, κατέσχον	I hold back, I hold fast, 159
κατηγορέω	I accuse, 214
κατοικέω	I inhabit, I dwell, I make home, 197
κάτω	down, downwards, 164
καυχάομαι	I boast, 197
κεῖμαι	I lie, I am laid, 139
κελεύω	I order, 79
κενός, -ή, -όν	vain, empty, 139
κερδαίνω	I gain, 159
ἡ κεφαλή, τῆς κεφαλῆς	head, 33
κηρύσσω	I proclaim, I preach, 42
κλαίω	I weep, 42, 74
κλάω	I break, 167
κλείω	I shut, 159

ὁ κλέπτης, τοῦ κλέπτου	thief, 159
κλέπτω	I steal, 186
κληρονομέω	I inherit, 214
ἡ κληρονομία, τῆς κληρονομίας	inheritance, 175
ὁ κληρονόμος, τοῦ κληρονόμου	heir, 167
κνήθω	I tickle, 8
ἡ κοιλία, τῆς κοιλίας	belly, womb, 119
κοιμάομαι	I sleep, I fall asleep, 197
κοινός, -ή, -όν	common, 175
κοινώω	I make common, I defile, 214
ἡ κοινωνία, τῆς κοινωνίας	fellowship, 129
κοπιάω	I toil, I labor, 214
ὁ κόπος, τοῦ κόπου	labor, trouble, 139
ὁ κόσμος, τοῦ κόσμου	world, 24
κράζω	I cry out, 42
κρατέω	I grasp, I seize hold of, 197
κρείσσων <i>or</i> κρείπτων, -ονος	better, 167
τὸ κρίμα, τοῦ κρίματος	judgment, 109
κρίνω	I judge, 15
ἡ κρίσις, τῆς κρίσεως	judgment, 96
ὁ κριτής, τοῦ κριτοῦ	judge, 129
κρυπτός, -ή, -όν	hidden, 139
κρύπτω	I conceal, 129
κτίζω	I create, 167
ἡ κτίσις, τῆς κτίσεως	creation, 8, 139
ὁ κύριος, τοῦ κυρίου	Lord, a lord, (sir), 24
κωλύω	I forbid, I hinder, 109
ἡ κώμη, τῆς κώμης	village, 88
κωφός, -ή, -όν	deaf, dumb, 175
λαλέω	I speak, 197
λαμβάνω	I take, I receive, 15, 61, 73, 74, 102, 113, 148, 171, 173, 180, 184
ὁ λαός, τοῦ λαοῦ	people, 24
λατρεύω	I worship, I serve as a priest, 119
λέγω	I say, 15, 74, 148
λευκός, -ή, -όν	white, 109
ὁ ληστής, τοῦ ληστοῦ	robber, 167
ὁ λίθος, τοῦ λίθου	stone, 65
λογίζομαι	I account, 42
ὁ λόγος, τοῦ λόγου	word, 21, 24
τὸ λοιπόν, τοῦ λοιποῦ	the rest, 50
λοιπός, -ή, -όν	remaining, 50
λοιπόν	for the rest, henceforth, 50

- λύω
 λύω
 I loose, 12, 15, 38, 60, 70, 100–101, 103, 112–13, 144, 146, 147–48, 149–50, 151, 152, 171, 172, 173, 174, 179, 180, 184
- λυπέω
 ή λύπη, τής λύπης
 ό λύχνος, τοῦ λύχνου
 ό μαθητής, τοῦ μαθητοῦ
 μακάριος, -α, -ον
 μακρόθεν
 ή μακροθυμία, τής μακροθυμίας
 μάλλον
 μανθάνω, ἔμαθον
 μαρτυρέω
 ή μαρτυρία, τής μαρτυρίας
 τὸ μαρτύριον, τοῦ μαρτυρίου
 ό μάρτυς, τοῦ μάρτυρος
 ή μάχαιρα, τής μαχαίρας
 μέγας, μεγάλη, μέγα
 μεθερμηνεύω
 μέλλω
 τὸ μέλος, τοῦ μέλους
 μέν
 μένω
 μερίζω
 μεριμνάω
 τὸ μέρος, τοῦ μέρους
 μέσος, -η, -ον
 μετά + *acc.*
 μετά + *gen.*
 μετανοέω
 ή μετάνοια, τής μετανοίας
 τὸ μέτρον, τοῦ μέτρου
 μέχρι *or* μέχρις
 μή
 μηδέ
 μηδείς, μηδεμία, μηδέν
 μηκέτι
 ό μήν, τοῦ μηνός
 μήποτε
 μήτε
 ή μήτηρ, τής μητρός
- I grieve, 214
 grief, pain, 167
 lamp, 175
 disciple, 33
 blessed, happy, 50, 162
 from afar, afar, 175
 longsuffering, 175
 more, rather, 57, 164
 I learn, 79
 I bear witness, I testify, 197
 testimony, evidence, 65
 testimony, witness, 129
 witness, 96
 sword, 88
 great, large, 127, 129, 163
 I translate, 56
 I am about to, 15
 member, 96
 on the one hand, indeed, 65
 I abide, I dwell, 16
 I divide, 175
 I am anxious, I am distracted, 197
 part, 96
 middle, in the midst, 50
 after, 57
 with, 57
 I repent, 197
 repentance, 119
 measure, 175
 until; *with gen.*, as far as, 129
 not, 64, 65, 106, 114, 137, 181, 182
 but not, nor, not even, 65
 no one, nothing, none, no, 137, 139
 no longer, 139
 month, 139
 lest perhaps, 119
 neither, nor, 88
 mother, 96

μήτι	<i>interrogative particle expecting a negative answer, 139</i>
μικρός, -ά, -όν	little, small, 50, 162, 163
μιμνήσκομαι	I remember, 109
μισέω	I hate, 197
ὁ μισθός, τοῦ μισθοῦ	wages, reward, 88
μνεΐα	remembrance, 8
τὸ μνημεΐον, τοῦ μνημείου	tomb, monument, 65
μνημονεύω	I remember, 119
μοιχεύω	I commit adultery, 167
μόνος, -η, -ον	alone, only, 50
τὸ μύρον, τοῦ μύρου	ointment, 175
τὸ μυστήριον, τοῦ μυστηρίου	mystery, 88
μωρός, -ά, -όν	foolish, 175
ναΐ	yes, truly, 57
ὁ ναός, τοῦ ναοῦ	temple, 65
νεανίας	young man, 29
νεκρός, -ά, -όν	dead, 50
νέος, -α, -ον	new, young, 109
ἡ νεφέλη, τῆς νεφέλης	cloud, 109
ὁ νήπιος, τοῦ νηπίου	infant, 167
νηστεύω	I fast, 129
νικᾶω	I conquer, I overcome, 197
νίπτω	I wash, 159
νοέω	I understand, 214
νομίζω	I suppose, 167
ὁ νόμος, τοῦ νόμου	law, 24
ὁ νοῦς, τοῦ νοός	mind, 110
ὁ νυμφίος, τοῦ νυμφίου	bridegroom, 159
νῦν	now, 33
νυνί	now, 119
ἡ νύξ, τῆς νυκτός	night, 96
ξένος, -η, -ον	strange, 175
ξηραίνω, ἐξηήρανα	I dry up, 167
τὸ ξύλον, τοῦ ξύλου	wood, 129
ὁ, ἡ, τό	the, 24, 31
ἡ ὁδός, τῆς ὁδοῦ	way, road, journey, 24, 46
ὅθεν	from where, therefore, 167
οἶδα	I know, 149, 159
ἡ οἰκία, τῆς οἰκίας	house, 33
οἰκοδομέω	I build, I edify, 198
ἡ οἰκοδομή, τῆς οἰκοδομῆς	building, 139
ἡ οἰκονομία, τῆς οἰκονομίας	economy, 8

- ὁ οἶκος, τοῦ οἴκου
 ἡ οἰκομένη, τῆς οἰκομένης
 ὁ οἶνος, τοῦ οἴνου
 οἶος, -α, -ον
 ὀλίγος, -η, -ον
 ὄλος, -η, -ον
 ὀμνύω *or* ὀμνυμι
 ὅμοιος, -α, -ον
 ὀμοιόω
 ὀμοίως
 ὀμολογέω
 τὸ ὄνομα, τοῦ ὀνόματος
 ὀξύς
 ὀπίσω + *gen.*
 ὀπίσω
 ὅπου
 ὅπως
 ὀράω, εἶδον
 ἡ ὀργή, τῆς ὀργῆς
 τὸ ὄρος, τοῦ ὄρους
 ὅς, ἢ, ὅ
 ὅσος, -η, -ον
 ὅστις, ἥτις, ὅτι
 ὅταν
 ὅτε
 ὅτι
 οὐ, οὐκ, οὐχ
 οὐ
 οὐαί
 οὐδέ
 οὐδεῖς, οὐδεμία, οὐδέν
 οὐδέποτε
 οὐκέτι
 οὐν
 οὐπω
 ὁ οὐρανός, τοῦ οὐρανοῦ
 τὸ οὖς, τοῦ ὠτός
 οὔτε
 οὗτος, αὕτη, τοῦτο
 οὕτως
 οὐχί
 ὀφείλω
 ὁ ὀφθαλμός, τοῦ ὀφθαλμοῦ
 house, 24
 inhabited earth, 167
 wine, 88
 such as, 175
 few, little, 50
 whole, 50
 I swear, I take an oath, 214
 like, 51
 I make like, I liken, 198
 likewise, 88
 I confess, I profess, 214
 name, 96
 sharp, 124
 behind, after (preposition), 65
 behind, after (adverb), 65
 where, 57
 in order that, that, 116, 119
 I see, 148, 198
 anger, 65
 mountain, 96
 who, which, 42
 as great as, as many as, 51, 86
 who-, which-, whatever, 135, 139
 whenever, 115, 120
 when, 57, 115
 that, because, 24, 166
 not, 24, 106
 where, 110
 woe! alas!, 65
 and not, not even, nor, 33
 no one, nothing, none, no, 137, 139
 never, 159
 no longer, 42
 therefore, then, 33
 not yet, 88
 heaven, 8, 24
 ear, 96
 neither, nor, 57
 this; he, she, it, 42, 85
 thus, 33
 not, 42
 I owe, I ought, 65
 eye, 24

ὁ ὄφεις, τοῦ ὄφεως	serpent, 175
ὁ ὄχλος, τοῦ ὄχλου	crowd, multitude, 25
ἡ ὄψια, τῆς ὄψιας	evening, 175
παιδεύω	I teach, I chastise, 186
τὸ πάθημα, τοῦ παθήματος	suffering, 159
τὸ παιδίον, τοῦ παιδίου	child, 25
ἡ παιδίσκη, τῆς παιδίσκης	a maid servant, 186
ὁ, ἡ παῖς, τοῦ, τῆς παιδός	child, servant, 110
παλαιός, -ά, -όν	old, 139
πάλιν	again, 33
πάντοτε	always, 42
παρά + acc.	alongside of, 57
παρά + dat.	beside, 57
παρά + gen.	from, 58
ἡ παραβολή, τῆς παραβολῆς	parable, 33
παραγγέλλω, παρήγγειλα	I command, I charge, 79
παραγίνομαι	I arrive, I come, 65
παραδίδωμι	I hand over, I betray, 214
ἡ παράδοσις, τῆς παραδόσεως	a tradition, 186
παρακαλέω, fut. παρακαλέσω	I beseech, I exhort, I console, 198
ἡ παρακλήσις, τῆς παρακλήσεως	exhortation, consolation, 88
παραλαμβάνω	I receive, 43, 74
τὸ παράπτωμα, τοῦ παραπτώματος	trespass, 120
παρατίθημι	I set before; <i>middle voice</i> , I entrust, 214
πράχρημα	immediately, 167
παρέχω, παρέσχον	I offer, I afford, 159
παρέρχομαι, παρήλθον	I pass by, I pass away, I arrive, 79
πάρειμι	I am present, I have arrived, 214
ἡ παρθένος, τῆς παρθένου	virgin, 167
παρίστημι	I am present, I stand by, 214
ἡ παρουσία, τῆς παρουσίας	presence, coming, 110
ἡ παρρησία, τῆς παρρησίας	boldness, confidence, 88
πᾶς, πᾶσα, πᾶν	every, all, 125, 129
τὸ πάσχα (<i>indeclinable</i>)	passover, 88
πάσχω	I suffer, 65
ὁ πατήρ, τοῦ πατρός	father, 95, 96
παύομαι	I cease, 167
πείθω	I persuade, 43, 143
πεινάω	I hunger, 214
πειράζω	I try, I tempt, 65
τὸ πειρασμός, τοῦ πειρασμοῦ	temptation, trial, 120
πέμπω	I send, 16

πέντε	five, 58
πέραν + <i>gen.</i>	beyond, 110
περί + <i>acc.</i>	around, 58
περί + <i>gen.</i>	concerning, about, 58
περιβάλλω, περιέβαλον	I put around, I clothe, 110
περιπατέω	I walk, 198
περισσεύω	I abound, 65
περισσός, -ή, -όν	abundant, excessive, 110, 164
περιτέμνω, περιέτεμον	I circumcise, 159
ἡ περιτομή, τῆς περιτομῆς	circumcision, 66
τὰ πετεινά, τῶν πετεινῶν	birds, 175
ἡ πέτρα, τῆς πέτρας	rock, 159
πίμπλημι	I fill, 214
πίνω	I drink, 16, 74
πίπτω	I fall, 16, 74
πιστεύω	I believe, I have faith (in), 16
ἡ πίστις, τῆς πίστεως	faith, 96
πιστός, -ή, -όν	faithful, believing, 51
πλανάω	I lead astray, I cause to wander, 198
πλείων, -ονος	larger, more, 167
ἡ πληγή, τῆς πληγῆς	wound, plague, 120
τὸ πλήθος, τοῦ πλήθους	multitude, 96
πλήν	however, 58
πλήρης, -ες	full, 129
πληρώω	I fill, 198
τὸ πλήρωμα, τοῦ πληρώματος	fullness, 160
πλησίον	near; <i>as a noun</i> , neighbor, 160
τὸ πλοῖον, τοῦ πλοίου	boat, 25
πλούσιος, -α, -ον	rich, 88
ὁ, τὸ πλοῦτος, τοῦ πλούτου	wealth, riches, 120
τὸ πνεῦμα, τοῦ πνεύματος	spirit, 8, 96
πνευματικός, -ή, -όν	spiritual, 110
πόθεν	from where?, 88
ποιέω	I make, I do, 198
ὁ ποιμήν, τοῦ ποιμένος	shepherd, 139
πότις, -α, -ον	what sort of?, what?, 51
ὁ πόλεμος, τοῦ πολέμου	war, 139
ἡ πόλις, τῆς πόλεως	city, 94, 96
πολλάκις	often, many times, 167
πολύς, πολλή, πολύ	much, many, 126, 129, 163
πονηρός, -ά, -όν	evil, 51
πορεύομαι	I go, I proceed, 16
ἡ πορνεία, τῆς πορνείας	fornication, 110

πόσος, -η, -ον	how great? how much?, 88
ὁ ποταμός, τοῦ ποταμοῦ	river, 160
ποτέ	at some time, ever, 89
πότε	when?, 130
τὸ ποτήριον, τοῦ ποτηρίου	cup, 89
ποτίζω	I give a drink to, 167
ποῦ	where? whither?, 43
ὁ πούς, τοῦ ποδός	foot, 96
πράσσω	I do, I practice, 66
πρεσβύτερος, -α, -ον	elder, 51
πρίν	before, 186
πρό + <i>gen.</i>	before, 58
προάγω, προήγαγον	I lead forth, I go before, 130
τὸ πρόβατον, τοῦ προβάτου	sheep, 66
πρός + <i>acc.</i>	to, toward, with, 58
προσδέχομαι	I receive, I wait for, 175
προσδοκάω	I wait for, 214
προσέρχομαι	I come to, 16, 74
ἡ προσευχή, τῆς προσευχῆς	prayer, 66
προσεύχομαι	I pray, 16
προσέχω	I attend to, I give heed, 79
προσκαλέομαι	I summon, 214
προσκυνέω	I worship, 198
προστίθημι	I add, I add to, 214
προσφέρω	I offer, I bring to, 43, 74
τὸ πρόσωπον, τοῦ προσώπου	face, 25
ἡ προφητεία, τῆς προφητείας	prophecy, 130
προφητεύω	I speak forth, I prophesy, 79
ὁ προφήτης, τοῦ προφήτου	prophet, 29, 33
πρῶτος, -η, -ον	first, 51, 164
πρώτως	first, 164
πτέρυξ	a wing, 7
πτύσσω	I fold, 7
πτῶμα	a fall, 7
πτωχός, -ή, -όν	poor, 8, 51
ὁ πυλῶν, τοῦ πυλῶνος	gateway, 140
τὸ πῦρ, τοῦ πυρός	fire, 96
πωλέω	I sell, 214
πώς	at all, somehow, in any way, 187
πῶς	how (interrogative), 58
ὁ ῥαββί (<i>indeclinable</i>)	(my) master, rabbi, 175
ῥαντίζω	I sprinkle, 142
τὸ ῥῆμα, τοῦ ῥήματος	word, saying, thing, 96

- ἡ ρίζα, τῆς ρίζης
 ῥύομαι
 τὸ σάββατον, τοῦ σαββάτου
 σαλεύω
 ἡ σάρξ, τῆς σαρκός
 σβέννυμι
 σεαυτόν
 ὁ σεισμός, τοῦ σεισμοῦ
 σελήνη
 τὸ σημεῖον, τοῦ σημείου
 σήμερον
 σθενῶ
 ὁ σῖτος, τοῦ σίτου
 σκανδαλίζω
 τὸ σκάνδαλον, τοῦ σκανδάλου
 τὸ σκεῦος, τοῦ σκεύους
 ἡ σκηνή, τῆς σκηνῆς
 ἡ σκοτία, τῆς σκοτίας
 τὸ σκότος, τοῦ σκότους
 σός, -ή, -όν
 ἡ σοφία, τῆς σοφίας
 σοφός, -ή, -όν
 σπείρω
 τὸ σπέρμα, τοῦ σπέρματος
 ὁ σταυρός, τοῦ σταυροῦ
 σταυρόω
 στέλλω
 ὁ στέφανος, τοῦ στεφάνου
 στηρίζω
 τὸ στόμα, τοῦ στόματος
 ὁ στρατιώτης, τοῦ στρατιώτου
 στρέφω
 σύ
 συγγενής, -ές
 ἡ συκῆ, τῆς συκῆς
 συλλαμβάνω, συνέλαβον
 συμφέρω, συνήνεγκα

 σύν + dat.
 συνάγω
 ἡ συναγωγή, τῆς συναγωγῆς
 τὸ συνέδριον, τοῦ συνεδρίου
 ἡ συνείδησις, τῆς συνειδήσεως

 root, 160
 I rescue, I deliver, 160
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 wreath, crown, 140
 I establish, 176
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 I turn, 120
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 I take, I conceive, 160
 I bring together; *3rd singular*,
 it is profitable, 168
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 I gather together, 43, 74
 synagogue, 34
 council, Sanhedrin, 120
 conscience, 97

ὁ συνεργός, τοῦ συνεργοῦ	a fellow worker, 187
συνέρχομαι, συνήλθον	I come together, 79
συνίημι	I understand, 214
συνίστημι or συνιστάνω	I commend (trans.), I stand with, subsist (intrans.), 214
σφραγίζω	I seal, 168
ἡ σφραγίς, τῆς σφραγίδος	seal, 8, 160
σώζω	I save, 43
τὸ σῶμα, τοῦ σώματος	body, 97
ὁ σωτήρ, τοῦ σωτήρος	savior, 110
ἡ σωτηρία, τῆς σωτηρίας	salvation, 34
τὸ τάλαντον, τοῦ τάλαντου	talent (weight), 176
ταπεινῶ	I humble, 214
ταράσσω	I trouble, 140
ταχύς	swift, 124
τε	and, 34
τὸ τέκνον, τοῦ τέκνου	child, 25
τέλειος, -α, -ον	complete, mature, 140
τελειῶ	I fulfill, I make complete, I make perfect, I mature, 198
τελέω	I finish, 198
τὸ τέλος, τοῦ τέλους	end, 97
ὁ τελώνης, τοῦ τελώνου	tax-collector, 120
τὸ τέρας, τοῦ τέρατος	a wonder, 168
τεσσεράκοντα (<i>indeclinable</i>)	forty, 120
τέσσαρες, τέσσαρα	four, 137, 140
τηρέω	I keep, 198
τίθημι	I put, I place, 200-1, 205-7, 210-11, 214
τίκτω, ἔτεκον	I bear, I give birth to, 140
τιμάω	I honor, 190-91, 198
ἡ τιμή, τῆς τιμῆς	honor, price, 66
τίμιος, -α, -ον	precious, honorable, 187
τις, τι	some-, any-, -one, -thing, 134, 140
τίς, τί	who? what? which? why?, 132-3, 140
τοιοῦτος, -αῦτη, -οὔτος	such, 89
τολμάω	I dare, 198
ὁ τόπος, τοῦ τόπου	place, 25
τοσοῦτος, -αῦτη, -οὔτο	so much; <i>plural</i> , so many, 140
τότε	then, at that time, 34
ἡ τράπεζα, τῆς τραπέζης	table, 168
τρεις, τρία	three, 137, 140
τρέπω	I turn, 173, 174

- τρέχω, ἔδραμον
 τρίτος, -η, -ον
 ὁ τρόπος, τοῦ τρόπου
 ἡ τροφή, τῆς τροφῆς
 ὁ τύπος, τοῦ τύπου
 τύπτω
 τυφλός, -ή, -όν
 ὑγιής, -ές
 τὸ ὕδωρ, τοῦ ὕδατος
 ὁ υἱός, τοῦ υἱοῦ
 ὑπάγω
 ἡ ὑπακοή, τῆς ὑπακοῆς
 ὑπακούω
 ὑπάρχω
 ὑπέρ + *acc.*
 ὑπέρ + *gen.*
 ὁ ὑπηρέτης, τοῦ ὑπηρέτου
 ὑπό + *acc.*
 ὑπό + *gen.*
 ὁ ὑποκριτής, τοῦ ὑποκριτοῦ
 ὑπομένω, ὑπέμεινα
 ἡ ὑπομονή, τῆς ὑπομονῆς
 ὑποστρέφω
 ὑποτάσσω
 ὑστερέω
 ὕψιστος, -η, -ον
 ὑψώω
 φαίνω, ἐφᾶνα
 φανερός, -ά, -όν
 φανερώω
 φέρω
 φεύγω, ἔφυγον
 φημί
 φθορά
 φιλέω
 φίλος, -η, -ον
 φοβέομαι
 ὁ φόβος, τοῦ φόβου
 φρονέω
 φρόνιμος, -ον
 ἡ φυλακή, τῆς φυλακῆς
 φυλάσσω
 ἡ φυλή, τῆς φυλῆς
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 fear, 66
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 prudent, 176
 guard, prison, watch, 34
 I guard, 79
 tribe, 89

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φωνέω	I call, 198
ἡ φωνή, τῆς φωνῆς	sound, voice, 28, 34
τὸ φῶς, τοῦ φωτός	light, 97
χαίρω	I rejoice, 16
ἡ χαρά, τῆς χαρᾶς	joy, 34
χαρίζομαι	I freely give, 110
ἡ χάρις, τῆς χάριτος	grace, favor, 93, 97
τὸ χάρισμα, τοῦ χαρίσματος	(gracious) gift, 160
ἡ χεῖρ, τῆς χειρός	hand, 97
ἡ χήρα, τῆς χήρας	widow, 89
χθές	yesterday, 8
ὁ χιλιάρχος, τοῦ χιλιάρχου	chiliarch, military captain, 120
ἡ χιλιάς, τῆς χιλιάδος	thousand, 120
χορτάζω	I eat to the full, I am satisfied, I am filled, 168
ὁ χόρτος, τοῦ χόρτου	grass, hay, 176
ἡ χρεία, τῆς χρείας	need, 66
ὁ χρόνος, τοῦ χρόνου	time, 66
χρῦσεος, -α, -ον	golden, 168
contracted: χρυσοῦς, -ῆ, -οῦν	gold, 187
τὸ χρυσίον, τοῦ χρυσίου	lame, 176
χωλός, -ή, -όν	country, region, 49, 89
ἡ χώρα, τῆς χώρας	I separate, I depart, 187
χωρίζω	without, apart from, 66
χωρίς + <i>gen.</i>	soul, life, 34
ἡ ψυχή, τῆς ψυχῆς	O!, 168
ᾧ	hither, here, 43
ᾧδε	hour, 34
ἡ ὥρα, τῆς ὥρας	as, that, how, about, 51, 116
ὡς	likewise, 168
ὡσαύτως	as, like, about, 120
ὡσεὶ	just as, even as, 58
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